

Disputing Global Knowledge From The South: Institutionalization of Communication, Mutual Support Networks, and The Institutional Contribution of ABOIC

Disputar el saber global desde el Sur: institucionalidad de la comunicación, redes de apoyo mutuo y el aporte institucional de ABOIC

Disputar o saber global desde o Sul: institucionalidade da comunicação, redes de apoio mútuo e a contribuição institucional da ABOIC

Dra. Jenny Carol Ampuero Justiniano¹

President ABOIC

Universidad Autónoma Gabriel René Moreno (UAGRM)

Bolivia

jennyampuero@uagrm.edu.bo

ORCID: 0009-0005-0833-7382

Abstract: This article provides a structural and historical analysis of the institutionalization of communication research in Latin America, examining the emergence and consolidation of continental and national scientific associations as fundamental networks of cooperation and intellectual resistance. Through a critical-epistemological review, it recovers the legacy of Luis Ramiro Beltrán, Antonio Pasquali, Armand Mattelart, and José Marques de Melo, who constructed a theoretical matrix oriented toward democratic, participatory, and ethical communication. Furthermore, the text articulates contemporary conceptual advances to examine how foundational principles are reactivated within today's networked environments and digital mediations, without abandoning the axis of cognitive and social sovereignty. From a situated perspective, it reflects on the trajectory of the Bolivian Association of Communication Researchers (ABOIC), its refounding in 1999, its dialogic practices, and its active participation in the Latin American Seminar on Communication and Academic and Scientific Cooperation (2025).

Keywords:

Communication epistemology; institutionalization; scientific cooperation; ABOIC; Latin American thought

¹ Jenny Carol Ampuero Justiniano holds a Doctorate in Education for Integration from the University of Valladolid, Spain. She is a tenured Research Professor at the Universidad Autónoma Gabriel René Moreno (UAGRM), Santa Cruz de la Sierra, Bolivia, and President of the Bolivian Association of Communication Researchers (ABOIC). Her research focuses on Latin American communication epistemology, the ethics of artificial intelligence, decolonial communication, and popular communication methodologies. Contact: jennyampuero@uagrm.edu.bo

Resumen: El presente artículo analiza estructural e históricamente el proceso de institucionalización de la investigación en comunicación en América Latina, examinando el nacimiento y la consolidación de las asociaciones científicas continentales y nacionales como redes fundamentales de cooperación y resistencia intelectual. A través de una revisión crítico-epistemológica, se recupera el legado de Luis Ramiro Beltrán, Antonio Pasquali, Armand Mattelart y José Marques de Melo, quienes edificaron una matriz teórica orientada hacia una comunicación democrática, participativa y ética. Asimismo, el texto articula los avances conceptuales contemporáneos para comprender cómo esos principios fundacionales se reactivan frente a los entornos reticulares y las mediaciones digitales, sin abandonar el eje de la soberanía cognitiva y social. Desde una perspectiva situada, se reflexiona sobre la trayectoria de la Asociación Boliviana de Investigadores de la Comunicación (ABOIC), su refundación en 1999, sus prácticas dialógicas y su participación en el Seminario Latinoamericano de Comunicación y Cooperación Académica y Científica (2025).

Palabras clave:

Epistemología de la comunicación; institucionalización; cooperación científica; ABOIC; pensamiento latinoamericano

Resumo: Este artigo analisa estrutural e historicamente o processo de institucionalização da pesquisa em comunicação na América Latina, examinando o surgimento e a consolidação das associações científicas continentais e nacionais como redes fundamentais de cooperação e resistência intelectual. Através de uma revisão crítico-epistemológica, recupera-se o legado de Luis Ramiro Beltrán, Antonio Pasquali, Armand Mattelart e José Marques de Melo, que construíram uma matriz teórica orientada para uma comunicação democrática, participativa e ética. O texto articula os avanços conceituais contemporâneos para compreender como esses princípios fundacionais se reativam diante dos ambientes reticulares e das mediações digitais, sem abandonar o eixo da soberania cognitiva e social. A partir de uma perspectiva situada, reflete-se sobre a trajetória da Associação Boliviana da Investigação da Comunicação (ABOIC), sua refundação em 1999, suas práticas dialógicas e sua participação ativa no Seminário Latino-Americano de Comunicação e Cooperação Acadêmica e Científica (2025).

Palavras-chave:

Epistemologia da comunicação; institucionalização; cooperação científica; ABOIC; pensamento latino-americano

1. Introduction: The Conceptual Bulwark and Regional Epistemological Identity

Communication research in Latin America emerged with considerable force during the 1960s and 1970s as a distinctly regional epistemological tradition — and, fundamentally, as an act of intellectual and political resistance firmly grounded in the collective urgency of forging a situated, critical, emancipatory, and decolonizing voice (Beltrán, 2014). Confronted by hegemonic Western currents that conceptualized the communicative phenomenon through the lens of pure instrumentality, linear informational transmission, and free-market behavioral optimization, the intelligentsia of the region constructed a conceptual and ethical bulwark invariably oriented toward the imperatives of a deeply democratic, participatory, popular, and ethical communication.

This regional analytical matrix took shape under the impetus of an ontological question first posed in germinal form by the Bolivian theorist Luis Ramiro Beltrán: why and for whom does one conduct research in Latin America? From this foundational inquiry, communication ceased to be conceptualized as a mere technical channel for message distribution or behavioral persuasion and came instead to be understood as a site of political contestation, social emancipation, identity self-recognition, and community dialogue. The scientific field of the region was therefore born inextricably bound to social movements, to the historical fractures of societies structured by economic and cultural dependency, and to the ethical imperative of transforming realities of exclusion (Mattelart & Dorfman, 1972).

Yet the advance of Latin American critical thought did not halt at the diagnosis of last century's dependency. As the media ecosystem has transformed into a networked, transmedia, and datafied environment, the regional academy has demonstrated a remarkable capacity for conceptual renewal. The continental scientific associations and networks have not abandoned their foundational principles; on the contrary, they have reactivated them to critically examine the opacities of contemporary digital governance, demonstrating that the historical demands for citizen participation and social justice remain the essential epistemological compasses of the twenty-first century.

The purpose of this article is to examine the historical trajectory of the field and the seminal contribution of Latin American associations, to discuss the productive dialogue between the foundational matrix and emerging contemporary perspectives, and to recover the institutional memory of ABOIC from its refounding in 1999 through its recent participation in the Latin American Seminar on Communication and Academic and Scientific Cooperation (2025). In this regard, the article responds to one of the guiding questions of this issue of JLACR: how have the region's scientific associations structured their cooperation activities,

and what experiences can be shared to strengthen South-South dialogue in the twenty-first century?

2. The Ethical Compass of the Latin American School of Communication: Democracy, Critique, and Dialogue

The epistemological status of the field of communication has historically been marked by a double tension: on one hand, its need for legitimation vis-à-vis the traditional disciplines of the social sciences — sociology, anthropology, political science; on the other, its constant tendency to be subsumed under purely instrumental or diffusionist logics imported from the Global North. In Latin America, this crossroads was resolved not merely through pure theory, but fundamentally through a dense institutional and organizational fabric that allowed researchers to think collectively about their own condition.

The institutionalization of communication in the region reflects an effort toward intellectual autonomy that began to take shape in the mid-twentieth century. Confronted by North American functionalist models that reduced communication to a vector for stimulus-response transmission, or by early structuralist currents that analyzed messages in an aseptic manner, Latin America constructed what is today universally recognized as the Latin American School of Communication. This critical current situated informational and interactive processes at the heart of the political contradictions, power asymmetries, and liberation demands of the subcontinent.

Within this framework, Associations of Communication Researchers have fulfilled a vital function. They have been not merely academic discussion clubs, but genuine trenches of intellectual resistance, spaces of transnational articulation, and platforms for scientific motivation. As Fernando Oliveira Paulino (2023), president of ALAIC, has argued, Latin American academic reciprocity constitutes a strategic value that must be cultivated as a condition of possibility for the continent's epistemic sovereignty.

Latin American communication thought was structured around a radical rupture with paradigms of modernization, which conceived development as a linear process of technological and cultural assimilation rooted in dependency (Beltrán, 2014). Pioneer institutions such as the International Centre for Higher Education in Communication for Latin America (CIESPAL), founded in Quito in 1959 under the auspices of UNESCO, operated as initial laboratories where a continental academic community was forged — a community united by critical suspicion toward the information monopolies of the media. This scientific deployment was articulated through contributions from a large family of theorists who shared

a common ethical compass: to contest the hegemony of global knowledge through the democratization of information flows and a frontal challenge to communications capitalism.

Within this intellectual constellation, Luis Ramiro Beltrán (1973, 2014) revolutionized the academy by denouncing the imposing, asymmetric, and vertical character of Western models in the Third World. By proposing sovereign National Communication Policies (NCPs), Beltrán demonstrated that access, representativeness, and citizen participation were not technical management variables but ethical requirements for a democracy grounded in the inalienable right of peoples to participate equitably in public life.

In alignment with this defense of dialogue, Antonio Pasquali (1990) introduced a philosophically central distinction by radically differentiating "communication" from "information": whereas the former presupposes a bidirectional, reciprocal, and symmetric exchange that emerges from the relational condition of the human being, the latter designates the unilateral transmission of content toward a passive receiver. This distinction is not merely semantic; it is ontological and political. For Pasquali, mass media that reduce the human being to a perceptor without effective response commit a mutilation of the human condition itself. Decades later, this warning proves more pertinent than ever when confronted with the extractivist logics of algorithmic digital platforms.

Armand Mattelart and Ariel Dorfman (1972), in their incisive analysis of the ideological mechanisms of Walt Disney's comics, demonstrated with remarkable prescience how transnational cultural industries reproduce colonialism and alienation through ostensibly innocuous cultural devices. This tradition of ideological-cultural analysis extended into Mattelart's later work (2002), in which he linked the political economy of technological media to the geopolitics of culture, warning that the technical architecture of media is not neutral but rather embodies global power relations whose critical comprehension constitutes an ethical obligation for the academy of the South.

Finally, the organizational coherence and institutional resistance of this great intellectual family found its cornerstone in the Brazilian master José Marques de Melo (1998), who systematized what came to be known as the Latin American School of Communication and understood that epistemological resistance required a robust academic infrastructure: stable journals, periodic congresses, and professional networks capable of contesting global knowledge. Under his leadership and inspiration, collective spaces such as INTERCOM (1977) and ALAIC (1978) came into being. This foundational heritage became organically intertwined with Paulo Freire's pedagogy of liberation and Orlando Fals Borda's Participatory Action Research (PAR), shaping the current of popular and alternative

communication that, far from exhausting itself, remains a living source of methodological renewal for the field.

3. New Perspectives and Contemporary Advances: Analytical Continuity in the Digital Ecosystem

Communication research in Latin America today demonstrates a remarkable capacity for adaptation in analyzing the complexities of the twenty-first-century media ecosystem, without this implying any rupture with the ethical and political preoccupations of the region's foundational thinkers. Far from abandoning the original premises of democratization and horizontal dialogue, contemporary researchers advance in the deconstruction of networked environments from an unwavering political commitment.

The authors selected in this analysis represent an illustrative sample of a far broader academic movement, one that has emerged in response to the need to understand radically new technological phenomena. In this landscape of transformation, traditional audiences have become prosumers within complex narratives, yet under new forms of cognitive control and interfaces that fragment collective attention (Scolari, 2018). Technological convergence has likewise given rise to a hyperconcentration of informational infrastructure in the hands of a few transnational corporations, thereby weakening digital sovereignty and restricting the democratic plurality of the region's countries (Becerra, 2021).

Confronted with the apparent immateriality of the network, the new Latin American critical literature makes visible the fact that technology possesses a material and geopolitical base concentrated in the Global North, which renders urgent the design of sovereign public policies for data protection (Zuazo, 2018). To this perspective are added cutting-edge categories such as data colonialism, which denounces the extractivism of human life through hegemonic computational rationalities and demands a technological decolonization (Ricaurte, 2019). Finally, contemporary problems such as disinformation and algorithmic synthetic manipulation are not simple technical failures, but phenomena embedded in the historical wounds and structural polarizations of societies — phenomena before which it becomes indispensable to reactivate the critical pedagogies of the screen (Marroquín, 2023).

This continuity between the foundational tradition and the new research horizons is not fortuitous; it is the result of the sustained work of scientific associations that, as Paulino (2023) has argued, have kept alive the spaces of collective reflexivity that prevent the intellectual colonization of the field by paradigms imported without critical mediation.

4. The Associative Fabric of Communication in Latin America: Origins, Contributions, and Epistemological Challenges in the Twenty-First Century

The institutionalization of communication research in Latin America cannot be understood without tracing the development of its national and regional scientific associations. These organizations emerged and consolidated themselves under the shelter of the Latin American School of Communication, decisively driven by the Latin American Association of Communication Researchers, founded in 1978 in Caracas, Venezuela (Marques de Melo, 1998). From their very origins, this dense associative fabric assumed the historical task of building a robust academic and institutional infrastructure — one oriented toward contesting the hegemony of Eurocentric and Anglo-Saxon knowledge and toward structuring a continental space of epistemological resistance and critical reflexivity.

At the regional level, the Colombian Association of Communication Researchers (ASICOM), founded in 1980, has been historically distinguished by recovering situated approaches through methodologies of social appropriation of knowledge and dialogues of knowledges rooted in the territorial realities of the Andean region. In Mexico, the Mexican Association of Communication Researchers (AMIC), established in 1979, has operated as a central laboratory for mapping cultural industries and political economy, assuming in the twenty-first century the challenge of analyzing the algorithmization of the public sphere and digital sovereignty in Mesoamerica (Ricaurte, 2019). The Brazilian Society for Interdisciplinary Communication Studies (INTERCOM), created in 1977 under the foundational leadership of José Marques de Melo, consolidated itself as the largest organization in the region, contributing a stable network of indexed journals, large-scale congresses, and bilateral cooperation with multiple national associations.

The Argentine Society of Communication Researchers (SAIC), in articulation with the Argentine Federation of Social Communication Programs (FADECOS), has maintained a firm tradition in examining infocommunicational concentration, the political economy of global platforms, and the design of public policies in response to the advance of transnational corporations that threaten the sovereignty and democratic plurality of the region's countries (Becerra, 2021). The Latin American Federation of Social Communication Schools (FELAFACS) has driven, at the continental level, the institutional strengthening of faculties and ongoing faculty development, calling for the dismantling of "institutional egos" that fragment academic efforts and proposing the construction of shared cartographies of what each association is undertaking (González Pardo, 2025).

Within this institutional and scientific landscape, the Bolivian Association of Communication Researchers (ABOIC) occupies a position of methodological and theoretical vanguard. Founded initially in 1981, within the framework of global debates on the New World Information and Communication Order (NWICO), and organically refounded in 1999 to confront the challenges of neoliberal globalization, ABOIC has played a decisive role in integrating critical conceptual matrices into communication research in Bolivia and beyond its borders. Its trajectory must also be read within the framework of Bolivia's complex historical condition: that motley and plural society which René Zavaleta Mercado (1986) described as an extraordinary laboratory of the Latin American condition, where the tensions between the modern and the communal, between the state and social movements, have constituted a privileged terrain for critically interrogating the emancipatory functions of communication.

ABOIC's contemporary scientific agenda is organized through three consolidated spaces for horizontal debate: the National Research Conferences, the Specialized Studies Cycles, and the Young Communication Researchers Workshops. In full accordance with the participatory and popular Latin American tradition, these events structure their proposal around two foundational political-epistemological pillars: the explicit exclusion of any competitive logic and the constitution of a space of horizontal dialogue among peers.

By deliberately rejecting the logic of contests, hierarchical awards, and performance rankings, the association dismantles performance anxiety and the fear of error, transforming working groups into environments of psychological safety where mistakes are conceived as valuable shared pedagogical catalysts. Discussion panels eliminate the figure of the punitive or supervisory tribunal, fostering in its place affective communities of methodological accompaniment in which established researchers and novice students discuss their research designs from a foundation of deep ethical co-responsibility. This pedagogical commitment resonates with the warning issued by Gabriel Kaplún (2025) at the Latin American Seminar: the growing tension between individualistic academic evaluation systems and the pressing need for encounter spaces that nurture social impact and the formation of committed communities of practice.

5. The Latin American Seminar on Communication and Academic and Scientific Cooperation: Convergent Voices From the South

In the context of the preparatory process for the XVIII Latin American Congress of Communication Researchers (Monterrey, 2026), ALAIC organized the Latin American Seminar on Communication and Academic and Scientific Cooperation. Its Panel 2, dedicated to actions undertaken and currently in progress in Latin America, brought together representatives of the field's principal national and regional associations. The session, coordinated by Juliano Domínguez — president of INTERCOM — and conducted under the academic leadership of Fernando Oliveira Paulino — president of ALAIC — constituted a space of collective archaeology and strategic projection that deserves rigorous documentation, not only as a record of the field's memory, but as a living resource for the continental cooperation agenda.

ABOIC's intervention in this panel opened with a necessary gesture: a tribute to the master Armand Mattelart, whose recent passing placed the Latin American and global academic community in mourning. It was affirmed, from this platform, that the finest homage to his legacy — that lucid gaze on dependency, ideology, and media that taught us not only to read Donald Duck but to read the world critically — is to reaffirm a Latin American community of researchers faithful to that critical commitment, for "cooperation is precisely the best vehicle for sustaining that lucidity" (Ampuero, 2025). This was followed by a brief archaeology of the field's will toward unity: from the foundational period of the 1960s-70s, when the motor of cooperation emerged from the urgency of constructing an autonomous voice against North American positivist diffusionism, to the current institutionalized structure, with ALAIC as the "pillar of regional articulation" and its thematic working groups (TGs) that transcend physical borders and enable researchers from Bolivia, Uruguay, or any other country to remain active within networks of permanent deliberation.

From ABOIC's perspective, the contribution to the panel established three action horizons: in the short term, to consolidate a joint work agenda among the participating associations — in the speaker's own words, "to take a task home with us"; in the medium term, to strengthen South-South cooperation with Africa and Asia, inspired by the bridges that ECREA has built with ALAIC (Paulino et al., 2020); and in the long term, to consolidate a Latin American meta-theory of communication that engages on equal terms with global currents — not from a reactive position, but from a propositional and generative one. Significantly, at the conclusion of this intervention, Juliano Domínguez (2025) publicly

announced his intention to reactivate the bilateral INTERCOM-ABOIC cooperation — a bond that this encounter revitalized with renewed strength.

The remaining interventions of the panel enriched this panorama with complementary and equally urgent perspectives. Fran Bell Lizárraga, representing AMIC, presented precise data on the deficit of public communication policies in Mexico: the concentration of media power in a television duopoly, the systematic lack of protection for journalists — Mexico figures among the countries with the highest index of violence against communicators, according to UN data — the persistent digital divide in rural areas, and the urgent need for a media law guaranteeing plurality and genuinely public media. The Mexican case illustrates with stark clarity that the historical demands of the foundational field — democratization, access, informational sovereignty — are not conquests of the past but ongoing battles that associations must wage also in legislative and public policy arenas.

Rafael González Pardo, president of FELAFACS, articulated four strategic fronts of work: the recovery of the Latin American historical debate, the strengthening of collaborative work, ongoing faculty development, and the production of transmedia knowledge. His most urgent call was to break down the "institutional egos" that lead associations to duplicate efforts rather than pool strengths, and he proposed the elaboration of a continental mapping that would allow mutual knowledge and enrichment of ongoing projects. His insistence on the need to actively involve students in associative spaces resonated with ABOIC's proposal regarding the Young Researchers Workshops as a model of horizontal generational renewal.

Miguel Garcés and Beatriz Marín, from ASICOM, presented the lessons learned from a transnational cooperation project on journalistic cultures in more than thirty countries, highlighting five lessons for academic cooperation: build with what is available; articulate training with research; ensure the agentic participation of students — not merely as data collectors but as builders of scientific capacities; sustain the human bond in the face of turbulence; and understand that local contributions enrich global ones and vice versa. Their reflection on engaged research — where the subject feels constitutively part of the process, not a mere executor — connects directly with the tradition of Participatory Action Research (PAR) that animated the founders of the Latin American field.

Gabriel Kaplún (2025), former president of ALAIC, offered a sharp perspective on the structural tensions traversing the field. He identified the growing contradiction between the social and political impact vocation of associations and academic evaluation systems that prioritize individual careers, compulsive publication in English, and university rankings — thereby distancing researchers from spaces of public deliberation. He also called for the

recovery of interdisciplinarity — particularly with engineering and social psychology —, for the strengthening of the study of interpersonal communication as a fundamental political dimension in times of polarization, and for not losing sight of the fact that the new continental right-wing movements have exploited community and ecclesiastical networks with great efficacy — precisely the terrain to which critical academia has given the least attention. His celebration of the ALAIC Summer School as an intergenerational encounter space, and his proposal to recover teacher exchanges between countries that FELAFACS once practiced, pointed to the affective and institutional dimension of cooperation that large-scale congresses can barely replicate.

Finally, Juliano Domínguez (2025) articulated the collective diagnosis around three points: the legitimate but politically debilitating fragmentation of associations; the need to concentrate regional convergence in ALAIC as a strategic meeting point; and the concrete proposal to reserve, at each ALAIC Congress, a working session — not merely a panel — in which associations define a common two-year agenda, whose guiding thread could be the theme of sovereignty, which has emerged spontaneously as a shared concern at both ALAIC and INTERCOM congresses alike. This proposal for a common agenda constitutes, in effect, the field's collective response to the question this issue of JLACR poses regarding the principles that should guide academic and scientific cooperation: principles of sovereignty, reciprocity, horizontality, and generational commitment.

The Seminar, therefore, was not simply another event on the continental academic calendar. It was an act of collective archaeology and strategic projection — a demonstration that the will toward unity born in the 1960s-70s has not ceased but transforms and renews itself, now also carried by the presidents of national associations who, from their situated contexts — Bolivia, Mexico, Colombia, Brazil, Uruguay — wove together the threads of a regional agenda for the field of communication at a moment of profound global turbulence.

6. Conclusions: Collective Challenges and Strategic Horizons for Scientific Cooperation

The analysis of the institutionalization process and the current state of the communication field in Latin America, together with the deliberations of the Latin American Seminar on Communication and Academic and Scientific Cooperation (2025), allow for the identification of three urgent strategic horizons for the collective action of regional associations within the new networked ecosystem.

In the first place, it becomes indispensable to defend local languages — Spanish and Portuguese — as legitimate languages of science in the face of Anglo-Saxon encroachment. It

is likewise imperative to work toward reducing the public funding asymmetries that have historically privileged Global North schemes, forcing transnational projects in which Latin America acts merely as an empirical data collector while hegemonic centers position themselves as the sole theoretical interpreters. Technological democratization stands as another inescapable demand, oriented toward critically examining the algorithmic opacities of transnational digital governance. In the long term, the maximum horizon of this scientific articulation must be the consolidation of a Latin American meta-theory of communication: transitioning from a school that reacts critically to the postulates of the North, to becoming a dense generative nucleus of original and universal conceptual categories — categories capable of explaining the complexity of digital hypermediation, artificial intelligence, and global disinformation from a humanist, ethical, and communal perspective.

In the second place, generational renewal must be assumed as an absolute epistemological priority. The future of Latin American critical thought in the face of the challenges posed by new networked and media environments depends on the dignity and horizontality with which we receive and educate new generations. Experiences such as ABOIC's Young Researchers Workshops demonstrate that the renunciation of market competition and the firm commitment to horizontal dialogue among peers do not diminish academic rigor, but rather enhance it exponentially. The 2025 Latin American Seminar confirmed, from multiple voices, this imperative: González Pardo from FELAFACS, Garcés and Marín from ASICOM, and Kaplún from his memory of the ALAIC Summer School all agreed that students are not passive beneficiaries of cooperation, but active agents in the construction of situated knowledge.

Finally, the need for deep intersectoral and intercontinental articulation is reaffirmed. Communication research in the Global South is not, nor can it ever be, a merely technical, neutral, or aseptic matter. It constitutes, above all, a courageous political, epistemological, and sentipensar commitment. Scientific associations, articulated with social movements, citizen collectives in alternative communication, and the continent's public higher education institutions, bear the historical mission of keeping alive the ethical compass bequeathed by our founders. The proposal formulated by INTERCOM at the 2025 Seminar — to establish a common sovereignty agenda as the articulating axis of the associations' biennial work — offers a concrete path toward transitioning from declarative cooperation to transformative cooperation. Let us weave, then, with rigor and with affection, the threads and networks that our teachers began to spin.

7. References

- Ampuero Justiniano, J. C. (2025). *Intervención en el Panel 2: Acciones realizadas y en curso sobre todo en América Latina* [Audiovisual recording]. Seminario Latinoamericano de Comunicación y Cooperación Académica y Científica. Asociación Latinoamericana de Investigadores de la Comunicación.
- Becerra, M. (2021). *La concentración infocomunicacional en América Latina (2000-2020): Tendencias y gobernanza de plataformas*. Ediciones UNQ.
- Beltrán, L. R. (1973). *Políticas Nacionales de Comunicación en América Latina: Los primeros pasos*. CIESPAL.
- Beltrán, L. R. (2014). *Comunicación para el desarrollo en Latinoamérica: un recuento de medio siglo* (2nd ed.). CIESPAL.
- Domínguez, J. (2025). *Intervención en el Panel 2: Acciones realizadas y en curso sobre todo en América Latina* [Audiovisual recording]. Seminario Latinoamericano de Comunicación y Cooperación Académica y Científica. Asociación Latinoamericana de Investigadores de la Comunicación.
- González Pardo, R. (2025). *Intervención en el Panel 2: Acciones realizadas y en curso sobre todo en América Latina* [Audiovisual recording]. Seminario Latinoamericano de Comunicación y Cooperación Académica y Científica. Asociación Latinoamericana de Investigadores de la Comunicación.
- Kaplún, G. (2025). *Intervención en el Panel 2: Acciones realizadas y en curso sobre todo en América Latina* [Audiovisual recording]. Seminario Latinoamericano de Comunicación y Cooperación Académica y Científica. Asociación Latinoamericana de Investigadores de la Comunicación.
- Marques de Melo, J. (1998). *Teoría de la comunicación: Paradigmas latinoamericanos*. Vozes.
- Marroquín, A. (2023). Las mediaciones de la crueldad: Desinformación, discursos de odio y el nuevo ecosistema digital en América Latina. *Chasqui. Revista Latinoamericana de Comunicación*, (152), 45-62.
- Mattelart, A. (2002). *Geopolítica de la cultura*. Ediciones LOM.
- Mattelart, A., & Dorfman, A. (1972). *Para leer al Pato Donald: Comunicación de masas y colonialismo*. Siglo XXI Editores.
- Pasquali, A. (1990). *Comprender la comunicación* (4th ed.). Monte Ávila Editores.
- Paulino, F. O. (2023). Latin America, internationalization and academic reciprocity. *MATRIZes*, 17(3), 173-185. <https://doi.org/10.11606/issn.1982-8160.v17i3p173-185>

- Paulino, F. O., Kaplún, G., Mariño, M. V., & Custodio, L. (2020). *Research traditions in dialogue: Communication studies in Latin America and Europe*. Media XXI.
- Ricaurte, P. (2019). Data epistemologies, the coloniality of power, and resistance. *Television & New Media*, 20(4), 350-365. <https://doi.org/10.1177/1527476419831640>
- Scolari, C. A. (2018). *Ecología de los medios: Entornos, evoluciones e interpretaciones*. Editorial Gedisa.
- Zavaleta Mercado, R. (1986). *Lo nacional-popular en Bolivia*. Siglo XXI Editores.
- Zuazo, N. (2018). *Los dueños de internet: Cómo nos dominan las corporaciones tecnológicas y cómo podemos hackearlas*. Debate.