

RADICAL COMMUNICATION. DEPATRIARCHALIZE, DECOLONIZE AND GREEN MEDIA CULTURE BOOK REVIEW

***RECENSÃO DO LIVRO COMUNICAÇÃO RADICAL. DESPATRIARCALIZAR,
DESCOLONIZAR E ECOLOGIZAR A CULTURA MEDIÁTICA***

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Andrés, S. de, & Chaparro, M. (2022). *Comunicación radical. Despatriarcalizar, decolonizar y ecologizar la cultura mediática*. Gedisa.

The concept of “radical communication” represents a significant development within the field of communication sciences, advocating for a paradigmatic shift characterized by an insurgent approach to reorienting the communication domain. It extends beyond a mere symbolic transformation, encompassing a comprehensive restructuring of the political and economic systems towards regenerative frameworks that actively instigate changes vis-à-vis the prevailing model. The presented book engages in a dialogue enriched with discerning perspectives and reflections, combining both theoretical and practical insights to propose a communicative approach rooted in authenticity and a profound connection with innate human sentiments. Emphasizing the importance of multi-epistemic cooperation, oral traditions, and essential re-humanizing elements, it explores avenues to reconstruct communication practices. Within this framework, decoloniality, feminism, pacifism, and ecology emerge as foundational pillars, providing the intellectual foundation for the formulation of pathways leading to a conscientious, transformative, and reoriented communication model. This model seeks to cease collaboration with ecocide and disrupt the prevailing logics of violent domination.

As a foundational point for conceptual contemplation, Susana de Andrés and Manuel Chaparro delineate communication as the interrelation of knowledge, constituting a vital process deeply enmeshed within the fabric of nature. Their proposition calls for a reevaluation of the intricate connections between humanity and its surroundings, emphasizing the pivotal role communication plays at the heart of ecosystemic collapse. Seeking to reintegrate voices, gestures, consciousness, silences, and hearts, they advocate for a radical epistemology, embracing the purest essence of its meaning. The authors craft a cohesive and sensitive reading structure that prompts a reconsideration of the postmodern conception of time, progress, and the construction of urbanized spaces, wherein the absence of physical and digital realms conducive to dialogue is notably evident. Following Freire’s (1967/2009) perspective, communication, akin to problematizing education committed to liberation, asserts its dialogical nature. Conversely, its denial results in a form of silencing, not necessarily characterized by an absence of response but rather indicative of a deficiency in critical discernment — a process that can fuel affective polarization and strain interpersonal relationships.

They advocate for what may be considered one of the most radical actions in contemporary times: the intentional disconnection of mobile devices and screens. This act is proposed to embrace and celebrate the diverse qualities that render each individual unique, fostering mutual encouragement and relinquishing the anthropocentric belief that compels the defense of Mother Earth. Expanding upon this perspective, the work endeavors to transform this belief into an inclusive worldview, aligning with the advocacy of native rights activist Casey Camp-Horinek (2024), who asserts, “we are nature defending itself”. The narrative, drawing inspiration from this *ethos*, seeks to honor and respect *Gaia* at every juncture. The conveyed messages exhibit a seamless and coherent expression, employing metaphors rooted in natural elements — integral to the framework of “rhizomatic communication”. This approach unfolds through allegorical connections with forests, mycelia, rivers, and pollinating agents.

The book features a prologue written by Agustín García Matilla, a professor of Audiovisual Communication and Advertising at the University of Valladolid, and Eloísa Nos Aldás, a professor of Audiovisual Communication and Advertising at the Jaume I University. They underscore their commitment to viewing communication as an end rather than merely a means, emphasizing an integral and holistic perspective. The prologue advocates for the rediscovery of ancestral knowledge and champions communication that aligns with cultures of peace, shedding light on narratives perpetuated in the dichotomy of “good” and “bad” people — a pretext used to justify militaristic actions while neglecting transformative efforts. The book delineates a radical shift in communication, prioritizing what is essential in the landscape of urgency, and underscores the imperative to nurture hope in endeavors deemed worthwhile. This perspective underscores the feasibility of implementing all proposed ideas and emphasizes the need to communicate from novel vantage points guided by alternative logics and narratives. The book, grounded in both conceptual and empirical foundations, is structured into three main sections.

The initial section, dedicated to decolonization, provides a distinctive examination of the process of constructing imaginaries that originated with the violent conquest — an influence persisting on a global scale to the present day. This imposition, perpetuating a developmental and technological narrative, shapes the narratives of civilizations. Decoloniality calls for a conscious imperative to reclaim narratives and transcend them into alternative storytelling, tackling the theme with inherent complexity. The section delves into the historical moment of Europe’s arrival in *Abya Yala* and other continents, establishing connections to elucidate how this context initiated a legitimization process for the right to barbarism, justifying slavery, genocide, and cultural pruning. Furthermore, it addresses the exploitation of natural resources beyond the satisfaction of basic needs.

Colonization exerts direct consequences on life and influences modes of thought, action, and communication. In line with the text, the decolonization process entails cultivating awareness, fostering dissidence, and promoting resistance. It underscores the necessity of uprooting knowledge and beliefs whose application lacks a foundation in the common good, fails to embrace epistemological and ontological diversity, and neglects the manifold responses to global challenges. The work critiques the paradigm of

scientific communication for carrying androcentric Eurocentric biases, along with other hegemonic discourses, and highlights education as an ongoing process for transmitting values and practical knowledge for life. This process should unfold within an ethical framework that prioritizes experiential learning in society.

The second part of the book delves into the depatriarchalizing theme, with ecofeminism emerging prominently due to its cross-cutting nature and its proposition of transformative keys for a feminist, critical, liberating communication committed to social improvement for all beings. Given the comprehensive scope of this movement, certain concepts are highlighted, including the prevailing culture of commodified happiness, emotional control, and issues related to mental, physical, emotional, and spiritual health. In this context, the ethics of care is presented as one of the solutions that advocates for an ethical revolution to halt the destructive military-industrial model. It calls for an educommunication approach focused on non-violence, promoting social justice, and fostering positive peace. In the same vein, the *comunicación transgresora* (transgressive communication) for social change (Nos Aldás & Farné, 2020) proposes alternatives to structures perpetuating the structures of violence promoting values such as recognition of intersectionality, plural narratives and inspiring examples of equality that invite to action. This form of communication encourages trust, openness to vulnerability, humanity, emotions, and peaceful coexistence.

In the third and concluding part, the book delves further into the theme of greening. The proposition commences with the care, training, and recognition of an entirely renewed taxonomy of communication professionals, conceptualized as individuals who transform connections, facilitate cooperation, and are acknowledged for a role that can genuinely yield fruitful outcomes in fostering healthy communication for society. The reflection on the socio-environmental sustainability model calls for a global ecocommunication summit capable of charting paths toward the redesign of communication and information, which, through cooperative efforts, can implement strategies to curb systemic environmental collapse.

Highlighting the role of emotions in communicative transmission and raising awareness through the spread of messages in alternative ways is an invitation to bridge the gap between sensory reality and emotions. The automatic and reactive communication resulting from this distance reflects a loss of perspective. Beyond individual transformations, collective efforts are imperative to break away from agendas dictated by capitalism. This stands as a crucial and pressing condition to initiate the opportunity to reclaim foundational communication. Achieving this necessitates network action and the formulation of legal divestment strategies to reduce the influence of commercial media that privatize space and technologies. It emphasizes the importance of media and channels that share knowledge and experiences, promoting a stance against being driven solely by consumption.

It is relevant to emphasize that the intention is not to propagate a technophobic discourse but rather to emphasize the urgency to define how, when, and to what extent

virtual communication can redefine relations and remove the sense of subject from the human being, transforming it into numbers, data, and objects. Nor does it leave suggest that reducing the use of information and communication technology could mean a setback. In counterpoint to this argument, it shows that, through the disconnection of the screens, it is possible to evolve from other perspectives since it is not exclusively an economic issue but one of life, health, harmony, and recovery of natural principles.

Communication, in its essence, is cosmic and multi-sensory, which, by means of symbols, acts through organic links and traces nodes of connection with the environment, allowing compassion and connection to exist where there were previously barriers. Moreover, all the movements involved in life on planet Earth extend far beyond the inter-human and the human. Expanding this individual vision of being and internalizing the worldview of cooperation and interrelationship between everyone and the Whole is something that can surely facilitate radical communication and bring more meaning to existence.

In conclusion, *Comunicación Radical* (Radical Communication) is a reading that provides critical vision, necessary reflections, and deep knowledge. In addition to instigating the thirst for revolution in how we look at communication and what it permeates – in other words, everything. A book made and commented on by people from the academy who make the legacy of many and many others who thought beyond their century alive on every page. A recommended reading for students, teachers, researchers and individuals from civil society, inviting anyone who feels the call to read it. It is a timeless proposal, with knowledge that literally expands the notion of time from *chronos*, getting closer to *kairós*, the time that cannot be used for control or consumption. Words that can captivate the reader through curiosity, passion, or chance. After so much in-depth knowledge, perhaps we can expand our consciousness beyond mere causality.

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