

# Towards a media paradigm that is co-responsible with eco-social transition models: application and scope of the Eco-social Transition Indicator

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## 1. Introduction

The civilizational principles that underpin current society have evolved over the past century into an unsustainable way of life that puts us on the brink of a systemic, integral, and global crisis. Current production and consumption models, non-renewable energy use, individual transport models, the impact of conventional mass tourism on the environment, the coexistence between humans bound by patriarchal impositions, the cultural “colonization” of certain hegemonic models over others, and the proliferation of media oligopolies that have a direct bearing on the quality of our democracy are just some of the markers of this crisis, which not only put ecosystems at risk, but also radically question the development paradigm.

For decades, theoretical-conceptual approximations such as decoloniality (Escobar, 2007; Escobar and Mignolo, 2009), degrowth (Latouche, 2008; 2009; 2012), resistance epistemologies (De Sousa and Meneses, 2014, Walter Mignolo, 2010), post-development (Latouche, 2009; Ziai, 2007; Paus, 2013; Leiva, 2013; Gordillo; Carrasco; Biscay *et al.*, 2015; Chaparro, 2015), “Good Living” (Kumar; Reddy, 2007), and eco-feminism (Warren, 1997; Mies; Shiva, 1998; Pérez, 2006; Shiva, 2006; Herrero; Cembranos; Pascual, 2011; Puleo, 2011; Castoriadis, 2013) have highlighted the lack of solidarity in the form of an economic model in which no account is taken of the limits of ecosystems or the variety and variability of social configurations. As Boaventura de Sousa (2014) added: “We are living in a time of strong questions and weak answers”, a situation that in no way attenuates “perplexity”, but instead increases it; a serious inconvenience in this “final crisis of the hegemony of the socio-cultural paradigm of Western modernity”, in which we face the need to move toward other models.

According to Castro-Gómez and Grosfoguel (2007:17), this transition requires the modification of preconceived ideas, so as to be able to incorporate other new ones. In *The Decolonial Turn*, the authors spoke of a process of decolonization on a worldwide scale in the 19<sup>th</sup> and 20<sup>th</sup> centuries that they felt was incomplete, thus requiring a second decolonial process that is yet to happen. A process that will not be of a legal-political nature, but rather a “long-term re-signifying, which will have to be directed at the heterarchy of the multiple racial, ethnic, sexual, epistemic, economic, and gender relationships which the first decolonization left intact” (*Ibid.*). Decolonization processes are thus supported by a recognition of “other” evolving knowledge and epistemologies, without excluding those related to pre-capitalist and community survival, and all those arising from the diversity of knowledge constructed by different cultures in synergy and empathy with nature (Chaparro, 2018).

In parallel with theoretical reflections, people have for decades been assuming active roles to confront the inaction, slow responses, and the lack of commitment of governments, launching initiatives that imply new ways of relating to society, and their environment. Many of these have become real alternatives to the prevailing paradigm that have been studied and replicated on a worldwide scale, from the direct action taken by Greenpeace to the expansion of the concept of the eco-village as an alternative to mass tourism, and the shockwaves resulting from the international “Me Too” movement, responsible for the emergence of thousands of accounts of sexual abuse of power that had previously been silenced and made invisible.

The new generations, such as the so-called “Gen Z” and the post-millennials – digital natives that interact through online networks – are also starting to articulate discourses, and to promote ethical movements, aware of the uncertainty of their own future, due to the problems derived from the development model, with climate change as one of the hallmarks of its terrible consequences. Greta Thunberg, the 15-year-old adolescent Swedish activist who inspired the student movement

to go on strike every Friday and demonstrate outside the parliament building in Stockholm in protest against the lack of commitment in implementing the 2015 Paris Climate Accords, is a prominent example<sup>1</sup>. At the 2018 Katowice Climate Change Conference she expressed the ideas that are shared by an entire generation:

*Our civilisation is being sacrificed for the opportunity of a very small number of people to continue making enormous amounts of money. Our biosphere is being sacrificed so that rich people in countries like mine can live in luxury. It is the sufferings of the many which pay for the luxuries of the few<sup>2</sup>.*

The “Me Too” movement, the Greenpeace campaigns and Greta Thunberg are media icons of global transcendence and virality. Nevertheless, alongside them, Spain is also host to numerous movements and claims that underline what is now an undeniable reality: the existence of a significant organizational infrastructure that seeks to expand and to consolidate socio-economic and relational paradigms that serve as alternatives to the current hegemony. Associations such as the Seville-based *Transicionera* undertake consultations, projects, and actions, providing training that helps to facilitate the transition to fairer, more sustainable societies, highlighting the existence of a business and association niche that covers new needs. As their website explains: “We understand that there are cultural, social and economic shifts that require an inclusive, open and complementary vision, based on self-managed, non-violent proposals nurtured in such currents as degrowth, Good Living, and Ecofeminism, among others<sup>3</sup>.”

The dynamic nature of the sector is evident in the existence of a solidarity-based alternative economy network of networks that operates at a national level. It can also be seen in the activities of some 70 self-financed communities organized around ACAF, a non-profit organization that is specialized in the development of mutual support groups. The Ecoarxas network in Catalonia, for example, seeks to create a new socio-economic system that is independently operated outside of the formal economy and with its own currency. Local currencies such as the Zoquito in Jerez de la Frontera and the Ossetana in San Juan de Aznalfarache in Andalusia are becoming increasingly common. The catalogue of the social market held in Madrid in October 2018, with its network based on ethical, democratic, ecological, and solidarity-focused criteria, brought together 78 companies and organizations from sectors as diverse as health foods, stationery and printing, and information and communications technologies. In Castilla-La Mancha, a region experiencing serious depopulation problems, the *Cooperativa Agroalimentaria CLM* food cooperative is formed of 447 organizations promoting rural development and ecological production,<sup>4</sup> with initiatives that include time banks, bartering networks, and eco-villages, among others. The list of eco-transition initiatives is now unstoppable.

## 2. *Given such a reality, how do the media mediate?*

The ecological, social, and human crisis in which we find ourselves requires collective action that can drive institutional change in the form of political initiatives. To do so, and faced with a series of new challenges, the attention paid by the communication and information media to ensure greater visibility and to assist in transition processes assumes fundamental importance. In the words of Len Masterman (1993: 18): “The media are important shapers of our perceptions and ideas. They are Conscientization Industries that do not only provide information about the world, but also ways of seeing it and understanding it.”

They also present themselves as key allies when generating a discourse that can be widely

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<sup>1</sup> The School Strike for Climate which began in Sweden soon spread to other countries, creating a network of women leaders such as Anuna Wever, Kyra Gantois and Adélaïde Charlier from Belgium, and Luisa Neubauer from Germany.

<sup>2</sup> Excerpt of a speech given by Greta Thunberg at the Katowice Climate Change Conference on 14 December 2018. Available at <https://edition.cnn.com/2018/12/16/world/greta-thunberg-cop24/index.html>

<sup>3</sup> <https://latransicionera.net/>

<sup>4</sup> <https://www.agroalimentariasclm.coop/cooperativas>

accepted within a broad range of public opinion sectors, and as agents of pressure capable of producing large-scale change. According to Raymond Williams (1977: 155), they also help to shape the structure of feeling, an aspect of vital importance to subject matter that is rooted in social controversy.

Historically, development has given communication an instrumental role in the creation and fostering of the concept of modernity through the transmission of beliefs and habits within a society that defines itself as superior. Communication for development is based on the strategy outlined in diffusionist theories to export and to implement an economic model that imitates Western production and consumption, founded on economic growth as the sole vector guaranteeing well-being. An illusion in which no equitable distribution of resources is set out, nor limits to an unbridled and unnecessary ambition in our existence.

At the same time as rebalancing the flow of information, a strong current was also proposed in the MacBride Report (1980) that rejected communication as a mere promotor of both commercial ideas and consumption, as well as the imposition of investigative theories and methods imported from the West (Torrico, 2013). Critical voices proposed the need to take into account power relationships, to adapt communication to each context, to consider alternatives to mass media as equally or mostly valid, and to ensure the inclusion of cultural and environmental factors within the media. A fundamental shift in the way we understand the media, one that has to start by disseminating alternative and alterative behaviour to the broadcasting media – at the service of the Western development paradigm – and to recognize the importance of assuming decoloniality as part of a discourse that enriches and that fosters understanding, and the sharing of learning (Waisbord, 2015).

Badillo Mendoza and Martínez Rosa (2014) also argued that a union of communication, education, and the environment was essential, in order to overcome the ecological crisis, highlighting three aspects to be “areas of considerable strategic importance in ensuring that vital change takes place in contemporary society”. Despite it all, some authors criticized the lack of attention given in media studies to a question that is so “crucial to our times” as the environment (Tucho *et al.*, 2014), underlining the need to integrate this question into the discipline of media literacy.

It is increasingly necessary to assume that the media, particularly those outlets that occupy radio and television broadcasting, the property of society as a whole, should include discourses within its agendas that imply responsible debate on the major problems that our civilizatory principles confront. In parallel to the eco-social challenges we face, communication of the transition should consider solutions that seek to benefit the planet, with the corresponding redistribution of the wealth already created. In short, a form of communication that is not used to transfer modes, lifestyles and consumer habits that ruin ecosystems (Chaparro, 2015).

Working toward a new model of society requires a change, not in the role of the media, which should never stray from the centrality of the common good, but rather in the discourse required to create a new narrative, based on messages aimed at rethinking our way of life to “advertise” fairer, more egalitarian models that seek a true balance with nature. A media alternative in other words that, given the current times, should be imagined as a radical shift in the transmission of paradigms of relations with the locality. It requires a clearly disseminated change in media discourse, which demonstrates that growth requires margins, through the promotion of alternative processes derived from emerging paradigms such as Good Living and Degrowth (Pérez and Domínguez, 2014).

The role of the media in the transition should, in this sense, not limit itself to the transmission of new models. Instead, it requires participation in a previous decolonization of the consciousness of Western modernity, and the demystification of development, and the existing values that sustain it: the technological panacea, a happiness based on unlimited consumption, and the idea of productive work understood in purely monetary terms, among others.

An arduous task, undoubtedly, and firstly, because the promotion of a discourse featuring new concepts and a collective consciousness requires responsibility, regulatory codes, and self-regulation that permit the establishment of a truly responsible awareness and behaviour in the media with regard to crucial issues for humankind and the planet we inhabit. And secondly, because it will not be easy to ensure that the mass media commits itself to a discourse that addresses the “development paradigm”, given that this is diametrically opposed to its commercial goals, which have become dominant in its objectives, even higher than ethical priorities.

Given these circumstances, there is a sizeable section of the media that limits its actions to

highlighting the problems and consequences arising from a dysfunctional system, such as poverty, mass-migration, “natural” catastrophes, new diseases, and war. However, very rarely does that section of the media stop to analyze the systemic causes behind those problems, nor make it clear that behind those dramas the hidden interests of multinationals are concealed that, promote and advertise themselves through the media.

According to Noble (2009), companies pursue the aim of controlling public opinion with regard to these matters, with some sectors of the media going as far as to deny problems as serious and evident as climate change. Proposing a new vision requires a rethink, a New Ethic in the terms proposed by Hans Küng (2006). Above all, this requires that we overcome the up-until-now dominant moral presumptions and anthropocentric, androcentric, and ethnocentric perspectives. However, are we seeing this change in the discourse? What media outlets are fulfilling their role as the transmitters of the paradigms that seek to tackle the ecological and global civilizatory crisis? There is an urgent need for the implementation of a practice in the media world that recognizes that the resources of the planet are finite, inherited, and not appropriable, that they have to be conserved for future generations and that limits have to be placed on growth. Inevitably, if the transition from our current model is not undertaken, humankind faces catastrophes on a previously unknown scale, many of which quite possibly may no longer be avoided.

### *3. From social profitability indicators in communication to eco-social transition indicators in the media*

Compliance with the laws and regulations that affect the media, both in terms of its rights and its obligations, represents a democratic safeguard. As we have previously explained, we understand that the design of the Social Profitability Indicator in Communication (IRSCOM) tool, applied to business transparency criteria, public accountability, and programming makes a decisive contribution to the correction of the democratic deficit.

Up until now, the application of social profitability indicators to the communications and information media has shown the influence of change in three distinct areas:

- In the assessed media in question, which adopts measures to ensure improved social performance.
- In the public bodies that, in their capacity as regulators and custodians of radio and television broadcasting, adopt corrective measures depending on the results that stem from the application of the indicator.
- Among the public, by increasing its critical awareness. Knowing the results of the assessment helps to orientate society in its choice of the media and the news content that it consumes.

Following on from the development of measurement and control tools designed to improve media health, and in response to the previously described context of systemic crisis, it has become necessary to incorporate aspects that assess the effort made to inform and to stimulate debate regarding the challenges facing humankind in terms of “eco-dependence”, as the anthropologist Yayo Herrero highlighted (2013: 300).

Within this framework of action, social profitability indicators as applied to eco-social transition are implemented as a way of interpreting and suggesting aspects that can be improved, in order to ensure insightful news that stimulates critical thought through committed content. These indicators also serve as a mirror into which the media can look and reflect upon the extent to which they are paying attention and providing the news coverage that the current context requires. It is a way of changing reality through the functions of the indicator that draw attention to those aspects that can be improved upon for communication with a real impact.

The indicators, which we will refer to as “transition indicators”, seek to determine whether these essential vectors of social transformation mentioned earlier receive the attention of journalists. They define the assessable characteristics through which a discourse can be created that highlights approaches and action, and that shapes awareness toward the need to shift the paradigm, showcasing good practices, commitment, measures, and projects.

As a previous step or in parallel to the application of media eco-social transition indicators, census, mapping, and visibilization of the various personal, collective, community, associative and business projects, and initiatives become necessary. We could, to some extent, consider these to be post-developmental, as they seek ecosystem-friendly economic models that are not necessarily based on consumerist practices.

Among the various actions taking place in Andalusia that attempt to follow this description

and to identify such transitional practices, we should highlight those initiated by the Association of Andalusian Broadcasters and Citizens (EMA-RTV) in cooperation with the socio-economic transition collective La Transicionera, who have drawn up an Eco-social Transition Indicator that evaluates projects for transition, creating an interactive online map of ongoing initiatives in the region that provides profile information, geo-localization, and other such details<sup>5</sup>. The map facilitates awareness among communicators of these programmes and their existence, an aspect that is essential within the context in which the media operates, as links for the training of collective action, and social mobilization networks.

Also revealing within this context was the “Eco-social transition in the online press” research initiative (Espinár, 2018), which analyses the treatment of information relating to the various processes that contribute to eco-social transitions within the media agendas of three digital outlets: *Público*, *Infolibre*, and *Eldiario.es*. In all three cases, the selection of these newspapers featured common denominators – their ethical commitment, transparency, and the fact that all three worked on a mixed financing model (subscriptions and advertising), which favours a certain independence when choosing the subject matter that forms their agendas. In 2014, the newspaper *Público* received the *Premio Enfocados*, awarded by the *Federación de Asociaciones de Periodistas de España* [Spanish Federation of Journalist Associations] (FAPE), for journalism in relation to communication for social change, human rights, and social, gender, and environmental justice.

It is worth remembering that the notion of social change as coined by the Rockefeller Foundation is, from a critical perspective, contradictory and misleading, as it remains faithful to the tenets of permanent economic growth, including for those who have already exceeded the limits of their ecological footprint. In our view, it would be more appropriate to speak of media outlets that are committed to a communication for post-development, degrowth, and eco-social transition: “Eco-social communication and information is the new paradigm that moves within a fractal of economic, ecological, and equitable equilibrium. Economy as opposed to economism, economy capable of behaving like nature and equity as a principle of social justice in the sharing out of benefits” (Chaparro, 2015: 284).

Throughout five weeks, the aforesaid study quantified the appearance of content related to eco-social transformation processes through the quantitative content analysis method. The results pointed to a very limited presence of specific transition initiatives on the agendas of the media outlets that were analyzed, despite their commitment to ethical journalism. Even when taking into consideration the true extent of the problem and the urgent need to alter our lifestyles, this subject matter is not receiving sufficient coverage.

The study also served to determine the presence of a series of topics that corner media attention, while other matters are rendered totally invisible. Among the topics that are covered with more assiduity in the media are the debates over restrictions on the use of diesel, and other pollutants that influence air quality within cities, and the need to reduce the consumption of unnecessary waste, such as plastics and aluminium tins. All, of course, from an individualistic perspective centred on how this affects quality of life and the individual health of people in their most immediate surroundings (their city), and not on their consequences at an environmental or a global level.

It is appropriate to highlight the need to broaden the framework of analysis to all written media, be it local, regional, national, or international. Similarly, and given that we live within a context that is saturated with an audio-visual language that is based on the spectacular nature of the image and the orality of its messages, it is worth including audio-visual media and especially those that use radio and television broadcasting space, without ignoring the general interests derived from this use of a common resource, as well as any other media that has an influence on the public.

When transition indicators are applied to audio-visual media, there are various particular details that must be borne in mind regarding the written press. With regard to the audio-visual media, the part of the programming to be analyzed needs to be defined, bearing in mind that the lines between information and entertainment are becoming increasingly blurred. Furthermore, audio-visual media does not prioritize its content selection based on personal interests, but rather

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<sup>5</sup> Association of Andalusian Broadcasters and Citizens (EMA-RTV) *Mundo Finito* (“Finite World”) project, which incorporates the aforementioned Transition Indicator and map of ongoing initiatives. Available at <https://mundofinito.emartv.es/mapa-de-iniciativas/>

its consumption is lineal (at least in terms of its traditional formats), meaning that factors such as the order of appearance, duration, and location of the content are of greater importance. According to Pérez and Domínguez (2014), the limited and anecdotal presence of messages of transition in the media implies the need to incentivize new narratives that introduce the promotion of alternative conducts and processes to the economic and productivist hegemony of the development paradigm.

#### 4. *The Media Eco-social Transition Indicator: a concrete way forward*

We shall now present our specific proposal for the application of transition markers that will allow us to assess and to quantify communication and information media in the field of eco-social transformations. As was stated earlier, the design and conceptualization of these markers are the fruits of previous research undertaken by the *Laboratorio de Comunicación y Cultura COMandalucía*, based on the “Eco-social transition in the online press” (Espinar, 2018) study, and in association with EMA-RTV. The Media Eco-social Transition Indicator will be incorporated in the IRSCOM ecosystem, and will contribute to expand our current research framework.

The specific quantifiable action taken by the media with respect to these matters is as follows: the transmission or visibilization of concrete alternatives that have been launched, awareness-raising activities and campaigns, and the publicizing of alternative and alterative conducts, the participation of eco-social transition agents in media spaces, and the presence of environmental and social justice criteria in their ethical principles and style guidelines.

The markers which were considered to be of fundamental importance to transition in communication-related matters feature in three areas of analysis (see Table 1) related with: management, programming, and the participation of agents, stakeholders, proposers, and/or transition paradigms.

1. *Management.* In this area, the idea is to understand whether or not environmental and transitional criteria can be found in media business management activities. Analysis is required that focuses on determining the existence, if any, of environmental justice criteria in their editorial principles, and whether there is an environmental or transitional area within the media outlet’s advisory board with either its own or external consultants. An authority responsible for assessing and monitoring the broadcast content is also needed, with a special focus on material aimed at children and young people, to ensure that it neither promotes nor encourages behaviour that might be damaging to the environment and ecosystems or which contradict the educational curriculum where the content invites reflection upon transitional paradigms.

The launch of other training activities for media personnel are also analyzed. The training of these people, and especially of those who are responsible for the production of content, is of vital importance, as they are not always aware of the systemic crisis, its causes, consequences and, above all, its alternatives.

2. *Programming.* The thematic identification of the programmes, contents, and campaigns that are under analysis is essential, in order to be able to draw conclusions later on regarding levels of informative visibility of the various aspects of the transitional ecosystem.

Analysis of this area will define how transitional content is incorporated into the media outlet’s programming and its informative agenda through the identification of programmes and sections featuring alternative narratives that it broadcasts and the presence of this content in news programmes, which clearly have the greatest influence on the public.

Another key category that indicates a commitment on the part of the media outlet under assessment is the launch of campaigns on specific subjects, whether to demystify false myths regarding development, or to promote alternative conduct and models to the former ones. Awareness-raising campaigns that can provoke society’s rejection of certain practices, such as the purchase of plastic products, are turned into a powerful tool in the hands of the media, especially audio-visual outlets.

3. *The participation of agents of transition.* In the area of agent participation, the appearance of “agents of transition” is assessed, so-called as a result of their specific expert knowledge, is assessed; in other words, those people or bodies, whether academics or communicators, or of another sort, from associations or from among the general public.

Firstly, the presence of such agents in the programmes and sections selected in the initial area of analysis is evaluated – the extent to which the communicators that direct these spaces have

relevant knowledge of the subject matter that they are covering. Secondly, the presence of specialist sources is evaluated in the news content that is under analysis.

Finally, the presence of specific transition initiatives is evaluated in the content under analysis, such as ethical banking, production cooperatives, and collective initiatives that influence both the circular economy, and zero-kilometre consumption. These are aspects of crucial importance, in order to generate effective social influence – proposals for change have to be accompanied by alternatives that can be adopted.

**Table 1. Transition indicator areas and categories.**

Areas of analysis	Basic categories
Management	Environmental justice criteria in editorial principles
	Transition advisory board
	Transition training for media personnel
Programming	Specific transition sections/programmes
	Presence in the (informative) media agenda
	Awareness raising campaigns/the publicizing of alternative behaviour
The participation of agents of transition	The participation of agents of transition in programmes/sections
	Testimonies and expert sources (informative)
	Visibilization of alternatives (informative and selected programmes)

Source: COMandalucía/Author’s own work.

One of the first steps in the application of these markers is to identify those subjects that are considered to represent the transition to a post-development paradigm, in other words, the areas of action that can be identified and in which the media needs to contribute, in order to generate impact. We have to insist on the importance of quantifying these subjects, so as to highlight the specific shortcomings that exist with regard to the attention given to social transformation by the media. Together with the identification of content, it is also essential to measure to what extent its expression contributes to awakening awareness and stimulating critical discourse. The role of the media in transmitting ideas that alter the dominant perception of modernity and developmentalism is fundamental, especially within a context in which society in general is given weak, incomplete information that does not emphasize the need for people to change their behaviour and move toward a new production and consumption paradigm. The main areas of influence, which we refer to as subject markers, are as follows:

– *Transformation of the economic paradigm*: This subject marker analyses to what extent the written and audio-visual media puts forward narratives and formats that contribute to transcending the current development paradigm. It requires a focus on what we really need in life and what makes us happy, taking into consideration crucial aspects such as food, health, a clean, environment, and the quality of social relationships. We understand that committed, responsible mediation clearly has to express the idea that a lifestyle based on production and therefore unlimited, superfluous, and unnecessary consumption augurs a global ecological collapse that stems from a civilizational crisis, which is the result of attempting “to construct a society and our lives by turning our backs on what keeps us alive, namely nature and our relationships with others” (Herrero, 2017)<sup>6</sup>.

– *Transition from a production and consumption paradigm*: In line with the first subject marker, this second indicator measures to what extent the media gives credence to the idea that

<sup>6</sup> Excerpt of an interview with Yayo Herrero: “A critical review of modernity”, available at <https://www.youtube.com/watch?v=mnBIzXzIG00>

the current model of consumption is unsustainable and incompatible with the maintenance of ecosystems and, as a result, of life itself. It also needs to be made known that this is an illogical paradigm in which we do not consume what we need for life, but rather what companies need to sell in order to make money. We take the view that the media is responsible for stimulating debate, inviting people to question what our real needs are, what we really need to produce and what work is socially necessary, ensuring that the focus is on what is truly essential to life.

– *Transition from a work-centred paradigm*: A committed media should highlight the importance of an employment model that leaves more space in which to live, which values and dignifies those who work with food, raw materials and, especially, in the care-giving sectors. Automation and technological innovation should favour the distribution of employment to tackle exclusion from work and to ensure that profits benefit society as a whole.

– *Transformation of the energy paradigm*: There is a need to provide energy alternatives that the public can adopt – for example, clean and renewable energy – as opposed to the options offered by the large corporations that dominate the sector. It is also important in this sense to offer incentives to reduce energy use, to ensure the necessary transition to a lifestyle that is less dependent on energy. A large part of the energy that is produced is used unnecessarily, as is the case with other goods that fill the shop window of consumerism.

– *Transformation of the transport paradigm*: This marker is sustained through those initiatives that promote the substitution of the individual transport model for a collective one and based on clean energy, among other actions. The promotion of the model of public transport is of great social significance, as it not only encourages widespread use, but also becomes a way of exerting political pressure for a greater number of collective transport lines that improve mobility within reasonable limits.

– *Transformation of the scientific-technological and educational paradigm*: This marker measures the extent to which the media reflects the idea that science is a tool for solving our errors and that scientific advances will solve problems such as climate change. This fact could have a negative influence on our level of conscientization, as it fuels a perception that we do not need to change our habits, in order to prevent the crisis. Likewise, the transformation of our education system toward a circular, non-competitive model is likewise of vital importance, which promotes a closer connection to natural reality and relational competition, as opposed to the production-economic paradigm. A model that recovers the concept of “biophilia”, a love of life in harmony with nature (Wilson, 2012) which allows us to re-establish the “natural contract”, in the words of Leonardo Boff (2013).

– *Transformation of the food paradigm*: In its agenda setting, content that focuses on our environment includes initiatives that promote the consumption of locally grown fair-trade bulk foodstuffs produced through agroecological farming, with campaigns and initiatives that demonstrate how chemical, plastics, and foodstuffs that have travelled thousands of kilometres are unnecessary and damaging, at the same time as highlighting the benefits of an alimentary model based on principles of food sovereignty.

– *Transformation of the housing, tourism and leisure paradigm*: Ensuring media visibility of housing alternatives, such as public management initiatives and other models including eco-villages, traditional *corralas* built around a communal patio, and other types of community dwellings are other ways of increasing the scale of values in this subject marker. A further way to promote ecosystem-based transition is by moving toward a tourism paradigm that has positive local consequences, with minimal environmental impacts, and which reverses the trend toward the gentrification of our cities.

– *Transition toward a feminist paradigm or founded on matriarchy*: Within the framework of a feminist discourse that promotes egalitarian social relationships, the media should be highlighting the importance of a model that is based on matriarchal as opposed to patriarchal principles, founded on relations that prioritize care giving, affection, mutual respect and hierarchy-free cooperation. It is worth remembering that these principles are those that characterize the coexistence of the first humans as well as the mother-child relationship during our infancy. Transferring this to socio-economic and political relations, “neo-matriarchal” culture intensifies cooperation, sharing and participative distribution, including such precepts in our relationship with nature. Returning to a matriarchal culture requires “an educational praxis that fosters an awakening within people and their communities of their deepest desires and longings to conquer forms of coexistence” (Arruda, 2004: 74).

– *Transformation of cultural production*: The global ecological and human crisis, which



implies the export of a Western development paradigm around the world, is further aggravated by the cultural colonization of dominant models that are promoted by the West and especially the USA, with the complicity of diffusionist communication policies that contribute to its expansion and high levels of penetration. A cultural production that prioritizes and gives value to every culture will contribute to alleviating this multiplying effect and will have a positive bearing on decolonial thinking.

– *Transformation of the communication and information paradigm*: The media is called on to place the concept of social profitability, one that is in harmony with commercial profitability, at the centre of its work as a driving force behind its business dynamic. The media system cannot achieve this objective without ensuring equality of conditions between community media and public communication platforms and other information stakeholders. Media transparency requires the involvement of the media in crucial aspects that are necessary for survival on equal terms with inclusive and cooperative coexistence paradigms that contribute to alleviating the consequences of this paradigmatic crisis.

##### 5. *In conclusion*

There is a need for a communicative paradigm that treats reality in such a way that favours the transformation of a worn-out, unsustainable system. Although the task of decolonizing what has been the imaginary of the mass media for decades will hardly be easy, the media has to stand alongside empowerment, ensuring that people can become aware of the importance of their individual and collective decisions – an eco-social media that will prove to be the driving force behind a new, fairer socio-economic order that is diverse and respectful toward the environment and post-development, which will necessarily imply the transcendence of the current paradigm and its values.

Eco-social, post-developmental, and decolonial communications necessitate a genuine mediatic democracy, in which the community also has its space as the voice of social and people's movements. It also requires the visibilization of media ownership along with its discourses, which should be de-corporatized, and de-governmentalized, re-imagining advertising which currently incentivizes unnecessary and consumerist practices, offering debate and empowerment to people instead. As well as these urgent measures, there is also a need to put in place markers that evaluate the social role of the media as the sole guarantee of transparency (Chaparro, 2015).

Although we have recently seen the opening up of debates within the media on subjects such as the use of diesel and single-use plastics, the collapse that we are witnessing requires us to go further with information like this, seeking out alternative forms of behaviour and treatment of content. Communicating this collective collapse requires collaboration in the organization of societies, in order to better leverage opportunities and avoid risk, so as to transmit the importance of public action, in alleviating the consequences of the ecological crisis, channelling social pressure with the aim of ensuring that large-scale measures are adopted.

Critical reflection requires us to recognize that there is an evident contradiction in the advertising messages that are inserted within the media, at times alongside content focusing on eco-social transition. Advertising with a message that is generally opposed to the construction of a New Ethic and a new consciousness with regard to transition, which continues to incentivize consumer practices that remain in line with the economic development paradigm. This panorama will not change as long as the mass media continues to depend almost exclusively on commercial advertising from multinationals, in which survival is subject to a global scale economy that conditions local sovereignty and places limits on freedom of thought.

Ultimately, media responsibility should seek to facilitate knowledge founded on transparency and the common good, regardless of ideology. The incorporation of transition indicators within those already used in the IRSCOM framework is an attempt to consolidate a line of work that contributes to an awakening of the conscience and to offer criteria for the "Good Living" of the media ecosystem in the 21<sup>st</sup> century.

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