

# PATHS, SCENARIOS AND SEMIOTIC METHODOLOGY ROUTES

EDITORS BIANCA SUÁREZ-PUERTA & INNA MERKOULOVA



## Reflections on

## PATHS, SCENARIOS AND SEMIOTIC METHODOLOGY ROUTES

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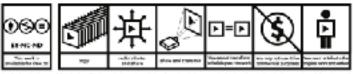
General Editors Bianca Suárez-Puerta and Inna Merkoulova

## REFLECTIONS ON PATHS, SCENARIOS AND SEMIOTIC METHODOLOGY ROUTES

In collaboration with
International Association of Semiotic Studies - IASS-AIS
Federación latinoamericana de semiótica - FELS
Asociación semiótica de Colombia - ASC
Universidad industrial de Santander - UIS
Universidad nacional de Colombia - UNAL
State Academic University for the Humanities - GAUGN
International Center for Semiotics and Intercultural Dialogue

This book is an open publication, and is the result of more than twenty researchers in semiotics worldwide, whose objective is to strengthen the trajectories and academic developments of semiotic studies. In this dialogue, authors with diverse epistemological origins converge, methodologies, traditions, and innovations in semiotic research are discussed, contributing to understanding our varied realities.

The submitted chapters presented in this book had a review of specialists in semiotics.



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Visions on the openness of science. The discourse of scientific production and communication from the global north and south

MONTSERRAT GARCIA GUERRERO & CARMEN FERNANDEZ GALAN MONTEMAYOR

he purpose of this chapter is to carry out a discursive analysis of two proposals for the opening of science, one from the North called Open Science and the other from the South called Flock Society or "BuenConocer", which is related to the new economic matrix where the discourse on knowledge as a good gives a different protagonism to international scientific communication. The corpus to be analyzed is: the UNESCO 2021 recommendation and the open letter and Flock Society project in 2014. The theoretical-methodological tools include categories from the Critical Discourse Analysis (CDA) and the Multimedial and Multimodal Critical Discourse Analysis (MMCDA). We start from the hypothesis that the discourse on Open Science is hegemonic to legitimize a publishing monopoly. The Flock one is based on a contrary ideology that highlightshedominant model's asymmetries thatonly places knowledge at the center of production and economic circulatily.

### INTRODUCTION

In the late 1970s Robert King Merton, recognized as the founder of the sociology of modern science, published his most important book on the subject [1], where he pointed out the components of science, namely: universality, communism, disinterestedness, honesty and organized skepticism, although some critics branded him as naive [2]at least since then the issue of openness and common ownership of findings [3] has acquired a leading place in science discussions around the world. The topic had its peak in the early 2000s with the so-called three Bs, Budapest, Berlin and Bethesda Declarations [4], made between 2002 and 2003 where the need to open scientific results to society, through free access to research literature, was highlighted; declarations that were complemented by definitions of the World Economic Forum in 2015 and other international Forums and organizations that agreed on the support of science openness and promotion, at a theoretical and discursive level. These proposals and discourses arise in a scenario of the so-called Oil Crisis [5, 6] when science becomes one of the most recurrent topics on the global agenda today and becomes relevant for its social and economic impact, for Mario Bunge "science has become the axis of contemporary culture [and therefore] has indirectly controlled the economy of developed countries" [2:17]. The social appropriation and uses of science for the social good and the solution of common problems imply its free access and the use of the results of research efforts.

In the openness of science, the form of communication is nodal. The new paradigm on scientific production is led by the Open Science proposal [7]. Open access is based on concepts such as democratization of science, knowledge as a common good, citizen science, among others, with the aim that science can be used to solve social needs. Open Science can be considered as a hegemonic proposal, however, there are other parallel routes, such as that of BuenConocer that have promoted another discourse of openness that changes the productive matrix. The fact that open access already has a hegemonic proposal has the advantage of providing a normative and institutional framework, although the interests of dominant groups and subordinate groups may imply an imbalance when it comes to corporate interests [8:155]. In the scientific communication circuit, publishing companies achieve economic gain [9], and scientists become knowledge workers as a new

productive matrix, which not only produces ideas, but also sustains a publishing industry whose foundations claim to be "Open Science", when in reality they are publishing monopolies.

The concept of Global South arises from the postcolonial, transnational and alterglobalist discourse, as a way of dividing the world into two large groups with different economic and social conditions and has among its greatest exponents Boaventura de Sousa Santos. He formulates an epistemology from the South [10, 11], a concept that has been extended to characterize global inequalities. Around Open Science, the debate of the global North [12]and the global South [13,14]is taken up again, rethinking the relations between the countries considered as developed and the countries that are in conditions of inequality. Researchers and academics from the global South have to adjust to the standards of the publishing circuits of the North, without having the same support and financial capacity.

In some Latin American countries, alternatives have emerged in the face of the neoliberal and developmental proposals of the global North, such as SumakKawsay or Buenvivir in Bolivia and Ecuador [15]and the decoloniality of AbyaYala or Nuestra America (Our America)[16], a term also used by ECLAC [17]in a document on indigenous peoples in Latin America. The two currents of thought referred to intend to show another way of understanding social and economic reality with proposals for action for the specific realities of the global south in Latin America. These counterhegemonic discourses that confront economic subordination include the issue of knowledge and its forms of transmission, one of the tendencies of the global north is to steal natural resources for excessive production, the other tendency is to steal the knowledge of the global south and take the young scholarship students to the north. The mechanisms of control of the knowledge industry are science, technology and innovation, for which it builds an arbitration architectureto control and regulate the world's production of intellectual property. The most visible part of this strategic hegemony is the publishing monopoly through Open Science.

The laws on science and technology in the Latin American region generally favor companies and, therefore, the proposal of the North, as is the case of Mexico [18] and Argentina,[19] allowing the extractivism of resources and knowledge, however:

it is easy to think that science and technology are only at the service of transnationals, and in reality in most cases it is not so or it is not what is intended. But critical thinking is needed from within the institutions to consider a completely different type of research and results that have to do with the welfare of the majority of society. Something as simple as that is not even taken into account these days[20:10].

On the importance of science today there are two types of approach: "the logics that govern these matters exacerbate the mercantile and the guarded instead of seeking a true collective welfare" [19:176] and that defines science policy as the economic resources allocated to science in each country, the management of scientific publication as a business, and prioritize the relationship between science and technology under the premise that "Poverty is due to low production, while the key to greater production is a broader and more vigorous application of modern scientific and technical knowledge" [19:39], and on the other hand, that of critical thinking, welfare and the common good [18] which seeks ways to reform this relationship between knowledge, capital and democracy to avoid that: "when open access is decontextualized from its historical and political roots, it has the potential to exploit and oppress as much as the very system it seeks to replace" [12:4].

This chapter focuses on the analysis of two discourses, one from the global north and the other from the global south, the first hegemonic and colonizing, the second one counter-hegemonic, peripheral and decolonizing. Putting at the center the knowledge industry, understood as a production chain, which implies the control of academic publishing in which there are two opening discourses: Open Science is an architecture at the service of capital, and the Good Knowledge is a proposal that seeks to integrate other ways of understanding the world to recover regional specificities and ancestral knowledge. The basis for the analysis is the final draft to be approved as an Open Science proposal from UNESCO and the Flock Society project (BuenConocer) from the government of Ecuador.

## DISCOURSE AND COUNTER-DISCOURSE

This research employs a comparative strategy of discourse and counter-discourse [21] to demonstrate whether there is a direct contrast in the arguments of the northern vision of Open Science versus that of the global south that has a greater emphasis on knowledge models and knowledge assets. The main methodological tools are van Dijk's [22-24]Critical Discourse Analysis and Pardo [25, 26]Critical Multimodal and Multimedial Discourse Studies proposal. The categories of analysis are the following: the context and framework of the discourse, intertextuality and multimediality as relationships between texts, indexicality in the portals in which the discourses circulate with their visual components, and finally, the discursive genre (who is speaking and to whom it is addressed). To describe the structure of the text, the notions of superstructure and macrostructure [24] are used, while the definition of science and openness of knowledge will be organized in semantic fields and frequency of use of words related to the openness of knowledge. For the clarification of the rhetorical function and legitimization strategies of each discourse, the notions of ideological masking and camouflage of Barthes [27]and Chomsky [21]will be used, as well as the availability of each discourse in different languages, the explicit zones versus the implicit or presupposed, and the contrast between both discourses.

The corpus of analysis is constituted by the UNESCO Draft Recommendation published in a preliminary version in May 2021, with the intention of being approved by the representatives of member countries in November of the same year. The other document analyzed is the Flock Society project, published in 2014 as part of the Good Knowledge proposal in Ecuador. Both documents respond to the need for openness of knowledge, but they start from agendas that can be read as contrary, one from the hegemonic power and the other from an alternative vision not only academic but also economic and social. The texts that precede and surround the corpus are: in the UNESCO discourse, the Declarations of Budapest, Berlin and Bethesda (2002-2003) and the Declaration of the World Economic Forum (2015), which makes it propose a recommendation of Open Science (2019-2021), on the other hand, what surrounds the Flock discourse is a government plan, the Plan of Good Living (2013-2017) of Ecuador.

### 2. DISCUSSION/RESULTS

The way in which both texts circulate is through websites, with the possibility of downloading pdf files, which goes against the idea of openness, because this type of format is closed. UNESCO uses its website, which is recognized and consulted in a generalized and accessible way; it also disseminates through other media, such as e-mails, social networks and networks of decision-makers. On the other hand, Flock created an exclusive website for this proposal, which can only be found with prior knowledge and is not widely publicized, except in the circle of members of the workshops and proposals. Both texts point to texts that precede them and to texts that will continue or continued them; in the case of Flock, the workshops are included as a collaborative work strategy, while UNESCO carried out a consultation in expert forums that generated a draft recommendation, a draft and a document for approval within an established legal and juridical framework.

Flock makes explicit that the work was done mostly in Ecuador and with the workshops that integrate various actors in the construction of these documents, and whose result is presented in an open letter. The format chosen by UNESCO is the preliminary draft, which implies a document under construction, addressed to experts on the subject. The format chosen by Flock is the draft, accompanied by the letter with the idea of waiting for a response from the addressees and starting a public debate; the use of the epistle has important political implications because of the similarity with other open letters written by world leaders throughout history. What does the choice of each format imply in the concept of open science? The projects circulate in web portals that imply a mediated communication circuit and accessibility only for users with internet access, which questions the effectiveness of making "open" proposals in media that are not generally available.

From these chosen formats other texts are derived; from the charter and Flock project comes a book, entitled GOOD TO KNOW FLOK SOCIETY Sustainable models and public policies for a social economy of common and open knowledge in Ecuador published in 2015. From the UNESCO 2019 recommendation the preliminary draft 2021 was built and from the assembly the legislation and standard on open science at the global level is foreseen. A comparison of the key elements for the characterization of both discourses is presented below:

	UNESCO	FLOCK
DATE	MAY 2021	MAY 2014
ACTORS/ AUTHORS	"UNESCO" as a result of consultation 11 stakeholders to implement the project: researchers, scientists and scholars; leaders at research institutions, educators, academia, members of professional societies, students and young researcher organizations, librarians, innovators, users and the public at large, representatives of the science, technology and innovation related private sector	Working Group Xabier E. Barandiaran David Vila-Viñas 1500 people and 15 countries (Flock, 2014:14) in concept of workshops
CONTEXT	International organization For all member countries Global North	Academic proposal for science in Ecuador Global South Political design project
MODALITY	Sure, necessary	Possibleor probable
DOCUMENT LENGTH	17 pages	17pages
TO WHOM IT IS ADDRESSED	Governments, decisionmakers, researchers	"Procomún", Society and countries of the Global South
STRUCTURES	Officialformat, consultation	Open letter, academic event, workshop

Table 1. UNESCO / Flock Comparison

Table 1 shows the date of publication, coinciding in that both discourses were shared in the month of May, with a difference of seven years and have the same length, the issuers and central actors of each document are in the first case an international organization and in the second it appears led by a couple of Spanish academics, supported by the Ecuadorian government, which responds to the context that gives them the character of north and south, respectively. The modality of the UNESCO discourse presented as a blueprint is normative and necessary, because the textual markers show it as a fact or something given, while the Flock discourse has a utopian tone and is presented as possible or probable, as something in process. The addressees are very different, UNESCO addresses

governments for decision making and the creation of infrastructure to implement its project and Flock addresses the commons which is a term taken from governance models for the common good and the countries of the global south.

Regarding the availability in other languages, UNESCO publishes the document vertically in the following hierarchy: English, French, Spanish, Russian, Arabic and Chinese; while Flock organizes horizontally and in hyperlinks the different languages in this order: Spanish, English, Quechua, Portuguese, Italian, Catalan, Russian, Danish, German, Greek and Aragonese.Comparatively, UNESCO formulates its recommendation in six dominant languages in the context of globalization, giving priority to English and French, and Flock does so in eleven minority languages, including Quechua in third place and Spanish in first place. It is worth noting that the languages most used in Internet communication are English, Chinese, Spanish, Arabic and Portuguese, and that both proposals include four of them, although in different order.



Figure 1 Hierarchy of languages UNESCO and FLOCK

As shown in Figure 1, the visual components and hyperlinks imply immediate access to the languages in Flock through links, and in the case of UNESCO it is located below the logo and access must be done from the main portal.UNESCO starts from an established legal framework, which is intended to be validated in a transparent process, with an organizational structure, the work carried out in Ecuador has Spanish researchers as leaders, which explains the inclusion of Catalan and Aragonese in the open letter.

The analysis of the use of words and the semantic fields to which they belong were chosen according to the concepts surrounding the notion of science and openness [19], to specify the frequency and choice of words in each discourse:

Word	UNESCO	FLOCK
Democracy	1	6
Science	214	12
Collaboration/collaborative	22	14
Sustainability/sustainable	11	5
Citizen	9	5
Open/openness	231	45
Necessary	3	1
Close/closed	2	1
Inclusion	57	0
Knowledge	71	46
Data	64	2
Incentives	4	0
Adhesion/incorporation	7	0
Innovation	25	6
Technology	28	8
Digital	18	2
Enterprise/corporations	4-4	1-11
Economy/Economic	12	39
Commons	1	16

Free	5	27
Diversity	24	2
Policy	10	6
Resources	13 educational	13 natural
Production	13	29
Traditional	8	5
Community	36	25
Politic/political	2	10
Recognize/ing	12	0

Table 2. Comparative of frequency of use of words.

The theme of both discourses is science and knowledge, the semantic choice of the topic by Flock is knowledge, and this change of morphology has a different meaning compared to the UNESCO discourse. The word science is the most frequent word in the UNESCO preliminary draft with a frequency of 214, unlike Flock, which opts for the name Knowledge, with the words technology and innovation being the least or not at all frequent, like the word inclusion, which does not appear explicitly in the document but is present in the frames of the discourse, especially in the section on included languages. The words free, democracy and commons are the most frequent in Flock, in UNESCO they are the least.

In the first part of the UNESCO document, the use of gerund or present continuous (action in process) stands out in a list of topics that take something for granted or as assumptions, i.e., it is based on previous knowledge to affirm something; this is evidence that UNESCO starts from an accepted paradigm of science. On the other hand, the Flock document gives initial explanations about the name and terminology, as well as the intentions of the project and the document, which is justified by the fact that it is a proposal peripheral to the hegemonic one and presented as novel and contrary to the established pattern or norm. There is a play of opposites in the use of verbs, because while UNESCO focuses on verbs that speak of the recognition of knowledge, already accepted, presuppositions, [23]Flock focuses on the feasibility and possibility as something not yet realized or materialized.Inthe UNESCO document these verbs are: Building (11), Recognizing (5), Acknowledging (4), Noting (4),

Considering (4), Recalling (3), Affirming (2), Agreeing (2), Taking into account (2). In Flock they appear as imperatives: imagine (7), as facts: stands (2), and as possibilities: madepossible (5). Regarding Resources, UNESCO takes them to the field of education, emphasizing technological infrastructure and data, while Flock specifies its position on natural resources as part of a project that integrates the economic and the social. These concepts underpin the notion of science and knowledge, and their central and strategic role in both the countries of the North and the global South.

To understand the dimension of these discourses, the main rhetorical and masking strategies as forms of authentication in each are presented. Flock begins his speech with this double-quoted paragraph:"This is the first time that a nation-state and the president of a country has legitimized the desire of commons workers and cooperativists around the world to create a more just and sustainable civilization using commons-inspired principles."Claiming that something is a first-time occurrence is very difficult to prove and easily refuted, which is called deprivation of history, [27]UNESCO also uses this strategy as omission and decontextualization, for the sake of elaborating a general and/or universal discourse its actors and the historical moment are invisible. The resource of authority to validate what is said in the voice of recognized instances or prestige [26]is used in both discourses, whether under the name of a government or an international organization.

Floc. Forisible authors who sign the document, while UNESCO speaks of an extensive consultation carried out over a period of approximately two years, from 2019 to 2021. The sources and theoretical references of Flock are also explicit, on topics such as common goods, community organization, free software and with authors such as: Paul Bouchard (recognized as a leader of the Quebec sovereignty movement [28]), George Dafermos (expert in digital common goods and coordinator of several areas of the Flock project), John Restakis (expert in community organization and popular education), Jenny Torres (specialist in software and informatics, member of the Flock research team), including the government plan with which it is in agreement. UNESCO's theoretical references are scarce and can be inferred from the first version of the preliminary draft that was later corrected, omitting the specification of a "skeptical epistemology" that approaches Merton's theory of an "organized skepticism", this lack of explicitness about the sources is another form of fallacy of authority, since something

said by what is considered institutional authority is assumed to be true. The actors in UNESCO are contemplated for implementation and are very general figures such as decision makers, politicians, educators, society, private sector, among others.

The quantification of quality implies the naturalization of a fact that is not questioned, the mere presence of numbers and the adjectivization of the scientific in both discourses is translated into the number of participants in each project: Flock with 1500, and UNESCO with 50 countries. UNESCO's discourse is hegemonic and is the official discourse at the global level; Flock's is presented as counter-information, [21]in alternative media and transmitted by groups that are not linked to the hegemonic powers. However, in the case of the inclusion of Quechua in Flock, this way of transforming itself into the Other, diluting power relations, seems to be an exoticism and an argument for the inclusion of cultural diversity and minority groups, since being a discourse that circulates on the Internet, access to these sectors of the population is not equal.

All these strategies of legitimization of dominant or counter-hegemonic ideologies on the subject of science allow the identification of the same speech act: they are normative discourses that attempt standardization. In the worldwide discussion on Open Science in recent years, its essential components have been discussed. UNESCO contemplates 8 of the 24 components of Open Science that could be included according to the mapping carried out on the state of the question of Open Science[29] and they open new categories such as: "Openness to the diversity of knowledge" where they include indigenous knowledge that is not taken up again in the document, as well as it is not included in their diagram of Open Science of the brochure of 2019. Flock emphasizes the "citizen science" and "policy" components of the Foster 2018 version of Open Science and pays special attention to minority groups.

UNESCO's concept of "open science" refers to an overarching concept that combines diverse movements and practices in order to make scientific knowledge, methods, data and evidence freely available and accessible to all." In short, UNESCO says: "science is this and must continue to be this", and Flock says "science must change to another form, it is this and not that".

### CONCLUSION(S)

One of the main differences in the discourses analyzed is the basis from which each one starts, while UNESCO speaks of science, Flock speaks of knowledge, so that the North takes up an idea of validated knowledge and within standardized norms, and for the South knowledge is something freer and includes other types of knowledge, such as ancestral knowledge that are a central part of the philosophies of life that support the discourse, it is therefore the opening for two very different types of knowledge: the institutionalized and the social to expand this concept.

Flock's proposal, as emanating from the global south, aims to be more inclusive, using minority languages, and opening the possibilities for the participation of any person, at least in the discourse. The proposal of the North uses the dominant languages and a bureaucratic/administrative architecture already proven for other recommendations on issues of global interference and that have allowed to mark the line in the way different concepts or trends are worked from the hegemonic power, since UNESCO serves as an organization that promotes agreements between different countries and serves as a mediator or translator between ways of understanding social and economic events in the world.

For the North the priority is data and technological infrastructure, as evidenced by the greater use of words related to these semantic fields and the organization of the document, for the South the priority seems to be placed on the political and economic agenda from an alternative one aligned to SumakKawsay and AbyaYala with concepts such as communality closely related to the historical moment of Correa's government in 2007-2017.

What is discovered in front of the two discourses is the importance of knowledge and science today, at the same time there is a great difference in approach from the global north and south. Given the difference in years between the two discourses, it is difficult to demonstrate that one is a response to the other, however, they do reflect the imperative to regulate the management of knowledge and the redefinition of science according to the needs of the North, which are very different from those of the South. In this sense, they can be considered as opposing discourses, offering very different ideals of knowledge that emerge from contrary social models.

#### OTHER DECLARATIONS

This work is part of a Doctoral Thesis of the Program Educational management and public policy of the Autonomous University of Zacatecas.

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