Formation and Development of Journalism in the System of Social Communications Canada, Mexico, Guatemala and Cuba

Oleksandr Kholod[1]

1 Vasyl Stefanyk Precarpathian National University

Abstract

This study explores the formation and development of journalism within the social communications system across Canada, Mexico, Guatemala, and Cuba, emphasizing the distinctive historical and cultural contexts that shape journalistic practices in these nations. Canadian journalism is influenced by its multicultural and multilingual environment, technological advancements, and issues related to accessibility and archival sources. In Mexico, historical complexities, such as the pre-Hispanic period and colonial impacts, play a significant role. Guatemala's journalism is marked by its indigenous languages and the effects of a prolonged civil war on social communications. Cuban journalism, however, is heavily dictated by socialist policies, focusing on state-controlled media and the professional training of journalists. This comparative analysis reveals diverse trajectories in the evolution of journalism and social communication, driven by unique socio-political and cultural dynamics in each country

Keywords: Journalism development, Social communications, Multicultural impact, Media evolution, National media systems.

Introduction

In our opinion, the results of studies of the formation and development of journalism in the system of social communications of Canada, Mexico, Guatemala and Cuba are minimally presented in modern science. That is why we set a goal to reveal the peculiarities of the mentioned processes.

The historical process of formation and development of social communications in Canada

Multinational Canada has a complex and multifaceted historical process of formation and development of social communications (Problems of researching the history... in Canada, 2023). Since Canada is located at the crossroads of

trade routes, the history of its social communications is connected with various peoples, nations and nationalities, which brought to social processes peculiar social interactions and formed various social institutions. We will conditionally divide the stages of formation and development of Canadian social communications and their study by researchers into several stages.

- Stage 1: *the period of colonization*, when social communications were carried out thanks to the development of the printing press (until the second half of the 19th century).
- Stage 2: *the invention of the telegraph, telephone and radio*, which stimulated and accelerated the rapid development of social communications (from the second half of the 19th century to the beginning of the 20th century).
- Stage 3: *the appearance of television and the Internet*, mobile communication, etc., which dramatically increased the range of social communications of Canadians with the whole world (20th century).
- Stage 4: *the full range of use of the Internet and mobile communication*, which turned Canada into a part of a large "global village" (McLuhan, &Powers, 1989) (first quarter of the 20th century).

Researching the history of the development of social communications in Canada has the problem of inaccessibility to the general public of a large number of " sources of information about social communications in Canada... They are stored in private collections or in state archives, which are not always open to the public" (Problems of researching the history... in Canada, 2023). In addition, there is a problem with the different officially functional languages in Canada - Canadian English and French. The existing language difference does not always favor researchers of the history of social communication.

In *Canada,* researchers (Jethava, Kadish, & Kakonge, 2022) study the history of the development of social communication processes, for example, from the perspective of a neuropsychological platform. The authors analyze early attachment and the development of social communication within the framework of studying synchronous social communications. Also, scientists from different countries of the world (Gebreyes, Dupouy-Camet, Newport,... & King, 2014) study the challenges and opportunities to fight infectious diseases at the combination of people, animals and the environment in conditions of limited resources, considering this approach to the history of social communication between humans and animals as a basis for the formation of a global single paradigm of health care in Canada. Also, Canadian researchers (Irvine, 2013; Prato-Previde et al., 2006; McCarthy, 2016; Ramirez, 2006; Sanders, 1993; Stevenson, 2018) study the synchronous social communications that occur between companion animals and female animal owners. Aggression, sexual abuse, insults, and undeserved punishment by men toward animal companions are also studied (Ascione, 1998; Ascione, 2002; Ascione, 2007; Ascione, & Blakelock, 2003; Ascione, Weber, Thompson,..., & Hayashi, 2007; Barrett, Fitzgerald, Stevenson..., 2017; Flynn, 2000a; Flynn, 2000 b; Flynn, 2012; Simmons & Lehmann, 2007; Stevenson, 2018).

RA Stevenson (2018) conducted and described the study of the history of synchronous social communications arising against the background of violence against animals in the context of domestic violence (IPV) as a vivid example. The author noted that " most research on the intersection of IPV and animal abuse has used the perspective of female survivors" (Stevenson, 2018). In an analysis of scientific publications on the topic of IPV, a researcher noted that reports on animal abuse "lack the perspective of the abuser in the relationship" (Stevenson, 2018). The researcher collected and

analyzed 21 interviews with men, " eight of whom did not report intellectual violence, recruited from the community, and thirteen who had abused an intimate partner and who had been in prison or participated in a program to overcome violence in families by court order" (Stevenson, 2018). The imbalance regarding family pets was distributed in such a way that one member of the family liked the pet, the other did not like it. In the study, "there was no significant difference in how companion animals were conceptualized between men who had abused an intimate partner and those who had not reported abuse" (Stevenson, 2018). The image of the owner of the companion animal has been masculine "from the 'tough guy with the tough dog' to the caring father" (Stevenson, 2018). Based on the results of data processing and interpretation, RA Stevenson (2018) concluded that 1) men perceived aggression towards people differently; 2) aggression towards animals is unacceptable, although it is permissible towards a sexual partner; 3) essentialization, or "the process of prioritizing the study of the inner essence, the nature of the phenomenon, rather than its external signs" (Essentialization, 2023) is not an attribute of men, since " men who mistreat their partners do not necessarily mistreat their animals, and can actually have positive relationships with animals" (Stevenson, 2018). The general conclusion of the study allows us to state that "companion animals, who are increasingly considered family members and whose relationships are highly valued, play an important role in intimate relationships both with and without IPV" (Stevenson, 2018). We believe that, according to the purpose of our research, the approach proposed by RA Stevenson (2018) can be called "social-animalistic" in the working thread.

In our opinion, the Canadian researcher M. McLuhan (McLuhan, 1951; McLuhan, 1962; McLuhan, 1964; McLuhan, 1989) offered the greatest range of analysis of the problems of researching the history of the development of social communication processes. M. McLuhan did not call communication social, but the analysis of the problems proposed by the author is consistent with the modern problems of the history of the development of social communication processes and is relevant today. Among the main ideas that we consider relevant to the study of the history of social communication, it is worth including, for example, the consideration of the media as an "extension of human organs" that "have a powerful influence on our consciousness, thinking and behavior" (Problems of researching the history... Canada, 2023). The researcher believed that " different media have different "codes" and that these codes affect how we perceive the world" (Problems of researching the history... Canada, 2023). Without the invention of the printing press and related inventions (paper, press, pulp, fonts), according to M. McLuhan, "industry" societies could not have been born. It was this stratification in society that gave rise to individualism and autonomy. In our opinion, the most productive idea of M. McLuhan is to consider the conditional "isolation" of people from each other thanks to electronic media. Such "conditionality" is motivated by the creation of a "global" village, as the researcher called the modern society united by electronic means of communication. With the development of social communications, as M. McLuhan believed, the danger of using electronic media in manipulative and propagandistic ways will increase. At the same time, the researcher emphasized that peace initiatives could be effectively disseminated in electronic media, thereby powerfully influencing culture.

In the study of the problems of researching the history of the development of social communication processes, the works of M. McLuhan should, in our opinion, be attributed to the cultural-functional platform (approach).

Concluding a brief review and analysis of the processes of formation and development of journalism in the social communications system of Canada, we then present a list of those directions (platforms, approaches) that we have singled out (see Table 1):

Table 1. The main directions of formation and development of journalism in Canada's social communications system

No s/p	The name of the direction
1	*2*
1.	Neuropsychological direction.
2.	Socio-animalistic direction.
3.	Cultural and functional direction.

History of development processes of social communications in Mexico

The history of the development of social communication processes in Mexico is complex and multifaceted. It covers the period from pre-Hispanic times to the present and is characterized by a number of problems that complicate its study (Problems of studying the history... in Mexico, 2023).

The main problems of studying the history of the development of social communication processes in Mexico are determined by several positions (The specifics of the problems... in Mexico, 2023).

The first problem is the lack of access to complete historical sources due to the incompleteness of archival funds and the destruction of documents. This especially applies to the period up to the 20th century. (The specifics of the problems... in Mexico, 2023). The pre-Hispanic cultures of Mexico did not have writing, and the writing that emerged after the Spanish conquest was largely created by the Spanish. This complicates the study of the pre-Hispanic history of social communications (Problems of studying the history... in Mexico, 2023).

The second problem should be considered the difficulty of reconstructing the system of social ties and communications in a multi-ethnic society with its pluralistic culture (The specifics of the problems... in Mexico, 2023).

The third problem of studying the history of the development of social communication processes in Mexico should include "the lack of comprehensive studies of the development of journalism, advertising, mass media in the historical context" (The specifics of the problems... in Mexico, 2023).

It should be noted that *the fourth* problem should be called "difficulties in studying the specifics of the functioning of oral forms of communication, folk traditions, etc." (The specifics of the problems... in Mexico, 2023).

Fifth in order, but not in importance, is the problem of politicization of the topic regarding the colonial policy of the Spaniards and relations with the Indians, which complicates objective analysis.

The sixth problem of the study of the history of the development of social communication processes in Mexico is outlined by "the need to include cultural analysis in the research for a better understanding of the specifics of communications of different ethnic groups" (The specifics of the problems... in Mexico, 2023).

Finally, we consider *the seventh problem to be the lack of generalizing works, the presence of isolated studies of individual aspects of the history of the study of social communications.* We will call the accompanying, eighth, problem "the lack of attention to the study of problems of the history of the development of social communications in Mexican scientific research" (Problems of studying the history... in Mexico, 2023). Research on the history of social communications in Mexico has largely focused on the modern period, while the pre-Hispanic history of the field remains understudied. To the above, it is necessary to add complicating factors: the lack of attention to this topic in Mexican scientific research; difficulties in translating sources from pre-Hispanic languages; insufficient number of studies on the history of social communications in Mexico in English (Problems of studying the history… in Mexico, 2023).

Social communication development processes due to the reconstruction of the Mexican nation (Esteinou, Esparza, 2010) also relies on a separate, original scientific approach, which can be qualified as a philosophical-sociological approach. The authors argued that when discussing various aspects of Mexican history, it is important to focus on the mass media that functioned within the social communication system. It is this kind of focus that will make it possible to "see" the important visible and invisible consequences of the actions of the media industry, messages, content and audiences. The researchers proposed to conduct a decentralized analysis of the role and consequences of the Mexican revolution of the 20th century during the study of the history of social communications in educational institutions of the country. Such a rethinking, according to J. Esteinou and L. Esparza (2010), was already carried out by H. Castañeda and H. Camin (Castañeda, &Camin, 2010; Castañeda, &Camín, 2023). At one time, the political and economic potential of Mexico in international integration was reported by L. Matlai (2015). The listed authors believed that " social communication and the reconstruction of the Mexican nation are collective efforts" (Esteinou, Esparza, 2010). According to researchers (Esteinou, Esparza, 2010), the lack of development of a cultural policy for digital media has become an inhibiting factor in the development of political and economic social communications, as, for example, in the field of promoting the social democratic principles of the organization of Mexican society. In our opinion, an interesting feature of the mentioned process would be " the challenge of integrated educational use and stimulation of a more autonomous and creative type of student in modes of social participation" (Esteinou, Esparza, 2010). And for the success of the process of developing social communications based on social democracy in Mexico, according to researchers (Esteinou, Esparza, 2010), the state should abandon the " legislative regulation of telecommunications, which historically took place" (Esteinou, Esparza, 2010). J. Esteinou and L. Esparza (2010) considered the creation of a special program for the development of the common social good, which would satisfy the public interests of Mexicans, to be the main identifying factor for identifying the benefits of changing social communications in the country. It is obvious that the listed scientists are seriously analyzing the problem of the insufficient level of social communication between the government and society, which for

many decades does not give appreciable progress in the development of culture and economy, as well as politics in Mexico.

In the same vein, as we believe, a group of researchers led by A. D. Lizarazo(izarazo, Martinez, Alberto, &Sustaita, 2018). The authors analyzed the "ghosts of violence" (Lizarazo, Martinez, Alberto, &Sustaita, 2018), namely horror and harshness, which in synchronous social communications should be considered as a denial of reality, on the one hand, and as a reality of imagination (social dimension), on the other side (humanistic dimension). The authors analyze "violence in transdisciplinary dialogue" (Lizarazo, Martinez, Alberto, &Sustaita, 2018).

> *"Horror is seen as the appearance of the destruction of the social and cultural structure, in particular the paradox of the assumption that the destructive violence of the social is the very thing that establishes the social. In a humanistic dimension, the chapters create a Corpus for open discussions in the modern world, they offer an aura of understanding…" (Lizarazo, Martinez, Alberto, & Sustaita, 2018).*

A. D. Lizarazo (2010) states the uncertainty of the Mexican nation regarding the Internet time and insists that the transformation of social communications into electronic forms of communication be carried out as soon as possible at the state level. In our opinion, it is expedient for the researcher to defend new technologies that, in his opinion, are able to change the configuration of some aspects of their use. It is important to take into account the specifics of the fragile development of synchronous social communications implemented by the authorities, which focused on the use of electronic media "in the school environment and administrative procedures" (Lizarazo, 2010). Further, considering " the processes and conditions of the symbolic reorganization of modern society based on the issue of intensive and constant technological renewal" (Lizarazo, 2021), the researcher proposes a way in which "our time reconstructs the way of seeing itself, both thanks to the digitization of its view and by digitizing what he sees" (Lizarazo, 2021). Progressive ideas for the Mexican society, which were expressed by the mentioned Mexican researchers at one time, we tentatively called the philosophical-sociological approach, should be supplemented with the definition "cultural, socio-political and socio-economic platform". At the same time, we understand that this name of the research platform does not fully reflect the essence of the processes related to the study of the problems of the history of the development of social communications in Mexico. That is why we are inclined to think about the so-called "systemic approach" or "syncretic approach". The name "synergistic approach" will best correspond to the specified set of problems.

We found ideas and thoughts related to the problem of studying the history of the development of social communication processes in Mexico among the works on the history of Mexican social communication (Esteinou, Esparza, 2010; García, 2011; V aldes Vega, 2022).

The history of synchronous social communications is reflected in the research devoted to the events of the "dirty war" ("guerra sucia"), which JM García (2011) studied by means of a content analysis of the memories of the victims of "branding, beating, mutilation and even insertion of objects into the body" (García, 2011). The author carries out specific social communications of war and violence of the "dirty war" in Mexico in the 1960s and 1970s on the basis of several testimonies "presented as an exercise of collective memory" (García, 2011). The researcher reconstructs "some of the

experiences of those decades and... clarifies the use of physical violence by those who use terror with the help of power" (García, 2011). Personalities that have changed the perception of Mexicans about the history of social communications are identified by the people among the country's politicians during the presidency of López Obrador in the period from 2018 to 2021 (V aldes Vega, 2022). The author of the study "theoretically and empirically determined the reason for the fact that President López Obrador faced daily questions from the press in the first half of his term, despite the possible risks of overexposure to anyone's image" (V aldes Vega, 2022). As noted by M. E. V aldes Vega (2022), in that period of the development of the history of synchronous social communications in Mexico, the mass media set the agenda and thereby influenced the public consciousness. At the same time, the researcher focuses on the fact that such

> *"the communication exercise of AMLO (Andrés Manuel López Obrado - note our OH) was a tool to promote and defend every step of his transformative project to strengthen the legitimacy he received when he was elected the first president of the Republic from the left in Mexico" (V aldes Vega, 2022).*

Made by M. E. V aldes Vega's (2022) analysis of the history of the development of political social communications in Mexico from 2018 to 2022 allows us to identify the approach proposed by the author as a communication-technological one.

So, the analysis of the processes of journalism in the system of formation of social communications in Mexico is carried out in four directions (see Table 2 below).

Table 2. The main directions of formation and development of journalism in Mexico's social communications system

No s/p	The name of the direction
1	*2*
1.	Philosophical and sociological approach.
2.	Synergistic approach.
3.	Communication and technological approach.

The specifics of the study history of the development of processes of social communications in Guatemala

In *Guatemala,* scientific studies of the history of the development of social communication processes are carried out at the level of those complex problems that characterize the difficult processes of development of a multinational society, which until the 20th century was a colony of Spain, and since the beginning of the 20th century suffered from cultural, economic and political expansion by the United States. That is why the study of the history of the development of social

communication processes is based on several key points (Peculiarities of the study of the history... in Guatemala, 2023).

The first problematic point is the linguistic diversity of Guatemala, in which "in addition to Spanish, more than 20 indigenous languages are still spoken" (Peculiarities of the study of the history... in Guatemala, 2023). It is the mentioned moment that "requires" researchers of the history of social communications to pay attention to different models of communication in different communities of the country. Researchers of the faculties of sociology, anthropology and communications from the University of San Carlos in Guatemala study "local peculiarities of communication" (Peculiarities of the study of the history... in Guatemala, 2023). The specificity of social communications of various ethnic groups inhabiting Guatemala is studied by anthropologists and historians of the Institute of Anthropological Research and History, a non-profit organization "Project for Linguistic and Ethnic Diversity". Researchers of the latter study the influence of linguistic features on the culture of communication. The author B. Lyons (2003) investigated the cultural logic and global economy of the Maya, which marks an interest in the history of social communications of a separate historical nation of Guatemala. Researcher B. Femenías (2008) describes the influence of clothing design on the process of self-construction in the city of Guatemala, located in the highlands. The author called this type of construction of social communications "weaving identity" (Femenías, 2008). In Guatemala, researchers study the processes of both diachronic and synchronous social communications from an anthropological perspective (Destefanis, 2018). Within the social sciences studied in Guatemala, a theoretical-methodological proposal for constructing an anthropology of communication is considered (Herrera-Aguilar, 2015). Such a methodological approach to the study of the problems of researching the history of the development of social communication processes will be tentatively called the "anthropological approach."

The second problematic moment in the study of the history of social communications is the impact of the consequences of the civil war that Guatemala experienced during the long 36 years (1960–1996). Since society has long been in dichotomous social relations, social communication models have had a tangible impact. "Probably, this conflict disrupted traditional communication networks and norms" (Peculiarities of the study of the history... in Guatemala, 2023). Examining the internal and external drivers of the Guatemalan civil war, B. Molden (2015) observed that there was a "global constellation of decolonization and the Cold War" (Molden, 2015), which created a context that reflected " not only intersecting histories, but also intersecting memories » (Molden, 2015). It turned out that

> *" on the one hand, the stories presented in narratives about Guatemalan and Central American antagonists functioned, reflecting events defined by transnational constellations, and on the other hand, these narratives themselves were constructed in transnational discursive spaces" (Molden, 2015).*

It would be logical to predict that the described conditions in Guatemala gave rise to a unique dual phenomenon in the history of the development of social communications: some narrators reported the story from their side, other narrators interpreted the story (in particular, the history of social communications in the country) from other positions. So, two histories of social communications simultaneously functioned and are still functioning in the scientific and educational discourse of the country.

When studying the problems of the history of the development of social communication processes,*the third problematic*

point should be considered the effectiveness of social communication models of the indigenous population. The essence of the problem is that indigenous peoples have lived in Guatemala for thousands of years with their own traditions of communication, and therefore "understanding their role and influence can provide researchers with an important historical context of social communications" (Peculiarities of the study of the history... in Guatemala, 2023). Today

> *"the population of Guatemala is 14.9 million people, of which 6.5 million (43.75%) belong to 22 Mayan tribes (Achi, Acatec, Avacatec, Chalchitec, Chorti, Chuy, Itza, Ixil, Jacaltec, Cac-Chiquel, Ya'mam, Mopan, Pokomam, Pokomchi, K'anjob'al, K'ekchi, Sakapultek, Sipakapense, Tektitek, Ts'utujil, and Us-Pantek), one Garifuna, one Sinka, and one people of Creole or African descent" (Indigenous Peoples in Guatemala, 2023).*

And it is the statistical indicators (Indigenous Peoples in Guatemala, 2023) that demonstrate serious problems in the models of synchronous social communications both in education and in the field of access to vacancies on the labor market. In other words, there is "persistent racism and discrimination against indigenous peoples" in Guatemala (Indigenous Peoples in Guatemala, 2023). Even in Guatemalan political advertising, the country's indigenous peoples are portrayed as "'crowd members' and are never given important roles such as 'candidate supporter' or 'undecided voter'" (Connolly-Ahern, &Castells y Talens, 2010). The researchers applied ethnographic content analysis and analyzed "the roles and characteristics of indigenous peoples in 67 television commercials from across the political spectrum in Guatemala" (Connolly-Ahern, &Castells y Talens, 2010). The results of the study demonstrated once again that the trajectory of synchronous social communication of the indigenous population of Guatemala is related to the definition of "helplessness and isolation" (Connolly-Ahern, &Castells y Talens, 2010). Indigenous peoples in Guatemala are also referred to as "historically excluded or oppressed groups" (Larson, 2008), reflecting "the struggle of Latin American indigenous movements fighting for new concepts of democracy and representative practices that recognize collective rights and respect for customary law and authority » (Larson, 2008). The author compared the work of elected municipal authorities and traditional indigenous authorities, which "represent the interests of indigenous communities in forestry" (Larson, 2008). It is in such a comparison, according to AM Larson (2008), "the historical context of relations between the indigenous population and the state in the region can be traced" (Larson, 2008).

The fourth moment of the study of the problems of the history of the development of social communication processes is considered to be "the gap between rural and urban areas" (Peculiarities of the study of the history... in Guatemala, 2023), which stimulates the process of differentiation of communication flows and technologies" (Peculiarities of the study of the history... in Guatemala, 2023). Guatemala is considered to have the "highest birth rate of all Latin American countries" (Lindstrom, 2003) and the least urbanized. A study of "retrospective life history data collected in areas of origin and destination of migrants in Guatemala" (Lindstrom, 2003) aimed to "compare the fertility of rural and urban migrant women with the fertility of rural and urban non-migrants" (Lindstrom, 2003).. The study involved "discrete-time hazard regression models for union, first births, third births, and higher births" (Lindstrom, 2003). It is known that "hazard rate models are widely used to model duration data in a wide range of disciplines, from biostatistics to the economy" (Discrete-time proportional hazards, 2023). The results of a study by DP Lindstrom (2003) showed that delayed marriage in rural areas

and the rapid introduction of fertility practices in cities after migration lead to "intermediate fertility of migrants, which is closer to natives, than for rural non-migrants" (Lindstrom, 2003). The recorded difference is evidence not only of the way of life inherent in rural residents, among whom the overwhelming majority of representatives of the indigenous population of Guatemala, but also of specific synchronous social communications that originate in traditionally established patterns social communications of ancestors of representatives of various indigenous tribes of the country. In this case, we have grounds in the working order to name the models described by DP Lindstrom (2003) as corresponding to the demographic social-communication concept (platform).

The quality of synchronous social communication between indigenous rural Guatemalans and urban non-indigenous inhabitants of the country is evaluated from two sides: both effective and ineffective (Fenton, 2013). The aforementioned social communications between the countryside and the city create strong ties for "achieving sustainable livelihoods and food security in the country" (Fenton, 2013). Not all such connections are positive. For example, there are "rural and urban criminal networks that negatively impact Guatemala's livelihoods and food security" (Fenton, 2013). In addition, there are poor social communications between local administrations and the government, which makes the provision of food services to the population ineffective. Such a situation entails malnutrition among the indigenous population living in rural areas. This conclusion allows us to state that the quality of synchronous social communications directly affects the greeting cycle of the indigenous population of Guatemala. We propose to call this approach in the study of the history of synchronous social communications economic-social-communicative.

The essence *of the fifth the moment* of researching the problems of the history of the development of social communication processes in Guatemala lies in the foreign influence, which until the 20th century was characterized by the colonial policy of Spain, and from the beginning of the 20th century by the expansion of the United States. It is obvious that the economic, political, social and cultural social communications of Guatemala were changing, moving towards innovation. Public discourse was changing thanks to new media (Peculiarities of the study of the history... in Guatemala, 2023). Such media (intermediaries) in the system of diachronic social communications that functioned among the peoples of Guatemala at the end of the classic period (317–987) in the Maya lowlands include new information flows. They "arrived" with the invasion of the Putun/Chontal peoples from the Gulf Coast (Halperin, Flynn-Arajdal, Wolf, & Freiwald, 2021) in the city of Ucanal (Department of Petén, Guatemala). Excavations by a group of researchers CT Halperin, Y. Flynn-Arajdal, KAM Wolf and C. Freiwald (2021) found that "although the possibility of foreign rule remains, the invasion hypothesis cannot fully capture the complex dynamics, multidirectional movements and pluralistic effects of this period of time" (Halperin, Flynn-Arajdal, Wolf, & Freiwald, 2021). According to the results of the study, the authors established the fact of a double influence of the expansion of the conquerors on the local population: on the one hand, the indigenous population of Guatemala felt the influence of social communications, on the other hand, such influence did not allow them to forget their own social communications, the traditions of which were diligently preserved by representatives of the indigenous population. Taking into account the methods of archeology and the methods of isotopic analysis of human remains, we propose to call this approach to the study of diachronic social communications archeological-social-communicative.

Diachronic studies of Spanish influence on the indigenous population of Guatemala in the period before the 20th century

(Brewer, 2002; Lovell, 1988; Oakah, 1994; Restall, 1998; Woodward, 1965) and synchronic studies of said influence in the 20th century (Roht-Arriaza, &Bernabeu, 2008) testify to historical changes in the social communications of Guatemalan tribes under the pressure of both economic, political, and cultural factors. At the same time, in our opinion, it is worth paying attention to other specifics in synchronous and diachronic social communications. It is about the creation in Spanish America (especially in Guatemala) of settlements that had the names reducciones (reduction) or congregaciones (congregations) (Herzog, 2018). We will remind that in Spanish America, a congregation was called "an administrative-territorial unit that existed in the colonial period" (Congregation, 2023). The congregation, which united several villages or hamlets, was headed by an alcalde, who performed "the functions of self-government within the colonial system", "collected taxes, supervised roads, bridges, agriculture, etc." (Congregation, 2023). "Often, several congregations were united into a parish headed by a priest" (Congregation, 2023). It was in congregations and parishes that the key factors in the change of social communications were not material, economic problems, but " relationships that connected residents with each other and the legal regime that connected them" (Herzog, 2018). So, summing up our analysis, we consider it expedient to call the study of congregational social communications during the period of Spanish colonization of Guatemala by researchers a congregational-social-communication approach.

The sixth point in researching problems of the history of the development of social communication processes in Guatemala is related to the role of religion in society. During the colonial period of the country's development, the Catholic Church was a powerful institution (Peculiarities of the study of the history... in Guatemala, 2023). It is logical to assume that religious holidays with various forms of ritual and symbolism played a significant role in synchronous social communications of the 20th century. One of these forms of life of the Guatemalan Maya should be considered the emotional effects of "collective remembering through social exchange and funeral rituals" (Beristain, Paez, &González, 2000). During a comparison of the ritualistic actions, on the one hand, of the Guatemalan Mayans, who were victims of the genocide of the 80s of the XX century, and, on the other hand, of other Latin American communities (for example, the Ladino community), researchers CM Beristain, D. Paez and JL González (2000) concluded that "Maya subjects did not report lower levels of subjective and emotional responses compared to Hispanic communities" (Beristain, Paez, &González, 2000). For the Mayan tribes of Guatemala, the rituals had a more important buffering effect compared to the Ladino people. The loss of fellow tribesmen for both peoples (both Maya and Ladino) had an equally negative impact on social communications. However, the most cherished memory was that of subjects who "suffered from collective mass killings" (Beristain, Paez, &González, 2000). The ritual form of honoring the memory of the victims of the repressions of the 80s of the 20th century among the peoples of Guatemala is still silence, or silence around the graves. Note that forms of religious synchronous social communication characterize the behavior of Guatemalan natives in different periods of the country's development. For example, it is known that the formation of religion and nation in Guatemala in the period from 1821 to 1871 took place at the expense of conflicting social relations between the authorities and the indigenous inhabitants of the country (Sullivan-González, 2008). Later in the history of the country's development, socio-communication conflicts were already connected in a certain way with liberalism and Protestantism, on the one hand, and the resistance of the indigenous population in the period from 1870 to 1920 in Guatemala, on the other hand (Garrard-Burnett, 1997). State repression played a role in Guatemala, which entailed certain cultural consequences for the Kekchi

people (Wilson, 1991). Social communications in contemporary Guatemala can be seen as stimulating a process of resacralization of the profane, questioning the secular state (Garrard-Burnett, 1996).

Even two decades ago, in Guatemala, the researcher LVWalsh (2006) examined the high rates of mortality and morbidity of childbearing women and infants, connecting the disturbing processes with " the beliefs and rituals of traditional helpers (TBA) in one indigenous community of Guatemala (Walsh, 2006). The author considered the influence of sacred vocation, sacred knowledge, and sacred ritual on the synchronous social communications of the indigenous peoples of Guatemala (Walsh, 2006). The socio-communication conflict gained a different understanding during the evangelical resistance to the peace process in a post-war Guatemalan city (Philpot-Munson, 2009).

In contemporary Guatemala, socio-communication conflicts are based on the differentiation of the population by faith and ethnicity, demonstrating religious pluralism and racial problems in Guatemala (Althoff, 2017). In the country, there is a " dramatic rise of a new religious pluralism, namely the spread of Pentecostal Christianity - both Catholic and Protestant - and the growth of local revival movements" (Althoff, 2017). Guatemala today has "the highest number of Catholics and Pentecostal Protestants among the population" (Althoff, 2017). An analysis of the agenda of the country's religious movements allowed the author to argue that "religious pluralism in Guatemala does more to perpetuate ethnic division in Guatemala than to destroy it" (Althoff, 2017). The described approach in the study of problems of the history of social communication development processes is proposed to be called socio-religious.

The seventh point in the research of the problems of the history of the development of social communication processes in Guatemala concerns the oral tradition of transmitting stories about history, which forms a specific means of both diachronic and synchronous social communication (Peculiarities of the study of the history... in Guatemala, 2023). The authors (Davis, 2004) study various aspects of the oral transmission of knowledge, for example, in the Mayan national culture (Davis, 2004); in the use of innovative oral, visual and audio strategies in evangelism (McCleary, 2023); the meanings of conversations in Maya languages among the oldest inhabitants, which focuses on the issue of language change with an emphasis on oral transmission (Holbrock, 2016). Conventionally, we called this approach (platform) of studying the problems of the history of the development of social communication processes "oral-informational approach".

The analysis of research problems of the history of the development of social communication processes in Guatemala allowed us to single out at least 7 conceptual approaches, to which we included the following (see Table 3 below):

Table 3. The main directions of formation and development of journalism in Mexico's social communications system

No s/p	The name of the direction
1	*2*
1.	Anthropological approach.
2.	Archaeological-social communication approach.
3.	Demographic social and communication approach.
4.	Economic and social communication approach.
5.	Congregational and social communication approach.
6.	Socio-religious approach.
7.	Audio-informational approach.

Socialist ideas and the history of Cuban social communications

In *Cuba,* for many years, the history of social communications has been considered through the prism of professional training of specialists to implement socialist ideas (Medina, Pérez, Salomón, Muro, 2018). In 2004, a study called "Sphere of social communication, peculiarities in Cuba" began. It became part of the scientific direction "Theoretical studies of communication and information", which was actively developed by specialists of the Faculty of Communication from the University of Havana. Already in 2013, the mentioned direction was "registered as an institutional research project of the Faculty of Communication from the University of Havana "Academic branch of social communication in Cuba" (Medina, Pérez, Salomón, Muro, 2018). Within the scope of the project, two directions of research were studied: "(1) Theory and history of communication and information; (2) Education and professional activity" (Medina, Pérez, Salomón, Muro, 2018).

Project specialists defined social communication as "a rather complex and multimedia phenomenon" (Medina, Pérez, Salomón, Muro, 2018), which declares "the need for greater and better articulation between different professional practices, which are objectified in professional training and in scientific research » (Medina, Pérez, Salomón, Muro, 2018). The cited definition of social communications is presented as programmatic and voiced in the Concept of the Cuban Economic and Social Model of Socialist Development. The document emphasizes that "social communication is an important component of the process of economic and social development as a strategic resource for the management of the state and government, institutions and companies, political, mass, public organizations and mass media" (Conceptos del modelo económico y social cubano de desarrollo socialista, 2021). It is clear that the given definition of social communication (the term is used in the singular - *note our OH*) is completely subordinated by researchers to the ideals of socialist construction in Cuba. At the same time, the idea of studying the history of social communication in its various forms and types is obvious and new for the Cuban scientific community. Our opinion about the novelty of this approach (let's tentatively call it the "social-communicative approach") is confirmed by the intentions of the authors of the document, which is aimed at studying "the interaction of communicative and sociocultural media in everyday spaces, both those that arise directly and those that are generated by traditional and new mass media in a wide variety of public places, both institutional and social" (Medina, Pérez, Salomón, Muro, 2018).

That the study of the history of social communications in Cuba is of a serious nature is evidenced by the decision of the 3rd plenary meeting of the Central Committee of the Communist Party of Cuba (PCC), during which the document "Conceptualization of the Economic Model and Cuban Society for the Development of Socialism" (Conceptos del modelo económico y social cubano de desarrollo socialista, 2021).

According to the provisions of the aforementioned party document, "social communication is an important component of the process of economic and social development as a strategic resource for the State and Government, institutions, companies, political organizations, mass, social and communication media that serve to promote participation in civil debates around public affairs, teaching values and culture in general" (Conceptos del modelo económico y social cubano de desarrollo socialista, 2021). It is interesting that the party circular sees in social communication "the existence of a modern and effective system of mass media communication, which is owned by the entire people with a clear vocation of society" (Conceptos del modelo económico y social cubano de desarrollo socialista, 2021). In other words, the Communist Party of Cuba believes that the time has come to take into account the potential of social communications, since "communication management promotes the systematicity, transparency, quality and timeliness of public information, as well as access to it, therefore it is regulated and controlled taking into account the policies outlined by the Communist Party of Cuba, thanks to the relevant legal norms" (Conceptos del modelo económico y social cubano de desarrollo socialista, 2021).

Therefore, the study of the history of social communications in Cuba is based only on the recognition of the leading role of the professional improvement of the individual, which directs its socio-political potentials to achieve the decisions of the ruling party. Summarizing the brief analysis, we singled out two main directions of formation and development of journalism in the system of social communications in Cuba: 1) social-declarative (party) approach and 2) professional-formative approach (see Table 4 below).

Unfortunately, we did not record in the analyzed declarative party document emphasis on the study of events, means and forms of social communications that functioned before the dominance of the authoritarian socio-political system.

Table 4. The main directions of formation and development of journalism in the Cuban social communications system

No s/p	The name of the direction
1	*2*
1.	Socio-declarative (party) approach.
2.	Professional and formative approach.

To summarize the involvement of the main directions of formation and development of journalism in the system of social

communications of Canada, Mexico, Guatemala and Cuba, we created a table. 5 and table. 6, charts 1 and 2 (see below).

Interpretation and analysis of table indicators. 5–6 and diagram 1 (see below) allowed us to record the following features:

1. 20% (out of the total number of 100%) of scientific directions were identified in Canadian research, to which we included neuropsychological, social-animalistic, and cultural-functional directions;
2. in the publications of Mexicans, we found 20% (of the total number) of scientific directions, including philosophical-sociological, synergistic, and communication-technological approaches;
3. 46.6% (of the total number) of scientific directions are characteristic of the scientific works of researchers from Guatemala, namely: anthropological, archaeological-social-communication, demographic-social-communication, economic-social-communication, congregational-social-communication, socio-religious and audio-informational approaches;

Table 5. General comparative table of application of the main directions formation and development of journalism in the system of social communications of Canada, Mexico, Guatemala and Cuba.
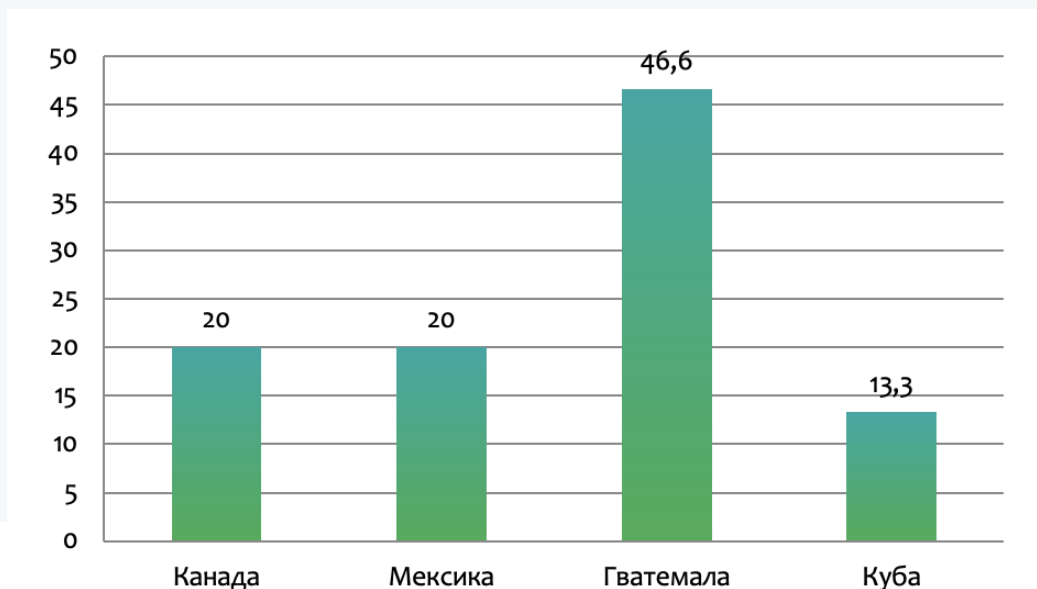
No s/p	The name of the direction	Name of the country, number of inhabitants (millions) and availability (+) or no (–) direction				Number	
		Canada 39.2	Mexico 126.5	Guatemala 17.2	Cuba 11.2	cases	%
		keel/%	keel/%	keel/%	keel/%		
1	*2*						
1.	Neuropsychological direction.	+	–	–	–	1	6.6
2.	Socio-animalistic direction.	+	–	–	–	1	6.6
3.	Cultural and functional direction.	+	–	–	–	1	6.6
4.	Philosophical and sociological approach.	–	+	–	–	1	6.6
5.	Synergistic approach.	–	+	–	–	1	6.6
6.	Communication and technological approach.	–	+	–	–	1	6.6
7.	Anthropological approach	–	–	+	–	1	6.6
8.	Archaeological-social communication approach.	–	–	+	–	1	6.6
9.	Demographic social and communication approach.	–	–	+	–	1	6.6
10.	Economic and social communication approach.	–	–	+	–	1	6.6
11.	Congregational and social communication approach.	–	–	+	–	1	6.6
12.	Socio-religious approach.	–	–	+	–	1	6.6
13.	Audio-informational approach.	–	–	+	–	1	6.6
14.	Socio-declarative (party) approach.	–	–	–	+	1	6.6
15.	Professional and formative approach.	–	–	–	+	1	6.6
16.	TOGETHER:	3/20	3/20	7/46.6	2/13,3	15	100
17.	SACH (arithmetic average number for 4 countries):	3.75	3.75	3.75	3.75	15	100

4. Cuban researchers use only 13.3% (of the total number) of scientific approaches when studying the formation and development of journalism in the system of social communications; we included social-declarative (party) and professional-formative approaches to these.

We found that the most active and multifaceted research on the mentioned problems is carried out in Guatemala. The peculiarity of the problems of the formation and development of journalism in the system of social communications in Guatemala is their orientation towards the search for multi-faceted models of the functioning of social communications. Instead, Cuban researchers narrowed the scope of their search to the study of only those professional and industrial social communications that are regulated by the party system and the socio-political system that has been ruling in the

country for many years.

Diagram 1. Application of the main directions of formation and development of journalism in the system of social communications of Canada, Mexico, Guatemala and Cuba

Quite a variety of approaches are observed in the study of the problems of formation and development of journalism and social communications in Canada and Mexico. Researchers in both mentioned countries have low indicators of the level of research (20% each), which does not correlate with the number of inhabitants of the countries (in Canada, according to the data of the World Bank for 2022, 39,292,355 live (2022) (Canada, 2024); in Mexico as of 2019, there were 126,577,691 residents, which is 3.2 times more than the population of Canada) (see Table 6 below).

Table 6. Number of inhabitants of the analyzed four countries (Canada, Mexico, Guatemala and Cuba)
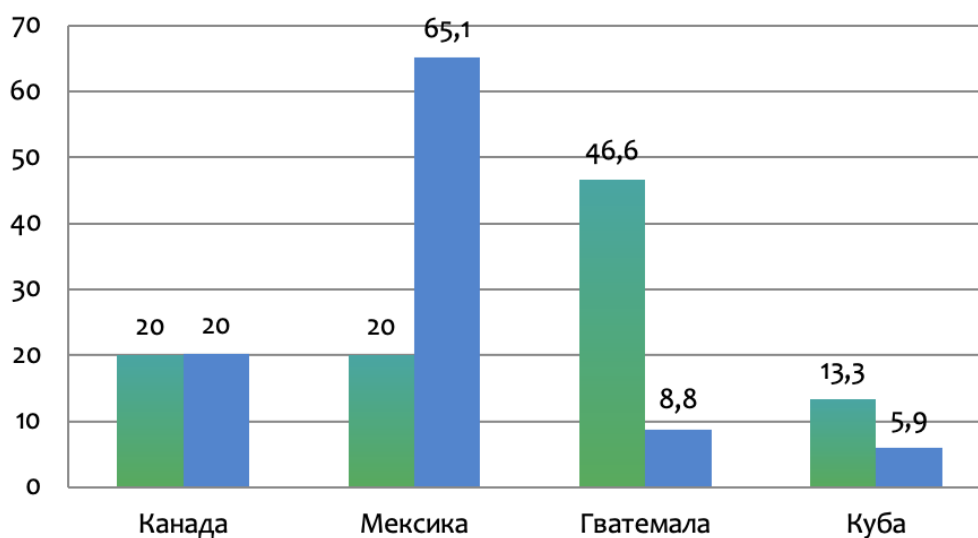
No s/p	Name of country	Number of population		Number of research directions	Coefficient correlations*
		million people	%	%	
1	*2*	*3*	*4*	*5*	*6*
1.	Canada	39,292,355	20.2	20	0.99
2.	Mexico	126 577 691	65.1	20	0.3
3.	Guatemala	17,263,239	8.8	46.6	5.2
4.	Cuba	11 239 004	5.9	13.3	2,2
5.	TOGETHER:	194 372 289	100	99.9	–

Note:

- *the correlation coefficient was measured by dividing the indicators of column 5 by the indicators of column 4.*

Along with the mentioned facts and features, it is worth paying attention to the correlation of indicators, on the one hand, the number of directions of research on the formation and development of journalism and social communications, and on the other hand, the number of inhabitants of the four analyzed countries (see diagram 2 below).

The number of the population of Mexico (65.1% of the total population of the 4 analyzed countries) should, on average (see item 17 in Table 5), provide a coefficient of SACH (arithmetic average number), which would be equal to the indicator "3.75". Instead, we have a low indicator of "0.3" (see table 6, paragraph 2, column 6), which is 12.5 times lower than the standard (3.75) for our sample (15 areas of research).

Diagram 2. Correlation of indicators of the number of areas of research on the formation and development of journalism and social communications and the number of residentsCanada, Mexico, Guatemala and Cuba

Note:

- *green columns (on the left) – number (%) of research areas;*
- *blue bars (on the right) are the number (%) of the total population living in the four analyzed countries) (Canada, 2024; Mexico, 2024; Guatemala, 2024; Cuba, 2024).*

According to the indicators in the table. 6 and the indicators of diagram 2, high (5.2) in our sample (of 4 analyzed countries) is the indicator of Guatemala, where the correlation coefficient reaches 5.2 (46.6 divided by 8.8). Despite the low (8.8) indicator of the number of the population (from the sum of the population of the 4 analyzed countries), such an indicator (5.2) exaggerates the average indicator (3.75) by 1.38 times, which indicates a high diversity and a wide range researched problems of the formation and development of journalism and social communications in Guatemala.

An unexpected fact for us is the correlation coefficient for Cuba. With an indicator of 5.9 (number of population), an indicator of 13.3 (number of research areas) is fixed. It turns out that the smallest (5.9% of the total population of the 4 analyzed countries) number of residents of Cuba allows us to fix the correlation coefficient of 2.2 (see Table 6, item 4,

column 6) with a norm of 3.75 (for our samples in 15 studied areas).

Canada's indicators (see chart 2) are equal to each other and have a correlation coefficient of 0.99 (with a norm of 3.75 for our sample of 15 research areas). This indicator (0.99) is also lower than the norm of 3.75, which we consider to be an insufficient level of the range of directions of the researched problems of the formation and development of journalism and social communications in Canada.

Conclusions

At the beginning of the study, we defined the goal to reveal the peculiarities of the problems of the formation and development of journalism in the system of social communications of Canada, Mexico, Guatemala and Cuba. The formulated goal was achieved.

The main features are as follows:

1. researchers from Canada, Mexico, Guatemala and Cuba have different ranges of studying the problems of the formation and development of journalism in the system of social communications;
2. the number and quality of the various study ranges mentioned in point 1) do not depend on the factor "population of the analyzed country";
3. researchers from Canada, Mexico, and Cuba have lower than the conventional norm for our sample (3.75) of conducted research on the problems of the formation and development of journalism in the system of social communications;
4. Guatemalan researchers have a higher (5.2) than the norm (3.75) rate of conducted research.

Our research does not pretend to extrapolate the obtained conclusions, since the criterion for the selection of the analyzed scientific works concerned only those results that were relevant to the processes of formation and development of journalism in the system of social communications of Canada, Mexico, Guatemala and Cuba.

About the Author

Prof. (Dr.) Oleksandr KHOLOD

Head of the journalism department of the philological faculty of Vasyl Stefanyk Prykarpattia National University (Ivano-Frankivsk, Ukraine)

The author of the theory of inmutation of society (TIS) and the three-stage analysis of social engineering (CI-analysis) method. The author reflected the results of his research in 480 works, including 56 books (monographs, textbooks, training manuals, lecture courses) published in Austria, Kazakhstan, Cameroon, India, Poland, Serbia, the USA, Ukraine, and the Czech Republic.

Main works:

1. Kholod O. M. (2017). Media and theories of social communications: monograph. Kyiv: Publishing Center of the "Institute of Advertising" University, 340.
2. Kholod O. M. (2020). Journalism and crises (psycholinguistics of cognition of quantum ideas and media): monograph. Ivano-Frankivsk: Vasyl Stefanyk Pre-Carpathian National University, 235.
3. Kholod O. (2022). Quantum journalism: monograph. Kyiv: Interservice, 322.

Scientific interests: *social communications, journalism, quantum psycholinguistics.*

Email address: akholod@ukr.net

References

-   Althoff, A. (2017). Divided by faith and ethnicity: religious pluralism and the race problem in Guatemala.*International Journal of Latin American Religions, 1* (2), 331–352. https://doi.org/10.1007/s41603-017-0026-1
-   Ascione, FR (1998). Battered women's reports of their partners and their children's cruelty to animals. Journal of Emotional Abuse, 1(1), 119–133.
-   Ascione, FR (2002). Reports of Animal Care and Abuse (RACA). Unpublished rating scale.
-   Ascione, FR (2007). Emerging research on animal abuse as a risk factor for intimate partner violence. In KA Kendall-Tackett & SM Giacomoni (Eds.), Intimate Partner Violence (pp. 3–17). Kingston, NJ: Civic Research Institute.
-   Ascione, FR, & Blakelock, HH (2003). Incarcerated men's reports of animal abuse: A study of the perpetrator's perspective. Presented at The 8th International Family Violence Research Conference. Portsmouth, NH.
-   Ascione, FR, Weber, CV, Thompson, TM, Heath, J., Maruyama, M., & Hayashi, K. (2007). Battered Pets and Domestic Violence: Animal Abuse Reported by Women Experiencing Intimate Violence and by Nonabused Women. Violence Against Women, 13(4), 354–373.
-   Barrett, BJ, Fitzgerald, AJ, Stevenson, R., & Cheung, CH (2017). Animal Maltreatment as a Risk Marker of More Frequent and Severe Forms of Intimate Partner Violence. Journal of Interpersonal Violence. https://doi.org/10.1177/0886260517719542
-   Beristain, CM, Paez, D., &González, JL (2000). Rituals, social sharing, silence, emotions and collective memory claims in the case of the Guatemalan genocide. *Psychothema, 12,* 117–130.
-   Brewer, SW (2002). *Spanish imperialism and the Ch'orti' Maya, (1524–1700): Institutional effects of the Spanish colonial system on Spanish and Indian communities in the corregimiento of Chiquimula de la Sierra, Guatemala* [Doctoral dissertation. State University of New York at Albany Pro] Quest Dissertations Publishing, 3068752 https ://

www . proquest . com / openview / dfd 143451 eff 6755 b 1492 dfbc 645746 d /1? pq - origsite = gscholar & cbl =18750& diss = y

- Castañeda, CE (1940). The Beginning of Printing in America. *The Hispanic American Historical Review*, *20* (4), 671–685. https://doi.org/10.2307/2507080

- Castañeda, JG, Camin, HA (2010). *A future for Mexico*. 1. ed., 3. reimp. Mexico, DF: Santillana Ed. Generales, 111.

- Castañeda, JG, Camín, HA (2023, August 27). Mexico's Age of Agreement. www.foreignaffairs.com/articles/138361/hector-aguilar camin-and-jorge-gcastaneda/mexicos-age-of-agreement

- Conceptos del modelo económico y social cubano de desarrollo socialista (2021). Mined. https://www.mined.gob.cu/wp-content/uploads/2021/09/conceptualizacion-del-modelo-economico-y-social-cubano-de-desarrollo-socialista-y-lineamientos-de-la- politica-economica-y-social-del-partido-y-la-revolucion-para-el-periodo-2021.pdf

- Congregation (2023, August 30). Poe. https://poe.com/chat/2j1d4rr257ydcepdzha

- Connolly-Ahern, C., &Castells y Talens, A. (2010). The Role of Indigenous Peoples in Guatemalan Political Advertisements: An Ethnographic Content Analysis. *Communication, Culture and Critique, 3* (3), 310–333, https://doi.org/10.1111/j.1753-9137.2010.01073.x

- Davis, AM (1906). The Cambridge Press, 1638–1692: A History of the First Printing Press Established in English America, with a Bibliographic List of the Press. By Roden, RF (1905). [Prominent Presses.] New York: Dodd, Mead and Company, 193. *The American Historical Review, 11* (4), 906–907. https://doi.org/10.1086/ahr/11.4.906

- Davis, SH (2004). Maya Movement and National Culture in Guatemala. *Journal de la Société des Américanistes, 90* (90–2), 137–166.

- Destefanis, M. (2018). The contributions of the communication anthropology to the communication analysis approach. Linkedin. https://www.linkedin.com/pulse/los-aportes-de-la-antropolog%C3%ADa-comunicaci%C3%B3n-para-el-del-destefanis/?originalSubdomain=es

- Discrete-time proportional hazards (2023, August 30). In *Wikipedia*. https://en.wikipedia.org/wiki/Discrete-time_proportional_hazards

- Essentialization (2023, August 20). Poe. https://poe.com/chat/2i1i5kco1q3uhdvdl3f

- Esteinou, J. and Esparza, L. (Coord.). (2010). *Social communication and reconstruction of the Mexican nation.* Pensar el Futuro de México. Colección Commemorativa de las Revoluciones Centenarias. México: UAM, 219.

- Ethnologue (2023, July 15). In Wikipedia. https://uk.wikipedia.org/wiki/Ethnologue

- Femenías , B. (2008). Weaving identities: Construction of Dress and Self in a Highland Guatemala Town. American Ethnologist, 25(4), 757–759. http://dx.doi.org/10.1525/ae.1998.25.4.757

- Fenton, I. (2013). Problematizing the effect of rural-urban linkages on food security and malnutrition in Guatemala's Western Highlands. Instituto de Estudios Avanzados en Desarrollo (INESAD), 49. https://www.jstor.org/stable/pdf/resrep00659.pdf

- Flynn, CP (2000a). Battered women and their animal companions: Symbolic interaction between human and nonhuman animals. *Society & Animals, 8* (2), 99–127. https://doi.org/ 10.1163/156853000511032

- Flynn, CP (2000b). Woman's Best Friend: Pet Abuse and the Role of Companion Animals in the Lives of Battered

Women. *Violence Against Women, 6* (2), 162–177.

- Flynn, CP (2012). *Understanding animal abuse: A sociological analysis.* Brooklyn, NY: Lantern Books.

- García, JM (2011). Torture in the context of Mexico's "Guerra Sucia": an exercise of collective memory. *Polis, 7* (2), México.

- Garrard-Burnett, V. (1996). Resacralization of the profane. Government, religion, and ethnicity in modern Guatemala. Questioning the Secular State. The Worldwide Resurgence of Religion in Politics, C. Hurst and Co.

- Garrard-Burnett, V. (1997). Liberalism, Protestantism, and indigenous resistance in Guatemala, 1870–1920. *Latin American Perspectives*, *24* (2), 35–55. https://doi.org/10.1177/0094582X9 702400203

- Gebreyes, WA, Dupouy-Camet, J., Newport, MJ, Oliveira, CJ, Schlesinger, LS, Saif, YM,... & King, LJ (2014). The global one health paradigm: challenges and opportunities for tackling infectious diseases at the human, animal, and environmental interface in low-resource settings. *PLoS neglected tropical diseases*, *8* (11), e3257. https://doi.org/10.1371/journal. pntd.0003257

- Halperin, CT, Flynn-Arajdal, Y., Wolf, KAM, & Freiwald, C. (2021). Terminal Classic residential histories, migration, and foreigners at the Maya site of Ucanal, Petén, Guatemala. *Journal of Anthropological Archaeology, 64.* https://doi.org/10.1016/j.jaa.2021. 101337

- Herrera-Aguilar, M. (2015). The construction of the anthropology of communication: a theoretical and methodological proposal. *CIENCIA ergo-sum, 22* (2), 125–135. https://nbn-resolving.org/urn:nbn:de:0168-ssoar-458408

- Herzog, T. (2018). Indigenous Reducciones and Spanish Resettlement: Placing Colonial and European History in Dialogue. *Ler História, 72*, 9–30. https://doi.org/10.4000/lerhistoria. 3099

- Holbrock, MJ (2016). *Mayan literacy reinvention in Guatemala.* University of New Mexico Press, 249.

- Indigenous Peoples in Guatemala (2023, August 29). IWGIA. https://www.iwgia.org/en/guatemala.html

- Irvine, L. (2013). *My dog always eats first: Homeless people and their animals.* Boulder, CO: Lynne Rienner Publishers, 197.

- Jethava, V., Kadish, J., & Kakonge, L. (2022). Early Attachment and the Development of Social Communication: A Neuropsychological Approach. *Frontiers in Psychiatry*, *13*, 838950. https://doi.org/10.3389/fpsyt.2022.838950

- Larson, AM (2008). Indigenous Peoples, Representation and Citizenship in Guatemalan Forestry. *Conservation and Society*, *6* (1), 35–48. http://www.jstor.org/stable/26392909

- Lindstrom, DP (2003). Rural-urban migration and reproductive behavior in Guatemala. *Population research and policy review, 22,* 351–372. https://doi.org/10.1023/A:1027336615298

- Lizarazo AD , Martinez, S., Alberto, J., Sustaita, A. (2018). *Horrores Estridentes. Arte, Violencia Y Ruina Social.* Gedisa, 2019.

- Lizarazo, A. D. (2010). ¿México digital? Uncertainty about the nation in the Internet era. In: Esteinou, J. and Esparza, L. (Coord.). (2010). *Social communication and reconstruction of the Mexican nation.* Pensar el Futuro de México. Colección Commemorativa de las Revoluciones Centenarias. México: UAM, 187–216.

- Lizarazo, A. D. (2021). *Horizontes Digitales.* Gedisa, 320.

- Lovell, W. G. (1988). Surviving Conquest: The Maya of Guatemala in Historical Perspective. Latin American Research Review, 23(2), 25–57. http://www.jstor.org/stable/2503234

- Lyons, B. (2003). Cultural Logics and Global Economies: Maya Identity in Thought and Practice. *American Ethnologist, 30,* 172–174. https://doi.org/10.1525/ae.2003.30.1.172

- Matlai, L. (2015). Mexico in international integration: political and economic aspects. *Epistemological Studies in Philosophy, Social and Political Sciences, 4,* 62–68. Retrieved from https://visnukpfs.dp.ua/index.php/PFS/article/view/715

- McCarthy, D. (2016). Dangerous Dogs, Dangerous Owners and the Waste Management of an 'Irredeemable Species.' *Sociology*, *50* (3), 560–575. https://www.jstor.org/stable/26555046

- McCleary, RM (2023, September 07). Protestant Innovative Evangelizing to Oral Cultures in Guatemala. https://www.academia.edu/19468660/Protestant_Innovative_Evangelizing_to_Oral_Cultures_in_Guatemala

- McLuhan, M. &Powers B. (1989). *The Global Village: Transformations in World Life and Media in the 21st Century.* Oxford University Press, 220.

- McLuhan, M. (1951). *The Mechanical Bride: Folklore of Industrial Man*. New York: Vanguard Press, 464.

- McLuhan, M. (1964). *Understanding Media: The Extensions of Man*. The MIT Press, 365.

- McLuhan, M. (1962). *The Gutenberg Galaxy: The Making of Typographic Man*. University of Toronto Press, 293.

- Medina, HS, Pérez, DO, Salomón, YP, Muro, ML (2018). Campo De La Comunicación Social En Cuba. *Revista Anales de la Academia de Ciencias de Cuba, 8* (1), 1–9.

- Molden, B. (2015). The Guatemalan civil war: histories and memories crossed in the global environment of the cold war. *Anuario de Estudios Centroamericanos*, *41*, 67–91. http://www.jstor.org/stable/44735168 (In Spanish).

- Oakah, LJ (1994). Guatemala in the Spanish Colonial Period. Univ of Oklahoma Press, 344.

- Peculiarities of the study of the history of the development of social communication processes in Guatemala (2023, August 28). Poe. https://poe.com/chat/2j6eq0mp0neqlxse78v

- Philpot-Munson, JJ (2009). Understanding Evangelical Resistance to the Peace Process in a Postwar Guatemalan Town. *Mayas in postwar Guatemala: Harvest of violence revisited*, 42-53.

- Prato-Previde, E., Fallani, G., & Valsecchi, P. (2006). Gender Differences in Owners Interacting with Pet Dogs: An Observational Study. *Ethology, 112* (1), 64–73. https://doi.org/10.1111/j.1439-0310.2006.01123.x

- Problems of researching the history of the development of social communication processes in Canada (2023, August 20). Bard. https://bard.google.com/u/1/

- Problems of studying the history of the development of social communication processes in Mexico (2023, August 22). Bard. https://bard.google.com/u/1/

- Ramírez, M. (2006). "My Dog's Just Like Me": Dog Ownership as a Gender Display. Symbolic Interaction, 29(3), 373–391. https://doi.org/10.1525/si.2006.29.3.373

- Restall, M. (1998). Guatemala in the Spanish Colonial Period. *Latin American Research Review, 33* (2), 207 https://link.gale.com/apps/doc/A20815481/AONE?u=anon~b8190dbd&sid=googleScholar&xid=93bec258

- Roht-Arriaza, N., &Bernabeu, A. (2008). The Guatemalan Genocide Case in Spain. Center for Latin American Studies, UC Berkeley. https://cja.org/wp-content/uploads/downloads/Guatemala_U.C.Review_fall08.pdf

- Sanders, CR (1993). Understanding dogs: Caretakers' attributions of mindedness in canine-human relationships *Journal of Contemporary Ethnography, 22* (2), 2015–226.

- Simmons, CA, & Lehmann, P. (2007). Exploring the Link Between Pet Abuse and Controlling Behaviors in Violent Relationships. Journal of Interpersonal Violence, 22(9), 1211–1222. http://dx.doi.org/10.1177/0886260507303734

- Stevenson, RA (2018). Men's Voices: Masculinities, Companion Animals, and Intimate Relationships.*Electronic Theses and Dissertations*. 7573. https://scholar.uwindsor.ca/etd/ 7573

- Sullivan-González, D. (2008). *Piety, Power, and Politics: Religion and Nation Formation in Guatemala, 1821–1871*(Vol. 31). University of Pittsburgh Pre.

- The specifics of the problems of studying the history of the development of social communication processes in Mexico (2023, August 22). Poe. https://poe.com/chat/2hye2kwbxiery7mz5ls

- V aldes Vega , M. E.(2022). Comunicaci ó n politics y legitimacy en email gobierno de Andr é s Manuel L ó pez Obrador (2018–2021). Polis [online], 18(2), 7–38. https://doi.org/10.24275/uam/izt/dcsh/polis/2022v18n2/valdes .

- Walsh, LV (2006). Beliefs and rituals in traditional birth attendant practice in Guatemala.*Journal of Transcultural Nursing, 17* (2), 148–154. https://doi.org/10.1177/1043659605285412

- Wilson, R. (1991). Machine guns and mountain spirits: the cultural effects of state repression among the Q'eqchi' of Guatemala. *Critique of Anthropology, 11* (1), 33–61. https://doi.org/10.1177/0308275X9101100103

- Woodward, RL (1965). Economic and Social Origins of the Guatemalan Political Parties (1773-1823).*Hispanic American Historical Review, 45* (4), 544–566. https://doi.org/10.1215/ 00182168-45.4.544

- Canada (2024, February 20). In *Wikipedia*. https://uk.wikipedia.org/wiki/Canada

- Mexico (2024, April 20). In Wikipedia. https://uk.wikipedia.org/wiki/Mexico

- Mexico (2024, April 20). In Wikipedia. https://uk.wikipedia.org/wiki/Guatemala

- Mexico (2024, April 20). In Wikipedia. https://uk.wikipedia.org/wiki/Cuba