Community Media and the Digital Transformation of Newsrooms

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Abstract: This article analyses the impact of the digital transformation on the practices and routines of community media in Nampula, considering the challenges faced by newsrooms in peripheral contexts marked by structural inequalities. The research adopted a qualitative approach, based on a systematic literature review, in order to understand how these local media have responded to the technological, institutional and cultural changes associated with the digitalisation of journalism. The results showed that, despite limitations in terms of infrastructure, funding and technical training, community newsrooms have implemented adaptation and reinvention strategies that articulate oral tradition, territorial ties and the daily experience of their audiences. It was observed that these initiatives not only ensured the continuity of journalistic work in adverse scenarios, but also renewed languages, formats and ways of engaging with communities. The digital transformation process, although challenging, has been creatively appropriated, revealing the resilience and innovative capacity of local professionals. The conclusion is that community media play a fundamental role in local information sustainability, acting as vectors of social cohesion, citizen participation and the circulation of socially rooted knowledge.

Keywords: *Community Media. Digital Transformation. Local Journalism. Peripheral Newsrooms. Mozambique.*

I. INTRODUCTION

The digital transformation in the field of journalism has produced profound reconfigurations in the ways of producing, distributing and accessing information, within a scenario of intense technological, economic and epistemological disputes. These processes, often treated from a globalising and homogenising perspective, reveal contrasts when examined from the geographical, political and informational margins. In peripheral contexts such as Nampula, community newsrooms face digital transformation not as a linear process of modernisation, but as a field of tensions between structural deficiencies and creative forms of adaptation. In these territories, digital dynamics are crossed by historical inequalities, institutional absences and gaps in connectivity infrastructure, requiring media professionals to continually reinvent themselves in order to maintain the relevance and social functionality of their media.

Various studies have pointed out the limits of universalising digital models centred on the Global North, which have little dialogue with the local realities of the South.

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Although authors such as Castells, Deuze and Jenkins have contributed important reflections on convergence and digital culture, their formulations still need to be revised in the light of peripheral experiences. More recently, research anchored in critical epistemologies, such as those of Fuchs, Sodré and Boaventura de Sousa Santos, has broadened the view of the multiple forms of communicational agency that emerge from subalternised territories. However, there is still a lack of systematic analyses in the literature that take into account the production routines and modes of symbolic resistance adopted by community newsrooms on the African continent, especially outside the major urban and institutional centres.

Faced with this gap, this study set out to analyse how community media located in Nampula have faced the challenges of digital transformation, mobilising local knowledge, territorial ties and unconventional journalistic practices. The study was limited to observing the strategies used by journalists and managers to adapt to the demands of a rapidly changing media ecosystem, taking into account the combined effects of digital inequality, the absence of public communication policies and the growing precariousness of information. The aim was not to compare global and local models, but to understand the internal processes that sustain the continuity and resilience of peripheral journalistic experiences.

The relevance of this research lies in the need to break away from welfare or evolutionary approaches that read peripheral journalism in terms of technological or institutional deficits. In contrast, we recognise community media as spaces of symbolic, methodological and political innovation, capable of producing their own meanings and playing an active role in building informational citizenship. Furthermore, by prioritising a communicational reality that has been little explored in digital journalism studies, the research contributes to broadening the theoretical field of communication, incorporating voices, practices and rationalities that were hitherto invisible.

The general objective of the study was to understand the impacts of digital transformation on journalistic practices developed by community newsrooms in Nampula. The specific objectives were: (1) to identify the main challenges faced in the digitalisation process; (2) to map local adaptation and resistance strategies; (3) to analyse the relationship between communication infrastructure, cultural practices and journalistic innovation in peripheral contexts. The research adopted a qualitative design of an exploratory nature, methodologically anchored in a systematic literature review, guided by a critical analysis of experiences located in the Global South.

II. THEORETICAL BACKGROUND

➢ *Digital Transformation and Journalism*

Although digital transformation is widely referred to in organisational and communication studies, it requires a critical and contextualised approach when applied to the field of journalism. Originally understood as the systematic incorporation of digital technologies into the operational and strategic spheres of organisations (Westerman et al., 2014), this concept in journalism goes beyond an instrumental logic and requires a reading that also considers its epistemological, cultural and political implications.

In journalism, digital transformation is not restricted to the automation of routines or the migration of content to online environments. It profoundly reconfigures the ways in which information is produced, circulated and received, introducing new forms of symbolic mediation, reorganising work and redefining the public sphere (Pavlik, 2013). In this context, media convergence, as discussed by Jenkins (2015), is not just technical, but above all cultural, resulting from the intersection between media, languages and social practices that challenge the linearity of the traditional communication model.

Convergence doesn't happen through devices, no matter how sophisticated they become. Convergence takes place inside the brains of individual consumers and through their social interactions with others. Each of us builds our own information map as we navigate through scattered content, while at the same time participating in fan communities that contribute their own expertise to the collective process of constructing meaning. Convergence represents a change in the way we think about our relationship with media - it is not simply a technological change, but a profound cultural transformation (Jenkins, 2015, p. 26).

Participatory culture, fostered by social networks and digital platforms, calls into question the centrality of the journalist as the only authorised mediator of information. The public, now also a producer and distributor of content (Hermida, 2016), transforms the journalistic environment into a space where there is a dispute over legitimacy, credibility and visibility. This scenario imposes on journalists the challenge of operating in a polyphonic ecosystem in which speed and engagement compete with accuracy and editorial ethics (Deuze, 2006).

Furthermore, the platformisation of journalism, understood as the growing dependence on proprietary digital infrastructures for content distribution, implies a reconfiguration of power dynamics in the media field (Nielsen, 2021). Algorithmic logic, attention-based monetisation systems and platforms' control over information flows put pressure on the historical values of the journalistic profession, such as autonomy, impartiality and the public interest (Fuchs, 2021). Platforms such as Google, Meta and X (formerly Twitter) not only mediate access to information, but also impose a neoliberal algorithmic rationality centred on the logic of capital, data capture and maximising engagement as a commodity. This structure concentrates editorial and economic power in the corporate hubs of the Global North, while subordinating local journalistic practices, especially in peripheral contexts, to metrics that have little dialogue with the public and cultural interests of the territories.

In the Global South, this model not only weakens the editorial autonomy and economic sustainability of community and regional newsrooms, but also hinders the

affirmation of information epistemologies anchored in local experiences. By privileging content that performs well on the algorithms, the platforms shape what is visible, delegitimising dissident voices, counter-hegemonic knowledge and narratives that deviate from the globalised standard of media consumption.

In this way, the founding values of journalism, such as commitment to the common good, contextualised impartiality and informative plurality, are strained or even eroded. In this scenario, peripheral journalism needs not only to resist the pressures of platformisation, but also to reinvent its own criteria of relevance, public interest and informational legitimacy, based on communicational rationalities rooted in its communities.

The fragmentation of the audience and the crisis in funding models aggravate these contradictions, forcing media outlets to adopt survival strategies that are not always in line with the democratic principles of communication.

Digital platforms are not just neutral intermediaries, but powerful actors with the ability to mould the visibility and reach of journalistic content. They exert influence over what is seen, by whom and how often, while controlling the flows of data, publicity and attention. This growing centrality of platforms fundamentally alters the balance of power between publishers and distributors, leading media outlets to depend on systems and logics that they do not control - systems based on opaque algorithms, volatile commercial policies and performance- and engagement-driven metrics (Nielsen, 2021, p. 17).

Another fundamental aspect of this debate is the impact of the digital transformation on journalists' professional subjectivity. From the critical perspective of the Global South, the journalistic *ethos* cannot be understood simply as a set of universal values, such as objectivity, impartiality and neutrality, shaped by Eurocentric traditions and institutional models from the Global North. Instead, it must be reconfigured as a situated practice, contextualised and responsive to the political, social and cultural realities of the territories in which it operates.

According to Deuze (2008), the contemporary journalistic *ethos* is pressured by an environment of growing instability, precarious labour relations and a demand for technical and narrative versatility. In the Global South, these pressures are even more acute: journalists often work in environments of material scarcity, institutional insecurity, low technological infrastructure and media invisibility. This reality requires journalists not only to accumulate multiple roles, from reporter to media manager and community mobiliser, but also to develop relational and ethical-political skills geared towards the collective and social transformation.

Thus, the journalistic *ethos* in the Global South must be guided by a logic of territorial commitment, symbolic resistance and communicational justice. This means assuming an ethical stance that recognises the role of journalism as a tool for cultural mediation, amplifying the

voice of subalternised subjects and building informative citizenship. More than "informing" in the traditional sense, the peripheral journalist acts as a guardian of memories, a narrator of local experiences and an agent of community articulation, producing meaning in the midst of unequal systems of visibility and circulation.

This alternative *ethos* rejects the notion of abstract neutrality and is anchored in social responsibility, active listening to the territories and valuing non-hegemonic epistemologies. It incorporates the practice of escrevivencia (Ribeiro, 2017), engaged testimony and the collaborative production of knowledge. Instead of replicating centralised editorial standards, the peripheral journalist becomes an epistemic actor who acts with critical awareness of their place and their impact.

Therefore, the journalistic *ethos* in the Global South needs to be rethought not as an adaptation to dominant models, but as an ethical and methodological alternative that responds to the complexity of local contexts, respects cultural diversity and builds narratives capable of disputing meanings and promoting emancipation.

This context reveals the unequal dimension of digital transformation. Njathi and Watkins (2024) argue that innovation models often disregard material realities and local knowledge, reinforcing dynamics of exclusion and epistemicide. In the Global South, the digitalisation of journalism is taking place amid structural gaps such as limited internet access, energy instability, a shortage of technical training and the institutional fragility of local media, which requires approaches that are more sensitive to territorial and cultural specificities.

In this way, thinking about digital transformation in journalism requires more than a technical approach; it requires a critical analysis that articulates technological convergence, symbolic disputes, power structures and socio-economic inequalities. It is therefore a field in constant tension between the promise of innovation and the limits imposed by historical, political and economic structures that mould journalistic practice in global and local contexts.

➤ *Community Media and Digital Inequalities*

Digital transformations in journalistic ecosystems do not occur uniformly; on the contrary, they manifest themselves in a profoundly unequal way, especially in territories historically marked by economic, cultural and informational marginalisation. In contexts such as Nampula, technological innovations encounter structural barriers that limit their full appropriation: precarious infrastructure, low internet penetration, electrical instability, gender inequality in access to technological resources and low levels of digital literacy (INE, 2022). These conditions jeopardise the idea of homogenous "digital inclusion" and reveal the need to understand digital transformation as a geopolitical, selective and asymmetrical process.

The concept of the media periphery, as elaborated by Muniz Sodré (2014), is not restricted to a geographical

delimitation, but corresponds to a symbolic field in which subjects and communication practices that are systematically delegitimised by the hegemonic centres of meaning production are inscribed. It is a periphery that carries the experience of imposed silence, but also of communicative insurgency, where counter-hegemonic narratives are constructed and alternative forms of mediation and sense of belonging are elaborated. In this sense, peripheral journalism, practised by community media, assumes not only the function of informing, but of disputing meanings and visibilities in the public space.

The periphery is not just a physical or geographical space located on the fringes of urban centres or major media power circuits. It is, above all, a symbolic configuration in which its own ways of saying, feeling and representing reality are articulated, often silenced or distorted by the dominant narrative. Peripheral communication does not reproduce central codes; it invents, resists and subverts them. In this symbolic periphery, there is an insurgent discursive force that, even with limited access to technological resources, is capable of producing alternative and affirmative meanings, tensioning the information monopoly and opening gaps for reexistence (Sodré, 2014, p. 89).

Critically analysing regional journalism therefore requires recognising its singularities and challenges, but also its epistemological powers. In Mozambique, Joanguete (2014) argues that local media operate under multiple pressures: political, economic and technological, but creatively resist the limitations imposed, reinventing their production routines, languages and formats. This resistance is not only manifested in the technical dimension, but above all in the production of discourses anchored in the lived realities and cultural practices of the territories in which they operate.

This assertion offers an important interpretative key to understanding regional journalism in the Global South as a situated communication practice that operates at the intersection of precariousness and creative power. From this perspective, local journalism should not just be analysed as a reflection of material limitations, such as a lack of technological infrastructure, poor connectivity and economic instability, but as a space for symbolic innovation, discursive resistance and cultural reconfiguration.

The core of the idea expressed by Joanguete lies in the understanding that the resistance of regional media goes beyond operational adaptation to external pressures (such as platformisation or funding requirements). It manifests itself above all in the ability to produce narratives that dialogue with the cultural practices, ways of life and symbolic systems specific to the territories. This discursive production is not neutral, but marked by a political intent to affirm identity, fight for visibility and break with centralised and Eurocentric communication models.

In the case of Nampula and, by extension, in many other peripheral regions of the Global South, local journalists face not only technical and economic challenges, but also the weight of persistent colonial dynamics that continue to

structure the media field: unequal access to information, the subalternisation of local knowledge and the hegemony of imported news values. Faced with this scenario, regional media outlets are building journalistic practices that, even with few resources, highlight alternative forms of mediation and belonging, such as orality, the use of local languages, community listening and prioritising territorially-based agendas.

These practices are, by definition, counter-hegemonic, as they challenge the dominant logic of *mainstream* journalism, which tends to standardise formats, voices and newsworthiness criteria. Journalistic production in Nampula's local media, for example, is not limited to "informing" in the classic sense, but also seeks to articulate memory, identity and community engagement , operating as a device of resistance to the invisibilisation and fragmentation of public space.

Furthermore, the creativity with which these media reconfigure their routines, such as appropriating free platforms, broadcasting on community radio with improvised devices, or circulating content via WhatsApp in local languages, reveals a journalism in which scarcity is converted into strategy and limitation into innovation. This shows that precariousness does not eliminate agency; on the contrary, it intensifies it in unconventional ways.

Milan (2017) and Milan and Treré (2020) suggest that peripheral communication practices should not be read from the logic of a "technological deficit", but as complex forms of socio-technical agency that combine precariousness and inventiveness. This perspective is essential to avoid the risk of reproducing a welfare or evolutionary view of journalism in peripheral contexts, replacing it with an approach that recognises local knowledge as a producer of symbolic and methodological innovation.

The welfarist approach tends to see peripheral media as lacking in development, in need of technical and institutional intervention to achieve a supposed ideal model of journalism, generally based on practices consolidated in the Global North. The evolutionist perspective places them in a "previous" stage of communicational modernity, suggesting that their legitimacy would only materialise to the extent that they imitate hegemonic formats, languages and technologies.

Both views deny the epistemic power and political creativity that characterise regional journalism in peripheral territories. They obscure the fact that, even in scenarios of structural precariousness, local journalistic practices are capable of generating symbolic and methodological innovations, adapted to the socio-cultural and communicational conditions of their contexts. These innovations should not be seen as "inferior" or "developing" versions of a universal model, but as legitimate expressions of meaning production, community organisation and political intervention.

Recognising local knowledge as producers of innovation therefore requires shifting the focus from lack to agency. This means understanding that peripheral journalism,

by articulating its own languages, adapted production routines and alternative ways of circulating information, not only survives digital and symbolic exclusion, but also develops creative responses to it. Community communication, orality, media hybridisation and the strategic use of accessible technologies are examples of solutions that operate on the basis of local logics and often escape conventional analytical categories.

This change in perspective is in line with decolonial thinking and epistemologies of the South, which claim the right to exist outside the norms imposed by hegemonic Western thinking (Santos, 2017; Mignolo, 2017). In this sense, it is a question of valuing communicability rooted in territories, the production of situated knowledge and journalistic arrangements that respond directly to the needs, values and rhythms of communities.

Adopting this critical, non-hierarchical approach not only allows for a fairer understanding of peripheral journalistic practices, but also enriches the field of communication by incorporating other ways of knowing, narrating and representing the world. It is therefore a matter of shifting the epistemological centre of gravity and recognising that there are multiple communicational modernities, multiple ways of doing journalism and that, in the interstices of exclusion, powerful experiences of social, symbolic and methodological innovation are forged.

On the other hand, decolonial studies have contributed to broadening the scope of critique by showing how the logic of globalised technological development often perpetuates forms of epistemicide (Santos, 2017) by ignoring or subordinating non-hegemonic modes of knowledge production and communication. Thus, peripheral journalism can be understood as a space for the counter-hegemonic production of meaning, where identities, forms of belonging and cosmologies are renegotiated (Mudavanhu, 2021).

Therefore, to discuss peripheral journalism in contexts of digital inequality is to articulate multiple layers of analysis: the structural (infrastructure, public policies, funding); the symbolic (discursive disputes, invisibilities); and the epistemic (local knowledge and languages). This critical approach is indispensable for understanding how newsrooms located in places like Nampula develop specific strategies for survival, resistance and reinvention in the face of platformisation, technological monopolies and media invisibilisation imposed by the big media conglomerates.

## III. CASE STUDY: THE DIGITAL TRANSFORMATION OF COMMUNITY MEDIA IN NAMPULA

This case study focuses on critically analysing the digital transformations experienced by community newsrooms in Nampula, in the light of their structural conditions, ethical challenges, participatory potential and processes of symbolic reinvention. It is an empirical study that allows us to observe in detail how local media outlets negotiate the tensions between technological precariousness and communicational innovation on a daily basis, in a context of informational periphery in the Global South.

Although based on a qualitative approach, the study integrates graphic representations based on the systematisation of data extracted from the review of specialised literature, according to previously defined criteria. The percentages shown in the graphs do not refer to statistical sample data, but express the relative frequency with which certain thematic categories, such as challenges faced, distribution channels or functions accumulated by journalists.

This graphic resource, common in qualitative analyses based on systematic reviews, has the function of visualising emerging patterns and highlighting interpretative trends, allowing for greater clarity in the organisation and presentation of the findings. Thus, visualisation by means of graphs complements critical reading, with no pretension of statistical generalisation, while remaining in line with the principles of qualitative research and thematic analysis guided by analytical categories.

➤ *Infrastructure Restrictions and Artisanal Sustainability*
Nampula's community newsrooms operate under severe infrastructural limitations, ranging from unstable electricity supplies to intermittent internet access. The low technical capacity of the equipment, the scarcity of licensed software and the lack of public policies to promote communication aggravate the vulnerability of journalistic operations. In response, professionals mobilise local solutions, such as the strategic use of WhatsApp to distribute content and payments via M-Pesa, characterising an artisanal sustainability based on improvisation, creativity and technological resilience.
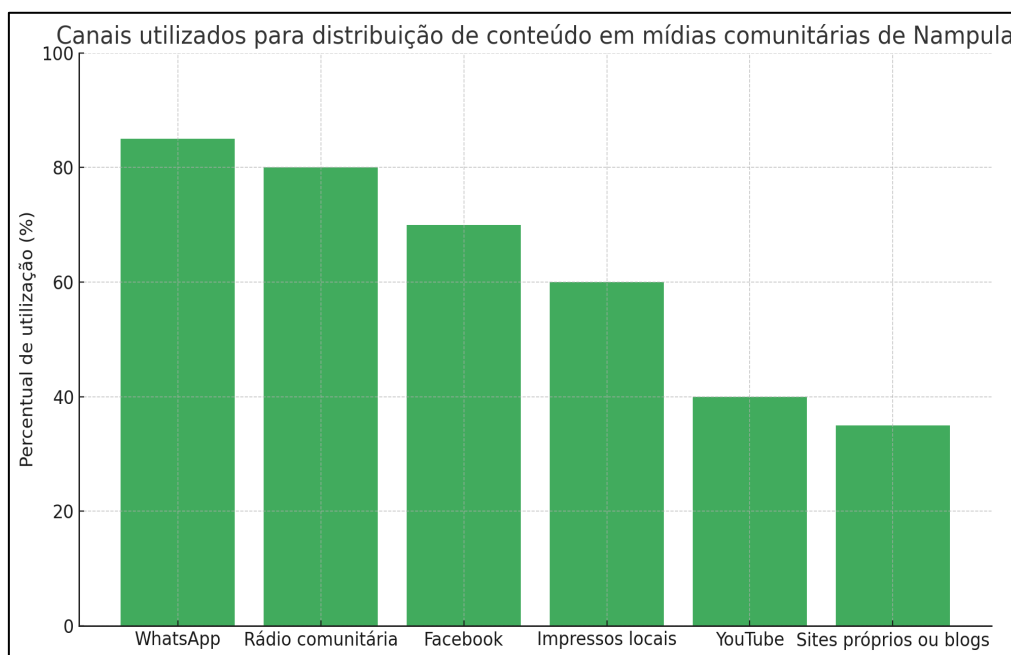
Graph 1: Channels Used for Content Distribution in Community Media in Nampula
Source: Own Elaboration, 2025.

The data shows that WhatsApp emerges as the main tool for disseminating content (85%), a direct result of its wide accessibility, ease of use and low mobile data requirements, characteristics that are particularly valued in contexts of limited connectivity. At the same time, community radio maintains a significant strategic presence (80 per cent), consolidating itself as one of the few means of communication with capillarity in rural or peripheral areas where internet access is scarce or non-existent.

The use of digital social networks, especially Facebook (70 per cent), points to a functional and creative appropriation of global platforms, even though they are often operated in precarious technical conditions and with limited human resources. For their part, local print media continue to play an important role (60%), revealing not only the persistence of analogue media, but also their coexistence and complementarity in the face of new digital technologies.

However, the use of platforms such as YouTube (40 per cent) and institutional websites (35 per cent) is more modest, which can be explained by various structural factors, such as the lack of technical training, digital maintenance costs and

the fragility of audiovisual content hosting and production systems.

Overall, the graph analysed confirms that the digital transformation in peripheral and community territories does not follow a linear or homogeneous logic, but is profoundly shaped by material conditions, strategic choices, levels of digital literacy and cultural relevance. It is therefore a hybrid and adaptive process, where technologies are re-signified according to the resources available and the communication objectives of the communities.

➤ *Professional Precariousness And Ethical Challenges*

Weak labour conditions also have an impact on the quality of journalistic production. Community journalists often accumulate multiple functions: writing, editing, network management and image capture, without specialised technical training or formal employment contracts. This jeopardises not only editorial autonomy, but also the ethical practice of the profession, which is often subordinated to institutional sources and lacks the conditions to develop consistent investigative practices. Overload and improvisation become structural elements of daily practice.
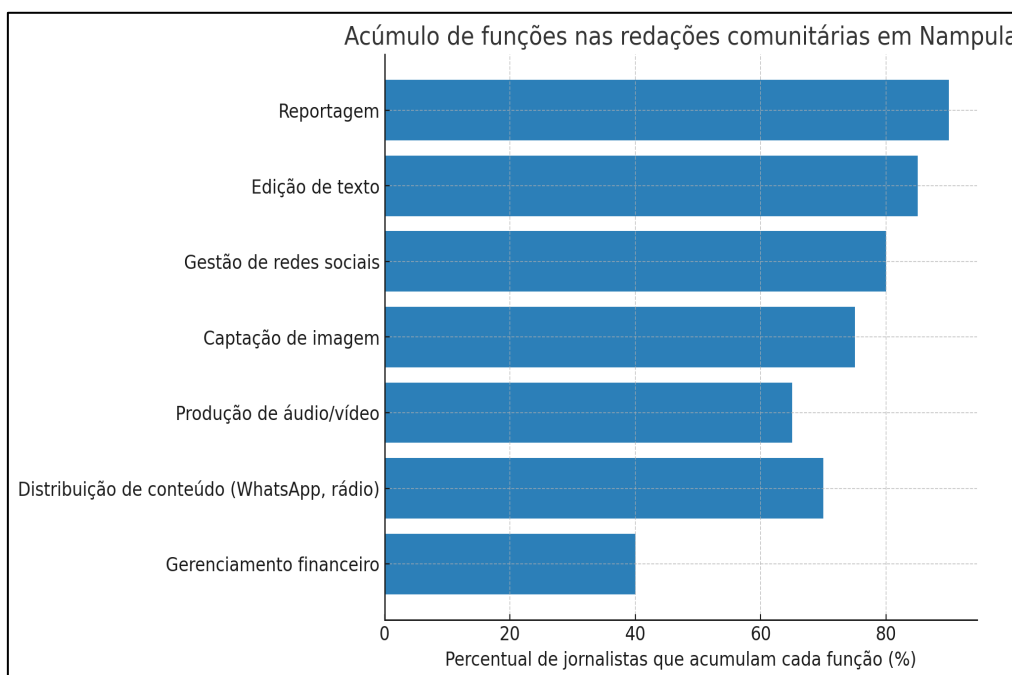
Graph 2: Accumulation of Functions in Community Newsrooms in Nampula
Source: Own Elaboration, 2025.

The graph above shows that most professionals work in a multifunctional way, simultaneously taking on responsibilities in various areas of journalistic production. Among the most recurrent functions are reporting (90 per cent), content editing (85 per cent) and social media management (80 per cent). Even in the face of infrastructural limitations, technical tasks such as capturing images and multimedia production are also frequently carried out. In addition, the distribution of content via wide-reaching media, such as WhatsApp and radio, is a practice adopted by around 70 per cent of professionals. A particularly relevant fact is that around 40% of these professionals also have administrative or financial functions, which shows the high degree of informality, flexibility and versatility that characterises the way these newsrooms work.

➢ *Inclusion Initiatives and Culturally Situated Communication*

Despite the adversities, the newsrooms demonstrate an active movement of narrative adaptation and socio-cultural inclusion. The use of multimodal formats, the adoption of accessible language and the valorisation of local languages, such as Emakhuwa, are strategies that not only extend the reach of information, but also strengthen community

identification. In this scenario, digital is not just a technical resource, but a space for rebuilding social ties, symbolic disputes and communication practices centred on everyday life.

➢ *Emergence of New Local Profiles and Epistemologies*

The digital transformation has driven the reinvention of the professional profile, giving rise to a multi-skilled, culturally rooted and highly adaptable journalist. Instead of replicating hegemonic journalism models, community newsrooms are developing communication practices that respond to their local contexts, tensioning the centrality of global media flows. Technological convergence in these cases translates into symbolic convergence, in which journalistic content takes on specific forms of listening, belonging and participation.

This process does not indicate a deficiency in relation to the dominant model, but rather the construction of an alternative information ecosystem, sustained by its own communicational rationalities, which value local discursive agency and symbolic innovation as forms of resistance to media epistemicide.
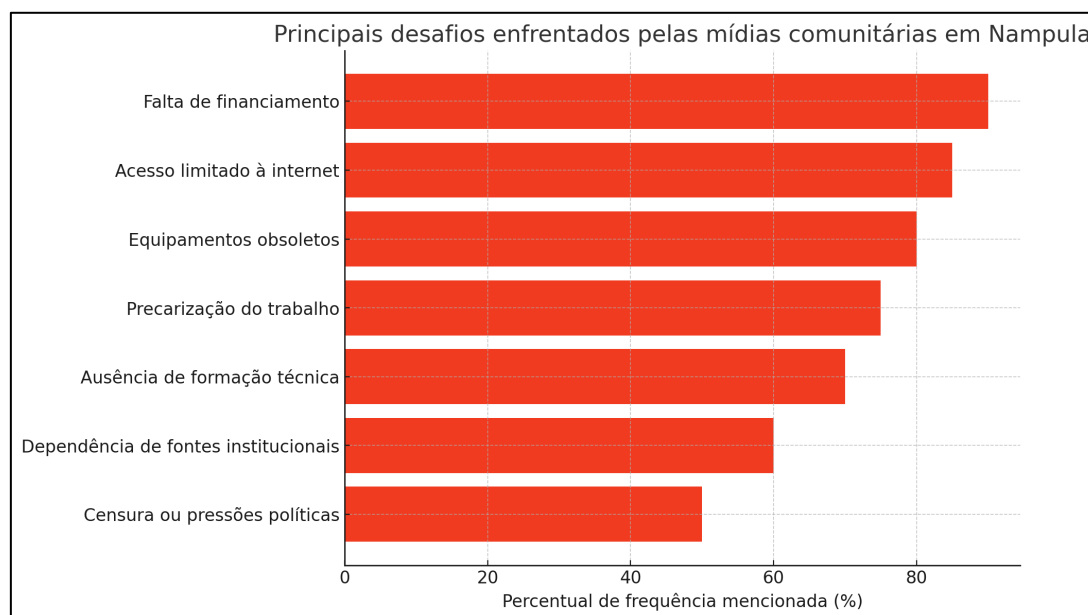
Graph 3: Main Challenges Faced by Community Media in Nampula
Source: Own Elaboration, 2025.

The data analysed shows that the lack of funding (90%) is the main obstacle to the sustainable functioning of community media, reflecting the chronic lack of stable and structuring public or private support. This limitation jeopardises not only the maintenance of basic activities, but also the possibility of strategic planning and technological innovation.

Restricted internet access (85%) and the obsolescence of the equipment used (80%) are evidence of severe infrastructural weaknesses that prevent full integration into the digital ecosystem and limit the capacity for multimedia production and dissemination. These factors contribute to accentuating the digital divide between urban centres and information peripheries.

On the labour front, the precariousness of journalistic working conditions (75%) and the lack of adequate technical training (70%) indicate a scenario marked by informality, the absence of public training policies and institutional fragility, which compromise the professionalisation of the sector and the quality of the information produced.

Dependence on institutional sources (60 per cent) reveals another critical factor: the limitation of editorial autonomy and the difficulty of diversifying voices and perspectives, which can create risks of forced alignment with official discourses. Added to this is censorship or political pressure (50 per cent), which shows that even local media outlets are not immune to direct interference in freedom of expression and journalistic independence.

To summarise, the graph shows that the challenges faced by these communication initiatives transcend the technical domain: they are structural and historical in nature, crossed by persistent social inequalities, institutional instability, communication exclusions and democratic deficits that limit the right to communication in its fullness.

IV. CONCLUSIONS

The digital transformations in Nampula's community newsrooms reveal a dynamic media ecosystem, tensioned by structural inequalities, but also driven by creative practices and resilient ways of doing journalism. Based on a systematic literature review and a critical analysis anchored in decolonial perspectives and epistemologies of the South, this case study showed that digital transformation, far from being a linear and universal process, manifests itself in a situated, plural and inventive way.

The data analysed shows that even in scenarios marked by precarious infrastructure, economic instability and the absence of consistent public communication policies, Nampula's newsrooms not only persist, but reinvent themselves. The combination of material shortages and alternative operational solutions, such as the use of WhatsApp for news circulation, the valorisation of local languages and the active participation of communities, indicates that the digital transformation in these contexts operates as a process of cultural and technological translation, deeply shaped by the realities experienced.

This finding reinforces the idea that the journalism practised in peripheral territories of the Global South is more than an incomplete or delayed version of the hegemonic model; rather, it is a legitimate, situated and politically relevant communication practice that plays strategic roles in mediating conflicts, producing collective meaning and defending information rights. The role of community media in Nampula materialises a journalistic *ethos* based on listening, collectivity and cognitive justice, challenging the dominant paradigms centred on technical efficiency and market logic.

The research also highlights the importance of considering peripheral media as producers of symbolic and methodological innovation, capable of broadening the horizons of contemporary communication theory. To this end, it is recommended that empirical research be carried out using collaborative ethnographies, in-depth interviews and direct observation of production routines, in order to more accurately capture the meanings attributed by the subjects themselves to their journalistic practice. There is also an urgent need to invest in alternative and sustainable funding models, as well as in ongoing training programmes that value local knowledge and promote the institutional strengthening of community media.

We can therefore conclude that the periphery, far from representing a limitation, is a fertile space for creation, resistance and critical reinvention of communication. The case of Nampula's community newsrooms sheds light on the possible paths towards a more plural ecology of knowledge, where digital journalism does not reproduce colonial logics, but becomes a tool for discursive emancipation and active citizenship. Recognising, strengthening and including these experiences in the global debate on media, democracy and digital transformation is an ethical and epistemological imperative.

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