

Communicative micropolitics and neighborhood activism in urban crises: the cases of General Lacy 22 and Puebla 261

*Micropolíticas comunicativas y
activismos vecinales en crisis urbanas:
los casos General Lacy 22 y Puebla 261*

*Micropolíticas comunicativas e activismos
de bairro em crises urbanas: os casos da
General Lacy 22 e da Puebla 261*

DOI: <https://doi.org/10.32870/cys.v2026.9179>

RAMIRO DÍAZ-MAROTO ORO¹

<https://orcid.org/0000-0002-4667-4065>

Within the context of urban dispossession and gentrification processes, this article examines the cases of General Lacy 22 (Madrid) and Puebla 261 (Mexico City) as representative expressions of neighborhood activism. Using a qualitative and comparative approach, it identifies communicative repertoires, networks of affect, and narratives of place attachment. The findings show how these practices contest meanings and visibility within specific contexts of urban conflict. The study's main contribution lies in its comparative systematization of symbolic, affective, and territorial repertoires that reframe urban space as a site of resistance.

KEYWORDS: Neighborhood activism, communicative micropolitics, narratives of resistance, emerging practices, urban conflict.

En el marco de procesos de desposesión urbana y gentrificación, este artículo analiza los casos General Lacy 22 (Madrid) y Puebla 261 (Ciudad de México) como expresiones representativas de activismo vecinal. Desde un enfoque cualitativo y comparativo, se identifican repertorios comunicativos, redes de afecto y narrativas de arraigo. Los resultados muestran cómo estas prácticas disputan sentidos y visibilidad en contextos particulares de conflicto urbano. El principal aporte del estudio consiste en sistematizar comparativamente repertorios simbólicos, afectivos y territoriales que resignifican el espacio urbano como lugar de resistencia.

PALABRAS CLAVE: Activismo vecinal, micropolítica comunicativa, narrativas de resistencia, prácticas emergentes, conflicto urbano.

No contexto dos processos de desapropriação urbana e gentrificação, este artigo analisa os casos da General Lacy 22 (Madri) e da Puebla 261 (Cidade do México) como expressões representativas do ativismo comunitário. A partir de uma abordagem qualitativa e comparativa, são identificados repertórios comunicativos, redes de afeto e narrativas de enraizamento. Os resultados mostram como essas práticas disputam significados e visibilidade em contextos específicos de conflito urbano. A principal contribuição do estudo consiste em sistematizar, de forma comparativa, repertórios simbólicos, afetivos e territoriais que ressignificam o espaço urbano como um local de resistência.

PALAVRAS-CHAVE: Ativismo comunitário, micropolítica comunicativa, narrativas de resistência, práticas emergentes, conflito urbano.

How to cite:

Díaz-Maroto Oro, R. (2026). Communicative micropolitics and neighborhood activism in urban crises: the cases of General Lacy 22 and Puebla 261. *Comunicación y Sociedad*, e9179. <https://doi.org/10.32870/cys.v2026.9179>

¹ Rey Juan Carlos University, Spain.
ramiro.diazmaroto@urjc.es

Submitted: 10/22/25. Accepted: 04/21/26. Published: 08/19/26.

INTRODUCTION

Over the past few decades, processes of gentrification, touristification, and urban dispossession have reshaped neighborhood fabrics in cities such as Madrid and Mexico City, generating disputes over space, place attachment, and the visibility of marginalized communities. Recent studies have anticipated how neighborhood activism is articulated through communicative repertoires that contest the meaning of territory and denounce real estate violence (Barañano Cid & Uceda Navas, 2021; Calle-Mendoza, 2025; Sigler & Wachsmuth, 2020). However, limited attention has been paid to emerging practices that operate through the everyday, the affective, and the symbolic.

The central research problem addressed in this article is the need to understand how communicative micropolitics are configured in specific territories shaped by contexts of urban conflict and housing crises. From a critical, territorial, and almost cartographic perspective on communication, neighborhoods are understood as spaces where meaning, affect, and resistance are produced, giving rise to concrete practices of neighborhood activism. The study focuses on two representative cases of emerging dynamics: General Lacy 22 (Madrid) and Puebla 261 (Mexico City), both associated with processes of eviction and urban transformation.

Both cases are embedded within broader traditions of mobilization for the right to housing. In Madrid, General Lacy 22 is linked to the urban struggles that intensified following the 2008 financial crisis, in a context characterized by touristification, the commodification of housing, and rising rents, mobilized around actors such as the Plataforma de Afectados por la Hipoteca (PAH) and the Sindicato de Inquilinos. In Mexico City, Puebla 261 is situated within the processes of gentrification and urban revalorization in areas such as Roma Norte, which have generated displacement and transformed the social fabric, while continuing the Latin American tradition of community organizing and popular communication, understood, following Araya Jiménez (2025), as collective practices of meaning-making and resistance to dispossession.

The selection of these cases is based on their high communicative density and their capacity to make visible noninstitutionalized forms of neighborhood activism in which everyday, affective, and symbolic dimensions assume a central role. Unlike more structured forms of mobilization, these cases make it possible to examine emerging communicative repertoires in contexts of urban conflict and, taken together, enable a translocal reading of shared dynamics of dispossession and resistance.

Ultimately, this study is justified by the need to make these forms of neighborhood organizing more visible and to expand the theoretical frameworks linking communication, territoriality, and activism. In this regard, it proposes a situated application of a multidimensional analytical framework whose primary contribution lies in systematically conceptualizing these practices as forms of resistance and the resignification of urban space.

*Communicative micropolitics:
emerging practices and struggles over meaning*

The concept of *micropolitics* refers to forms of action that operate through the everyday, the affective, and the symbolic, extending beyond institutional structures of power (Deleuze & Guattari, 1980). Within the field of communication, it provides a framework for understanding how neighborhood- and community-based practices produce meaning and visibility from nonhegemonic margins (García Campodónico & Alonso, 2022; Martín-Barbero, 2004; Rodríguez Romero & Cuello Saumeth, 2022). These communicative micropolitics are expressed through symbolic repertoires –including banners, murals, social networks, assemblies, and performances– that challenge dominant urban narratives (Barañano Cid & Uceda Navas, 2021). Beyond informing or denouncing, these practices generate affect, foster connections, and territorialize, thereby reconfiguring power relations through the realm of the sensible (Calle-Mendoza, 2025).

Communication is therefore understood as a situated, embodied, and relational practice (Treré & Mattoni, 2021), capable of articulating affect, memory, and community ties in response to neoliberal fragmentation. Within this framework, communicative micropolitics generate

place attachment, care, and resistance, reconfiguring urban cartographies from below. Rather than functioning as a transmissive model of communication, they constitute a territorialized praxis (De León Vázquez, 2022) that contests interpretive frameworks, articulates networks of affect, and produces both media and political visibility (Flores Pérez, 2022; Medrado et al., 2022; Millán et al., 2021; Sierra Caballero, 2019).

Analytically, communicative micropolitics are structured around three interdependent dimensions: the semiotic dimension –examining frames and narratives of place attachment (Ahmed, 2014; Papacharissi, 2014); the material/performative dimension –addressing physical and symbolic practices (Alexander, 2017; Deleuze & Guattari, 1980; Segato, 2015); and the media dimension –focused on the strategic use of platforms (Calle-Mendoza, 2025). Taken together, these dimensions make it possible to understand communicative micropolitics as situated reconfigurations of the relationships among power, legitimacy, and presence in the public sphere.

In dialogue with this perspective, the Latin American tradition of community communication reinforces the understanding of these practices as relational processes oriented toward collective action. According to Araya Jiménez (2025), this tradition is grounded in principles such as a political perspective, a dialogic and participatory matrix, the centrality of the collective, the prioritization of the local, and social transformation, conceiving communication as a situated and relationship-building practice.

Territoriality, urban dispossession, and urban conflict

Recent urban transformations –including the loss of place attachment, touristification, financialization, and real estate speculation– have intensified processes of urban dispossession (Calderón-Fajardo & Nuevo-López, 2024; Hernández Cordero, 2021), leading to the displacement of vulnerable populations and consolidating a model of the city oriented toward capital accumulation (López Villanueva & Crespi Vallbona, 2021). In the Ibero-American context, these dynamics take forms characterized by informality, real estate violence, and structural inequality (Castaño-Aguirre et al., 2021).

The neighborhood emerges as a space of material and symbolic contestation, where territory is configured as a field of memory, affect, and struggle (Segato, 2015). Territoriality is understood as a social and communicative practice that produces meaning around dwelling, while neighborhood struggles seek to preserve not only physical space but also the community ties that sustain processes of collective learning (Bozo Marambio et al., 2025; Silveyra Rosales, 2025). Urban conflict is therefore contested not only over land but also over the narrative of the city.

Furthermore, disputes surrounding short-term tourist rentals extend beyond the governmental sphere and involve actors within the real estate market, particularly platforms such as Airbnb, which have reshaped the use and valuation of urban space. Accordingly, this conflict is both political/institutional and economic, as it is grounded in models of rent extraction based on housing.

Affectivity, narratives of place attachment, and symbolic repertoires

The affective turn in the social sciences has highlighted how emotions, care, and community ties constitute central dimensions of political action (Cortés Olivo & Rueda-Estrada, 2025; Vázquez & Vommaro, 2011). Within neighborhood activism, these networks sustain forms of resistance that challenge the instrumental logic of power (Alberich & Amezcua, 2023; Gil-Fournier Esquerre, 2024; Ohmer et al., 2024).

Narratives of place attachment, understood as accounts that articulate identity, memory, and territory (Santamarina Campos & Mompó, 2018), explain how communities are constructed in the face of eviction threats. They are grounded in everyday practices of coexistence and shared memory (Sánchez Llorca, 2023). These narratives are expressed through a wide range of symbolic repertoires—including murals, hashtags, slogans, performances, assemblies, and street-based or digital actions—that function as “artifacts of memory” and “symbolic markers”, becoming tools through which urban space is contested (Mayoral Campillo, 2025; Medina Salgado, 2025).

These symbolic forms, which articulate networks of protest and indignation, as characterized by Castells (2012), produce material effects such as strengthening community cohesion, fostering collective

identities, legitimizing critical discourses, and promoting political transformation. Accordingly, place attachment is consolidated as both a material practice of resistance and a process of meaning-making in response to eviction and precarity (Izquierdo Ramírez & Nogueira Jiménez, 2023).

As Treré and Mattoni (2021) argue, contemporary social movements struggle not only for material demands but also to achieve original and autonomous forms of visibility, recognition, and meaning. Understood as a form of communicative micropolitics, neighborhood activism articulates the political, the affective, and the territorial through everyday practices, fostering active citizenship in contexts of crisis (Abril Hervás & Aguado Odina, 2022).

METHOD AND TECHNIQUES

This study adopts a qualitative, observational, exploratory, and comparative approach aimed at analyzing communicative micropolitics in neighborhood activism within contexts of urban crisis. It is grounded in a multimodal and non-extractivist research strategy focused on the analysis of publicly available materials, performative records, and observable communicative dynamics.

The case selection was based on an exploratory review of recent housing conflicts in Madrid and Mexico City, drawing on news reports, documents produced by housing rights organizations, and non-participant observation of social media platforms and urban spaces. Six potential cases were initially identified according to criteria of relevance—active conflict, public visibility, and communicative production—from which two were ultimately selected: General Lacy 22 and Puebla 261. Their selection follows a comparative logic that brings together distinct urban contexts exhibiting convergent communicative patterns.

To reduce potential biases associated with algorithmic visibility, information obtained from news media, urban observation, and social media platforms was triangulated. Nevertheless, because the study prioritizes cases with a high degree of communicative activity, the findings may disproportionately reflect the most publicly visible repertoires, a limitation that is explicitly acknowledged.

Research objectives and analytical assumptions

The general objective (GO) of this study is to comparatively analyze communicative micropolitics in two representative sites of urban activism –General Lacy 22 and Puebla 261– by integrating semiotic/discursive, material/performative, and media/technological dimensions in order to understand their narratives, affectivities, and territorialities within contexts of urban crisis.

The specific objectives (SOs) are as follows:

- SO1. To identify the narrative and affective frames that shape communicative practices in both cases.
- SO2. To examine the use of digital, material, and performative media in the construction of visibility and legitimacy.
- SO3. To compare strategies of territorialization and the resignification of urban space in each case.
- SO4. To evaluate the role of communicative mediation in the articulation of networks, alliances, and the sustainability of neighborhood activism.

The analytical assumptions (ASs), understood as analytical orientations that guide the interpretation of the phenomenon under study, are as follows:

- AS1. The communicative micropolitics deployed by neighborhood-based groups tend to reframe urban space as a territory of resistance through the articulation of narrative and affective frames.
- AS2. Media performativity –across digital, material, and embodied forms– contributes to the public visibility and organizational sustainability of neighborhood activism in contexts of urban precarity.
- AS3. The affective networks and territorial imaginaries embedded in neighborhood communicative repertoires function as mechanisms of cohesion, symbolic legitimacy, and community place attachment.
- AS4. Despite their contextual differences, both cases share communicative patterns that make it possible to identify a

translocal logic in the configuration of neighborhood activism in contexts of crisis.

Research design and methodological strategy

This study is based on a multiple-case design focusing on two experiences situated in urban contexts shaped by processes of urban revalorization and housing conflict. At General Lacy 22, a residential building located in the central district of Arganzuela (Madrid), real estate pressure affects long-term residents, including individuals in situations of socioeconomic vulnerability. This intensifies the social dimension of the conflict and situates it within the broader context of contemporary processes of residential displacement in central urban areas. At Puebla 261, located in Roma Norte (Mexico City)—a traditionally middle-class neighborhood—residents affected by accelerated gentrification face dynamics of displacement, transformation of the social fabric, and rising property values in a context where remaining in the neighborhood is becoming increasingly difficult. Unlike more institutionalized forms of mobilization, both cases make it possible to observe situated, everyday, and affective communication practices that are particularly relevant to the study of communicative micropolitics.

The case study is justified as a strategy for developing an in-depth understanding of social phenomena, particularly when the boundaries between the phenomenon and its context are blurred (Yin, 2014). In the field of urban activism, this approach makes it possible to capture the specificity of each neighborhood experience while establishing comparisons that reveal translocal logics of resistance.

The cases were selected through theoretical purposive sampling aimed at identifying highly visible experiences in contexts of housing conflict. The selection criteria included: 1) the existence of eviction or displacement processes; 2) the diversity of communicative repertoires; 3) the media and documentary visibility of the actions undertaken; 4) the articulation of neighborhood networks; and 5) their comparative potential across distinct urban contexts. Their contrasting nature therefore enabled the analysis of communicative micropolitics as situated yet comparable practices.

The analytical corpus consisted of: 1) social media posts from Facebook, Instagram, and X; 2) visual records of urban interventions,

including murals, banners, and posters; 3) statements and other digital materials; and 4) news media coverage. In total, 130 units of analysis were examined –65 for each case– covering the period from January to September 2025, corresponding to the phase of greatest communicative activity. Materials were selected according to their relevance in articulating claims and interpretive frames, the recurrence of symbolic repertoires, and their visibility in both public and digital spaces.

Data were collected through systematic non-participant observation and digital ethnography. In the digital environment, the analysis focused on posts associated with the cases –rather than official organizational accounts– identified through specific hashtags (#General-Lacy22 and #Puebla261), mentions, support networks, and coverage on Facebook, Instagram, and X. The dataset included content produced by the neighborhood groups themselves, as well as by allied actors, news media, and users involved in disseminating information about the conflict. In addition, at least 12 public events and performative actions were documented for each case. All materials were recorded through screenshots, field notes, and digital archives following a structured protocol designed to ensure analytical consistency. The analysis was conducted using a multimodal strategy organized around three dimensions (D): D1) semiotic/discursive; D2) material/performative, and D3) media/technological, making it possible to identify narrative, affective, and territorial patterns across both cases.

To systematize the corpus, an *ad hoc* recording template was developed as a flexible guide –rather than a closed coding scheme– for the systematic documentation of each unit of analysis. The template recorded: 1) content type (visual, textual, or audiovisual); 2) format (banner, mural, digital post, or video); 3) circulation space (social media, street, press, etc.); 4) temporality, and 5) the predominant analytical dimension described above. In addition, interpretive sections were incorporated to identify narrative frames, affective elements, and forms of symbolic territorialization. This procedure ensured analytical consistency and the traceability of interpretations.

The research was conducted through non-participant observation and digital ethnography, documenting and analyzing public events, performative actions, urban walks, and digital content published on social media by neighborhood groups and related actors, thereby ensuring

an ethical and non-extractivist approach (Angrosino, 2007). A multimodal strategy (Kress & van Leeuwen, 2001) was also adopted to capture the expressive density of public discourse in contexts of activism (Cárcamo Morales, 2018). This approach was complemented by critical discourse analysis to examine narrative and ideological frames (Fairclough, 1992). Finally, a narrative synthesis was produced through comparative tables –using ChatGPT solely as a support tool for their organization and formatting, without any involvement in the analytical interpretation– and other visualizations that integrated theory, empirical evidence, and critical reflection on the forms of neighborhood communication and community activism examined in this study. The analytical techniques employed are summarized in Table 1.

TABLE 1 ANALYTICAL TECHNIQUES IMPLEMENTED		
Technique	Primary purpose	Justification
Multimodal analysis	To integrate multiple expressive formats (texts, images, objects, and performances)	Kress and van Leeuwen (2001); Cárcamo Morales (2018): social semiotics and multimodal discourse
Non-participant observation	To document and assess communicative practices without direct intervention	Angrosino (2007): ethical and non-intrusive observation in public settings
Discourse analysis	To examine narrative frames and ideological positionings	Fairclough (1992): critical discourse analysis as a sociopolitical analytical tool

Source: The author.

RESULTS

Communicative micropolitics and the resignification of urban territory
The comparative analysis of the General Lacy 22 (Madrid) and Puebla 261 (Mexico City) cases demonstrates that communicative micropolitics function as repertoires of territorial resistance that reframe urban space through everyday and symbolic practices. In both contexts,

neighborhood communication operates as a practice of defending the shared living environment and producing collective meaning, whereby messages and images become political tools.

At General Lacy 22, slogans such as “The neighborhood is not for sale, it is defended” and “The neighborhood stands with Lacy 22”, displayed on balconies and walls (Figure 1), function as a visual language of belonging and resistance. Discursive expressions such as “Lacy Resists”, “We Are Not Leaving”, and “Madrid Will Not Be Evicted” condense narratives of place attachment in the face of real estate speculation. Murals and performative messages such as “Building in Struggle” and “We Live Here, We Resist Here” transform the building into a space of political enunciation and symbolic appropriation. At Puebla 261, slogans such as “Our Neighborhoods Belong to Us”, “Not One Neighbor Less”, and “Gentrification = Colonization” articulate a critical discourse against urban power and the colonial effects of real estate capital. In this case, banners, posters, and digital posts reproduce a form of activism that intertwines the physical and the virtual, configuring translocal affective networks that amplify the struggle for the right to housing.

FIGURE 1
VISUAL SLOGANS OF NEIGHBORHOOD ACTIVISM
AT GENERAL LACY 22 AND PUEBLA 261



Source: Díaz Ochando (2024) and Frente Anti Gentrificación CDMX (2025).

Both experiences demonstrate that communicative micropolitics do more than represent urban conflict; they reconfigure it affectively and politically by contesting the meanings attached to housing, the

habitability of urban territory, and the right to remain in the city. These communicative repertoires extend beyond the local scale to become embedded in translocal dynamics of resistance, in which the symbolic becomes a tool of collective action and urban space is reframed as a shared territory.

Narratives of place attachment and affective networks as mechanisms of cohesion

Narratives of place attachment emerge as symbolic frameworks that articulate memory, identity, and territory. At General Lacy 22, they recover the history of the building as a space of coexistence and social engagement, transforming eviction into a collective experience of neighborhood resistance. At Puebla 261, these narratives are oriented toward rebuilding the social fabric, emphasizing the emotional significance of both the building and the neighborhood as an “extended community”.

As shown in Table 2, these narratives are situated within the symbolic dimension, where collective memory operates as an instrument of symbolic justice. Affective networks, both face-to-face and digital, function as a foundation for activism. Assemblies, communal meals, workshops, and campaigns not only communicate the cause but also foster relationships of care and mutual recognition. Shared emotions therefore operate as mechanisms of cohesion that legitimize collective action in the face of eviction.

In both cases, affective and performative practices expanded symbolic and communicative repertoires, reaffirming emotions as political languages. Affectivity thus ceased to function merely as a complement and instead became a micropolitical strategy of resistance and (re)territorialization within urban space.

Media performativity and the visibility of resistance

Material and media practices proved to be central to generating visibility and legitimacy in both cases. At General Lacy 22, the protest adopted a coherent visual aesthetic characterized by black and red typography and iconography centered on housing and embraces, creating a distinctive visual identity reproduced both on walls and across digital platforms.

TABLE 2			
ANALYTICAL DIMENSIONS AND EMERGENT CATEGORIES			
Dimension	Categories	General description	Observed examples
Semiotic/discursive	Development of narratives of place attachment, memory, and belonging	Narratives that reframe territory as a space of identity and social justice	“The neighborhood is not for sale, it is defended”; “The neighborhood stands with Lacy 22” (Madrid); “The Building Resists”; “Not One Neighbor Less” (Mexico City)
Material/performative	Bodies, objects, and spaces in resistance	Actions and practices that territorialize protest through physical and symbolic means	Murals, banners, performances, street mandalas, “Museum of Eviction”, “Vigil for Housing”
Media/technological	Digital visibility, symbolic circulation, and connectivity	Strategic use of digital media and social media to amplify the conflict	Hashtags: #LacyResists; #WeAreNotLeaving; #Puebla261Lives; #GentrificationColonization; live streams; QR codes on posters

Source: The author.

At Puebla 261, performances evolved into rituals of memory through vigils, chants, and murals, in which bodies in resistance embodied the history of both the building and the neighborhood as a living space engaged in struggle.

As shown in Table 3, although these symbolic repertoires differ in their forms of expression, they converge in communicating affect, care, and resistance, transforming everyday life into political action and territorializing the conflict within public space.

TABLE 3
COMPARATIVE SYMBOLIC REPERTOIRES
AND COMMUNICATIVE STRATEGIES

Repertoires and strategies	General Lacy 22	Puebla 261	Comparative framework
Core slogans	“The neighborhood is not for sale, it is defended”; “Lacy Resists”	“The Building Resists”; “Roma Does Not Forget”	Slogans that condense place attachment, resistance, and urban memory
Visual language	Black and red typography, housing- and embrace-centered iconography, militant aesthetic	Warm colors, natural elements, symbols of memory (flowers, plants, candles)	Distinct visual aesthetics, yet both communicate affect, care, and resistance
Community practices	Public assemblies, neighborhood meals, participatory mapping	Care circles, candlelight vigils, artistic workshops	Practices that transform everyday life into political action
Communicative territoriality	Occupation of public space: balconies, streets, and squares	Intervention in the building and surrounding streets as an extension of the home	Symbolic and emotional territorialization of the conflict
Media devices	Collaborative website (initially) and local/regional press	Social media and video-sharing platforms	Hybrid strategies connecting local and translocal scales
Predominant affectivity	Collective indignation and defense of the right to housing	Care, memory, and the emotional reconstruction of home	The affective dimension as a driving force of activism

Source: The author.

Considering the media/technological dimension (Table 2), visibility is configured through a hybrid communication ecology that extends beyond traditional media. Accordingly, hashtags such as #LacyResists and #Puebla261Lives, together with short videos and livestreams, amplify the movements’ demands, enabling these local struggles to acquire transnational visibility.

Convergences and divergences in communicative strategies

The comparative analysis reveals that urban activism exhibits common patterns across different contexts while also displaying significant differences. In both cases (Table 4), the central axis is the defense of the right to inhabit, accompanied by a strategic combination of graphic, performative, and digital resources. These practices enable the construction of collective identities grounded in affect and self-organization, configuring a form of communicative micropolitics oriented toward the appropriation of urban space and the production of meaning.

TABLE 4		
CONVERGENCES AND DIVERGENCES		
Aspect	Convergences	Divergences
Central discourse	Right to inhabit, opposition to eviction, defense of the neighborhood and the shared commons	General Lacy 22: predominantly political framing; Puebla 261: predominantly affective framing
Communicative strategies	Combination of graphic, performative, and digital repertoires	General Lacy 22: greater institutionalization; Puebla 261: self-managed communication
Relationship with the media	Critical engagement with traditional media	General Lacy 22: extensive media coverage; Puebla 261: self-generated visibility through social media

Aspect	Convergences	Divergences
Affective dimension	Affect as the foundation of activism	General Lacy 22: collective solidarity; Puebla 261: care and the shared emotional reconstruction of home
Scale of action	Neighborhood-based action with translocal projection	General Lacy 22: national and European housing networks; Puebla 261: emerging Latin American networks

Source: The author.

The observed differences are primarily explained by the institutional and media contexts in which each case is embedded. At General Lacy 22, activism is articulated through broader housing rights networks and benefits from more extensive media coverage. At Puebla 261, by contrast, communication is more autonomous, emphasizing collective care and the emotional reconstruction of the community’s social fabric. Despite these differences, both cases establish translocal connections that demonstrate the capacity of neighborhood communication to articulate experiences of resistance across diverse urban contexts.

The communicative effects of neighborhood activism as an effective form of micropolitics

The findings indicate that these communicative effects of neighborhood activism operate across multiple dimensions. At the material level, they transform urban space into both an archive of memory and a political space through interventions such as murals and ephemeral installations. One notable example is the Museum of Eviction at General Lacy 22, created from everyday objects, photographs, and residents’ testimonies, which transforms ordinary belongings into witnesses of the conflict and symbols of community dignity. At the affective level, care circles, communal meals, and vigils for housing –at Puebla 261– function as mechanisms of mutual support that repair social harm and strengthen neighborhood cohesion, consolidating affect as a form of political action. At the narrative level, action-oriented slogans such as “Home Is Defended with Love” and “The Building Resists” challenge

hegemonic urban frameworks and reframe the shared living environment.

Finally, at the media level, the strategic deployment of hashtags, videos, digital campaigns, and livestreams amplifies and disseminates both the movements' demands and their collective actions. Taken together, these practices demonstrate that communication, through its material, affective, and symbolic dimensions, not only represents resistance but also embodies and territorializes it, producing spaces in which affect operates as a genuine political force of articulation and recognition.

Table 5 provides a synthesis of the main communicative effects observed across both cases.

Affective cartographies of neighborhood resistance

The findings reveal that the communicative micropolitics of neighborhood activism symbolically and affectively reframe territory. Their discursive, performative, and media practices not only denounce the urban crisis but also intervene in it by transforming spaces into territories of resistance and memory. Figure 2 illustrates this articulation. The three dimensions examined ultimately converge in a process of communicative territorialization that maps the reconfiguration of urban space as a territory of active struggle, resistance, and shared collective memory.

The symbolic repertoires embodied in slogans, murals, artistic interventions and performances, hashtags, and campaigns express indignation while also producing community by generating new cartographies of the shared living environment from below. Consequently, neighborhoods are consolidated as territories of affect and community power, possessing sufficient capacity for social influence and impact to challenge neoliberal models of the city and, ultimately, to redefine citizenship through everyday and affective practices.

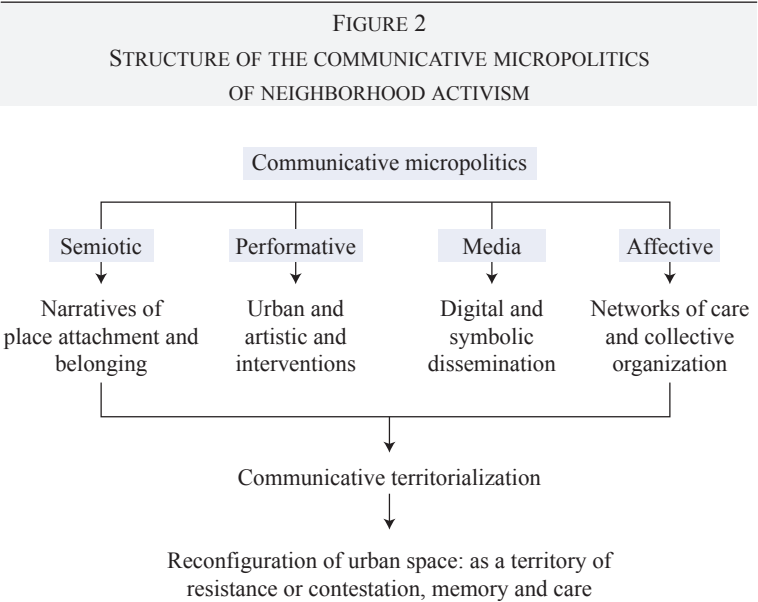
DISCUSSION

The findings show that communicative micropolitics not only represent but also reconfigure urban conflict through symbolic, affective, and territorial dimensions. In both cases, urban space becomes a site of political

TABLE 5
OBSERVED COMMUNICATIVE EFFECTS

Type of effect	Description	Evidence from the cases	Theoretical implication
Material	Physical transformation of the environment (murals, installations, collective objects)	Mural “We Live Here, We Resist Here” (Madrid); mural “Roma Does Not Forget” (Mexico City)	Communication produces territory (Deleuze & Guattari, 1980)
Affective	Creation of bonds and networks of care that sustain resistance	Care circles, neighborhood meals, vigil for housing, Museum of Eviction, etc.	Affect as a political force (Ahmed, 2014; Treré & Mattoni, 2021)
Narrative	Reconfiguration of the urban narrative in response to dispossession	“Madrid Will Not Be Evicted”; “Home is Defended with Love”	Contestation of interpretive frameworks and the production of meaning (Fairclough, 1992)
Media	Expansion of public visibility and symbolic legitimacy	Hashtags, viral videos, alternative media coverage	Micropolitics of attention (Papacharissi, 2014)

Source: The author.



Source: The author.

enunciation through visual, narrative, and performative repertoires that contest the commodification of the city (Harvey, 2003).

In light of these findings, the relationship between governments and platforms such as Airbnb is not merely a matter of regulation but also a struggle over the capture of urban value. The observed dynamics suggest that public policies do not operate in a vacuum but rather in tension –and, at times, in alignment– with the interests of the real estate market, directly shaping processes such as rising rental prices, touristification, and residential displacement.

Territoriality, understood as a situated communicative practice (de León Vázquez, 2022), is expressed through the appropriation of balconies, streets, and buildings as sites of memory and resistance. In this regard, neighborhood activism occupies space and transforms it into an affective and political archive, consistent with Deleuze and Guattari’s (1980) argument that territory is produced through micropolitical processes.

The affective dimension emerges as a central axis of neighborhood activism. Networks of care, vigils, and community circles at Puebla 261 and General Lacy 22 demonstrate that affect functions as a political strategy sustaining collective action (Ahmed, 2014; Treré & Mattoni, 2021). These practices configure what Zibecchi (2022) describes as “community utopias”, in which resistance is embodied through relationships, shared memories, and everyday gestures. Consistent with AS3, affective networks and territorial imaginaries operate as interdependent mechanisms of internal cohesion, symbolic legitimacy, and community place attachment. At General Lacy 22, collective indignation reinforces neighborhood solidarity, whereas at Puebla 261, mutual care sustains an embodied form of resistance that territorializes emotional experience as a mode of symbolic repair.

Furthermore, territorial imaginaries –the building as home and the neighborhood as an extended community– reframe eviction as a shared experience. Everyday practices such as neighborhood meals, workshops, and the Museum of Eviction transform objects and gestures into artifacts of memory that foster cohesion and legitimize collective struggle. Affect thus emerges as a political vector that articulates symbolic, material, and relational dimensions, reinforcing neighborhood activism as a form of micropolitical resistance.

Neighborhood activism in contexts of crisis deploys distributed forms of mediation in which digital, visual, and embodied media converge. Practices such as hashtags, graphic interventions, and livestreams constitute strategies of visibility that compete for public attention and challenge algorithmic logics (Papacharissi, 2014). This media performativity fulfills specific strategic functions: generating recognition, articulating translocal networks, and transforming local struggles into causes with global resonance. In relation to AS2, the findings confirm the central role of these dynamics in sustaining the visibility and organizational continuity of neighborhood activism. With respect to AS4, despite contextual differences, shared communicative patterns emerge that point to a translocal logic of urban resistance.

Narratives of place attachment –“The neighborhood is not for sale, it is defended”, “The neighborhood stands with Lacy 22”, and “Not One Neighbor Less”– function as interpretive frameworks that reframe

territory as a space of social justice. These narratives articulate memory, identity, and belonging (Fairclough, 1992; Santamarina Campos & Mompó, 2018). Regarding AS1, the findings suggest that such narratives also shape the meaning of inhabiting and legitimize collective action in response to dispossession. Consequently, these practices engage with broader debates on situated communication, active citizenship, and territorial justice.

Nevertheless, the General Lacy 22 case can be situated within the continuity of communicative repertoires already visible in the *Plataforma de Afectados por la Hipoteca (PAH)*, the *Sindicato de Inquilinos*, and other urban struggles that emerged in Spain following the 2008 financial crisis. At the same time, it displays a distinctive intensification of affective and performative communicative repertoires that can be understood as a response to the contemporary processes of urban dispossession associated with the growing impact of touristification and gentrification. By contrast, *Puebla 261* resonates with the Latin American tradition of community communication, in which communicative practices foreground community, memory, and territorial resistance, thereby reinforcing the relational dimension of urban activism.

CONCLUSIONS

This study demonstrates that the communicative micropolitics of neighborhood activism constitute forms of resistance that integrate symbolic, affective, and territorial dimensions within contexts of urban crisis. Based on the comparison of the two cases examined, the findings show that communication does not merely reflect conflict but actively intervenes in its configuration by generating meaning, visibility, and community place attachment.

First, the findings indicate that these forms of activism produce territory through symbolic practices by transforming urban space into both a political arena and an archive of memory. Neighborhood communication therefore not only makes conflict visible but also inscribes it materially and symbolically within the territory, configuring it as a political space of resistance.

Second, the study identifies affectivity not as an ancillary element but as a constitutive dimension that sustains collective action, strengthens community ties, and legitimizes resistance. Emotional bonds therefore do more than accompany collective action; they function as a political strategy that fosters cohesion and ensures the continuity of neighborhood activism.

Third, the findings reveal the presence of hybrid communication ecologies that integrate digital, material, and performative dimensions as strategies for enhancing visibility and projecting conflict beyond the local scale. Media performativity thus emerges as a central mechanism for amplifying collective demands while connecting diverse actors and scales within urban struggles.

Fourth, narratives of place attachment emerge as interpretive frameworks that reframe eviction as a shared experience, providing collective meaning to processes of loss and displacement. These narratives are consolidated as key mechanisms of meaning-making through which identities are reconstructed and the defense of territory is legitimized.

Finally, the comparison of the two cases highlights the existence of convergent communicative patterns that, despite contextual differences, point to a shared logic of neighborhood activism in contexts of urban dispossession. Taken together, these findings make it possible to understand neighborhood activism not only as a situated practice but also as a broader phenomenon articulated through shared communicative repertoires.

From a theoretical perspective, this study contributes a systematic conceptualization of communicative micropolitics through a three-dimensional analytical framework comprising the semiotic/discursive, material/performative, and media/technological dimensions. This framework makes it possible to examine these practices from an integrated and situated perspective. Accordingly, it expands existing approaches to communication in urban contexts by incorporating affective, symbolic, and territorial dimensions that have often been addressed separately in the literature.

Among the study's limitations, it should be noted that the case selection prioritized experiences characterized by high communicative density and the availability of observable records, which may have

avored forms of activism with more highly developed communicative repertoires. Moreover, the selection criteria –based on visibility and communicative intensity– may have influenced the findings by privileging cases in which the symbolic contestation of urban space was especially evident. Other contexts characterized by lower media visibility or more limited communicative production may therefore exhibit different dynamics. Consequently, the findings should be understood as context-specific rather than directly generalizable, highlighting the need to broaden the scope of future research.

Accordingly, several avenues for future research emerge, including the long-term sustainability of these communicative micropolitics, their potential influence on urban policy, and their articulation with other forms of social, cultural, and digital activism. Such research would contribute to a deeper understanding of communication as a transformative practice in contexts of urban crisis.

Ultimately, these findings make it possible to understand the communicative micropolitics of neighborhood activism as situated forms of intervention that reconfigure urban space and the dynamics of collective action in contexts of dispossession. From this perspective, the study advances an understanding of communication as an embodied political practice through which forms of active citizenship are articulated and, from the neighborhood level, redefine the commons in response to the neoliberal model of the city while envisioning alternative futures grounded in everyday life.

Bibliographic references

- Abril Hervás, D., & Aguado Odina, T. (2022). El aprendizaje de la ciudadanía activa en el movimiento social: una mirada retrospectiva al 15-M en España. *Diálogo Andino*, (67), 79-87. <https://dialogoandino.uta.cl/index.php/dialogo-andino/article/view/2205/801>
- Ahmed, S. (2014). *The Cultural Politics of Emotion*. Edinburgh University Press.
- Alberich, T., & Amezcua, T. (2023). Movilizaciones y movimientos sociales en España: mapa de escenarios pos15m, irrupción de la pandemia y guerra en Europa (2016-2023). *Sistema: Revista de Ciencias Sociales*, (267), 69-102. <https://n9.cl/ur04p4>

- Alexander, J. C. (2017). *Poder y performance*. Centro de Investigaciones Sociológicas.
- Angrosino, M. (2007). *Doing Ethnographic and Observational Research*. Sage.
- Araya Jiménez, L. (2025). Principios rectores del pensar, sentir y hacer comunicación comunitaria: Intentando un epílogo anterior. In L. Araya Jiménez (Ed.), *Común. Comunicación organizacional en clave comunitaria* (pp. 223-264). Centro de Investigación en Comunicación (CICOM), Universidad de Costa Rica.
- Barañano Cid, M., & Uceda Navas, P. (2021). Embajadores/Lavapiés, ¿un barrio con vulnerabilidad o gentrificado? *Ciudad y Territorio. Estudios Territoriales*, LII, 83-100. <https://doi.org/10.37230/CyTET.2021.M21.05>
- Bozo Marambio, J., Parada-Ulloa, M., & Sotomayor Soloaga, P. A. (2025). Memorias del territorio local: una pedagogía comunitaria. *Andamios. Revista de Investigación Social*, 22(58), 425-454. <https://doi.org/10.29092/uacm.v22i58.1197>
- Calderón-Fajardo, V., & Nuevo-López, A. (2024). La turistificación y las nuevas lógicas capitalistas. Una revisión sistemática. *Vegueta, Anuario de la Facultad de Geografía e Historia*, 24(1), 265-279. <https://doi.org/10.51349/veg.2024.1.11>
- Calle-Mendoza, S. (2025). La comunicación en la gentrificación y la transformación urbana: respuesta comunitaria en redes sociales. *Street Art & Urban Creativity*, 11(4), 15-33. <https://doi.org/10.62161/sauc.v11.5795>
- Cárcamo Morales, B. (2018). El análisis del discurso multimodal: una comparación de propuestas. *Forma y Función*, 31(2), 145-174. <https://doi.org/10.15446/fyf.v31.n2.74660>
- Castaño-Aguirre, C. A., Baracaldo-Silva, P., Bravo-Arcos, A. M., Arbeláez-Caro, J. S., Ocampo-Fernández, J., & Pineda-López, O. (2021). Territorio y territorialización: una mirada al vínculo emocional con el lugar habitado a través de las cartografías sociales. *Revista Guillermo de Ockham*, 19(2), 201-217. <https://doi.org/10.21500/22563202.5296>
- Castells, M. (2012). *Redes de indignación y esperanza*. Alianza Editorial.

- Cortés Olivo, D., & Rueda-Estrada, V. (2025). Acción colectiva digital: Reinterpretación de conceptos en movimientos sociales. *SAPIENTIAE Revista de Ciências Sociais, Humanas E Engenharia*, 11(1), 63-78. <https://doi.org/10.37293/sapientiae111.05>
- de León Vázquez, S. (2022). La comunicación pública situada: la configuración de un espacio simbólico. In S. de León Vázquez (Coord.), *La trama expuesta. Contextos y análisis de objetos socioculturales* (pp. 117-146). Universidad Autónoma de Aguascalientes.
- Deleuze, G., & Guattari, F. (1980). *Capitalisme et schizophrénie 2: Mille plateaux*. Minuit.
- Díaz Ochando, N. (2024). Una gestora intenta vaciar un edificio de Madrid donde viven 46 familias y una octogenaria que sufre un grave cáncer. *eldiario.es*. <https://n9.cl/lq5emt>
- Fairclough, N. (1992). *Discourse and social change*. Polity Press.
- Flores Pérez, C. C. (2022). Oportunidad informativa en ciudades azotadas por la violencia: una mirada desde la comunicación y el activismo digital. *Eirene Estudios de Paz y Conflicto*, 6(10), 131-156. <https://doi.org/10.62155/eirene.v6i10.199>
- Frente Anti Gentrificación CDMX. [@antigentrificacion.cdmx]. (2025, July 21). *Nuestros barrios no son un negocio* [Post]. Instagram. https://www.instagram.com/p/DMY1OTfyCE7/?hl=es&img_index=1
- García Campodónico, D., & Alonso, M. (2022). *Prácticas micropolíticas del feminismo descolonial: el #niunamenos en las calles y en las redes (2015-2021)* [Master's Thesis, Universidad Nacional de la Plata]. SEDICI. <http://sedici.unlp.edu.ar/handle/10915/159096>
- Gil-Fournier Esquerri, M. (2024). Urbanismo Afectivo: una aproximación trans a la ciudad. *Dearq*, (38), 42-52. <https://doi.org/10.18389/dearq38.2024.04>
- Harvey, D. (2003). The right to the city. *International Journal of Urban and Regional Research*, 27(4), 939-941. <https://doi.org/10.1111/j.0309-1317.2003.00492.x>
- Hernández Cordero, A. (2021). Gentrificación y turistificación: origen común, efectos diferentes. *Dimensiones Turísticas*, 5(9), 128-137. <https://doi.org/10.47557/KRUW8909>
- Izquierdo Ramírez, B., & Nogueira Jiménez, M. E. (2023). Despoblación, territorio y comunidad. Experiencias de participación social

- en la provincia de Burgos. *Historia Regional*, (51), 1-14. <https://n9.cl/ji7g19>
- Kress, G., & Van Leeuwen, T. (2001). *Multimodal discourse: The modes and media of contemporary communication*. Arnold Publishers.
- López Villanueva, C., & Crespi Vallbona, M. (2021). Gentrificación y turistificación: dinámicas y estrategias en Barcelona. *Encrucijada: Revista Crítica de Ciencias Sociales*, 21(1), 1-27. <https://n9.cl/i6c-pu9>
- Martín-Barbero, J. (2004). *Oficio de cartógrafo: travesías latinoamericanas de la comunicación en la cultura*. Fondo de Cultura Económica de Chile.
- Mayoral Campillo, A. (2025). Una aproximación al alcance del activismo feminista de hashtags. El caso de #UnDíaSinNosotras en redes socio-digitales. *CONEICC: Anuario de Investigación de la Comunicación*, (XXXII), 1-37. <https://doi.org/10.38056/2005aiccXXXII700>
- Medina Salgado, A. B. (2025). Cartografías de la Indignación Digital: Un Análisis de las Nuevas Formas de Movilización Social y Construcción de Identidades Políticas Juveniles en el Ecosistema de Redes Sociales. *Social Innova Sciences. Revista de Ciencias Sociales*, 6(1), 59-71. <https://doi.org/10.5281/zenodo.15802705>
- Medrado, A., Cabral, T., & Souza, R. (2022). Activismo digital en las favelas: el uso de las redes sociales para combatir la opresión y la injusticia en Brasil. In C. Martens, C. Venegas, & E. F. Sharupi Tapuy (Eds.), *Activismo digital, medios comunitarios y comunicación sostenible en América Latina* (pp. 221-250). USFQ Press.
- Millán, M. R., Brites, W., & Renoldi, B. (2021). Relatos mediáticos y desigualdades urbanas en Posadas, Misiones. Notas para una discusión. In M. M. Di Virgilio, & M. Perelman (Coords.), *Desigualdades urbanas en tiempos de crisis* (pp. 179-207). Universidad Nacional de Misiones.
- Ohmer, M. L., Mendenhall, A., Mohr Carney, M., & Adams, D. (2024). Community organizing and engagement for social change. *Journal of Community Practice*, 32(3), 261-266. <https://doi.org/10.1080/10705422.2024.2389743>
- Papacharissi, Z. (2014). *Affective publics: Sentiment, technology, and politics*. Oxford University Press.

- Rodríguez Romero, M. A., & Cuello Saumeth, M. C. (2022). Activismo digital y reconfiguración de los territorios con impacto medioambiental. In J. A. Wilches-Tinjacá, A. Castilblanco-Roldán, & C. E. Daza Orozco (Eds.), *Gestos, tecnologías y sociedades. Tendencias y emergencias en tiempos de pospandemia* (pp. 74-102). Politécnico Internacional.
- Sánchez Llorca, A. (2023). Memorias nómadas: autonomía, territorio y gentrificación. La disputa por el centro de Madrid. *Historia y Memoria*, (26), 165-198. <https://doi.org/10.19053/20275137.n26.2023.13628>
- Santamarina Campos, B., & Mompó, E. (2018). Tácticas de resistencia en la ciudad: alternativas desde los movimientos urbanos en El Cabanyal (Valencia, España). *AIBR: Revista de Antropología Iberoamericana*, 13(3), 381-405. <https://doi.org/10.11156/AIBR.130305>
- Segato, R. L. (2015). *La crítica de la colonialidad en ocho ensayos*. Prometeo.
- Sierra Caballero, F. (2019). Movimientos urbanos y comunicación transformadora: elementos de análisis del nuevo activismo digital. *Perspectivas de la Comunicación*, 12(2), 195-219. <https://dx.doi.org/10.4067/S0718-48672019000200195>
- Sigler, T., & Wachsmuth, D. (2020). New directions in transnational gentrification: Tourism-led, state and lifestyle-led urban transformation. *Urban Studies*, 57(15), 3190-3201. <https://doi.org/10.1177/0042098020944041>
- Silveyra Rosales, M. T. (2025). Relación entre identidad urbana y social: una propuesta para el estudio de la identidad comunitaria en barrios populares de la periferia. *Decumanus*, 14(4), 1-24. <https://doi.org/10.20983/decumanus.2025.1.3>
- Treré, E., & Mattoni, A. (2021). Media ecologies and protest movements: main perspectives and key lessons. *Information, Communication & Society*, 19(3), 290-306. <https://doi.org/10.1080/1369118X.2015.1109699>
- Vázquez, M., & Vommaro, P. (2011). Activismo barrial de los jóvenes organizados: algunas características de la militancia territorial en los barrios Gran Buenos Aires. *Ánfora*, 18(30), 135-156. <https://doi.org/10.30854/anf.v18.n30.2011.94>

- Yin, R. Y. (2014). *Case Study Research Design and Methods* (5th ed.). Sage Publications.
- Zibecchi, C. (2022). ¿Nuevas formas de sociabilidad y politicidad en torno a los cuidados? Los movimientos sociales desde la perspectiva de los cuidados. *La Ventana. Revista de Estudios de Género*, 6(55), 370-400. <https://doi.org/10.32870/lv.v6i55.7410>

PROFILE

Ramiro Díaz-Maroto Oro

Rey Juan Carlos University, Spain

ramiro.diazmaroto@urjc.es

Assistant Professor at Rey Juan Carlos University (URJC). He holds a Ph.D. with highest honors (*cum laude*) in Social and Legal Sciences, specializing in Communication, from Rey Juan Carlos University. He also earned a bachelor's degree in Journalism from the same university. He holds a Master's degree in Communication, Culture, Society, and Politics from the UNED, as well as a certificate in Protocol and Institutional Relations from the International School of Protocol. As a member of the Department of Journalism and Corporate Communication within the URJC's School of Communication Sciences, he teaches in various undergraduate programs and in the Master's program in International Journalism and International Order. His research centers on political and institutional communication, digital communication, and the study of social media, as well as public opinion and related communicative and social phenomena.