



## MEDIA REPRESENTATIONS OF THE CITY AND URBAN INSECURITY IN POLICE REPORTING

### Radio BioBio and Radio Cooperativa on X (2022-2025)

PAZ CRISÓSTOMO FLORES (PCRISOSTOMO@UFT.CL)<sup>1</sup>

<sup>1</sup> Finis Terrae University, Chile

---

#### KEYWORDS

*Urban Insecurity  
Territorialisation  
Collective Emotions  
Media Framing  
Territorial Stigmatisation  
Digital Platforms  
Urban Representation*

#### ABSTRACT

*This study examines how the Chilean radio stations BioBioChile and Cooperativa represent the city and urban insecurity through their posts on the social media platform X (formerly Twitter) between 2022 and 2025. A corpus of over 20,000 tweets filtered by themes of security, crime and violence was systematically coded across spatial, emotional and narrative dimensions. Content analysis and chi-square tests identified significant patterns in the coverage of both outlets. BioBioChile territorialises its news more strongly, heightens emotionality, particularly fear, and directly attributes responsibility to offenders. In contrast, Cooperativa diversifies its emotional repertoire, more frequently employs testimonies and institutional tags, and distributes responsibility towards political and judicial actors. Together, the outlets construct distinct symbolic maps of the city and urban insecurity, shaping audience perceptions and experiences of these issues.*

---

Received: 26 / 08 / 2025

Accepted: 17 / 01 / 2026

## 1. Introduction

In the current media ecosystem, representations of the city and public safety are not confined to traditional news media but circulate rapidly and continuously through digital platforms such as X (formerly Twitter). These platforms are transforming the dynamics of journalistic communication through the logic of fragmentation, affect and virality (Lovink, 2019; Van Dijck & Poell, 2013). This circulation also reconfigures the urban periphery as a space for mediation and community agency, where neighbourhood practices and popular economies redefine the territory beyond the news narrative (Avalle et al., 2023; Basagoiti Rodríguez et al., 2024).

In this scenario, the media not only report on police events but also contribute to shaping the image of urban territories, social categories and the definition of order or conflict. Lefebvre (1974) asserted that symbolic registration and urban space are configured as social constructions through which language, images and representations pass. For Martín-Barbero (2002), the power and responsibility of the media lie in their role as cultural intermediaries, translating urban tensions into circulating narratives that create communicative cartographies of the city. Looking 'from the local' allows us to understand how situated meanings and reputations of place are produced in everyday disputes over the visibility and value of territory (Letelier-Troncoso & Fernández-González, 2024; Rausky et al., 2017).

The media play a key role in constructing these perceptions, as repeated exposure to violent events in the news agenda tends to overrepresent their actual incidence, generating an amplified sense of social insecurity (Navarro, 2005). Furthermore, as Wacquant (2007) warns, certain urban areas are systematically stigmatised as *territories of stigma*, where marginalisation is experienced not only through structural conditions of deprivation but also through media representations that reinforce their symbolic devaluation.

Media outlets such as Radio BioBio and Radio Cooperativa on X, which report daily on crime, police procedures and public order, not only provide information but also influence how users emotionally interpret urban space and assess its associated risks. Ahmed (2004) has developed key work on this affective dimension, showing how emotions operate discursively by attributing meaning to bodies, places and subjects. Along the same lines, Wodak (2015), from the perspective of Critical Discourse Analysis, demonstrates that fear and insecurity are constructed and disseminated through rhetorical strategies present in both political and media discourse.

### 1.1. *The City as a Symbolic Construction: Space, Discourse and Power*

The city cannot be understood merely in terms of infrastructure or population density; in contemporary society, it is conceived as a complex symbolic formation, discursively produced through the media, digital platforms and collective imaginaries. From this perspective, urban spatiality, as proposed by Lefebvre (1974), is a social and political construction in which language, images and institutional narratives express power relations that give meaning to territories. This view has been developed by Otero et al. (2022), who question how spatial and class hierarchies in the neoliberal city operate under the logic of symbolic domination, turning space into an organiser of social value, criminality and belonging.

Along the same lines, Garland (2001) warns of the contemporary culture of control, which reproduces certain urban uses and perceptions, while, as Jewkes (2015) suggests, the mass media contribute to positioning the city as an eroticised setting for narrating crime and amplifying feelings of insecurity.

In this sense, the city can be understood as a discursive surface in constant rewriting. Baumann and Yacobi (2022) argue that the stigmas associated with infrastructure generate forms of both material and emotional exclusion: spaces cease to be inhabited and become objects of fear, aestheticisation or surveillance. This convergence of discourse, affect and territory produces an unequal symbolic geography, in which visible spaces, such as tourist areas and safe neighbourhoods, and invisible spaces, including peripheral neighbourhoods and racialised bodies, are jointly constituted as urban platforms.

Along these lines, Caldeira (2000) reinforces the idea by showing how spatial segregation, articulated with media narratives about violence, gives rise to 'walled cities'. Rotker (2000) introduces the concept of 'citizenships of fear' to describe the symbolic effect of urban fear in Latin America. A situated reading shows that community and neighbourhood networks extend beyond these hegemonic frameworks, enabling repertoires of organisation and care that complicate the 'risk' attributed to the periphery (Letelier-Troncoso & Fernández-González, 2024; Rausky et al., 2017).

Alevizou (2020) suggests that urban citizenship today also manifests in a symbolic claim to space, where digital testimony, territorial activism and affective circulation may be creating what he terms technologies of belonging. The city is not only lived but also narrated, and these stories appear to define which bodies, discourses and emotions are considered legitimate within the urban territory. This aligns with D'Adamo and García (2003), who argue that graphic media distorts the social perception of crime by reinforcing stereotypical representations of violence and insecurity, particularly in certain neighbourhoods and social sectors, thus consolidating discursive repertoires that fuel punitivism.

This analysis becomes even more complex when considering that the symbolic dispute over the urban is not limited to the discursive but is articulated with affective, algorithmic and geopolitical dimensions. Rivière (2025), from a Bourdieusian perspective, argues that urban spatiality constitutes a field of symbolic struggle in which unequal habitus and capital are expressed, consolidating spatial hierarchies traversed by class, race and status. In a complementary vein, Sun (2025) examines the Global South and demonstrates how peripheral settlements, such as Pi Village in Beijing, are simultaneously rendered invisible by the state and re-signified by their inhabitants, showing that the institutional legibility of space becomes a field of conflict in itself.

The symbolic struggle of the city is not limited to the discursive level; it is linked to emotions, cultural codes and state interests. From another perspective, Auyero (2015) shows how certain urban sectors are simultaneously made invisible by the state and re-signified by their own inhabitants, revealing that the way power perceives and manages territory constitutes, in itself, an arena of dispute.

Similarly, Jahiu (2024) demonstrates that Reddit and other online forums can mediate processes of stigmatisation and counter-stigmatisation, challenging hegemonic narratives about certain neighbourhoods and giving rise to alternative discourses. This symbolic reappropriation is linked to what Israel and Ryan (2025) term *attachment to place*, an experience conditioned by habitus. According to these authors, symbolic urban experience is largely shaped by trajectories of exclusion or integration within specific contexts.

Natidja (2025) suggests that the shapes of houses and streets in cities are material expressions of a symbolic system, which may indicate that the city reflects deep cultural structures forming a sense of belonging. Furthermore, Ascher (2001) argues that contemporary urban divisions should no longer be understood solely as physical fractures but as symbolic ruptures in the codes of shared meaning that structure urban life, fragmenting the social fabric from a cultural and communicative perspective.

### **1.2. Territorial Stigmatisation in Digital Media and Platforms**

Territorial stigma does not stem solely from inequality; it is a discursive and affective practice that normalises symbolic violence in certain places. As Slater (2017) warns, it is reproduced through representations that label neighbourhoods as 'degraded' or 'dangerous'. Today, digital platforms amplify this process by circulating and algorithmically enhancing images, police reports and risk discourses, reconfiguring how the city is imagined. This perspective aligns with the warnings of Reiner (2007) and Jewkes (2015): the media do not merely reflect real crimes but shape perceptions through agendas that portray certain neighbourhoods as criminal hotspots. It is therefore appropriate to situate stigmatisation within neighbourhood biographies and popular

economies that sustain everyday life in the peripheries, dimensions often rendered invisible by the police framework (Avalle et al., 2023; Basagoiti Rodríguez et al., 2024).

This shift has been studied empirically by Kirkness and Tijé-Dra (2017), who show that discourses about marginalised neighbourhoods in different European cities not only reproduce stigma but are also contested by their inhabitants, demonstrating that urban space is a terrain of symbolic struggle rather than mere hegemonic reproduction. Meese et al. (2020) term these practices digital semiotic activism, through which subaltern communities articulate counter-narratives to resist media framing of their territories as 'failed' or 'dangerous'.

Stigma, according to Power et al. (2021), may not be solely negative but can also function as a moralising symbolic operation. In the United Kingdom, the media often stereotype urban neighbourhoods as symbols of incivility, blending ideas of criminality, poverty and racialisation. As Sisson (2021) argues, describing a place as a 'shithole' is not merely offensive; it is a symbolic tool of dispossession that activates contempt, surveillance and moral distance. This form of territorial stigmatisation affects not only public perception but also urban investment decisions and the formulation of public policy.

Stigmatisation tends to be intensified through the algorithms of digital platforms. Lee et al. (2025) demonstrates how certain images, news items and geolocated tags are amplified by recommendation systems, giving rise to what they term automated symbolic trajectories. In this process, territories are transformed into replicable semiotic objects, in which stigma circulates not only as moral judgement but also as content susceptible to viralisation.

In some contexts, this stigma appears to be commodified. According to Iandolo (2025), who studied the neighbourhood of Scampia in Naples, the aesthetics of urban marginality on platforms such as Instagram and TikTok become an extreme tourist product. Criminality, presented as a sign of cultural authenticity, is re-signified. This aestheticisation displaces the political dimension of stigma and transforms symbolic violence into a consumable spectacle.

This logic is also evident in neoliberal urban frameworks, where space management is organised around territorial reputation. As Sisson (2021) argues, such spatial disrepute turns stigma into disinvestment, control and displacement, with visible impacts on the city and on access to services.

### ***1.3. Media Emotionality and Affective Discourses in the Digital City***

Today, the media appears to be more articulated around affectivity than rationality. The contemporary media climate is sustained by emotions, so that fear, anger and indignation emerge as central elements rather than mere echoes of the news. As Alevizou (2020) argues, the digital history of the city is constructed from memories and affections that delimit the territory of discourse and shape a citizenship traversed by feelings. In this context, the right to live or belong becomes a symbolic struggle within the network. Similarly, Cohen's (2011) study on moral panic and Altheide's (2006) work on fear as a communicative strategy confirm that fear has become a primary driver of crime narratives.

From an urban perspective, Mubi and Pavoni (2017) conceive of the city as a space charged with uncomfortable emotions, where unease, surveillance and threat are intertwined with a political economy of urban feelings. Digital platforms, including X, TikTok and Instagram, appear to intensify this dimension by disseminating alerts, risk maps, real-time reports of crime and sensationalist narratives. In this context, the media not only describe the city but also transform it, rendering it an eminently emotional experience. Greer (2009) and Jewkes (2015) had already warned that media criminology translates fear and outrage into stories that, while informative, generate collective alarm. This dynamic likely influences the way we experience our daily lives.

Laketa (2025) expands on the notion of banal warfare by proposing the existence of a climate of diffuse warfare, in which fear and suspicion circulate daily through the media, shaping a normalised security regime. The emotional violence it describes is not manifested in spectacular ways but in the ordinary: micro-discourses, images and digital maps that transform the city into a topography of danger. This perspective converges with Garland's (2001) proposal on the culture

of control, in which the media's repetition of criminal scenes contributes to normalising a perception of constant risk.

At the same time, Martin (2024) examines how emotion mapping allows for the visualisation of urban feelings that traditional planning approaches tend to overlook. His work suggests that city design should incorporate these emotional dimensions, as they have a decisive influence on the way space is inhabited and experienced. This perspective is particularly relevant in contexts where media pressure creates an atmosphere of constant threat.

From a technopolitical perspective, Leszczynski (2016) argues that urban surveillance systems could extract emotional data from social media. In this framework, the city is not managed solely through streets or lighting but as a sensitive entity that processes emotions through algorithms. This perspective is complemented by Zeile et al. (2015), who explore the mapping of urban emotion through human sensors and georeferenced tracking of digital feelings. Consequently, urban management tends to be configured less as a structural task and more as an emotionally mediated process.

Pykett et al. (2020) link these dimensions to what they term neuro-urbanism, highlighting that stress, fear and anxiety can serve as key indicators for understanding how space affects well-being. This perspective suggests that affectivity is not only a visual narrative but also a neuropolitical dimension, with direct implications for the regulation and design of cities. Within this framework, Rotker (2000) introduces the notion of citizenships of fear in Latin America, in which media narratives about crime shape forms of urban belonging permeated by negative emotions.

#### ***1.4. Algorithms, Digital Platforms and the Visibility of Territory***

Digital platforms today operate as engines that determine which aspects of the city are made visible, what is reported as news and which emotions are circulated. Van Dijck and Poell (2013) note that algorithms are guided by criteria of popularity, emotion and polarisation. This logic, which may appear merely descriptive, actively shapes the city: it amplifies robberies, homicides and persecutions while silencing neighbourhood solidarity and everyday life, as if editing the city from behind the screen. This process aligns with McCombs and Shaw's (1972) agenda-setting theory, which explains how the media prioritises certain topics. In turn, studies such as those by Hermida (2010) and Tufekci (2017) demonstrate that X and other platforms are shaping new forms of newsworthiness and virality.

Wilson (2024) describes this automated curation of the urban environment as a form of selective territorial visibility, in which platforms act as algorithmic filters that prioritise spaces according to their potential for virality or emotional impact. The key point is that the 'most dangerous city' is not necessarily the most violent but the most viral, as Berger and Sklansky (2023) suggest when analysing how the digital circulation of crime forms a symbolic shadow that affects entire communities.

The algorithmic fabrication of urban crime also produces material consequences. Andalibi et al. (2023) warn that differential exposure to digital surveillance technologies can have structural impacts, including territorial devaluation, the erosion of institutional legitimacy and the reproduction of spatial hierarchies. These forms of reputational damage operate as a symbolic economy of territorial punishment, in which algorithms act in conjunction with historical regimes of urban control, now mediated by digital platforms.

The algorithmic governmentality of cities is reinforced by urbanism and what Smith (2020) terms the black box: a mode of governance based on opaque processes in which data logic replaces political judgement. In this context, Croucher (2023) discusses how applications such as Ring and Neighbours integrate surveillance devices with public reporting platforms to create citizen policing maps, supported by emotional alerts and automated responses.

The racial and class dimensions of algorithmic visibility have also received considerable attention. From a critical perspective, Ibrahim (2023) warns that algorithmic systems intensify forms of racialised digital violence by optimising images, tagging and profiling marginalised

communities as urban threats. Similarly, Riddell (2023) documents how platforms such as Citizen produce digitised crime maps that colour the urban landscape with visual alerts and emotional responses. By repeatedly associating certain neighbourhoods, such as Brooklyn, with violent events, these representations configure visual and affective patterns that contribute to shaping public imaginaries of insecurity.

As Duffy and Meisner (2023) note, algorithmic governance strongly conditions the strategies of content creators, who adapt their publications to maximise visibility and engagement. Although their studies do not focus on insecurity, this logic of viralisation and algorithmic optimisation can encourage the reproduction of sensationalist narratives, transforming events with high emotional impact into highly shareable cultural commodities. In line with D'Adamo and García (2003) on the spectacularisation of violence, these practices are accentuated today by the algorithmic logic of platforms, which fosters the viralisation of sensationalism.

### **1.5. Chilean Media: Radio BioBio and Radio Cooperativa**

The Chilean media ecosystem is characterised by significant concentration of ownership, strong centralisation in Santiago and a pronounced orientation towards immediacy in news reporting (Monckeberg, 2009; Sunkel & Geoffroy, 2001). Studies over recent decades indicate that the Chilean media exhibit high levels of thematic homogeneity and repeated reliance on official sources, which favours the reproduction of dominant interpretative frameworks and limits informational plurality. This convergence can be observed across both elite and popular press, as well as radio and television (Díaz & Mellado, 2017; Mellado & Humanes, 2017).

Within this context, radio has maintained a high level of public trust and considerable territorial penetration, particularly during crises, standing out as the most valued medium among Chilean citizens over the past two decades (LEAS-UAI, 2022). Radio stations such as BioBio and Cooperativa exemplify different yet converging trajectories within the Chilean media system.

Founded in 1966 in Concepción, Radio BioBio developed from its regional stations with a focus on rapid news reporting. It is now a national broadcaster and one of the most widely listened-to radio systems in Chile. Research on the Chilean media system shows that BioBio maintains a high circulation of breaking news, particularly in police, political and emergency situations, and has adapted these approaches to its digital ecosystem and social networks (Navia & Valenzuela, 2022). This dynamic was further reinforced by events such as the 2010 earthquake, which highlighted the speed and prominence of radio in crisis coverage (Cabalín, 2014). Its digital presence, especially on platforms such as X, is characterised by a constant flow of headlines, replicating its radio logic in the online environment (Mellado et al., 2021).

Radio Cooperativa, founded in 1935, has a long-standing tradition in political and social reporting, with historical prestige linked to its opposition role during the military dictatorship, particularly in the 1980s, when its critical stance established it as a benchmark for media resistance (Baltra, 2017; Varela Núñez, 2018). Its editorial style is characterised by an institutional and analytical approach, prioritising official sources and providing interpretative context for events (Cornejo & González, 2022). In the digital environment, Cooperativa has replicated its radio broadcasts on its website and social media platforms, consolidating a media convergence that amplifies its reach and influence on the Chilean public agenda (García Acevedo, 2018).

The situation in Chile also illustrates the growing reliance on social media for news consumption. Chile is among the Latin American countries where X is widely used to stay informed about current events, particularly in politics and security (Reuters Institute, 2025). This trend demonstrates that traditional media are no longer confined to their original formats but circulate within hybrid spaces that combine radio, digital and algorithmic dynamics (Van Dijck & Poell, 2013).

## 2. Methodology

### 2.1. Research Objectives

This research seeks to analyse the spatial and discursive representation of the city in police news reports disseminated by the BioBioChile and Cooperativa media outlets on the X platform, with a view to identifying narrative patterns associated with the construction of urban insecurity.

The following specific objectives are derived from this general aim: (1) to identify the geographical distribution and types of urban spaces most frequently mentioned in the publications; (2) to examine the emotional charge and discursive strategies employed to describe police events; and (3) to compare the narrative and framing differences between the two media outlets.

### 2.2. Type of Research and Corpus

The research adopts a quantitative, descriptive-correlational approach to analyse media narratives on crime and security in Chile. The corpus comprises 121,276 publications from BioBioChile and 234,444 from Cooperativa, collected between 1 April 2022 and 30 April 2025. This period coincides with the consolidation of the discourse of a ‘security crisis’, marked by a rise in homicides and violent crimes; between 2018 and 2022, unsolved homicides nearly doubled (Flores, 2024), and the homicide rate continued to increase steadily (Urquizar & Espinoza, 2025). These processes have a particularly intense impact on peripheral neighbourhoods, where structural violence, drug trafficking and state weakness converge (Luneke & Varela, 2020). The selection of official accounts on X allows for observation of editorial routines and affective frameworks in real time with high traceability. Together, this design enables the comparison of spatial, emotional and framing patterns in two central outlets of the Chilean information ecosystem.

This universe formed the basis for conceptual filtering using the terms security, crime, delinquency, drug trafficking, violence, justice and migration to create a corpus for analysing journalistic narratives on criminal phenomena. The total sample consisted of 10,749 tweets from @Cooperativa and 9,809 tweets from @BioBioChile, as shown in Table 1.

**Table 1.** Composition of the final corpus

Year	Cooperativa	BioBioChile
2022	1,660	1,515
2023	3,418	3,119
2024	4,642	4,236
2025	1,029	939
<b>Total</b>	<b>10,749</b>	<b>9,809</b>

Source: Own elaboration, 2025.

### 2.3. Analysis Variables

The first specific objective seeks to identify the geographical distribution and types of urban spaces most frequently mentioned in publications. To this end, variables related to georeferencing and urban space are considered, allowing for observation of the centrality of territories in media coverage. These include explicit mentions of municipalities or regions, the area referred to, potential territorial stigmatisation, and focus on public space. Indicators relating to references to housing, conflictive sectors or emblematic places are also included, alongside allusions to a general urban context and the category of place on the map. This approach draws on environmental criminology and the notion of ‘criminogenic spaces’ developed by Brantingham and Brantingham (1995), which highlights the relationship between crime and urban configurations.

The second specific objective is to examine the emotional charge and discursive strategies employed in the narration of police events. This dimension of emotional discourse includes variables such as the presence of words expressing fear or indignation, the activation of moral panic, the polarisation of discourse, and the thematisation of a ‘crime wave’. It also considers the construction of generalised insecurity, the attribution of responsibility to different actors, the emotional link with the victim, the affective charge of the tweet, and the predominant emotional strategy. These variables engage with Cohen's (2011) work on moral panic and Altheide's (2006) approaches to the media construction of fear.

Finally, the third specific objective seeks to compare the narrative and framing differences between the two media outlets. Variables linked to the expressive structure of the tweet and the narrative style are analysed, including the tone of the tweet, discursive intentionality, appeals to citizen action, and explicit value attribution. Indicators such as the narrative style of the medium, the use of institutional labels, and authority labels are also included. This set of variables enables an examination of how each medium constructs interpretive frames (Entman, 1993) and deploys news framing strategies around crime.

#### 2.4. Relationship between Objectives, Variables, Indicators and Evidence

The selection of variables is derived from the objectives and the conceptual framework on social production of space, frames and affective economies. The traceability is summarised below:

**Table 2**, Correspondence matrix between objectives, variables, indicators, and analytical tests

Objective	Main variable	Operational indicators	Metric	Test/Output
<b>O1. Identify the geographical distribution and types of spaces</b>	Spatial reference and type of place	Mention of borough/region; 'public thoroughfare'; housing; conflictive areas; emblematic places; category of place on the map	n (%); ranking	Frequency tables; stacked bars
<b>O2. Examine emotional charge and discursive strategies</b>	Predominant emotion and affective repertoire	Words of fear/indignation; activation of moral panic; polarisation; ‘crime wave’; generalised insecurity; emotional connection with the victim	n (%); distribution by medium	$\chi^2$ (medium $\times$ emotion); typified residues
<b>O3. Compare narrative and framing differences by medium</b>	Narrative style and framing	Tone; intentionality; appeal to citizen action; value attribution; use of institutional/authority labels; attribution of responsibility	n (%); absolute differences	$\chi^2$ (mean $\times$ framing); comparative graphs

Report notes: report  $\chi^2$  with gl, N and p (e.g.,  $\chi^2$  (3, N=20,558) =300.17, p<.001) and, when relevant, standardised residuals to indicate cells with the greatest contribution.

Source: Author’s elaboration, 2025.

#### 2.5. Data Collection and Preparation Procedure

The TW Extract application was used to collect data, enabling the massive and systematic download of posts from the official BioBioChile and Cooperativa accounts on the X platform. The information collection period was between 1 May and 15 May 2025. The tool presented the data in tabular format (Excel/CSV), specifying the date of publication, the account author, the textual content, and interaction statistics, including comments, retweets and likes.

The corpus was subsequently filtered using Excel with keywords such as security, crime, delinquency, drug trafficking, violence, justice and migration. This process refined the database to retain only posts related to the public security issues under study.

Finally, to facilitate the filtering and pre-selection of news articles, RStudio was combined with the OpenAI API. This stage aimed to optimise the detection of relevant high-volume posts, without replacing the subsequent analysis or the coding of variables developed according to the specific content analysis criteria.

The study has several limitations. First, automated extraction depends on the public availability of posts on X; some deleted, edited or restricted tweets may not have been included. Second, the use of specific keywords improved corpus accuracy but may have excluded relevant posts that did not contain those terms or included messages taken out of context. Third, the study focused on textual analysis, without systematically incorporating images, videos or visual labels, which can also influence the construction of meaning. Fourth, editorial differences between the two media, such as publication schedules, styles and writing criteria, may introduce comparative biases, which are acknowledged as part of the design limitations.

### **2.6. Research Techniques Used**

Content analysis of publications on crime and security on X was employed to identify thematic patterns, discursive categories and social meanings of crime. In line with Chilean studies that use text mining and thematic categorisation to highlight the construction of fear and the amplification of events on social media (Bórquez Zapata, 2024; Paredes Terry, 2021), a structured coding plan was implemented based on three axes derived from the conceptual framework: georeferential-urban, discursive-emotional and narrative-expressive. This combination enabled the mapping of media and citizen narratives circulating in real time and the evaluation of their performativity in the digital sphere.

The coding procedure combined a quantitative approach of counting and systematising frequencies with a comparative analysis between the two media outlets. This approach allowed for the detection of trends in territorial distribution, recurrence of emotional categories and differences in narrative framing according to year and media outlet. In addition, Pearson's chi-square tests were applied to determine whether significant relationships existed between categorical variables, for example the association between the type of urban space mentioned and the activation of moral panic, following Agresti's (2019) adapted recommendations for data analysis.

To ensure the validity and reliability of the coding system, a second researcher independently reviewed 20% of the sample. On this basis, Cohen's Kappa coefficient was calculated as a measure of inter-coder agreement. According to Landis and Koch (1977), values between 0.61 and 0.80 indicate substantial agreement, while values above 0.81 reflect almost perfect agreement. In this study, the index was greater than 0.90, indicating a very high level of agreement in the classification.

Finally, descriptive analyses were conducted using frequency tables and percentage distributions, alongside Pearson correlation tests, in order to estimate the strength and direction of the relationships between the narratives employed and the levels of content circulation.

To complement the quantitative analysis, a qualitative component was included, based on a deliberate selection of representative tweets. These examples were chosen for their relevance to each analytical dimension: spatial, emotional and narrative. Priority was given to posts that contained clear affective language or explicit references to places and social actors.

The fragments were anonymised and are presented in the results section as brief illustrations, enabling the visualisation of how statistical patterns are expressed linguistically. This qualitative component allows for a more contextualised interpretation of the results and captures the tone and nuances of media discourse.

### 3. Results

#### 3.1. Geographical Distribution and Urban Spaces

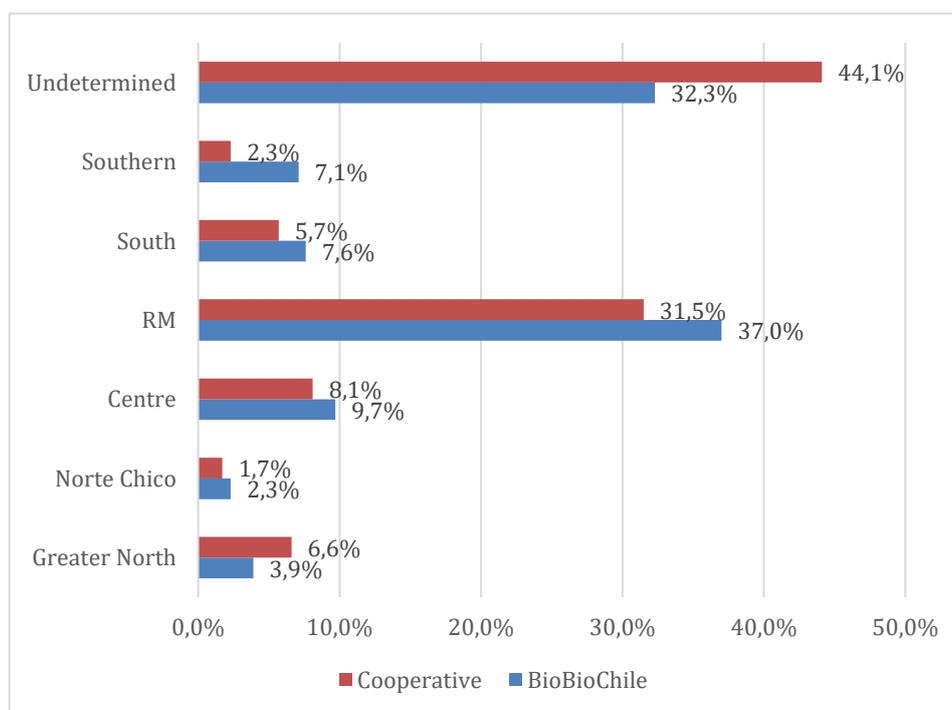
**Table 3.** Distribution of publications mentioning commune or region by media outlet (2022-2025)

Media	Yes	No
BioBioChile	6,644 (67.7%)	3,166 (32.3%)
Cooperativa	6,014 (55.9%)	4,735 (44.1%)

Source: Author’s elaboration, 2025.

The results of the chi-square analysis ( $\chi^2 = 300.17$ ;  $gl = 1$ ;  $p = 0.000$ ) show significant differences between the two media outlets. Although both mention the municipality or region where the event occurs, BioBioChile territorialises its coverage more (67.7%) compared to Cooperativa (55.9%), which reinforces the idea that BioBioChile seeks to anchor events in specific places, while Cooperativa tends towards a more general narrative.

**Figure 1.** Distribution of publications by geographical area according to media outlet (2022-2025)



Source: Author’s elaboration, 2025.

The contrast is statistically significant ( $\chi^2 = 615.96$ ;  $gl = 6$ ;  $p = 0.000$ ). In both media outlets, the Metropolitan Region predominates (BioBioChile 37.0% / Cooperativa 31.5%), followed by the Central and Southern regions. However, Cooperativa records a much higher percentage of undetermined news items (44.1%), while in BioBioChile this figure drops to 32.3%. This confirms that BioBioChile territorialises its coverage more, while Cooperativa offers less geographically situated stories.

**Table 4.** Distribution of publications by category of location on the map according to media outlet (2022-2025)

Area	BioBioChile	Cooperativa
School	158 (1.6%)	138 (1.3%)
Square	93 (0.9%)	72 (0.7%)

<b>Station</b>	245 (2.5%)	312 (2.9%)
<b>Shopping centre</b>	47 (0.5%)	40 (0.4%)
<b>Market</b>	38 (0.4%)	25 (0.2%)
<b>Public thoroughfare</b>	531 (5.4%)	338 (3.1%)
<b>Terminal</b>	8 (0.1%)	12 (0.1%)
<b>Hospital</b>	149 (1.5%)	101 (0.9%)
<b>Barracks</b>	63 (0.6%)	77 (0.7%)
<b>Prison</b>	432 (4.4%)	359 (3.3%)
<b>Other</b>	8,046 (82%)	9,275 (86.3%)

Source: Own elaboration, 2025.

The differences are statistically significant ( $\chi^2 = 120.91$ ;  $gl = 10$ ;  $p = 0.000$ ). In both media outlets, the category ‘other’ predominates, accounting for the majority of mentions (82.0% in BioBioChile and 86.3% in Cooperativa). In the case of BioBioChile, a qualitative analysis indicates that there is a tendency not to specify the exact location, whereas Cooperativa focuses on providing details of the event rather than establishing its location.

The analysis also reveals notable nuances. BioBioChile more frequently highlights events that occurred on public roads (5.4% versus 3.1%) and in prisons (4.4% versus 3.3%), while Cooperativa mentions stations (2.9% versus 2.5%) and barracks (0.7% versus 0.6%) with slightly greater frequency.

### 3.2. Discursive Construction of Territory in Publications

In terms of territorial stigmatisation, no significant differences were observed: approximately 69% of publications in both media outlets associate certain places with negative connotations, confirming a common pattern of spatial criminalisation.

For the variable focusing on public space, the difference is both marked and significant. BioBioChile situates 91.2% of events in public spaces, whereas Cooperativa does so in 80.8%. This suggests that BioBioChile places greater emphasis on the idea that crime occurs in common and shared locations, reinforcing the perception of everyday insecurity.

With regard to the mention of housing, the figures are marginal in both outlets (around 10%), indicating that crimes in residential spaces receive limited visibility. By contrast, mentions of conflictive areas are relatively frequent (61.1% in BioBioChile and 59.3% in Cooperativa), although the difference, while statistically significant, is not substantial.

References to emblematic places are low in both cases, but somewhat more frequent in Cooperativa (7.9% versus 6.8%), suggesting a narrative strategy to enhance the symbolic impact of particular news items. Finally, in relation to a general urban context, BioBioChile uses this resource in 77.3% of publications compared with 72.9% in Cooperativa, a significant difference indicating a tendency for BioBioChile to situate crime within a broader city-wide narrative.

### 3.3. Emotional Charge and Discursive Strategies

**Table 5.** Distribution of publications with words of fear by media outlet (2022-2025)

<b>Media</b>	<b>Yes</b>	<b>No</b>
<b>BioBioChile</b>	9,075 (92.5%)	735 (7.5%)
<b>Cooperativa</b>	8,933 (83.1%)	1,816 (16.9%)

Source: Own elaboration, 2025.

The chi-square analysis ( $\chi^2 = 416.32$ ;  $gl = 1$ ;  $p = 0.000$ ) shows significant differences. BioBioChile uses words associated with fear in 92.5% of its publications, while Cooperativa does so in 83.1%. This finding indicates that BioBioChile places greater emphasis on fear as a discursive strategy for narrating crime.

**Table 6.** Distribution of publications with discourse polarisation by media outlet (2022-2025)

Media outlet	Yes	No
BioBioChile	7,511 (76.6%)	2,299 (23.4%)
Cooperative	8,511 (79.2%)	2,238 (20.8%)

Source: Own elaboration, 2025

The contrast is statistically significant ( $\chi^2 = 20.24$ ;  $gl = 1$ ;  $p = 0.000$ ). Cooperativa registers a slightly higher level of polarisation (79.2%) than BioBioChile (76.6%), indicating a greater tendency to construct oppositions between sides and to use narratives of explicit confrontation.

**Table 7.** Distribution of publications by degree of sensationalism according to media outlet (2022-2025)

Media outlet	None	Low	Medium	High/Extreme
BioBioChile	326 (3.3%)	737 (7.5%)	4,130 (42.1%)	4,617 (47.1%)
Cooperative	648 (6%)	1,495 (13.9%)	3,331 (31%)	5,275 (49.1%)

Source: Own elaboration, 2025

The chi-square test ( $\chi^2 = 459.67$ ;  $gl = 3$ ;  $p = 0.000$ ) confirms significant differences. In BioBioChile, medium or high sensationalism predominates (89.2%), while in Cooperativa, although high levels also prevail, higher proportions are observed in the 'none' and 'low' categories (19.9% compared to 10.8% in BioBioChile). This suggests that Cooperativa moderates the sensationalisation of crime in more cases.

**Table 8.** Distribution of publications according to attribution of responsibility (2022-2025)

Media	Government	Carabineros	PDI	Neighbours	Criminals	Other actors
BioBioChile	3,081 (31.4%)	334 (3.4%)	29 (0.3%)	50 (0.5%)	6,056 (61.7%)	260 (2.7%)
Cooperative	3,836 (35.7%)	429 (4%)	112 (1%)	34 (0.3%)	5,374 (50%)	964 (9%)

Source: Own elaboration, 2025

The chi-square analysis ( $\chi^2 = 602.76$ ;  $gl = 8$ ;  $p = 0.000$ ) shows significant differences between the two media outlets. BioBioChile predominantly attributes responsibility directly to criminals (61.7%), while Cooperativa distributes this burden more broadly, highlighting a greater presence of the government (35.7%) and other institutional actors (9%), including judges, prosecutors, and the judicial system in general.

**Table 9.** Distribution of publications according to predominant emotional strategy (2022-2025)

Media outlet	Fear	Anger	Compassion	Others (frustration, resignation, irony)
BioBioChile	9,112 (92.9%)	541 (5.5%)	137 (1.4%)	20 (0.2%)
Cooperative	9,081 (84.5%)	947 (8.8%)	492 (4.6%)	229 (2.2%)

Source: Own elaboration, 2025.

The differences are statistically significant ( $\chi^2 = 446.65$ ;  $gl = 5$ ;  $p = 0.000$ ). In both media outlets, fear is the predominant emotion, although it is more intense in BioBioChile (92.9%) than in Cooperativa (84.5%). In the latter, there is also a relatively higher presence of alternative emotions such as anger (8.8%) and compassion (4.6%), indicating a more diversified affective repertoire in its coverage.

### 3.4. Emotional and Expressive Intensification of Discourse

The other variables further confirm the predominance of highly emotional discourse in both media outlets. In terms of words of indignation, the difference is minimal, with BioBioChile at 90.7% and Cooperativa at 82.9%, indicating that both appeal to anger in response to crime. Similarly, the presence of exaggeration and explicit mention of direct emotions is very high in both outlets, exceeding 90%.

High proportions are also observed in the activation of moral panic, approximately 92% in BioBioChile and 83% in Cooperativa, confirming that police events are narrated within a framework of crisis and social threat.

The theme of the ‘crime wave’ appears in three-quarters of publications for both outlets, while the construction of generalised insecurity reaches 85.7% in BioBioChile and 80.5% in Cooperativa, a statistically significant difference that reinforces BioBioChile’s tendency towards a narrative of permanent insecurity.

Regarding the emotional charge of tweets, both outlets exhibit a high level, although the proportion is higher in BioBioChile (87.8%) than in Cooperativa (80.3%). A similar pattern is observed in the emotional connection to the victim, which is more pronounced in BioBioChile (82%) than in Cooperativa (75%).

Finally, the use of symbolic exclamation marks reveals a striking contrast: while BioBioChile employs them in approximately one-third of its publications (33%), Cooperativa does so in two-thirds (67.3%). This suggests that, although BioBioChile emphasises fear more, Cooperativa more frequently uses expressive devices such as exclamation marks to intensify the emotional impact of its headlines.

### 3.5. Narratives and Framing

**Table 10.** Distribution of publications according to tweet tone (2022–2025)

Media	Neutral	Informative	Critical	Alarmist
<b>BioBioChile</b>	4,543 (46.3%)	1,140 (11.6%)	0 0	4,127 (42%)
<b>Cooperativa</b>	4,238 (39.4%)	2,085 (19.4%)	126 (1.2%)	4,300 (40%)

Source: Own elaboration, 2025.

The chi-square analysis ( $\chi^2 = 377.6$ ;  $gl = 3$ ;  $p = 0.000$ ) shows significant differences between the two media outlets. BioBioChile has a higher proportion of tweets with a neutral and alarmist tone, while Cooperativa shows a more varied balance, with a greater number of informative posts and, to a lesser extent, critical ones. These results suggest that BioBioChile reinforces both drama and the appearance of formal neutrality, in contrast to Cooperativa, which displays a more diverse tonal repertoire.

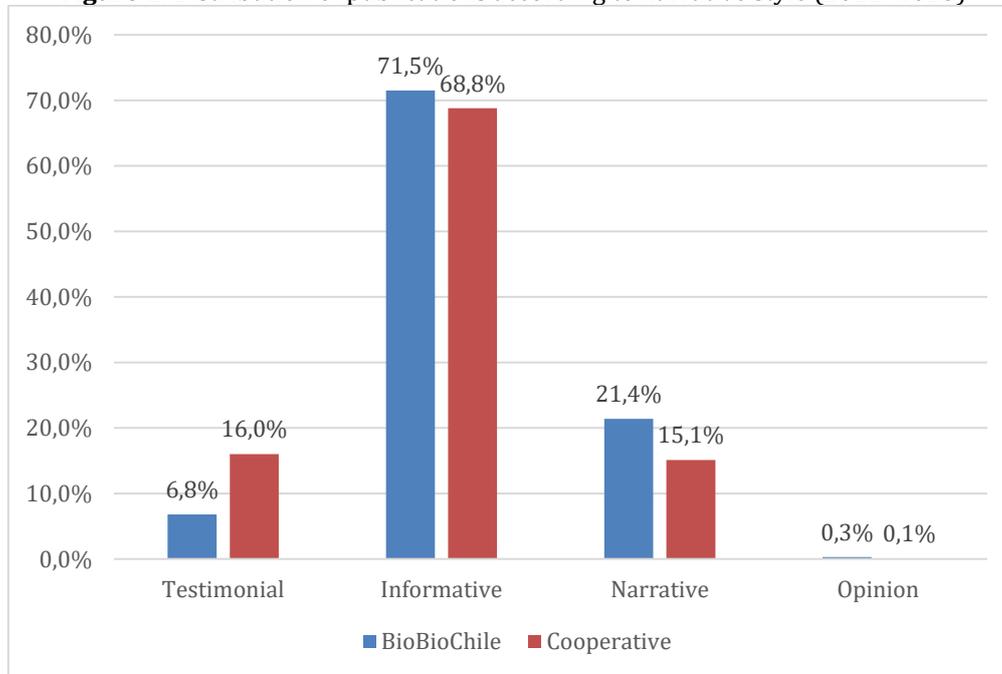
**Table 11.** Distribution of posts according to discursive intent (2022–2025)

Media	Denounce	Inform	Persuade	Raise awareness
<b>BioBioChile</b>	3,447 (35.1%)	4,872 (49.6%)	147 (1.5%)	1,354 (13.8%)
<b>Cooperativa</b>	3,493 (32.3%)	6,055 (56.3%)	506 (4.7%)	686 (6.4%)

Source: Own elaboration, 2025.

The contrast is significant ( $\chi^2 = 501.1$ ;  $gl = 4$ ;  $p = 0.000$ ). BioBioChile most frequently combines denunciation and awareness-raising, while Cooperativa prioritises information and, secondarily, persuasion. This pattern indicates that BioBioChile tends to dramatise events and capture public attention, while Cooperativa is oriented towards a style more focused on transmitting information and framed in institutional terms.

**Figure 2.** Distribution of publications according to narrative style (2022–2025)



Source: Own elaboration, 2025.

The chi-square results ( $\chi^2 = 505.0$ ;  $gl = 3$ ;  $p = 0.000$ ) show significant differences between the two media outlets. BioBioChile favours the use of a traditional narrative and informative style, while Cooperativa resorts more frequently to testimony (16% versus 6.8%). This suggests that Cooperativa gives greater prominence to the direct voices of actors and victims, while BioBioChile maintains a preference for classic narrative forms of journalism.

**Table 12.** Distribution of publications using institutional tags (2022-2025)

Media	Yes	No
<b>BioBioChile</b>	3,237 (33%)	6,573 (67%)
<b>Cooperativa</b>	8,889 (82.7%)	1,860 (17.3%)

Source: Own elaboration, 2025.

The difference observed is significant ( $\chi^2 = 5242.8$ ;  $gl = 1$ ;  $p = 0.000$ ). Cooperativa incorporates tags in more than 80% of its posts, which shows systematic use of institutional indexing resources. In contrast, BioBioChile does so in only about a third of its tweets, reflecting a discursive strategy less linked to digital institutionality and more focused on the news event itself.

### 3.6. Moral and Institutional Frameworks

In terms of explicit value attribution, both media outlets tend to include moral judgements in their discourse, although BioBioChile does so to a greater extent (90.3% compared to 83.3%), reinforcing the notion that this outlet imbues its publications with evaluative commentary.

Significant differences are also evident in the variable of authority labels. In BioBioChile, the majority of tweets lack references to authorities (78.9%), whereas in Cooperativa this proportion

is lower, at 61.2%. Furthermore, Cooperativa mentions the government more frequently (17.2% compared to 11.6%) and the Public Prosecutor's Office (7.5% compared to 1.4%), while BioBioChile focuses more on criminals or the events themselves, with fewer institutional references.

#### 4. Discussion

This study demonstrates that police coverage on X by Radio BioBio and Radio Cooperativa not only reports events, but also produces symbolic maps of insecurity within urban spaces. In line with the social production of space (Lefebvre, 1974), the findings indicate that certain neighbourhoods and areas repeatedly appear as sites of crime, consolidating patterns of territorial visibility that can result in spatial stigmatisation (Wacquant, 2007). The logic of indexing and the routines of immediacy on digital platforms further reinforce this concentration (Van Dijck & Poell, 2013).

Comparatively, BioBio exhibits more intense territorialisation, reflected in the frequent mention of communes or regions and references to public roads, alongside repertoires of fear and alarm conveyed with direct labels. Cooperativa, in contrast, demonstrates a greater institutionalisation of framing, emphasising official sources, case status, and procedural labels. This divergence suggests distinct editorial styles: one oriented towards the urgency of events and their effects in the public sphere, the other towards the institutional management of order and investigation (Entman, 1993; Wodak, 2015).

Emotions structure public interpretation: the predominance of fear, combined with verbs signalling urgency and calls to action, is associated with higher engagement but also with the risk of overestimating crime incidence (Ahmed, 2004; Altheide, 2006). Here, the affective economy functions as a cognitive shortcut, directing attention towards perceived threats and specific territories, thereby contributing to cartographies of fear (Rotker, 2000).

In narrative terms, the structure of disruptive event–persecution–outcome and the attribution of responsibility to perpetrators, victims or institutions shape understandings of urban order. When the structural context, such as inequality, segregation or urban decay, is under-specified, a micro-situational interpretation of crime predominates (Garland, 2001; Jewkes, 2015).

These patterns influence public opinion and collective behaviour: the repeated portrayal of incidents in public spaces can affect perceptions of neighbourhoods and decisions regarding mobility or investment. Regarding security policy, the findings support risk communication with clear denominators and temporal series, the implementation of inter-institutional protocols to clarify case status, and the use of open data dashboards. For journalistic practice, the results highlight the importance of responsible georeferencing, providing minimum contextual information (source, status, comparative rates), and employing non-alarmist language alongside prevention guidance.

#### 5. Conclusion

This study confirms that BioBioChile and Cooperativa construct differentiated symbolic maps of urban insecurity on X (2022-2025). Based on a corpus of nearly 21,000 publications and an integrated analytical matrix encompassing spatial, emotional, and framing dimensions, it is evident that editorial decisions regarding where, how and with what emotions events are narrated directly influence citizens' perceptions of risks, places and actors.

In relation to objective 1, in the spatial dimension, BioBioChile exhibits stronger territorialisation, anchoring events in communes or regions and emphasising public roads as the sites of crime. Cooperativa, by contrast, relies more frequently on non-localised references or emblematic places, projecting a more diffuse sense of insecurity at the city level. Two spatial grammars therefore emerge from this contrast: neighbourhood anchoring and immediate exposure on the one hand, and urban generalisation and symbolisation of risk on the other.

Regarding objective 2, in the emotional-discursive dimension, fear functions as a structuring affect in both media outlets. BioBioChile intensifies this affect through an alert lexicon and an attribution of responsibility centred on the offender, producing a narrative of persistent threat. Cooperativa, in contrast, diversifies its affective repertoire, including anger and compassion, employs editorial labels more frequently, and distributes responsibility to institutional actors, thereby moderating the emphasis on individual culpability.

For objective 3, at the narrative and framing level, BioBioChile adopts an immediate and moralising approach, characterised by alert tones and strong value judgements. Cooperativa follows a more institutional and pluralistic framing, supported by testimonies and official labels that expand the diversity of sources and voices. These editorial differences produce distinct visibility profiles and divergent ways of structuring understandings of urban order.

The findings demonstrate that police coverage on X does not merely report events; it actively constructs the city by territorialising incidents, activating affective repertoires and establishing interpretative frameworks that shape neighbourhood reputations and the everyday experience of urban space. At an applied level, the results support evidence-based risk communication, including contextual information, denominators and case status, as well as journalistic standards of responsible georeferencing and non-alarmist language. Such practices aim to mitigate territorial stigmatisation and reinforce the media's informational responsibility.

## References

- Agresti, A. (2019). *An introduction to categorical data analysis* (3rd ed.). Wiley.
- Ahmed, S. (2004). *The cultural politics of emotion*. Routledge.
- Alevizou, G. (2020). Civic media and technologies of belonging: Where digital citizenship and “the right to the city” converge. *Media and Communication*, 8(1), 142–155. [https://doi.org/10.1386/macp\\_00029\\_1](https://doi.org/10.1386/macp_00029_1)
- Altheide, D. L. (2006). *Terrorism and the politics of fear*. AltaMira Press.
- Andalibi, N., Pyle, C., Barta, K., Xian, L., & Jacobs, A. Z. (2023). Conceptualizing algorithmic stigmatization. In *CHI '23: Proceedings of the 2023 CHI Conference on Human Factors in Computing Systems*. <https://doi.org/10.1145/3544548.3580970>
- Ascher, F. (2001). *Los nuevos principios del urbanismo: El fin de las ciudades no es inminente*. Alianza Editorial.
- Auyero, J. (2015). *Invisible in Austin: Life and labor in an American city*. University of Texas Press.
- Avallé, G., Ferrero, M. M., & Hernández Bertone, J. (2023). El barrio como simiente de economía popular y comunitaria: Protagonismo de “los peores” en las políticas de integración socio urbana en Argentina. *Revista Prisma Social*, (42), 27–50. <https://revistaprismasocial.es/article/view/5133>
- Balra, L. (2017). *La prensa chilena en la encrucijada: Entre la voz monocorde y la revolución digital*. Editorial Usach.
- Basagoiti Rodríguez, M., Osés Bermejo, J. J., Díaz-Gandasegui, V., & Gómez García, M. V. (2024). Relaciones vecinales y arraigo en tres barrios de la ciudad de Madrid. *Revista Prisma Social*, (47), 60–96. <https://revistaprismasocial.es/article/view/5569>
- Baumann, H., & Yacobi, H. (2022). Introduction: Infrastructural stigma and urban vulnerability. *Urban Studies*, 59(4), 765–782. <https://doi.org/10.1177/00420980211055655>
- Berger, M., & Sklansky, D. A. (2023). Crime, community, and the shadow of the virtual. *University of Illinois Law Review*. [https://heinonline.org/hol/cgi-bin/get\\_pdf.cgi?handle=hein.journals/unilllr2023&section=47](https://heinonline.org/hol/cgi-bin/get_pdf.cgi?handle=hein.journals/unilllr2023&section=47)
- Bórquez Zapata, V. H. (2024). *Análisis de la cobertura y relaciones de los tópicos de noticias publicadas por medios de comunicación en Chile* [Tesis de licenciatura, Universidad de Chile]. Repositorio Académico de la Universidad de Chile. <https://repositorio.uchile.cl/handle/2250/204028>
- Brantingham, P., & Brantingham, P. (1995). Criminality of place: Crime generators and crime attractors. *European Journal on Criminal Policy and Research*, 3(3), 5–26. <https://doi.org/10.1007/BF02242925>
- Butler, A. L. R. (2019). *Tracing the formation of territorial stigma through the British media: The case of Toxteth, Liverpool* [Doctoral dissertation, University of Sheffield]. White Rose eTheses Online. <https://etheses.whiterose.ac.uk/23892/>
- Cabalín, C. (2014). La comunicación en tiempos de catástrofe: Medios, poder y ciudadanía en el terremoto de Chile de 2010. *Revista de Comunicación*, 13(2), 32–49. <https://revistadecomunicacion.org/article/view/4773>
- Caldeira, T. (2000). *City of walls: Crime, segregation, and citizenship in São Paulo*. University of California Press.
- Cohen, S. (2011). *Folk devils and moral panics* (3rd ed.). Routledge.
- Cornejo, C., & González, F. (2022). *Medios de comunicación, redes digitales y consumo de información política en Chile: Estado del arte*. Observatorio de Política y Redes Sociales. [https://www.ucentral.cl/ucentral/site/docs/20220525/20220525121105/documento\\_de\\_trabajo\\_1\\_final.pdf](https://www.ucentral.cl/ucentral/site/docs/20220525/20220525121105/documento_de_trabajo_1_final.pdf)
- Croucher, R. (2023). *The eye at your door: The responsabilized citizen-consumer in the expanding surveillant assemblage* [Doctoral dissertation, University of Windsor]. University of Windsor Institutional Repository. <https://uwindsor.scholaris.ca/bitstreams/fe2625a3-efb3-4441-b9be-9fc068f8603c/download>

- D'Adamo, O., & García, V. (2003). ¿Distorsiona la prensa la percepción social que la opinión pública construye acerca del delito, la violencia y la inseguridad? *Revista Internacional de Sociología*, 61(35), 127–148. <https://doi.org/10.1174/02134740360521741>
- Díaz, M., & Mellado, C. (2017). Agenda y uso de fuentes en los titulares y noticias centrales de los medios informativos chilenos: Un estudio de la prensa impresa, online, radio y televisión. *Cuadernos.info*, 40, 107–121. <https://doi.org/10.7764/cdi.40.1106>
- Duffy, B. E., & Meisner, C. (2023). Platform governance at the margins: Social media creators' experiences with algorithmic (in)visibility. *Media, Culture & Society*, 45(3), 463–480. <https://doi.org/10.1177/01634437221111923>
- Entman, R. M. (1993). Framing: Toward clarification of a fractured paradigm. *Journal of Communication*, 43(4), 51–58. <https://doi.org/10.1111/j.1460-2466.1993.tb01304.x>
- Flores, R. L. (2024). *Criminalidad, violencia, inseguridad y crisis del Estado: Aproximaciones teóricas*. Dialnet. <https://dialnet.unirioja.es/servlet/articulo?codigo=10024217>
- García Acevedo, C. A. (2018). “Estás escuchando...”: *La voz de la mujer en la radio chilena* [Tesis de licenciatura, Universidad de Chile]. Repositorio Académico de la Universidad de Chile. <https://repositorio.uchile.cl/bitstream/handle/2250/167780/TESIS-estas-escuchando.pdf>
- Garland, D. (2001). *The culture of control: Crime and social order in contemporary society*. University of Chicago Press.
- Greer, C. (2009). *Crime and media: A reader*. Routledge.
- Hermida, A. (2010). Twittering the news: The emergence of ambient journalism. *Journalism Practice*, 4(3), 297–308. <https://doi.org/10.1080/17512781003640703>
- Iandolo, S. (2025). *Territorial stigma as a tourist commodity: The case of Scampia in Naples* [Doctoral dissertation, University of Milan]. Archivio Istituzionale delle Tesi di Dottorato. <https://tesidottorato.depositolegale.it/handle/20.500.14242/199698>
- Ibrahim, Y. (2023). *Digital racial: Algorithmic violence and digital platforms*. Palgrave Macmillan.
- Israel, E., & Ryan, B. D. (2025). Place attachment and habitus in a city and its suburbs—The case of immigrants in the Merrimack Valley of Massachusetts. *Population, Space and Place*, e70070. <https://doi.org/10.1002/psp.70070>
- Jahiu, L. (2024). Platform-mediated territorial stigmatization and destigmatization: Unpacking Reddit discussions on moving to “the other” London. *Geoforum*, 144, 104103. <https://doi.org/10.1016/j.geoforum.2024.104103>
- Jewkes, Y. (2015). *Media and crime* (3rd ed.). Sage.
- Kirkness, P., & Tijé-Dra, A. (Eds.). (2017). *Territorial stigmatization in Western European cities: Causes, consequences and responses*. Routledge.
- Laketa, S. (2025). *Cities of banal warfare: Affective geographies in violent times*. Bristol University Press. <https://library.oapen.org/handle/20.500.12657/98906>
- Landis, J. R., & Koch, G. G. (1977). The measurement of observer agreement for categorical data. *Biometrics*, 33(1), 159–174. <https://doi.org/10.2307/2529310>
- LEAS-UAI. (2022, junio 28). *Veinte años de (des)confianza en medios en Chile: 2002–2022*. Laboratorio de Encuestas y Análisis Social, Universidad Adolfo Ibáñez. <https://leas.uai.cl/2022/06/28/veinte-anos-de-desconfianza-en-medios-en-chile/>
- Lee, J. S., Boy, J. D., & Trotter, D. (2025). Symbolic trajectories in action: Digital technologies and representations of a stigmatized neighborhood. *Digital Geography and Society*, 6, 100101. <https://www.sciencedirect.com/science/article/pii/S1877916625000013>
- Lefebvre, H. (1974). *La producción del espacio*. Capitán Swing.
- Leszczynski, A. (2016). Speculative futures: Cities, data, and governance beyond smart urbanism. *Environment and Planning A: Economy and Space*, 48(9), 1691–1708. <https://doi.org/10.1177/0308518x16651445>
- Letelier-Troncoso, F., & Fernández-Gonzalez, V. (2024). Crisis y transformaciones en las formas de hacer comunidad en Chile: Desbordes comunitarios. *Revista Prisma Social*, (45), 165–192. <https://revistaprismasocial.es/article/view/5234>

- Lovink, G. (2019). *Sad by design: On platform nihilism*. Pluto Press.
- Luneke, A., & Varela, F. (2020). Violencia y seguridad en los márgenes urbanos: La respuesta chilena en los vecindarios (2001–2019). *Revista de Estudios Sociales*, (32). <https://doi.org/10.18046/recs.i32.4055>
- Martin, M. (2024). Public participation in urban planning: How emotional mapping could contribute to building a sense of belonging. In *Human emotions and urban design* (pp. 101–120). Springer. [https://link.springer.com/chapter/10.1007/978-3-031-81288-0\\_8](https://link.springer.com/chapter/10.1007/978-3-031-81288-0_8)
- Martín-Barbero, J. (2002). Desencuentros de la socialidad y reencantamientos de la identidad. *Anàlisi: Quaderns de Comunicació i Cultura*, (29), 71–84. <https://www.raco.cat/index.php/analisi/article/view/15118>
- McCombs, M., & Shaw, D. (1972). The agenda-setting function of mass media. *Public Opinion Quarterly*, 36(2), 176–187. <https://doi.org/10.1086/267990>
- Meese, H., Baker, T., & Sisson, A. (2020). #Wearebeneficiaries: Contesting poverty stigma through social media. *Antipode*, 52(2), 367–387. <https://doi.org/10.1111/anti.12617>
- Mellado, C., & Humanes, M. L. (2017). Homogeneity and plurality of the media agenda in Chile: A cross-longitudinal study of the national print press between 1990 and 2015. *Communication & Society*, 30(3), 75–92. <https://doi.org/10.15581/003.30.3.75-92>
- Mellado, C., Cárcamo-Ulloa, L., Alfaro, A., Inai, D., & Isbej, J. (2021). Fuentes informativas en tiempos de COVID-19: Cómo los medios en Chile narraron la pandemia a través de sus redes sociales. *El Profesional de la Información*, 30(4). <https://doi.org/10.3145/epi.2021.jul.21>
- Monckeberg, M. O. (2009). *Los magnates de la prensa: Concentración de los medios de comunicación en Chile*. Debate.
- Mubi, A., & Pavoni, A. (2017). City of unpleasant feelings: Stress, comfort and animosity in urban life. *Social & Cultural Geography*, 20(2), 137–156. <https://doi.org/10.1080/14649365.2017.1355065>
- Natidja, D. (2025). Traditional housing as a reflection of social and cultural specificities in Algerian Saharan cities. *Al-Bahith Journal*, 8(5), 179–201. <https://doi.org/10.33864/2617-751x.2025.v8.i5.179-201>
- Navarro, S. S. (2005). La influencia de los medios en la percepción social de la delincuencia. *Revista Electrónica de Ciencia Penal y Criminología*, (07-09). <https://criminnet.ugr.es/recpc/07/recpc07-09>
- Navia, P., & Valenzuela, S. (2022). El ecosistema mediático chileno: Concentración, pluralismo y consumo informativo en la era digital. *Revista de Comunicación*, 21(2), 45–66. <https://revistadecomunicacion.org/article/view/4826>
- Otero, G., Méndez, M. L., & Link, F. (2022). Symbolic domination in the neoliberal city: Space, class, and residential stigma. *Urban Geography*, 43(1), 72–92. <https://doi.org/10.1080/02723638.2021.1887632>
- Paredes Terry, M. L. (2021). El discurso de odio hacia la población venezolana en redes sociales. Un estudio comparativo en Twitter entre Colombia, Perú y Chile. <https://repositorio.ulima.edu.pe/handle/20.500.12724/14485>
- Power, M. J., Haynes, A., & Devereux, E. (2021). Indelible stain: Territorial stigmatization and the limits of resistance. *Community Development Journal*, 56(2), 244–260. <https://academic.oup.com/cdj/article-abstract/56/2/244/5910253>
- Pykett, J., Osborne, T., & Resch, B. (2020). From urban stress to neurourbanism: How should we research city well-being? *Annals of the American Association of Geographers*, 110(5), 1606–1613. <https://doi.org/10.1080/24694452.2020.1736982>
- Rausky, M. E., Crego, M. L., & Peiró, M. L. (2017). Niños, adolescentes y jóvenes interpelando la ciudad: Espacio público y trabajo callejero en La Plata. *Revista Prisma Social*, (19), 77–113. <https://revistaprimasocial.es/article/download/1741/2329/6961>
- Reiner, R. (2007). *Law and order: An honest citizen's guide to crime and control*. Polity.

- Reuters Institute. (2025). *Digital News Report: Chile 2025*. <https://reutersinstitute.politics.ox.ac.uk/es/digital-news-report/2025/chile>
- Riddell, A. (2023). Intersecting positionalities and the unexpected uses of digital crime and safety tracking in Brooklyn. *Social Inclusion*, 11(3), 97–107. <https://doi.org/10.17645/si.v11i3.6615>
- Riviére, C. (2025). Thinking the urban with Bourdieu: An interview with Loïc Wacquant. *Space and Culture*, 12063312251363092. <https://doi.org/10.1177/12063312251363092>
- Rotker, S. (2000). Ciudadanías del miedo. Nueva Sociedad.
- Sisson, A. (2021). Territory and territorial stigmatisation: On the production, consequences and contestation of spatial disrepute. *Progress in Human Geography*, 45(5), 1249–1270. <https://doi.org/10.1177/0309132520936760>
- Slater, T. (2017). Territorial stigmatization: Symbolic domination and urban inequality. In H. Shucksmith & P. Brown (Eds.), *Routledge international handbook of rural studies* (pp. 384–394). Routledge.
- Smith, G. J. D. (2020). The politics of algorithmic governance in the black box city. *Big Data & Society*, 7(1), 1–14. <https://doi.org/10.1177/2053951720933989>
- Sun, Z. (2025). Constructing home at the margins: Social resilience and the geography of belonging in Beijing's Pi Village. *CHR Proceedings*, 2753-7064/2025.ht26343. <https://doi.org/10.54254/2753-7064/2025.ht26343>
- Sunkel, G., & Geoffroy, E. (2001). Concentración económica de los medios de comunicación. LOM Ediciones.
- Tufekci, Z. (2017). *Twitter and tear gas: The power and fragility of networked protest*. Yale University Press.
- Urquizar, P., & Espinoza, G. V. Y. F. (2025). *Radiografía de la seguridad en Chile 2014–2024: desafíos de la nueva institucionalidad a la luz del Ministerio de Seguridad*. [https://ipp.unab.cl/wp-content/uploads/2025/04/20250423-OCRIT-UNAB\\_Informe-Radiografia-de-la-seguridad-en-Chile-2014-2024.pdf](https://ipp.unab.cl/wp-content/uploads/2025/04/20250423-OCRIT-UNAB_Informe-Radiografia-de-la-seguridad-en-Chile-2014-2024.pdf)
- Van Dijck, J., & Poell, T. (2013). Understanding social media logic. *Media and Communication*, 1(1), 2–14. <https://doi.org/10.17645/mac.v1i1.70>
- Varela Núñez, D. (2018). *Público sin espacio, radioescuchas sin radiolocución: Aproximaciones a la apropiación del espacio público en la dictadura chilena*. <https://repositorio.uchile.cl/bitstream/handle/2250/168729/Publico-sin-espacio-radioescuchas-sin-radiolocucion.pdf?sequence=1>
- Wacquant, L. (2007). Territorial stigmatization in the age of advanced marginality. *Thesis Eleven*, 91(1), 66–77. <https://doi.org/10.1177/0725513607082003>
- Wilson, C. (2024). Trading crime for culture? Activating territorial stigma through cultural regeneration in Paisley. *Urban Geography*, 45(1), 1–21. <https://doi.org/10.1080/02723638.2024.2333698>
- Wodak, R. (2015). The politics of fear: What right-wing populist discourses mean. Sage.
- Zeile, P., Resch, B., Exner, J. P., & Sagl, G. (2015). *Urban emotions: Benefits and risks in using human sensory assessment for the extraction of contextual emotion information in urban planning*. In *Planning Support Systems and Smart Cities* (pp. 209–225). Springer. [https://link.springer.com/chapter/10.1007/978-3-319-18368-8\\_11](https://link.springer.com/chapter/10.1007/978-3-319-18368-8_11)