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The (im)possibility of heritage: between social conflict and the place of the state

La (im)posibilidad del patrimonio: entre conflicto social y el lugar del Estado

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Abstract

Approaching heritage governance involves an exercise in deep understanding of the dimensions involved there: the distribution of power, cultural practices, the economic dimension, social imaginaries and others. In this work we seek to respond what factors enable the democratic governance of sites with heritage declarations? From the application of the bibliographic review and field visits, information was collected that, from a qualitative strategy that combines structured observation and interviews, allowed to analyze the particularities and common experiences in two cases of archaeological heritage management in Ecuador: Ingapirca and Cerro de Hojas-Jaboncillo. The processing of social conflict, institutional trajectories and heritage appropriation processes are elements that lead to the findings of this work. The inquiry strategy involved designing a methodological tool and its application on the two mentioned sites to 30 local informants from different social groups.

Keywords

Governance, heritage management, archeology in Ecuador, cultural policies, social conflict.

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Resumen

Aproximarse a la gobernanza del patrimonio implica hacer un ejercicio de comprensión profunda de las dimensiones que intervienen allí: la distribución del poder, las prácticas culturales, la dimensión económica, imaginarios sociales y otros. En el presente trabajo se busca responder ¿qué factores posibilitan la gobernanza democrática de sitios con declaración patrimonial? A partir de la aplicación de la revisión bibliográfica y visitas de campo, se recolectó información que, desde de una estrategia cualitativa que combina observación estructurada y entrevistas, permitió analizar *las particularidades y experiencias comunes en dos casos de gestión del patrimonio arqueológico en Ecuador: Ingapirca y Cerro de Hojas-Jaboncillo*. El procesamiento del conflicto social, las trayectorias institucionales y los procesos de apropiación patrimonial son elementos que conducen los hallazgos de este trabajo. La estrategia de indagación implicó el diseño de una herramienta metodológica y su aplicación en los dos sitios mencionados a 30 informantes locales de diferentes grupos sociales.

Palabras clave

Gobernanza, gestión patrimonial, arqueología en Ecuador, políticas culturales, conflicto social.

Introduction and state of the art

In recent years, the discussion on heritage and its management has been revitalized both from research and from public administration (García, 2014). The emergence of interdisciplinary research agendas, new approaches or analytical objects, come from precisely from the concerns that arise from the experiences of management and the challenges that the public administration faces. A recurring aspect in the discussions is the questioning that actors from the social sphere such as communities, residents, and local managers make about the processes of patrimonialization and the place that these actors occupy in said processes. On a global scale, the discussion is part of the challenges to promote multilevel democratic governance and for Latin America, it is also situated in the debate of the construction of the plurinational State.

In Ecuador, the institutionalization of cultural policies has been a late, interrupted, and conflictual process. As shown by the creation, reform, and disappearance of countless institutions linked to heritage management throughout the 20th century. Since the approval of the Artistic Heritage Law in 1945, until the creation of the National Monumental Preservation Institu-

te (INPM) in 1970, more than 25 years have passed before the institutionality that promotes the implementation of the law can be generated. During this period, the “heritage policy” was to safeguard the monumental heritage.

Since the end of the seventies, a renewed impulse has been given to archaeological activity with the inclusion of content in universities and the creation of a specialized entity of the National Institute of Cultural Heritage-INPC, in 1979 (Salazar, 1994), but also from the funds of the oil boom and patronage. From that point onward, the processes of conservation, collection and exhibition were carried out by entities of diverse nature such as the House of Ecuadorian Culture, municipal and university museums and the Central Bank-BCE. The latter prevailed in management throughout the eighties and nineties due to the resources it allocated for the constitution and conservation of collections of objects, which favored interests linked to collecting.

In the Constituent Assembly of 1997, the debate on the interculturality of the country is introduced, a concept on which demands for the recognition and self-determination of peoples and nationalities will be generated and will be a ferment for processes of appropriation of territories, governance, and sites of heritage interest. As a result of an intense cycle of social mobilization at the beginning of the 2000s, it would begin to crystallize into a political proposal with popular roots. In 2007, state reform and regulation of social life began with the installation of the National Constituent Assembly. Here the discussions related to “interculturality” (Art. 21 of the CRE) and “cultural rights” (Art. 377), the inclusion of culture in the development regime (Art. 276), the creation of the National System of Culture (Art. 340), among others, were revitalized.

The renewed interest of the State in the heritage issue is evidenced not only in the constitutional discussion but also with a boost to the institutional framework of the sector. The creation of the Ministry of Culture in 2007, which meant the opening of a new cycle where a conceptual shift from “heritage” to “culture” is made, which modifies not only the management logic but also the existing debates, and therefore, the actors involved. During this period, the discussion on the different modalities of archaeological practice is also revitalized (Delgado, 2011). Here attributions to the Central Bank were withdrawn, the INPC was reformed on multiple occasions, instruments such as the SOS Heritage recovery program and the Ecuadorian Cultural Heritage Information System-SIPCE were created. The end of this stage and the opening of a new one, occurs with the approval of the Organic Law of Culture, in 2016, which seeks to articulate the National System of Culture and Heritage-SNCyP.

This research accounts for the findings of the field work carried out within the framework of the project “Design and implementation of the System of Archaeological and Paleontological Areas of Ecuador-SAAPE”, executed by the Latin American Faculty of Social Sciences -FLACSO- Ecuador headquarters and the National Institute of Cultural Heritage -INPC- between June 2018 and December 2019. One of the objectives of the project was to build a management model for the nascent SAAPE, for which the reflection on the trajectories of heritage management, the place of the State and the management of the conflict was taken as a starting point, as factors that make (im) possible democratic governance of heritage.

First of all, we approach heritage from a relational perspective and, therefore, we recognize its conflictive dimension. This dimension gives it the possibility of being constitutive and ordering of (certain) social relations, which must be approached as analytical objects to be verified instead of starting premises.

Second, we seek to identify the place that citizens, organizations, populations, and communities occupy in heritage management experiences and to account for the performative and changing nature of existing institutions and agreements.

The notions of community and territory are the third element considered in this work, from which we seek to identify the modes of relationship, negotiation, and conflict of the populations involved or excluded from heritage management, with an emphasis on the processes of “valorization” of heritage.

As a fourth element, underlying the previous ones, the tension that is generated between the heritage pieces and the management of the land. In Ecuador, the heritage is the property of all Ecuadorians, and therefore, the State is its custodian; however, material heritage exists on the ground, which is managed from private, state, community property, but also from land-use planning. This condition not only enables a dispute over competencies between the different levels of government but also between landowners and their activities.

The concept of governance, then, is guiding and transversal to this reflection. As stated by Jessop, governance “refers to coordination mechanisms and strategies in the face of complex reciprocal interdependence between agents, organizations, and operationally autonomous functional systems” (2016, p. 230).

This vision implies an overflow of the State as the only instance capable of ordering the political field —and specifically for the heritage case— and the entry on the scene of other multiple non-state actors such as the private sector or civil society (Prats, 2004). In this framework, a “democratic governance” corresponds to the dialogic or network type explained by Jessop

himself as continuous reflective self-organization based on networks, negotiation and deliberation oriented towards the definition and change of long-term consensual objectives, where, in addition of the distribution of formal power, social, economic and cultural practices and dynamics intervene, which displace monological, monolithic and hierarchical dynamics through “dialogical, plural and heterarchical” processes (Jessop, 2016).

Materials and methods

For the analysis, the compilation of information and the contrast of the same with respect to the question about the factors that make possible (or not) the democratic governance of heritage; In the present work, a theoretical-analytical tool was developed that accounts for four specific dimensions that intervene in the governance process in the terms in which it has been defined. Power, cultural practices, economic circuits, and memory and imaginaries are the dimensions of analysis that were approached from a double methodological strategy: on the one hand, the ethnography applied in field trips to each place (observation and interviews) and, on the other hand, the bibliographic review related to the discussion and the cases.

Specifically, the tool seeks to support the structured observation technique. This approach is used to identify the most perceptible forms and mechanisms of social interaction and the conflicts it generates (Ragin, 2007). In addition, it offers the possibility of approaching the understanding of the links, considering them the effect of a permanent negotiation between social groups and what can be defined as their heritages. Observation allows complementing the use of different media, such as field diaries, work charts, and questionnaires, but its fundamental contribution lies in the ability to interact with actors in the present moment and go beyond the information directly reported by the actors (Echeverría, 2011).

In this article, it is interesting to make evident the elaboration and structure of the theoretical-analytical tool over the findings themselves, as a result of its application in order to reflect the investigative component of the FLACSO-INPC project. In this sense, the analytical dimensions are the result of internal interdisciplinary discussion and theoretical review. Subsequently, the construction of guiding questions, the selection of cases, and the application of tools were carried out.

Thus, dimensions are defined as such:

Power: It seeks to account for the field of forces constituted by social relations between actors with differential, unequal and hierarchically articulated position in a social order and oriented towards a collective horizon, where an actor or group of actors manage to impose their will despite the resistances of others. (Weber, 2005). It is essential to think about the social segments that are articulated, the way they do it, what differential functions they fulfill, what hierarchies pass through their members, and how their inequality results in differential access to socially produced goods or their ability to participate in the political field. Power can be observed in state institutions of various levels, social institutions, or through the control of resources (Weber, 2007).

Cultural practices: Heritage and its associated practices are approached, as a field that produces meanings for memory and identity processes (Kingman, 2004), in which specific materialities and cultural practices are articulated, to some spheres of construction of public meanings. Cultural practices are observed in the processes of heritagization of objects, rites or customs to which value is assigned both from the State through declarations, and from the citizenship through appropriations and uses in daily life, which makes the heritage “exists” beyond the “official state”. Cultural objects and practices correspond to the spheres of the world of life and daily experience and that, by inserting themselves by way of declarations and their value in heritage circuits, transform their meanings. From this, we can identify two levels: as a factor of social cohesion based on the activation of identity, and as an element that enhances local development processes through opportunities in the economy based on uses, appropriations, valuations, and enjoyment of those heritages.

Economic circuits: The division of labor, flows, circuits and hierarchical interconnection of territories traversed by social dynamics of production, circulation, and accumulation of goods and social values are observed (Granovetter, 1977). For the present research, it is interesting to ask about the place that heritage occupies in production, exchange, and consumption in the respective territorial contexts where they are ordered and characterized (Polanyi, 1975). Giving an account of the existing economic norms and institutions will make it possible to show the development horizon in terms of material satisfaction of living conditions, production of exchange value through heritage, and distribution of wealth of the inhabitants near heritage sites.

Memory and Imaginaries: It gives an account of the trajectories of the processes of identity, exchange, symbolic accumulation and projection of social aspirations and their relationship with the processes of heritagization

(Ariño, 2002). In contexts of inequality, populations are constantly mobilizing consensus devices, be they material or monumental objects or artifacts, practices or rituals, in the public sphere not only for the purposes of social cohesion and identity construction but as criteria of audibility, legitimacy, and ethnic and socioeconomic inclusion. In this perspective, the exercise of cultural rights implies not only access to and enjoyment of heritage but also the possibility of appropriation, transformation, and enhancement from specific social uses. Heritage, then, operates as ordering force of the dominant versions of the past as an identity substrate, a hegemonic form of memory selection and development resource (Durán, 2014).

Questions, framework of the tool

Table 1
Questions by dimension

Dimension	Orientated question
Power	How is power organized and distributed at the site in relation to the archaeological site?
	How do the different state and social actors participate in the decision-making and organization of the archaeological site?
Cultural practices	In what way does the process of heritagization of an archaeological site affect social dynamics?
	To what extent is the heritagization process a factor of social cohesion?
	How do social actors participate, know, value, produce, and access their archaeological heritages or do they articulate them with other local heritages?
Economic circuits	What activities/actors participate in the material and symbolic accumulation in relation to the archaeological site?
	How do social actors imagine their relationship with the archaeological in terms of “development” imaginaries?
	Is it possible to identify processes of inequality, exclusion, or expropriation around archaeological sites?
Memories and imaginary	How do social actors exercise their right to heritage?
	How do they define their community and territorial identity and in what way does it incorporate the archaeological?
	Are there temporal limits in the heritagization processes that affect the imaginations of the social actors?

Selected cases

- The selection of the cases where the tool was applied was determined by:
- The identification of sites with a heritage declaration with diverse management trajectories led by the State.
- The weighting of processes of social, political, and institutional conflict linked to heritage management.
- The previous collection of archaeological investigations and excavations.
- The interest of the institutional counterpart in expanding the knowledge about the contexts of sites with a heritage declaration.

Tool application

The structured observation and the interviews were carried out according to the following details:

Table 2
Details of interviews by heritage site

Heritage Site	Cantons	Interviews	Type of actor and number of interviewees
Cerro de Hojas Jaboncillo	Portoviejo	15	Institutional (7)
			Civil society/community (4)
			Private (4)
Ingapirca	Cañar, Tambo and Cuenca	13	Institutional (6)
			Civil society/community (3)
			Private (4)

Analysis and results

The Ingapirca case

Power

In terms of the distribution of power, a first factor is the high degree of social conflict brought about by ethnic tensions in the territories where the findings are located: “it is difficult to manage Indians and mestizos together because they have different aspirations and because of the racism” (Erspamer, 2010, p. 20). This is explained, in part, by inheritance from the long history of the colony and its dynamics of domination and production, which has progressively split over time. A second factor is the aggressive migration process that started early in the 1990s and its economic and generational implications (Velecela, 2015).

At the institutional level, Ingapirca was administered by various civic commissions, known as the “Castillo Commission”, dependent on the Central Bank of Ecuador between 1966 and 1985. As a result of the discussion of the 1998 constitution, an important shift in the management mode would occur. In 2001 the Ingapirca Institute of the Kañari People-IIPK was created, with the mission of managing the site by its “legitimate owners” in a context of intense mobilization and appropriation (symbolic and material) of the indigenous sector connected with the processes that were happening at a national scale. (Erspamer, 2010). For a former official of the site (personal interview, 2019), this new form of management generated tensions with the mestizo inhabitants, who, from the Parish Board, would press for the exit of the indigenous people administration. In 2005, through an appropriation of the site, the expulsion of said management mechanism (IIPK) would finally occur and management is entrusted to the INPC, which would be conditioned by the local Parish Board. In 2010, the existence of the IIPK was repealed and management was transferred to the INPC, which only in 2016, by action of the LOC, fully assumed the site as “Ingapirca Archaeological Center” —CAI— (INPC, 2011).

The main spaces of social and political influence are the Parish Board, the Municipality of Cañar, the zonal office, and the Central Plant of the INPC, the businesses surrounding the CAI and community leaders (especia-

lly Sisid and Cahuanapamba). There is evidence of a weakening of the pressure of the indigenous-communard sector — which also corresponds to the situation that historical organizations such as the TUCAYTA or the UPCCC are going through (Martínez, 2003) — which does not find a confluence in the interests of the different articulated spaces. It is necessary to mention that there are no consultative, deliberative or democratic mechanisms that allow establishing governance agreements and a common horizon among the different actors of the town regarding the management of the site, as stated by Velecela (2015, p. 97). The centrality in the management of the Archaeological Complex and the latent tension with the Parish Council and the surrounding communities, as detailed by the residents themselves, make it difficult to establish a virtuous dynamic for site management.

Cultural Practices

The Archaeological Complex was used for several decades to reclaim and celebrate festivities such as the *Inti Raymi* and others linked to the indigenous tradition — especially from the process of heritagization in the seventies —. The communities in the area “took” the place to stage their rituals and mestizo sectors of the urban parish center converged on it. As recognized by several of the interviewed actors (CAI officials, parochial authorities, and merchants) this was the moment of greatest exposure of the communities and of the site itself. Likewise, the organization of these activities caused the different sectors to converge, but, given the tensions in recent years due to the dispute in the administration of the place, the celebration of the festivities moved to another place (Guantug-Cañar). Thus, a displacement is identified in the exercise of practices and exchanges that made social cohesion possible by using them to show the internal conflict.

Although the process of heritagization of the goods and archaeological finds over time has legitimized an identity claim (indigenous Cañari), and some ancestral practices (festive ritual); it is also possible to perceive a strategic use of these elements. That is to say, a specific, temporary, and situated activation of that ethos and not as an organically assimilated issue of cultural dynamics. To the question regarding the use of clothing or other ancestral practices beyond festivals, the responses of the interviewees were not detailed.

Economic circuits

The economic-productive structure of the town and the economic circuits linked (and not) to the archaeological heritage require an articulated look. On the one hand, the territory where the Archaeological Complex is located is eminently rural. The activity that for many years generated income for the inhabitants was agriculture that, progressively, was complemented, and in cases displaced, by livestock for the production and trade of milk (Velecela, 2015). However, if something radically changed the economic (and social) situation of the place, it was the injection of remittances by relatives who emigrated abroad: more money circulating in the locality, access to goods and, to a lesser extent, factors of production. As far as it was investigated, the investment made from this source in the economic activity around the archaeological heritage (some cases of accommodations) was very discreet.

Regarding the economic activities linked to the circulation of visitors and tourists to the archaeological complex, it can be argued that it is still very limited and lacking in the expansion of the offer, as described by the local authorities and residents dedicated to tourist activity (personal interviews, 2019). There are several private businesses linked to the site (lodging and food) that represent almost exclusively the local offer. Outside of these and the personnel working at the CAI, there are no other sources of paid employment linked to the archaeological heritage activity of Ingapirca. The visit of tourists to the site is largely determined by the networks and agendas of tour operators domiciled in Cuenca, Quito, or Guayaquil.

Memory and Imaginaries

Ingapirca —and the Cañar canton as a whole— constitutes to this day a territory of intense and complex identity reaffirmation. In this sense, archaeological heritage has been used to legitimize the escalation of a narrative of indigenous identity, struggle, and vindication. In this process, there have been and there are cases of communities that have articulated this way of looking at each other with demands and concrete actions in the public sphere (the same does not happen in all the communities that make up the parish). For example, the communities of Sisid and Cahuanapamba, as explained by the local leader, Felipe Chimborazo (personal interview, 2019) claim the right to manage not only Ingapirca, but also the sites of Culebrillas

and Paredones. Sites, these, of the Cañari culture that are part of the *Qhapac Ñan*. There are cases of a more elaborate degree of formation of memories and imaginaries that are not limited to the exclusive dispute of the Ingapirca complex.

When inquiring about the notion and imaginary of “development” present in the locality, perhaps the only consensus that exists among the different actors is that the CAI — under different conditions — can be an engine that generates development for the locality. This from both a productive-economic and institutional perspective. There are particularities from which each actor expresses a specific view of how a perspective of well-being and improvement/change of the local situation should be oriented: for the officials of the archaeological complex, this possibility passes through the reduction of conflict between the different actors; the provision of tourist infrastructure in the sector and; a better disposition of the resources captured by entering the site. For the communities, it is the possibility of distributing the income received by the CAI administration in the locality and the possibility of expanding or at least rotating the jobs provided by the CAI (guides).

For the inhabitants of the urban center, the “development” involves the expansion of the flow of tourists and the condition that they leave more foreign currency on the site. There is a discomfort that the large flows of international tourists managed by operators from Cuenca, Quito, or Guayaquil do not encourage local commerce, for which they are proposing a closer connection between the site and the urban center that motivates the consumption and circulation of foreign currency in the site.

The Cerro de Hojas-Jaboncillo case

Power

“Cerro de Hoja-Jaboncillo” is a heritage site located in the mountainous massif of the coastal province of Manabí. The heritage importance of this site is linked to the “pre-Hispanic society that inhabited the *Hojas Hills* and *Jaboncillo Hills*, identified as part of the *Manteña* culture” (INPC, s / a). In 2009, as a result of the interest expressed by the National Constituent Assembly, the government declared the mountainous massif as an Archaeological Park, realizing “a new state policy that wanted to recognize the cultural

importance of pre-Columbian heritage” (Lunnis, 2011, p. 147). This declaration was the beginning of a project that sought to determine the state of conservation of the structures located in the complex and the recovery of heritage in terms of conservation, production of knowledge, creation of tourist circuits that allow access and enjoyment of citizens (“value proposal”) and constitute a stimulus for the local economy. Once the rescue project, led by the Ciudad Alfaro Corporation since 2009, and by the provision of the Organic Law of Culture approved in 2016, the Cerro de Hoja Jaboncillo Complex was transferred to the administration of the INPC.

Institutional, social and private informants (personal interviews, 2018) agreed to point out as relevant for political decisions the owners of local businesses, mining entrepreneurs (quarries), and civic leaders articulated in the “Civic Board”. However, there are differences in the perception of the incidence of an emerging cohort of young leaders whose base of support is neighborhood representation and public officials with a long history in the fields of health and education. The generational differences of political leaders are evidenced both in the questions or support that are made to traditional figures within the same organizations, as in the appearance of new forms of collective action such as organized *barras*. According to the testimony of a guide on the site, “young people are more concerned with the soccer *barras* than with the civic council or the neighborhoods” (Personal interview, 2018).

Economic circuits

Regarding the site, the intervention of “Ciudad Alfaro” involved the delimitation of the conservation area, the construction of administrative, museum, and research infrastructure. This process implied a strong implantation of the central State as an actor with decision-making capacity that, according to various guides, “meant that people left the site” (personal interview, 2018). This meant the change of several economic ties: local inhabitants who were subordinate to research, guidance or site administration work gained prestige while residents who were accustomed to using the vicinity of the site for agricultural activities and animal husbandry, or lucrative activities such as the search and sale of archaeological pieces or guided tours of the massif were aggrieved by their abrupt exclusion (personal interview, 2018). Most of the inhabitants of Picoazá are engaged in commercial activities, the main spaces are the food outlets located in the vicinity of the central park, the sale of household items or clothing in the streets and ware-

houses. People who do not carry out their economic activities in Picoazá normally travel to Portoviejo to carry out street sales of sweets, drinks, and lottery (Personal interview, 2018).

The economic relevance of the Archaeological Park is marginal and not very decisive in the locality. There have been several initiatives by the park administration itself to generate activities related to the visit and use of the facilities such as handicrafts made by residents or small natural products. However, it has not ended up crystallizing the interest of the population in it since it is not a secure source of income (except for the guidance). There is an expectation that the site will function as a tourist attraction that generates local employment, however, the private initiative that stimulates this activity is not identified: no private operators of tourist circuits or hotel infrastructure (private or community) that could provide support.

Cultural practices

The daily life of Picoazá is marked by activities related to commerce and religious practices of Catholic origin. Especially relevant is the feast of Saint Peter and Saint Paul, celebrated in June of each year. This event is a staging of the meeting of two societies, black and white respectively, where, on behalf of the priestes is offered food, liquor and musical shows to the attendees. On the other hand, devotion to the “Virgin Mary of the Assumption” is expressed at every step. In the parish, there are numerous chapels or graffiti that represent it, built on the initiative of interested people who gain prestige in the parish for their contribution. According to an official of the site, “people are more aware of the Virgin than the history of the Manteño grandparents, that’s why they don’t come here (to the park)” (Personal interview, 2018). Sport also occupies an important place in the public life of the parish: young people organize themselves mainly in the *barras* of national league teams and support local soccer teams, such as San Pedro.

Memory and imaginaries

The process of heritagization of the archaeological findings of the hill has not had a decisive influence on the internal social dynamics of the town or on its cultural practices. The use of the hill, from what could be recognized, does not have a direct link with the archaeological asset: before the excavations, the community came to the place for other purposes but not for an

identity claim in reference to an ancestral culture. According to a local resident, “since the government arrived, we have been left without a park and the children without mountains to play with” (Personal interview, 2018). Therefore, it cannot be recognized that the heritage archaeological asset influences in any direct way on internal social cohesion.

There are several identity processes that coexist with each other. The Catholic matrix, strongly rooted and recreated through the feast of Saint Peter and Saint Paul or the devotion to the Virgin of the Assumption are proof of this. However, the discourse of belonging to the Manteña culture has been revitalized since the creation of the Center: “since we have the museum, we know what our grandparents did”, a guide said (Personal interview, 2018). The imaginaries of the site have also been influenced by the practices linked to archaeological excavation. Certain people joined the collecting circuits through *huaquerismo* (robing archeological sites), an imaginary that would begin to be negatively valued from the Interpretation Center of the Park. For their part, the officials project an imaginary of the site as a source of local and national memory based on archaeological research, which demands from the local population the subordination of their local knowledge to the interests of researchers or their participation in associated activities to the operation of the site, in terms of provision of food, services, entertainment or crafts.

Discussion and conclusions

In the first place, it can be concluded, through the cases reviewed, that a determining aspect to enable democratic governance of heritage is the recognition and processing of social conflict — which does not mean its annulment—. This cannot be made invisible from a perspective of institutional immobility, nor be omitted in any initiative that seeks to improve management and decision-making in these sites in a dialogical, pluralistic, and heterarchical manner, as proposed by Jessop (2016). Second, conflict, in turn, cannot be reduced to an exclusively ethnic character, since in heritage sites those of class or, other less visible, such as gender are also manifested. These represent a direct challenge both for the investigation of site dynamics and for the formulation of governance processes. On the other hand, it is possible to understand the process of heritagization also with a conflictive character: who determines what is heritage and what is not? What identities,

practices, and imaginaries are being legitimized with it? What happens with the claims of the communities and territories that fail to be recognized by the institutions? are some of the questions that invite us to make our gaze more complex in this sense.

Through the case of *Cerro de Hoja-Jaboncillo*, it is evident that it is not enough to guarantee the sustainability and provision of infrastructure through the State as the exclusive promoter of heritage sites, to ensure the democratic governance of heritage sites. The institutional deployment, the resources mobilized, the infrastructure generated has not been sufficient to intensify the ties of a population — such as that of Picoazá — with the findings, assets and official discourses of the heritage identified there.

This case also invites us to think about how the validity of the imaginary of the local inhabitant associated with folklore (still persistent), the weakness of civil organizations and the dispersion of collective action, the articulation of economic circuits based on precarious or poorly paid jobs and the vitality of practices associated with sports and religiosity, pave the way for the local population to distance themselves materially, symbolically and politically from the site, making it difficult for them to participate in daily activities and fully exercise their cultural rights. This shows that it is not about the “little interest” shown by the population to their link with that heritage, but that the appropriation processes exceed the problems of sustainability, infrastructure, and promotion of the archaeological activity of the site. It is a call for the problematization of heritage and cultural policy and the ways in which it is applied in various contexts. Can democratic governance be exercised in these contexts?

Ingapirca’s archaeological heritage management experience, on the other hand, constitutes a crucial point for understanding the place of social conflict in heritage management. Aspects of an ethnic order put on the table, precisely, that the processes of heritagization are not a neutral issue and that, rather, the accumulated historical exclusion can be deepened from a vertical and solely institutional perspective. Facilitating the processing of latent social conflict also means democratizing the instances of management and deliberation regarding this and other archaeological complexes. The current institutional framework must empower the recognition of differentiated forms of organization for the management of sites and heritage assets that present conditions such as those set forth in Ingapirca. This does not imply that “solving” the problem of the administration of the site, solves the tension of the place. What it suggests is that instead of institutional respon-

ses that aim to concentrate management and make the conflict invisible, it is necessary to deploy mechanisms that use the Complex as a possibility of agreement and confluence rather than dispute. The case invites to complicate the responses at the central level in terms of modes of heritage management beyond standardized and linear figures (monological and monolithic) that do not recognize social tensions.

In the case of tangible heritage, there is a particularity. The Ecuadorian State recognizes community, public, and private ownership of land, competences by the level of government, and public ownership of pieces and heritage vestiges. Far from being a legal controversy over property, this concurrence of processes generates tensions, above all due to the various trajectories and perspectives that coexist in heritage management, which requires a case by case empirical verification, of the way in which they express and negotiate conflicts, articulate interests, allocate resources and decide relevant aspects in each site. It is not possible to carry out democratic management of heritage without considering land management. At the same time, land management for other purposes cannot ignore heritage as a relevant element in the life of the populations. For this reason, heritage management requires mutual acceptance between the involved actors to seek solutions to situations such as Ingapirca, where communities demand site administration by owning the land, or Jaboncillo, where the heritage site is threatened by mining carried out in the vicinity of the massif.

The process of construction and application of the analytical-methodological tool for fieldwork leaves several lessons such as the need to approach heritage management experiences from a complex approach that combines several analytical dimensions and is capable of capturing the testimonies of relevant informants belonging to various socially relevant groups in the life of the sites. The diversity in the sources allows the confrontation of versions as an exercise in triangulation. The number of informants as well as the conditions in which the interviews are applied must be controlled and carefully observed.

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Historical geoportals as media for the dissemination of culture

Geoportales históricos como medios de difusión cultural

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Abstract

This work analyses the importance of the historical geoportals for an appropriate dissemination of the cartographic heritage. This includes the artefacts produced by the cartography in the past. Many of them are fragile and their conservation is achieved through their digitization. However, heritage is culture and therefore should not be stored but shared. The general public should know the heritage goods so those can transmit culture. In this context it is necessary the creation of some media that could effectively grant access to the historical digitized maps. The aim of this document is to analyse the value of the cartographic heritage and to explore media for its effective dissemination. For doing so, there will be introduced several projects developed in Europe for the dissemination of the documental heritage and in particular the cartographic heritage, the latter using historical geoportals. Several European institutions have created digital libraries and historical geoportals. Furthermore, a centralized library has been developed for accessing the contents of a number of institutions across the continent. Even if in Latin America a similar project has been implemented it has limitations as maps are not depicted using the functionalities required in a historical geoportal. It is concluded that the creation of a historical geoportal for the historical documents of Ecuador could grant to the public a better knowledge of the built historic heritage fostering therefore their governance.

Keywords

Map, cartography, documental heritage, digitalization, digital library, dissemination of culture.

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Resumen

El presente trabajo analiza la importancia de los geoportales históricos para la apropiada diseminación del patrimonio cartográfico. Este incluye los artefactos producidos por la cartografía en el pasado. Muchos de estos son frágiles y su conservación se realiza mediante digitalización. Sin embargo, el patrimonio es cultura y por lo tanto no solo debe almacenarse sino también compartirse. El público debe conocer los bienes patrimoniales para que estos puedan transmitir cultura. En este contexto, es necesaria la creación de medios que efectivamente permitan el acceso a los mapas antiguos digitalizados. El objetivo de este documento es analizar el valor del patrimonio cartográfico y explorar medios para diseminarlo efectivamente. Para ello, se presentan varios proyectos desarrollados en Europa para la diseminación del patrimonio documental y en particular cartográfico. Esto último a través de geoportales históricos. Diversas instituciones europeas han creado bibliotecas digitales y geoportales históricos. Mas aún, se ha desarrollado una biblioteca centralizada para acceder a los contenidos de numerosas instituciones del continente. Si bien, en Iberoamérica se ha creado un proyecto similar, este es limitado al no presentar los mapas con las funcionalidades requeridas en un geoportal histórico. Se concluye que la creación de geoportal histórico para los documentos históricos del Ecuador permitirá al público conocer mejor el patrimonio histórico edificado y fomentar así su gobernanza.

Palabras clave

Mapa, cartografía, patrimonio documental, digitalización, biblioteca digital, difusión de la cultura.

Introduction

This article introduces the concept of digital libraries for consulting digitized content of an institution. Later, the old cartographic documents that together make up the so-called cartographic heritage are analyzed. Websites created for their dissemination are given various names, we will use the name historical geoportals in this document as they distribute historical geographic information.

Through the review of this particular type of digital libraries, we seek to demonstrate the various efforts made in Europe to disseminate cultural content and the way in which the cooperation of said institutions and even different countries is possible to create websites with greater content.

Having Europe as an area of study has made it possible to reduce the length of this analysis that would otherwise have required more than a single article. The emphasis on this continent is due to the efforts that have been made there for the preservation and dissemination of cultural heritage through new technologies. It is also of interest due to the integration efforts in various areas that have taken place in recent decades among the countries of the region.

This review of heritage sites aims to analyze the possibilities that the Internet offers for access to documentary content. Beyond simply consulting a content catalog, digital libraries provide access to the documents themselves. This functionality can serve as inspiration for similar efforts in our region, with an emphasis on both inter-institutional and international cooperation, both in the development of new technologies and in the communication of experiences, knowledge, and infrastructure.

Finally, it should be noted that restricting the study to a geographical area has the limitation of not including cooperation projects in other regions of the world. A review of projects on other continents could reveal similar initiatives but adapted to other contexts, realities, and cultures.

Methodology

First, this document seeks to describe the value of ancient maps, in addition to placing them within the context of cultural heritage. These concepts are introduced through a review of the existing literature in the area. As a result, the need arises for the dissemination of cultural heritage and therefore of cartographic heritage as a tool to reinforce cultural identity but also as means of raising public awareness about the territory and historical heritage represented on maps.

Subsequently, the implementation of digital libraries and historical geoportals are explored, analyzing their functionality and the context in which they were developed. Finally, the historical material with geographical characteristics that exist in Ecuador and that could be integrated into a historical geoportal is explored.

As a result, we seek to present the possibilities that currently exist for the dissemination of cartographic collections on the Internet, both in the necessary technology and in development strategies.

Development

Ancient maps

Maps provide a sense of understanding and control over the territory they represent. We often view them as unquestionable representations of reality on the ground, and we rely on them to navigate and make decisions throughout the day. With the new mobile applications, maps have become dynamic entities that are updated and traveled at the pace of our needs. In this panorama, old maps, which no longer represent an up-to-date view of the territory or which were created long before modern cartography techniques, are seen as obsolete images, perhaps only valid for their decorative capacity. However, these artifacts from the past can still guide us in our attempt to preserve culture and bring it within the reach of the public.

Old cartography is mainly made up of maps, but it also includes globes, sketches, engravings, etc., made in the past and that no longer describe the reality of the area they represent. These cartographic artifacts are mainly drawn or printed on paper and being old, this material runs the risk of deterioration. That is why the libraries or institutions that own them create files to store them physically. However, and given that they can no longer fulfill their function of illustrating reality, how can these documents be used in the present?

Ancient cartography is valuable from two perspectives. First, the information it represents allows us to know the past and perform historical analysis. Old maps, sketches, or engravings allow us to understand the changes that the area they represent has undergone. In the case of heritage contexts, it allows us to know information about the terrain, the landscape, or the buildings that make up the group they represent.

Second, maps are themselves cultural assets as well. The map provides information about its creation process and the aspirations of the society that created it. Therefore, ancient cartography requires more than one analysis of the information it presents, a critical study to understand our history and better assess the environment that surrounds us (Cascón-Katchadourian, Ruiz Rodríguez, & Román, 2018).

To achieve this, antique maps must be accessible to the public in settings suitable for exploring their geographical and artistic qualities.

Cultural heritage

The modern world presents us with numerous challenges as a society. The incessant advancement of technology allows us to reduce distances and be more effective in our tasks. We are in a situation resulting from an increasingly accentuated globalization and commodification of human dynamics. However, although advances in technology represent an improvement in the quality of life of the human being, they have not been able to solve problems of humanity such as inequity in access to economic and cultural goods, ethnic or religious conflicts, or the detriment of the culture or history as accessory topics in a world where only knowledge translatable into financial returns is considered useful.

It is in this context that UNESCO (2014) emphasizes the importance of cultural heritage. This includes those vestiges of the cultures of the past that have remained until our time. In the present, in which reality is constantly transformed, cultural heritage has the virtue of providing us with an anchor, a sense of security in the face of changes in the world, as well as a sense of belonging to the environment. In this way, our sense of identity with respect to our own culture is reinforced.

Cultural heritage, such as the heritage represented, mainly, by ancient towns or cities, is a clear example of how this sense of belonging is generated. In the current context of capitalism, exacerbating the immediacy of mass consumption, Páez-Barrera (2011) points out that the speed of the use and disposal of things generates the loss of historical memory. The historic center of a city then becomes a kind of library of references to the past where we can find answers about who we are and what our history and culture is.

Additionally, UNESCO (1982) points out that access to other cultures allows us to contrast and enrich our values by nurturing our own culture and keeping it dynamic and alive. It also emphasizes that the enjoyment of culture should not be the privilege of an elite. Instead, cultural heritage must be disseminated and enjoyed by all, generating a cultural democracy.

Cartographic heritage

Since it was conceived and until the 1970s, the concept of cultural heritage mainly encompassed old buildings (UNESCO, 1972). However, the concept has expanded to include all entities that support memory (Interna-

tional Conference on Conservation, 2000). In this context, the concept of cartographic heritage arises, made up of maps and other artifacts produced by cartography. Given that they support memory, as (Hruby et al., 2006) affirm, cartographic heritage is a cultural heritage worthy of being conserved for the future.

New challenges arise from this approach in the administration of old cartography. In the libraries and institutions where maps and other cartographic artifacts are stored, a process of storage, organization, and conservation of original documents has been developed. However, the heritage status that these objects have, means that their administration requires additional actions.

Livieratos (2008) regarding the efforts of the International Cartographic Association regarding the management of cartographic heritage, identifies additional tasks of administration of old maps. First, as has been done before, the map requires that its material version be preserved, restored, and protected so that it remains available for future generations. Additionally, being an element that helps to explore the past, the contents of the map need to be studied in a process that allows their understanding and interpretation. Finally, as culture is a universal right, the map requires a communication process that allows its access and dissemination to the public.

When it comes to the original material, these tasks are carried out in different environments and through different strategies. The preservation of the original is carried out by experts in the handling of antiques. The study of the document is carried out in the institution by experts who gain access to the document. Finally, communication to the public takes place through exhibitions of facsimiles or copies of maps or in a limited way in museums.

At present, the preservation of cartographic heritage can also be achieved through the creation of digital copies, which no longer present the risks of deterioration and destruction of the support material as occurs with the original copies. Then, thanks to georeferenced systems (GIS), analysis and studies can be carried out on the digitized map. Finally, through the creation of digital galleries, access to cartographic material can be allowed.

Historical geoportals

There is abundant literature regarding historical study projects supported by ancient maps. However, in most cases, although the map is the basis

for obtaining results and drawing conclusions, its analysis in the GIS environment remains accessible only to the researcher. In such cases, the task of disseminating this cartographic heritage remains pending. For this, Internet sites are required to present the maps as historical geographic information. For this reason, they can be called historical geoportals.

Additionally, as they are heritage objects, the way they are presented should emphasize the fact that these maps describe a reality from the past. (Livieratos, 2008) referring to (Chippindale, 2007) remarks that what makes heritage different from archeology is the fact that the former is related to how elements of the past are seen and understood today in our time. In the case of maps, this contrast can be achieved by comparing the geographic area represented in the cartographic artifact with a modern map.

Ancient maps to understand the territory

Governance consists of the exercise of political power from the articulation of government entities, society and the private sector. In this way, citizens become participants in the generation and application of public policies (Herrera-Franco, 2016). Regarding the administration of heritage, governance allows citizens to become agents of protection of the heritage environments in which they live.

UNESCO (2014) observes that if the community actively participates in the generation of a management strategy and its execution, less external controls, and monitoring will be required. Furthermore, heritage contributes to the well-being and happiness of individuals, to environmental sustainability, and potentially to the increase of social and economic capital.

However, for both authorities and citizens to manage heritage assets, they need to know their history. This way they can determine its authenticity and subsequently its integrity. Documents such as old maps, but also photographs, books, and other texts help in this task. Additionally, knowledge of history generates a greater sense of belonging and identity in citizens.

Cartographic heritage in the digital world

As mentioned, the administration of cartographic heritage is currently facilitated by computer systems. To achieve this, a series of requirements is

necessary, starting with the digitization of the original documents. Later, as Cascón-Katchadourian et al. (2018b) explain, the georeferencing and web publishing processes allow creating environments where the maps can be compared with a modern counterpart and, at the same time, be accessible both by the general public and by researchers interested in these documents. These steps will be reviewed below.

Digitalization

Ancient maps in their original material support are fragile. These documents printed or drawn on paper or similar materials are susceptible to destruction either by use or by natural elements. To prevent this, the institutions in charge of the original copies digitize their contents. This implies a logistical challenge, for these institutions, that can be effectively assumed by encouraging public policies that promote the preservation and dissemination of cultural content, articulating the work of cultural and academic organizations.

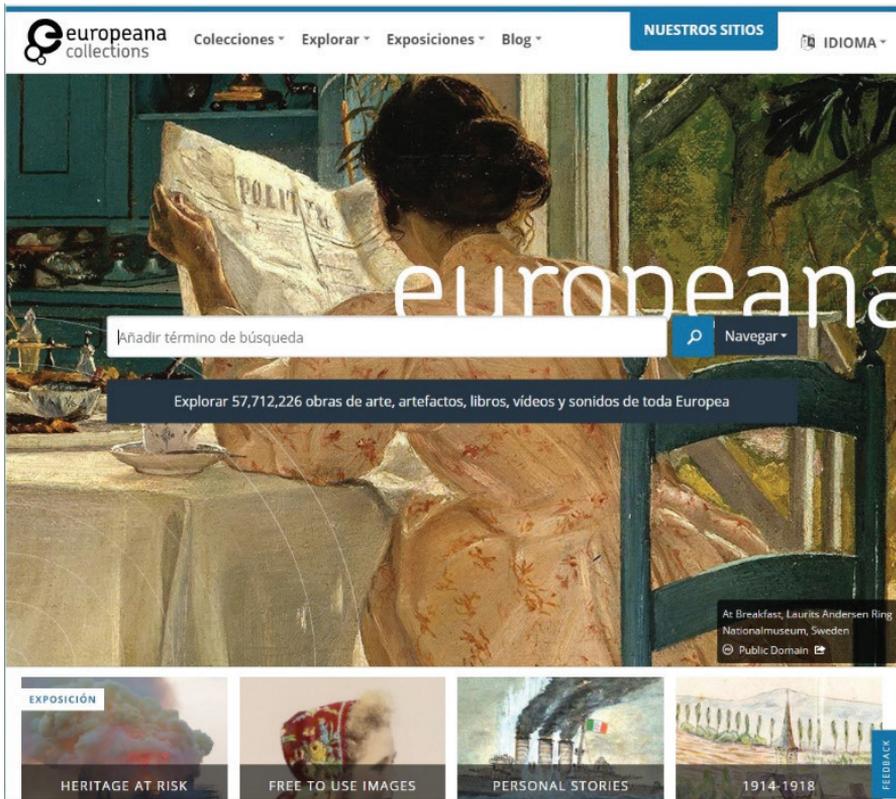
In Europe, for example, the potential to handle digitized cultural content has been seen since the popularization of the computer. Already in 1984, the European Parliament aware of the importance of libraries to achieve real social progress in the countries of the European Union approved the Schwencke resolution with the intention of creating a unified European library. This was followed by an action plan in 1989 which included the introduction of the latest bibliographic technologies and standards, but also fostered cooperation between institutions to share resources and create contact networks. These objectives were later put into practice in various action projects in the following years (Chen, 2012).

In particular, at the technological level, the European Union saw the advantages and potential of the digital environment. For this reason, it has suggested the preservation of heritage assets through their digitization (The European Commission, 2011). As a result of this vision, the Union encourages the creation of public policies in member countries to make efforts in this regard.

Additionally, it is suggested that the member states allow the cooperation of their institutions related to heritage management so that they work together, exchange technologies, and share equipment and experiences. It

is pointed out the importance of this cooperation to enrich the process and in turn avoid duplication of efforts. With this precedent in Europe, there was a joint work process of various institutions to achieve the objectives of digitization and dissemination of cultural assets. One of the results of these efforts was the creation of a website by the conference of European national libraries (CENL): The European Library. This site housed more than 28 million images of heritage elements from 48 national libraries (CENL, 2016).

Figure 1
The European Library



The success of this portal led the European Commission to continue the project with a new website: European collections. This portal presented in Figure 1, collects more than 57 million digital images of pieces of art, books, films, and other artifacts from museums, galleries, libraries, and archives of the countries of the European Union (The European Commission, 2011), (European Union, 2019). A large part of the contents of The European Library was integrated into the new site since the digitization and storage of the images were made based on standards compatible with the new site. However, despite cooperation, there are still disparities between member countries, with per capita expenditure for libraries ranging from € 35 in Denmark to € 9 in Bulgaria (Chen, 2012). Cooperation, then, does not solve the problems but is a starting point despite the differences.

Georeferencing

Georeferencing an old map consists of assigning it a modern coordinate system that allows it to be combined with other cartographic representations or with geographic data from the same area. This means that the ancient map can be embedded on top of a modern one, such as the one from Google Maps, and combined with other ancient maps of the same area or with other geographic information such as environmental or urban data (Cascón-Katchadourian, Ruiz-Rodríguez, et al., 2018b).

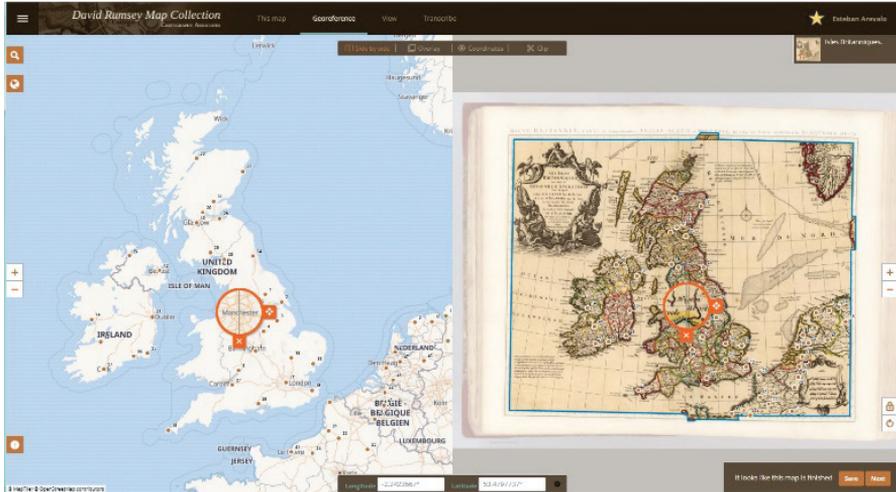
This process is generally carried out using Geographic Information Systems (GIS). In the case of ancient maps, georeferencing requires knowing a series of reference points on the map and also their location on a modern map with a cartographic projection (Dávila & Camacho Arranz, 2012). The landmarks can be buildings, crossroads, islands, or any other entity that is recognizable on the two maps.

However, georeferencing imposes additional requirements on digitization. This requires that deformations on the map surface be minimized when digitizing. For the digital copy to reflect the contents of the original map, it is also necessary to preserve the colors of the map and its original scale (Lievieratos, 2008).

There are tools that allow georeferenced maps that are already published. Furthermore, it is possible to allow users of a digital map gallery to carry out the process. One of the best known and most complete tools for this

process is Georeferencer (Cascón-Katchadourian et al., 2018a) (Fleet et al., 2012). Figure 2 presents this tool which requires a payment for its implementation on a website.

Figure 2
Georeferencer



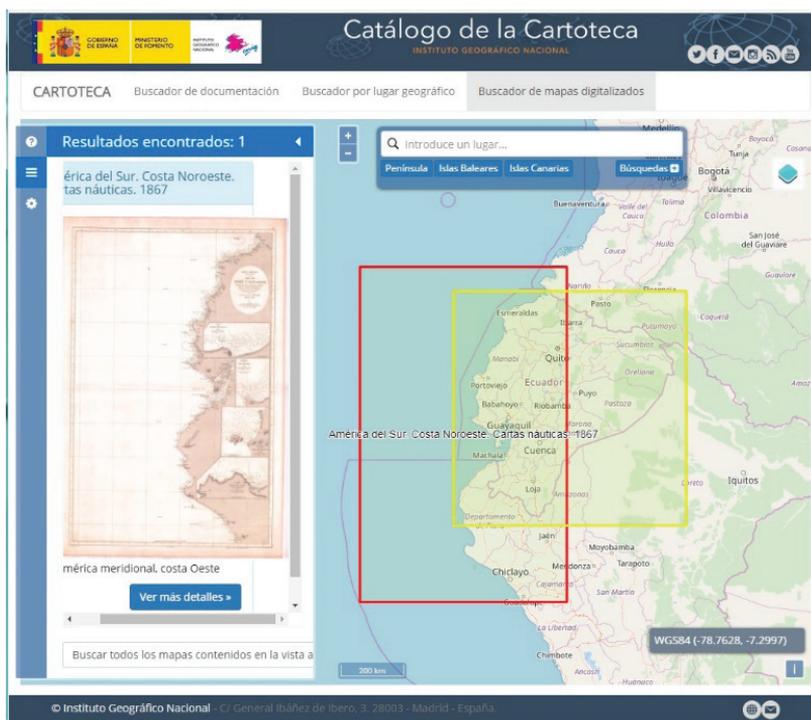
Search

In digital libraries, the search for texts is carried out using keywords. The process scans the contents or metadata of documents and books in the library and returns the items that match. Searching for cartographic materials only on the basis of text means using only the toponyms or place names that are represented on the map and that have been added to the document metadata. This however is not optimal as those names may repeat themselves, change over time, or the map may include only a few associated names for searching. Therefore, the maps require different treatments.

Instead of searching by text, it is possible to perform a geographical search. This is done on a modern world map on which one can increase the scale to get closer to a certain area. A series of rectangles outline the coverage of the maps that partially or totally represent the selected area on the screen (Oehrli et al., 2011).

The MapRank indexing mechanism stands out as an implementation of geographic search. (Oehrli et al., 2011; Cascón-Katchadourian et al., 2018a). Examples of the implementation of a map search based on the area they represent are the map library of the National Geographic Institute of Spain (IGN, 2019) and the OldMapsOnline project. Here the modern world map allows us to retrieve digitized maps according to the area that is maximized on the screen (Figure 3).

Figure 3
National Geographic Institute of Spain



Publication

GIS environments have allowed projects to be created based on historical geographic information including ancient maps. In these applications,

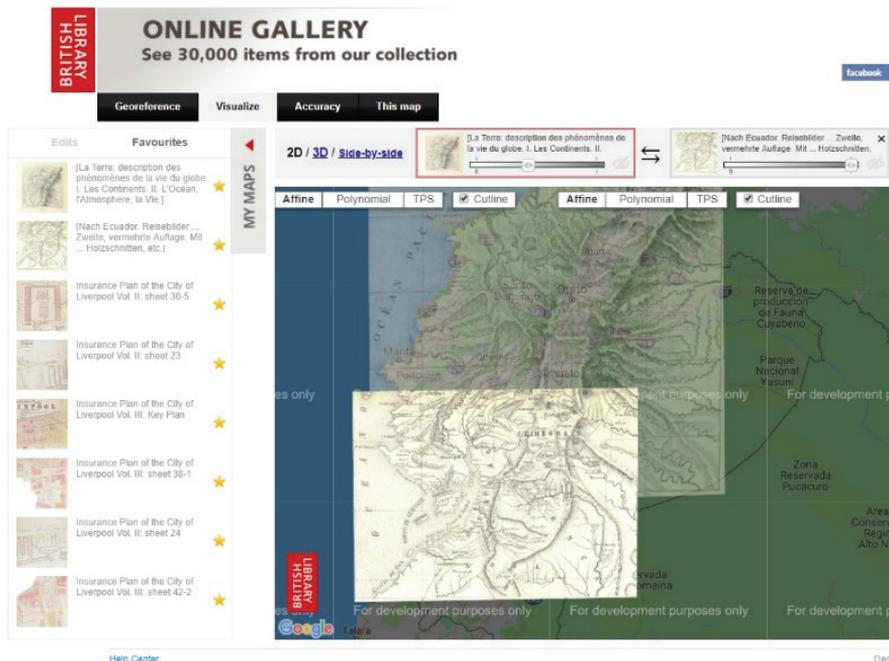
researchers can store, analyze, interpret, and present this information. Projects of this type, oriented mainly to history, are called historical GIS (Gregory & Healey, 2007; Offen, 2013). However, many of these applications are unpublished and are used only by researchers.

GIS have been desktop applications since their inception. Although ESRI, the leading GIS company with its ARCGIS system, has already developed a web version, georeferenced systems are not optimal for public use due to their complexity and, as in the case of ARCGIS, because of their cost. It is therefore necessary to create web portals that allow the maps to be published on the Internet and provide them with the necessary functionality for their correct interpretation and analysis by the public. On the other hand, such websites should be simple and lightweight in contrast to the diverse provision of controls available in a GIS. Furthermore, technologies such as Google Maps or Open Street Maps have changed the expectations of map users, who expect versatile and interactive applications.

For all this, limiting themselves to the creation of digital galleries to present maps on the internet, detracts from the potential they have when they are handled in GIS environments. Therefore, map sites must have additional functionality to make use of georeferencing and allow the search and display of the map not only as an image but also as geographic information, represented on a modern map by using its coordinates.

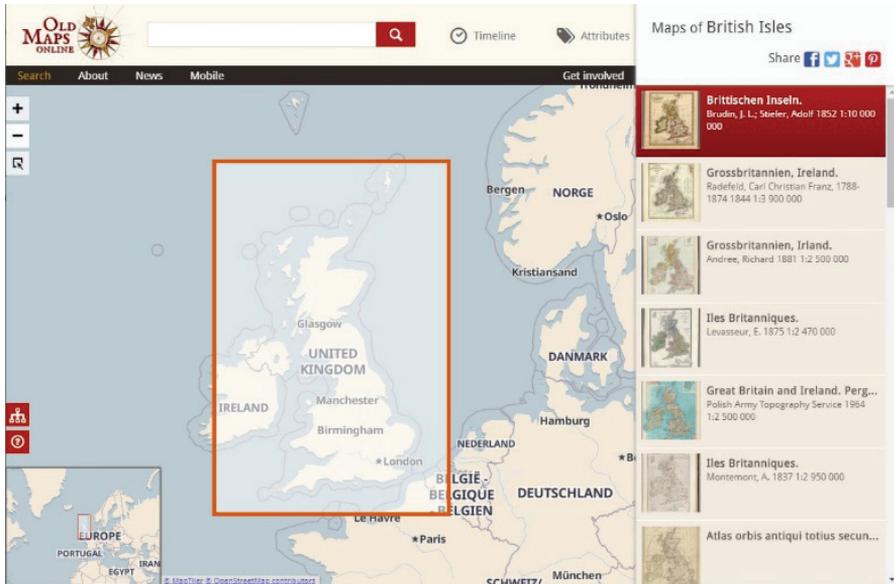
Following the efforts of the European Library and Europeana, in 2008 the DIGMAP project was launched. This included a series of modules for indexing and consulting old maps, based on place names or other data in the document. It was funded in part by the European Commission and was expected to be Europe's main map repository (Borbinha et al., 2007). However, once the time allotted to the project had ended, it was not continued. In its place, other initiatives have emerged in European countries such as the map library of the National Geographic Institute of Spain (IGN, 2019), (Radovan & Šolar, 2010), the National Library of Scotland (National Library of Scotland, 2019) or the British Library (The British Library, 2019) whose historical geoportal appears in Figure 4.

Figure 4
The British Library



A case of cooperation between European institutions is the Old Maps Online project (Klokian Technologies, 2019). This consists of a web portal to search for maps based on your coverage area. This system, developed in open source, brings together the collections of various institutions throughout Europe such as national libraries and universities. A map coverage area search tool allows searching for maps that are not georeferenced and whose original website only implements text searches. Additionally, it is possible to concentrate various types of content in a single interface, reducing implementation efforts in the other participating institutions. However, this collaboration is possible due to the fact that the institutions handle similar standards for their content.

Figure 5
Old Maps Online



In order to support this interoperability, the European Commission (The European Commission, 2011) recommends that institutions develop digital galleries for their cultural assets, the use of standards for digitization, and the creation of metadata.

Ancient cartography in Ecuador

Ancient maps

The maps in their modern conception arise with the concepts created in classical Greece by Ptolemy (Harley & Woodward, 1987). Since then and with ups and downs, cartographic production has represented Europe, Asia and Africa on countless maps and navigation charts. However, it is not until the year 1500 that a map by the cartographer Juan de la Cosa includes the first representation of the American continent (Martín-Merás Verdejo,

2000). Thus, the cartographic production representing the regions of America covers approximately the last 500 years, restricting the analysis of old maps to this period.

In the case of Ecuador, colonial maps are scarce and mainly represent representations of large regions of South America. Only in 1927 with the creation of the Military Geographical Service, the forerunner of the Military Geographical Institute (IGM), did a methodical mapping of the Ecuadorian territory begin (León-Pazmiño et al., 2016). Since then, maps in Ecuador have helped create a perception of the nation. However, as has been commented on the nature of the map, its creation, and use has been politicized and these cartographic elements have not been neutral scientific instruments (Capello, 2010).

The maps of Ecuador have been compiled and analyzed in various publications. From reviews of colonial maps, seen only as scientific works as in Latorre (2017), to more complex analyzes such as that of Sevilla-Pérez (2013) or Capello (2010) whom go through all the national cartographic material. In the latter, although there is a critical analysis of the maps and their particularities, the images of the maps are accessory elements, and the reduced format of their reproduction prevents an analysis beyond that already carried out in the text. Several projects have compiled old maps for georeferencing and presentation as a gallery (Reyes et al., 2017). However, these have been one-off projects and have not received additional functionality after their creation.

Historical geoportals

Unlike Europe, in developing countries, the introduction of information and communication technologies in libraries has been slow. This is due to the fact that there are many other needs to cover, from pressing issues such as the fight against illiteracy, to more specific tasks such as the protection of original documents in cultural institutions. The creation of digital galleries thus faces challenges due to lack of resources, but also other barriers such as language, with a clear majority of software environments being in English or logistics such as limited Internet access in certain regions.

International cooperation between institutions, as in the case of Europe, can help to largely solve such problems (Alpay-Aslan, 2012). An example

of integration between libraries in our region is the Ibero-American National Libraries Association (ABINIA) of which various institutions in Ecuador are part. For this association, the National Library of Spain (BNE) has created a web portal called the Ibero-American Heritage Digital Library (ABINIA, 2019). This unified portal allows access to the catalog index cards of the contents of the institutions or, in some cases, to a digital version of the same, depending on the institution that has the original document. Although there are various maps among the digital content that this portal offers, these still require a higher quality of digitization than the functionalities described above for exploring maps.

Cuenca

Most of the cartographic material of Ecuador throughout the colony and during the 19th century corresponded mainly to national or regional maps. However, the city of Cuenca was represented in diagrams and sketches (Albornoz & Achig-Subía, 2008). For more recent years there are more detailed maps and cadastral information. These documents have a geographic element and their digitized copies could be georeferenced and integrated into a GIS environment.

The city of Cuenca has the status of cultural heritage of humanity. As a result, efforts have been made to register heritage assets and monitor their status. However, Heras et al. (2016) pointed out that the collection of information related to heritage was carried out in different periods of time and by different institutions, creating great heterogeneity in the type of data and making it impossible to combine them. Additionally, they suggested the need to create a centralized environment for this information.

Subsequently, a unified system for support in decision-making on heritage assets was implemented with information on each infrastructure and its state of conservation (Siguencia-Ávila & Rey-Pérez, 2016). However, said application does not make use of historical resources such as maps or photographs. Additionally, it is implemented in a GIS system and is not published on the web. Therefore, it is intended only for the internal use of the institutions in charge of managing the assets.

Additional contents

In addition to the ancient cartography, there are other historical elements that can obtain a geographical reference. (Cascón-Katchadourian et al., 2018a) explain that other digitized historical elements such as photographs, posters, sketches, etc., can represent a geographical place and therefore can be assigned to a certain pair of coordinates.

Various historical material is found in the archives of the institutions of Ecuador. For example, the IGM has physical copies of its cartographic productions (León-Pazmiño et al., 2016) and other institutions have created digital repositories of their collections such as the National Institute of Cultural Heritage (INPC, 2015). These documents could be integrated into a historical geoportal that allows the public to search, compare, and contrast the contents according to their geographical location. In this way, the experience is maximized and visitors are allowed to browse the contents in an orderly manner, either chronologically or geographically.

Conclusions

In Europe, various tools have been created for the dissemination of documentary heritage, including cartographic, using the latest technologies for the development of web environments. These portals have arisen both at the initiative of the institutions and as a result of a state stimulus and based on public policies aimed at the dissemination of culture and inter-institutional collaboration. This in turn is the result of a process of integration between countries within the European Union.

Inter-institutional cooperation policies have allowed more than the participation of various institutions in the development of tools, the exchange of knowledge and technology. This achieves standardized and higher quality results with less effort.

In Ecuador, various public and private institutions have historical material such as maps, but also sketches, plans, photographs, etc. These documents represent a place on the surface and can be associated with geographic coordinates. Therefore, this documentary heritage could be incorporated into a historical geoportal that pools together the funds of various institutions emulating similar projects such as those reviewed in this article.

The creation of a web environment that allows access to historical documents for Ecuador would have the benefit of allowing us to know the history of the place where we live, but also to value the heritage that still remains, the testimony of the past. This is of particular relevance for cities with a heritage character such as Cuenca, where historical documentary collections play a fundamental role in making their citizens aware of the history of the place where they live and the value of the cultural heritage of their man-made environment. Only with this knowledge can effective governance of the heritage be carried out by its inhabitants.

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**Architecture and cinema in Valladolid.
Strategy for the protection and management
of modern cultural heritage**

*Arquitectura y cine en Valladolid. Estrategia de protección
y gestión del patrimonio cultural moderno*

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Abstract

Architectural and audiovisual heritage are two extremely important cultural resources in the region of Castilla y León and, specifically in its capital, the city of Valladolid. The Recognized Research Group of Architecture and Cinema of the University of Valladolid (GIRAC), the Iberian DO.CO.MO.MO Foundation, the City Council of Valladolid and the Valladolid Film Office (VAFO) have developed several initiatives to highlight and re-late both fields of knowledge. The cultural and economic value of this relationship has been reinforced through a process of municipal protection of the architectural heritage of the Modern Movement of Valladolid. This article explains the creation of a strategy for the economic development of this heritage used as film sets for audio-visual production.

Keywords

Cultural heritage, Valladolid, architecture, cinema, agreements.

Resumen

Patrimonio arquitectónico y audiovisual son dos recursos culturales de enorme importancia en la región de Castilla y León y, específicamente en su capital, la ciudad de Valladolid. El Grupo de Investigación Reconocida de Arquitectura y Cine de la Universidad de Valladolid (GIRAC), la Fundación Do.Co.Mo.Mo Ibérico, el Ayuntamiento de Valladolid y la Valladolid Film Office (VAFO) han llevado a cabo diversas iniciativas para poner en valor y relacionar ambos campos de conocimiento. La riqueza cultural y económica que emana de dicha relación se ha consolidado mediante un proceso de protección municipal del patrimonio del Movimiento Moderno en Valladolid. El presente trabajo explica la estrategia de difusión y rentabilización económica de dicho patrimonio como sets de rodaje orientados a la producción de audiovisuales.

Palabras clave

Patrimonio cultural, Valladolid, arquitectura, cine, convenios.

Introduction

The idea of heritage constitutes an identity principle of the Europe of Citizens and the year 2018, designated “European Year of Cultural Heritage” is a good example of this certainty. The motto chosen for this was “Our heritage: where the past meets the future” (EU, 2017), a statement that focuses on cultural heritage as space, intellectual and physical, integrating the values of the past and of the present for the construction of the future. In this sense, the journal of EU sessions, in the first section of the declaration, it is specified that cultural heritage is rooted in the aspirations that saw the birth of the European Union:

he ideals, principles and values embedded in Europe's cultural heritage constitute a shared source of remembrance, understanding, identity, dialogue, cohesion and creativity for Europe. Cultural heritage plays a role in the European Union and the preamble to the Treaty on European Union (TEU) states that the signatories drew inspiration from the cultural, religious and humanist inheritance of Europe. (Official Journal of the EU | L 131/1. Decision (EU) 2017/864

The preservation of cultural heritage is essential, as well as its transmission to future generations. Although heritage can be considered from the outset as a static entity, identified with remote times, the truth is that it is a dynamic subject, with numerous interconnected facets, which emerge due to the commitment acquired with said preservation by the knowledge society.

The Recognized Research Group of Architecture and Cinema of the University of Valladolid (GIRAC), coordinated by Daniel Villalobos Alonso, assumes this commitment to the diversity of cultural heritage as its own. It does so from its founding line of research called: "Common methodological spaces between architecture and cinema, relationships, interferences and symbiosis", line that is oriented towards research, enhancement, conservation, and management of cultural heritage, both architectural and cinematographic, through the potential synergies that exist between both fields of study.

Methodology

Cataloging and study

The methodology used by the GIRAC is based, in the first instance, on the study and cataloging of the documentary sources at its disposal. To this end, alliances and collaboration agreements are established with the most relevant institutions in the field of architecture and cinema, especially with regard to its geographical scope of action, the city of Valladolid. These institutions are the Fundación Do.Co.Mo.Mo Ibérico, in terms of architecture, and the Valladolid Film Office (VAFO), an institution that, together with the Valladolid International Film Week (SEMINCI), articulates a large part of the offer and cinematographic management from the Valladolid City Council, a public entity of reference in the city.

The Do.Co.Mo.Mo Ibérico Foundation and the University of Valladolid that supports GIRAC signed an official collaboration agreement in February 2017.

The main purpose of the agreement was to lay the legal bases to collaborate investigating the architectural heritage of the Modern Movement in addition to promoting cross experiences between *cinema and architecture*. It is therefore intended to strengthen cooperation between public entities which, in turn, stimulate interest in the architecture of the Modern Movement. Prior to the signing of this agreement, since 2005, the GIRAC had been investigating questions about the architectural space reflected in cinema, its qualities, and possibilities. Aspects such as the perception of the metropolis on the big screen, the historical relationships and displacements of architectural and audiovisual concepts, or the transfer of experiences from avant-garde cinema and the plastic arts to architecture, and vice versa, had been addressed. All of them, synergies that occur between cinema and architecture reflected in publications, exhibitions, courses, and seminars in which the Do.Co.Mo.Mo heritage has been a permanent axis. Examples of this are, among others, the publications: *Interiores domésticos y urbanos. Fotograma 007* (Pérez Barreiro et al., 2016); *Espacios urbanos. Fotograma 008*. (Rincón Borrego et al., 2016); *Objetivo: la casa. Fotograma 009* (Alonso García et al., 2016) y *Arquitectura de cine* (Villalobos Alonso et al., 2017) (Figure 1).

In addition to these research results, the Registry of Architecture of the Modern Movement of the Fundación Do.Co.Mo.Mo Ibérico, which covers from 1925 to 1975, and in the area of Valladolid consists of a total of 56 works and groups. The cataloging is codified in three levels, according to the importance of each work, and according to the Industry, Housing and Equipment typologies, respectively. The groups cataloged in Valladolid are published separately in the studies: *La arquitectura de la industria, 1925-1965. Registry Do.Co.Mo.Mo Ibérico* (García Braña et al., 2005); *La vivienda moderna: Registry Do.Co.Mo.Mo Ibérico, 1925-1965* (Centellas et al., 2009); *Equipamientos I. Lugares públicos y nuevos programas, 1925-1965. Registry Do.Co.Mo.Mo Ibérico* (Landrove, 2010) y *Equipamientos II. Ocio, deporte, comercio, transporte y turismo Registry Do.Co.Mo.Mo Ibérico, 1925-1965* (Landrove, 2011), within the total of 584 buildings of level “A” and 289 of level “B” distributed throughout the Iberian Peninsula.

If we refer to the agreement of the International Conference “Intervention Criteria for the Architectural Heritage of the 20th Century-CAH 20thC”, of June 16, 2011, the so-called *Madrid Document 2011*, a notable contribution to the criteria established by ICOMOS Scientific International-Committee of the 20th Century Heritage, the architectural and cultural heritage must be considered a living heritage, which therefore should not be

preserved intact or unaltered in its own encapsulation, as that would ultimately lead to its disappearance. Quite the contrary, this heritage deserves a treatment that revitalizes it following criteria that we can subdivide into three major phases or levels: Identify and value the meaning of the architectural heritage; 2. Put into practice an adequate methodology to promote conservation plans, based on the investigation of technical, historical, and social aspects. 3. Recognize and manage the constant pressures for change with criteria of sustainability and respect for interventions on the property to ensure its authenticity and integrity. (AAVV, 2011). In short, conservation means devising a process for the sustainability of the heritage asset.

Figure 1
Book cover



Daniel Villalobos Alonso, Sara Pérez Barreiro and Iván Rincón Borrego (eds.): *Film Architecture*. Edited by Fundación Do.Co.Mo.Mo Ibérico and Universidad de Valladolid (GIRAC) in 2017.

Source: GIRAC-Daniel Villalobos Alonso

Following antecedents, the aforementioned cataloging studies and publications can be considered within the first section of this broader strategy.

Ultimately, the ultimate goal of the process will be the best protection and responsible management of previously investigated cultural heritage. The mission of this first phase is to bring to light those heritage assets susceptible to protection. Although initially they could be considered only architectural assets, for its part, in 2016 the GIRAC carried out a work that connects the built heritage and the audiovisual heritage of Valladolid.

In October 2016 and to respond to the events of World Architecture Day, the group edited, along with the Valladolid City Council, a study in the form of a plan called *Cinemas of Valladolid. Movies in Valladolid* (Villalobos Alonso et al., 2016) with two different parts. On the one hand, the films filmed in the city since the 1950s are related to the urban spaces and buildings that have served as settings, thus underlining the memory of said audiovisual heritage and its connection with the architectural heritage. On the other, a planimetric survey of all the cinemas in Valladolid is carried out based on the original documentation in the Municipal Archive. Many of these buildings and projection rooms have disappeared, therefore they constitute architectural spaces of great value that, once located on the aforementioned map, show, by their homogeneous dispersion, having played a decisive role in the construction of the communities that have been consolidated around them. A synergy of urban and social character detectable not only in the center of Valladolid but also in its periphery (Figure 2).

To underline this process of symbiosis between audiovisual heritage and architectural heritage, the publication was accompanied by the exhibition exposición *Confluencias: Arquitectura, Cine y Ciudad* mostrada en el *Patio Herreriano: Museo de Arte Contemporáneo Español* (Confluences: Architecture, Cinema, and City shown in the Patio Herreriano: Museum of Contemporary Spanish Art from October 3 to 21, 2016.) The experimental exhibition montage, curated by Sara Pérez Barreiro, incorporated plastic, cinematographic and architectural works that highlighted the potential links between *cinema and architecture*. At the same time, the viewer visited works such as *La Ventana* (Juan Navarro Baldeweg, 1994) or *La ciudad Ideal* (Jesús Mari Lazkano, 1990), together with screens that simultaneously projected cuts of films in which architecture plays an essential role, *Rear window* (Alfred Hitchcock, 1954) or *The Truman Show* (Peter Weir, 1988), as well as others from the heritage of Valladolid itself, filmed in its streets and representative spaces, such as *Mr. Arkadin* (Orson Welles, 1955) or *Girl from Valladolid* (Luis César Amadori, 1957). They are works that unders-

tand the cinema as a spatial phenomenon, capable of informing us about urban and architectural processes based on the reflections that can be extracted from the spatial nature of the film (Hallam & Roberts, 2014).

Figure 2
List of films filmed in urban settings and spaces in Valladolid



Villalobos, D., Pérez, S. and Rincón, I. 2016. *Cines de Valladolid. Movies in Valladolid*. Valladolid: Valladolid City Council and GIRAC
Source: GIRAC. <https://goo.gl/brEs6N>

Participatory experiences for the governance of cultural heritage

The second phase of this strategy addresses the application of an appropriate methodology for the development of conservation plans. In this sense, it includes the proposals and allegations for the legal protection of the studied heritage through its inclusion in the Catalogs, Municipal and Regional Plans for Heritage Protection. For obvious reasons, the success of this type of allegation depends to a large extent on the success of the preliminary studies and the correct identification of the heritage asset, but it also requires the competition and participation of other entities — architects' colleges, associations in defense of heritage, architecture schools, etc.... — to transfer to society and its government institutions *the initiative to protect* said heritage by law.

To facilitate the social visibility of the heritage worked from the GIRAC, “*Valladolid moderno. Plató Do.Co.Mo.Mo*” on the occasion of the Artistic Creations TEDx Valladolid 2018 event named specifically with the epigraph “HERITAGE”. Taking as material and content of the installation of the architectural heritage Do.Co.Mo.Mo of Valladolid, a kind of visual landscape is designed that consists of still and moving images. Its objective is to virtually evoke the heritage spaces that we physically inhabit in our daily lives in Valladolid, both individually and collectively. To achieve this, the montage fuses the audiovisual and the architectural, following the findings outlined by Laszlo Moholy Nagy of taking advantage of “the possibilities of projection, color, plasticity, and exhibitions that cover the angles of a room” (Moholy-Nagy, 1983).

“*Valladolid moderno. Plató Do.Co.Mo.Mo*” uses the 56 architectural ensembles of the Registry of Modern Architecture Do.Co.Mo.Mo. Ibérico (1925-1975) from Valladolid, some of them appeared in several of the more than 30 films filmed in the city since 1955 and presents them through photographs and cuts of the films in a shade of screens and triangular prisms designed for this purpose in the municipal space of the Valladolid Arts Laboratory (LAVA). The result is an installation in which space flows dynamically and simultaneously, architecture and cinema appear in a canopy of five flat screens suspended over the foyer and prelude to TEDx *Valladolid* 2018. Thus, the architectural installation transits between the virtual representation of the image and the real space that the screens define as limit and support, in addition to forming a meeting space (Figure 3). “What (Paul) Vi-

rilio calls ‘the media building’ does not simply create a new form of urban performance but a new mode of urban performance that alters the dynamics of public space” (Mcquire, 2010, p.128).

In terms of design *Valladolid moderno. Plató Do.Co.Mo.Mo* seeks to explore the capabilities of new technologies to create the sensation of space from a multitude of points of view. In this sense, in this case, a shift in the static perception of heritage is called for through the dissolution of the limits between different disciplines: architecture, cinema, art, and theater. Its genealogy is nourished by designs such as Josef Svoboda’s Polyekra, made for the Czechoslovakia Pavilion at the Universal Exhibition in Brussels (1958). Svoboda poetically makes the city of Prague visible through simultaneous images projected on eight angled screens that are intermingled with the walk of the spectators who contemplate them from inside the space delimited by them. Creating a composition of an organic, changing nature, unique for each viewer (Svoboda, 1993).

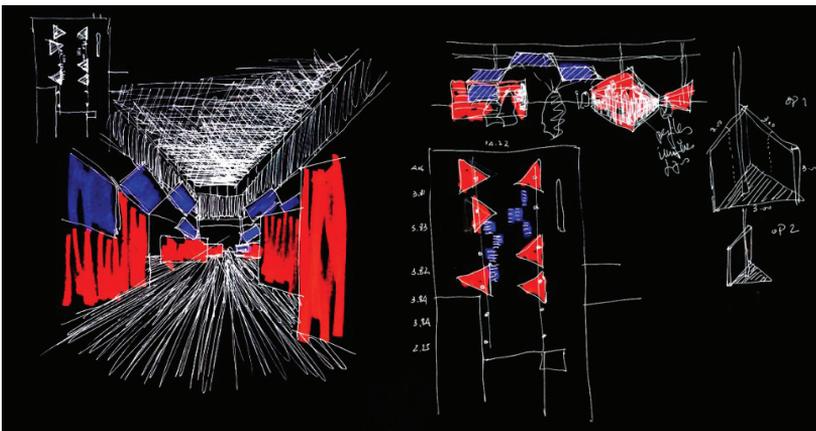
Another good reference in this same sense is the work *Symphony*, within the set of installations entitled *Polyvision* made by Svoboda for the Universal Exposition of Montreal in 1967. In this case, slides are projected on mobile pure volumes, mainly cubes and prisms, articulated by inclined mirrors that produce an atmospheric effect of reflections of kaleidoscopic images, as described by Denis Bablet (Bablet, 1970).

From the study of this type of montage, it is deduced that it is the viewer who becomes part of the composition. The projection of images on space and geometric volumes impels the action of the body and therefore the viewer. To a certain extent, it seeks to transcend the limits of the screen as a surface where the flat image inhabits, for the sake of a perception based on the three-dimensionality of movement, that is, tending towards architecture. On the other hand, the screens of “*Valladolid moderno. Plató Do.Co.Mo.Mo*” are thought of as plastic elements capable of acquiring dynamic and architectural qualities. With sound logic, a screen can be considered a virtual window that modifies the materiality of the architectural space, since it allows the viewer to open the gaze through a *grand collage* of the heritage spaces represented.

Thanks to the screens of “*Valladolid moderno. Plató Do.Co.Mo.Mo*” the limits of the installation space are blurred by the effect of moving images, which become part of the composition and the architecture that surrounds them. The ultimate reason for this strategy, that goes from the static to the dynamic

through the use of suspended screens, is to perceptively involve the viewer so that they experience the cultural heritage of Valladolid almost without leaving the site, but at the same time, immerse themselves in it (Nieto, 2016).

Figure 3
Valladolid moderno. Plató Do.Co.Mo.Mo. Artistic Creations
TEDx Valladolid 2018 – HERITAGE





Source: GIRAC

The ephemeral nature of “*Valladolid moderno. Plató Do.Co.Mo.Mo*” and the TEDx Valladolid 2018 - HERITAGE event itself, which took place from September 22 to 23, 2018, underlined further the fragility and lack of awareness that exists regarding said architectural and audiovisual heritage. The installation was a catalyst to enable the debate on cultural heritage at the forefront of Valladolid society, emphasizing that the modern architecture of Valladolid could be the protagonist of its own cinema and vice versa. In fact, the installation simultaneously projected films alongside photographs of the Do.Co.Mo.Mo. buildings, with the intention of underlining the remarkable cinematic and heritage potential of such architectures.

However, before attempting to protect it is necessary for society to publicly participate in the heritage value that it is intended to protect. The dissemination capacity of the TEDx platform contributed to this since the Official College of Architects of Valladolid (COAVA) and the Higher Technical School of Architecture (ETSAVA) of the University of Valladolid were involved in the form of the Teaching Innovation Project (PID) Creativity, Technology and Sustainability Ingenuity Spaces, coordinated by Gemma Ramón Cueto. All of them, entities that will ultimately lead solid initiatives to enhance the cultural heritage of Valladolid.

The aforementioned initiative suggests the importance of social participation processes as a mechanism to raise awareness about the need to protect the architectural heritage of the 20th century. With the idea of promoting these processes, the members of GIRAC, together with Silvia Cebrián, architect of the Valladolid City Council, were part of the project coordinated by the Andalusian Institute of Historical Heritage between March and September 2018: “re-inhabit Contemporary Heritage and Technology. Technological update project of contemporary heritage: social housing of the modern movement”. The investigation concerns the group of *dwelling Obra del Hogar Nacional-Sindicalista de Valladolid* made in 1937 by the architect Jesús Carrasco Muñoz. It is a work formally and functionally linked to the Karl Marx-Hof, designed by Karl Ehn in Vienna between 1927 and 1930, as well as to the German *Siedlung Siemensstadt*-type neighborhoods in Berlin, made in the late 1930s.

The methodology of the study not only goes through the historical, planimetric, and technical aspects of the aforementioned property but also focuses on meeting the needs of current users and informing them of the value of the property in which they reside. The improvements that said property will need in the future are evident given its state of partial deterioration and because it does not meet current regulatory standards regarding accessibility. Said improvements must adopt criteria such as those set out in the Madrid Document, although for this the participation and agreement of their owners will be essential, thus they constitute the target audience of the study. A first step in the municipal recognition of the *Obra del Hogar Nacional-Sindicalista de Valladolid* homes in September 2018 through the placement of a Do.Co.Mo.Mo plaque that outlines their heritage value compared to other properties, a fact of relevance to the community of Barrio de Delicias located in the most disadvantaged periphery of the city.

As explained by GIRAC coordinator Daniel Villalobos, (Villalobos et al., 2019) the culmination of this second phase of protection has recently taken place in Valladolid. The city’s General Urban Development Plan (PGOU), revised in July 2017, contemplated protecting many architectural ensembles from the aforementioned Do.Co.Mo.Mo Registry. Ibérico (1925-1975), although not all of them, as twenty of them had not been cataloged. The response of the GIRAC coordination during the November 2017 allegations period was to implement a global amendment requesting that all buildings in the Do.Co.Mo.Mo. Ibérico located in Valladolid will be included in the Municipal Catalog of Protected Assets. The amendment was supported by several of

the aforementioned institutions, by their legal representatives, the director of the Do.Co.Mo.Mo Ibérico Foundation, Susana Landrove Bossut; the director of the Higher Technical School of Architecture, Darío Álvarez Álvarez; and the president of the Official College of Architects of Valladolid, Manuel Vecino Alonso, as well as the Association of Urban Architects of the College of Architects of Castilla y León Este. Both the town planning councilor, Manuel Saravia Madrigal, and the PGOU's technical review team echoed the proposal. Consequently, in a pioneering way, the Valladolid City Council has become the first in Spain to integrate the content of the Do.Co.Mo.Mo Registry. Iberico (1925-1975) as a heritage architectural asset to be conserved and protected. The culmination of this participatory process has been the publication titled *do.co.mo.mo_Valladolid. Registro Do.Co.Mo.Mo Ibérico, 1925-1975. Industria, vivienda y equipamientos* published in 2019 to leave a documentary record of it. (Villalobos et al., 2019) (Figure. 4).

Figure 4
Book cover



Villalobos, D., Pérez, S., Rincón, I. and Alonso, E. (ed.) 2019. *do.co.mo.mo_Valladolid. Registro Do.Co.Mo.Mo Ibérico, 1925-1975. Industria, vivienda y equipamientos*. Valladolid: Valladolid City Council, DOCOMO-MO Ibérico Foundation and GIRAC.

Source: GIRAC-Daniel Villalobos Alonso

Sustainable cultural heritage management strategy

After the first two phases, the third constitutes the most important of the challenges. Considering the decisive role that cultural heritage is called upon to play in the construction of the future of Europe, in the case of architectural heritage, the challenge acquires a greater dimension, as it is responsible for the construction of the physical space in which it is located. will develop that future.

One of the initiatives promoted by the GIRAC to offer a response to this third phase of value and search for the sustainability of the modern built heritage arises within the framework of the scientific-technical collaboration with the Valladolid City Council.

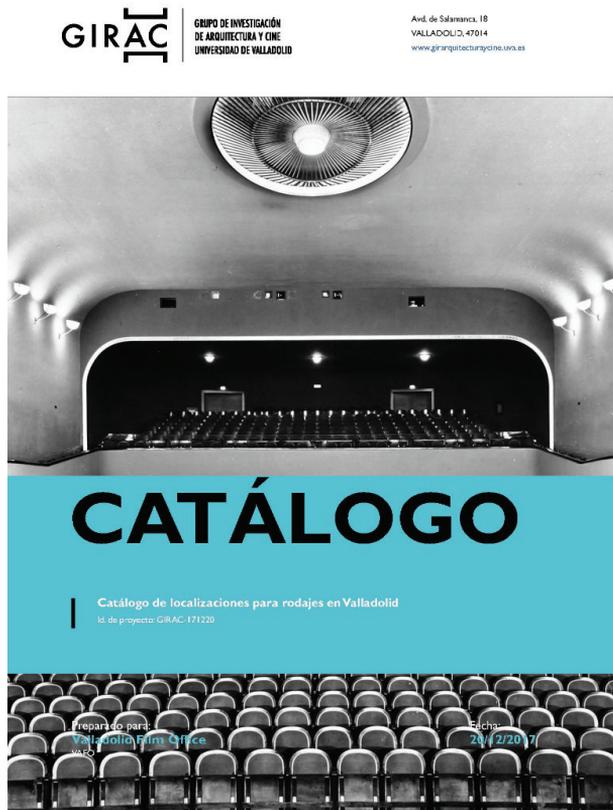
In the summer of 2017, GIRAC signed a collaboration with the Valladolid Film Office (VAFO) — a municipal company “whose mission is to assist production companies in the audiovisual sector... to shoot in any selected location within the province of Valladolid” — (VAFO. Valladolid Film Office, 2017) to carry out the study called “Architecture and Cinema for Valladolid” (Figure 5).

The objective of this collaboration is to build a “Catalog of locations for audiovisual filming in Valladolid”, which are inclined to being offered for audiovisual filming. GIRAC’s strategy systematizes the inclusion of various groups of properties. On the one hand, historical properties are located, whose value is highly socially consolidated, registered as Assets of Cultural Interest (ACI). But on the other, it also works with modern and contemporary architectures, extracted from the Do.Co.Mo.Mo Registry. Iberico (1925-1975). The occasion is presented as an opportunity to economically boost these assets and obtain benefits that affect their conservation. The property selection methodology followed by GIRAC begins with a historical approach, continues with various planimetric analyzes and potential availability of the properties, and culminates in graphic and photographic results with the intention of highlighting and disseminating the visual qualities of the studied examples.

The catalog “Architecture and cinema for Valladolid” deals with architectural heritage from its value, but, very especially, relates it to one of the most remarkable hallmarks of the city and its cultural engine, the cinematographic one. The cinema brings heritage spaces closer to the general public, spaces that in turn serve as the setting for films and spots. In this way, a new layer of added value is added to the intrinsic architectural value, that of the audiovisual memory of society. Giuliana Bruno has studied the potential of

the relationships between cartography and cinema (Bruno, 2012) opening avenues of study to the relationships between cinematographic tour and architectural tour, which link, among other references, with the psychogeographic maps of Debord and the situationists.

Figure 5
GIRAC, 2018. Catalog “Architecture and Cinema for Valladolid”. Valladolid: Valladolid City Council



Source: GIRAC: <https://bit.ly/3hgm7Pg>

From a cultural point of view, the collective imagination easily admits the indisputable value of a cathedral, a palace, or a Renaissance square,

examples nurtured in a historic city like Valladolid. However, that same imaginary refuses to give importance to the architectural heritage of the 20th century, in general, and of the Modern Movement, in particular. The reasons can be many and varied, from ignorance to lack of interest. For that reason, the mere inventory of said assets in the Do.Co.Mo.Mo. Iberico is not enough for their maintenance. Thus, based on previous experiences, the GIRAC proposes that the offer of all the architectural heritage of the city as recording spaces, from modern to historical sets, favors that all, potentially, acquire the rank of socially participated visual icons and, therefore, greater significance.

In material terms, the “Architecture and Cinema for Valladolid” Catalog consists of around thirty files of the buildings considered possible recording sets. The documentation provided by the GIRAC investigation contains essential data; photographs, plans, dimensions, the historical review, and the permission signed by the property owner, who will thus be able to obtain, in a hypothetical future, the aforementioned economic benefit and recognition of his building through the subsequent management of VAFO.

On the other hand, the dissemination of the catalog, as such an offer, is available to the public on the VAFO website. Beyond films and series in which historical spaces of Valladolid have appeared such as *Isabel* (Jordi Frades, 2012), or *Mister Arkadin* (Orson Welles, 1955), the initiative mainly promotes filming today in Valladolid, at the same time that it disseminates its architectural and audiovisual heritage. The opportunity is supported by the extensive filmography that has taken place in Valladolid, of which a good account is given in the aforementioned study “*Cines de Valladolid. Películas en Valladolid*” (Villalobos et al. 2016).

A practical example in this sense would be “The Cinema and Apostolic College of the Dominican Fathers in *Arcas Reales of Valladolid (1952-1957)*” by the architect Miguel Fisac belonging to the Catalog of Heritage Assets of the Junta de la Junta de Castilla y León, at Protection Catalog of the General Plan of Valladolid at its highest level and declared an Asset of Cultural Interest (BIC). Without getting into assessing the remarkable architectural quality of the heritage asset, it turns out to be highly attractive as a hypothetical audiovisual recording set. As such it has been included in two categories of Architecture and Cinema for Valladolid: on the one hand, as a teaching building, residence and church, and on the other, as a cinema-theater with sports spaces and swimming pool.

Figure 6
Example of file. “Architecture and cinema for Valladolid”.
Valladolid: Valladolid City Council



DATOS DEL INMUEBLE

1951-1957
 Nombre del inmueble - Colegio Apostólico de los Padres Dominicos (Centro educativo)
 Anillo: Medio - Píxeo: Falso, Sema
 Tipo de propiedad: Privada
 Calle Area Real 209
 Vales: 664,6 km²
 47009

El Colegio Apostólico de los PP Dominicos (1951-1957), obra del arquitecto Miguel Fisac, está situado en la zona de la ciudad rodea el Paseo de Anaya, por el “Centro de las Artes Raras”, se trata en un pasado abierto castellano que por “esta contemplar” que nunca se perdió en el pasado.

Esta obra, entre otras, se convirtió además en el arranque de una modernidad en España que permitió aljara de la arquitectura en esta sede, en “el interior de las salas de agua la obra arquitectónica y decorativa de Anaya y “muestra no de modo práctico las relaciones arquitectónicas a nivel técnico y técnico del momento del Postmodernismo Moderno.

El conjunto recoge un programa complejo en el que las partes más importantes son el patio o atrio; la Iglesia, una sala de actividades, galerías cerradas y por último que funcionan como salas de recreo de interior, dos reflectores cerrados. Para hacer el espacio más una sala de usos y servicios como un auditorio de teatro y la Iglesia.

El espacio de dos alas cubiertas está formalizado mediante espacios de cerramiento de sección circular y en forma de un arco “trazo”-nudo, conclusiones se deduce en estas abombadas de bajo relieve en un sentido “diversidad visual”. El ritmo arquitectónico se pasa entre el “uso privado de espacio de los PP Dominicos, hasta el acceso a la entrada al colegio, y como una Iglesia formal y una hereda de clara y administró topografía rústica.

Y es el espacio de la Iglesia donde más se llama la atención arquitectónica del conjunto por medio de sus dos muros de ladrillo que convergen hacia el ábside de planta curva y trapeo en el que se abren todos sus sistemas de iluminación natural. Es así como organiza un espacio sonoro y accidentado, crecimiento de luz blanca en el abside y colorado en el trazo que aporta un “sig. efecto místico y magno y teológico.

Todo el conjunto se complementa con obras de artistas colaboradores: como Jorge Oteiza y José Casado José PP Labeu y “el edificio” entre otros.



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FORMULARIOS

- Inscripción de Empresas
- Inscripción de Profesionistas
- Inscripción de Empresas o Establecimientos
- Permiso de Obras
- Permiso de Localización

ESTADO

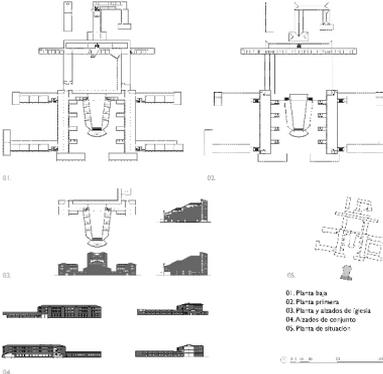
Grado de disponibilidad

Exteriores

Interiores

Nivel de intervención permitido

DOCUMENTACIÓN GRÁFICA



01. Planta baja
 02. Planta primera
 03. Planta alzado de Iglesia
 04. Alzado de conjunto
 05. Planta de situación



50



52

Source: GIRAC. <https://bit.ly/2EIDQ9r>

The contribution of documentation follows a common criterion in Architecture and Cinema for Valladolid: it consists of concise and clear planimetric information, apostilled, to which is added the historical report of the registry and a specific selected bibliography (Figure 6). The section on photographs of spaces is oriented towards greater utility for cinematographic interests, with images and videos from positions that can identify them as places of cinematographic appeal at all scales. As a teaching building, images have been provided from the classrooms, corridors, covered and open recesses, laboratory rooms. As a religious institution, the church takes the most representative spatial role; as a residence in the cloister areas and refectory. The cinema-theater space is offered both in its interior views such

as the old stalls and amphitheater, as well as the double flights of stairs against the light of the access and ascent to the amphitheater. Likewise, a specific weight has been given in the cinematographic offer to the volumetric, sculptural, and artistic value added to the set. Cinema and the moving image contribute to a better understanding of cities and their topography, precisely from the study of the relationships between their past and their future based on the information provided by the film (Penz & Koeck, 2017, p. 2).

The importance of the “Cinema and Apostolic College of the Dominican Fathers in Arcas Reales of Valladolid” as a space of audiovisual interest is supported by a long list of buildings by Miguel Fisac that have already been used for this purpose. His work has repeatedly appeared in commercials. For example, the campaign for the Students Basketball Club (Movistar, 2015) took as the setting the architect’s house-studio in Cerro del Aire in 1971. Another recurring case is that of the house of Dr. Pascual de Juan Zurita in La Moraleja, which is recurring in car ads. The movie *Intruders* (Juan Carlos Fresnadillo, 2011) is filmed at the Theologado de San Pedro Mártir de P.P. Dominicos in Madrid, work from 1955. *The ages of Lulú* (Bigas Luna, 1990) resort to the Central Headquarters of the C.E.S.I.C., from 1943. And *The Body* (Oriol Paulo, 2012) at the access to the SEAT Building in Barcelona from 1950. All of them constitute a range of references that confirm the opportunity to convert the building of the P.P. Dominicos in Valladolid in a good offer as a recording set.

Conclusions

This article evidences a research process coordinated by the GIRAC - Architecture and Film Research Group of the University of Valladolid, which involves two important public institutions, on the one hand, the Do.Co. Mo.Mo Ibérico Foundation and on the other, the Valladolid City Council, a benchmark in the governance of the city. The aforementioned initiatives: exhibitions, publications, experimental montages, film shoots, films, etc. they are part of a broader script, a comprehensive strategy that seeks to incorporate citizens in a participatory way and revert to them the benefits of conserving the cultural heritage of Valladolid as an essential part of its identity.

The participation of the institutional decision-making structures in each of the phases established by the Madrid Document, holding their responsibility and rights shared among various actors, ensures the continuity of

the process of enhancing and conserving the aforementioned heritage. The followed methodology is not limited to the passive study of buildings and films, nor to a mere analysis of the qualities that make them unique but rather faces the active challenge of seeking a sustainable management strategy and making modern cultural heritage visible.

The increase in activity of the Valladolid Film Office VAFO as a company of the Valladolid City Council, together with the institutional demand to include the Do.Co.Mo.Mo buildings in the legal channels of heritage protection have not only facilitated the social recognition of the value that treasures the architecture of the Modern Movement but, above all, the possible obtaining of economic benefits through the filming of audiovisuals in favor of its sustainable conservation.

The public dissemination carried out by the Valladolid Film Office shows per se the architectural, social, contextual, bibliographic, and plastic values of said buildings, both to specialists from audiovisual production companies and, in an open and public way, to citizens themselves.

Therefore, the presence of this modern architectural heritage in filming entails a high potential for positive impact, especially in a medium-sized city such as Valladolid, an added value in its dissemination and recognition; both for the projection of the films themselves, and for the economic contribution to the municipality and the property owners.

The comprehensive strategy outlined for the preservation of the architecture of the Modern Movement of Valladolid in connection with the cinema implies a cultural and social aspect that, fostered by the institutional, maintenance, and sustainability actors, contributes a new function to the cultural heritage of the city.

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Participatory methods and intangible cultural heritage in the neighbourhoods

Metodologías participativas y patrimonio cultural inmaterial en los barrios

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Abstract

The protection of the Intangible Cultural Heritage (ICH) is essential as a tool for social cohesion in local communities, instilling in them a feeling of identity and continuity, and promoting respect for diversity and human creativity. However, the safeguarding of this type of heritage is something very recent and there is still a lack of consensus about the common criteria and methodologies for its protection. Hence the importance of designing and implementing participatory methodologies that specifically create spaces for participation around the management of the ICH in neighbourhoods. This article shows results obtained from a real experience carried out in the neighbourhood of La Fontanalla (Málaga, Spain). A series of innovative and flexible methodological actions are proposed, based on the involvement of neighbours and local entities in the design of the participatory process. The results carried out confirm the suitability of this methodology to create spaces for participation. The conclusions include some peculiarities of community management of the ICH, mechanisms used, difficulties that have been found and their impact on participatory governance in the Malaga neighbourhood.

Keywords

Intangible cultural heritage, community participation, local communities, collective memory, neighbourhoods, trades, crafts.

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Resumen

La protección del Patrimonio Cultural Inmaterial (PCI) resulta fundamental como herramienta de cohesión social en las comunidades locales, al infundir en ellas un sentimiento de identidad y continuidad, y promover el respeto a la diversidad y creatividad humana. Sin embargo, la salvaguardia de este tipo de patrimonio es algo muy reciente y existe todavía una falta de consenso acerca de criterios comunes y metodologías para su protección. De ahí la importancia de diseñar y poner en práctica metodologías participativas que permitan crear espacios de participación en torno a la gestión del PCI en los barrios. Este artículo muestra los resultados de una experiencia real llevada a cabo en el barrio de la Fontanalla en Málaga (España). Se propone una serie de acciones metodológicas innovadoras y abiertas, basada en la participación e implicación de vecinos/as y entidades locales en el propio diseño del proceso participativo a desarrollar. Los resultados confirman la idoneidad de dicha metodología para crear espacios de participación. Las conclusiones recogen algunas particularidades de la gestión comunitaria del PCI, mecanismos utilizados, dificultades encontradas y su impacto en la gobernabilidad participativa del barrio malagueño.

Palabras clave

Patrimonio cultural inmaterial, participación comunitaria, comunidades locales, memoria colectiva, barrios, oficios, artesanía.

Introduction and state of the art

Intangible Cultural Heritage and the need to research protection methodologies

Intangible cultural heritage, hereinafter ICH, is clearly defined in the text prepared by the Convention for its safeguarding held in Paris —although its entry into force does not take place until 2006— referring to “the uses, representations, expressions, knowledge, and techniques that communities, groups and, in some cases, individuals recognize as an integral part of their cultural heritage” (UNESCO, 2003, p. 2). This document shows the importance of intangible heritage as a tool that instills in communities a feeling of identity and continuity, promoting respect for cultural diversity and human creativity. Recent research (Carofilis & García, 2015) attributes a qualita-

tive and specific role to cultural heritage in the formation of communities that can guide transformations of the physical environment and economies towards spaces of identity.

The protection of this type of heritage is something very recent that still requires research, consensus, and governance by administrations and institutions. Among the main tasks established by the Convention, the identification of the ICH through the elaboration of inventories stands out. However, it does not specify how they should be done, the methodologies to be implemented, or clear and concrete criteria for discrimination (UNESCO Catalonia, 2011), leaving it open to interpretation and adaptation by the states.

As expressed by Escalona-Hernández et al. (2017) the methodologies used for the preparation of inventories are oriented to tangible cultural heritage, and intangible heritage is addressed in a more limited way. Other investigations (Dumas, 2016) agree that work for the conservation of intangible heritage has not been prioritized in the appropriate manner. Some recent publications on previously carried out experiences are of special interest, especially in relation to the management of intangible cultural heritage (UNESCO Catalonia, 2011; Van der Hammen-Malo et al., 2015), in which, from real cases, one can learn about some of the difficulties encountered in the processes. These experiences confirm the lack of consensual methodologies and the need to investigate common criteria to approach the study and management of ICH.

The administrations themselves are beginning to become aware of the importance of protecting this heritage, and of agreeing on policies and intervention criteria. In Spain, in the absence of common criteria and intervention methodologies in the different autonomous communities, a National Plan for Intangible Heritage (National Plan for the Safeguarding of Intangible Cultural Heritage, 2011) was established as a common frame of reference. In it, intangible heritage is characterized as a remembered heritage, transmitted from generation to generation, recreated, and linked to emotions and sensory records. Likewise, some areas of intangible heritage are defined that, without differing from those established in the Paris Convention, are more precisely adjusted to the Spanish reality: 1) productive activities, 2) beliefs and rituals, 3) oral tradition, 4) representations, 5) musical sphere, 6) food and cooking, and 7) forms of socialization (Carrión-Gutiez, 2015).

Currently, the catalogs or records of this intangible heritage in Spain are very limited. It should be highlighted the work of the *Atlas on the Intangi-*

ble Heritage of Andalusia, of the Andalusian Institute of Historical Heritage (Carrera, 2009). Since then, important work has been carried out in the identification, cataloging, and dissemination of the intangible heritage of the Andalusian region. However, there is still a field of study that has not been explored: the identification and safeguarding of the intangible cultural heritage linked to neighborhoods and local communities.

What is proposed from this research is to use intangible heritage as a tool to promote participation processes and an active community life in the neighborhoods. The ultimate goal is not the development of a catalog itself, but the creation of spaces for participation around intangible heritage that encourage cohesive, diverse, and creative communities.

Involvement of local communities in safeguarding ICH

A reading of the text prepared by the Convention reveals the important role of local communities in safeguarding the ICH. It is the local communities that endorse and nurture the traditions, and guarantee their permanence and continuity over time (Frieri, 2014). The recommendations of the Convention (Unesco, 2003) stress the need to involve communities, groups, and social agents in the definition, location and inventory of their intangible cultural heritage. Other subsequent investigations affect the necessary participation, negotiation, and consensus with the bearers of this heritage (Mariano et al., 2014).

The role of administrations is very important in the face of the need to safeguard intangible heritage, starting with its identification, registration, and cataloging, as well as its dissemination and promotion. However, the heritagization processes are complex and, on many occasions, there are conflicts between the institutional conceptions and local dynamics (Lacarrière & Laborde, 2018; Sánchez-Carretero & Jiménez-Esquinas, 2016). Some research shows the need and appropriateness of integrating the opinions of experts and scientists with local knowledge as a means to address this complexity (Craps & Brugnach, 2015). If some of the measures to be adopted by local administrations are to be prioritized, it insists on the need to involve communities and groups in safeguarding intangible heritage as agents that maintain, transmit, and can manage the intangible heritage of their neighborhoods in an active way.

This article proposes a series of methodological actions to involve communities, groups, and social agents throughout a participatory process. The

main objective of this process is to define, locate, and value their cultural heritage. From the deep conviction of the need to involve local communities in the management of their cultural heritage, their involvement has even been considered in the preparatory phases of design and planning of actions to be carried out, together with the support of technicians and academics.

This set of methodological actions, whose more general bases are shown below, will be tested in different Malaga neighborhoods in order to draw some conclusions about its validity as a form of action that can be extrapolated to different areas. Specifically, the contribution of the research is to contribute to the knowledge and comparison of methodological experiences in the management of intangible heritage. This article evaluates of the results obtained in the participatory process carried out in the Fontanalla neighborhood in Malaga (Spain).

The Fontanalla neighborhood as a case study

The *Arrabal de Fontanalla* in Malaga (Spain) is an old neighborhood outside the walls of the ancient Arab city (Machuca Santa-Cruz, 1987). It was an industrial area whose main activity was the artisanal activity of ceramics, which justifies the outcrop of a multitude of medieval archaeological furnaces in the different excavations carried out. These remains are a sample of the artisan neighborhood that was and that, at present, is being promoted through the work of some glass craft workshops, ceramics, and other trades (PTVMalaga, 2019).

Along with these ancient and current outcrops of crafts and trades, one can find a multitude of elements with heritage, tangible and intangible value: mural paintings on the facades of some of their homes, traditional residential house-patio typologies, narrow and irregular streets, typical of the old urban fabric of the Muslim city, etc. (Racero-Calvo, 2014). From the social and urban point of view, we find ourselves in a highly complex neighborhood, with a high unemployment rate among its inhabitants and a high percentage of immigrants (Sánchez Gómez et al., 2013). Problems of lack of coexistence have been identified within a local community, made up of an autochthonous neighbors, with a strong sense of roots, compared to other groups that more recently live in the neighborhood, and that suffer from it. In addition, its urban structure, characterized by its variegated hamlet, narrow and irregular streets, a high number of empty lots, and the strong impact of dividing walls in the urban space, accentuates the existing problems of social segregation.

Faced with this situation of uprooting of a part of the local community, represented by a high number of immigrants, there is a very active sector in the community life of the neighborhood and its cultural heritage. In this context of imbalance and division, the objective of the participatory process is to involve the greatest number of agents and people that allow greater cohesion of the community, reinforce the sense of identity and belonging to the neighborhood, and in the best of cases, promote the respect of the inhabitants towards their physical environment. In this way, the designed methodology would have a direct and very positive impact on the participatory governance of the neighborhood. The objective of this article is to design and implement a series of methodological actions that allow the creation of spaces for participation around the management of intangible heritage in neighborhoods and their local communities. In this way, the ICH becomes the means or tool capable of activating participatory processes.

Methodology

The methodology requires a multidisciplinary team of specialists with experience in participatory management in the field of urban planning and social education. On the other hand, the study and management of intangible heritage require very specific training, even more so if the lack of previously mentioned existing methodological references is considered.

Likewise, the scope or scale of action is defined: neighborhoods as areas of opportunity to access citizen groups, learn about their needs and problems, and meet their demands. In order to involve the local community, both in the design of the participatory process itself and in the planning of the actions to be carried out around the intangible heritage of La Fontanalla, three phases are established:

Phase 1. Construction of a map of intervening agents, protagonists of the process and working group

- a. At a preparatory level, the key informants have been contacted, these are the representatives of the Association of Neighbors and Merchants of the Arrabal Fontanalla, representative of the Glass and

Crystal Museum of Malaga, representatives of the artisan collective as well as some people from the neighborhood.

- b. With the support of key informants, a map of the intervening agents or sociogram of the neighborhood has been drawn up, which has made it possible to identify those people or sectors of the population that live and intervene in the study context. The priority intervening agents are the neighbors, but, in addition, people linked to the neighborhood who are part of the technical, political, and business sectors have been included.
- c. From here, the ideal way to communicate and disseminate the proposed participatory activities has been established, as well as the format, time, and place where they have been carried out.

Phase 2. Preparation by the specialists of an initial open and generic technical proposal of possible actions around intangible heritage as a basis for work and discussion with the local community

It is essential to develop an initial proposal of methodological actions that is generic enough to be implemented in different contexts and idiosyncrasies. This initial proposal includes a series of actions that are described below (the choice of actions to be developed has been decided by the local community based on this proposal). The following list includes all the actions that have been proposed to the group of participating neighbors at the beginning of the participatory process. Of all of them, action a) has been executed and completed and action b) has started.

- a. The collective walk. This action refers to collective walks with citizens, with the express invitation to privileged informants who promote knowledge of the history, reality, and ways of life of the neighborhood. This practice should make it easier for the people who participate to contribute to the construction of the story about life in the neighborhood.
- b. The memory of the neighborhood. With this action, the collection of old photos that collect the memory of the neighborhood open to the neighborhood is proposed. This compilation can be carried out in a

specific workshop with this objective, as well as from a virtual space that invites citizens to upload their own photos. These images can be accompanied by ‘short stories’ that allow us to compose ‘life stories’ and ‘elements of heritage value’ of the neighborhood.

- c. Discussion Workshop. A workshop with a discussion group is proposed for the qualitative characterization of the identified elements. With the images and stories collected, a workshop open to the public will be held, which will allow organizing and constructing a ‘lived history and the heritage elements of the neighborhood’ in a collaborative way. It is about characterizing the elements collected in a qualitative way, ordered from a timeline.
- d. Public exhibition. The exhibition action proposes a graphic construction of a timeline where the collected and selected material is ordered according to the type of element it is, the population sector that identifies with it, and the temporal or sequential origin in which it is located. With this sequence of images, an open and public exhibition can be held to open the debate to the entire neighborhood and/or city.
- e. The final workshop. By way of conclusions, a final meeting or gathering is proposed, with the aim of opening the debate and finishing prioritizing the heritage, tangible and intangible elements that can be collectively identified throughout the workshops.

Phase 3. Preparation by local agents and neighbors of a program of actions to be carried out based on the initial technical proposal of methodological actions

Based on the initial technical proposal of actions, and after a series of participatory meetings, open to the entire local community, the program of methodological actions to be carried out, dates, places, and people and institutions involved in each of them has been agreed. Given the difficulty of involving certain sectors of the population in attending participatory workshops, it has been considered necessary to carry out activities with different formats and spaces for participation.

Results

Based on the first results, an assessment can be made of the used mechanisms, their impact on the governance of the local community, as well as assessing the capacity of intangible heritage and its safeguarding as an activator of participatory processes.

Phase 1: Map of local agents, working group and planning of actions

The Fontanalla sociogram has been a simple task to carry out because it is a community where there is already an association of neighbors and merchants made up of people who live or work in the neighborhood, representatives of local institutions, even small businesses in the surroundings.

This association is very active and facilitates the relationship of the inhabitants with some of the main institutions of the neighborhood such as the Museum of Glass and Crystal of Malaga, the educational center IES Vicente Espinel, the workshop of *Artesanía del Vidrio Viarca*, the artisan collective, or the small shops in the neighborhood. All of them are part of that local community whose involvement in the process has been fundamental. The formation of this map of intervening agents may be expanded throughout the process, as the successive phases of the process unfold. Once the sociogram was constructed, a working group has been formed with some agents of the neighborhood and technicians/academics: president of the Association of Neighbors and Merchants Arrabal Fontanalla, director of the Museum of Glass and Crystal of Malaga, a craftsman with a workshop in the neighborhood, various people from the neighborhood, specialists and researchers in the management of participatory processes from the University of Malaga. The formation of this transversal group has allowed the non-hierarchical confluence of scientific, local, and artisan knowledge and practices. This being a fundamental issue in this type of process (Roldán & Arelovich, 2020).

One of the first tasks to be carried out has been to make the objectives of the participatory process known to local agents within said working group. It is very important to explain the concept of Intangible Cultural Heritage; what it is, what it is for, and its importance as a tool for identity and social cohesion. One can even consider holding a small training workshop on ICH,

although one should try not to be too theoretical, and bring the concept of intangible heritage in a practical way and adapted to the group to which it is taught. In the case of the project in Fontanalla, a specific workshop on intangible heritage has not been held, but the concept has been worked on and explained in different preparatory meetings. It should be noted that a good part of the local community — linked to the Arts and Crafts field — was already familiar with this concept. It can also be useful to produce graphic and written materials that explain the concept of intangible heritage in a simple and direct way. In addition, this material can be used to disseminate it to other members of the community, as has been done in the Fontanalla neighborhood (figure 1).

Figure 1
Dissemination material used in participatory process

¿Qué es el PCI?
Patrimonio Cultural Inmaterial

El Patrimonio Cultural Inmaterial (PCI) se refiere a "los usos, representaciones, expresiones, conocimientos y técnicas que las comunidades, grupos y, en algunos casos, los individuos reconocen como parte integrante de su patrimonio cultural" según la UNESCO (Convención para la salvaguarda del PCI, París, 2003). Pueden considerarse elementos de patrimonio inmaterial:

- Artesanía
- Música
- Gastronomía
- Relatos
- Tradiciones

El PCI influye en las comunidades un sentimiento de **identidad** y **continuidad** promoviendo el respeto de la **diversidad cultural** y **creatividad humana**. Las recomendaciones de la Convención de Salvaguarda del Patrimonio Inmaterial (Unesco, 2003) inciden en la necesidad de **hacer partícipes a las comunidades, los grupos y las agencias sociales** en la definición, la localización y el inventario de su patrimonio cultural inmaterial.

En la actualidad, no hay muchos trabajos, catálogos o registros de este patrimonio inmaterial en la región de Andalucía, y mucho menos en la ciudad de Málaga. De ahí, la necesidad de **identificar y catalogar un rico patrimonio inmaterial existente en las barriadas malagueñas** que todavía no ha sido atendido, identificado, y mucho menos, registrado.

El trabajo junto a **los vecin@s de La Fontanalla** es una experiencia de innovación en esta línea de trabajo. Queremos destacar el interés y entusiasmo de **los vecin@s** en la iniciativa, lo que ha hecho posible que pueda llevarse a cabo.

¿Cuál es el OBJETIVO?
-Identificación y catalogación-

El objetivo de la jornada es **mostrar e identificar**, junto a **los vecin@s**, los valores y singularidades del barrio. A través de la toma de fotografías, los relatos, las fotos antiguas y otros materiales aportados por el vecindario se pretende **construir el catálogo de patrimonio cultural inmaterial de la Fontanalla**.

¿Cómo PARTICIPAR?
-Actividades-

VISITA GUIADA

Durante la jornada se hará una visita por el barrio haciendo escala en sus diferentes hitos, donde **los propios vecin@s y conocedores de la Fontanalla compartirán experiencias, conocimiento y relatos**.

TOMA DE FOTOGRAFÍAS

Invitamos a **todos los participantes** a tomar fotografías de todo aquello que pueda considerarse PCI. Para ello, rogamos que participéis con el hashtag **#patrimoniolaFontanalla** o nos enviéis entre **5-10 fotografías** a la siguiente dirección de correo electrónico: **info.tecudadania@ulm.es**. Además, habrá premios para las mejores fotografías!

ARRABAL DE FONTANALLA

Recorrido:

1. Vello ES Vicente Espinel
2. Iglesia San Felipe Neri
3. Museo de Vello y Casa
4. Homo Junto al museo
5. Cola de leche
6. Vello al olivo de los vecin@s
7. Hermita de la Piedad
8. C/Caraballo
9. Fuente en C/As Cristos

Logos: eAM, ht, Universidad de Málaga, Universidad de Málaga, Ayuntamiento de Málaga, Universidad Politécnica Salesiana, Catedra estratégica, polo, de contenidos digitales, Ayuntamiento de Málaga.

Source: Elaborated by Marta CórnaX and Francisco J. Chamizo.

Phases 2 and 3: initial technical proposal of methodological actions and definition and planning of action program by the local community

In order for the initial proposal of the methodological actions of the technical team to be adopted as its own by the community, it is essential to clearly explain the objectives of the participatory process and the proposed actions. Based on the technical proposal, the local community —represented by the working group— has decided to carry out actions a), b), c) and d), although, at the time, only the first has been carried out. Only from the consensus and adaptation of these actions to the conditions and reality of the neighborhood (define what actions will finally be carried out, when they will be held, where, who will attend or present each activity, etc.), the local community can adopt the process and program of actions as their own.

It should be said that the agents involved in the Fontanalla process have shown great interest and availability in the development of the different activities from the beginning. The involvement of some people from the neighborhood stands out, all of them with a strong sense of roots in the neighborhood. Each one of those attending the preparatory meetings has shown interest in some of the issues presented to them. The knowledge of these personal interests, concerns, and singularities of the neighborhood is what should finish shaping the methodology and process to be followed, transforming, and specifying the initial technical proposal of actions to be developed.

In the case of La Fontanalla, the guided collective walk has been developed and the methodological action of memory of the neighborhood or collection of photographs has begun. In the preparatory meetings of the working group, the possibility of elaborating an audiovisual artifact that documents the customs and singularities of the neighborhood, that allows its dissemination and the strengthening of cultural identity through the resources of audiovisual ethnography and social communication was proposed (Bruzón-Delgado, 2017). This article shows the results of action 1 already completed.

Phase 3: execution of scheduled activity: Guided Collective Walk

It is important that the intervening agents are the ones who plan, to suit each of the programmed activities, accompanied and advised by specialists.

In the case of the guided walk through the Fontanalla, they have been the ones who have defined the places to visit, the people who presented each place, the stories, and content to tell, and so on. From an initial planning, there have been exchanges of experiences and memories in a spontaneous way that are of great value to build collective memory. The activity, in turn, has consisted of different phases: preparatory meetings for the guided tour, its occurrence, and a day to assess the experience and compile the resulting materials.

In the preparatory meetings, the participants have designed and decided the elements of interest that they wanted to show, including, within these elements, some of the traditions, crafts such as glass and ceramics, personal stories and legends of the neighborhood, such as the of the “*Monster of High Street*”, memories and tribute to special people for different reasons, new forms of socialization within the neighborhood, and special places for their ability to generate memories of collective experiences in them. Likewise, other points of interest have been included in the visit, such as the IES Vicente Espinel institute that, although it can be linked, a priori, to tangible architectural heritage, represent places that generate attachment and arouse many shared memories linked to them. However, it could be said that one of the greatest difficulties encountered in the process is related precisely to the concept of intangible heritage: what can be considered a heritage element and its distinction between tangible and intangible. It is very necessary to establish clear criteria from the beginning.

These preparatory meetings have been of great interest due to the discussions and debates that have taken place in them about the unique aspects and values of the neighborhood. It is important to document and record all this information from notes, photographs, even videos. Failure to do so, as in any of the meetings held, will lose very valuable information that must be constructed throughout the process. It is advisable to prepare an open document or list of singular elements that generate “attachment” in a collective way. At a later stage, it will be possible to assess which of these can be considered elements of intangible heritage according to the general requirements of the Paris Convention. The initial development of the project has made it possible to construct this list of unique elements, although it has not been concluded which ones will form part of a catalog of the neighborhood’s intangible heritage. The collective definition of these elements will be determined throughout the different activities programmed within the participatory process.

Another aspect to highlight is the choice of guides and tellers for the visit. This group of cicerones has been formed with people from the neighborhood and with other people and scholars who know it in depth: historians, an archaeologist, and artisans. Their in-depth knowledge of the place has been essential to define and design the milestones of the guided collective walk. It is necessary, not only to define those milestones or stops, but to make a general plan of the visit: contents to be shown, time dedicated to each place, and so on.

Likewise, it is advisable to prepare graphic material that describes the route, the stages, and the order in which they will be carried out. In this way, the residents who have not been able to attend the full day, have been able to do it, at least, to some of its parts by knowing their location and estimation over time. Ultimately, it is about facilitating participation in the experience of the largest possible number of people.

One of the most interesting aspects of the experience was focused on the spontaneous personal contributions of the neighbors. Again, the need to record all testimonies through videos, audios or any other available resource is indicated.

The activity ended with the invitation to a snack prepared by the organizers (mostly neighbors), being this a ludic moment in which there was an exchange and coming together between those attending the activity. These spaces for participation are very important to strengthen interpersonal relationships within the community. After the event, a meeting was held with the intervening agents to assess the experience, share the resulting materials, and begin to collectively plan the next activity.

The results of the visit are considered very positive considering attendance, reaching an approximate number of 120 attendees. The high participation translates into a high impact of the experience, which has made it possible to publicize the neighborhood and its singularities beyond its geographical limits. It should be said that local media were interested in the neighborhood and provided exposure to the initiative (PTVMálaga, 2019). In terms of qualitative analysis, an assessment is made from different points of view. The attendees were, to a large extent, residents of the neighborhood, but also some students, university professors, technicians from the local administration, even people from other neighborhoods attended. This diversity implies an interest in the neighborhood and its heritage on the part of Málaga's citizens (and not only of the local community).

It is appropriate to indicate that the participation in the activity of some of the most disadvantaged groups and recent inhabitants of the neighborhood is low in comparison with the group of people who have lived in it for many years. Some attendees have been accounted for very punctually. With the aim of promoting social cohesion in the local community, the need to incorporate new social agents into the participatory process is proposed, such as NGO organizations based in the neighborhood, and that are actively and directly related to these groups. The incorporation of these social agents in the different and future planned activities aims to improve the participatory governance of the neighborhood, increase the number of interpersonal relationships, as well as encourage the care and respect of the physical environment by these groups. From this point of view, a critical evaluation of the methodology used is made. It is essential to deepen and understand, in an exhaustive way, the reality and social problems of the neighborhood, putting local social agents in contact with the most disadvantaged groups from the beginning. Currently, we are actively working on the incorporation of these agents into the process.

On the other hand, and in order to facilitate and encourage the participation of the largest and most diverse number of agents, it is important to develop a strategy for disseminating activities. In the case of the Fontanalla, the work of dissemination through social networks, the “word of mouth” of the neighbors, the holding of neighborhood meetings where the different activities have been reported is highly valued. Likewise, it is considered that the involvement of certain agents, such as some representatives of the local administration, has been very positive, facilitating the dissemination of the event in local media.

In the activity: evaluation session, the lack of consensus and common criteria to discriminate between tangible and intangible heritage arises again in the discussions, which denotes the priority of establishing clear criteria. On the other hand, criticism is made of the lack of planning in terms of the time dedicated to each stage, which caused the delay of the different stops and the impossibility of attending the last ones on the part of some attendees. In the same way, it would have been desirable to carry out a survey to assess the experience of the participants, including in it, possible improvements and suggestions that can be incorporated into similar future experiences. The incorporation of a participant evaluation survey is recommended in the following planned activities.

However, and despite the consideration of possible improvements in the successive phases of the participatory process, the first results confirm the importance of participation and the development of participatory actions for the safeguarding of intangible heritage, and specifically, to achieve cohesion, diversity, and creativity in local communities. The different meetings — preparatory meetings, a guided tour, a snack organized by residents, and a discussion meeting — have generated rich debates that have highlighted and valued some of the singularities of the neighborhood. Stories and information were shared through spontaneous contributions. The most ludic events have allowed the exchange of memories and experiences that favor interpersonal relationships in the community, and a sense of belonging to the neighborhood. All these actions have led to new creative proposals such as the future organization of an outdoor exhibition in the neighborhood with all the materials and information collected so far.

Conclusions

Evaluation of the methodology designed for the creation of spaces for participation around ICH management

The methodological development has been carried out, mainly, through the creation of a local working group accompanied by technicians, and the holding of workshops and collective reflections on the intangible heritage and singularities of the neighborhood. A series of open methodological actions were proposed and subsequently, the local community defined what actions to carry out and planned the participatory process. After evaluating the first phases, a very positive evaluation was made of the methodology and used mechanisms, as they allowed the creation of spaces for participation among residents of the local community and with other agents outside the neighborhood. The first steps in the process have made it possible to make the neighborhood and its intangible heritage known beyond the local community. The execution of the first phases points out, however, the need to incorporate new social agents related to the most disadvantaged groups of the neighborhood, and with a lower rate of participation in the process.

A positive evaluation was made of the methodological process in terms of its flexibility and empowerment of the neighbors. This empowerment has resulted in high involvement in the different activities that were carried out. One of the difficulties encountered is related to the management of intangible heritage, precisely: the lack of consensus and common criteria when it comes to discriminating which elements can be considered as such. From all this, it is clear the importance of creating, from the beginning, a multidisciplinary group with knowledge, both in the management of participatory processes and in the specific management of ICH. It is essential to establish clear criteria both in the identification phase, as well as in the registration and cataloging phase of this type of heritage. Likewise, it emphasizes the need to document the entire development of the process, not only the, a priori, most important conferences or milestones, but also the preparatory meetings and other encounters where many experiences and knowledge of the locals are exchanged.

Intangible Cultural Heritage as a generator element of participatory processes

The intangible cultural heritage of a place allows that place to be singled out, to make it different and special, and to generate ties or bonds of identity among its inhabitants, towards the place and among themselves. The search for values and singularities, in general, is a very enriching process for all people, especially if it is done in community, allowing to establish bonds of identity and cohesion.

The different preparatory meetings and conferences held are spaces for the exchange of information between participants, and at the same time, for coexistence and discussion, which, without a doubt, has made it possible to strengthen relations between neighbors with different ages, professional fields, social ranks, and concerns, but all of this with strong roots in the neighborhood.

Likewise, some of the singularities of the neighborhood have been made known among neighbors and other attendees, with special importance given to the artisan activity of glass and ceramics. The exhibition of the Glass Museum has been unveiled and the techniques of the trade have been shown in one of the craft workshops, thus bringing the entire community closer to one of the main artistic manifestations of Fontanalla. On the other hand, the

experience has strengthened the neighborhood's relationship with some of the institutions involved in the process, such as the University of Malaga, the Glass and Crystal Museum, the IES Vicente Espinel center, or the Malaga City Council.

The case of La Fontanalla joins, thus, other previous participatory experiences carried out that aim to make known and value the singularities and values of its cultural heritage. Lerner (2005) reminds us that it is necessary to know in order to value, to value in order to respect, and to respect in order to love when referring to the importance of promoting a sense of identity towards the place we inhabit. In this sense, intangible heritage becomes a motive or activating tool for participatory processes that seek to strengthen the relationship with the place and between people.

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Experiences on the approach of Malaga's heritage to citizenship

Experiencias sobre el acercamiento del patrimonio malagueño a la ciudadanía

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Abstract

The present work exposes a series of processes for the defense of the architectural and urban heritage of the city of Malaga where it has been actively involved. From the role of the art historian as a teacher, the approach of citizenship to cultural goods is sought through an emotional bond that makes them essential. What will cause that, in the case of actions in whose processes these elements were put in danger of disappearance or could suffer some type of mutilation, it is the inhabitants themselves who proceed to defend each of these causes. In this study two sectors have been considered, first of all the university students, with specific training; On the other hand, the permanent or eventual inhabitant who is located in other circles but who develops his activity in the territory where these architectural elements are located. The participation in the classroom has been positive and has resulted in an increase in the interest and cooperation of students in acts of defense, while in the work with the citizenship the involvement of the resident has been more complicated, despite the fact that they have studied, they have studied the public profiles and the dissemination and dissemination tools have been adapted.

Keywords

Civic education, diffusion, social participation, cultural heritage, architecture, historic city.

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Resumen

El presente trabajo expone una serie de procesos para la defensa del patrimonio arquitectónico y urbanístico de la ciudad de Málaga donde se ha participado de manera activa. Desde el rol del historiador del Arte como docente se pretende el acercamiento de la ciudadanía a los bienes culturales a través de un vínculo emocional que los convierta en imprescindibles. Lo que provocará que, en el caso de producirse actuaciones en cuyos procesos estos elementos se pusieran en peligro de desaparición o pudiesen sufrir algún tipo de mutilación, sean los propios habitantes los que procedan a defender cada una de estas causas. En este estudio se han considerado dos sectores, en primer lugar el alumnado universitario, con una formación específica; por otro lado el habitante, permanente o eventual, que se ubica en otros círculos pero que desarrolla su actividad en el territorio donde se localizan estos elementos arquitectónicos. La participación en el aula ha sido positiva y ha derivado en un aumento del interés y de la colaboración de los estudiantes en actos de defensa, mientras que en el trabajo con la ciudadanía ha resultado más complicada la implicación del residente, a pesar de que se han estudiado los perfiles de público y se han adaptado las herramientas de difusión y divulgación.

Palabras clave

Educación ciudadana, difusión, participación, patrimonio cultural, arquitectura, ciudad histórica.

Introduction

The idiosyncrasy of a city like Malaga and its reasons

The history of Malaga (Spain) has run parallel to that of its port, the natural entry point to this enclave. Since time immemorial, this city has been a reflection of the reality of each of its historical periods and has been transformed according to the specific situation of these periods. The most prominent changes have emerged as a result of the economic strength that trade has always given it; modifications promoted by well-positioned estates and by characters that were established in it attracted by the claim of the possibilities that this land has offered and offers.

Likewise, its more modest inhabitants have participated in these reforms, either as part of the workforce that carried them out or as mere spec-

tators, with little opinion on them. This distant position of the citizenry has been a constant also in relation to the conservation of their heritage and culture. To this day, and in a generalized way, this attitude is still maintained, although sometimes voices dissatisfied with certain interventions rise.

Various cultures have settled in Malaga that have left extensive legacies with interesting examples that make up their testimonies — Phoenicians, Romans, Muslims, Christians, etc. —. Most of the assets currently preserved are those that have been considered and called “monumental”, following guidelines that linked them to biased concepts, more related to historical and artistic valuations rather than to the multiple cultural dimensions.

These judgments have already been overcome at the international level. According to the criteria currently applied to cultural assets, there should not be a priority among them, and if there was, it could not be subjected to subjective value judgments but rather to the objective recognition of their greatest significant weight. According to the European Council, “Heritage is all testimony, of any nature, capable of illuminating the past of humanity” (Campillos, 1998, p. 37). However, on numerous occasions, outdated principles are still used in the selection of the cultural assets that should be preserved and how without impartially considering the interpretation of their referential contents.

It is clear that any urban transformation will lead to the disappearance and creation of heritage. Focusing on the territorial context that concerns us —and worries— the Historic Center of Malaga has been declared, since 2012, a Good of Cultural Interest (BIC), that is, it has the highest safeguard rank existing in Spain. Furthermore, its initiation took place in 1985, for which, since then and as a precautionary measure, it had to be determined “the provisional application of the same protection regime provided for assets declared of cultural interest” (Spain, 1985: 20344). In the same way, the writing of a registry of the characteristic buildings that compose it is mandatory, having approved in 1989 the Catalog of Protected Buildings (Rein, 2013, p. 3) which has never been updated, since the only review proposal was convened in March 2018 and is currently paralyzed at the judicial level (Press, 2018).

The central government, after the creation in 1981 of the Autonomous Communities, has gradually ceded powers to the regional powers, including those related to Culture. Therefore, the Junta de Andalucía must be the one to watch over and protect, in the last instance, the Assets of Cultural Inter-

est of Malaga, supervising the interventions approved by the municipalities. However, unique architectural elements have been demolished in recent decades. On occasions, these losses have been caused by their abandonment and disuse. In others, the interior has been demolished, conserving only the exterior walls, or part of it, resorting to the so-called “façadism”, a technique rejected by the experts due to the loss of heritage it causes; buildings have also been demolished responding to alignments delineated in previous centuries, already unnecessary; and on some occasion, it has even been proposed to replace a cataloged item with a newly built copy. In none of these cases has the irreplaceable testimonial support of these assets been considered, on which their referential durability must be guaranteed. If the Historic Center of Malaga corresponds to a small sector and it is a protected space, then it will be necessary to think about the consideration regarding the architecture that is located outside it. Some elements have become part of internationally recognized lists, although without effective protection, so they have disappeared despite their outstanding heritage values.

The slow and selective awakening of citizens

If there is an outstanding fact in the culture of Malaga in which its citizens were involved, it was “La Aduana para Málaga” (Figure 1). This action arose as a protest at the closure of the two sections that made up the Museum of Malaga. In 1996 that of Archeology, installed in the Alcazaba, and the following year, that of Fine Arts, located in what is known as Palacio de Buenavista, after being selected as the future Malaga Picasso Museum. In a “provisional” manner, the latter’s funds were transferred to the attic of the *Palacio de la Aduana*, an imposing neoclassical building that housed various administrative functions.

It would be in that same year when a large number of groups formed the so-called “*La Aduana for Malaga Citizen Commission*”, which requested that said building become the definitive headquarters of the Museum of Malaga. On December 12, 1997, a demonstration was called, attended by 5000 people, undoubtedly one of the largest known concentrations in the field of Malaga culture (Memoranda, 2016); and this was followed by three more in 1998 and 2001, as well as several confinements. In September 2005 it was ceded by the central government (Martínez, 2013, pp. 39-40) and in December 2016 it was inaugurated as the Museum of Malaga.

Figure 1
Logo and slogan of the demonstrations in favor of *la Aduana*



A. Santana Archive.

Undoubtedly, these actions happened because the residents felt fully identified with the exhibited collections, since they considered them their heritage and therefore something of their own, just as it is. Unfortunately, this event, the most outstanding in which the citizens of Malaga have shown their interest and concern for their heritage, has not occurred again on such a scale or with such intensity.

This apathy has had an impact on the disappearance of assets. Two cases of our industrial heritage stand out here: that of the port silo and that of the Citesa factory. The Silo (1942-1949), a very interesting and imposing warehouse, was demolished in 2006 to convert the old dock where it was built into a wide promenade endowed with green spaces and in which new buildings were erected. At no time did the competent administrations accept the proposals for integration and adaptation to other uses, including hospitality and culture, despite the fact that the space currently welcomes them. Later, in 2009, the old building of the International Telecommunications and Electronics Company, Citesa (1962-1963), disappeared. A building surrounded by a dense residential fabric, which could have been reused as equipment, with endless possibili-

lities due to its diaphanous interior, as it was proposed; It was also included in the Docomomo Foundation Registry (Barrera & Santana, 2014).

As has been indicated, in neither of these two cases was a citizen movement created to defend these interesting architectural pieces, although the Citesa project, on whose site another residential complex is currently being built, has aroused the inconvenience of the neighbors in relation to the proposed green spaces and public services.

It is also worth mentioning the case of *Hoyo de Esparteros*, a sector adjacent to the main avenue of the Historic Center, the Alameda. For several decades part of this hamlet was completely abandoned and several of its historic buildings were demolished despite having wall paintings or being designed by the most prominent nineteenth-century architects in Malaga. At least, since 2004, the construction of a hotel was proposed, for this it was necessary to unify plots, annex a public road, and demolish a building that had architectural protection; its file was eliminated in 2008, by the local administration, from the Catalog of Protected Buildings of the Special Plan for Protection and Interior Reform (PEPRI) (Málaga, 2008). That same year, the buildable area of the new building multiplied considerably, at the same time that it was signed by an internationally renowned architect. In 2012, the regional government definitively approved the necessary modifications to allow this real estate operation.

The discontinued piece was described by the administrations and by local newspapers as an old pension in ruins (Ruiz, 2019), *La Mundial*, a name it acquired during its last usage. Although, originally it was the urban residence of the Heredia Loring, counts of Benahavís, and it was designed (1892-1894) by Eduardo Strachan Viana-Cárdenas, author of the most iconic road in the city, that of the *Marqués de Larios* (1887 -1891). It also conserved a large number of original elements, despite its state of neglect.

To safeguard this architectural asset, at the end of 2010, an active group of experts and residents was formed, which was called the Citizen Platform in Defense of the *Hoyo de Esparteros*. But its interesting actions did not prevent its demolition, although there was a brief judicial stoppage, and in March 2019 it was demolished (Sau, 2019-03-11; 2019-03-21). Only the ironwork of its balconies and small samples of its interior decoration were saved, all to integrate it into a copy that, without any sense, will be made in the vicinity. Likewise, during its destruction it was discovered that its forgings were made of metal, being, together with the buildings on *Calle Larios*, one of the first documented examples in this city.

A struggle with a more positive end was the safeguarding of the *San Agustín* Convent (16th-20th centuries), where the central government has proposed the location of the State Public Library. In 2008 a project was drawn up, modified later, which was quite inconsiderate with the monastery since it partially demolished it and distorted its original elements. Faced with such a situation, both citizens and the Association of Former Students, since it was the Augustinian school, managed to pressure the administration, achieving that in 2018 the Ministry of Culture paralyzed the intervention (Vázquez, 2018). In addition, it allowed the in-situ analysis of the convent through a parietal archaeological study that is bringing to light previously unknown data, and that give way to new interpretations about the original configuration of the complex.

Martials and methods

The difficulty of approaching citizens

This work has focused on interventions in which, to a greater or lesser extent, there has been active participation, from the role of the Art historian. As the time frame covered is so wide, from the 1990s to the present day, the material, tools, techniques, and instruments used in each of them have varied considerably, although the strategies remain the same: first, to make the local heritage and the situation in which it is known, always making use of the diffusion in the various stadiums; second, to make the individual aware that the heritage and culture generated by his society — past and present — belong to him. Finally, they will recognize and identify with them, producing an intellectual and emotional appropriation of them. It will be then when the individual will feel capable of defending them and giving voice to the need to safeguard them.

The dissemination tools adapted to the moment and to the needs

In order to get closer to citizens, we must use the same means they use in daily life. Thus, one of the most successful ways to publicize what hap-

pens to the heritage of a city is the local press. In the context of the defense of the port silo and the Citesa building, in 2006 and 2009, respectively, the publication of short but concise texts in Malaga newspapers was proposed, since it would reach a wide spectrum of readers by providing them with more information.

For the first case, several articles were written by members of the Department of Art History of the University of Malaga (UMA), either collectively or individually (Camacho et al., 2006; Santana, 2006). The intention was to make citizens understand that an existing architectural asset could be readjusted and perfectly inserted into the new urban proposal of the port wharf, also becoming its main piece (Figure 2).

Figure 2
Demolition of the port silo. 2006-05-24



Photography: A. Santana.

In the second, two disciplines were brought together, Architecture and Art History, signing the corresponding article by two professionals trained in each one of them. On this occasion, it was not only intended to show that the characteristics of the Citesa industrial warehouse allowed it to accommodate various equipment functions for an area with a high population density, but also

to indicate that its heritage values had managed to be inserted in the registry of buildings of the Docomomo Foundation, specialized in the documentation and conservation of the architecture and urban planning of the modern movement, and whose part dedicated to the province of Malaga had been drawn up by the architect Sebastián del Pino Cabello. On this occasion, there was an important entity that defended its maintenance, as is the case of the Official College of Architects of Malaga. Likewise, the former factory workers supported this decision by reproducing the text of the article on their blog before the press (Del Pino & Santana, 2009-09-13; 2009-09-15) (Figure 3).

Figure 3
Citesa factory before demolition



Ca. 2009 (Del Pino & Santana, 2009-09-13).

Unfortunately, in both processes, the fateful demolitions were not stopped. With the passage of time, the internet has become an essential tool for disseminating any type of information. The appearance of the text about Citesa on the web was the first contribution in a completely digital medium, back in 2009. But to speak of success in mobilizing the citizens of Malaga

through new technologies, we have to refer to later cases, specifically the *Hoyo de Esparteros* and the Convent of *San Agustín*.

The experience of *La Mundial* has undoubtedly been the one that has marked a turning point in the issue of safeguarding heritage in Malaga and is also one of the ones that has generated the most effort, requiring greater involvement. It began in 2010 with a meeting in which participants trained in various subjects — Architecture, Geography, Art History, Industrials, etc. — were summoned, thus giving rise to an important multidisciplinary group. In this sharing, the situation was presented from various perspectives and it was decided that the three pillars to take into account would be: research, dissemination, and publication of results.

The starting point was the search for information covering various fields and focusing it on various specific purposes. In relation to urban planning, a trace was made of the historical cartography of the place to specify when the environment was configured. In order to know the architecture of the building in danger and its history, we began with the consultation of the bibliography already published, which, although not much, did provide essential data that led to original documents in the main archives —Municipal and Historical Provincial—; Protection regulations were also swept at various levels — national, regional and local — for this, the Spanish Historical Heritage Law (LPHE), the Andalusian Historical Heritage Law (LPHA), the PEPRI of the Historic Center of Malaga were consulted and the Catalog of Protected Buildings.

Public dissemination of the data collected was essential, making use of the internet for greater dissemination. Thus, the first action was the creation of a manifesto that was uploaded to various social networks (Figure 4). It requested the suspension of the project, the restoration, and enhancement of the architecture, and the conservation of the urban layout; Citizen consultations were also required for future urban planning. This document collected 500 signatures from individuals and groups from all over Spain, which opened a new work option: the holding of the so-called I Meeting in Defense of the City and Heritage (EDCP) in Malaga in October 2011. Various participants attended associations and platforms from other provinces to give visibility to their problems (Figure 5).

Figure 4
Poster of the manifesto in defense
of *Hoyo de Esparteros* and *La Mundial*

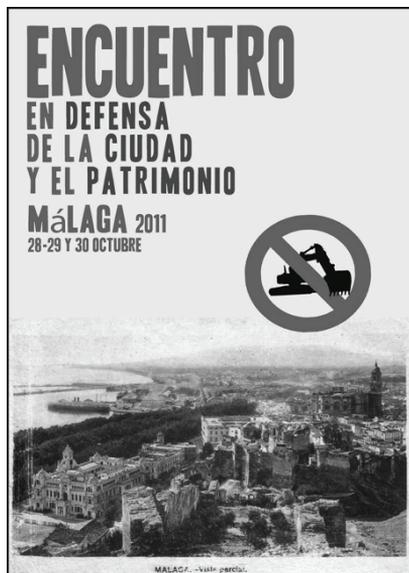


A. Santana Archive.

Undoubtedly, the use of the internet was essential in this movement, resulting in the creation of new blogs in defense of Malaga's heritage and the creation of petitions through Change.org, reaching more than 6000 signatures (Torre Vigía, 2013). But, as already indicated, it was essential to make the urban and architectural values of the *Hoyo de Esparteros* known to a public closer to its surroundings. For this, an important citizen meeting point was chosen, close to this enclave, the *Atarazanas* Market. There the situation was exposed and explained to neighbors and pedestrians.

ON the other hand, for increasing academic dissemination it was decided to publish a conscientious article in an important local cultural and scientific magazine, printed on paper, where it was also proposed its rehabilitation as a documentary center, relating it to the important library that had its first owner (Santana, 2009 [2011]). These values were also made known in conferences and specialized cycles on heritage (Santana, 2018).

Figure 5
EDCP poster. Malaga. 2011



A. Santana Archive.

With this methodology, a greater spectrum was covered than in previous cases. This heritage was publicized in a more direct way both to specialists and to people who were not, and through the internet, the case was given national dissemination, which ended up appearing in the press and television. So much so that the renowned Hispania Nostra association included the Benahavís Palace —La Mundial— in its Red List of Heritage, along with other elements at “risk of disappearance, destruction or essential alteration of their values.” Despite all efforts, the property was demolished and became part of the so-called Black List (Hispania, 2019).

The last notable episode within the movement in favor of our heritage has been the safeguarding of the Convent of San Agustín. In this case, the proposal to convert this old monastery, located a few meters from the Cathedral, into a state library endangered and distorted a large part of its complex due to a rather aggressive project. In order to preserve it with a greater number of citizen support, several appeals were made on the Change.org portal between

2015 and 2018, the last of which had more than 1500 signatures (Edificios, 2018) (Figure 6). That same year the intervention was paralyzed, thus emerging a new study phase that is still in process (Santana, 2020/2021).

Figure 6
Image used on Change.org with the hashtag
#SalvemosSanAgustin (Let's save San Agustín) (Edificios, 2018)



Both on the issue of the *Hoyo de Esparteros* and the Convent of *San Agustín*, the use of social networks led to the creation of various tags or hashtags. First of all, #SalvemosLaMundial, which was later replaced by #RIPLaMundial and #RecuerdaLaMundial; even today these are used in relation to situations of danger for the Malaga heritage; and secondly #SalvemosSanAgustin.

As has been stated, the methods used in each of these processes have been varied and have been developed in relation to the moment in which the defenses have been made, depending on the existing tools at each time. But in all cases, two steps have been essential: research and local dissemination.

The classroom as a lectern

Without a doubt, the Art History class is the ideal place to raise awareness about heritage. Possibly this will be the first time that students subscri-

be to an act in defense of cultural assets and therefore the initial moment in the matter. This attitude will be an inheritance bequeathed by teachers to future researchers and, at the same time, will permeate, to a greater or lesser extent, the closest environment of each of these individuals.

In relation to this point, this work compiles a series of activities carried out in recent years in teaching imparted by the professor and researcher of the Department of Art History of the UMA.

Some of them have been framed in the Educational Innovation Project (PIE) 17-068 directed by Francisco José Rodríguez Marín, where the interaction of students and university teachers of Art History and Tourism, Primary and Secondary Education has been sought. These tasks have proposed the approach of high school students to the local heritage through the vision of university students, with whom they keep a small difference of years and who will soon become art historians. To do this, in the 2017/2018 academic year, those enrolled in the History of Urbanism course were proposed to investigate, through existing bibliography and fieldwork, some churches in the Historic Center of Malaga and to carry out an on-site route adapted to high school students. In the successive academic year 2018/2019, a completely different participation was proposed, with the same methodology, but with a different result: planning an exhibition, which could be installed both in a faculty and in an institute, on various types of assets to be displayed through panels with images in which QR codes are inserted that would link to a website where the specific data of each element would be hosted. This design forces the viewer to interact through an electronic device, for example, a mobile phone, a support that is present in daily life, and mainly in that of any adolescent and young person. The aforementioned project has been developed in the subjects of Ethnographic Heritage and Popular Art and in the Art of non-Western cultures.

In the same way, work has been done on the Trans-UMA Network of Excellence, directed by Nuria Rodríguez Ortega, which develops a learning ecosystem aimed at facilitating a transdisciplinary training understood as the integration of heterogeneous knowledge, in which action and critical thinking are combined. It was carried out in the 2018/2019 academic year, together with teachers Julia García González, María Marcos Cobaleda, and Iván de la Torre Amerighi. This activity is called “Wounded Heritage”, being essential the formation of the Degree in Tourism and the Degree in Art History and the teaching programs of the subjects involved, these being Mana-

gement of cultural heritage and History and fundamental concepts of cultural heritage, respectively. The process was developed in two phases. In the first, the Tourism students freely selected a heritage item from the capital that they considered was in danger for whatever reason. On it, they presented a small summary explaining their choice, accompanied by a selfie in front of the monument. In the second, the Art History students, based on that text, set up a more elaborate file in which a larger number of data was collected: the analysis of the situation; the degree of protection; two proposals, first aid, and intervention; existing bibliography; and a dossier with historical images located through various archives, as well as current ones, made by themselves. In both cases, they were had to visit the building in question and to see it in situ. This task concluded with a sharing workshop between both classes. It was very positive since it is a space where students can present practical cases, where they can learn, first hand, problems that otherwise might have not develop learning the theory, in addition to presenting possible solutions for them. Something that the students were grateful for. The activity has been repeated in 2019/2020, but adapted to the unusual situation of COVID-19.

Analysis and results

The purpose of the defenses or work proposals compiled in this study is not only the conservation of the patrimonial element but also to get the involvement of the individual who inhabits the territory — either permanently or occasionally — where the architectural elements are located. Undoubtedly, this commitment will be fundamental, since, if a connection between the citizen and cultural assets is not established, their conservation will not make sense.

From the professional profile that is exposed here: the art historian as a teacher, it is very important to consider the student body, since it is understood — or at least it is expected — that it will be the sector that feels most attached to heritage due to their decision to study subjects related to it. On the other hand, it is much more complicated to involve the public, since in most cases, they are not considered so emotionally linked to the element in danger. Therefore, a greater involvement will be necessary, from different disciplines, and a much greater effort to show such proximity.

At the teaching level, the direct involvement of students with heritage has been a success, since it has been possible for them to analyze the causes

and consequences that cause deterioration and loss of heritage as well as to propose solutions, which has generated an incipient interest, which has led to debates and consultations even on cases that had not been raised either in the classroom or in the works already mentioned.

On the other hand, and although it is more difficult to create links between citizens and cultural assets, we must consider that the case of the *Hoyo de Esparteros*, despite its disastrous end, its process has become a turning point within the cases of heritage defense, mainly due to the support that was created for the safeguarding of the *Benahavís* Palace and the efforts of the public administrations to destroy it and replace it with a copy which, considering it as a “replica”, they attribute the same value, also indicating that this is how the building will be preserved (El Observador, 2011).

Discussion and conclusions

It is necessary to indicate that the attitude of the public administration towards urban management is essential. In Malaga, tourism development is so strong that a series of interests has been created that, on many occasions, harm built heritage, since it becomes a strategic resource “for Malaga’s development, even assuming that this development, sometimes, it does not take into account the values of such resources in a homogeneous, coherent or unitary manner” (Silva & Fernández, 2017, p. 82).

Generally, these official powers have been limited solely and exclusively considered the protection of buildings that are included in the Catalog of Protected Buildings, of which it must be remembered that it has not been updated since its creation in 1989. Even on some occasions, as indicated, some of its files have been eliminated to allow the destruction of a building, in other cases even architectures still inscribed in it have been completely or partially demolished, which generates a process artificial heritage reinvention. Although it is also necessary to highlight here that in some cases there is an interest from the administration itself to protect pieces that were not registered in any official list and therefore lacked protection. Such is the case of the Melilla 31 residential building (1967-1971) that has been proposed for inclusion in the General Catalog of Andalusian Historical Heritage to avoid serious modifications to its interesting portal, being the work of Antonio Lamela (Vázquez, 2020).

On the other hand, it is worth highlighting the processes that have taken place in the city in which there is talk of the recovery of historic buildings and the regeneration of an abandoned fabric — not always — abandoned (Ertan & Egercioglu, 2016, p. 604). One of the most outstanding evolutions is the one that this territory has undergone when it went from being a sun and beach destination to a cultural benchmark. Since the end of the 20th century, buildings have been rehabilitated and transformed for conversion into exhibition spaces, creating an impressive network of museums that have placed Malaga on the international map in this regard. In relation to this process, we must highlight the failed candidacy for the European Capital of Culture 2016 (Paü, 2017, p. 250). This situation led to plans and processes that mostly subordinate the use of the Historic Center to the tourist (Barrera & Hernández, 2017, p. 157), sometimes making it an unattractive space for the inhabitant. Likewise, these interventions can develop in parallel to processes of gentrification, loss of authenticity, and have an overly elitist vision of the cultural assets.

The idiosyncrasy of this town and its constant transformation over the centuries has influenced the attitude of people from Malaga about their heritage. A large part of the citizens understands the assets as products that are offered and that, therefore, according to demand, can be transformed or replaced without any problem, as long as it is for the benefit of tourism understood — and offered — as the only great economic engine of the city (Santana, 2020). It is important to remember that heritage conservation should not entail a static concept of it as an isolated element, but should be understood as a living and dynamic entity of the territory (Unesco, 2013, p. 19).

To conclude, it's worth noting that there is no perfect formula to ensure that citizens feel identified with the heritage, regardless of whether the route of assigning the heritage values of the assets is carried out from top to bottom or from bottom to top, that is, that part of the public administrations or from the inhabitants. However, it is essential that the individual be linked to the specific asset and not to the interests that have been embodied in it, as this could involve an assignment of changing values and therefore lose them at the cultural level (Silva & Fernández, 2017, pp. 82, 93). It is necessary that the heritage feels it as its own and for this, it is essential to create an emotional bond that makes it essential.

This is an educational matter, so it will be essential to know and study the profile of the individuals to whom we want to direct the information and

select the necessary tools for each case. Although sending the message to the citizens does not always imply a positive response on their part, therefore it will be necessary to deal, to a greater or lesser degree, with the creation of awareness about cultural assets. This is the only way to generate paths and formulas toward participatory governance. The community must be made to be recognized in the historical legacy that exists in its environment.

Likewise, the negative result in a defense process, although not desired due to the loss of outstanding elements of our cultural heritage, should not have a detrimental influence on our work and our efforts. This situation should serve to reinforce the search for new techniques, instruments, and strategies.

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MISCELLANEOUS

MISCELÁNEA

Explanation of the discursive ethos of Lenín Moreno and Rafael Correa in 2018

Explicación del ethos discursivo de Lenín Moreno y Rafael Correa en 2018

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Abstract

This article studies the speech analysis of Rafael Correa and Lenín Moreno in a new context of Ecuador with a variation of political articulations, in which discursive strategies have a renewed formation of us and others. The objective is to investigate the construction of the discursive ethos of both politicians in 2018, through what they have said about themselves. It is a qualitative analysis of a corpus of 16 television speeches (of different types) by Moreno and 9 by Correa. The results show a strong possession of personal and political values of Moreno to support his proposal for dialogue and be a refounder of the country's institutionality, while Correa emphasizes his moral integrity, he declares himself persecuted and as a redeemer of the country. The study makes visible how these discursive strategies built their image about the facts of the past and the present to form it differentially before their constructed opponents.

Keywords

Speech analysis, political speech, politics, Ecuador, ethos.

Resumen

Este artículo aborda el análisis de discurso de Rafael Correa y Lenín Moreno en un nuevo contexto de Ecuador con una variación de articulaciones políticas, en el que las estrategias discursivas tienen una renovada formación del *nosotros* y los *otros*. El objetivo es indagar la construcción del ethos discursivo de ambos políticos durante 2018, a través de lo dicho por ellos sobre sí. Es un análisis cualitativo de un corpus de 16 discursos televisivos (de diferentes tipos) de Moreno y 9 de Correa. En los resultados aparece una fuerte carga de valores personales y políticos en lo manifestado por Moreno para sustentar su propuesta del diálogo y ser refundador de la institucionalidad del país, mientras que Correa enfatiza su integridad moral, se declara perseguido y se construye como un redentor de la patria para salvarla. El estudio permitió conocer cómo estas estrategias discursivas buscaron construir su imagen sobre los hechos del pasado y el presente para formarlos de manera diferencial ante sus opositores contruidos.

Palabras clave

Análisis del discurso, discurso político, política, Ecuador, ethos.

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Introduction

Ecuador experienced a conflict between those who were previously political allies: Rafael Correa and Lenín Moreno, who even shared the binomial as president and vice president from 2007 to 2013 at the beginning of Alianza PAIS as a government. The tensions occurred when Moreno was already in office (Labarthe & Saint-Upéry, 2017), there he decided to remove his co-religionists from positions of power to — instead — locate new political agents who represented power groups. The confrontation was due to the “discovery” by the Moreno regime that there were multiple cases of corruption — as a keyword to mark the previous Correa government (Ganuza, 2019)— as well as a difficult economic situation, debt, and inherited affections for the country (Celi, 2017).

Moreno promoted new articulations of power and the political field was modified, Rafael Correa and his close group became his opponents. Moreno took advantage of this situation to shape his discursive strategy with that political adversary, whom he scathes to legitimize his mandate. Correa, on the other hand, has to assume the new panorama and the dominance of that same context (which is in favor of Moreno) to also strategically position himself before the gaze of the other. Among those strategies is the construction of their *ethos*: how Moreno and Correa configured their respective image before the people for this political battle.

We take as a basis the conception of ethos made by Dominique Maingueneau since he considers it beyond the act of elocution itself since it is a socio-discursive notion that is integrated into a communication situation and in a specific socio-historical context.

We located our study¹ in 2018, when there was already a clear break between the two politicians, we studied their speeches of different kinds, such as televised addresses to the nation and interviews in the media, in which greater emphasis was placed on what each one said about himself or was trying to show about himself. The objective is to analyze the discursive ethos that both politicians built to legitimize themselves in the interdiscursive struggle that they maintained, we also identify how they include their personal and political values in the story.

1 The information included in this article is part of the author's thesis, belonging to the Doctorate in Communication at the Universidad Nacional de La Plata (Argentina).

This article is a contribution to the analysis of political discourse in Ecuador in this new context, which includes the formation of ideological competitors and adversaries (Van Dijk, 1999b), as a struggle between enunciators with a controversial dimension of discourse (Verón, 1987). The categories of Eliseo Verón and Teun Van Dijk, such as context control and recipients, will be central to our inquiry, as well as taking into account Ervin Goffman's conceptualizations to understand that discourse is intertwined with everyday life and popular culture.

In this text, we unravel the discursive axes of both politicians that will be related to the Ecuadorian idiosyncrasy, issues that are discussed, and related in order to investigate what their intentions would be in the political field.

Materials and methods: ethos as a sociodiscursive practice

We use a qualitative methodology for the analysis of the information in this article, whose objective is the analysis of the discourse of the construction of the ethos of Rafael Correa and Lenín Moreno during 2018. The ethos has been discussed since the old rhetoric, Aristotle linked it with the moral character of the speaker, he considered the persuasiveness to convince that audience and win their trust (Maingueneau, 2002). It would be a technique to increase the adherence of the subjects and their consent, the ethos would be built based on the values and beliefs that the target audience would possess (Bermúdez, 2007). This is how ethos comes into existence in a discursive formation. Maingueneau (2002) clarifies that the ethos is made up of pre-discursive elements, the discursive part, and fragments of the enunciator's own enunciation (direct or indirect), that is, it has a socio-discursive vision. With the ethos, the "guarantor" appears, who in regard to the recipient, is a representation of the enunciator, and would have a "character" and "corporeality" with "tone" and a "voice" (Maingueneau, 2009) and is a legitimizing source of what that is said. It is part of the construction of identity and it is identified through social representations that evaluate it positively or negatively, says the author.

This article will further explore the discursive ethos: how Lenín Moreno and Rafael Correa talk about themselves in 2018 in the personal and political sphere. There will be two types of construction of the ethos: that of Lenín Moreno will be about his role as the president who has control of the context (Van Dijk, 1999a), while that of Rafael Correa will be that of a former pre-

sident and opponent of Moreno. They are roles in their daily political situation, the application of which will depend on their integration into the social environment (Goffman, 1993).

In the discursive corpus, we analyze the construction of the recipients, as Eliseo Verón indicates, the act of political enunciation implies an opposite response, with a negative other (counter-recipient), in addition to forming a positive us (pro-recipient). Both are forged through categories such as identification collectives, broader entities, and singular meta-collectives, which we use to indicate the relationships between the enunciator and the recipient.

We clarify that here we are investigating the verbal dimension, not the non-verbal dimension, so we look for the personal deixis and the inclusive *us*, in addition to the evaluative terms (Kerbrat-Orecchionni, 1997) as elements to capture how the ethos has been constructed. We work with a corpus of support that corresponds to the speeches of both politicians during 2018, a year in which there is a clear interdiscursive dispute (Maingueneau & Plantin, 2005) between them. Each speech in the corpus was chosen because it contains elements related to the categories of our methodological framework:

- Lenín Moreno: 16 television speeches obtained — mostly — from the official YouTube page of the Presidency. They are promotional and information broadcasts such as *El Gobierno de todos* (The government of all), *El presidente informa* (The president informs), addresses to the nation, messages from the President, public statements; in addition to interviews and dialogues with national and foreign media. Its contents are not specifically directed to his supporters, but to the general public through the discursive power of government communication and its access to private, seized, and public media.
- Rafael Correa: 9 interview speeches in national media, Telesur and CNN, as well as two speeches broadcasted on his *Enlace Digital* (digital link), the letter addressed to his co-religionists after leaving power and made online only. During his 10 years of government, the *Enlace Ciudadano* (Citizen Link) was a pillar in his communication strategy as it was broadcasted on television and radio. Despite the inequality in the number of speeches and Correa's limitation to access the Ecuadorian media of national scope (due to his confrontation with the private media sector), the large amount of content and elements of his statements allowed the analysis to be developed.

Religiosity and the values present in the ethos

Lenín Moreno: piety, dialogue and consensus

Mediante el análisis se identificó las características del *ethos* que el Presidente Moreno quiso construir sobre sí en su relación con el poder, su forma de gobierno mediante el diálogo y sus valores en el mandato.

The exaltation of values and “popular canonization”

Rosaria Minervini (2017) analyzed Lenín Moreno’s speech from linguistic and content. She expresses that Moreno tries to convey a positive image of himself, that is, the ethos, for which he portrays himself as a trustworthy and credible person, but with a lack of conceptual elements. Among the values considered positive with which Moreno tries to persuade, Minervini highlights the attachment to family and God, nuclei of a religious thought that is predominant in Ecuador due to the number Christians.

The configuration of his image is also made from the narration of events in the past, of his vice presidency in the government presided over by Rafael Correa. He uses the positive self-representation as a humanist and supportive for the social campaigns he undertook, in addition, he portrays himself as a faithful politician and revolutionary:

When the 30S occurred (...) I expressed my loyalty to the president and stated that the revolution was not only about social transformations but a loyalty revolution because here it was customary in Ecuador for vice presidents to saw off the presidents’ floor. (Interview with Fernando Rincón from CNN in Spanish, April 18, 2018)

The narrative about his self includes the verb purge, related to religious language, by a feeling of guilt: a transgression of a cultural or religious norm that is considered superior to the very being is a sin. The verb to purge would be to suffer punishment for that fault or to remove something bad from oneself, it is to assume responsibility for that past, which justifies it:

But it is the job of a human being to also recognize mistakes. And my mistake was not by action, it was by omission, I dedicated myself specifically to my social work. I never worried about the financial issue. There were suspi-

cions on the part of many colleagues that there were acts of corruption (...) Carelessness, yes, omission, yes and I am still purging that. (Interview with Fernando Rincón from CNN in Spanish, April 18, 2018)

As compensation or — following the religious discourse — as exculpation, Moreno defines himself as someone sincere (Report to the Nation, May 24, 2018), to continue the fight against corruption, he emphasizes that he does not have a double face in his actions. He describes that his mandate has more humanism, he is modest before what he believes are the achievements made by him in relation to a broad ‘us’:

It is the merit of the Ecuadorian people (...) It is true that leadership has something to do with it, but fundamentally the actions of each and every Ecuadorian. (Interview with Eduardo Khalifé, Estéfani Espín and Janeth Hinos-troza, January 21, 2018)

Moreno not only figures in himself some values but also motivates them to be transmitted among all as a prescriptive component (Verón, 1987) that belongs to the “order of duty”, encourages citizens to be attached to justice, equality, tolerance, respect², solidarity, peace, honesty, transparency and freedom³.

Faced with the political attacks against him, he exalts his personality, avoids the discursive confrontation, and evokes a non-vindictive image:

I am a happy person and I live in peace, at peace with myself because I try to act according to the principles, the principles in which I believe. (El Gobierno de Todos, July 9, 2018)

More than an image of authority, Moreno is constructed in the speech in the emotional sphere as a human being with values and faults to be amended. His language with religious overtones takes him to the habitual of politics, gives an indication of the construction of a figure of holiness that:

It is a model of a person considered of superior behavior or prestige that serves as a guide and/or benchmark (...) that helps to generate confidence in the individual in certain situations in which they may fail or suffer harm. (Aguilar-Vásquez, 2014, p. 36)

2 El Presidente Informa, 29/january/2018.

3 National address, August 21, 2018.

In this case, it is a guide for citizens from the presidency and seeks “popular canonization” (Carozzi, 2006) that gives him legitimacy (cult, in religious language) to carry out political actions from his position of power. This will also be seen in the following subtopics.

Political values and the rescue of institutions

Moreno tries to construct an image of a president who is responsible and disinterested in power as his identity role (Doury, 2016). Moreno was vice president until May 2013 and in December of that year, he was appointed to the position of special envoy to the United Nations for disability and accessibility issues, for which he moved to live in Geneva-Switzerland. He came back for the 2017 elections:

I did not want to be President, I am not very fond of power, I am not attracted to power. But I do believe that if a human being, at any time, is responsible for exercising power, it must be done with transparency, with truth, with work. (Interview with Fernando Rincón from CNN in Spanish, April 18, 2018).

The pronominal paradigm in the first person singular is repeatedly constructed to exalt his position in the first sentence, while in the second he takes up the prescriptive component of ought to be, that is, he finds himself as an example of those values of being human and political.

Moreno portrays himself as a President who restores institutionalism to the country and promotes values that he considers democratic so that State entities are considered the best in history:⁴ “Praise to those who bequeathed us freedom. Freedom that with enough effort we have rescued, as well as tolerance, respect, alterability”.⁵ In his speeches there is a reiteration in terms of patriotic memory (Minervini, 2017), now Moreno linking himself as a new historical figure who would have restored freedom, as a new founding reference of the country, he wishes to mark a before and after with his actions.

In December 2018, his government reduced the subsidy for gasoline, in a public speech he emphasized that his personal desires are in the last place when governing the country for el singular metacolective, the “country”: ““How do you think I’m going to stop making decisions that are in the best

4 Inform to the nation, May 24, 2018.

5 Inform to the nation, May 24, 2018.

interest of the country to preserve a position! A position that is ephemeral, that has to be temporary”⁶. In this way, it is understood, he justifies any measure that he implements since it would be the truly good thing for Ecuador, which he considers a homogeneous whole and not a current hegemonic process (in which there are social groups benefited by the exercise of power).

This idea of being respectful of the other functions of the State was not only to attack the other one built (Correa), it was also emphasized when his then vice president María Alejandra Vicuña was accused of committing a crime years before, here, in the same way, Moreno differentiates the past from a present in which he would be the founder of the new independent justice: “I cannot and should not act as a judge (...) it has cost us a lot of work to return to the institutionality, let’s not lose our way forward (...) without interference or orders from the Palace”.⁷

Dialogue and the end of political conflicts

Lenín Moreno seeks to construct a positive image of himself by positively valuing his allies and opponents (Minervini, 2017), by evading antagonism and confrontation to conceive of democratic life as a dialogue for consensus, as if politics were a neutral terrain and with solutions that satisfy everyone, which hides the difference in power between different groups, as well as promoting the end of ideologies (Mouffe, 2003). According to Minervini, it is a relationship ‘I-us’ in which he portrays a responsible government, he claims to be attentive to the social problems of the country and to be conciliatory, unlike the confrontational image and the construction of adversaries that Rafael Correa had (De la Torre, 2015).

As of the 2017 electoral campaign, dialogue as a noun is one of the elements that has stood out the most and has been a constant in Moreno’s discourse. Dialogue is an agglutinating entity of several selected heterogeneous subjects, which — after power level games — produce postulates with actions and verbs in relation to politics. This gives meaning to the management of power; it would be the basis and justification for decision-making.

Dialogue would go hand in hand with reconciliation. The President mentioned that the Correa regime fought with all social groups and even left

6 Speech during Military High Command inauguration December 20, 2018

7 Message from the Constitutional President, November 29, 2018.

families broken following an “ideological fanaticism”,⁸ but he clarifies that he does not have that temperament and motivates the opposite: reconciliation as a way out of the confrontation and as a first step prior to consensus, “shaking the hand even of the one who thinks differently, making good with the father, with the mother, with the brother, with the friend, with the co-worker with whom I distanced myself due to political issues.”⁹

Second, Moreno opens the possibility of listening to opinions that agree with principles that the government expresses. Third, listening becomes a verb as a mechanism to reach — as a deontological duty — a responsible consensus between various social groups and the government to see the country as a unitary whole:

People who only think about everything or nothing are not thinking about the country, they have to think about the need cede space and reach consensus, to reach minimum agreements in order to move forward together. (Interview with Eduardo Khalifé, Estéfani Espín, and Jeaneth Hinostraza, January 21, 2018).

Let’s turn to an example of the Popular Referendum. Moreno asked (points 1 and 2) that citizens propose the questions for this process: “Thank you for giving me your frank, honest, free, and patriotic opinion. I need that opinion, I need it to be able to govern well so that this continues to be, more than ever, the government of all”.¹⁰ Thus, Moreno indicates that he constructs himself based on that *I-us*, without that us he cannot constitute himself in the political. Supposedly, it would promote a dialogic form of exchange of meanings on political proposals to shape government actions.

In the end, the President and the government decided (point 3) what the seven questions would be and the majority of the public voted in favor of all of them: “My style is not to impose or order by whims, you asked for the referendum, you know well the country you want and I deeply respect your will”.¹¹ The elaborated questions and above all their legal, political, and social consequences are justified by that dialogue that would have listened to and collected the proposals, as well as by the values constructed in Moreno’s

8 National address, August 21, 2018.

9 Dialogue with the media in Manabí, January 19, 2018

10 Statements regarding the results of the Popular Referendum, February 7, 2018.

11 The President Reports, January 29, 2018.

speech about his actions as a guide in politics. Dialogue occupies a metaphorical place (Verón, 1987, p.19) on the whole of the doctrine of the Moreno government in order to legitimize its measures.

These processes of reconciliation-listening-action also appeared in the implementation of the Law for the Reactivation of the Economy and to announce other economic measures (already with the government team linked to the business sector, right-wing and related), according to Moreno, as a product of the conciliation, since that process had called for the recovery of the economy. Here, the regime announced cuts, the increase in the cost of premium gasoline, and the concession of public companies.

Rafael Correa: redemption and antagonism

In the context of 2018, already out of office and geographically far from Ecuador since he resided in Belgium (his wife's native country), Rafael Correa applies discourse to re-legitimize himself since he is under discursive attack. In his ethos, he exalts his values such as an incorruptible honesty. He constructs himself as politically persecuted and, at the same time, as the redeemer of the homeland that is in danger.

In the name of the people and without interest in power

Correa in his career constructed a personal ethos that implies a force of character (Cerbino et al., 2016) and establishes parallels between himself and the historical character Eloy Alfaro (Ávila-Nieto, 2012), in addition to alluding to national dignity and sovereignty.

He constructs his *I* and *us* based on the difference:

We never owed ourselves to any group of power (...). Because we were middle-class people, independent professionals, we are not bankers, we are not big businessmen, we do not belong to any of these exclusive clubs, we always govern for the common good. (Digital Link # 6, October 27, 2018)

The *others* are listed and classified in different power groups with which he would never identify, in addition to becoming closer to the people by including himself in those groups of identification (middle class, independent professionals) and discursively and antagonistically distancing himself from others (bankers, businessmen).

His ethos of virtue (Cerbino et al., 2016) possessed images of sincerity, unquestionable honesty, and fidelity. To this, we add that he projects himself as “healthy people” (not contaminated by anti-values) and affirms that he has acted with truth, reason, and rectitude:¹² “we have always been humanists, we have been willing to give our lives for human rights, that we have provided so many rights, opportunities, social justice”.¹³ The image of redemption appears, which is linked to the following statement in which he refers to his “historical task”, he talks about that fortuitous fact of being president, although power was not his interest:

I fulfilled my historical task, I did my part, I was going to retire from politics (...) I already achieved everything that could be achieved, I never looked for anything for myself, but life rewarded me, my people rewarded me with the maximum authority that a citizen can operate, to be President of the Republic in 3 consecutive won elections. Three and I no longer have anything to aspire to and I never aspired, only to serve my country. (Interview on TeleSUR, February 4, 2018)

It includes the nominal form “life” as a design to be chosen as president by the metacollective people, which during his mandate would have delegated its representation to speak on its behalf (Freidenberg, 2011). He reiterates his values of service and vocation towards another metacollective: the homeland.

The moral battle: incorruptible integrity and honesty

“The corrupt” is a nominalized form frequently used by Lenín Moreno to refer to the previous government of Rafael Correa. In this sense, Correa activated as interdiscourse and deontological necessity an ethos about his *I* and his *us* to counter the attacks: “If there is a battle that a revolutionary cannot lose, it is the moral battle, our integrity is unforgivable and they know that they are lying.”¹⁴ First, Correa constructs himself as a revolutionary to confirm that he has a left-wing ideological tendency; the second is the moral battle, in which one side will be the revolutionary *us* loaded with values and integrity, while the other is one that lies:

12 Digital Link # 6, October 27, 2018.

13 Interview on HispanTV, July / 2018.

14 Interview in Palabra Suelta, EcuadorTV, January / 2018.

We were an honest government. It is not that there are no cases of corruption, Spain had cases of corruption, Germany, the United States. He who does not tolerates that corruption and fights it. That is what we have done in the 10 years of government, in my personal case, all my life, risking even my life to fight corruption, even more, when I was President. (Interview in *Palabra Suelta*, EcuadorTV, January / 2018)

In this paragraph that redemptive discourse is reiterated, of giving his life for his mission. The following quote includes another of the elements reiterated in several speeches by the president, in terms of his honesty and show of integrity:

The only thing I have to leave my children is my reputation, integrity and believe me, that they accuse me of arbitrary, authoritarian whatever you want, but never dishonest. But if they can prove that I took 20 cents (...). I could legally become a millionaire because I received more than 2 million in gifts and there were no regulations and everything was given to the Ecuadorian people or it was auctioned to help the poorest, if they show that I took 20 cents that are not mine, I would have betrayed my country, my God, to my people, my family, my people, my conscience. (Interview in *Palabra Suelta*, EcuadorTV, January / 2018)

“20 cents” is repeated several times only in this quote, it would be a repetitive phrase that is easy to remember and understand. In this case, it is a monetary element of the daily life that substitutes the idea of corruption to deny it. At another point, Correa reiterates his values of working for the “common good” and his integrity, that his objective is not money, but service for the meta-collective Ecuadorian people as a pro-recipient. To close this section, he names metacollectives and entities that would have constructed his identity in the ethos and that tie it to an *us* of that moral battle: family, people, the country, the people, and God.

An ethos as a victim of persecution

Correa constructed this image by naming court cases, electoral and political decisions that went directly against him, and those who were participants in his government. The first case was about the Popular Referendum, in which a question prevented Correa from running for the presidency again in 2021: “I am outraged by the double standards, the attacks on hu-

man rights, that the rights of an entire people are harmed for trying to harm me”,¹⁵ he forges a relationship between himself and the people as affected.

This account of victimization also ties him to a judicial case in which he is accused as the author of the kidnapping in Colombia of an Ecuadorian opposition politician, with the support of intelligence agents: “For God’s sake, a recording came out that says that he met several times with me, pure false testimony that does not withstand the slightest analysis, when the prosecutor links me, I am not a fugitive from justice, I am a fugitive from injustice”,¹⁶ thus he makes a controversial denial, does not deny that he has been legally declared a fugitive in the process, and appropriates the term with which he is labeled and tries to discursively delegitimize the judicial decision.

Let’s look at another similar fragment: “Since they can’t beat us at the polls, since I’m the only opponent of this government, everyone —the rest of treacherous political leaders fell into complicity— they want to destroy us, comrades”,¹⁷ in addition to the aforementioned ethos, Correa constructs himself as he direct counter-recipient of the Moreno regime and politicians responsible for his persecution.

His ethos is also loaded with energy, strength, and potential, which is why he uses irony on the statements of his opponents and places them and their phrases in the place of ridicule (Cerbino et al., 2016, p. 101). For example: “Then as everything collapsed, the only thing missing was for them to accuse me of the murder of Atahualpa, of the sinking of the Titanic”,¹⁸ thus leading the criminal charges against him to irony, using facts known in Andean history and (also through the famous movie Titanic) he resorts to the collective memory and the meanings that citizens handle. In the last months of 2018, several judicial processes were developed against him, they denied the registration of his political movement, among other facts that affected the group that supports Correa, so as a goodbye to his Digital Link, the ex-president said: “They have done a lot of damage to us, the revolution is wounded, but it is not mortally wounded, they wanted to bury us, but they did not understand that we are seed and we will flourish and we will continue forward *hasta la victoria siempre, que viva la patria!*(until victory always, long live

15 Interview on Canal 1, January / 2018.

16 Interview in Palabra Suelta, EcuadorTV, January / 2018.

17 Interview in Palabra Suelta, EcuadorTV, January / 2018.

18 Digital Link # 6, October 27, 2018

the homeland)",¹⁹ closing strongly based on the emotional by the use of this ethos of persecution to which he adds metaphors of life and death for politics, as well as referring to the political rebirth of his group.

Defender of the homeland and redeeming ethos

The redeeming ethos that Correa forms on himself contains powerful elements for establishing ties with his intended recipients. This is how we saw it in previous sections: he indicated that he would give his life for human rights and for the fight against corruption. It is similar to religious discourse; he assumes a messianic figure with different unshakable values as a mission for the salvation of the people.

Since Correa established his residence in Belgium, he could be configured as a new "great absentee". According to Carlos de la Torre (2015), this figure would be for the return from exile as a redeemer who returns to save the country. To achieve this, his memory must be kept alive, attribute the failures of the politician to others, to people who took advantage of his goodness and sincerity: "They try to prevent us from returning to our homeland"²⁰ and "they want to annihilate us because we wanted to change the country, we started to change it",²¹ Correa speaks in the first person of the plural, promoting a collective *us* that governed and which others want to hurt.

The image of the redeemer is like the biblical savior and the prophet, bearer of the message and provider of happiness and well-being (Cerbino et al., 2016): "for defending the Citizen Revolution, for defending the new homeland, for those people was all worth it, for those people you have to continue believing",²² he is a defender of the refounding of that country, of his metacollective and evokes faith in that prophet who can return.

"It is against us because we challenge the system, because we gave education, health to the poor, because we cared for the great majority, we made the rich pay a tax, that's why they are against us"²³ here he links his speech of positive self-representation to the groups of identification of "poor" and

19 Digital Link # 6, October 27, 2018.

20 Interview on RT, July / 2018.

21 Digital Link # 6, October 27, 2018.

22 Interview on HispanTV, July / 2018.

23 Digital Link # 6, October 27, 2018.

“large majorities”, as well as constructing his counter-recipient, his political other marked in an antagonistic way: “the rich”.

These ideas will be completed with the prescriptive component that the homeland must be defended and then recovered: “This is about being Ecuadorians, defending the homeland because the homeland is going to be taken away by weight, the Bucaram, the Nebot, the bankers, the traitors and all those who are participating in the ring of power”,²⁴ then his collective of Identification becomes a broader entity, as Ecuadorians since he seeks to get more citizens to join, the para-recipients, located as the undecided voters (Verón, 1987).

This discursive sequence by Correa goes like this: they don’t let him return to the homeland, they want to destroy them because they are in favor of the poor and against the rich, that is why the homeland must be defended and recovered. In the following paragraph one can find these elements:

We are going to participate so let’s hope it does not disperse, our people wait for us, to look for candidates to win the 2019 election, go to a constituent assembly and recover the homeland (...) this is the number of our migrants, this is the number of the movement of our Citizen Revolution that returned the homeland, raised the homeland from the ashes in which the bankers had left it. (Digital Link # 6, October 27, 2018).

First, the Citizen Revolution metacollective is maintained, then he asks that the pro-recipients of that group wait for his return to defend and recover the homeland through the constituent assembly, the redemption is ratified by remembering that they are the ones who have already saved and resurrected the homeland before after the economic crisis of 1999 and can do it again, so he appeals to the collective memory. This constant use of religious language is tied to popular religiosity: the believers’ hope that order will be subverted by God as justice, as a revenge for the poor (Carozzi, 2006).

Discussion and conclusions

The construction of the discursive ethos makes it possible to make visible elements of the politicians’ strategy, which are projected towards others to put

24 Interview in Palabra Suelta, EcuadorTV, January / 2018.

themselves in relation to the meanings of citizens and thus seek legitimacy. It is recalled, according to Maingueneau, that ethos is a stake, it is the composition between what is shown, what is said about oneself, and the pre-discursive ethos, as well as the effective ethos that is made visible in the meanings of the recipient, which by the limit of this article could not be further discussed.

The present study is about a context that had a confrontation and a controversial dimension (Verón, 1987) in the political field, in which two discursive visions appear: one with the logic of consensus and the other based on a political confrontation. Taking advantage of the communication power resources of the government and its links with the private media, President Lenín Moreno — through post-political discourse (Mouffe, 2003) that is used by contemporary neoliberalism — sought to negatively represent his adversary to legitimize his change of political orientation and not respecting the program for which he was elected, arguing that there was no alternative but dialogue. At the same time, he constructed himself as opposed to Rafael Correa due to his differential characteristics.

Correa received attacks from the media and government communication, a tactic which he also practiced during his mandate. In this new context, Correa responded interdiscursively through his self-exaltation in order not to lose ground in the absence of control of the communicative context, since he was outside the governmental power and the media were against him. At the same time, Moreno's political turn served Correa to justify that there was a "betrayal" of the people, emphasizing the antagonistic logic.

Moreno's strategy forged in his discursive ethos the cleansing of his image of the past and his ratification of honesty and disinterest in power in the present moment. In search of legitimacy, he turns to a religious story, constructs a kind of figure of holiness in himself with a continuous list of values so that citizens become believers, replicate them and place their faith in him as a reliable guide. Through the knowledge that he obtains in the dialogue process (which would consist of reconciliation, listening, and action), Moreno would aspire to be the re-founder of the country's institutional framework. Here there is a coincidence in the fact that Correa and Moreno use speeches with religious overtones, given the cultural matrix present in Ecuador due to the presence of Christianity throughout its history. Correa, for his part, portrays himself as the redeemer who arrived a few years ago from citizen groups far from power, with an incorruptible morality, to save the country after the difficult situation that was experienced by gover-

nment instability and economic and social unrest. Today he shows himself as someone persecuted for having acted in favor of the most vulnerable, the people, and not the power groups. His experience in the mandate is his justification and basis to stay in political action, to seek to reclaim the homeland — which would mean to obtain power again— and to be the savior of the country again.

Knowing through this study the discursive ethos of Lenín Moreno and his main opponent in Ecuador also allows an analysis of the game of the representations of politicians that is in dispute. It is part of the process of struggle and constitution of power in a hegemonic process, in this case, the dispute for political legitimacy between us and the others constructed by Correa and Moreno.

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Forms of Development Cooperation and Social Work tasks

Formas de Cooperación al Desarrollo y funciones del Trabajo Social

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Abstract

This work is a review and analysis of the different forms or models of international development cooperation and a proposal on the tasks that Social Work can perform in each of them. We can justify our review of these two themes, because, in the first topic, we find a great theoretical dispersion. Regarding the second topic, there is a growing presence of social workers in this new social environment. The goals of this work are to analyze the different forms of cooperation and describe the functions of social work in each of them. The process used has been carried out in two ways. On the one hand, we have drawn on the authors' own experience in the field of international cooperation. And on the other, we have reviewed the different models offered by development institutions. The results of the analysis are the evaluations made in the article on each of the forms of international cooperation for development.

Keywords

Development, development actors, international cooperation, social work, forms of cooperation, cooperation actors.

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Resumen

El presente trabajo es una revisión y análisis de las diferentes formas o modelos de la cooperación internacional al desarrollo y una propuesta sobre las funciones que puede ejercer el Trabajo Social en cada una de ellas. Lo primero se justifica por la dispersión teórica existente. Lo segundo por la creciente presencia de los trabajadores sociales en este nuevo entorno social. Los objetivos de este trabajo son analizar las diferentes formas de cooperación y describir las funciones del trabajo social en cada una de ellas. El procedimiento empleado ha sido doble. Por un lado, se ha recurrido a la propia experiencia de los autores en el campo de la cooperación internacional. Y por otro a los diferentes modelos ofrecidos por las instituciones de desarrollo. Los resultados del análisis son las valoraciones que se realizan en el artículo sobre cada una de las formas de cooperación internacional al desarrollo.

Palabras clave

Desarrollo, actores del desarrollo, cooperación internacional, trabajo social, formas de cooperación, actores de la cooperación.

Introduction

For years, Social Work has focused on the defense of human rights and the fight against social inequalities. This has happened, both in developing and developed countries, affected by various social conflicts, economic and political crises, and open to the reception of immigrants. A clear expression of this is the leading role that Social Workers have in the different forms of international development cooperation. This article describes the different forms that international development cooperation has and offers a proposal on the specific functions that the Social Worker can perform in each of them. It is intended to clarify a very confusing professional field in terms of the professionals involved and promote a field of intervention belonging to Social Workers.

Before describing each of the current forms of international development cooperation, it is useful to clarify three fundamental elements. The first is the context in which we move when speaking of forms of development cooperation. We are situated within the framework of international relations

since what we are raising are not local issues, but processes with an international scope.

The second element is the actors involved in international cooperation. These are the cooperating governments of developed countries, the national and international development agencies of those countries, and organized citizens. Governments and social development organizations (NGDOs, cooperatives, trade unions, and other organizational forms) of the countries receiving aid are also actors in international development cooperation.

The third element is the resources generated to promote development. We refer to monetary financing, technical personnel, and the physical means necessary to launch development actions, peculiar to each project. Let's see, next, the different modalities that international development cooperation has at this time. We will, in some respects, follow the model of the Inter-món Oxfam Foundation. In the description of each one of them, we will develop these points: the identification, the characteristics, the objectives, and the valuation of advantages and disadvantages of each one of the forms of cooperation. Finally, a proposal will be made on the specific role that social workers can play in each of these forms of cooperation.

Humanitarian aid during emergencies

The expression of Humanitarian Aid during Emergencies has been developing for a long time with the triple meaning of relief offered to populations in need; humanitarian aid that refers to the moral motivations that activate it, and in a serious emergency situation for a population or a country as a whole.

It is an aid that is given to a population that is in imminent vital risk or in a serious situation of lack of the most basic elements for survival. We are talking about natural catastrophes in general; of floods due to the overflowing of rivers and seas or tsunamis, which radically alter the daily life of a population. But also, wars and armed conflicts between countries and between governments and insurgent groups in the struggle for power in the same country.

Humanitarian aid in emergencies has some characteristics of its own, which we describe below. It is an immediate aid that is given to a population by governments or social organizations, generally from developed countries, after a natural catastrophe. So that, once the catastrophe in question occurs in a

population, the entire aid protocol is immediately put into operation. Second, it is an aid that we can qualify as mediatic, in the sense that it is activated, maintained, and diminished by the influence of the mass media, which alert the population of developed countries about what happened. It is also a punctual help, that is, it takes place at a certain time, and after this, it disappears. It is not an indefinite help. And finally, it is a diminishing aid, which means that it is aid that is gradually reduced in actions as time passes until its final disappearance.

The fundamental objective of humanitarian aid during emergencies is to provide an adequate response to the emergency in question. Be it protection and shelter of the population through prefabricated houses or tents and the delivery of clothing; be food and drinking water; be medicines and sanitary instruments; or the defense of the population against armed groups. And all this with personnel specially trained for this task.

In this form of development cooperation, the tasks of the Social Worker are specified, above all, in the assessment of needs, in the search and management of resources for the population, and in the accompaniment of the victims. During his university training stage, the Social Worker has acquired, precisely, training and skills in these three indicated issues: needs assessment, search and management of resources, and support for victims. In addition, their training includes learning the crisis intervention model, which is the most suitable for understanding professional practice in the described context. Lastly, it is also part of the competences to activate the communication and solidarity networks with the victims and to establish a system for recruiting, training, and organizing volunteers.

Cooperation in development projects

Cooperation in Development Projects is a form of aid well known by the population, surely the most frequent in the world of cooperation. Long before specialized nongovernmental organizations emerged, some governments transferred funds to promote the development and many churches made collections to help people in countries in need.

Precisely, because this is an old, experienced, and well-known type of aid, it has been refined over time in its management, both in its fundraising phases and in the structure of projects, as well as in the phase of execution and transfer of monetary funds or in kind.

Perhaps the most important thing about this type of cooperation is to know that it is a planned, rational aid in accordance with established guidelines and modes of action that are coherent between development needs and actions.

It means that the Development Projects have as their starting point the analysis of social reality, of the shortcomings of the population and of the precariousness of life, of social inequalities in relation to resources and means of life, of social, economic, and political conflicts existing among the population.

As a consequence of the analysis, the Projects detect the problems and needs of the population, diversifying their severity and urgency, in order to set the priorities for the Project's actions.

A third, fundamental step is to identify the causes of the population's needs. It is well known that the problems of the population can have the most diverse causes. Sometimes, in rural areas, it will be the characteristics of the terrain, especially unproductive. Others will be the unequal distribution of land, with large landowners, on the one hand, and smallholders and even landless workers, on the other. On other occasions, it will be the performance of ancestral, wrong, and unprofitable agricultural practices, the lack of knowledge of more efficient production means, and, even, the lack of means to stimulate production.

A fourth stage of the Development Projects is the proposal of alternatives to respond to the identified needs and problems. At this point, a basic distinction should be made between comprehensive projects and sector projects. The first term refers to development projects that try to respond to a large part of the needs of a population. These are projects that include actions in infrastructures such as roads, irrigation canals, etc., but at the same time actions on education with the creation of schools, the provision of teachers and school resources, and the implementation of adult literacy plans and the preparation of primers for literacy. They also include actions on health with the implementation of health centers and vaccination plans, health education, etc. We call sector projects those that address only some of the various problems that a population may have.

A fifth aspect in the implementation of Development Projects is the attainment of resources appropriate to the needs to which one wants to respond. At this point, the practice of international cooperation has been changing. From an initial phase in which the resources, mainly monetary, came from an institution in a developed country, it has passed to a situation like

the current one in which, in addition to the resources from abroad (governments, international development institutions, etc.), the promoters of the projects require the existence of counterparts from the country receiving the aid, who also make contributions to the financing and management of the Project. We are talking about financial aid, but also aid in the form of project executing personnel and material resources.

We are not going to dwell here on describing the different sources of financing for Development Projects, because it is a matter of great complexity that would require an article dedicated exclusively to this issue.

The sixth point of great interest is what we have called Permanent Evaluation of the execution of Development Projects. This unused practice in many cases is essential. It is simply a matter of establishing permanent control over the execution process of Development Projects, from the beginning until the end of its execution. This period of time between the beginning and the end is variable. It depends mainly on the number and complexity of the actions to be carried out.

The most immediate objective of the Development Projects is to improve the living conditions of the population through the implementation of specific health, education, credit, infrastructure, etc. programs. In the case of education programs, it will be about building schools, getting state teachers, obtaining school resources and materials, creating adult literacy cards. In the case of health programs, the objectives will be to diagnose diseases, vaccinations, create health centers, equip them, and provide health professionals in a stable manner. A third example is to provide credits to promote development, be it through the legalization of land ownership, the acquisition of seeds, and the opening of regional or provincial markets for the commercialization of products.

But the ultimate goal of Development Projects is to promote and drive social change. It is not only the improvement of the living conditions of the population. In every Development Project, there must be two complementary effects. One is the improvement of people's living conditions. And two, social change from a structural perspective.

In both types of projects, the ultimate goal is to improve people's lives. In the first case, a structural change is sought, in the second it is intended to achieve a more limited or partial change. In any case, there is a very accepted saying in the world of cooperation, which is usually formulated like this: think globally and act locally. In other words. You have to think about so-

cial problems in all their local, national, and international interconnections. But you have to act in concrete human communities and improve the lives of concrete people. There are many questions that we could raise in relation to Development Projects due to our participation and knowledge of some of them in Ecuador, but what has been said gives a precise idea of the meaning of this form of Development Cooperation.

In Development Projects, the participation of Social Workers has different possibilities according to their academic training. In the first place, a Social Worker can act in Development Projects in the need's detection phase. Their academic training in identifying problems and needs of the population supports them for this task. Precisely, social diagnosis, needs evaluation, and hierarchization, are a fundamental part of their training. Their training in group dynamics and in the participation of users in managing their problems justify this task in Development Projects.

Second, a Social Worker has competencies for the design of Development Projects in all their phases. They are prepared to carry out an analysis of conflicts and their social, political, or economic causalities. In addition, they are trained in the search for adequate resources to respond to the needs of the population.

There is, thirdly, a Social Worker skill of great interest in Development Projects. We refer to the permanent evaluation and the final evaluation of them. In their basic academic training is the principle that all social action has an agenda with a beginning and an end. And that, consequently, all social action must be evaluated in all its aspects, both at the end of its execution and during the duration of its execution, whether it is the fulfillment of the initial objectives, or the assessment of conflicts and their causality, be it the proper use of resources or the end result of the action. This aspect of collaboration in external evaluation, necessary in every Project, is fundamental. Regardless of the scope of intervention of the Social Worker, they can exercise a decisive role in the evaluation of the Projects that may receive subsidies, whether from the private sphere or in public institutions.

Finally, the participation of the Social Worker in the Projects is also important, in everything that refers to social mobilization and the participation of the population in them. Their training in the humanist model enables them to do so (Martínez-Martínez, 2012).

Cooperation through fair trade and responsible consumption

Development Cooperation through fair trade and responsible consumption is a new form of cooperation, which is based on the defense of the dignity of small producers, which aims to break the wheel of dependence on the external, opening access routes to markets from which they were absent, and proposing new consumption patterns to people in developed countries, precisely of fair trade products. Cooperation through fair trade and responsible consumption is a relatively recent form of development cooperation. In Spain, it has existed for just over twenty years. It was introduced by the non-governmental organization Intermón, which had the collaboration of a group of laypeople, from schools, parishes, and university centers, who have subsequently assumed responsibility for its direction and management in Barcelona and in most of the provinces of Spain. The central thesis of this movement is that trade and consumption are an alternative form of development cooperation. Let's see some of its characteristics and how this new proposal is justified. In the first place, fair trade involves a valuation of human labor and the goods produced. This movement is based on direct support to producers through the purchase of their products, thus facilitating access to markets.

Second, this movement is also a criticism of the uncontrolled consumption of goods, characteristic of our developed societies, and proposes responsible consumption. This concept of responsible consumption refers to consumption based on people's needs. It implies, therefore, a critique of our practice of unlimited consumption. The justifying reasoning of the theorists of capitalism has been that the capitalist economic system is sustained and maintained by the practice of permanent consumption.

Thirdly, it must be taken into account that fair trade and responsible consumption are not initiatives of local scope, but have become a social movement of international solidarity with initiatives and actions in many countries of the world, especially in European countries.

However, this movement of fair trade and responsible consumption has had several criticisms, both within and outside the environment of cooperation. One of them has been formulated this way. Fair trade is not free trade, but protected trade. It is a criticism that comes mainly from the economists who defend capitalism and the free market economy. Indeed, it is a protec-

ted trade, but the answer that can be given is that in a context of production and markets controlled by the large monopolies, there is no alternative for small producers than to start walking down the path of protected trade.

A second criticism is that it has little relevance in global consumption as a whole, that is, it has little importance in the global economy. Indeed, when fair trade began to operate in our country it was consumption restricted to the environment of cooperation and not economically relevant. But for years this has radically changed. This has happened when products such as coffee, cocoa, and sugar are sold in fair trade stores, which are products of maximum worldwide consumption.

Finally, we want to refer to the fair trade clauses. These clauses indicate the social characteristics of fair trade products. It is possible to distinguish between the physical properties of the products and the social properties. Physical properties are the materials from which products are made and the qualities derived from them. Instead, social properties refer to the social quality of products.

Briefly, we are going to list some of these social clauses, following Intermón's proposal. They are the following: It is about improving the working conditions of producers in the countries of the South; facilitate access to markets by small producers; inform and sensitize consumers in developed countries about fair production conditions; manage organizations in a transparent manner and promote their participatory and collective management; promote fair business relationships through fair payment to producers; respect the environment in the production process and gender equality in salary relations, which implies non-discrimination against women in the workplace. Therefore, when there have been women workers of these goods, they have not suffered employment or salary discrimination. The rule of "equal work, equal pay" prevails. Fair trade organizations respect and promote the right of their workers to associate in trade unions or any other form of association and collective negotiating.

Finally, another very important clause of fair trade is the non-exploitation of children. Perhaps this clause may come as a surprise in countries where child labor is even eliminated by law. However, until recently, children performed auxiliary tasks in our peasant societies of farmers and ranchers (Caring for livestock, collaboration in planting and harvesting, etc.). But in developing countries, child labor is a form of collaboration with the family economy. Accepting that this tradition exists in other countries, this

clause demands the non-exploitation of children. Their living conditions, whether on the looms, in the field, or in any other environment, must exclude exploitation.

In this context, the responsibility of a Social Worker is concentrated on the following tasks, according to their training. The first is to promote the social participation of the population in defense of their rights. The second task may be to support the organization of the members of the producing communities to respond collectively to their problems. Their training in group dynamics and in the participation of users in the management of their problems, justify this task of the Social Worker in the fair trade movement. But, in addition, social workers are directly trained to carry out awareness and education projects to the community regarding the consumption of fair trade products and responsible consumption in the developed world. They can support the formation of production and marketing organizations (Cooperatives) in developing countries. And they can activate the dissemination of fair trade and responsible consumption in developed countries in the most varied ways (department stores, educational centers, universities, and, above all, in the mass media).

Cooperation through the cancellation of foreign debt

The origin of this proposal for Development Cooperation was during the world economic crisis of the 1980s. The usual practice in the financial world is and has been the generation of credits from the large international agencies based in developed countries to developing countries. This has been and is common practice. Rich countries lend money to poor countries. Or put another way, the large financial corporations of developed countries (IMF, OECD, WB, the Inter-American Development Bank, etc.), make loans and sometimes donations to developing countries, under the assumption that Poor countries have natural resources (forests, precious metal mines, land for cultivation, etc.), but they do not have the means either for their exploitation or for their transformation and commercialization processes. For this reason, their governments and development institutions are forced to borrow from the developed world.

It is in the midst of this situation that the world economic crisis of the 1980s appears. And Mexico is the first country in the world that refuses to

pay its debt because its economy does not allow it. The accumulation of successive loans was so great that they were unable to pay the debt. Other countries followed the example of Mexico.

In this world situation, the alert promoted by many economists to the refusal of Mexico and other countries to pay their debt, was to draw the attention of countries and governments to the risk of a deep crisis in the world economic system and, especially, in the Finance system.

Faced with this situation, several alternatives were presented. The most radical, perhaps, was the position of the Episcopal Conference of Spain (1999). The Spanish bishops, after assessing the economic situation of the debtor countries, asked the creditor countries to cancel the debt of the poor countries. The reasoning of the bishops was quite simple but very radical. They came to say “The poor countries have already paid enough.” By this they wanted to indicate that poor countries have been colonized, have been exploited for centuries and, consequently, should not pay more.

On the contrary, the position of a large part of economists was to continue to maintain the demand for the payment of the debt of the debtor countries to the creditor countries, to avoid the bankruptcy of the world financial system. According to many of these economists, widespread debt forgiveness would have catastrophic effects on the world economic system.

The third position, in Spain, was that of the Intermón Foundation, which synthesized its proposal regarding the external debt of the debtor countries with the expression “Debt for development”. This is to say, the canceling of the debt of a country by requiring the government of that country to promote development by investing in its own country amounts of money similar to the value of the forgiven debt.

A concrete initiative took place in Spain. The Intermón Foundation proposed to buy the debt that Mozambique owed to Spain from the Ministry of the Economy, and then forgive the Mozambican government on condition that it invest the amount in education.

“Spain has already written off 85% of Mozambique’s debt, which now stands at around 2,500 million pesetas”, stated the general director of Intermón in 1998 in an interview. And he added: “What we negotiated with the Ministry of Economy was that they sell us that debt worth 10%, that is, 250 million pesetas, which Intermón will request from Spanish society, that is, from its donors and collaborators. The operation will be completed when we forgive those 250 million to Mozambique, on the condition that

this amount is invested by the Mozambican government in education.” The operation would take place when Spain and Mozambique signed a bilateral agreement, in which the Intermón Foundation would appear as a financial intermediary, which would also give it the authority to supervise compliance with the agreements by the Government of Mozambique. In this new form of Development Cooperation, the Social Worker has, first of all, a clear function of sensitizing the population of developed countries so that they support this new way of helping with development with their disinterested donations. It is undoubtedly a more complex type of cooperation than others because it requires basic knowledge of the donors’ economics, as well as great sensitivity towards poor countries.

The second task of the Social Worker, consistent with the previous one, is to energize the population. It is not only a matter of facilitating the understanding of this form of development cooperation but, above all, of activating the awareness of donors’ participation in high-level economic processes and decisions with palpable effects on large populations.

Cooperation through the reception and integration of immigrants

This type of Development Cooperation through the reception and integration of immigrants is also quite new. It arises from the evidence of growing immigration in our country. The question to focus the issue and from which this proposal starts is the following. Why is the reception of immigrants and their integration in our country a form of development cooperation? The answer is this: because immigrants work and generate wealth in our country and transfer remittances to their families in their countries of origin.

About immigrants, some undocumented topics are frequently handled. It is often said that immigrants do not solve problems in the destination country, but cause problems. Thus, it is said that too many immigrants come in an uncontrolled way and that, therefore, their entry should be restricted. It is indicated that their presence among us has increased robberies and crime in general. It is also affirmed that immigrants take jobs away from Spaniards, and it is even said that because of them there are lower wages, as they work for misery wages. Before each one of these uncontrolled affirmations, we could respond in detail, but we are only going to respond with two incontestable pieces of evidence.

The first is that indeed, immigrants produce wealth in the country of destination they have reached. There is a case that we know well, it is that of the Region of Murcia. In this region, more than 50% of agricultural production comes from immigrant labor, especially in the countryside of Cartagena. Some studies raise that percentage to 70%. It means that, if these data are correct, as we believe, without the immigrant workforce, a crisis, perhaps irreversible, would occur in Murcia in the economy of exporting agricultural products to the European Union. The conclusion is that without immigrant labor the Murcian economy could not survive, it would enter into a collapse with unforeseeable consequences. In other words, Murcia needs immigrant labor.

The second piece of evidence is that immigrants send remittances to their country of origin. It is already known that remittances are the surpluses that immigrants send to their relatives in their countries of origin (Montes del Castillo et al., 2017). There is very important data for the last years, regarding Ecuador. In the last crisis in Ecuador, it was shown that the second inflow of foreign currency to the country, after the sale of oil, came from remittances from migrants, above exports of coffee, cocoa, sugar, bananas, and others. To survive, many families of Ecuadorian emigrants have partially or totally depended on receiving remittances.

One of the most original theoretical proposals, and at the same time more consistent with these data, is Co-development. According to Sami Nair (1997), to whom the concept is attributed, co-development is:

A bilateral, state-to-state policy in which exchange relations participate in the well-understood interest of each one. The co-development policy is part of this process, but it deepens by adding the interest of mandatory solidarity. It means overcoming cooperation for the establishment of common goals.

This means that co-development becomes a proposal that allows the integration of immigrants in the destination country, at the same time that development is promoted in the countries of origin. This bilateral relationship generates a mutual benefit for both actors.

For Co-development to fulfill its function correctly, it must have two effects. The first is that development must take place in the migrants' countries of origin by sending remittances, and not only in the destination countries. It is necessary for immigrants to produce surpluses and to be able to send remittances to their countries of origin. The second effect is the integration of migrants in destination countries through work and fair wages. It is not enough that

their entry be authorized and their presence allowed in marginalized conditions. It is necessary for migrants to be integrated into work and receive fair wages and in accordance with the country's labor legislation.

In addition to what was mentioned regarding the reception of immigrants, we should also mention here the importance of serving the world of refugees. People who are forced to flee their own countries for reasons of persecution in its various forms and are completely uprooted. The Universal Declaration of Human Rights (1948) in its article 14. recognizes the right of asylum, and later in 1951, the Convention on the Status of Refugees is created.

In this new context such as immigration, the Social Worker has fundamental academic training. In fact, the entire curriculum for the Degree in Social Work is aimed at offering students theoretical training in all fields of social exclusion and marginalization, and at providing them with methodological instruments to carry out their social intervention work with any type of disadvantaged groups. It is evident that immigrants, until now at least, are a group that requires a preferential dedication from the Social Worker. They are essential in this form of cooperation since they are experts in the assessment of needs, in the search for social resources of all kinds, and also in group and individual dynamics to accompany the process of social incorporation, in all its dimensions, to a world completely unknown to migrants and refugees. Their role is fundamental in what is called humanitarian aid in refugee camps, residences, day centers, reception centers, etc. This distinction between immigrants and refugees seems fundamental to us when planning social intervention, although the final objective is the same in both cases, which is social integration and the satisfaction of needs in a dignified manner.

Cooperation through political advocacy

Cooperation through political advocacy is the most recent modality that has been formulated in the world of development and cooperation. According to the information we have, its main promoter in Spain has been the Intermón Foundation.

Political advocacy to achieve social justice is very old, and in developed countries, it has always gone hand in hand with political parties and unions. But putting Development Cooperation on the stage of political incidence is something new. In reality, it is not a foreign body outside the world of Co-

peration, because the demands of Development NGOs have always had a political aspect, but putting political advocacy in the foreground is the first time that has happened. Therefore, we say that it is surprising. And it is because Intermón is not a political party, nor a union, but a non-governmental organization for the development of peoples, whose functions are quite limited. It can be argued that all social action always has a political dimension and that, ultimately, all development action has political effects, but making the political dimension explicit in the field of cooperation is a novelty.

Political advocacy has quite definite characteristics. In the world of development cooperation, the following appear to be priorities. The first is political pressure on the government by filing complaints and holding demonstrations against the government's policy on cooperation (for example, on issues such as the budget for cooperation, the requirements for access to calls for aid, government priorities for cooperation, etc.). The second characteristic is the denouncement in the mass media of the events mentioned above and others such as the mismanagement of cooperation. The third characteristic is the negotiations with the government in the offices on issues such as the regulations on access to calls for grants, the amounts of money dedicated to cooperation, the selection of priority countries to receive aid, and others. And, finally, there are the actions in the parliaments, national or regional, to promote legislative initiatives in relation to Development Cooperation.

All these actions seek to promote changes in the political orientation of political parties and in government action regarding their development cooperation actions, always under the assumption of improving people's living conditions. It is intended to change existing norms and introduce laws favorable to development cooperation in its different aspects. However, the main question is to answer the question of why a development cooperation agency explicitly assumes this political orientation and, consequently, why does it pursue explicit political ends, without being a political institution. The only answer that comes to mind lies in the evidence of the political dimension of poverty and, consequently, in the political dimension of development processes.

But from our point of view, the justification that is most consistent with the analysis of poverty in the world is acting on the causes of poverty and social inequalities. Social, economic, or political problems always have causes. The question is to identify them and see how to act against them. There is no doubt that political advocacy is one more way of acting on the causes of poverty and social inequalities.

In this new context of Development Cooperation, the tasks of the Social Worker are concentrated on several fronts. The first is to act on the mass media. The second is to support NGOs in their claims to the Government. The third is to participate in the negotiation teams of the companies with the Government to promote an adequate subsidy system. And, finally, promote legislative initiatives favorable to Development Cooperation.

Whether one form or another of Development Cooperation is chosen, what is evident to us is that “cooperation cannot wait” and that Social Workers must join interdisciplinary teams with specificity in the same terms as has been described.

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2D and 3D Photogrammetric Registration Model of the Built Heritage of Cuenca

Modelo de registro fotogramétrico 2D y 3D del patrimonio edificado de Cuenca

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Abstract

Participatory cultural heritage management involves collaboration of different proposals and participants. In this article, the initiative that allows to register graphically the relevant built heritage of the historic center of the city of Cuenca by means of photogrammetry, and the management of it in a Geographic Information System have been developed. The photographic study of the property or object is carried out (from multiple angles) by using individual or mounted on drone's cameras. Certain processes, supported by specialized software, are applied to this material to obtain a mosaic of images with which it is possible to obtain the correction of the perspective in the images (photogrammetry). Printable digital products are obtained in two-dimensions (paper) and three-dimensions (resins) forms with scale and precision. Compared to other procedures, this proposal has several advantages: ease, speed, low costs, good quality of the products. Although, we must also acknowledge some limitations. After the development of the project, it can be established that the technical and methodological availability allows to obtain a digitally documented information model integrated into a Geographic Information System; which has property information (cadastral record), delimitation of the areas of heritage value, representation of the two-dimensional and three-dimensional buildings, access to the respective website.

Keywords

Architectural photogrammetry, built heritage, 3D models, orthophotography, Geographic Information System, Geomatics.

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Resumen

La gestión participativa del patrimonio cultural supone la colaboración de diferentes propuestas y actores. En ese sentido, se ha desarrollado la iniciativa descrita en el presente artículo, la misma que permite por medio de fotogrametría, registrar gráficamente el patrimonio edificado relevante del centro histórico de la ciudad de Cuenca y gestionarlo en un Sistema de Información Geográfica. Usando cámaras fotográficas individuales o montadas en drones, se procede el levantamiento fotográfico del inmueble u objeto (desde múltiples ángulos), a este material se le aplican ciertos procesos, apoyados en software especializado, para obtener un mosaico de imágenes con el cual se puede conseguir la corrección de la perspectiva en las imágenes (proceso conocido como fotogrametría) con lo que se obtienen productos digitales imprimibles en formas bidimensionales (papel) y tridimensionales (resinas) con escala y precisión. Comparativamente con otros procedimientos, tiene varias ventajas: facilidad, rapidez, costos bajos, calidad, aunque evidencia ciertas limitaciones. Luego de la elaboración del proyecto, se puede establecer que las disponibilidades técnicas y metodológicas permiten conseguir un modelo de información documentada digitalmente e integrada en un Sistema de Información Geográfica; el cual dispone de información predial (ficha catastral), delimitación de las áreas de valor patrimonial, representación de las edificaciones bidimensional y tridimensionalmente, acceso al respectivo sitio web, y un potencial amplio para la catalogación, clasificación, mantenimiento, recuperación, estudio y promoción del patrimonio edificado.

Palabras clave

Fotogrametría arquitectural, patrimonio edificado, modelos 3D, ortofoto, Sistemas de Información Geográfica, Geomática.

Introduction

The landscape understood as: “The pattern of distribution of the significant elements in the organization of space” (Pisón, 1998), poses from the start the conditioning that the natural environment establishes on the structuring of the built environment, the same that is evidenced in the singular way in which a city is configured.

Additionally, and gradually, it is observed in the architecture of a city, the influence coming from cultural, economic, and social events throughout the historical evolution of the peoples (Roura & Ochoa, 2014).

In fact, the configuration of a city is the product of the concurrence of various elements that characterize it. In the case of the city of Cuenca, its

historic center has received the influence of some architectural styles such as French Neoclassical, Spanish Arabic, Art Nouveau, Art Déco, among others. Which has constituted a series of urban sections of greater and lesser aesthetic relevance depending on the concordance that the set acquires.

The influence of these currents is produced in the architecture of the city at the beginning of the 20th century since the economic surplus obtained by a cuencan elite, from the commercialization of the husk, the toquilla straw hat, and the mining production; it allowed them to travel and acquire customs, fashions, and other references, mainly from Europe, which materialized in a landscape with urban characteristics that took it away from its silent, almost rural origin, inherited from the colonial era.

This is how Carlos Jaramillo (University of Cuenca/Autonomous Decentralized Government (ADG) of the Cuenca canton, 2017) refers to it:

... It is not a Renaissance painting that must be seen from only one perspective. Rather, it is a spatial collage composed of architectural relics, juxtaposed stories, stacked times, broken texts, fragments, chronotopes, phenotypes... where their relationships are mobile and therefore form a highly significant symbolic set...

The uniqueness of the historic center of the city of Cuenca was submitted to UNESCO for consideration, with the purpose of requesting its inclusion in the list of cultural heritage of humanity, the same that was achieved on December 4, 1999.

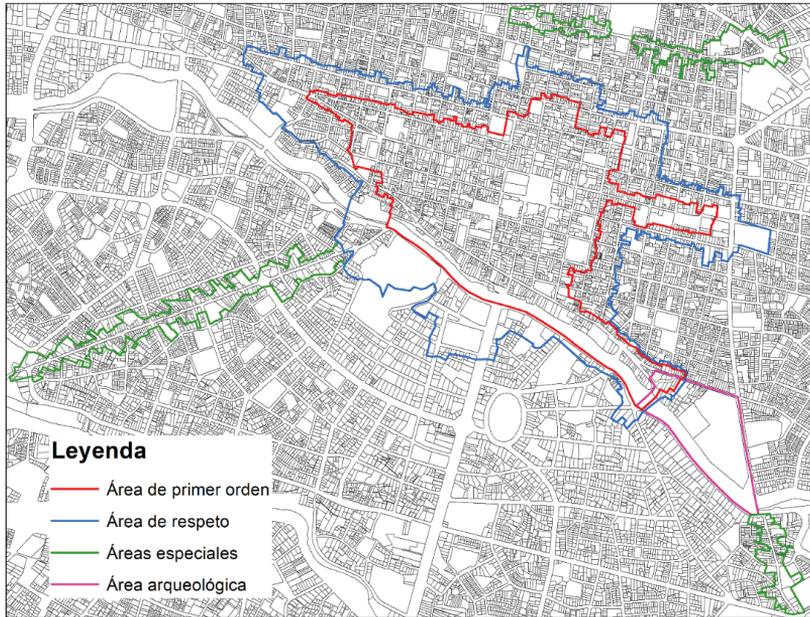
The declaration (file 863) recognizes, among other aspects, "... the beauty of its historic center, with a particular type of republican architecture..." and "... the harmony it maintains with its geographical environment..." (UNESCO, 2019).

The file establishes the delimitation of areas of heritage value in 4 areas: first order, respect, special and archaeological (Figure 1).

The aforementioned file indicates that there are the following buildings in the area defined in 1994:

- Buildings of Monumental Value 26
- Buildings of Architectural Value I 179
- Buildings of Architectural Value II 423
- Buildings of Environmental Value 830
- Total 1458

Figure 1
Categorization of the historic center of the city of Cuenca



Source: Own elaboration based on information from the Cuenca Municipal DAG for the year 1998

Consistent with the need to have graphic and thematic documentation that allows supporting adequate management of the city's built heritage, the University of Azuay since 2009, through the Geomatics and Territory research line, has developed a work that integrates: the registration of heritage buildings by means of a Geographic Information System, and two-dimensional and three-dimensional graphic modeling of buildings using photogrammetry.

The development achieved so far, considers what some authors such as Mario Santana (Santana, 2013) describe as the challenges of digitizing heritage sites, and it is indicated that care must be taken so that the repositories are shared, contain reliable information and that their records are carefully stored to avoid their loss (the author calls them: fragmentation, reliability, and longevity, respectively).

The approach to photogrammetric technology begins with the participation of the University in the “Ibero-American Network for the Application of Digital Architectural Photogrammetry and GIS for the Conservation of the Historical, Cultural and Archaeological Heritage of Cities for a Sustainable Tourism Management” (REFADC, 2019) promoted by CYTED.

Regarding the Geographic Information System, its development at the University of Azuay has occurred mainly since 1997 (Universidad del Azuay, 1997).

The progress made to date in the various aforementioned areas is described in this article.

Methodology

The components that make up the work carried out are:

- The Geographic Information System
- Two-dimensional (2D) photogrammetric modeling
- Three-dimensional (3D) photogrammetric modeling

The Geographic Information System

It constitutes the operational support in which the geoinformation of the cartographic, thematic, and digital aspects corresponding to the photogrammetric models generated is deposited. ArcGis software version 10.3 has been used.

Regarding the information with which the model has been generated, a part corresponds to that used in the Proposal for the Inscription of the Historic Center of Cuenca Ecuador in the world heritage list and that was approved by UNESCO (UNESCO, 2019), which corresponds to:

- Base cartography: contracted by the municipality to the Military Geographical Institute of Ecuador (IGM), with the purpose of using it in updating the cadaster of the city of Cuenca in 1997. Restored from aerial photography taken in the months of May and June of 1994 at a 1: 1000 scale and in analog and digital formats.

- Property Cadaster: with the information collected through the cadastral file that was used in the 1997 cadastral update project (Salgado-Arteaga & Ochoa-Arias, 2011) which contains the information of all the properties of the city and particularly the corresponding to the historic center.
- Database model and graphic structure: The entity-relationship model was generated to compile the information collected in the cadastral file within the project “Model of the Cuenca Geographical Information System” (Universidad del Azuay, 1997), the same that consists of 8 relational tables linked to each other.
- Delimitation of historic areas, according to ordinance 04-28-1983 of the Cuenca municipality.

Another part of the information corresponds to:

- Characterization of the buildings in the area of the Historic Center and the Ejido according to their heritage value (Municipality of Cuenca, 2016).
- Identification of the buildings that have been digitally modeled on their facades, both two-dimensionally and three-dimensionally, as well as their respective web links that describe them in detail (IERSE, Universidad del Azuay, 2019)
- Orthophotography of the Cuenca area, scale 1: 5000 from the SIGTierras Project (MAG-SIGTierras, 2019)

All the cartographic information originally used for the preparation of the UNESCO file was migrated from the psad56 datum to the wgs84, thus making it compatible with the other new thematic maps and the SIGTierras orthophotos.

The information on the characterization of buildings according to their heritage value was generated by digitizing the map available on the Cuenca Digital portal (Municipality of Cuenca, 2019).

Two-dimensional (2D) photogrammetric modeling

To achieve a digital photogrammetric model of a building, correcting the natural perspective with which the object is viewed from an observation point, the technique called photogrammetry is applied (Jáuregui, 2008),

which consists of projecting the object onto a plane of reference perpendicular to it (orthogonal), using instruments (currently software) that process the photographic survey obtained from the building.

The procedure is called digital restitution; it can be done automatically or manually. If it is done manually, an operator is required, after entering the photographs of the object into the computer, to point out on the screen the coinciding points in the different photographs, in any case, in the end, an orientation procedure is applied in a mathematical form in which the images are correlated to obtain the digital product in raster or vector formats.

Photographic survey

Once the object to be surveyed (building) was chosen, a photograph was taken in the field using a Canon Rebel 3Ti 18mm digital camera. For this purpose, the camera is located at a convenient distance from the object, using two types of tripod, one with a short height (1.5 meters) and the other long (up to 6 meters in height).

In the beginning, an automatic focus of the lens was applied to achieve a correct adjustment, then it is switched to manual mode and the focal length is fixed (18 mm) according to the calibration applied by the software.

The recommendations that have already been applied were taken into account (Ochoa-Arias, 2013):

- Capture the images in such a way that the angle formed between the first and last is 90 degrees like a semicircle
- Try to take the photos on a day with not much sunlight, to avoid the inclusion of shadows that will hinder the restoration process carried out by the computer.
- Use at least 3 photographs at each point of capture, in a simple building 3 stations are required and in total at least 10 photographs.
- Accurately take at least 2 measurements between points or elements that are within reach, to incorporate them into the software, and to scale the model.

Construction of the model

The set of photographs obtained in the field were uploaded to the Photo-modeler 2012 software, previously eliminating those that are redundant, have poor quality or the system does not recognize them as belonging to the used camera.

To carry out the procedure of orientation of the photographs, the same points are located in several of them, with which the software can establish the necessary x, y, and z values of each point and manage to properly overlap the photographic mosaic and establish the coordinate axes of the whole.

In order to guarantee that the procedure works properly, points were chosen that are distributed in a balanced way, that is, that cover several geometrically equidistant points in the building.

The task of building the two-dimensional model required an interactive work that seeks to achieve residual errors of less than 5 pixels, which means constantly consulting the quality table of the points.

The points can be observed in three-dimensional space and the system shows the position in which the camera was located for each photographic shooting station, allowing inconsistencies to be detected.

At this level of processing, it is feasible to determine the quality of the model that is being generated and if the procedures were carried out properly.

Next, we proceeded to indicate the surface areas that make up the parts that make up the set using the points already located three-dimensionally (Figure 2). This task allows us to correct the perspective view of the original photographs.

With the surfaces already established, we proceed to assign the textures, this is the photographic fill corresponding to each surface. This procedure can be carried out automatically by the software, for which it will choose, from the original mosaic, the photographic portion that best fits in it.

Finally, the obtained product constitutes the orthophoto of the building, that is, the orthorectified facade in 2D (Figure 5a)

Three-dimensional (3D) photogrammetric modeling

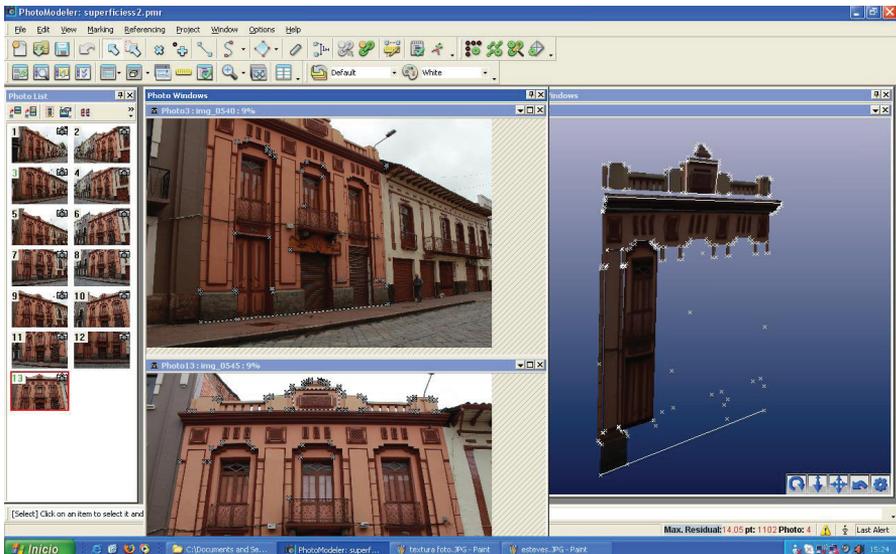
Considering the same principle used for the orthogonalization of the photographs that allow obtaining two-dimensional products (2D), the three-

dimensional modeling is generated, as it results from the export of the same product to a format enabled for 3D processing.

The generated model is exported to a vector format that allows obtaining the 3D model for subsequent printing in resin or filament. For this, we have used the following equipment:

- Canon Rebel 3Ti 18mm digital camera
- DJI Phantom 4 Pro Drone
- Tripod
- Digital distance meter
- Flexometer
- Agisoft Metashape Pro software
- Meshlab and Meshmixer software

Figure 2
Assigning textures to the obtained surfaces



Source: Own elaboration

For the photographic survey, the camera is placed following the recommendations already indicated for the 2D photographic survey, the exception is due to the characteristics of the equipment, in this case, a drone, which requires specific guidelines for its use, in order to facilitate image processing since Agisoft Metashape Pro software recommends not changing the focal length as it could cause depth distortions in the objects to be modeled. For this case, a focal length of 18 mm was established on the reflex camera and 8 mm on the drone's own camera.

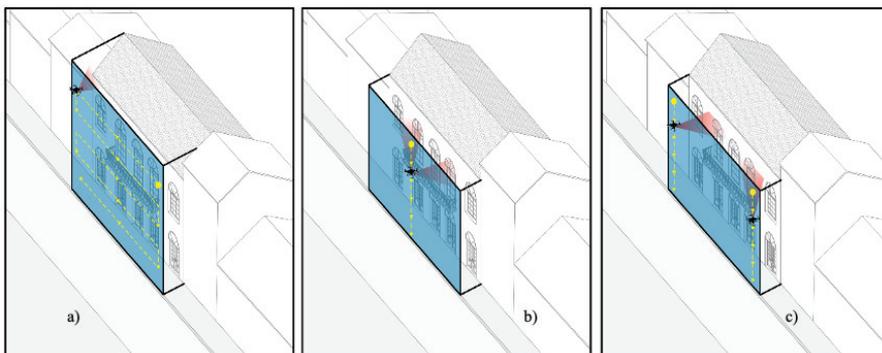
The provisions to be taken for the photographic survey are the same as those indicated in the previous section, but additionally, when it comes to the use of the drone, a flight plan was prepared that ensures a total sweep of the building using an orthogonal grid that, when being scrolled through the device, take pictures every 2 seconds.

In the first flight sequence, images are captured perpendicular to the facade, making a horizontal sweep at different heights (figure 3a). In the following sequence, one travels vertically from the center of the building looking to the sides (figure 3b). The last sequence runs vertically from the sides of the building looking at the center (figure 3c). These last two are intended to capture the depths and details.

Figure 3

Drone trajectory sequences for image capture:

- a) horizontal sweep at different heights, b) sweep from the center with a view to the sides, c) sweep from the sides with a view to the center**



Source: own elaboration

For the 3D object modeling, the assignment to the coordinate system is deactivated from the metadata of each image, in order to avoid the automatic scaling that the software does, which would limit the possibilities of manipulating the model, after which the photos are sent to Agisoft Metashape Pro software.

Once the images were registered, we proceeded to align them, within the configurations for the alignment of photos offered by the Metashape Pro software, we select the highest setting because it is interesting to capture the details of the object. Next, the point cloud was created with an intermediate level of detail.

Finally, the 3D mesh is generated, this step is crucial since no implicit 3D object has been created so far. To create it, we set the software settings to high again, this processing will generate a mesh based on the point cloud that we previously obtained, triangulating the information from it to obtain a mesh with information.

Once the surfaces have been established, the textures are assigned using the options offered by Agisoft Metashape, that is, a mosaic will be generated that covers the created surfaces and from it, it is possible to take it to a digital model format of TIN (Triangular Irregular Network) and those that allow 3D printing, as seen in figure 5, that is, in literal b) the three-dimensional model with texture, in c) the three-dimensional model of points (TIN), and in d) 3D printing of the model using plastic filament.

Results and discussion

The Geographic Information System

An information management model for buildings of heritage value has been obtained for the first-order area of the city of Cuenca, which is supported by a Geographic Information System (figure 4), which has property information (cadaster), delimitation of the areas of heritage value, categorization of buildings, identification of buildings that have two-dimensional and three-dimensional digital models, access to information from the cadastral file and the respective website that contains detailed information on the building's graphic registry (<https://bit.ly/32inSVW>).

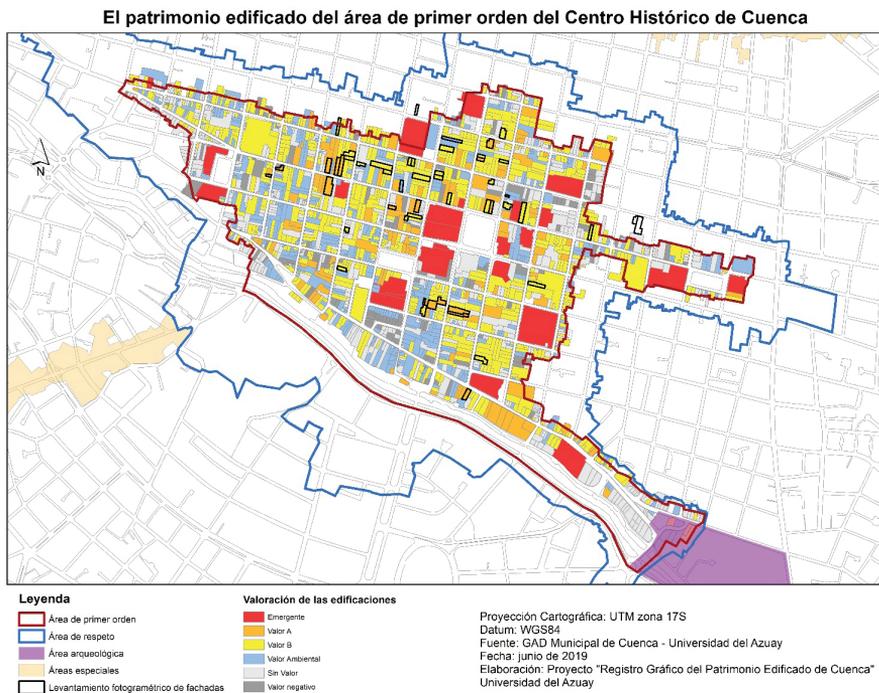
Regarding the valuation of the generated system, it can be described from the aspects related to its relevance, effectiveness, efficiency, and sustainability.

- **Relevance:** The applications and simulations carried out in exercises worked with the mother system, on which the specific development proposed in this article is based, show its significance (Salgado-Arteaga & Ochoa-Arias, 2011), so much so that the system is currently used in the Municipal DAG of Cuenca (Municipality of Cuenca, 2019) working on the same model since they have a common origin as a result of the project “Model of the Cuenca Geographic Information System” (Universidad del Azuay, 1997).
- **Effectiveness:** The common origin that the proposed system has with the existing one in the Municipality of Cuenca, makes them share information that ensures its interoperability since it allows connection possibilities based on the cadastral code and ensures its effectiveness since it establishes a potential connection with the information that has the assigned access key, the same that corresponds to the cadastral key.
- **Efficiency:** Taking into account that the cadastral information is kept by the Municipal DAG of Cuenca, with the inherent responsibility of keeping it updated, it should only be managed the thematic layer of Heritage Buildings without requiring additional investments that would involve the management of the entire system.
- **Sustainability:** Allowing the integration of information with other databases, projects a possibility of continuity since it becomes one more gear of the information system for territorial management. At this level, it is convenient to facilitate the establishment of a management committee that indicates the general policies and a technical one that operates them (Universidad del Azuay, 1997), all this could be shared in a Spatial Data Infrastructure (SDI) that could take as a main node the one implemented by the municipality of Cuenca.

We must start from the premise that establishes that the participatory management of cultural heritage generates a dynamic that allows the sustainability of the initiatives, as expressed in the works of (Asmal-Guamán, 2019; Siguenca et al., 2018), since the conception of the object of work includes the popu-

lation, so that it results in a comprehensive improvement based on the potentialities of each community as expressed by Alfredo Conti (Conti, 2016), and supported by several authors who highlight the necessary interaction between the physical and human component of the city (Carofilis & García, 2015).

Figure 4
The Geographic Information system for the management of information on the built heritage



Source: own elaboration from information of the Municipal DAG of Cuenca.

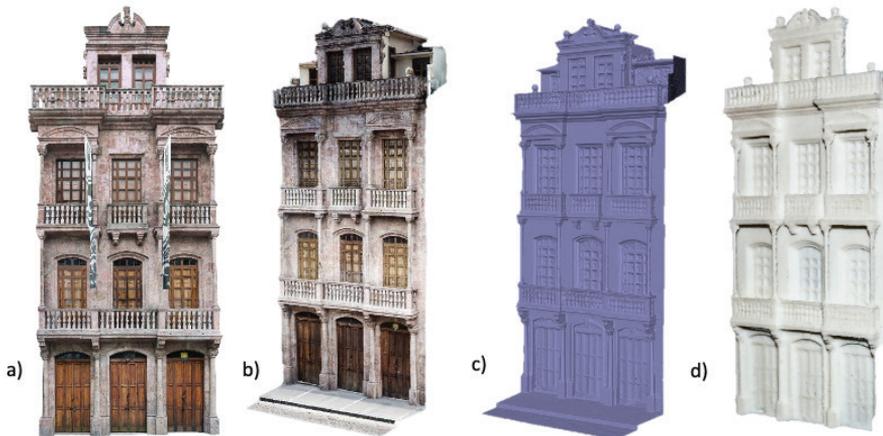
The impulse that the INPC (National Institute of Cultural Heritage) can give to the construction of the system is important, being able to incorporate other aspects of heritage such as archaeological, documentary, intangible and movable property, an example of this is the project "Applications of

Geographic Information Technologies (GIT) for the Management of cultural heritage in the province of Azuay” (López, 2009).

Two-dimensional and three-dimensional photogrammetric models

The digital models that were obtained have required an iterative purification process that allows the real object to be recorded with fidelity, the difficulty arises from the need to capture as many photographic images from all possible angles in order to ensure that the details are properly recorded. Particularly when it is intended to obtain a three-dimensional model, this implies placing the camera at different heights, positions and as close to the object as possible, which has only been possible with the use of the drone, some comparative studies between different possible techniques to be applied show of its advantages (Preti & Tituana, 2017) and point out its low cost (Pacheco-Prado, 2017).

Figure 5
Obtained products: a) orthorectified facade in 2D,
b) three-dimensional model with texture, c) three-dimensional model of points (TIN), d) printing of the 3D model using plastic filament



Source: own elaboration

The resulting products are: 50 orthorectified facades in 2D, 5 orthorectified facades in 3D, generated in virtual reality, and printed on plastic filament, as well as several sections of the city surveyed for analysis of aesthetic concordance. These products can be downloaded or viewed at the website <http://gis.uazuay.edu.ec/patrimonio.php>. In Figure 5, you can see an example of the indicated products. For the facade of the building signed with the number 28 (internal code of the survey), corresponding to Bolívar street 13-89 in the city of Cuenca, the following figure can be seen: the orthorectified facade in 2D (a), orthorectified facade in 3D (b), the three-dimensional point model (TIN) (c) and 3D filament printing (d).

Conclusion

The technical and methodological availabilities have made it possible to generate a digitally documented information model and integrated into a Geographic Information System; in which real estate information (cadastral file), delimitation of areas of heritage value, two-dimensional and three-dimensional representation of buildings, access to the respective website, and a broad potential for the management of built heritage, is available.

The convenience of generating participatory heritage management makes it necessary to make a greater effort to ensure the integration of organizations and the information that is their responsibility. The existence of growing availability of procedures, techniques, instruments, and, above all, of knowledge, as has been pointed out in this article, would allow heritage management in a concurrent and shared mode.

However, it requires the detonation of an administrative decision aimed at specifying the emergence of these spaces. To do this, one of the actors could be encouraged to take the initiative, however, the system should be administered by local public bodies.

The information should not be physically concentrated, in addition, the use of the data and the knowledge necessary to use the technology that manages them must be shared, the latter means that the universities dynamize the corresponding research and training component.

It would be desirable to generate an SDI (Spatial Data Infrastructure), for which it is convenient to develop a model of it, in which a distribution of responsibilities could be proposed and allow the confluence of the visua-

lization of the products generated by the different sources or nodes where it would reside.

The Heritage SDI model should emerge from the beginning ensuring its interoperability with existing SDI, which have a certain degree of consolidation, such as: “The information platform for territorial planning of Zone 6” of Ecuador.

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Militant World: some characterizations of militancy in the province of Jujuy, Argentina

Mundo militante: algunas caracterizaciones de la militancia en la provincia de Jujuy, Argentina

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Abstract

The present work analyses the militant world through the study of the militant career by taking up Howard Becker's career perspective. The objective is to give an account of how this world is constructed and developed through the experiences of militants from different spaces of political participation.

In this way, it proposes to investigate the shared logics of the militants of the province of Jujuy, Argentina, from understanding the way in which they interact beyond their space or sphere of belonging, taking up again a microstructural perspective. The aim is to understand contemporary militancy by overcoming the limitations of macro-structural studies, mainly by accepting that there is currently a diversity of forms and spaces of militancy, which breaks with the borders of the more structural and traditional militancy of parties and unions.

To achieve these objectives, a longitudinal analysis of the trajectories of five militants from different spaces of political participation in Argentina was carried out, considering the subjective and objective aspects based on the narrative of the militants themselves through the use of the life story technique.

This work allows us to give an account of the analytical contribution of the "militant world" to expose the continuities and ruptures, as well as the generalities and particularities of contemporary militancy in Argentina.

Keywords

Activism, Argentina, militant career, political commitment, militant world, political participation

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Resumen

El presente trabajo analiza el mundo militante por medio del estudio de la carrera militante retomando la perspectiva de carrera de Howard Becker. El objetivo es dar cuenta de cómo se construye y desarrolla ese mundo a través de las experiencias de militantes de distintos espacios de participación política.

Se propone indagar en las lógicas compartidas por los militantes de la provincia de Jujuy, Argentina, a partir de comprender la manera en que interactúan más allá de su espacio o ámbito de pertenencia, retomando una perspectiva microestructural. Se pretende entender la militancia contemporánea superando las limitaciones de los estudios macroestructurales, principalmente aceptando que en la actualidad existe una diversidad en las formas y espacios de militancia, que rompe con las fronteras de la militancia más estructural y tradicional de partidos y sindicatos.

Para alcanzar estos objetivos, se realizó un análisis longitudinal de trayectorias de nueve militantes de diversos espacios de participación política de Argentina, considerando los aspectos subjetivos y objetivos a partir del relato de los propios militantes por medio del uso de la técnica del relato de vida.

Este trabajo permite dar cuenta del aporte analítico del “mundo militante” para exponer las continuidades y rupturas, así como las generalidades y particularidades de la militancia contemporánea en Argentina.

Palabras clave

Activismo, Argentina, carrera militante, compromiso político, mundo militante, participación política.

Introduction

Fillieule and Accornero (2016) affirm that the changes in the forms of political commitment and the diversity of contemporary militant practices forced the social sciences to shift studies of macrostructural levels (the study of political parties or unions) towards related microstructural studies, for example, to individual trajectories. These works accounted for militancy as a dynamic process where involvement and commitment can be partial or total, short or long term. That is, together with traditional militancy, a new type of estranged militancy develops (Pudal, 2011) as a result of global political, social, and economic changes (Berardi-Spairani, 2020a), which lead to the emergence of new spaces participation and diverse political com-

mitments, which even develop at the same time, due to the emergence of new and diverse demands.

The work on militancy in Argentina has been fragmentary, most of the research focused on the structural conditions of the spaces for participation or the waves of protest, recovering a macrostructural key.¹ However, in recent years analyzes have been developed from a microstructural perspective,² even taking up the perspective of a militant career.³

Starting from these antecedents, this work proposes to analyze the militancy from a microstructural level, its central objective is to give an account of the militant world from the study of the militant career (Agrikoliansky, 2007), and to investigate the way in which the militants reaffirm the existence of that world beyond time.

This work analyzes the way in which subjects get involved in militancy, what are the factors that determine enrollment in this type of activity, and its sustainability over time. This leads us to investigate the differences or similarities between the militants from different spheres of political participation. Here, the question is what are the elements in common that each one of them maintains, and if despite the differences (traditions or objectives) there is a set of logics and regularities (learning, militant practices, hierarchies within the spaces of participation) that are shared by all militants?

To carry out this work, the concept of “world” formulated by Becker (2008) was recovered. Although this concept was coined from the idea of art, in this work it was considered that it is applicable to the study of militancy because both in art and militancy its members have diverse origins, which generates a strong heterogeneity in its interior; and also, because although there is a set of activities and traditional logics (which constitute a set of agreements called “conventions”) that are incorporated through learning, both the diversity of the members and the development of their practices, which arise in specific contexts, allow proposing new logics that come into the discussion with the existing ones. Thus, the militant world can be considered as a network of people who develop a type of corporate activity and who are linked through a set of “conventions”, which are not rigid and

1 Among those works, the following stand out: Jelin (1985), Svampa and Pereyra (2004), Pereyra (2008), Murillo (2013); Vommaro et al. (2015).

2 Among others, Giorgi (2014), Lodola (2009) and Levita (2015).

3 Among others, Vázquez (2010), Zenobi and Pereyra (2015), Berardi-Spairani (2017) and Pereyra and Berardi (2020).

which tend to change from the development of the militant activity itself. (Berardi-Spairani, 2017).

In the Argentine case, starting in the 1990s, militant practices began to be altered mainly with the emergence of new spaces for participation, for example, organizations of the unemployed. In this way, the activists of these organizations developed new political-militant practices that coexisted with other more traditional ones (Auyero, 2002; Frederic, 2004; Quirós, 2006). From this, it can be argued that “conventions” should not be thought of as rigid and immutable; on the contrary, the militant task leads to (re) interpreting them, putting them in discussion, or (re) inventing them.

Therefore, the concept of “militant world” allows interpreting the militant practice understanding that the actions that are developed have a high degree of freedom, at the same time that the militants cooperate and/or compete within that world, favoring the emergence of new activities product of new spaces for participation, new demands and changes in political cleavages. However, this does not necessarily generate new worlds since there are certain recurrences that remain; for example, the forms of entry into the militancy, the learning process that militants go through, the role of experienced militants, and the development of political construction.

Thus, the “militant world” as an analytical tool allows us to observe the sequences that a militant career goes through, giving an account of the continuity of traditional forms of cooperation, in addition to those that are incorporated from the new forms of action.

On the other hand, although militant activity could be analyzed by applying the Bourdieusian concept of the *field*, in this work it is considered that the concept of the *world* tends to be a more dynamic and complete instrument for this objective, mainly because it allows us to understand militancy as a dynamic process where its actors constitute a totally heterogeneous corpus as well as its practices. However, Bourdieu’s concept of field is defined by a set of “objective relationships” (Bourdieu, 1989, p. 3) that are determined and/or conditioned by *habitus*⁴, which places subjects within a social space, and whose practices are established by the membership structure.

In other words, the relationships that are generated are conditioned by the habitus, which determines the demands of the field itself. The practices

4 Habitus should be understood as a “system of durable dispositions [...] principles that generate and organize practices” (Bourdieu, 2007, p. 86).

(and relationships) that occur within the field are fixed by the field's own — rigid — structures, where the accumulation of capital (social, political, etc.) and the experience within it allow the development of practices.

The rigidity proposed by the concepts of field/habitus does not allow us to fully interpret the dynamics and changes generated by the militant process itself, such as the emergence of new practices or spaces for participation, or even the involvement of subjects from different sectors of the social space.

On the other hand, here the *career* perspective developed by Becker (2012) will be reassumed, who proposes to analyze the trajectories of people, taking into account the subjective and objective aspects that the subject goes through, considering that each sequence is the result of the previous and condition possibility of the next, giving rise to a procedural model for the study of political commitment (Fillieule, 2001). This article suggests accounting for militancy without focusing on the analysis of a specific organization or specific protest cycle. The interest is in showing that there is a militant world where its members share certain common regularities and sequences beyond their different positions, recovering the perspective of French studies on militancy and activism (Agrikoliansky, 2007). This work focuses specifically on the analysis of three stages shared by the militants: 1) beginning of the militancy, 2) learning and 3) political construction.

On the other hand, this proposal does not pretend to carry forward a generalization; on the contrary, it aspires to discuss new ways of approaching militancy studies based on the analysis of political militancy in an Argentine province.

Methodologically, a qualitative approach was adopted through in-depth interviews with political activists in the province of Jujuy, Argentina, using the life story technique (Kornblit, 2007). The life stories will allow giving an account of the moments that the militant went through, recovering the construction of the narrative of the self, giving an account of the turning points that determined the commitment. That is to say, that from his own narration, the militant makes “his world understandable” (Meccia, 2012, p. 41), through his biographical evolution, but also through his relationships with “his peers and their social environments” (Meccia, 2015, p. 15).

This type of tool allows us to observe the temporal dimension and the development of the militant, showing the different events that the militant subject went through, constituting him as the narrator of the history of the society of which he is a part (Saltalamacchia, 1987; Della Porta, 2014); re-

cover not only the perception of the subjects regarding the facts but also the elements that intervened at the time the action was carried out (Becker, 2009). In this way, this study is developed from an interconnection between the actors' view of their own militant career and the researcher's analysis through a process of reflexivity (Burawoy, 1998).

For the development of this article, a corpus of nine interviews with militant-leaders of various organizations in the province of Jujuy was used, which were carried out between 2014 and 2017.⁵ The cases presented here were selected considering that 1) the militants began their militancy between the years 1990 and 2000, a time in which in Argentina not only new spaces for participation emerged, such as organizations of the unemployed but also traditional spaces such as unions or parties went through transformations, fractures and alliances; and 2) that the militants have reached the rank of leader. This condition not only makes it possible to compare each of the militant careers but also to observe the instances that go through within the hierarchies within the militancy.

Ascription to the militant world

According to the perspective of Diani (2004), the entrance to militancy is conditioned by the social networks that the subject possesses, these ties (family, neighborhoods, or friends) not only represent the processes of political socialization (Dubet, 1994), they are also the bridge between the future militant and the offer of militant participation available⁶ (Klandermans, 2004). That is, it is not enough to have a personal or psychological predisposition for the military, it is essential to have the necessary links to guarantee that outcome.

In this way, the militant initiation process may be subject to different variables, mainly conditioned by factors external to the subject. In some cases, the subject enters the militant world by participating in the claim of a specific demand, establishing a type of partial political commitment based on

5 The accounts of militants that make up this work are part of a broader investigation regarding the militant career in the province of Jujuy, Argentina, in which more than 50 in-depth interviews were conducted with social, party and union activists.

6 This is subject to the transformations that occur in cleavages and socio-political contexts (Canelo, 2001 and Berardi-Spairani, 2018a).

their intervention in assemblies, marches, cultural activities, and even in the organization of the occupation of public space, but once the demand was satisfied or defeated, the militant abandons his participation.⁷

There are also other cases where the subjects join the militancy by means of small participation (distributing flyers, being part of a protest or assembly) and substantially begin to increase their commitment and involvement with the space of belonging, mainly conditioned by the social networks that are woven into these spaces (McAdam, 1982). At that moment, a learning process begins and the configuration of new links within their organization and the militant world.

The militant analyzed careers allow us to show that interpersonal networks are fundamental and are configured as *initiators or promoters* of this participation. One of the main links that allow an approach to militancy is the family. Different militants realize the importance of their affective ties, families mainly tend to be key in the process of militant initiation and political socialization (Vázquez (2010):

I believe that I have political blood, let's say, from family histories, I was always involved in politics in one way or another, I always accompanied my father in politics, in political events, in meetings, many times to youth meetings, without understanding anything, accompanied political events, listened to speeches, I was close. (Pablo, *Justicialista* Party, September 2016)

In other cases, secondary socialization spaces such as school, work, or the neighborhood are those that play a central role at the time of the establishment of the political-militant commitment, although there are different ways of approaching the militancy:

When I began to study Anthropology, I approached a student group [...] because I became friends with colleagues who were active there, so my involvement was more a matter of friendship there. (Martín, *Classist and Combative Current / Association of State Workers*, September 2016)

[I] was a swallow (seasonal) worker [...], sometimes I stole to eat, [at that time] some neighbors from the area took us to start organizing as a group, as

7 In this work, we propose to analyze the trajectories of militants who achieved high degrees of political commitment. However, according to Pudal (2011), it is possible to identify new forms of estranged militancy based on specific commitments to certain causes that challenge the activist as a subject.

an organization, [and] we started with a glass of milk⁸ for the neighborhood boys. (Patricio, Tupac Amarú Neighborhood Organization, November 2015)

I joined the union mainly because of my work, a colleague invited me to participate and join the list, and well, I entered, participated, and started being a member. (Blanca, Union of Sports and Civil Workers' Union, September 2016)

In perspective to what Diani (2004), Dubet (1994), and McAdam (1982) argue, these stories show how entry into the militant world is determined by what we could call *facilitators*; the friend, the neighbor, the parents, they are the bonds that the subjects have before becoming militants, and they generate a framework of possibility for entry into the militancy. Political involvement is not determined only by interests (which can be key) but by interpersonal networks.

The recognition of the militant world

Inside the world, the militant goes through a learning process. Although, as the interviewed militants maintain, learning constitutes a constant characteristic in political practice, it has a fundamental character at the moment in which the subject confirms his political commitment and interacts in the militant world.

This learning has two aspects: one, linked to the process of influence of the *experienced* (Becker, 2012), referents or leaders of the participation space, who transmit knowledge, experiences, and, to a certain point, discipline. The other, related to the militant practice itself.

The experienced militant is the one who transmits knowledge about the logics, norms, regularities, and meanings of militancy; thus, in the political action, accompanying the leaders, the militant incorporates knowledge and practices that are typical of that world. The transmission can be oral, but also in the political action itself.

To become active in something, there must first be a previous step that I think is to listen and learn, because politics is done by doing, but it is also

8 The glass of milk refers to a set of kitchens that Argentine social organizations set up in the 1990s, with the aim of guaranteeing some type of food for children from impoverished families in the face of the lack of response from the State.

important to listen, fill yourself with values, have political references that help you have different views of the world. (Pablo, Justicialista Party, September 2016)

Listening in the militant world is synonymous with learning and refers to incorporating logics that is later put into practice in political practice. But learning is also inscribed in a process of interaction with others⁹ and configures a process of internalization of methods without which the militant career would be limited and would condition the militant work. Thus, dialogue and exchanges with other militants allows access to fundamental knowledge for practice, but also recognition and competence within the militant world.

You learn not only from your peers and referents but also [...] you learn a lot because you see the other different groups, you are only just understanding why there are many groups, how they move, what are the plans and policies that they pretend [...], there you understand. (Martín, *Classist and Combative Current / Association of State Workers*, September 2016)

When you militate, you have to be willing to listen to the other militants, if you think you know all of them, you've lost [...], you learn inside the organization, but also outside, in each activity, in each march. (Patricio, *Tupac Amarú Neighborhood Organization*, September 2016)

The learning process is dynamic and is subject to militant practice, in which new channels of connection with other militants are created, new participation initiatives and repertoires of political action are proposed; but also, the ideological or doctrinal frameworks that determine the particularities of each space of participation. Learning then appears as the result of both elements that come into conflict within the militant world, encouraging new learning processes.

Militancy ends up being a dialectical question, that is, ideological conviction leads you to certain practices, and in the development of that practice you also take on new elements that are also modifying the ideological question [...], you incorporate new things. (Rodrigo, *Association of Unemployed Workers of Jujuy*, September 2016)

⁹ As Morán (2011) maintains, it is important to understand that the learning process also develops in the process of political socialization.

The ability to organize ourselves and ultimately put into practice everything that one learned or what one said was doctrine, convictions, to put them into practice [...] you incorporate it when you start your militancy. (Cecilia, Justicialista Party, September 2016)

Although the influence of the *experienced* tends to be key, the social and economic transformations, the changes in the political cleavages, and the incorporation of new actors into the militant world allow the emergence of new perspectives regarding the militancy and calls into question “the logics”, Generating novel experiences as a result of new formats of political action.

New entrants to the militant world argue around tradition, identities, and logics, creating new ones, overlapping or replacing old ones. And, in this sense, the recognition of the world tends to be shaped by a sequence composed of dialogue with other militants, new militant experiences, and political commitment. But the contexts that determine the trajectories of each of the militants are also at stake (Berardi-Spairani, 2018a) and generate controversies in relation to the status quo of the militant world. This situation is reflected mainly by young militants:

Young people not only incorporate the experience of leaders, but we also create new spaces that discuss with traditions [...], we were born and live in different times, but despite the differences, we work for common goals. (Marta, Justicialista Party, September 2016)

Militant life and political construction

The moment of recognition of the militant world is also a moment of sedimentation of political commitment and of a militant career. However, even when there are high levels of commitment, the activity can be abandoned, a subject can cease to be a militant. So, the question is, what are the factors that guarantee the continuity of the militancy over time?

The discussion is not only summarized in the maintenance of the commitment, but also in the reproduction and subsistence of the militant within the militant world. Based on the trajectories analyzed, it is possible to affirm that the sustainability of the militancy has key determining factors: econo-

mic income, the professionalization of the militancy¹⁰, and *political construction* (Berardi-Spairani, 2018b).

From the stories, it can be affirmed that militancy is a type of activity from which no economic retribution¹¹ is expected, but its reproduction requires the availability of time to carry it out; therefore, it is necessary to develop a type of activity that guarantees financial resources without limiting the time available for militant activity.

In this sense, all the activists interviewed maintain that militancy is a type of full-time activity where “putting the body on the line”¹² is a key characteristic, and they refer to leaving things of daily life to dedicate time to militancy: “With militancy, I left things, even time with my family, with my son” (Interview with a social and union leader, September 2016).

The different militant accounts show that the guarantee of access to economic resources that allow subsistence within the militant world (and outside of it), that full-time dedication, comes from the links generated in the militant activity itself. In some cases, financial resources are obtained by entering as an employee in the structures of the State, being an elected councilor or deputy, or even being a beneficiary of some type of program or social plan:

I started [...] to work in [an organism of the] State, [and later], they proposed to me to be a candidate for provincial deputy. (Pablo, Justicialista Party, September 2016)

As an agronomist [...] I joined as a technician in the Subsecretariat of Family Agriculture of the Nation, [this] allowed me to generate new links with other [social] organizations. (Juan, Evita Jujuy Movement, March 2016)

I was militant during university [...] it was also when I was in [the social organization], I started to collect a social plan¹³, [...] I had to pay for the servi-

10 Returning to the work of Berardi-Spairani (2017), we understand that the professionalization of the militancy should not be equated with the professional politician, but rather with the ability of the militant to live on resources from the militant activity.

11 On this subject see Gaxie (1977).

12 “Putting the body on the line” is a native category that emerged in the various interviews carried out, through which the militants realize that the militancy has no time or place; It is a full-time activity where the subject must always be available. However, it is not a new category, as Peller (2018) maintains, “putting the body on the line” constitutes an expression that comes from the seventy’s militancy in Argentina.

13 It refers to the social plans that were launched in Argentina since the late 1990s.

ce, it would be, having to work hours, that is, I started working, while I was a militant [...] we set up a [trade union group that included the beneficiaries of these plans] and we joined the list of the state workers union. (Martín, *Classist and Combative Current / Association of State Workers*, September 2016)

The stories show that access to these economic resources can be due to expertise, militant status, or public recognition and/or the *patronage* of other leaders. These economic resources are sometimes linked to access to representation spaces, to technical jobs within the State or through monetary distributions that do not produce a direct link to government structures; but in all cases, the resources come from the State (whether national or local).

Thus, militancy as a full-time activity brings into question a central aspect of the militant's life, access to economic resources from the State. When the militant commitment is consolidated it is only possible to sustain it from the own resources that the militancy provides; Living from militancy or living for militancy are common factors that are reproduced in the militant world.¹⁴

But subsistence in the militant world does not only refer to an economic question. Another key aspect is public esteem and militant status. That is to say, the level of recognition that the militant has both inside and outside the world. Being known does not necessarily guarantee a public status, but it opens a way to form networks of solidarity, loyalty, and resources, even access to public and payed positions.

The militants use different strategies to achieve high status and public esteem; begin to construct a leader profile to the extent that they achieve a set of political loyalties that guarantees them victory in an electoral process or selection within the space, but also that allows them to position themselves before the *real power*, exerting a certain political influence both inside as outside the militant world.

This public recognition is achieved, for the most part, from configuring a type of grassroots militancy close to the "non-militants", creating new spaces of representation both within and outside their original militancy that are linked to the new demands or dispute space with another leader within the organization of belonging.

14 This does not mean that every militant aspires to that "living from the militancy", but the different interviewees realize that a "traditional" job would limit their possibilities of advancing in their militant career.

Thus, the militant sets in motion a political construction¹⁵ that allows him to access decision-making spaces and intervene in political power, at the same time, that configures a dispute within the militant world and generates interactions outside that world:

You [as a militant] relate to people, and they recognize you based on what you do to try to improve or help someone who is in a screwed-up situation [..], in the long run, that situation positions you. (Claudio, Justicialist Party, September 2016)

Before joining the union, I was part of the neighborhood center, and then I got involved with the Justicialista Party and began to organize activities with the neighbors, [...] but I came to the party mainly because of my place in the union. (Blanca, Union of Sports and Civil Workers' Union, September 2016)

The issue of the Youth branch, the youth group [...], but what they were for, to hang up posters, to distribute leaflets, but at the time they were not in decision-making places [...], many Young leaders realized that mobilizing the youth in the youth space served to influence the party. (Claudio, Jujuy Justicialist Party, March 2016)

This political construction allows showing that the militant world is also a space for disputes, for influencing the institutional political system and positioning himself in a battle for representation, meaning, and the logic of militancy, for the maintenance of the status quo or transformation of that world.

These disputes occur both within the spaces or areas of participation and outside of them, and political construction plays a transcendental role. Then, those who are leaders may stop being leaders and have to rebuild their militant status, establishing a new strategy of political construction. The different militant voices that contributed to this investigation affirm that, in many cases, the leaders must return to the “plain”, to build politically, to talk and interact with others. The idea of going back to the neighborhood, to talk with

15 There is a set of activities that allows this political construction. From the interviews carried out it has been possible to detect that the militant transversality (participating in two or more spaces at the same time) and building or occupying uninhabited spaces of representation, for example, the areas of youth, peasantry, and even feminism in the parties, Unions or certain social organizations are key elements for this construction (Berardi-Spairani, 2017). In this sense, the militant tries to generate novel spaces or reactivate previously created spaces that were abandoned as spaces for militant participation.

people, shows that the militant role does not change despite occupying a leadership position.

Some conclusions

This work set out to account for the militant world as an analytical tool to understand the way in which militants construct their careers from a set of shared sequences, starting from the analysis of militancy in the province of Jujuy.

Through the stories, it is possible to observe that beyond the space of political participation in which they develop their practices, the militants share sequences and/or stages that are common and that must be thought of as action logics within the *world* in which they develop their practices. On the other hand, when observing the strategies that the militants carry out in their political construction, it was found that the competences within that world are established from reaching decision-making spaces or the influence on government policies. The diversity of these strategies shows that the logics of action are redefined at the moment in which the political cleavages change, that the spheres are disarticulated and re-articulated as a result of the same conjuncture, putting practices, traditions and doctrines into the discussion.

Although it is not possible to establish generalities from this work, it can be induced, by means of the analyze militant careers, that there are elements that show common logics that make a militant world.

On the other hand, although it could be questioned that the leader of an organization, party, or union is part of the militant world, the accounts of the interviewees show that even occupying a hierarchical place within the structure of political participation, they never stop be a militant. Mainly because from the own changes generated within the world (even in the spaces for participation) the leaders can lose their hierarchy and return to compete for their militant status, forcing them to establish new strategies of political construction.

Finally, this work allows us to open new questions about the militant world: 1) How is the exit from that world? 2) If the continuity of the committee determines the place in the militant world, what place does the distant or punctual militant occupy? Surely the continuity of investigations into militancy will allow answers to these and other questions.

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Social rebellion in the city Notes on political significations of Chilean October

Rebelión social en la ciudad
Notas sobre significaciones políticas del octubre chileno

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Abstract

This essay proposes some notes on the political significations of the social rebellion which occurred in several Chilean cities on October 18th, 2019. It is argued that the current scenario of mobilizations represents a reaction to the historical process of neoliberalization of Chilean society. Among the most important characteristics of this rebellion is the diversification of the political uses of urban space and the subaltern re-appropriation of the social articulation of the city. This process intensifies and extends the social conflict resulting from the deepening of the contradictions of capital accumulation's pattern imposed by the civic-military Dictatorship, and shows the exhaustion of the subsidiary State and semi-sovereign democracy. Based on an analysis of the political climate, complemented by the description of the main cycles of social mobilizations in urban space since the second half of the 20th century, it is argued that the current social rebellion partially evidences the breakdown of the neoliberal consensus, the politicization of the social and the strengthening local power in the cities. It is concluded that the novelty of social rebellion relies on the intensity, breadth and diversification of forms and contents of the political exercise of diverse social and territorial sectors.

Keywords

Social rebellion, neoliberalization, citizenship, politicization, local power, Chile.

Resumen

En este ensayo se proponen algunas notas sobre las significaciones políticas de la rebelión social, ocurrida a partir del 18 de octubre del año 2019 en diversas ciudades de Chile. Se argumenta que el actual escenario de movilizaciones es una respuesta al proceso histórico de neoliberalización de la sociedad chilena. Entre las características más importantes de esta rebelión, se encuentra la diversificación de los usos políticos del espacio urbano y la reapropiación subalterna de la articulación social en la ciudad. Este proceso intensifica y extiende la conflictividad social producto de la profundización de las contradicciones del patrón de acumulación de capital impuesto en la dictadura cívico-militar, y muestra el agotamiento del Estado subsidiario y de la democracia semi-soberana. A partir de un análisis de coyuntura, complementada con la descripción de los principales ciclos de movilizaciones sociales en el espacio urbano desde la segunda mitad del siglo XX, se sostiene que la actual rebelión social evidencia, parcialmente, la ruptura del consenso neoliberal, la politicización de lo social y el fortalecimiento del poder local en las ciudades. Se concluye que lo novedoso de la rebelión social es la intensidad, amplitud y diversificación de formas y contenidos del ejercicio político de diversos sectores sociales y territoriales.

Palabras clave

Rebelión social, neoliberalización, ciudadanía, politicización, poder local, Chile.

Introduction

On October 18, 2019, a phenomenon of social rebellion unprecedented in magnitude and intensity in the history of Chile begins. This phenomenon

has provoked an important flow of reflections in search of its significance. The slogan that is usually heard in the streets is “Chile woke up.” But what did she wake up from? Apparently, there is a certain consensus that this awakening results from the erosion of the neoliberalization processes of Chilean society, which has been submerged in a deep sleep induced by the utopia of the open, deregulated, and competitive market, as an ideal mechanism for economic development and individual integration. Utopia that de facto has succeeded in the continuum of the capitalist accumulation pattern in peripheral countries like Chile, but which is interrupted by the eruption of its own contradiction. That is, the inability, by definition, to construct a more democratic, egalitarian, and social rights guaranteeing society that makes substantial improvements in the daily life of citizens and their territories.

In this sense, various explanatory axes have mobilized the reflections. It has been stated that we are witnessing a systematic crisis of political representation, fundamentally linked to discredit and mistrust towards the political elite (Salazar, 2019; Garcés, 2019). This expresses a crisis in the system of restricted, supervised, and low-intensity democracy since 1990, reflected in a continuous decline in electoral patterns (Grez, 2019). Since 1991, the United Nations Development Program (UNDP) has been registering a significant distrust of citizens (54%) towards the State, political parties, and politicians. Between 2017 and 2019, the figures fluctuate between 80% and 95% (Salazar, 2019). On the other hand, we are facing the exacerbation of social unrest induced by the growing social inequality that has fractured Chilean society (Matus, 2019), and the new expectations generated from a process of increased schooling and university training (Araujo, 2019).

When reviewing the spectrum of contingent reflections of the social rebellion (Araujo, 2019; Folchi, 2019; NEMESIS, 2019), we verify that the conjuncture analyzes that resort to historical and territorial aspects have been scarce. Along these lines, we postulate that social rebellion is a response to the neoliberalization process of Chilean society with particular and novel intensity. It is about a diversity of political, social, and cultural uses of urban space and a dispute for the subaltern re-appropriation of the social articulation in the city. This implies a geopolitical recomposition of daily life, as the reconquest of urban space by the self-convened masses, and a symbolic dispute over the political representation of social unrest; that directly antagonizes the role of the subsidiary state and restricted democracy. In sum, the social rebellion accounts for a triple movement: the breakdown of the

neoliberal consensus, the politicization of the social, and the strengthening of local power in the city.

To develop this argument, we first describe a contextual framework of the five major cycles of social rebellion that have been documented from 1938 to 2016. We made the temporary cut in 1938 because it is from there that it is possible to place a cycle of political, social, and economic transformations, which helps to understand the first historical blowout in the city in 1957, which was triggered, like the rebellion of October 2019, by the increase in the price of public transport. We plotted the first two revolts by means of a nationwide map, which was drawn up based on the book “*Violencia política popular en las grandes alamedas. La violencia en Chile 1947-1987* (Popular political violence in the great avenues. Violence in Chile 1947-1987)” by Gabriel Salazar (2006). In it, three historical scenarios are presented, the main distinction of which lies in a double dynamic chart that recounts the events of social upheaval that are scenically determined and, at the same time, establish their projectively determining tendencies. The other two cycles are mapped thanks to the review and compilation of national-local digital press files, from which the hotspots of student and regionalist-environmental mobilizations in the main cities of Chile were spatialized. Second, we narrate the development of the main conflictive events that arose in the social rebellion of Chilean October. We rely on a nationwide map that was produced from an exhaustive review of more than 350 digital press records from the main regional and provincial capitals, according to the daily chronology of the protests. And, thirdly, relating the historical-contextual elements to the October rebellion, we test some reasons and conceptualizations about the political meanings of the social rebellion, highlighting the emergence of new strategies for the exercise of local power in the cities, as the most innovative and interesting aspect to discuss in the face of the eventual and unprecedented Chilean constituent process.

Social rebellions in Chile between 1938 and 2016

In Chile, the second half of the 20th century is crossed by violent episodes, known as “historical *reventones* (blowout)”, in their most varied forms and geographical expressions. There was a cyclical reproduction of events of popular political violence in the urban space that has stressed the current

institutionality, together with a repressive counter-movement of the State, as a tactic to “return the historical beast to its cage” (Salazar, 2006, p. 51). During the last eighty years of political life (Salazar, 2006; Milos, 2015; De la Maza & Garcés, 1985; Mayol & Azócar, 2011; Valenzuela et al., 2016), it is possible to identify five major cycles of mobilizations in cities: 1) composition and decomposition of national-developmentalism (1938-1958); 2) recomposition and crisis of national-populism (1958-1973); 3) days of a national protest against Pinochet (1983-1986); 4) mobilizations of the educational sector (2001-2011); and 5) environmental and regionalist mobilizations (2009-2016) (see image 1).

The first cycle of mobilizations is part of the process of democratic consolidation and substitute industrialization of the State (1938-1958). In this period, a new social actor emerges that left behind the national business community linked to British capitals and commercial houses. Due to the consequences of the First World War and the crisis of the 1930s, the technocratic-fiscal businessman entered the scene to build the notion of the corporate or manufacturing state. This process, according to Salazar (2006), presented contradictions since the business state was less autonomous and efficient than its predecessor. Therefore, the displacement and sharpening of tensions between actors were politically managed, adopting a clientelist relationship of political movements. There was, therefore, subsumption in the “national electorate” without social content.

In the second government of Ibáñez del Campo, the economic crisis implied a shift from national-developmentalism to *laissez-faire* free trade. This led to an increase in prices, a decrease in industrial productivity, and inflation. Thus, the increase between 50% and 100% of the public transport rate triggered the first historical blowout in April 1957, which spread through Valparaíso, Santiago, and Concepción (see image 1). The mobilization lasted twelve days with more than twenty deaths, hundreds of wounded, and considerable material damages. This blowout expressed a generalized discontent regarding a deeper rupture in society: that between those who were or felt integrated into social life and those who were or felt marginalized from it (Milos, 2015).

The second cycle of mobilizations (1958-1973) was the scene of a crisis of the State, mainly of the ruling civil political class. To face the problems of the model dependent on the world market, at the mercy of its primary-exporting vocation, the liberal recipe book was applied in the political and

social sphere. That is why Salazar (2006) refers to this period as a second chance for mercantile capitalism but under other types of practices, such as planning and social participation, which allowed satisfying the imperative of modernization.

The blowouts between 1960-1968 transformed the forms of struggle of the massive movements: from functional strikes in industries and other productive sectors that took over the first years (Mademsa, Madeco, metallurgists, coal miners, Chilean Electricity Company, among others), to forms of occupation and territorial control. In other words, the most relevant expressions were mainly factory seizures and land seizures, and in 1968 they struggled based on concerted actions by various social groups of the “lower town”.

The third cycle of mobilizations includes the National Protest Days against the Pinochet dictatorship between 1983 and 1986. According to various authors (Delgado & Maugard, 2018; Hunneus, 2016; Valdivia et al., 2012), this cycle of demonstrations proved social defeat of the regime, once the centers of the political dispute were concentrated in the popular populations and sectors, expressing their discontent and “putting at stake even the very stability of the regime” (Delgado & Maugard, 2018, p.35).

These protests burst onto the urban scene as a result of the deep economic crisis that Chile was going through between 1981 and 1982. The banking system practically went bankrupt, the external debt was unsustainable, as well as inflation and unemployment levels that ranged from 10% to 20% (De la Maza & Garcés, 1985). This crisis, added to the harsh repression and political violence of more than ten years of authoritarian rule, created conditions for social politicization and the emergence of protest in the cities with broad participation of the popular sectors.

Almost two decades later, we locate the fourth cycle of mobilizations. From 2001 to 2011, there were highly recurrent protests linked to the educational sector, which tensioned the neoliberal pact in democracy. This type of mobilization was characterized by the occupation of public space via marches and rallies in strategic places in the city, in addition to the control and massive occupation of school and university campuses, which shows greater organic capacity and radicalism.

The first student mobilization was known as the “*mochilazo*” (backpack) in 2001, at which time the high school students managed to stop the rise of the school pass and extend the benefit throughout the year.

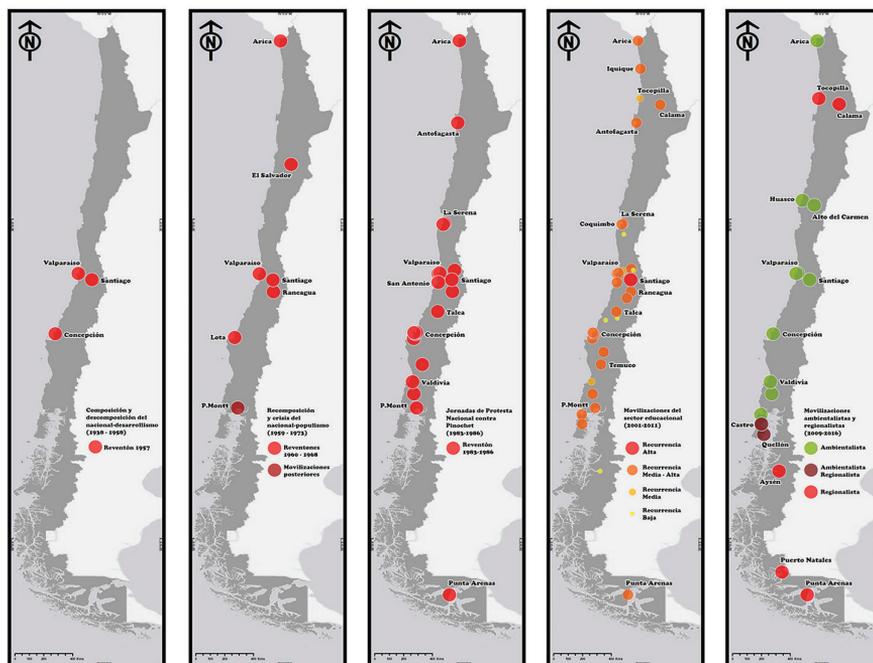
The second student protests, “The Penguin Revolution” of 2006, inaugurated the legitimation of the mass protest, as it was supported by vast sectors of Chilean society. Situation that will be amplified by the university movement of 2011 that covered the streets and squares of the country with more than 200 thousand people, developing urban performances (runs, kissing marathons, choreography, etc.), use of social networks and university occupations.

The fifth cycle of environmentalist and regionalist mobilizations (2009-2016) evidences “the construction of discourses favorable to political autonomy and sharing in the income that is territorially reduced” (Valenzuela et al., 2016, p. 226). At least three factors explain the cycle of these protests: the production of socio-territorial inequalities between regions; the consequences of the environmental devastation generated from the main primary productive sectors; and the low return of added value to the communities and territories, from where the goods are extracted. All of this, integrated into the fact that the main political parties became oligarchic elites, which did not channel the demands of the citizens (Valenzuela et al., 2016).

Thus, as the map shows (see image 1), at least sixteen cities in Chile have had mobilizations during the last decade. For example, one of them corresponds to the conflict that arose in the city of Calama during 2009 due to the high value of copper, which led to the development of a petition: recovery of 5% of copper profits in producing areas; b) compensation for the relocation of the Chuquicamata camp; c) declaration of Calama as an extreme zone; d) compensation of 400 million dollars for the 34 years in which the city has not received the returns from copper; e) renationalization of copper and water resources.

The five cycles of mobilizations described above represent a historical-structural dilemma between the tendency to commodify everyday life, which results from the dominant socio-economic model and its different political, social, and environmental crises; and the need to dignify life and guarantee social rights. It has been through various forms and contents of social politicization and urban and territorial re-appropriation of subalternized groups, that the mobilizations have been consolidated, which are increasingly intense and extensive and show a broadening of social awareness of structural inequality Chilean society.

Image 1
National map according to cycles
of social mobilization in Chile 1938-2016



Source: own elaboration

A narrative of the social rebellion of Chilean October

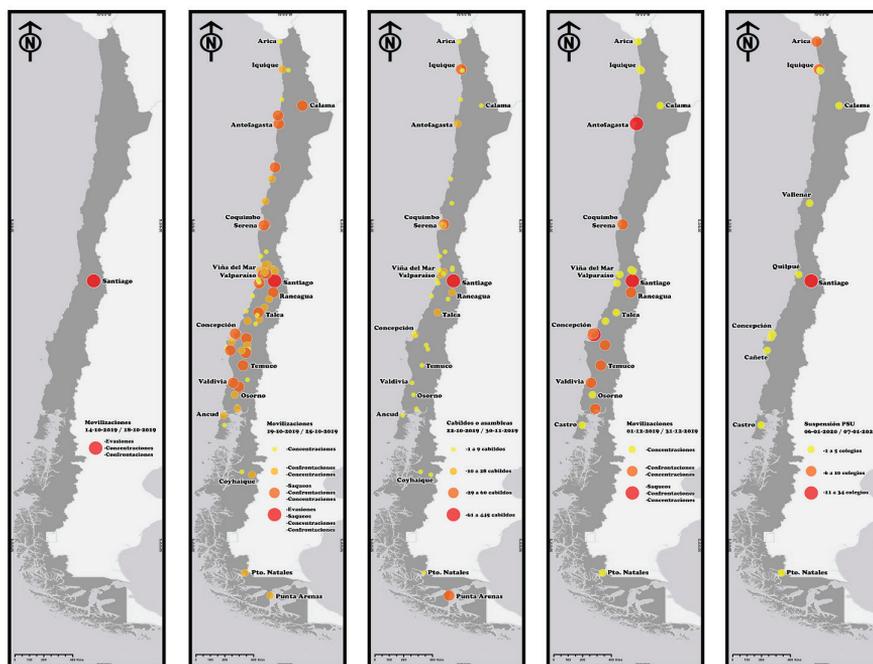
On October 14, 2019, protests led by high school students began as a result of the 30-peso rise in the value of the Santiago subway ticket, while the political elite, with a despotic attitude, called on citizens to “get up earlier” to pay less since the price rates are differentiated according to schedule. Faced with this situation, the perseverance of the students together with the slogan “avoid, do not pay, another way to fight”, seems to combine social energy beyond the usual. After noon on Friday, October 18, the main metro stations are suspended and the entire inter-bus system collapses. Thousands of workers and students have to walk forcibly from the city center to their respective ho-

mes, to the peripheries and neighboring communes, where multiple barricades and marches are organized through the main arteries of the city. Popular pressure intensifies with the passing of the hours and some subway stations are penetrated by demonstrations that destroy turnstiles, commercial stores, ATMs, and even wagons. The repressive forces are overwhelmed, concentrating their actions only in those places close to the government authority. At night the popular mobilization becomes a massive and transversely inorganic phenomenon, affecting the entire urban area of Santiago. Thousands of people and groups of neighbors gather in a peaceful way, in corners and neighborhoods of different social strata. The *cacerolazos* began and the barricade hotspots multiplied in various parts of the capital.

The government adopts a delegitimizing discourse, of criminal violence, given the destruction of public property. However, the main neighborhoods and communes of Santiago are occupied by neighbors, families who empathize with the protest. “It was not thirty pesos, it was thirty years”, is the slogan that synthesizes said horizontality and massive legitimacy. The columns of smoke and barricades are also multiplying. The building of the electricity company of Italian multinational capitals, ENEL, burns in flames. Around 11 pm, the first images of completely burned subway stations, as well as commercial stores and collective locomotion buses appear. The government decrees a State of Emergency and appoints a Chief of National Defense in charge of the Armed Forces and Public Order. The military returns to the public space after three decades.

The following day the demonstrations in the public thoroughfare intensified. Multitudinous intergenerational *cacerolazos* take control of the city, paralyzing the transport circuit and urban communication throughout Santiago. The press tries to criminalize protest actions due to acts of vandalism, however, the mobilization grows quantitatively and qualitatively. The first looting of supermarkets and large commercial stores also began, which multiplied with the passing of the hours and days. The government, at 6:00 p.m., announces a curfew from 10 p.m. However, in the cities of Arica, Iquique, Antofagasta, Calama, Coquimbo, Valparaíso, Rancagua, Talca, Concepción, Temuco, Osorno, Ancud, Coyhaique, Punta Arenas, among others (see image 2), the mobilizations are amplified.

Image 2
National map of the social mobilization process



Source: own elaboration

As a result of the looting in peripheral communes of Santiago, the first three fatalities appear on October 20. On the same Saturday night, President Sebastián Piñera declared war on a “powerful enemy”, consolidating the radical antagonism between the spontaneous popular mobilization and the ridiculous response of the government. After the third day of the curfew, “The right to live in peace” begins to play, one of the most significant songs by popular singer-songwriter Víctor Jara, assassinated in the dictatorship. In social networks, different musical performances are shown and amplified in cities across the country, condensing the sense of social protest in the song of Víctor Jara.

On Friday, October 25, more than two million people gathered in downtown Santiago. Across the country, hundreds and thousands are demonstra-

ting to challenge the government and open a social agenda: a new constitution, no more AFPs (Administrator of Pension Funds), quality health and education. The next day, the government suspended the curfew as a sign of negotiation, although the protests prevailed mainly through the destruction of street sings and the direct confrontation with the forces of public order. In this way, the government announced a new package of social measures and budget allocations in matters of pension, health, and basic services. However, the mobilizations begin to acquire new organizational features through territorial assemblies and self-convened councils, which fluctuate between 800 and 1,000, in forty cities of Chile (see image 2).

On Friday, November 8, Gustavo Gatica, a psychology student, was seriously injured in both eyes. This fact, which meant the total blindness of the student, marked a turning point. According to information from the Institute of Human Rights (INDH) and the Medical College (COLMED), as of November 10, there were about 200 people with eye damage, 5000 people detained, 1700 seriously injured, and 22 dead.

Product of the intense popular mobilization, on November 15 the main party leaders, representatives of the right, the center, and a part of the left, sign the Agreement for social peace and a new constitution. That Friday morning, the “Plaza Italia” dawns covered in white.¹

In December, the Chamber of Deputies approved the draft “anti-looting law” to modify the Penal Code and make the alteration of the public peace a crime. Despite the onslaught to criminalize the protest, the latter continues to multiply and consolidate throughout the territory. On Friday, December 20, the Intendent of the Metropolitan Region decided to occupy the “Plaza de la Dignidad” with the police, a situation that led to new mobilizations, in addition to the constitutional impugnation against the Intendent, who finally got away with impunity.

1 It should be noted that Plaza Italia is the nerve center of the protests in Santiago and perhaps the country, being a strategic and symbolic place for the urban re-appropriation of the upward mobilization process. In this bifurcation urban center, which hierarchically and socially separates the rich eastern and poor western sectors of the city, a good part of the political action that keeps the mobilization and its negotiation process active emanates. Plaza Italia is today called Plaza Dignidad (Dignity) and becomes, geopolitically, the center of the ascending territoriality of unrest and an emblematic place of the organization that resists the repressive actions of the State as Ground Zero. In symbolic terms, there is a spontaneous consensus of the narratives of the protest in renaming it as *Plaza de la Dignidad*.

By the end of 2019 and the beginning of 2020, although the protest shows certain signs of wear and tear, the town councils and territorial assemblies continue to be one of the most important active political expressions on a national scale. In fact, Zambrano and Huaiqui (2020), from a self-convened virtual platform, showed that, between October 22 and November 30, a total of 1,047 councils and assemblies were reported in Chile. In short, the current map of social mobilization not only allows to reveal the differentiated impacts of the Chilean neoliberalization process but also the multiple responses and diverse manifestations of territorial re-appropriation that crystallized the geography of a new political terrain throughout the country.

Towards the breakdown of the neoliberal consensus, the politicization of the social and the strengthening of local power

A first aspect that allows us to understand social rebellion is the breakdown of the neoliberal consensus. But how was this consensus built and what are its essential operational characteristics? Well, with the civic-military coup of 1973 an unprecedented path of neoliberalization and social disintegration was opened, where a large part of the popular sectors was converted into a marginal mass, relegated to inhabit the outskirts of the cities, and constituted as citizens by average consumption and indebtedness (Vargas, 2019). The paradox of this citizenship via consumption is that it was not possible to deepen liberal citizenship. It was a long historical process of structural de-citizenship, due to the loss of social and union rights. Precarization and labor flexibility, extreme competition, privatization of rights, the commodification of social life and social insecurity, trace social life in neoliberal Chile.

From the 1990s onwards, the neoliberal consensus between the political elite and the economic elite materialized. The project of the “Concertation of Parties for Democracy” deepened the neoliberalization imposed during the dictatorship in two main ways: it undermined the State in its subsidiary form and restricted the contents of the incipient liberal democracy. This deepening is observed in the particular and progressive realization of the principle of commercialization of social rights. Let’s look at some examples. The 1981 water code empowers the State to grant water use rights free of charge

and in perpetuity. In the Frei government (1994-2000), the public water management companies were privatized, completely, or partially. In 1980, the Pension Fund Administrators (AFP) were created as an individual capitalization system. As of December 2018, 50% of the 684,000 retirees obtained a pension of less than \$ 151,000 Chilean pesos. Even in the segment of those who contributed between 30 and 35 years, 50% received a pension of less than \$ 296,332 (see <https://bit.ly/3gk7IA4>). This considering that the minimum salary as of March 1, 2020 is \$ 320,500. In the university education sector, in 2005 the State Endorsement Credit (CAE) was created to facilitate access. In 2011, 40% of young people from low-income sectors entered higher education. More than 70% of students go into debt. Even 2 out of 3 students drop out for financial reasons (Páez, 2017). In the field of health, in 2005, the Universal Care Plan with Explicit Guarantees (AUGE) was implemented to guarantee the care of citizens with certain diseases. When the public system is not able to provide care, it is transferred to the private sector. This resulted in the transfer of US \$ 6809 millions of public funds to the private health network, which increased its capacity by 20% between 2005 and 2011 (Goyenechea & Sinclair, 2013).

In this way, the subsidiary principle of the State supposes a secondary role of the State apparatus with respect to the market, as a privileged place to satisfy human needs. The State intervenes when the private sector cannot do so or is not interested (Guardia, 2015). The lack of protection from the State in the face of the privatization wave overloaded the family pocket of Chileans, which resulted in 2011, in one of the greatest social crises in recent times. Thus, criticism of the commodification of education, territorial-environmental, regional interests, in addition to the legitimacy of the Mapuche ethno-national demand (Penaglia, 2016), are some of the territorial expressions with the greatest recurrence in the process.

The minimal democracy (Guardia, 2015) of the subsidiary State promoted the depoliticization and neutralization of social conflict, radically separating politics from its social base and building “technical” governments. With this, a sustained decrease in citizen participation in the different electoral processes was observed, resulting in a semi-sovereign democracy (Huneeus, 2014). Thus, a population that is a spectator of public policies was established, only socially reserved for the family sphere.

During the seventeen years of ultra-liberal authoritarianism (1973-1990), the historical networks and party structures of the Chilean left chan-

ged based on a set of coercive devices that structurally altered the way of understanding politics. The Chilean dictatorship not only applied the repression and proliferation of terror, but it also took pains to build consensus and dispute common sense for a new project of society (Valdivia et al., 2012; 2015). In this context, the municipal space and the verticalized territorial management of the State in regions became part of the nucleus of the political actions of the authoritarian regime. A new representation of politics was created, understood as family, local and community participation to validate the regime (Quiroz, 2018; Valdivia et al., 2012).

The municipalization registered in the regionalization process implied a new administrative political division of the subnational units, generating higher levels of coordination, resources, and competences (Quiroz, 2018). In parallel, the new regional state was militarily hierarchical and fortified through the operation of the Regional Planning Secretariats (SERPLA), since they had to promote and activate the territorial planning of the new economic model for Chile. Based on this strict military control and the first neoliberal reforms, the transfer of important resources and technical networks to local territories was deployed. This allowed the recruitment of a new political elite that not only was localized but also expanded from the municipalities to other institutional political circuits.

The municipal sphere became the main mechanism of integration, depoliticization, and social validation of the regime (Valdivia et al., 2012). The municipalities and especially the mayors of the period acquire an important political relevance at the local and regional level, by executing programs of minimum employment, delivery of housing, creation of sports activities and family recreation, training for the poorest, in addition to the transfer services such as health and education, among others. These neoliberal-corporatist policies led to an important nucleus of inequalities and conflicts on the rise in the popular sectors. At the same time, they were the mechanism for integrating and validating the authoritarian regime among the poorest and middle sectors, since, in this way, networks and organizations with low-intensity participation and high dependence on the municipal structure were strengthened.

According to Valdivia (2015), the 1979 reform was the device that fully intertwined neoliberalism, military corporatism, and unionism (the three currents that led the authoritarian regime). The actions of the municipality delegated a series of public services to private firms, restructuring the subsidiary State of local management focused on poverty. In this way, munici-

palization is a key piece to understand the political character of the regime and the territorial deployment of the neoliberal consensus on a local-national scale.

For its part, the unique situation that opens up in Chile after the October social rebellion invites us to think of the mobilization as a radical break with the neoliberal consensus itself. The protest and the political re-appropriation of urban space have been the expression of an accumulation of unprocessed social unrest, which demands what the consensus itself denied them. We are not facing an economic crisis of Chilean neoliberalism. It is a crisis of neoliberal subjectivity, a political and social rejection of austerity policies, and the abandonment by the State, but also a radical critique of the institutional political system.

A second aspect observed in this process is the politicization of the social. One of the main consequences of semi-sovereign democracy was a strong social fracture. Since 2011, we have seen how the political crisis threatened to destroy the legitimacy of the institutions, and in effect, the mobilizations and protests caused politics to explode. Several polls show that the party system and institutions, as well as the political coalitions located in the ruling party and the opposition, maintain considerable rates of disapproval (Salazar, 2019). We are facing a collapse of the legitimacy of institutional politics. Never, since the return to democracy, has a President of the Republic had 6% approval and 82% disapproval of the government's performance.

It is worth asking in what sense we are facing a process of politicization of the social. To answer this question it is possible to identify at least three elements. First, it is not about politicization in the classic formal institutional sense, since, before the social rebellion, it is possible to observe low rates of participation in political parties. Rather, the politicization we are talking about here refers to a type of active practice and intensive participation in the various political demonstrations (assemblies, councils, concentrations in public squares, marches, confrontations with the public force), which demand multiple needs, without reducing to one of these. We refer to demands that range from decent pensions, quality health and education, a decent minimum wage; to a new constitution and Constituent Assembly. All this reflects a social clamor for a new norm of coexistence that is not mediated, nor commanded, by the orientation of large international and national capital. In other words, we are facing a real interest in politics, and not an interest in political parties due to their inability to represent the social. This is qui-

te clear when looking at the information from the Chilean Electoral Service (SERVEL). This service shows that as of January 31, 2020, there are a total of 1,014,968 members of political parties, which represent only 7.2% of the total population in Chile as voters. Similarly, for the age range between 18 and 24, these represent 0.6% of the total voting population, specifically 82,417 people.

Second, neoliberalism has generated a process of “de-citizenship”, since in the context of capital’s onslaught against labor, one of the key constituent moments in the 20th century, social rights, is lost. Thus, the general trend at the beginning of the 21st century for greater social security in the face of a weakened subsidiary state tensions the very agenda of neoliberalism. Given the great institutional impact of the social rebellion, the government of Sebastián Piñera was forced to open a consultative process to change the constitution. Therefore, the politicization that began in 2011 with the student movement and that diversified with the protests of regional movements in 2012, the massive marches of 2016 called by the *Coordinadora No + AFP*, the growing marches of the feminist movement of 2018; it has been expanding the limits of what is questionable, deeply cracking the neoliberal political agenda.

Third, a unique characteristic of the Chilean social rebellion has been the destruction of certain symbols of political, social, cultural, and economic domination, as part of the process of subaltern re-appropriation of urban space. Thus, commercial premises (pharmacies, fast food restaurants, car dealerships, hotels) were affected, statues were destroyed, public interventions occurred, walls intervened with, creative changes in the names of plazas, among other expressions, expresses a politicization of the conflict that goes beyond what a formal institutional path can process. It is, ultimately, the conflictive dimension that expresses the political register in the social, which is abnormality and destabilization.

Finally, and directly related to the above, there appears a third aspect to theorize about the social rebellion in the cities: the place of the municipal, of the city government, as a legitimized space. As we argued above, with the return to democracy, the municipalities remained normatively with the same inherited powers, being naturalized a territorial public order unaffected by deliberative and universal political rights. Community management continued to be socially and geographically divided into managing municipalities and precarious municipalities. Although the mayors were demo-

cratically elected, the clientelist structure designed in the dictatorial period was systematized and politically expanded in a transversal manner. Without entering into a dispute with the authoritarian principles of the mayor's office and seeking a non-conflictive administration of neoliberalism, the municipalities gradually took up positions of dissent, but, in most cases, always under the protection of party networks and centralist logics, functional to the practices of political parties (Valdivia, 2015, p. 130).

Despite these contradictions, in certain circumstances, the local authorities came into tension with their own parties and guidelines from the government coalitions (Pérez, 2020). In this regard, the Chilean Association of Municipalities announced the first constituent plebiscite, exceeding the times and agenda of the Ministry of Social Development itself. This took place in 226 communes throughout the country, where more than 2 million people demonstrated through voluntary virtual and face-to-face voting. 91.3% of the people are in favor of a new Constitution and 8.7% against it. This milestone sets the tone and urgency of the constituent process. However, beyond the conjuncture, said sporadic dissidence of the municipalities has not structurally modified the authoritarian communal pact, that is, the clientelist networks and the respective mayoralization of politics in the cities continued to be consolidated.

In this unusual phenomenon, mayors, from the entire national ideological spectrum, appear as the best evaluated politicians. This shows a strategic position of the local authorities, as agents of recognition and social projection of the citizens. One wonders if right-wing mayors can be genuine representatives of recent social unrest? On the eve of the constituent process, several right-wing mayors in Santiago, such as Germán Codina in the Puente Alto commune and Rodolfo Carter in La Florida, became an active part of the mobilizations as protectors of neighbors and locals, being able to articulate and mobilize support networks for an intransigent central government.

Today the main presidential ballot of the right is Joaquín Lavín, a mayor of one of the richest communes in the country and one of the main promoters of Chilean neoliberalism during the last decades.

What was then the rupture of the communal pact in a democracy? There is a milestone that marks a fundamental break with the authoritarian communal pact, which was reactivated after the October rebellion. It is the Ricardo Silva Soto Popular Pharmacy, inaugurated in 2015 in the Recoleta commune. A municipal device that, although continued the same mayora-

lization by promoting the figure of Mayor Daniel Jadue (Communist Party of Chile), radically inverted the content and form of communal politicization. Indeed, this municipal policy quickly became legitimized at the national level, openly questioning the principles of the neoliberal model. Jadue transformed a social demand into an institutional body of popular pretense with high degrees of legitimacy. That is, a body available to dispute the hegemony of the ultra-liberal consensus with significant degrees of parity in a territory (Quiroz, 2015).

The experience of Recoleta not only calls into question the logic of precarious health and its financial impunity in the distribution of medicines but also reveals the content of the public, as the distribution and universal access of common goods on a national scale. In this context, this experience allowed thousands of Chilean men and women, in different communes of the country, to access unscrupulously usurious drugs. In these last five years (2015-2020), popular opticians and pharmacies, municipal bookstores, community supermarkets, among other initiatives, have confirmed the loss of neoliberal consensus and a new repertoire of municipal management of cities in Chile, in open tension with the old depoliticized patronizing enclave.

Consequently, the municipal administration of Recoleta led by Daniel Jadue, symbolically and materially, became a laboratory of neoliberal dissent in Chile: A set of experiences and practices that re-signified the public space in which the municipal administration, which was thought during the dictatorship, and the social articulation was re-configured as open political relations with the local community, were expanded and continue to expand there. This is how the emergence of temporarily reused school spaces via community workshops, the expansion of open courses for the community, the extension of sports practices for the training of middle and popular sectors, the emergence of school co-governments, the strengthening of the working conditions of teachers in public establishments, the creation of an Open University and a Popular Library, that once again exceeded the demand and community organization, are explained and contextualized.

What we are interested in highlighting is that, from Recoleta, an unprecedented local territorial political management was opened up to this moment, available to dispute the neoliberal scenario and open to create conditions of local representation capable of breaking in against the resistant traditional political practices, generally, full of presidential authoritarianism.

nisms or parliamentary powers functional to the status quo. Could it be that the municipalities have a structural role in politics after the social rebellion? Could it be that the general malaise is connected by a new territorial morphology that tends to politicize the communal scale?

Conclusions

There is a relative consensus that the social rebellion of October revealed, on the one hand, the profound crisis of the system of political representation, and, on the other, the expansion of social awareness of the injustices and inequalities caused by the neoliberalization of the Chilean society, and which has been stripped naked by the various cycles of mobilization that preceded it (Mayol, 2019; Folchi, 2019; NEMESIS, 2019; Salazar, 2019; Araujo, 2019). The conjuncture analysis of the social rebellion that we have performed gives a faithful testimony of the exhaustion of the Chilean neoliberalization concentrated in the state deregulation, in the loss of social and union rights; and in the dominance of the accumulation pattern, where financial capital is freed from any type of social guarantee to revalue itself.

What is new about the social rebellion is observed in the intensity of the struggles, the breadth and diversification of forms and contents of political uses of urban space, in urban centers and popular neighborhoods, and their permanence in time-space. This evidences a process of subaltern re-appropriation of the social articulation in the city, since, not only did the number of mobilized people increase, but also the number of cities and territories that rose in unison. The possibility of a plebiscite for the elaboration of a new Constitution of the Republic, as well as the voting exercise carried out by the Chilean Association of Municipalities, is a new phenomenon throughout the political history of Chile. This question shows the need to re-found the subsidiary state as a necessary condition to reverse the deepening of the neoliberalization process on a national scale. This demand has become one of the main references to the politicization of Chilean society, which necessarily implies a change in the bases of the national coexistence agreement.

Citizen demands express the need to build new ways of doing politics. In fact, one of the most novel and interesting topics that we see is the flourishing of self-organized spaces that have been massive and diverse in the country's cities. There, local power has been strengthened from the so-

cial point of view, discussing the general issues of the country and its future, which has been combined with specific issues, such as environmental problems, childhood, plurinationality, feminisms, and the constituent process (Zambrano & Huaiqui, 2020). The local-communal political management of Recoleta in the city of Santiago is also unprecedented, which disputes the traditional way of doing local politics. Faced with an eventual scenario of the constituent process, the challenge arises of contesting it from the community-neighborhood sphere, as a dynamic of deliberative social integration that includes the structural demands of citizens, and that puts geographic scales at the center of the analysis of power (Quiroz & Contreras, 2019).

From now on, it will be possible to assess whether at the national and institutional level the politicization of the social and its local expressions, rebuild a post-neoliberal social interdependence. This is a subject scarcely explored in the literature that has been testing and debating the structural and conjunctural aspects of the social rebellion, which is still in development. For this reason, new research will be necessary on the scope and limitations of the rupture of the neoliberal consensus, the politicization of the social and the municipal dispute for new meanings of authority and legitimacy that are articulated at the national scale. Undoubtedly, this scenario poses new economic, political, and social challenges so that the popular slogan: “until dignity becomes customary in Chile”, is a significant, concrete, and effective horizon for the political, social, and territorial struggle.

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BOOKS AND BOOK CHAPTERS

Full books: Cuéllar, J.C., & Moncada-Paredes, M.C. (2014). *El peso de la deuda externa ecuatoriana*. Quito: Abya-Yala.

Chapter of book: Zambrano-Quiñones, D. (2015). *El ecoturismo comunitario en Manglaralto y Colonche*. En V.H. Torres (Ed.), *Alternativas de Vida: Trece experiencias de desarrollo endógeno en Ecuador* (pp. 175-198). Quito: Abya-Yala.

DIGITAL MEDIA

Pérez-Rodríguez, M.A., Ramírez, A., & García-Ruiz, R. (2015). La competencia mediática en educación infantil. Análisis del nivel de desarrollo en España. *Universitas Psychologica*, 14(2), 619-630. <https://doi.org.10.11144/Javeriana.upsy14-2.cmei>

It is prescriptive that all quotations that have DOI (Digital Object Identifier System) are reflected in the References (can be obtained at <http://google.com/gfruh1>). All journals and books that do not have DOI should appear with their link (in their online version, if they have it, shortened by Google Shortened: <http://google.com>) and date of consultation in the format indicated.

Journal articles should be presented in English, except for those in Spanish and English, in which case it will be displayed in both languages using brackets. All web addresses submitted must be shortened in the manuscript, except for the DOI that must be in the indicated format (<https://doi.org/XXX>).

3.3. Epigraphs, Figures and Charts

The epigraphs of the body of the article will be numbered in Arabic. They should go without a full box of capital letters, neither underlined nor bold. The numbering must be a maximum of three levels: 1. / 1.1. / 1.1.1. A carriage return will be established at the end of each numbered epigraph.

The charts must be included in the text in Word format according to order of appearance, numbered in Arabic and subtitled with the description of the content.

The graphics or figures will be adjusted to the minimum number required and will be presented incorporated in the text, according to their order of appearance, numbered in Arabic and subtitled with the abbreviated description. Their quality should not be less than 300 dpi, and it may be necessary to have the graph in TIFF, PNG or JPEG format.

4. Submission Process

Two files must be sent through the OJS system of the journal:

1) Presentation and cover, in which the title in Spanish and English will appear, names and surnames of the authors in a standardized form with ORCID number, abstract in both Spanish and English, descriptors and ke-

ywords and a statement that the manuscript is an Original contribution, not sent or in the process of being evaluated in another journal, confirmation of the signatory authors, acceptance (if applicable) of formal changes in the manuscript according to the rules and partial transfer of rights to the publisher (use official cover model).

2) Manuscript totally anonymized, according to the norms referred in precedence.

All authors must register with their credits on the OJS platform, although only one of them will be responsible for correspondence.

No author can submit or have in review two manuscripts simultaneously, estimating an absence of four consecutive numbers (2 years).

NORMAS DE PUBLICACIÓN EN «UNIVERSITAS»



REVISTA DE CIENCIAS SOCIALES Y HUMANAS DE LA UNIVERSIDAD POLITÉCNICA SALESIANA

ISSN: 1390-3837 / e-ISSN: 1390-8634

1. Información general

«Universitas» es una publicación científica bilingüe de la Universidad Politécnica Salesiana de Ecuador, editada desde enero de 2002 de forma ininterrumpida, con periodicidad fija semestral, especializada en Ciencias Sociales y Humanas y sus líneas interdisciplinarias como Sociología, Antropología, Estudios Políticos, Estudios del Desarrollo, Estudios Latinoamericanos, Estudios de la Cultura y la Comunicación, entre otras.

Es una revista científica arbitrada, que utiliza el sistema de evaluación externa por expertos (*peer-review*), bajo metodología de pares ciegos (*double-blind review*), conforme a las normas de publicación de la American Psychological Association (APA). El cumplimiento de este sistema permite garantizar a los autores un proceso de revisión objetivo, imparcial y transparente, lo que facilita a la publicación su inclusión en bases de datos, repositorios e indexaciones internacionales de referencia.

«Universitas» se encuentra indizada en Emerging Sources Citation Index (ESCI) de Web of Science, el catálogo LATINDEX, Sistema Regional de información en Línea para Revistas Científicas de América Latina, El Caribe, España y Portugal, forma parte del Directory of Open Access Journals-DOAJ, pertenece a la Red Iberoamericana de Innovación y Conocimiento Científico, REDIB, Red de Revistas Científicas de América Latina y el Caribe, España y Portugal, REDALYC, además conforma la Matriz de Información para el Análisis de Revistas, MIAR y está siendo evaluada en mediano plazo para pasar a formar parte de SCOPUS.

La revista se edita en doble versión: impresa (ISSN: 1390-3837) y electrónica (e-ISSN: 1390-8634), en español e inglés, siendo identificado además cada trabajo con un DOI (Digital Object Identifier System).

2. Alcance y Política

2.1. Temática

Contribuciones originales en materia de Ciencias Humanas y Sociales, así como áreas afines: Sociología, Antropología, Psicología Social, Desarrollo Social, Comunidades, Estudios Latinoamericanos, Estudios Políticos, y todas aquellas disciplinas conexas interdisciplinariamente con la línea temática central.

2.2. Aportaciones

«Universitas» edita preferentemente resultados de investigación empírica sobre Ciencias Humanas y Sociales, redactados en español y/o inglés, siendo también admisibles informes, estudios y propuestas, así como selectas revisiones de la literatura (*state-of-the-art*).

Todos los trabajos deben ser originales, no haber sido publicados en ningún medio ni estar en proceso de arbitraje o publicación. De esta manera, las aportaciones en la revista pueden ser:

- **Investigaciones:** 5.000 a 6.500 palabras de texto, incluyendo título, resúmenes, descriptores, tablas y referencias.
- **Informes, estudios y propuestas:** 5.000 a 6.500 palabras de texto, incluyendo título, resúmenes, tablas y referencias.
- **Revisiones:** 6.000 a 7.000 palabras de texto, incluidas tablas y referencias. Se valorará especialmente las referencias justificadas, actuales y selectivas de alrededor de unas 70 obras.

«Universitas» tiene periodicidad semestral (20 artículos por año), publicada en los meses de marzo y septiembre y cuenta por número con dos secciones de cinco artículos cada una, la primera referida a un tema **Mono-gráfico** preparado con antelación y con editores temáticos y la segunda, una sección **Miscelánea**, compuesta por aportaciones variadas dentro de la temática de la publicación.

3. Presentación, estructura y envío de los manuscritos

Los trabajos se presentarán en tipo de letra Arial 10, interlineado simple, justificado completo y sin tabuladores ni espacios en blanco entre párrafos. Solo se separarán con un espacio en blanco los grandes bloques (título, autores, resúmenes, descriptores, créditos y epígrafes). La página debe tener 2 centímetros en todos sus márgenes.

Los trabajos deben presentarse en documento de Microsoft Word (.doc o .docx), siendo necesario que el archivo esté anonimizado en Propiedades de Archivo, de forma que no aparezca la identificación de autor/es.

Los manuscritos deben ser enviados única y exclusivamente a través del OJS (Open Journal System), en el cual todos los autores deben darse de alta previamente. No se aceptan originales enviados a través de correo electrónico u otra interfaz.

3.1. Estructura del manuscrito

Para aquellos trabajos que se traten de investigaciones de carácter empírico, los manuscritos seguirán la estructura IMRDC, siendo opcionales los epígrafes de Notas y Apoyos. Aquellos trabajos que por el contrario se traten de informes, estudios, propuestas y revisiones podrán ser más flexibles en sus epígrafes, especialmente en Material y métodos, Análisis y resultados y Discusión y conclusiones. En todas las tipologías de trabajos son obligatorias las Referencias.

1) Título (español) / Title (inglés): Conciso pero informativo, en castellano en primera línea y en inglés en segunda. Se aceptan como máximo 80 caracteres con espacio. El título no solo es responsabilidad de los autores, pudiéndose proponer cambios por parte del Consejo Editorial.

2) Nombre y apellidos completos: De cada uno de los autores, organizados por orden de prelación. Se aceptarán como máximo 3 autores por original, aunque pudieren existir excepciones justificadas por el tema, su complejidad y extensión. Junto a los nombres ha de seguir la categoría profesional, centro de trabajo, correo electrónico de cada autor y número de ORCID. Es obligatorio indicar si se posee el grado académico de doctor (incluir Dr./Dra. antes del nombre).

3) Resumen (español) / Abstract (inglés): Tendrá como extensión máxima 230 palabras, primero en español y después en inglés. En el resumen se describirá de forma concisa y en este orden: 1) Justificación del

tema; 2) Objetivos; 3) Metodología y muestra; 4) Principales resultados; 5) Principales conclusiones. Ha de estar escrito de manera impersonal “El presente trabajo analiza...”. En el caso del abstract no se admitirá el empleo de traductores automáticos por su pésima calidad.

4) Descriptores (español) / Keywords (inglés): Se deben exponer 6 descriptores por cada versión idiomática relacionados directamente con el tema del trabajo. Será valorado positivamente el uso de las palabras claves expuestas en el Thesaurus de la UNESCO.

5) Introducción y estado de la cuestión: Debe incluir el planteamiento del problema, el contexto de la problemática, la justificación, fundamentos y propósito del estudio, utilizando citas bibliográficas, así como la literatura más significativa y actual del tema a escala nacional e internacional.

6) Material y métodos: Debe ser redactado de forma que el lector pueda comprender con facilidad el desarrollo de la investigación. En su caso, describirá la metodología, la muestra y la forma de muestreo, así como se hará referencia al tipo de análisis estadístico empleado. Si se trata de una metodología original, es necesario exponer las razones que han conducido a su empleo y describir sus posibles limitaciones.

7) Análisis y resultados: Se procurará resaltar las observaciones más importantes, describiéndose, sin hacer juicios de valor, el material y métodos empleados. Aparecerán en una secuencia lógica en el texto y las tablas y figuras imprescindibles evitando la duplicidad de datos.

8) Discusión y conclusiones: Resumirá los hallazgos más importantes, relacionando las propias observaciones con estudios de interés, señalando aportaciones y limitaciones, sin redundar datos ya comentados en otros apartados. Asimismo, el apartado de discusión y conclusiones debe incluir las deducciones y líneas para futuras investigaciones.

9) Apoyos y agradecimientos (opcionales): El Council Science Editors recomienda a los autor/es especificar la fuente de financiación de la investigación. Se considerarán prioritarios los trabajos con aval de proyectos competitivos nacionales e internacionales. En todo caso, para la valoración científica del manuscrito, este debe ir anonimizado con XXXX solo para su evaluación inicial, a fin de no identificar autores y equipos de investigación, que deben ser explicitados en la Carta de Presentación y posteriormente en el manuscrito final.

10) Las notas (opcionales) irán, solo en caso necesario, al final del artículo (antes de las referencias). Deben anotarse manualmente, ya que el sis-

tema de notas al pie o al final de Word no es reconocido por los sistemas de maquetación. Los números de notas se colocan en superíndice, tanto en el texto como en la nota final. No se permiten notas que recojan citas bibliográficas simples (sin comentarios), pues éstas deben ir en las referencias.

11) Referencias: Las citas bibliográficas deben reseñarse en forma de referencias al texto. Bajo ningún caso deben incluirse referencias no citadas en el texto. Su número debe ser suficiente para contextualizar el marco teórico con criterios de actualidad e importancia. Se presentarán alfabéticamente por el primer apellido del autor.

3.2. Normas para las referencias

PUBLICACIONES PERIÓDICAS

Artículo de revista (un autor): Valdés-Pérez, D. (2016). Incidencia de las técnicas de gestión en la mejora de decisiones administrativas [Impact of Management Techniques on the Improvement of Administrative Decisions]. *Retos*, 12(6), 199-2013. <https://doi.org/10.17163/ret.n12.2016.05>

Artículo de revista (hasta seis autores): Ospina, M.C., Alvarado, S.V., Fefferman, M., & Llanos, D. (2016). Introducción del dossier temático “Infancias y juventudes: violencias, conflictos, memorias y procesos de construcción de paz” [Introduction of the thematic dossier “Infancy and Youth: Violence, Conflicts, Memories and Peace Construction Processes”]. *Universitas*, 25(14), 91-95. <https://doi.org/10.17163/uni.n25.%25x>

Artículo de revista (más de seis autores): Smith, S.W., Smith, S.L. Pieper, K.M., Yoo, J.H., Ferrys, A.L., Downs, E.,... Bowden, B. (2006). Altruism on American Television: Examining the Amount of, and Context Surrounding. Acts of Helping and Sharing. *Journal of Communication*, 56(4), 707-727. <https://doi.org/10.1111/j.1460-2466.2006.00316.x>

Artículo de revista (sin DOI): Rodríguez, A. (2007). Desde la promoción de salud mental hacia la promoción de salud: La concepción de lo comunitario en la implementación de proyectos sociales. *Alteridad*, 2(1), 28-40. (<https://goo.gl/zDb3Me>) (2017-01-29).

LIBROS Y CAPÍTULOS DE LIBRO

Libros completos: Cuéllar, J.C., & Moncada-Paredes, M.C. (2014). *El peso de la deuda externa ecuatoriana*. Quito: Abya-Yala.

Capítulos de libro: Zambrano-Quiñones, D. (2015). *El ecoturismo comunitario en Manglaralto y Colonche*. En V.H. Torres (Ed.), *Alternativas de Vida: Trece experiencias de desarrollo endógeno en Ecuador* (pp. 175-198). Quito: Abya-Yala.

MEDIOS ELECTRÓNICOS

Pérez-Rodríguez, M.A., Ramírez, A., & García-Ruíz, R. (2015). La competencia mediática en educación infantil. Análisis del nivel de desarrollo en España. *Universitas Psychologica*, 14(2), 619-630. <https://doi.org.10.11144/Javeriana.upsy14-2.cmei>

Es prescriptivo que todas las citas que cuenten con DOI (Digital Object Identifier System) estén reflejadas en las Referencias (pueden obtenerse en <http://goo.gl/gfruh1>). Todas las revistas y libros que no tengan DOI deben aparecer con su link (en su versión on-line, en caso de que la tengan, acortada, mediante Google Shortener: <http://goo.gl>) y fecha de consulta en el formato indicado.

Los artículos de revistas deben ser expuestos en idioma inglés, a excepción de aquellos que se encuentren en español e inglés, caso en el que se expondrá en ambos idiomas utilizando corchetes. Todas las direcciones web que se presenten tienen que ser acortadas en el manuscrito, a excepción de los DOI que deben ir en el formato indicado (<https://doi.org/XXX>).

3.3. Epígrafes, tablas y gráficos

Los epígrafes del cuerpo del artículo se numerarán en arábigo. Irán sin caja completa de mayúsculas, ni subrayados, ni negritas. La numeración ha de ser como máximo de tres niveles: 1. / 1.1. / 1.1.1. Al final de cada epígrafe numerado se establecerá un retorno de carro.

Las tablas deben presentarse incluidas en el texto en formato Word según orden de aparición, numeradas en arábigo y subtituladas con la descripción del contenido.

Los gráficos o figuras se ajustarán al número mínimo necesario y se presentarán incorporadas al texto, según su orden de aparición, numeradas en arábigo y subtituladas con la descripción abreviada. Su calidad no debe ser inferior a 300 ppp, pudiendo ser necesario contar con el gráfico en formato TIFF, PNG o JPEG.

4. Proceso de envío

Deben remitirse a través del sistema OJS de la revista dos archivos:

1) Presentación y portada, en la que aparecerá el título en español e inglés, nombres y apellidos de los autores de forma estandarizada con número de ORCID, resumen, abstract, descriptores y keywords y una declaración de que el manuscrito se trata de una aportación original, no enviada ni en proceso de evaluación en otra revista, confirmación de las autorías firmantes, aceptación (si procede) de cambios formales en el manuscrito conforme a las normas y cesión parcial de derechos a la editorial (usar modelo oficial de portada).

2) Manuscrito totalmente anonimizado, conforme a las normas referidas en precedencia.

Todos los autores han de darse de alta, con sus créditos, en la plataforma OJS, si bien uno solo de ellos será el responsable de correspondencia. Ningún autor podrá enviar o tener en revisión dos manuscritos de forma simultánea, estimándose una carencia de cuatro números consecutivos (2 años).

GUIDELINES FOR EXTERNAL REVIEWERS OF «UNIVERSITAS»

The **Council of External Reviewers of «Universitas»** is an independent collegiate body whose purpose is to guarantee the excellence of this scientific publication, because the blind evaluation - based exclusively on the quality of the contents of the manuscripts and carried out by experts of recognized International prestige in the field - is, without a doubt, the best guarantee for the advancement of science and to preserve in this header an original and valuable scientific production.

To this end, the **Council of External Reviewers** is made up of several scholars and international scientists specialized in **Education**, essential to select the articles of the greatest impact and interest for the international scientific community. This in turn allows that all the articles selected to publish in «**Universitas**» have an academic endorsement and objectifiable reports on the originals.

Of course, all reviews in «**Universitas**» use the internationally standardized system of double-blind peer evaluation that guarantees the anonymity of manuscripts and reviewers. As a measure of transparency, the complete lists of reviewers are published on the official website of the journal ([www. http://Universitas.ups.edu.ec/](http://Universitas.ups.edu.ec/)) los listados completos de los revisores.

1. Criteria for acceptance/rejection of manuscript evaluation

The editorial team of «**Universitas**» selects those that are considered more qualified in the subject of the manuscript from the list of reviewers of the Council of Reviewers. While the publication requires the maximum collaboration of reviewers to expedite the evaluations and reports on each original, acceptance of the review must be linked to:

- a. **Expertise.** Acceptance necessarily entails the possession of competences in the specific theme of the article to be evaluated.
- b. **Availability.** Reviewing an original takes time and involves careful reflection on many aspects.

- c. **Conflict of interests.** In case of identification of the authorship of the manuscript (despite their anonymity), excessive academic or family closeness to their authors, membership in the same University, Department, Research Group, Thematic Network, Research Projects, joint publications with authors ... or any other type of connection or conflict / professional proximity; The reviewer must reject the publisher's invitation for review.
- d. **Commitment of confidentiality.** Reception of a manuscript for evaluation requires the Reviewer to express a commitment of confidentiality, so that it cannot be divulged to a third party throughout the process.

In the event that the reviewer cannot carry out the activity for some of these reasons or other justifiable reasons, he/she must notify the publisher by the same route that he/she has received the invitation, specifying the reasons for rejection.

2. General criteria for the evaluation of manuscripts

a) Topic

In addition to being valuable and relevant to the scientific community, the topic that is presented in the original must be limited and specialized in time and space, without excessive localism.

b) Redaction

The critical assessment in the review report must be objectively written, providing content, quotes or references of interest to support its judgment.

c) Originality

As a fundamental criterion of quality, an article must be original, unpublished and suitable. In this sense, reviewers should answer these three questions in the evaluation:

- Is the article sufficiently novel and interesting to justify publication?
- Does it contribute anything to the knowledge canon?
- Is the research question relevant?

A quick literature search using repositories such as Web of Knowledge, Scopus and Google Scholar to see if the research has been previously covered, may be helpful.

d) Structure

Manuscripts that refer to «Universitas» must follow the IMRDC structure, except those that are literature reviews or specific studies. In this sense, the originals must contain summary, introduction, methodology, results, discussion and conclusion.

- The ***title, abstract, and keywords*** should accurately describe the content of the article.
- The ***review of the literature*** should summarize the state of the question of the most recent and adequate research for the presented work. It will be especially evaluated with criteria of suitability and that the references are to works of high impact - especially in WoS, Scopus, Scielo, etc. It should also include the general explanation of the study, its central objective and the followed methodological design.
- In case of research, in the ***materials and methods***, the author must specify how the data, the process and the instruments used to respond to the hypothesis, the validation system, and all the information necessary to replicate the study are collected.
- ***Results*** must be clearly specified in logical sequence. It is important to check if the figures or charts presented are necessary or, if not, redundant with the content of the text.
- In the ***discussion***, the data obtained should be interpreted in the light of the literature review. Authors should include here if their article supports or contradicts previous theories. The conclusions will summarize the advances that the research presents in the area of scientific knowledge, the future lines of research and the main difficulties or limitations for carrying out the research.
- ***Language:*** It will be positively assessed if the language used facilitates reading and is in favor of the clarity, simplicity, precision and transparency of the scientific language. The Reviewer should not proceed to correction, either in Spanish or English, but will inform the Editors of these grammatical or orthographical and typographical errors.

- Finally, a thorough **review of the references** is required in case any relevant work has been omitted. The references must be precise, citing within the logic of the subject at study, its main works as well as the documents that most resemble the work itself, as well as the latest research in the area.

3. Relevant valuation dimensions

«*Universitas*» uses an evaluation matrix of each original that responds to the editorial criteria and to compliance with the publication normative. In this sense, the reviewers must attend to the qualitative-quantitative assessment of each of the aspects proposed in this matrix with criteria of objectivity, reasoning, logic and expertise.

RESEARCHES	
Valuable items	P.
01. Title and abstract (clarity and structure)	0/5
02. Thematic relevance 03. Originality of the work 04. Review of the literature	0/10
05. Structure and organization of the article 06. Argumentative capabilities 07. Redaction	0/10
08. Methodological rigor 09. Research instruments	0/10
10. Research results 11. Advances 12. Discussion 13. Conclusions	0/10
14. Quotations (variety and richness) 15. References	0/5
Total	50

If the original is a review of the literature (status of the subject) or other type of study (reports, proposals, experiences, among others), the Editorial

Board will send to the reviewers a different matrix, including the characteristics of Structure of this type of originals:

REPORTS, STUDIES, PROPOSALS, REVIEWS	
Valuable items	P.
01. Title and abstract (clarity and structure)	0/5
02. Thematic relevance	0/10
03. Review of the literature	0/10
04. Structure and organization of the article 05. Argumentative capabilities and coherence 06. Scientific redaction	0/10
07. original contributions 08. Conclusions	0/10
09. Quotations 10. References	0/5
Total	50

4. Ethical Considerations

a) Plagiarism: Although the journal uses plagiarism detection systems, if the reviewer suspects that an original is a substantial copy of another work, he must immediately inform the Editors citing the previous work in as much detail as possible.

b) Fraud: If there is real or remote suspicion that the results in an article are false or fraudulent, it is necessary to inform them to the Editors.

5. Evaluation of the originals

After the quantitative-qualitative evaluation of the manuscript under review, the reviewer may make recommendations to improve the quality of the manuscript. However, the manuscript will be graded in three ways:

- a. **Acceptance without review**
- b. **Conditional acceptance** and therefore review (greater or lesser). In the latter case, it is necessary to clearly identify which review is necessary, listing the comments and even specifying paragraphs and pages suggesting modifications.
- c. **Rejection** due to detected deficiencies justified and reasoned with quantitative and quantitative assessment. The report should be longer if a score of less than 40 of the 50 possible points is obtained.

INDICADORES PARA REVISORES EXTERNOS DE «UNIVERSITAS»

El **Consejo de Revisores Externos de «Universitas»** es un órgano colegiado independiente cuyo fin es garantizar la excelencia de esta publicación científica, debido a que la evaluación ciega –basada exclusivamente en la calidad de los contenidos de los manuscritos y realizada por expertos de reconocido prestigio internacional en la materia– es la mejor garantía y, sin duda, el mejor aval para el avance de la ciencia y para preservar en esta cabecera una producción científica original y valiosa.

Para ello, el **Consejo de Revisores Externos** está conformado por diversos académicos y científicos internacionales especialistas en **Ciencias Sociales**, esenciales para seleccionar los artículos de mayor impacto e interés para la comunidad científica internacional. Esto permite a su vez que todos los artículos seleccionados para publicar en «**Universitas**» cuenten con un aval académico e informes objetivables sobre los originales.

Por supuesto, todas las revisiones en «**Universitas**» emplean el sistema estandarizado internacionalmente de evaluación por pares con «doble ciego» (doble-blind) que garantiza el anonimato de los manuscritos y de los revisores de los mismos. Como medida de transparencia, anualmente se hacen públicos en la web oficial de la revista ([www. http://Universitas.ups.edu.ec/](http://Universitas.ups.edu.ec/)) los listados completos de los revisores.

1. Criterios de aceptación/rechazo de evaluación manuscritos

El equipo editorial de «**Universitas**» selecciona del listado de revisores del Consejo de Revisores a aquellos que se estiman más cualificado en la temática del manuscrito. Si bien por parte de la publicación se pide la máxima colaboración de los revisores para agilizar las evaluaciones y los informes sobre cada original, la aceptación de la revisión ha de estar vinculada a:

- a. **Experticia.** La aceptación conlleva necesariamente la posesión de competencias en la temática concreta del artículo a evaluar.
- b. **Disponibilidad.** Revisar un original exige tiempo y conlleva reflexión concienzuda de muchos aspectos.

- c. **Conflicto de intereses.** En caso de identificación de la autoría del manuscrito (a pesar de su anonimato), excesiva cercanía académica o familiar a sus autores, pertenencia a la misma Universidad, Departamento, Grupo de Investigación, Red Temática, Proyectos de Investigación, publicaciones conjuntas con los autores... o cualquier otro tipo de conexión o conflicto/cercanía profesional; el revisor debe rechazar la invitación del editor para su revisión.
- d. **Compromiso de confidencialidad.** La recepción de un manuscrito para su evaluación exige del Revisor un compromiso expreso de confidencialidad, de manera que éste no puede, durante todo el proceso, ser divulgado a un tercero.

En caso que el revisor no pueda llevar a cabo la actividad por algunos de estos motivos u otros justificables, debe notificarlo al editor por la misma vía que ha recibido la invitación, especificando los motivos de rechazo.

2. Criterios generales de evaluación de manuscritos

a) *Tema*

La temática que se plantea en el original, además de ser valiosa y relevante para la comunidad científica, ha de ser limitada y especializada en tiempo y espacio, sin llegar al excesivo localismo.

b) *Redacción*

La valoración crítica en el informe de revisión ha de estar redactada de forma objetiva, aportando contenido, citas o referencias de interés para argumentar su juicio.

c) *Originalidad*

Como criterio de calidad fundamental, un artículo debe ser original, inédito e idóneo. En este sentido, los revisores deben responder a estas tres preguntas en la evaluación:

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- ¿Aporta algo al canon del conocimiento?
- ¿Es relevante la pregunta de investigación?

Una búsqueda rápida de literatura utilizando repositorios tales como Web of Knowledge, Scopus y Google Scholar para ver si la investigación ha sido cubierta previamente puede ser de utilidad.

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Los manuscritos que se remiten a «**Universitas**» deben seguir obligatoriamente la estructura IMRyD, excepto aquellos que sean revisiones de la literatura o estudios específicos. En este sentido, los originales han de contener resumen, introducción, metodología, resultados, discusión y conclusión.

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- En caso de investigaciones, en los **materiales y métodos**, el autor debe precisar cómo se recopilan los datos, el proceso y los instrumentos usados para responder a las hipótesis, el sistema de validación, y toda la información necesaria para replicar el estudio.
- En los **resultados** se deben especificar claramente los hallazgos en secuencia lógica. Es importante revisar si las tablas o cuadros presentados son necesarios o, caso contrario, redundantes con el contenido del texto.
- En la **discusión** se deben interpretar los datos obtenidos a la luz de la revisión de la literatura. Los autores deberán incluir aquí si su artículo apoya o contradice las teorías previas. Las **conclusiones** resumirán los avances que la investigación plantea en el área del conocimiento científico, las futuras líneas de investigación y las principales dificultades o limitaciones para la realización de la investigación.
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		Valore de 0 a 10
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Cover Letter

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Having read the regulations of the journal «Universitas» and analyzed its coverage, thematic area and approach, I consider that this journal is the ideal one for the dissemination of the work that I hereby attach, for which I beg you to be submitted for consideration for publication. The original has the following title “_____”, whose authorship corresponds to _____.

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PRESENTACIÓN

Cover Letter

Sr. Editor de «Universitas»

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Call for papers for the Dossier
“Governance of the Territory and its Heritage”

No. 33. September 2020-February 2021

Coordinators

PhD. Gabriela García (Ecuador)

PhD. Mónica Lacarreu (Argentina)

PhD. Marc Craps (Belgium)

This dossier seeks to reflect on governance as a complex socio-political practice. Of particular interest are those experiences that emerge from below, based on critiques of the exclusionary and disjointed functioning of the state and private sectors, to achieve the consolidation of more participatory and inclusive processes, that is, a Participatory Governance. This governance is understood as those institutional decision-making structures supported by responsibilities and rights shared between various actors. But, in addition, in this dossier, we bet for an enriched understanding to face the crisis of the “models”, to highlight the particularities that could result from a mutually conditioned relationship between culture and governance.

There are many contributions on governance. Our proposal is identified with participatory processes that prioritize the common good, public welfare and, above all, the capacity of heritage as a trigger for participatory processes around its preservation and future management. In that perspective, it is a new vision of network government not reduced to the state exercise, nor to the hegemonic dominance from the private sphere (Nef, 1992). Therefore, it is essential to inquire about the principles that support the participation of citizens in decision-making, as well as the spaces that foster interaction and reciprocity to generate favorable conditions for the promotion of territorial trust as an axis of participatory governance (Pares, 2009).

In response to the current challenges for cultural heritage, which we define as meanings and relevant symbolologies for generating social identity processes (Prats, 2004), more and more attention has been given to the study of the design and implementation of participatory initiatives to improve conservation practices in the cultural field during the last decades. However, one of the main challenges has been the articulation of these participatory management experiences with participatory governance structures.

Based on the need to open a field of reflection on the aforementioned questions, this dossier collects and submits the contributions presented for the international conference “The future of the past” to the usual *Universitas* review process. During the event, expositors mainly from the European and Latin American regions met. This conference promoted by the University of Cuenca through the research team called World Heritage City which had the academic support of a scientific committee of 25 renowned experts from countries such as the United States, Holland, Belgium, Italy, France, Spain, Ecuador, Argentina, and Uruguay. In the contributions to be sent, it is desirable to include experiences and reflections of work with the political and administrative representatives of local institutions, including academic actors, and citizens, where the inhabitants, holders of cultural manifestations and goods, are part of an epistemic dialogue in which their arguments are considered in the same way as that of other actors. This horizontal interaction enriches the debate, showing a new face for theorizing around cultural heritage.

In this sense, the contributions of different territories and cultures will allow answering the following questions: Could cultural heritage contribute to addressing the challenges posed by participatory governance? What is the contribution of cultural heritage in co-management processes for participatory governance? What are the mechanisms and instruments used for the participatory management of cultural heritage? among others.

Therefore, we propose the following topic to be addressed:

- Topic 1: Cultural heritage as a source of inspiration for new participatory management approaches.
- Topic 2: Participatory management of public and private tenure of cultural heritage
- Topic 3: Lessons from territorial participatory management for the effectiveness of participatory governance systems in the field of cultural heritage.

The deadline for submitting articles through the journal ‘s OJS is April 15, **2020**

Publication guidelines are available [here](#).

If you are interested in coordinating a call for papers, please complete the following document.

Convocatoria del Dossier
“Gobernanza del territorio y sus patrimonios”

No. 33. Septiembre 2020-Febrero 2021

Coordinadores

Dra. Gabriela García, Universidad de Cuenca, Ecuador.

Dra. Mónica Lacarreu, Universidad de Buenos Aires, Argentina.

Dr. Marc Craps, KU Leuven, Bélgica

El presente dossier busca reflexionar en torno a la gobernanza como práctica sociopolítica compleja. Despiertan particular interés aquellas experiencias que emergen desde abajo, con base en críticas al funcionamiento excluyente y desarticulado de los sectores estatales y privados, para alcanzar la consolidación de procesos más participativos e incluyentes, es decir una Gobernanza Participativa. Esta gobernanza es entendida como aquellas estructuras institucionales de toma de decisiones apoyadas por responsabilidades y derechos compartidos entre diversos actores. Pero, además en este dossier se apuesta por un enriquecido entendimiento que demanda la crisis de los “modelos”, para destacar las particularidades que podrían resultar desde una relación mutuamente condicionada entre cultura y gobernanza.

Existen muchas contribuciones sobre gobernanza. Nuestra propuesta se identifica con procesos participativos que priorizan el bien común, el bienestar público y sobre todo la capacidad de legado del patrimonio como medio detonador de procesos participativos alrededor de su preservación y gestión futura. En esa perspectiva, es una nueva visión de gobierno red no reducida al ejercicio estatal, como tampoco al predominio hegemónico desde lo privado (Nef, 1992). Por ello, es fundamental indagar sobre los principios que vertebran la participación de la ciudadanía en la toma de decisiones, así como los espacios que fomenten la interacción y reciprocidad, con el objetivo de generar las condiciones favorables para el fomento de la confianza territorial como eje vertebrador de una gobernanza participativa (Pares, 2009).

En respuesta a los actuales desafíos para el patrimonio cultural, que lo definimos como significados y simbologías de relevancia para procesos generadores identidad social de los pueblos (Prats, 2004), se ha prestado cada vez más atención al estudio del diseño e implementación de iniciativas participativas para mejorar las prácticas de conservación en el campo cultural

durante las últimas décadas. Sin embargo, uno de los principales desafíos ha sido articular esas experiencias de gestión participativa con las estructuras de gobernanza participativa.

Con base en la necesidad de abrir un campo de reflexión sobre las interrogantes mencionadas, el presente dossier recoge contribuciones presentadas para la conferencia internacional “El futuro del pasado”, donde se dieron cita expositores principalmente de la región europea y latinoamericana. Esta conferencia impulsada por la Universidad de Cuenca a través del equipo de investigación denominado Ciudad Patrimonio Mundial cuenta con el respaldo académico de un comité científico de 25 expertos de reconocido prestigio, de países como Estados Unidos, Holanda, Bélgica, Italia, Francia, España, Ecuador, Argentina, y Uruguay. Incluye también las reflexiones de un trabajo conjunto con los representantes políticos y administrativos de las instituciones locales, incluidos los actores académicos, ciudadanos, donde los habitantes, detentores de manifestaciones y bienes culturales forman parte de un diálogo epistémico en el que sus argumentaciones son consideradas de igual manera a la de otros actores. Esta interacción horizontal enriquece el debate, mostrando una nueva cara para la teorización y agenciamiento del patrimonio cultural.

Ente sentido, las contribuciones de diversos territorios, y culturas permitirán poner a la luz respuestas a las siguientes interrogantes: ¿Podría el patrimonio cultural contribuir a hacer frente a los desafíos que plantea la gobernanza participativa?, ¿Cuál es la contribución del patrimonio cultural en los procesos de co gestión para la gobernanza participativa? ¿Cuáles son los mecanismos e instrumentos utilizados para la gestión participativa del patrimonio cultural?, entre otras.

Por lo tanto, se propone abordar las siguientes temáticas:

- Temática 1: El patrimonio cultural como fuente de inspiración para nuevos enfoques de gestión participativa
- Temática 2: Gestión participativa del patrimonio cultural de tenencia público y privado
- Temática 3: Lecciones desde la gestión participativa territorial para la efectividad de los sistemas de gobernanza participativa en el ámbito del patrimonio cultural.

La fecha límite para el envío de artículos a través del OJS de la revista es el 15 de abril de 2020