

La práctica cultural desde el gobierno autónomo descentralizado del Cantón Pidal

The cultural practice from the decentralized autonomous government of Canton Pidal

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ABSTRACT

The Decentralized Autonomous Government of the canton Pidal, performs social practices where a cultural dimension is expressed, in which infinite artistic expressions and manifestations of local, regional and national identity are linked, these actions place cultural practices in an identity with respect to ideology, not as false consciousness, This practice can be carried out following the traditional ways in which it is done from the municipal activity where it has served interests linked to the maintenance of social oppression, or it can deploy coherent ways with social emancipation in which people and human groups become protagonists giving solution to their problems. The research work created a project with a community self-development approach to strengthen the cultural management of the Directorate of Social Development of the Municipality of Pidal, it began with an initial participatory diagnosis on cultural practices, to propose a cultural agenda to improve the management of the social and cultural area of the local government of the canton of Pidal through the methodology of community self-development.

Keywords: Community self-development, development, culture, social practices, cultural management, participation.

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RESUMEN

El Gobierno Autónomo Descentralizado del cantón Pidal, realiza prácticas sociales donde se expresa una dimensión cultural, en que se enlazan infinidades de expresiones artísticas y manifestaciones de identidad local, regional y nacional, estas acciones ubica a las prácticas culturales en una identidad respecto a la ideología, no como falsa conciencia, sino como escenario de lucha cotidiana de intereses, esta práctica puede ser realizada siguiendo los modos tradicionales con que se hace desde la actividad municipal donde ha servido a intereses ligados al sostenimiento de la opresión social, o puede desplegar modos coherentes con la emancipación social en que las personas y grupos humanos devengan en protagonistas dando solución a sus problemáticas. El trabajo investigativo creó un proyecto con enfoque de autodesarrollo comunitario para fortalecer la gestión cultural de la Dirección de Desarrollo Social del Municipio de Pidal, se empezó con un diagnóstico inicial participativo sobre las prácticas culturales, para proponer una agenda cultural para mejorar la gestión del área social y cultural del gobierno local del cantón Pidal a través de la metodología del autodesarrollo comunitario.

Palabras clave: Autodesarrollo comunitario, desarrollo, cultura, prácticas sociales, gestión cultural, participación

INTRODUCTION

From a usual environment it is necessary to bear in mind that every action of the human being when elaborating meanings encompasses culture, therefore, in every social practice it expresses a cultural dimension, linked to an economic dimension understood at the usual principle that makes it feasible to proceed, and a political dimension in which disputes of interests are exposed within links of power and subordination of the subjects involved.

"The cultural identity of a people is historically defined through multiple aspects in which its culture is embodied, such as language, an instrument of communication among the members of a community, social relations, rites and ceremonies, or collective behaviors, that is, the systems of values and beliefs... A characteristic feature of these elements of cultural identity is its

immaterial and anonymous character, since they are the product of the community" (González - Varas 2008: 2).

In the Ecuadorian cultural territory, in which infinite artistic expressions are linked, there are also numerous cultural samples as manifestation of local, regional and national identity, where the cultural promotion organizations formulate nascent circumstances that originate transformations in society. It is necessary to link these delegations or government institutions with municipal SDGs in order to strengthen activities in this field.

When cultural activities are formulated by a political subject, as in the case of the Pindal Local Government, they should contain actions on the scope of meanings of social practice in the place where such activity is exercised. This places cultural practices in an identity with respect to ideology, not as false consciousness, but as a scenario of daily struggle of interests; however, due to the institutional scope of the Municipality of Pindal, the cultural practices that it can carry out in the practical order, cannot encompass the entire system of meanings present in society, nor be reduced to the elitist vision that it is only art and literature.

Given that the cultural management of the Local Government gives coherence to social practice, it must be formulated and implemented considering and establishing an orientation around elements of identity, heritage, cultural consumption and artistic and literary creation that allows the socio-cultural project to be promoted. This practice can be carried out following the traditional ways in which it is done from the municipal activity and that has served interests linked to the support of social oppression, or it can deploy coherent ways with social emancipation in which people and human groups become protagonists in the confrontation and solution of their vital problems.

Bearing in mind that the formulation, implementation and control of policies for the management of cultural practices, like any other, must be done from a community approach that stimulates and enables the establishment of respectful links between all the subjects involved, so that processes of participation and cooperation around community projects can take place among them. Only in this way can they become individual and collective subjects of processes in which their own emancipation is gestated.

In order to lead the canton of Pindal towards social development through the action of the local government, the serious differences that prevail in the community must be resolved in depth. This action must be able to significantly improve the living conditions of the community, where members have the same opportunities to develop their aspirations to the fullest, without undermining the development opportunities of future generations, recognizing the particularities of the sector.

On the other hand, it will be important for the community to adopt a plural culture that reflects all the diversity of its components and at the same time transcends them in order to go beyond multiculturalism (De Vallescar, 2000), which can be reduced to a mere juxtaposition of cultures, and move towards a deeper spirit of interculturalism (P, Ames. 2002) adapted to a world of movements, contacts, exchanges, etc., that give rise to identities and cultures that give rise to identities and cultures of different cultures, giving rise to dynamic and flexible identities and cultures, neither static nor rigid, to integrate this spirit of development into social policy, democratic governance, media and culture, heritage preservation, etc. Here education can and should play a role in preparing people for life in the multicultural community, inculcating values and attitudes that foster tolerance, mutual respect and democratic behavior, as well as a basic knowledge of others.

Cultural goods and values that are an expression of the nationality or identity of a people, such as tradition, customs and habits, as well as the set of immaterial and material goods, movable and immovable, that have a special historical, artistic, aesthetic, plastic, architectural, urban, archaeological, environmental, ecological, linguistic, sound, musical, audiovisual, filmic, scientific, testimonial, documentary, literary, bibliographic, museological, anthropological interest, and the manifestations, products and representations of popular culture.

In this context, it is necessary an agenda of activities that includes the socio-cultural spaces that would involve the community quality that emerged in the research process, this will be within the logic of action and participation, since it began with an initial participatory diagnosis on cultural practices. The methodology in community development was used, which assumes the need to work with the subjects involved in the management of the social and cultural area of the local government.

The community ceases to be understood as a scenario and becomes a quality of the cultural management of the social and cultural area of the government of Pindal. Its result will be expressed in cultural practices carried out around community projects promoted, stimulated and facilitated by the subjects of government management.

Cultural practice can be understood as a system of symbolic approximation, as the set of behaviors, actions, gestures, statements, expressions and conversations that carry a meaning, by virtue of which individuals communicate with each other and share spaces, experiences, representations and beliefs (Thompson, 1993). The generality of practices and actions are objectively balanced among themselves through an unconscious process, where the acquisition of aesthetic competencies is the product of the effects produced by the cultural transmission of both the school and the family; and the generation of new forms of consumption that represents its effect.

García Canclini, in the introduction to Pierre Bourdieu's book, *Sociology and Culture*, distinguishes three modes of production of symbolic goods found in the market that are distinguished from one another by the elements that characterize them: "These modes of cultural production are differentiated by the composition of their publics (bourgeoisie/middle classes/popular), by the nature of the works produced (works of art/goods and messages of mass consumption) and by the political-aesthetic ideologies that express them (aestheticist aristocratism/asceticism and pretentiousness/functional pragmatism)" (Bourdieu, 1985:15). In this way, social classes are sustained on the basis of the particularity of the social and cultural practices exercised, and one of the forms of distinction is the establishment by the dominant class of legitimate art. To give coherence to the above, there is a particular aesthetic for each of the social classes that Bourdieu distinguishes. We can speak of a bourgeois aesthetic (according to statistics, they are the ones who go to the museum the most and spend the most time contemplating and admiring works of art), an aesthetic of the middle sectors (they exchange museums for shopping malls, they use the technique of photography to solemnize the most intense moments of their lives), and a popular aesthetic (it is governed by the scarcity of economic resources and the need to acquire practical and functional things). Thus, the interest of this research is to recognize the way in which cultural practices, collective or individual, can be approached in such a way that a new individual or collective tendency towards the generation of a sense of belonging to the identity of the Pindalenses can be built.

The conceptual framework is based on the community approach to cultural practice as a requirement for the coherent realization in the conditions of the emancipatory project. From

such approach, the subjects involved in the formulation, execution and control of the cultural practice were identified for their participation and cooperation in its establishment as a community project. For this reason, group methods of diagnosis and intervention are used in order to make possible in these subjects a development of critical conscience around such practice.

In order to achieve the articulation of cultural activities formulated by the Municipality of Pindal to its population, it should begin to motivate the community through a system of social relations. "Cultural practice constitutes a dimension of social practice, that which constitutes the production, reproduction and conservation of the meaning and sense with which all human action is endowed." (Alonso Freyre and collective, 2004).

In this way, culture will be promoted and strengthened through the accumulation of people who have common interests, facilitating adequate access to heritage, where the community learns to internalize a repertoire of norms, values and ways of perceiving reality, which would later be refined in a Cultural Agenda, which responds to the desire to remember the identity of the canton of Pindal with its history, the men and women who live it and are the protagonists, in a way that guarantees the knowledge and training of present and future generations.

This research was based on developing a project with a focus on community self-development to strengthen the cultural management of the Directorate of Social Development of the Municipality of Pindal, it is within the logic of action and participation, since it began with an initial participatory diagnosis on cultural practices, to propose a cultural agenda to improve the management of the social and cultural area of the local government of the canton of Pindal through the methodology of community self-development.

With this methodology we worked with the subjects involved in the management of the social and cultural area of the local government. This work was oriented to produce a transformation in the traditional way in which this management is done because it contains a welfare logic in which the population is reduced to a cultural consumer, that is, to objects of policies oriented to their cultural practices in which they are not elevated to subjects of such practices.

The intervention to the subjects of government involved was oriented to promote the development in them of a critical awareness of the need to break with traditional management and adopt instead a community management that stimulates the protagonism of the population through the participation and cooperation of people in community cultural projects based on their needs and potentialities.

The community ceases to be understood as a scenario and becomes a quality of the cultural management of the social and cultural area of the government of Pindal. Its result was expressed in cultural practices carried out around community projects promoted, stimulated and facilitated by the subjects of governmental management.

The study started from an organization and bibliographic review, the learning acquired about the principle of community self-development, the realization of workshops that served to achieve a deliberative level and the exploration of important profiles with various actions synthesized and given in the long and short term through a schedule of events with deadlines and concrete commitments. After the application of the methodology, several conclusions were reached for those who participated in this process, such as the Directorate of Social Development of the Municipality of Canton Pindal.

MATERIALS AND METHODS

The study started from an organization and bibliographic review, the learning acquired about the principle of community self-development, the realization of workshops that served to achieve a deliberative level and the exploration of important profiles with various actions synthesized and imparted in the long and short term through a program of events with deadlines and concrete commitments.

The characteristics of this work are based on a dialectic conception of reality with a methodological approach oriented from research - action - participation, whose basic objective is the transformation of everyday life by the people who suffer the problems to be solved:

- It is considered that the social reality is dynamic, global and built in a process of interaction with it.
- The professional was involved as a person with the participants in the research, achieving their collaboration, which allowed understanding their causes and rescuing their skills, feelings, ancient traditions, individual and collective wisdom that exists submerged in the way of life and culture of the Pindalese community.
- The researcher played an important role in the performance of the intervened, in the processes of production of scientific knowledge and its output to the social practice.
- The professional made the intervened understand the dialectic process of the subject and the object of community research, which implies always keeping in mind the psychological and social, individual and collective, intra and inter-subjective interplays.
- In the research process, the system of relationships between the municipal institution and society was integrated, where the social could be explained in the individual, group and institutional, in addition, to understand and interpret both the historical-cultural and the current in the determination of the subject that becomes the object of study of this work.
- Conceptualize the reality of Pindal after the data were collected.
- The set of knowledges and knowledge was understood by means of an intersubjective sharing, through interactive communication with the officials of the Department of Social Development of the Municipality and the community, research, among them, resulting from self-reflection and collective effort.
- The subject category comes to occupy a central place as a moment of integration between the psychological and social aspects of the individual or group. They are subjects in the process of scientific inquiry, whose purpose is social transformation.

- The different human activities of the canton were investigated in terms of culture and their daily actions were shared with them.
- We used in this work: observation, analysis and synthesis of reports related to the research that helped the process of community intervention

RESULTS

The Decentralized Autonomous Government of Pindal Canton enjoys political, administrative and financial autonomy, and is governed by the principles of solidarity, subsidiarity, territorial equity, integration and citizen participation; it also has legislative and executive powers within the scope of its competencies and territorial jurisdictions, in order to improve the management of its competencies and promote its integration processes.

The Directorate of Social Development executes community participation projects, Socioeconomic Management: Education, Culture and Sports; Tourism Management and Local Microenterprise. This agency carries out activities that are of benefit to the population such as social, community, cultural, sports, recreational and other activities that are attached to the work done by the Patronato de Amparo Social del Municipio. This Directorate of Social Development of the municipality of Pindal, through its structure and its POA (Annual Operating Plan), deviates from the institutional guidelines, moves away from any practice of Cultural Management, is identified through eminently democratic and participatory formalities; seeks as far as possible to meet the established objectives.

With the research, it was achieved that the subjects of this institution and management have a critical conscience about the need to break with the traditional management around cultural projects, in this way they can stimulate the protagonism of the population of Pindal through participation as the basis of a process of self-development. This work dealt with processes and phenomena of social character, the research is conceived from the community in which it is assumed as a process of self-development with the participation and cooperation of the people. The compilation of the information was carried out from documentary sources that rest in the Municipality of Canton Pindal, which was very useful to give homogeneity to the investigative work. After this, we turned to other existing sources in the community, this information obtained was very fragmented, dispersed, heterogeneous and outdated; we gave it an order and sequence, and identified various elements: historical context, cultural profile, collective identities, values, vision of the future, housing patterns, consumption patterns, electoral behavior, level of organizational development, etc. In this way we moved from everyday thinking to reflective thinking and vice versa, where we accepted the group that was intervened in its totality, knowing it in its singular space-time, with its singular demands, with its singular problems, with its own needs, this research process consists of five different stages, which I specify below.

CONCLUSIONS

The strengthening of the cultural management of the Department of Social Development of the municipality of Pindal Canton from the principle of community self-development involves assuming this principle as a conceptual and methodological axis, which was encouraged to the authorities, officials and employees to develop a critical awareness in them so that they overcome the traditional mode of cultural management for another where the protagonism of the population is encouraged in the deployment of socio-cultural project. This department concentrates several departments such as social, community, cultural, sports, recreational and others.

The vital problems and disagreements presented by the Social Development Department are due to the lack of participation and cooperation of the population in cultural actions undertaken and developed by them, this causes the absence of empowerment of officials, employees and the community in general, which is expressed in the limitation and deterioration of collective commitments. The methodology of community self-development instituted an intervention device that strengthened the officials and employees of this Directorate of Social Development of the Municipality of Pindal in their daily actions, so that they can reach a critical awareness of the need to break with traditional management and adopt instead a community management that stimulates the protagonism of the population through participation and cooperation in cultural projects.

The workshops served as an instrument to train municipal government personnel to develop a critical awareness of the need to change from traditional management to community management, i.e., to one based on participation and cooperation in sociocultural projects. The officials and employees of the Social Development Directorate who were trained will be in charge of facilitating the methodology of community self-development to the population of Pindal through workshops, in order to stimulate the protagonism of the population around cultural projects.

In this context, the first thing is for the Municipality of Pindal to build its own cultural-community project to prepare its children, youth and adults, within the framework of an endogenous, cooperative and solidary effort, based on a diagnosis not only of its deficiencies but, above all, of its strengths to overcome the weaknesses of top-down, authoritarian and manipulative projects that do not promote processes of human growth and development both individually and as a group and community based on the needs of human beings. In this way, the community involved in collective emancipatory projects of self-development that take into account the sustainability of the equality of human beings and above all of their own species, will participate and be part of community development, integral and integrative, the same that will assume an integral and systemic vision of the formative, thought from learning and the world of culture in a broad sense.

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