Democracy and Society

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Abstract

Modern societies have gone through a series of transformations through their history, each one of them presents its own processes, giving a particular effect in its evolution, which generates a culture and social structure, giving as a consequence forms of behavior, and cultural, which are reflected in the political, economic and social organization. To explain the behavior of contemporary society, it is necessary to present two important precedents, first the development of historical processes, and secondly the integration of cultural and social processes to the transformation of society. These changes are inscribed within the global sphere in an intimate relation with the effects of crises and the growth of capital, which forces participation within the models of accumulation that is to participate in a particular way in the general conditions of development of capitalism. However, the economic measures that this development requires are opposed to the culture and structures of Mexican society, which has caused the economic processes that mark the needs of capital to not be completed. However, identity exists as an element that crosses in a general way to the current society, which is reflected in the symbolic parts, through customs, traditions, ideology, etc.

Keywords: democracy, identity.

1. Introduction

Modern societies have gone through a series of transformations through their history, each one of them presents its own processes, giving a particular effect in its evolution, which generates a culture and social structure, giving as a consequence forms of behavior, and cultural expressions that are reflected in the political, economic and social organization. For which we will use a series of concepts that will allow us to understand the forms of organization and collective behavior that will lead us to understand the new forms of participation of a society that lives constant transformations in its political and social structures. The first of these concepts is that of democracy, which has become the backbone of the current society, based on the organization of citizens to maintain legitimacy, but also to ensure that their interests are reflected in the actions of citizens. On the other hand, it is necessary to define citizens as a fundamental part of the construction of democracy and transformations, through the idea of citizenship as an element of meeting interests that lead us to participation. Citizenship and democracy require collective actions, for which it leads us to the idea of social participation, this must be framed in the construction of the forms of organization and collective participation. The most important of these concepts will be the identity, conceiving a vision of a theoretical nature and through authors who discuss from the concept of citizenship, social subject and collective participation, these will become the concepts that we must address to understand the attacks of the development in the community that affect their daily lives.

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Finally, the community as a center of social participation, the action of citizenship and therefore the construction of identity, granting spaces, times and forms of construction of society, which will be one of the most significant elements of this work.

2. Democracy

In a broad sense democracy has been approached since antiquity, Aristotle considered it as part of the forms of government, from this the application of the idea of the government of the people has been sought, it is until the French Revolution when the idea is recovered of the participation of citizens in the relationship of government and governments.

Since its inception, the aim of democracy is to encourage citizens to participate in decision-making, which implies the need to establish social organizations, or mechanisms where the relationship between the governed and the government develops in a manner that subordinates to the rulers to the decisions and interests of the governed, establishing what is considered the common good.

Democracy becomes the substantial form of social organization and therefore of social participation, which is to be promoted through institutional action, however it is important to rescue cultural and organizational forms internally, rescuing traditions and the traditional forms of the communities.

In the development of society, the idea of democracy is diluted through the various processes, up to the structure of democracy to legitimize the actions of the rulers and move decision-making away from the governed, all through of representation.

In general, these two conceptions of democracy (institutional and citizen) are faced and never coincide in form and objective, the reason is central: while part of formal democracy the problem is legitimacy and legality, since it is found in the institutional part of society, the other prefers to find methods that lead to internal agreements, which allow them to maintain the identity and participation of society.

The discussion moves to the location of democratic relations, either in the institutional part or in the formation of social participation, which leads us to the conception of the individual: on the one hand we have the citizen, who is invested through a series of established norms and forms, through representative organizations, which oblige it to obey legally established rules and conditions, those that grant a series of benefits, such as rights and protections from the organisms and institutions that own society has formed, but also generate obligations, such as the obligation to participate, formally and morally, in the protocol of democracy, such as suffrage, recognition of governments and institutions that probably have little to do in life daily life of individuals.

“I’ll look like a typical sociologist if I start by saying that I propose dividing citizenship into three parts. But analysis, in this case, is guided by history rather than by logic. I will call these three parts, or elements, civil, political and social. The civil element consists of the rights necessary for individual freedom-freedom of the person, freedom of expression, of thought and religion, the right to property, to close valid contracts, and the right to justice. The latter is of a different kind from the others because it is the right to defend and enforce all of one's rights in terms of equality with others and through legal procedures. This shows us that the institutions most directly associated with civil rights are the courts. With the political element I mean the right to participate in the exercise of political power as a member of a body invested with political authority, or as elector of the members of such body. The corresponding institutions are the parliament and the councils of the local government. With the social element, I refer to the whole spectrum from the right to a minimum of economic well-being and security to the right to participate in the
social patrimony and to live the life of a civilized being according to the current standards in society.” (Marshall, 1997: 302)

Freedom is inscribed as one of the most important elements in the construction of citizenship, as it becomes the cornerstone through which rights are applied and developed, thus building a line of collective action.

On the other hand there are a number of forms of participation of society that have been generated over time and have become timeless, since there is no record of their origin, as well as the rules that govern them; These forms of participation have been established in a special way due to the conditions that the community had to face, and they are also reflected in the daily life of the population that led them to establish a series of political-cultural elements where the conditions and ways in which they should be organized.

“Such is the case when the liberal” establishment "classifies phenomena such as populism as contrary to democracy due to its tendency to glorify leaders, its frequent disdain for institutional counterweights or its predilection for plebiscitary mechanisms of legitimation. But insofar as the populist challenges constitute a form of manifestation of the popular will, we must see them as part of the democratic game itself or, at least, as a byproduct of it. Populism is not a simple exterior, it can also be seen as a shadow or spectrum that accompanies liberal democracy and acquires an undecided status in relation to it.” (Arditi, 2010: 19)

Understanding, from the above, a series of substantial changes in the processes of creation of elements of coexistence among individuals, we can establish that democracy has two main avenues, on the one hand there are the conditions where the institutions impose the forms and conditions of participation of the community, based on the figure of citizenship, where the norm imposes the ways in which participation must be developed, consequently, in most cases, it is through intermediaries. It is important to remember that there are various theories of democracy, and as noted above, only those that refer to the communities of the towns and neighborhoods of Mexico City are used.

3. Representative democracy

On the one hand we find representative democracy, where partisan organizations, as well as citizens, find forms of interference in decision-making government actions, through institutional methods. On the other hand there is participatory democracy that acquires particular forms of action.

“The current moment is characterized by the search for a new institutionality for democracy that is capable of attending simultaneously the principles of recognition, participation and redistribution. It is an articulation between social innovation and institutional innovation that would allow a new institutionality to democracy” (Fleury, 2005: 34).

As for representative democracy, it has been directly linked to electoral democracy, where forms of citizen organization have been developed, as well as elements of collective action where the citizen finds identities through interests.

“Electoral-representative democracy rests in general on the principle that citizens do not deliberate or govern if it is not through their representatives. This restricted framework places the participation in the electoral moments, the election of the representatives. We can call it “sovereign moment”, it is the moment in which the citizens decide truly who will decide later for them. As Pierre Rosanvallon (2008) points out, the electoral moment, equivalent to the entire mandate, is a fiction. However, we can admit that it is the moment in which citizens participate in power. We must now distinguish the electoral participation of non-electoral participation,
which we will call “citizen moment”. It is Rousseau who reminds us in his Social Contract that the citizens are the members of the sovereign taken individually (“as participants of the sovereign authority”) and the subjects are the same but from the point of view of submission to the laws. This participation outside of the elections cannot be understood as the passive moment of the subject, but just as the resistance of the double character of the citizen, being not only a subject, nor truly the sovereign acting in common. A first major division of the practices that we consider participation is that of electoral participation (intermittent) and non-electoral participation (which may also be intermittent on a case-by-case basis but which as a whole is permanent), which Habermas would probably place among the public-political space and civil society”. (Annunziata, 2009: 6-7)

These organizational forms necessarily lead to the strengthening of institutions, which should be supported by general projects, however, they lack links with the communities, causing a separation between the individuals and institutions, which must be resolved through citizen participation.

This conception of democracy leads to the formalization of citizen participation, which proposes that only through political parties problems are solved and citizen demands are met, thus appropriating representation, causing the regulation to force, to Any petition, dissatisfaction or alternative solution to the problems of society go through the intermediation of the parties, and these participate directly in decision-making.

“On the one hand, the actor did not appear more as a citizen or as a worker but as an individual, member of primary communities linked to a certain cultural tradition. Finally and above all, the norms of the functioning of society and historical evolution were manifested as dissociated; Historical change was not defined more as progress or modernization, but as a network of strategies designed to take full advantage of the use of limited resources and to control areas of uncertainty. The departure of society disappeared and even the ‘social’ was replaced by politics, which acquired two opposite forms: on the one hand, that of totalitarian power that devours social life; on the other hand, that of pressure groups and decision-making bodies that confront each other in a political market. Cold world from which the actor was eliminated”. (Touraine, 1989: 26)

It is important to point out that one of the determining characteristics in democracy is citizenship, which is built from the exercise of rights, however the limitation of the exercise of their full rights is seen, precisely because of the role of intermediaries, causing the absence of a constant and permanent participation, in fact the search for the construction of citizenship allows the creation of social movements.

4. Citizenship

Consider the concept of citizenship refers to a classical debate, to establish the convergences of interests of individuals members of society or the community, which leads to try to understand the different nuances of the subjects.

One must start by defining who can be part of the community, either from a membership generated by property, or by origin, or generically by living within the margins of the community.

Establish in the same way the rights and obligations that this recognition generates, which will allow to give continuity to the collective behaviors generated by this condition, as well as granting forms and times to the participation of these members that allows reaching the collective decision making.
“The recovery of the notion of citizenship as emancipation of socially constructed subjects identifies citizenship as a state of full autonomy, which does not configure a general and universal state, but a path that is directed towards the acceptance of otherness, whose enjoyment is mediated by the permanently reconstructed institutionality. This active and permanent reconstruction of the institutionality and of the public sphere itself requires that singularities and differences be accepted, as well as spaces that were previously considered private to become public. In this sense, citizenship cannot fail to be understood in all its contradictory complexity, between the individual and the collective, between the public and the private, between homogeneity and singularity.” (Fleury, 2005: 23-24)

To the construction of citizenship is added the possibility of exercising democracy, either through social representations, elaborating links with the legislative or administrative systems; with the level of decision-making at the governmental level, causing the necessary repercussion to create an expansion of rights, as the movement for sexual diversity or feminism has achieved.

It starts from the need to explain the political behavior of individuals, as well as the organizational forms they acquire and adopt to solve everyday problems or to express their interests and that these are reflected in public policies or economic policies.

If we understand citizenship as the political identity that is created through identification with the republic, a new concept of citizen becomes possible. In the first place, we are dealing with a kind of political identity, a form of identification, no longer simply as a legal status. The citizen is not, as in liberalism, the passive recipient of specific rights and who enjoys the law. It is not that these elements are relevant, but that the definition of citizen changes because now the emphasis falls on the identification with the republic (Mouffe, 1999: 101).

For its part, citizen participation finds in the internal organization forms of action in which their interests are closely linked in the actions they carry out to participate directly in the solution of problems and in decision-making.

What makes resistance appear as a form of collective action in search of identity, which originates from parties and the defense of traditions from their own organizations, where institutional and governmental organizations have no place.

Thus, organized civil society, also called “third sector”, “nonprofit sector”, or “non-governmental sector”, has appeared on the scene as a powerful social actor, whose influence is increasing, and which is bothering, questioned and made reflect the already weakened traditional powers of nation-states.

The intermediaries that are imposed on us usually have the form of political parties, which stand as the representatives of society in the governing bodies, either in the government or in the parliaments, these parties arise as a consequence of the formation of formal legitimacies.

So the interpretation of democracy acquires shades of difference between the general elements, since it goes from a general representation to the pursuit of collective action, although this is limited in scope, because it does not seek to obtain major transformations or important achievements among the community, but by local character, through a participation appropriate to the individual’s possibilities, small changes are generated that allow the general transformation through innovative forms of organization, which allows the projection of new elements in the integration of a way of understanding social representation.

Understanding citizen participation as a central element in the convergence of interests is to encourage discussion about the protection of benefits and the guarantee of respect for rights, which are granted through collective agreements or derived from social processes.
It is important to point out that these rights are accompanied by a series of obligations such as participation in collective actions, either through organizations or individually in the institutional instances that the company itself has generated.

All in an atmosphere of co-responsibility between institutions and society through the application of public policies and actions of citizens in the construction of a collective participation, granting legitimacy to the government party from the legal elements that have been imposed in the institutional part.

5. Liberal citizenship

We must understand as liberal citizenship that which refers to that which is limited to individual participation, which is derived in the party organization and which is limited to the action of voting and participation within governmental organizations in defense of individual rights.

The conceptualization of democracy then becomes a new vein of discussion, since on the one hand the possibility of the citizen is discussed, which is represented in the law and in the participation of the great problems that society faces, nevertheless this one it does so from permanent organizations even with an ideological and political character generally dominated by political parties.

In order for this democracy to have positive repercussions on society, it is necessary to assume co-responsibility actions, that is to say to form organizations or groups of citizens willing to participate and, together with the institutions, assume responsibilities over society, and to apply public policies, as well as maintaining communication between the institution and society.

6. Collective citizenship

With the above we find a series of elements that are important to take into account when considering social participation in decision making or in the development of democracy as a product of the internal organization of peoples.

“If we see these differences and coincidences in the face of urban processes, we find a common denominator: peoples have their own ways of understanding, organizing and using their times and spaces. Thus we find diverse interwoven temporalities: long cycles that we can think of as ancestral (due to prolonged belonging in the same territory), which mark a community origin or starting point; the annual ritual cycles and the daily rhythms that link from peasant glances to urban forms of developing life.” (Portal, 2013: 57)

In this way, social participation is reflected in the search for elements that combine general aspirations of coexistence and cooperation in what the community considers itself.

“Modern societies have increasingly to face minority groups, which demand the recognition of their identity and accommodation of their cultural differences, something that is often called the challenge of ‘multiculturalism’.” (Kymlicka, 1996: 29)

Establishing the possibility of rules that allow certain groups to behave collectively, that opposes the norm, or that practices that some communities have in their traditions that directly affect the programs or policies and legal norms are respected created for coexistence in cities.
7. Social participation

“The thesis that acquires relief under these positions is that to become full members of a society, it is not enough that citizens are recognized social rights but they must meet common obligations. Thus, the issue of social duties begins to be strongly thematized and, in particular, the question of the role that can be played in this process of building citizenship for other social agents different from the state bureaucracy – family and community for the former, civil society for the seconds.” (Cunill, 1995: 11)

It is important to point out that as in democracy, citizen participation is divided into two main lines, on the one hand, is the institutional one, strongly linked to state and partisan organizations, and on the other, the part that is generated in the communities.

(1) Approaches that study the social movement and collective action as a strategy, that is, focusing on how a sector of the population is acted on and mobilized, start from the study of social movements as an organization, without questioning the origin of such an organization and without explain the passage from the individual level to the collective. In this approach we find: theories of collective action (Olson), theories of rational choice (Elster), theories of the mobilization of resources (McCarthy and Zald, Jenkins), theories of opportunity structures (Kitschelt).

(2) Approaches that focus on identity, that is, study the reason for mobilization, link the study of the social movement to the structural conditions in which it emerges: the sociohistorical context of its emergence, the social composition and the dynamics of the movement. Here are present the authors of the theories of the new social movements (Habermas, Melucci, Offe, Touraine: Instruments of Citizen Participation)

It should be noted that institutional citizen participation also requires general principles of identity, culture and tradition, since it gives rise to formal organizational forms that allow public policies to be carried out, even giving legitimacy to institutional social practice.

In neoliberalism, it is sought that citizens occupy spaces previously used by the public administration, is the case of citizen participation whose main function is to allow the application of public policies, as well as initiate processes of legitimization of the State.

We believe that it is necessary to understand that the tendencies of modernization in society, particularly in relation to the ways of representation, as well as in the elements that make up the economy tend to institutionalization, or to the use of these forms of organization social to initiate processes of legitimization or regulation of participation.

If we seek the regulation of society based on traditional forms of participation, we find that they have a deeper function than mere representation.

Participation within the forms of social regulation, as well as those of collaboration in some communities, represent an opposition to modernization processes, since individuals maintain their identity. origins, as well as in the social imaginary, the scheduling of the festivities, as well as the organization thereof, has a relationship with an agrarian past.

“Participation is not static, nor is it uniform. It has multiple variants and degrees in different management and government circumstances. It is important that the one that promotes participation be clear about the differences, advantages, and disadvantages of these modalities, since each generates different expectations on the part of the actor who participates. Participation can involve negotiation, convergence and cooperation of interests and actors, as well as dissidence and confrontation. The participation is not a simple support of the community before a proposal of the ruler. The one who validates and/or associates with a management participates, as well as
the one who opposes and protests. Depending on the function developed, participation can be classified into four typical forms:

1. Informative Participation: implies transfer of information or knowledge about a certain topic. The community provides information to the State and this to the community. This allows informed decisions to be made that reduce the risk and make it possible to optimize the use of resources. (For example PIC Citizen Information Program).

2. Consultative Participation: implies the expression of the opinion and will of the actors about a problem or decision, but it is not directly binding for the authorities. The most commonly used mechanisms are popular non-binding consultations and public hearings.

3. Decisive Participation: implies exercise of power and responsibility in decision-making processes. For example, the participatory budget, where the government calls on the affected social actors not only to express their ideas and opinions but also to decide how, how much, when, and in what resources will be allocated. Revocation of mandates and binding popular consultation can also be included in this group.

4. Participation in Management (Co-management or Associated Management): implies exercise of power and responsibility in the implementation or management of policies, projects, works, and services. This is the maximum degree of participation, here not only the state calls to express ideas, opinions, and decide, but also there is a transfer of power. The empowerment of the affected social actors takes place, who become executors of what has been decided. (For example, housing construction plan).” (Instruments for Citizen Participation, pp. 6-7)

The organization stays away from the processes of institutionalization, and in many cases it is opposed to it, particularly in societies where it breaks violently to impose new forms in the economy, or the transformation of the environment from the modernization of the environment in which one lives.

By thus constituting social resistance, through tradition and the forms of organization proper to the community, this resistance leads us to understand that daily life is linked to the collective imagination, while modernity is used as a tool in the update of this process.

Social collaboration, as part of participatory democracy, which has already been addressed, becomes the axis of the forms of organization that society acquires, either to solve problems or to rescue traditions, as part of relationships and the interactions that the communities themselves generate.

8. Community participation

These actions forge, among other things, the image of democracy through the participation of the community in which it is carried out, to maintain their beliefs, customs and rituals collectively, where they become sponsors and actors of these permanent activities.

It is therefore important to consider social participation, as part of collective action, where individuals organize themselves in a special, spatial way, either to solve a problem, or to generate forms of participation and collective action that become permanent, so they can be interpreted as part of expressions of the culture of the people, firstly as a product of their daily life that is reflected in the forms of organization and in the particularities of collective participation in the solution of common problems.

“Citizen participation implies two types of movement: one that necessarily places society in contact with the State, and the other that reconcentrates society itself, seeking its autonomous strengthening and development. The characteristic of this
type of participation is that it is deployed in the intermediation of the state-society relationship and is based on the search for the intervention of individuals in public activities, as bearers of particular social interests.” (Álvarez, 2010: 50)

Given the dilemma of political participation, the possibility of social participation opens up where community members are involved, identifying interests and daily social practices.

On the other hand representative democracy is rooted, which has as its main asset, the influence of permanent political organizations, political parties in particular are those that reflect most of the assets.

What is interpreted as the need to find specific agreements in the relationship between rights and freedoms, these must contain the needs and demands of society, or of the communities that make up society.

This relationship translates into two important elements, on the one hand, negotiation through the expansion of rights, and on the other, the recovery of traditions and forms of organization of a cultural nature.

This phenomenon is produced by the political system and the ways in which democracy has developed in the country, considering the differences in the magnitude of political participation and particularly in decision making, for this reason a paternalistic system has been used, leaving aside the need to find ways of participation, and in general the idea of representation.

The construction of citizenship allows, in turn, to consolidate the ties of unity of the community, as well as to promote the identity of interests, and the formation of organizations, which do not necessarily seek representation, but reflect the political forms generated by a culture, and own tradition.

This has as consequence the idea that a significant sector of the population self-learns, in particular regarding the postulation of important demands, delegating to others the possibility of representing them, even in the idea of establishing bridges in the attainment of their citizen requirements.

Hence the idea that some movements and communities are considered part of a precarious citizenship, in need of an extension of rights, giving them special forms of representation and opening channels of communication.

These demands are those that, in general terms, are inscribed in the construction of new citizenships, or in the claim of new rights, the discussion then opens around the explanation about the difference between rights and tradition, these new concepts put in movement to society.

IDENTITY

In order to establish a link between the participation of society, it is necessary to resort to its basic structure, which we will find is the community, which is in the immediate place of action of the individuals, where it finds the relationship of interests, as well as the creation of identification.

Be part of the recognition of each of the members, i.e. the community recognizes itself through the practice of rituals that over time become traditions, as well as a series of common beliefs that are integrated into the forms of communication and collective action, which focus on a series of practices, which are integrated into the local culture from which a segmentation of society is generated, because only a part of it carries out these practices.

“The construction of identities uses materials from history, geography, biology, productive institutions, collective memory and personal fantasies, apparatuses of
power and religious revolutions. But individuals, social groups and societies process
all these materials and reorder them in a sense, according to social determinations
and cultural projects implanted in their social structure and in their spatial/temporal
framework.” (Castells, 2001: 29)

Considering that everything takes place in a specific space, be it a population or a
specific area of the city, where these traditions acquire value for their inhabitants, thereby
generating their own recognition, which may lead them to consider an identity.

In fact, our identity can only consist in the distinctive appropriation of certain cultural
repertoires that are found in our environment social, in our group or in our society. This is even
clearer if one considers that the first function of identity is to mark boundaries between we and
the “others”, and we cannot see how else we can differentiate ourselves from others if it is not
through a constellation of distinctive cultural features. That is why I always repeat that identity is
only the subjective (or, better, intersubjective) side of culture, the culture internalized in a specific,
distinctive and contrastive way by social actors in relation to other actors (Gimenez, 2005: 1).

So the identity becomes a source of information where practices and forms of
coexistence and social organization become a matter of culture, which through time are carried
out without seeking explanations or requiring justification, only they are assumed and carried out.

It is noted that the community generates a series of internal links and networks of
communication only among the members that the community recognizes as their own, that is to
say that living in a place makes them a neighbor, but not a member of the community, this
privilege, or denomination occurs when the community assumes it as its own.

In the same way, each member of the community recognizes themselves as part of the
community, as well as observing the practices and forms of collective action, which is called
identity.

The mutual recognition, of the community and of the individuals, makes that the
traditions develop, these are given around the rituals that the own community has established
through the coexistence creating symbols and rituals that the own community has generated, a of
them are the patronal feasts.

The organization of these festivals, as well as the conservation of their common spaces,
such as places, temples, churches, even images that represent part of their identities, cannot be
met by political organizations, since they do not fall within their sphere of action.

These parts are the responsibility of the communities, which in general resolve it in a
habitual way, either through traditional organizations such as cargo systems, or patronages, even
though the parish priests who are the ones who establish the forms of sponsorship.

Dates and rituals are usually the product of the traditions of the communities where
identities and forms of coexistence are created, respecting the forms and conditions that
communities maintain as part of a cultural heritage.

“In that sense, the ‘tradition’ must be distinguished from the ‘custom’ that
predominates in the so-called ‘traditional’ societies. The objective and characteristics
of ‘traditions’, including those invented, is the invariability. The past, real or
invented, to which they refer, imposes fixed (usually formalized) practices, such as
representation. The ‘custom’ in traditional societies has the function of engine and
gear.” (Hobsbawn & Ranger, 2005: 8)

The repetitive elaboration of rituals and ceremonies forces communities to find an
identity, and with it a sense of belonging, which causes, for example in the case of Mexico City,
that some communities that predate urban development, find that affinity in the festivities, or in
collective actions in a ritual way, as in the case of “Resplandor” in the Town of Magdalena Mixiuca, or the “Passion of Holy Week” in Iztapalapa.

The forms of local participation force, the creation of recognitions, and the observance of the fulfillment of the rituals and ceremonies, as well as the defense of these, and the search to maintain their traditions as a family patrimony, and with that of the community.

Establishing the belonging of a community implies the appropriation of the space, as well as the integration of groups in charge of establishing the permanence of the landscape, preserving symbols for the practice of that belonging, for which they create rituals aimed at recreating a story, or the construction of a tradition.

The territory becomes a central element to strengthen identity, to maintain belonging and guarantee the permanence of rituals and ceremonies, which is established as the cultural forms of the community.

In this sense, I believe that the identity reproduction of our society is possible based on the use, organization and control exercised over time and social space. This is because of the concrete and daily way in which social groups order and consume their time and space (Aguado & Portal, 1992), but it is also constructed from social identifications, that is, from all those collective symbolic references, from which individuals and collectivities are named and named, thus forming an image in which the urban dweller recognizes himself in the city and configures his own image of “being a citizen” (Portal, 2013: 59)

In a sense of citizen participation, these holidays should be within the culture activities of local governments, or of organizations linked to political parties, to strengthen democracy and promote efficiency in public administration.

This conception faces the resistance of the communities with strong cultural roots due to the fact that they do not find the adequate forms of organization to channel their demands, in addition to the absence of lines of communication where the political institutes allow the participation of society through the traditional forms of community organization, that is, to be able to combine local representation processes, where cultural processes are recovered, with institutional methods.

“The general framework of this reflection is characterized by the exhaustion of the paradigm that inspires programs to overcome poverty, but also by the fact that society demands and exercises modes of empowerment that are supplementary to the electoral process and by the recognition that it has weakened the hegemony enjoyed by parties and partisan politics in terms of action and deliberation around the great problems that affect the community.” (Arditi, 2010: 13)

On the other hand there is a construction of democracy based on community work and identity, this form is strongly rooted in culture and tradition, in fact it is based on the modes of organization and participation that each community adopts as part of his daily work.

Converting identity as an important part of the unity of communities, and with it the formation of internal organizations that allow the participation of its members in their own ways, that is, with language and protocols that the community itself generates.

There are communities where political participation occurs simultaneously. On the one hand, there are government actions, where political participation is required, and on the other, actions related to culture, which generate the image of ideology; in the parts where the ideology gives way to the tradition and the political position and the intention of it gives way to the forms common, which implies the need for a new way of interpreting reality, going through the configuration of new methods of analysis.
The aforementioned occurs as a result of diverse behaviors of participation of society, either from the own configurations, or by the importation or imposition of organization, which however were assimilated, codified and even gave guidelines for the creation of specific styles local. This can be considered the creation of a way of understanding collective participation and community organization.

Within this scheme it is important to review the analysis that is made about identity as a result of the generation of ideas, demands and the expectation of growth in political participation, this is the result of the different forms of social organization. Benjamín Arditi tells us about it:

“Identity is a hard and quantifiable reference. But it is also a restrictive sense that often leads to stereotypes, especially in terms of group identity. For example, when it is said that behind all philanthropy lies the entrepreneurial individualism of the entrepreneurs, that the revolutionary potential of the worker subsists despite the fact that they vote wrongly for candidates with neoliberal programs, that women have a special sensitivity, that the fascists and torturers have an authoritarian personality, that blacks carry music in their blood, that Jews are greedy and Scots are stingy, and so on. In all these cases it is taken for granted that there is a distinctive feature that functions as an indelible mark of a group.” (Arditi, 2010: 40)

This principle of identity is reflected in the political actions, since distinctive aspects are looked for in each of the groups, and thus to shape the communities, these identities generate new forms of representation and organization, and therefore novel elements that are reflected in search of recognition and expansion of their action levels in the environment, which generates new demands.

Specific needs are often the product of culture and identities, although for some authors it is the requirement of representation procedures, or the lack of integration in the decision making that society requires, this directly impacts the formation of citizenship.

“According to this point of view, what is required to belong to a political community is the acceptance of a specific language of civil exchange, the republic. The identification with these rules with a common political identification among people who otherwise would be engaged in many different companies and communities. It is not a substantial idea of the common good that holds together this modern form of political community, but a common bond, a public concern. Consequently, it is a community with no defined form and constant updating.” (Mouffe, 1999: 140)

These organizational forms arise from the social practices generated from the community, some, not all, can be considered as political behavior, because they can establish institutional agreements, others remain outside and others use these forms of organization to establish themselves as resistance.

There are communities or sectors of the population that do not consider necessary some methods of organization and representation, and this substitutes them from forms of conjunctural participation, establishing particular ways of a political culture inherited through a historical process, in the construction of identities and collective solidarity.

We must consider that if they do not pass to the level of legislation or formalize these forms of organization and collective participation, these communities or sectors of the population puts them in a situation of precariousness as citizens, since they remain marginalized in the exercise of their rights in fullness.

The consideration of a precariousness scheme requires taking into account that there is a situation of vulnerability to the communities or sectors of the population with the exercise of permanent rights, so it is necessary to examine the forms of representation, and thus determine if
there is a precarious citizenship or if this is only ignored by the institutions in order to find alternative behaviors of social organization.

9. Conclusion

For the above, it should be based on identities, culture, historical heritage, and communication networks in the community. Identities, as we saw earlier, correspond to a series of social schemes and collective protocols, which are interspersed within social operations.

Culture, on the other hand, establishes a series of particular elements, especially in the part of collective behaviors, since codes of identity are created, through the relationship with the environment, or in a correspondence with tradition what that allows you to create unique forms, which cross the social, generational or economic differences of the community by creating general codes of collectivization.

For its part, the party is an element worthy of study, since it is in close relationship with economic activities and is even governed by a regulation of collective work, so that the ownership of the celebration becomes a job collective destined to establish cultural elements. As well as establishing patterns of collective behavior.

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