

# Urban trames, space, cities and social culture.

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La revisión de los conceptos básicos del binomio Comunicación / Diversidad Cultural. Reexamining basic concepts of the relationships between communication and cultural diversity.

**Title: URBAN TRAME, SPACE, CITIES AND SOCIAL CULTURE**

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Introduction:

Communication, urban space and social culture were a triad-tram since where think the city as establishment of the space, a negation of this space and is the small-region where the man to leave best. Front, scenario, appearance and manners are integrated the social culture of the people. The interaction is a role and a complex phenomenon in our societies who came back to the tribes and the tragic feelings as Mafesoli has showed.

The urbanity was born as a public form of live where the citizens communicates themselves, know themselves, and recognises themselves, and where the historic city was a place with dialogue and communication. We need to understand a citizenship as a promote of a local society live and must live together with the ambiguity and the urban complexity. The city, the mass media with the images of world, the work and leisure imaginaries and their experimentation, the health quality of inhabitants, their earnings and their possibilities o acceded to a job and a home with minimal conditions. These things-factors influence in he cultural and social practice of inhabitants and also in their way and preference to relate with cultural and sportive practices. The relationship of social-urban space culture exposes some of the characteristics of the urban communication, in the spatial phenomenon as in the social phenomenon.

Sport as we know in the actually, as a social, build of good performances wonderful bodies and market phenomenon was happened in the last years. Modern sport has transformed in a phenomenon social and economical increasing since the word was used originally from the England High School change the sense and means of traditionally and old games. Sport was used to control young students, as hygienically use and as element of education. The sport disciplines was building social in the lasts years of XIX and with the advent of 1900 the humanity assist at the restoration of modern Olympic Games. Numerous authors and researchers examine the phenomenon of sport and Olympism since the last thirty years with a variety and different point of view. The main views exhibited in the research groups the paradigm of inter-disciplinarity as a methodology that build a new objet and a new research and an interesting complex methodology way. Sport and Olympism had begun to think and study

since the social science and a heuristic paradigm, but the positive perspective never abandoned the sport study. Today the scientific word assists a development of new style of study and research: the interdisciplinary way. This methodology shows interesting and new perspective of sport and Olympic phenomenon.

If sport is culture, sports are cultures as Henning Eichberg (1998) said we could think in interesting perspectives. If sports are culture we can't talk about one philosophy of sport? If possible one philosophy for all the sport? Sport can transform in a polisemic world it is culture. Sport not means the same concepts for different cultures and all sport practice was different and diverse. The culture is a dynamic phenomenon and in constant development. Sport is expression and social culture, too.

The sport in general was presented as social activity and as a cultural, economic and mass media phenomenon, an essential element of the educational systems, a good for health, and an element of social insertion and solidarity strength.

Commonly, some women want to be like the models that appears on TV and search that doing physical activities and gymnastics that they practice almost periodically in different gyms, as some men want a figure that owns huge muscles and a good figure that they look for in the same place. This demand to be like the mediate models the possibilities to be able to accede to that service of the different social collectives and the decline of sports.

Sport is very important for the health, but is more important for the social culture of the community. The informal sport - the sport not organised by rigid rules - where the groups was integrated by people of different age and profession, those who not participated in any traditional sport organisation and who celebrated different sport practice in free place. Play and sport is essential for a good life and for our presence in the earth.

The cities are building disorganised in general and until a few year ago the planification of them there aren't important. Urban planing and development are new ideas that helped to the authorities and citizens to wake away. Strategic plans were thinking for the new cities, but they building disorganised. Debates and discussion was in a democratic life in the community and the sport as culture in a high connection with the democracy energies are the concepts we want to know and spread in this paper.

City is a space of existence and interaction. Interaction concepts about Bateson, Goffman and others authors have spoken last years ago. Interaction, roles, media as scenario, front, appearance and manners are the main questions about Goffman have described the personal front. Racial characterise, years, aspect, language, face expression, are some of the elements of it. Sport is a wonderful scenario to show roles and front. Sport is a role and a social face of the people too.

Intellectuals as Maffesoli said our societies live in the culture of pleasure characterised as the presence of tragic feeling and the sense of destine as cause

and effect: Maffesoli call it as a ethics of instant and the cyclic returns of the things speak of the importance of destine. The event is singular and going as intruder in the social life. The tragic face of present, the passion for live and the sense of urgent were the more relevant characteristic of this come back to the tragic in our societies.

In the last twenty years Villa Mercedes city was received new inhabitants of other province and place. They found in Villa Mercedes works thanks by the industrial promotion and the industry radicands in the city. Work is very difficult to obtain in Argentina in the last ten years for the economic crisis and for the government who applied liberal's politics and bad privatisation as happened in this country.

Villa Mercedes with 60000 inhabitants in 1980, and in this year the city began to increase in inhabitants because new workers who go to the city to found new jobs and then their try to go to this city with their family.

Villa Mercedes City was a city of 96000 inhabitants in 2000 is in the centre of Argentina, in the San Luis province and we can divide geographically it in two characterised regions: the *old* city and a new city. The old city is a traditional city with the first traditional streets and the firsts parquet and the new city is conformed by the new neighbours build for the industrialisation process during 1980 to 2002 for industrial promotion with different grade of development in this period.

The new inhabitants changed the traditional identity of Villa Mercedes City. They want a build a new future in San Luis in the same Argentina with social and economical crisis. The quick development caused different problems to the citizens. First, the industrial parquet was build quick in three different places and this situation originated a city disorganised, and second the new neighbourhoods are build in a inappropriate urban space without essential services. The provincial government of San Luis realises in general all the construction of new neighbourhoods. The San Luis's Municipalities get a passive role in the construction of this urban space and all the polite prestigious was only for the San Luis provincial government.

These lands or new neighbours are building in places where the provincial government spends low quantity of money for their lands. The most recent phenomenon in Argentina is the increased of the unemployment and unemployed.

The city, the mass media, the jobs, the cultural practices, the new social leisure, the urban unemployment influenced their own sport practices and their own ideas of sport.

The informal groups were practice sport in community by their own rules in a green space. They don't need traditional sport institution or sport leaders that organise their own sport practices. The informal groups are the special groups that celebrated sport practices without idea of sport production and in a green or state space. These spaces are not adapted for the traditional sport practices, but the citizens play there. The informal groups are those people who often celebrate different sports practice on free spaces

Research

The objective of the present sport research is to find information about the conformation of these informal groups, how to realise their own sport practices and the playable experiences and what are their preferences, styles and sportive needs. We think that sport, green spaces, urban spaces in general, urban culture and imaginaries of democracy are joint to understand what is sport as expression in these groups.

The questions that activates our actions were:

- ◆ ¿What we now about these groups?
- ◆ ¿How they are made?
- ◆ ¿Why they play or practice sport?
- ◆ ¿What are they needs?

We pretend to accede with this research to the significative level rebuilt the things that are on our minds of the social actors, they representations and imaginaries.

Their corpus of this research, comprehended as a text joint is defined as a "document-object" where we are going to work and how is made up with the notes of the participant observation (term extracted from the ethnography) and the in-deep interviews that were realised to 3 groups of informal sports of Villa Mercedes, San Luis, Argentina. The questions that motivate this analysis were the ones that wan to know about how the conform their groups, why they practice sports, what were their needs, etc. and we pretend to accede with this research to the significative level, rebuilt the things that are on our minds of the social actors. The way that we adapted comprehends a theoretic idea and pretends to generate a new view in this research topic. The rebuilt and the observation drive us to a qualitative way.

The concept of "free-place" is relevant to understand this work. Recent this citizen's phenomenon shows the people play and practice sport without sport organisations or traditional sport leader. This situation hasn't anything considerations of the sport researchers and in this case we examine since an anthropology point of view understand the culture in a great sense.

With the qualitative research techniques: interviews and direct observation, we development this project. The questions that guided our way are: What we know about these sports groups? How plays sport? How the people meeting to practice sport? We work with ethnographic research techniques and with the methodology of direct interview and direct observation, two tools of qualitative research. during the 2001 and 2002 year.

The research group was investigating three informal sport groups in Villa Mercedes City, San Luis province, Argentina, who realised the sport activity in a space of "old City" The groups were integrated by youngsters of 14 to 26 years old. The choice of different cases were realised in base to the proximity, the presentation of the groups as representatives and having on count their singularity as "starring actor" and paradigmatically.

Group:

The three sub-groups were studied as cultural groups because they made his activities in the same place on Saturdays from 1530 to 1900. The inhabitants show that the studies were of male sub-groups basically. The sports practice that we observe may be characterised in this moment of the research as:

These groups revival to means a new dimension of sport as instance of pleasure. The popular sport manifestations shows five levels or category of a particular use of sport: 1) free sport practice 2) the sport places 3) alternative sports styles 4) sports elements and sport clothes 5) common identities and positive feelings

- 1) free sport practice: the people plays in an inadequate place (not sport traditional places) The people adapted the rigid rules of popular sport to their own contexts and interest.
- 2) the sport places: The sport places were green, private spaces or public spaces are the context with the people -the informal sport group realised the sport practices.
- 3) alternative sports styles: The sport and games that the people play are variations of the main sport as soccer, rugby and basketball.
- 4) sports elements and sport clothes: The people use sport clothes in some opportunities, and not use it in others. The sport clothes are not important for the sport practice.
- 5) common identities and positive feelings. The informal groups build a social and common identity with a dynamism and as amalgams. The dynamic of the collective identity is building always. Interaction and roles show in a complex activity of the activity to play. The people feel as "other" and identity is dynamic and hybrid.

The popular sport is very different to traditional practices of sport for all where the co-ordination and organisations of sport became of high level. In this particular practice of sport the groups choose their own form to connect with the "sport" and other people with a true democratic sense. The people play sport and these practices and experiences are very relevant for the social culture and the citizen democracy. The Latin American research perspective shows a new way and studies about this special and majority sport experience in our contexts.

In the interviews we found phrases like: *"we do sports because we like it"* sentence a youngster, *"the pals join here to play the picado"* (picado means match), another one says *"It make feel us better and we stay with friends"*. Nevertheless among the youngster that has 20 or less age has an idea to do sports for healthy reasons or to obtain a good figure. In the subgroups than has more than 20-years-old existed an idea of *"do a little to lose some weight"*. Without doubt, the life of people that have more than 20 years is more sedentary because a joint of factors as the pressure of one or two jobs that each person have to survive, the absence of bargains for the youngsters of more than 18 years old when they finished the ex-secondary school and the polimodal level. The growing unemployment, the absence of adequate sportive spaces makes very difficult to practice sport.

The groups are confirmed by the friendship, the sympathy between the neighbour's friends that generally exists, and the preference of the activities that they realise. The emotion and the place of meet is the characterise special of this activity. The rain and another weathers factors do no ban that he sportive practice are executed almost as a ritual. But this practices of the observed groups does not held some times, almost always because when exists an interesant sports programmation in the TV Screens. The day of retire of Diego Armando Maradona where he played his last match with the National Team versus a combo of world stars, that activities were no realised. Despite of he growth of the opportunities of sports, only the media sports shows make the sports activity accustomed no t realises. The game of the notable Argentinean "10" or an important game of the National Team could be considered as that important.

When the sport practices finished some person of the informal group buy a mineral water or to drink and then they go bock to their own home.

Commonly we realised as a great reaction of public relationship and promotion to promote programs o promote the physical education, he sports for all, the exercise and the healthy. However, it doesn't know really how the people is relate with these practices ad what are really their benefits. We talk about benefits in a wide sense, the one that the media is refereed to. Without doubt man people plays and experiment activities without asking on nut that benefits or without paying to much attention.

The non-organised groups of ports made are practices with some kind of pleasure and without pressures, in some liberty. The sportive space, the sports elements and the physical context of a neighbour often determine the realisation of sports experiences that the people have. But the subgroups adapts it, conform this to their wishes and preferences. The sport game is realise as the social dance and almost or in the same way and does not exist the idea of record or result. Sport for health? This idea is not present in the sport informal groups. Free sport activity connects to the participant with a good experience and with a new dimension, a new relation of space and time, far from of common activity and obligations.

The study of the informal groups of sports in each region should build a priority for the research in sports, society and for the statement of public's politics of physical education recreation and sports. We know very little of how the citizens the common people the communities, how they interact. However, the big politics and alignments are adapted having data and information that exists and other sports practices or ways of seeing and consider the sport, as the elite sport, the spectacle sport or federated.

A small group of inhabitants participated of these activities and is true that the design of public sport polite consider only these sport modalities. If we not know as the people connect with the sport as social culture in their own contexts, how design public sports polite in the cities?

The main sport offer was guided to the man and the woman only a small sport possibilities, although this tendency is changed there a male logic in sport yet.

In each context was different sport cultures. The sport and the popular culture were vital expression for the man and it connects with the idea of open democracy. The popular sport showed as a spontaneous practice, but intentional and the game as experience without limits. Is relevant know the traditional games,

but in our time each sport group, each community establishment their own relations with the sport. The community was their own "use" of sport and formulates and makes their own games with the green spaces and sport elements.

We can call a small and vital instance of pleasure - the time to be "other"- when the people play in this space with a presence and reconstruction of collective identity in the informal sport group. The plays are a synthesis and feel tragic too. There is feeling as a qualitative life. This development to *urban organisation* in way to take sport to the public spaces ere three tendencies:

- a) The progress disappears of the traditional and not traditional sport spaces
- b) The new spaces are now in the frontiers of the city, in marginal places for this process of urban organisation
- c) Sport public and private infrastructure for the most popular sport in our region: soccer, basketball and volleyball and the perpetuation of masculine stereotypes and imaginaries of sport.

The presence of studies that help to build an alternative paradigm, to provoke changes in the idea to think sport as phenomenon social, to take original perspective of new sport researchers in the study of the urban informal sport groups are a wonderful crossroads. Complexity and new question will found in this task and we need it. Philosophy of sport must notes that there are vast cultures of sport and not only one. The urban sport practices in the Latin-American context are limit for the urban context of participants, their own ideas of sport and their own imaginaries, their own sport element and their own free time. The attention of the phenomenon of unemployment and unemployed is a priority and it affects the traditional relation between man and groups with sport. Rethinking the democracy since the activities of the informal sport groups and intent know it can help in the idea to think an open democracy as new dimension of the traditional concept. If exist a democratic sport is since the activity and means of the urban informal sport groups in a live in a community and since formulating the idea of open democracy. Democracy as system connives between the local and global dimension to same as culture and sport. These processes affect the sport practice of the people in the small cities, too. The democracy hasn't build if the individuals not feel citizens and they haven't responsibility to choose civil alternatives and they like to participate in the public decisions.

Sport is a pleasure activity and the urban space influences the free activity of the social and informal groups. The Latin-American cities looked disorganised and the free or green spaces in some time are absent of the urban agenda plans.

The alienation of the quotidian life and the growing stress, the absence of political states in vital topics as the health, education and work, the crisis of the organisations of the civil society, the incipient participation of the woman in the general activities, the constant reduction of the family's income, the appearance and growing of new social collectives as the unemployed people and the growing tightness of the sports places by the "destructive" redeeming of the urban phenomenon (of the urban disorganisation) may provoke that the citizens search

alternative spaces for create sportive and alternative communicative expressions.

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