e-Community Development

The Community Development intervention in the Society of Knowledge

MARIO VICHÉ GONZÁLEZ

1, OLD and the NEW PARADIGMS OF the COMMUNITY DEVELOPMENT

If we analyse the history of the community development from the point of view of the paradigms that have enlightened it in every historical moment we can work on the hypothesis that the animation has been evolving from the following paradigms:

a.   The paradigm of the collective identity

b.   The paradigm of the local and national identities

c.   The paradigm of the identities in the cyberspace and the no-places.

These paradigms we can classify them in:

• Old paradigms:

Those paradigms that are developed from analogical contexts and that arrive until the end of eighties in the 20th

• New paradigms:

Those that are located in the context of the development of the Society of the Information, the means convergence and the development of the telephony.

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At the moment the old originating paradigms in 19th. and 20th.centuries with the new emergent digital paradigm coexist. But although still for a long time the old paradigms are going to be effective that are developed in real physical spaces, the new emergent paradigm is going to be the one that are going away to develop in the no place, in the place of the virtual spaces. It is this paradigm, that is about to still to be constructed, the one that is going to mark praxis of the sociocultural intervention in the next years.

Let us see as they structure each one of them:

1.1 PARADIGM OF THE COLLECTIVE IDENTITY.

The first antecedents of the e-community development are found in the development of the labor movements in 19th.. If it is from the French revolution when they are begun to raise the ideals of freedom, equality and brotherhood, that give rise to the first utopias of a public, state education, equal for all and that generate the working-class movemnet: socialists, communists, anarchists who will try to resist the dominion of the Catholic Church, It will be in 19th century when like answer to the process of industrialization and proletarization, the social unions and movements are organized to assure the education and the promotion of their militants, giving rise to a similar answer on the part of the own of the Church. Working Patronages, Popular Houses of the Town and Popular Universities as a nonformal educative answer for the sociocultural promotion of the working class .

It is in the last third in 19th. century and at the beginning of the 20th. century when the labor movement begins to organize itself and to create practices and institutions that assure an education adapted in freedom and harmony like an answer to the educative monopoly of the Church: Thus socioeducative supplies will arise nonformal where it is tried to offer a professional, scientific and lay formation that assures the social and personal promotion to the workers. These institutions offered next to the activities of basic and professional formation activities of sociocultural promotion like cultural

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conferences, social gatherings, visits, theatre representations, organization of chorales, band of street musicians, libraries, sport activities, offering in this way a curriculum of formation and integral promotion of their associates.

Working patronages arise at the end of 19th.century like an answer of the Church before the laicism offensive of the labor movements. The employers' association had got instructive , educative and instruction in Chirstian doctrine purposes but also welfare and recreational. From thr playful activities, sport and recreational it was tried to reach the objectives of a religious and moral integral education. Next to the patronages the Church would put into operation Catholic Circles, Social Institutes, that next to a basic instrumental formation it offered conferences, instructive evenings, libraries...

In these first developed initiatives of sociocultural intervention with a purpose specifies we found the outline of our first paradigm. A paradigm which we are going to define as collective identities, it is characterized by the intention to create a collective identity that gives cohesion to the different faced social groups,an identity that gives form and units to the working class like a social movement in defense of its rights: the right to a free education and a dignity like a social group. Opposite them, the catholic workers look for their identity like a social group, they are becoming establuished their identity in the light of new theses of the Catholic Church and the papal encyclicals that try to give an institutional answer to the new emergent working class.

This paradigm, that we have called of the collective identities comes defined by:

- Organization of the proletarian class through specialized unions and labor movements.

- Search of an ideology that interprets the new social reality and gives livelihood to to the labor movements: utopian socialism, anarchism, marxism or papal encyclicals for the catholic workers.

- Search of an emancipation of the working class through the education and the alphabetization, as much through the vindication of a universal scholastic institution like through the different actions from nonformal education.

1.2. The PARADIGM OF the LOCAL and NATIONAL IDENTITIES

In 1945 the constitution of UNESCO will give to an impulse to the educative policies to peace and development (Tiana-Sanz 2003). In 1950 it will be when UNESCO uses for the first time the term animation, it defines animation like: "... a set of social practices that have like purpose of stimulating the initiative and theparticipation of the communities in the process of his own development and in the global dynamics of the sociopolicy life in which they are integrated ". It will be also the creation of the Council of Europe in 1949 and the Council of Cultural Cooperation in 1962, two fundamental facts for the impulse of these policies of development and participation in the cultural and communitarian life.

In this context André Malraux was, minister of Culture in France, who notices that: "the stimulation of the cultural ingredients that build up the life of the towns can be changed into optimal mechanism of capitalization of the human resources" (in Hernandez A. 1989). Finally the impulse given by the Culture and regions of Europe Project directed by Michel Bassand that will establish the importance of the cultural dinamics, Bassand calls ascending for the creation of the identity of the Europe of the Regions. (Bassand 92).

The New social policies that organize the State of the Well-being were developed from the Universal Declaration of the Human rights (1948) and the proclamation of the European Social Letter (1961). The State of the Well-being is conceived like a universal social right that covers the basic necessities of the individuals: education, welfare, retirement pensions, familiar aid and house (Tiana-Sanz 2003). They are policies that

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are going to give rise to the development of a new dimension of the SCA like a citizen right and a contribution to the social participation, the development of the community (Marchioni M.) and the creation of the urban social weave (Puig, T.).

Then We are in a context of construction of national identities. If the French Revolution is the one that had promoted the idea of the state-Nation, it is going to be the 20th.century, and mainly, from the two world wars, when the necessity to reconstruct Europe and to give consistence to the new states arisen from the decomposition of the great Empires, the phenomenon that will generate the configuration of an imaginary group based on the national identities, local identities that are going to serve to give consistence to the social and citizen weave and that from elements like the popular culture, the territory, the local communication, the tradition, the native languages, they will be constructing to mechanisms of representation and cohesion of the social weave . In this process of creation of a local culture and creation of a collective identity it has had much to do the sociocultural animation, it is understood as a system of noformal intervention in the countries of francophone influence or from a perspective of social education or communitarian well-being in the influence of anglophone countries.

This paradigm, that we have called of the national identities comes defined by:

> - Organization of the local and national social weave from mechanisms of participation, cultural democratization and cultural associationism.

> - Search of an ideology that interprets the new national reality: based on linguistic, cultural, territorial or traditional factors of identification.

> - Search of a society of the well-being based on the creation of sociocultural services and the vindication of an authentic democratization of the cultural fact like a development and structuring element of the collective life.

1.3. The PARADIGM OF The IDENTITIES IN The CYBERSPACE And The NO-PLACES.

But, when the animation system began to structure with the creation of services and specialized equipment, with the formation and access from the professionals to the work market, they have been the neoliberal economic processes those that have put in practice a global economy, an economy where they occupy first place the monopolistics processes of accumulation of capitals and where primacy from investment of the private sector deprived on the public service, they have put in regression the principles and practices of the society of the well-being breaking the structures and national strategies of production, distribution of goods and services, commercialization and consumption. In this new economic paradigm the State-Nation loses its generating function of the economy and the national culture. In this way, the practices of the sociocultural intervention lose, also, the generating function of cohesion and local identity, to see itself immersed in an apparent contradiction that it does them wonder through the cultures and local or indigenous representations and the cultures and representations of global masses.

The spaces for the training and the sociocultural development lose their integrating function to see lose their meaning and its function of cohesion of communitarian structures. So youth centers, houses of culture, centers of encounter and training, spaces for the cultural diffusion lose not only public in quantitative numbers but also their function of social and ideological impact.

New spaces for the leisure arise, a more consumer and individualized leisure, new spaces for the communication, new spaces for the interchange, the interrelation, the interaction, the cooperation, spaces that acquire a new function, a much pragmatic function devoid of an identity and a history that defines them, defining itself like a more functional and operative way .

In the same way the space-temporary coordinates are undergoing a deep modification, the spaces of relation, cooperation and interaction are diversified and globalized, the immediacy marks the time necessary to make the contact person to person and groupal through the network.

This new reality is the one that gives form to new forms to interpret the reality, new imaginary groups and for that reason to new mechanisms of collective identification, identities which we have denominated of the no-places, the real time or the cyberspace, identities that up to a time are in construction but which in any case they respond to new parameters of social interpretation:

- a new epistemología that affects to the economic and of consumption flows, to the forms to interpret the work and the leisure times , to the interpretation of the relationships and the individuals with the culture.

- some new forms of collective structuring, identification with common and values interests, interaction and cooperative development.

- a new form to understand the culture, the difference, integration and solidarity.

- some dynamic connections that use the network, the mobile telephony and the communication point to point like basic formula of interaction.

It is starting from the analysis of these new parameters of construction of the imaginary group, cooperation and creation of the social interactions, that the cibercultural animation has before itself the task of constructing a new educative paradigm that redefines the socioeducative functions of the sociocultural animation, as soon as practical educative of individual and collective development.

New paradigm that, from the new spaces, networks and times for training and the development redefines concepts like:

- the colectivity, the group, the associationism

- the creation and the cultural development

- the individual and collective dignity

- the social, political and economic participation

- the cooperation for the sustainable development

- the structuring of social networks of creation and cultural development

. - the community like development factor.

2. e-COMMUNITY DEVELOPMENT

The e-Community Development is the term that we have chosen to define the update and adaptation of the educative practices of the community development to the new paradigms that generate the society of the communication and the knowledge. As we have seen in the previous section, the sociocultural animation is an integral educative a and continuous action, that beyond the educative systems and the social institutions, it promotes the individual and collective development by means of the participation of the individuals in dialógicos processes of analysis and in a objectivity way of the social reality with the purpose of as much as the individual overcoming and the growth , changing, as it affirms Paulo Freire, of being object to be subject of the world, as the development of collective processes of structuring of networks of shared in common and sustainable coexistence.

From a more pragmatic point of view we can affirm than the community development is in the confluence of the processes of citizen participation, civic education and creation of signs and norms of collective identity and culture.

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But, although this model of social and educative intervention is in our way of thinking totally valid, it is necessary to analyze it and to redefine it from the new paradigms for the individual identity and the construction of the social one that are structured from the new phenomena of modernity, like new social model and of ethical and aesthetic interpretation of the same one and, in particular, from the analysis of two very concrete phenomena:

- First the advent and generalization of the society of the knowledge and the new technologies of communication and the information.

- And, secondly, the phenomenon of the economic neoliberalism and the phenomena associate that take with them, the globalization of the markets, the unification of the cultural guidelines, the crossbreeding of the cultural identities and the migration of capitals and force of work.

It is going to be from the capacity of adaptation to the new sociocultural paradigms that introduces the society of the knowledge and the globalization, that the practices of the community development are going to be able to continue implementing themselves like viable and effective.

But although this is thus, also it is certain that when adapting to these new paradigms, the community development creates a new paradigm, paradigm of adaptation to the postmodern society, paradigm that has to allow itself to reformulate and to adapt its theses of intervention at the same time that to question to raise again its practices of social participation, development and citizenship.

Onlly thus it is going to be possible to conceive the community development in a society of the cyberspace, defined by new spaces, new variables of intervention, new identities, new forms of relation and social interaction and new forms of colectivity.

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3. e-COMMUNITY DEVELOPMENT INTERVENTION

Beyond of the technologies or the different supports that at the bottom are not more than tools than facilitates processes of communication, interaction, solidarity, tolerance, organization and life in community, beyond of the regulating proposals of the market, although having them very present, and with social movements and initiatives, the community development intervention have not got more option than to adapt to the new paradigms of the society of the knowledge and to establish processes of dialógica communication with the individuals and the colectivities, as much virtual as of vicinity, that allow these to analyze critically the surroundings of the posmodernity , to establish cooperative ties that they allow to take decisions and to assume the word in communication surroundings multimedia, word that allows the expression of the individual and communitarian identities and the necessary transformations to assure the individual and cultural rights and the organization of social structures from collaboration for a sustainable and less and less excluding society.

In this way the e-Community Development will continue fulfilling its cultural, educative and communitarian functions in a society marked by the new surroundings: no places, virtual communities and the cyberspace like interactivity surrounding.

For it the methodologic lines or of action that we call e-Community Development can develop are:

a) The overcoming of the digital breach.

b) The shared in common and cooperative projects in network.

c) The local and communitarian communication.

d) The cibercultural citizenship.

e) The virtual communities.

f) The multimedia. creation .

Let us see then, with a little more detail as they structure each one of these methodologic lines of intervention:

3.1. The OVERCOMING OF the DIGITAL BREACH

The digital breach divides the world in poor in information and rich in information, while a 11 percent of the world-wide population, fundamentally in industrialized countries : The USA, Canada and Communitarian Europe, Asia and the Pacific have relatively easy access to the digital technologies: telephony and Internet, a 89 percent of the world-wide population lacks the possibilities of connection to the Network.

But this breach is first of all a problem of access to infrastructures and economic solvency, in the first place because the digital breach is a socioeconomic problem result of the unbalanced economic growth that has caused the neoliberalism and the new accumulation of capitals that gives the globalization.

Nevertheless the World-wide Report of UNESCO affirms , towards the societies of the knowledge (2005):

"The exclusion of the information is not only a question of access and connection, but also of contents. It takes as much with the digital breach as with the cognitive breach."

As it says this same report the digital breach has a multiform dimension because there are multiple factors that influence in this technological gap, between the factors the report indicates:

- The economic resources.

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- The physical geography, spaces for the diffusion of the signal.

- The age of the users.

- The sex.

- The language.

- The education and the sociological and cultural origin.

- The job.

- Physical integrity.

In this sense the sociocultural intervention in the cyberspace, that has between its objectives the overcoming of the digital breach, has to have several fronts of intervention.

- First , it has to try a critical opening of the citizens who promote positive attitudes towards the use of the technologies, that helps them to value its effectiveness and efficiency, not only from economic parameters but mainly of communicative, expressive, participative, citizens and humanistics parameters.

- Secondly it has to promote an effective digital alphabetization, that of a dialógica way, helps to women and men to say to their word in the multimedia contexts, promoting a critical reading of the technologies, an effective use and a capacity of mediatic production as form of expression and communication of individuals and colectivities.

- Thirdly the overcoming of the digital breach begins to start up collaborative actions of interchange of technologies, shared use of them, the recycled of computers, development of cooperative formulas for the distribution and reception of the DS(digital signal) in the l geographic zones or economically less favored.

- Finally the beginning of structures and mechanisms for the participation, that offers participation channels but which also they provide a critical reflection about the importance of sharing the responsibilities, the social participation, th problematicdialog problematizador like formula to assure an authentic digital democracy, as much from the technological uses as from the point of view of the contents.

3.2. SHARED IN COMMON and COOPERATIVE PROJECTS IN NETWORK

Solidarity and the cooperation, based on a process of dialógica interaction between individuals and colectivities, are the base for the construction of social structures, the human development and the creation of social structures of sustainability.

Cooperative work is the one that allows one more a more objective and critical vision of the reality, is the one that allows to establish a balance between the local identities and the global culture, is the one that allows to the globalization of the initiatives of liberation and creation of a righter and shared in common world, is the one that allows the generalization of the transforming actions and, really the structuring of the shared in common and sustainable changes.

But the cooperative work is based on an authentic communication, a bidirectional and interactive communication where nobody tries to impose its truth, it is based on a liberating dialógica communication, in which, in interactive form, the participants analyze the reality from their own subjectivity and by means of, the dialog about the reality, They will be able to do objetive that same reality and to construct solutions of sustainable progress.

As it affirms the World-wide Report of UNESCO, Towards the societies of the knowledge (2005): "All the directed proposals Would be studied with attention to foment digital solidarity, from The most technological to the most political"

But not only it is a question to foment digital solidarity, but to understand us,it is to take advantage of the potentialities that Internet offers to develop solidarity projects to implement cooperative actions of global solidarity.

The Network allows global shared in common projects, allows the global movements to fight by a righter world, the network also allows a nonconditional organization by the space-time coordinates. The Network allows that, from a relation of authentic interactivity, individuals and colectivities will be able to cooperate and to take to praxis common projects of sustainable development starting off of the own elements of analysis of the social thing, from worries and jousts vindications, much more there of the traditional social movements conditionated by spaces, times and organic structures to coordinate its action.

In the present study we have seen different examples from cooperation in the Network, from the cooperation for attitude aspects, like for the intercultural education or the social change of articles of incorporation.

The improvement then, of the potentialities of the network, and interactive methodology, is fundamental so that the sociocultural intervention continues aiming towards the social transformation, the construction of communitarian structures, in many virtual cases, and the sustainable development.

3.3. LOCAL and COMMUNITARIAN COMMUNICATION

The local mass media are born to assume the voice of the local communities. The local mass media have a long tradition as mechanisms of expression and opinion of you leaders and social groups in and from their more immediate contexts. If from the principles of the written press, this, through his different forms: news bulletin, magazine, newspaper, has constituted one of the forms of expression more used by associations, citizen groups, ONGs, like mass media with its more immediate

surroundings, with time it will be the radio, through the associative radios, free radios, movement of radio hams those will also play this role of structuring the sociocultural weave. In the last decades the local televisions have been that have also occupied their space in the sociocultural and associative surroundings.

The local television is one of the elements that contribute to form a territory, to fix and to develop its signs of collective identity. The existence of the local television is fundamental, not only from the point of view of the cultural identity, but from the perspective of the establishment of intraterritorial communication networks and as guarantor of the freedom of expression and communication of the individuals and the community.

Miguel Rodrigo Alsina (1988) indicates the guidelines that a local television has to consider:

a.   "the production of the programs has to be in the charge of, basically, the members of the community where it is established the local television.

b.   ¨ the information that offers has to be useful"

c.   "Its information has to tune with the local life"

d.   ¨It is necessary that the programming responds to all and each one of the different groups from the community, basically the most marginal groups"

e.   "It has to encourage the cultural communication"

f.   "It is necessary to do educative programs "

      g.   ¨It is possible to experience new televising sorts, new visual languages, etc."

From the point of view and the methodology of the sociocultural intervention the local mass media are instruments to the expression of the identities, the freedom of expression, the social and political participation, the development of the collective structures, the innovation, the popularization of the technological innovation and the autochthonous regional development being based on:

-       the social and political debate of the colectivity, that must be present in her like forum of permanent dialogue, social criticism and expression of ideas

-       the analysis or decoding of the local reality, as a critical and objective glance towards the community, being based from an intense flow of information of everything what it occurs in the closest surroundings, serving for a greater understanding of the territory and for an objective structuring of the representation of the local reality.

-       the development: recovery, fixation, assumption and projection of the signs of collective identity , it is necessary for the structuring of the territory as soon as that social unit.

With the generalization of the network, to traditional local mass media the communicative possibility that has been united it that offers the Network: Webs, Digital Magazines, Blogs and other similar technologies have become instruments of expression and communication of the individual and local identities, forums of debate and mechanisms of structuring of the local dynamics.

As it affirms the World-wide Report of UNESCO, Towards the societies of the knowledge (2005): "...even in the era of Internet and the new technologies it is

important to support the creation of rural and communitarian radio stations. Thanks to the radio - and not to Internet - many poor and isolated communities can offer to their members, and in special to the women, the possibility of being made hear, to participate in the political life and to accede to a considerable accumulation of information and specially useful knowledge for the daily life¨

But the sociocultural intervention from local platforms of communication: press, radio, TV, Internet, it is not only a problem of technological development and overcoming of the digital breach, but that becomes a fundamental element for the construction of the democracy, a useful instrument to assume the citizenship, rights and liberties and for the structuring of the communities.

As it affirms Ramon Zallo (1992): "... in these times in which the development of the liberties and the pluralism are restricted and conditioned, in which the democratic deficit appears like one of the Aquilles' heel in the system, only fits a new disposition: the protagonism of the civil society. The stimulus, the promotion - and no control –of whichever comunicative initiatives arise apart from established cultural and informative circuits, from school, districts, companies, youthful associations, houses of culture, groups, clubs..., that is to say, one thickens mesh of horizontal relations and of comunicative proposals, it is an antidote in front of the dominant speeches¨.

3.4. CIBERCULTURAL CITIZENSHIP

To asume the citizenship and to practice it supposes to assume the rights and duties that the organization of the social thing takes with itself. To assume the citizenship takes with itself first to identify itself with this model of social organization, secondly to implement the practice to assume duties and to experience some rights and thirdly the active participation in the citizen, social, cultural, economic and political dynamics.

"To participate it is to take part of the social life that it is my job" Days' journay"Madrid; May 1982

Participation supposes the practice of the principle of solidarity and egalitarian commitment in the collective tasks and the stucturing of the projects of social promotion. Participation, that from the individual implication in the collective projects, allows to structure projects of local government based on the dynamic force of the social weave.

To participate is to take active part in the life from the community:

* in its decisions

* in its conflicts

* in its associations

The social participation supposes to assume the collective conscience, to commit itself in the life of the group, and to assume the consequences of the decisions and the communitarian action.

To participate in the dynamic citizens is at the same time:

* a social duty with the colectivity

* a principle of democratic practice

* a methodology of the social intervention

But, fundamentally, the participation is an attitude:

* a civic attitude on the part of the citizen, attitude of solidarity, tolerance, gratitude, dialogue and preoccupation by the management of the collective life, attitude that explains the fact that the same people are implied, at he same time, in diverse processes of participation.

* a democratic attitude in that governs, that allows to listen the citizens, to invite them to speak, and to give them protagonism in the life of the democratic institutions.

So that the participation of the individuals will be possible is necessary that the following premises are fulfilled:

a.   A cultural identification, that allows them to feel like members of its colectivity and it engaged with their future.

b.   A civic education, that makes them conscious of their collective character, solidarity with their neighbourings and the importance to assumei their social role.

c.   A time of dedication, that allows them to take part in the works of organization and management of the collective life.

d.   A reason for the participation, since this is not an aim by itself. The individuals have to feel the reason of their participation: the social change , the fight by greater levels of well-being, the communal property, the development, the management of the collective problems.

e.   The information, to have the basic information that allows them to be able to know the different themes, their implications and in this way to be able to value the situations and to generate decisions.

f.   The non-existence of obstacles for the communication, so that the decoding of the reality allows to coincidental interpretations and a communicative fluidity that allows to deal with understanding the diverse problems.

Martín Barber (2005) it indicates like coordinates of the right to the citizenship:

a.   The participation: understood like capacity of the communities and the citizens of intervention in the decisions that affect to their daily life.

b.   The expression: possibility of saying their word in massive and communitarian means for all those majority or minority cultures and sensitivities.

We can affirm that the sociocultural intervention in the society of the knowledge must also guard by praxis of citizenship, in the first place with educative actions that allow to the creation of the basic attitudes for the expression and the participation in the citizen life, secondly favouring and demanding the creation of structures and channels for the civic participation and finally fulfiling mediator actions so that the technologies and fundamentally the Network put to the service of the expression and the citizen participation, at the same time that citizen are enabled to assume their word in the virtual surroundings of implementation of the citizenship experiences.

3.5. VIRTUAL COMMUNITIES

In the previous chapter we saw as the communities structure themselves from the individual identities, taking form like communication structures, cooperation and shared responsibility, in this way the community units and generates its own signs of identity.

Also we have been seeing like the Network structures new communities non-submissive the space-temporal conditioners, communities that take form from the encounter from

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individualities in the network, individualities that if at a first moment they meet when they share the same digital surroundings, in a second link they unit when they find common languages, values and objectives from which to meet and to collaborate.

Oswaldo Leon, Rally Burch and Eduardo Tamayo (In Aparici: 2003) they define the virtual communities like "... forums or communities of interest, that through the fact to settle down online have passed to be known like virtual , digital or ciber- communities "

For these authors "... it is a new phenomenon that express itself through the more varied modalities but, according to Colle, they can be grouped in two types"

a) the pseudocommunity: people who use with certain frequency a same channel.

b) the formal digital community: in it we found the components that characterize a true social community: objectives, values, languages....

But, although the virtual communities are a reality in the cyberspace and are structuring new social forms and practices , we cannot forget that the technologies are to the service of women and men and that the human communication is the base of all community.

In this sense, the mentioned authors indicate that: "In any case, beyond the modalities and the occupied means, which is in clear is that prevails the human relation in as much as people have not stopped being a social animal".

In This way the promotion of virtual and existential communities, the mediation in the virtual dynamics , mediation that helps to clarify aims and objectives, that helps to see objectively values, that facilitates the development of the different languages and that helps to the creation and taking of critical conscience of the communitarian identities, as well as the promotion of the interpersonal meetings between the members of the virtual communities, They seem to be necessary tasks that it must set in motion the sociocultural intervention.

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3.6. THE MULTIMEDIA CREATION. THE AUTHORING PROGRAMS.

The authorship and the creation are not a question of the called creators , Although the market society tries to classify the social agents in creators, mediators and consumers, for the society of the knowledge every citizen is a creative author of its own messages or for messages to the other and to the colectivity. It is not authorship and creation of consumer goods expression but expression of the individuality, the identities, creativity, innovation, feelings of solidarity. It is really the necessity and the right that individual and communities have to say their word in the society of the knowledge, right to be subject and no simple objects in this mediatic society.

It is for that reason that the sociocultural intervention to speak of authorship and creation it is not to speak of copyright and royalties, as we have seen previously, but it is to speak of the will and autonomy of the author before its own creation, either is to speak of creation and consumption about cultural goods, but intercultural communication in the measurement that the creation is an expression way that facilitates the dialogue and the meeting between the individuals, also facilitating the critical analysis of the reality and the commitment with the sustainability.

In the society of the knowledge all of we are authors of our own experience, all of we are creative of our own communication and, in this sense, we enrich like people, we create affective and shared in common links and we construct sustainable communities.

From the technological perspective the World-wide Report of UNESCO, Towards the societies of the knowledge (2005) it has been contributing to new data on the importance of the authorship and the creation when it affirms: "the dividing line that it separated clearly producers and consumers of cultural contents begins to erase...

Internet offers in addition completely new possibilities to experimentation of the identity... (...)... When allowing the superposition of virtual personal and real identities. Internet offers completely new scopes of expression."

In this sense it is as the sociocultural intervention have to promote and facilitate the conditions so that individual and colectivities recrive creators and authors of their own experience , generators of its own knowledge, from a dialógica and interactive experience of its existential surroundings, real or virtual. It is from Blogs, tools of desktop publishing, authoring programs, free software, licenses Creative Commons, and mainly promoting the dialogue and the interactivity as much in the virtual communities as in the existential ones, that the different agents from the animation favour an authentic freedom of creation and expression and in this sense collaborate in the processes of a cibercultural education that gives freedom to individuals and colectivities.

4, CONCLUSION

Up to here we have been pointing the main coordinates as far as purposes and methodologies for an adapted sociocultural intervention at the new paradigms of the society of the knowledge. The different channels for the communication and the interactivity that this practice requires have been clear that at the moment it is constituted by the multimedia technologies that are structured in Internet but also the personal meeting and the groupal dinamics. Inasmuch as the agents, the supports and the equipment for the animation they are going to be the different sociocultural, technological, space-temporal and historical realities those that are going to mark its process of development , if at the moment it seems evident that supports like blogs, the digital edition or the forums are suitable supports whereas equipment as the communitarian cyberspace or centers multimedia seem to be the most adapted, very

soon the technological innovation and the dynamics of the cyberspace will put us before new supports and equipment .

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