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CITIZENSHIP AND CREATIVITY: STRENGTHENING THE COMMON

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ABSTRACT: This work focuses on the importance of social creativity as a generator of active and conscious citizenship. It supports the neighborhood recovery initiative carried out in Chile as an example of co-responsible management and as a case study of activation and revitalization of social fabric and local public space. Concerted public action and the resulting synergy illustrate the importance of collaborative work between socio-community organizations and municipal and state institutions. These propositions are supported by a qualitative analysis of media discourses on the subject for contextualization. Citizenship is strengthened by exploring new forms of political articulation that bring decision-makers and inhabitants closer, thus changing the city-citizenship relationship in the light of territorial development.

Keywords: citizenship, society, public spaces, creativity.

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INTRODUCTION

The configuration of citizenship in Chile has been shaped by historical and political processes that go beyond traditional regulatory frameworks. The reaction to the design of liquid modernity proposed by Bauman (2005) and to the neoliberalization of citizenship described by Mavelli (2022) finds, in the Chilean case, a trajectory of social mobilization that has its roots in the period of dictatorship and in the practices of eradicating populations in territories subjected to gentrification processes (Billing, 2018). This process, as described by Escoffier (2023), illustrates how community creativity in the face of deprivation gave rise to forms of urban mobilization that led to a counterculture of resistance and local organization.

In this context, citizenship is not reduced to a legal category or formal incorporation into the liberal political system; instead, it is constructed through situated and collective practices that unfold around socio-community organizations, soup kitchens, sports clubs, or neighborhood self-management processes. Local politicization expresses tensions with institutional forms and reflects both distrust of the formal political system and the emergence of new forms of community legitimation (Escoffier, 2023).

Neighborhood recovery and the revitalization of public space have emerged as contemporary expressions of this active citizenship. Far from abandoning traditional housing policies, these experiences have sought to counter neoliberal visions that conceive of the city as a product of capitalist development and citizenship as an individual economic contribution (Rodríguez, 2009). Through community participation, deliberation, and collective decision-making, neighborhood organizations have contributed to reducing the democratic deficit and narrowing the gap between experts and residents, shaping a microcosm of civic life that strengthens the social fabric and local democracy.

In this context, the Programa Quiero Mi Barrio (PQMB), implemented in Chile since 2006, is a paradigmatic case (Gioia et al., 2012) for analyzing the scope of neighborhood recovery as public policy. Its design incorporates participatory methodologies that link the state, local governments, and community organizations, promoting processes of integration, deliberation, and co-responsibility in territorial management.

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The purpose of this article is to analyze how neighborhood recovery, through the Quiero Mi Barrio Program (PQMB), contributes to the construction of an active, situated, and co-responsible citizenry. This program is presented as a paradigmatic case of an initiative that promotes citizen participation and the revitalization of urban spaces at the local level, involving residents in the planning, implementation, and monitoring of public policies, an approach that can be replicated in other localities. It is argued that such processes make it possible to counteract the passivity of formal citizenship, strengthen the dynamics of social organization, and consolidate community leadership that enriches civic life in the territory. In this way, the article contributes to the reflection on the interrelationship between public policies, urban space, and democracy, emphasizing the role of citizen participation as a driver of social and territorial transformation.

To address the relationship between active citizenship and the recovery of public spaces, this study relied on a qualitative methodological approach based on triangulation of sources (Denzin, 2017; Gioia et al., 2012). The analysis of the Quiero Mi Barrio Program as a reference case was combined with a review of material from the mass media, selected for its relevance in covering citizen participation and urban revitalization initiatives in different localities. This strategy made it possible to identify content and discourses that influence the behavior of individuals, groups, and organizations, contextualizing the local case within a global framework.

The information collected was analyzed using discourse analysis and case study techniques, complemented by semantic network analysis tools and process maps, to systematize recurring categories and explore the conceptual relationships between different actors and practices. In this way, the methodology used validates the findings and facilitates a more comprehensive understanding of how citizen participation and community creativity are articulated in the recovery of public space.

In this context, creativity today is a concept that encompasses the meaning of human thought and activity (Beghetto and Anderson, 2022; Sternberg, 2021; Sue-Chan and Hempel, 2016; Onarheim and Friis-Olivarius, 2013; Wreen, 2015). It does so from the perspective of originality and innovation in times of prosperity and development, as well as being the

response to times of crisis that encourage resilience and inventiveness (Wang, 2023). Creativity emerges in contemporary times as the ideal summary of the benefits of a capitalist and technological era that advocates for large interconnected cities in a globalized world (Garrett, 2021).

In this context, citizenship, understood as an active link between a close, community-based world that is conscious of its territory and the broader society embedded in and deployed by the market economy, seems to have lost its collective orientation (Billing, 2018). The profound meaning of citizenship, which was rescued by the Greeks (Rovira-Reich, 2019) and socially reformulated by the various illustrations that advocated radical or gradual changes, was established in the conscious background of a formative ideal (Baerveldt and Cresswell, 2014, pp. 96-101). The common denominator was to relate personal life and the expression of one's faculties and talents to a larger, organized, and functional habitat.

In the classical world, the formative emphasis linked human beings to a civic ethos, which intertwined the city, in its non-concrete and non-physical sense, with public and political activity itself (Darbo-Peschanski, 1996; Rovira-Reich, 2019). Over time, this educational vocation with ethical purposes and goals has been replaced by a formative conception that connects with other stages of post-community development.

What is interesting is that human creativity, socially understood, operates based on conventions, norms, and traditions that nuance and constrain the dynamics of interaction (Sánchez-Dorado, 2023). The resulting norms indicate that human beings do not move in a natural, incidental, or accidental vacuum; possibilities are connected to experience, previous histories, the ethics of norms, and the sense of what is right or positive (De Pisapia and Rastelli, 2022). Human beings do not move within the expected coordinates of animality, of limited functionality stimulated by factors that govern reactions, resistance, or unexpected discoveries in order to connect with survival (Baerveldt and Cresswell, 2014, pp. 94-95). In other words, creative idealizations of castaways on lost islands or dreams of cooperation conceived in states of nature always end up in a limited range of organization and empowerment of our faculties and possibilities (Ivy, 2022).

For the purposes of this work, creativity is conceived as part of a generative normativity, one that is forged from conventions, the social dimensions of organization, and tradition connected to an imagination that is not exhausted by individual expressiveness (Martin, 2006; Samões, 2023; Sánchez-Dorado, 2023; Turner and Virick, 2008). Creativity is part of an integrated dynamic, a synergy that channels and connects people, groups, and institutions (Zhu, 2020). From there, generativity, understood as a continuum, does not stagnate in the impersonalization, misinformation, instrumentalization, and anxious creativity of societies that disregard their organizational and normative foundations (Samões, 2023).

From this perspective, inertia, inaction, or distance from necessary transformations are not promoted; the point is to change the narrow view of solutions and problems by broadening the vision toward the idea and activity of styles. It is precisely these styles that create and recreate the sources of a coherent formation or deformation that adjusts, adapts, or becomes necessary for a given situation, population, or institution (Baerveldt and Cresswell, 2014, pp. 96-97; Garrett, 2021; Sánchez-Dorado, 2023; Zhu, 2020). Styles are discussed in the dual sense of the deployment of multiple forms of action and expression and, at the same time, as the opening up of possibilities and alternatives.

Human beings are not only confronted with a natural world, with its limited and determined conditions, but above all with a historically constituted normative world (Baerveldt and Cresswell, 2014, p. 96; Martin, 2006; Sánchez-Dorado, 2023; Samões, 2023). Through this process, human beings are formed and transformed, with an awareness of their individual expression, but also with an awareness of their collective contribution (Turner and Virick, 2008; Zhu, 2020). Norms, language, and functionalities weave a web of interconnectivity that intersects with points of connection, intersection, or open polarization. Our differences can project confrontations, deep disagreements, cooperation, and productive fraternities (Billing, 2018; Sánchez-Dorado, 2023; Samões, 2023; Zhu, 2020).

The existence of generative tensions invites us to think about synergies and systemic, holistic solutions (Turner and Virick, 2008). From this perspective, a concept of creative citizenship emerges that is understood from a non-disruptive social dynamic and draws on tradition as a source of cultural and social heritage and accumulated knowledge. This gives rise to a

sociology of creativity which, as Janet Chan points out, recognizes the uncertainty and contingency of the contemporary world; from there, meanings are not predetermined (Chan, 2011, pp. 135-136).

Precisely, the meanings and understandings of social life flow, have trajectories, and offer multiple shared perspectives (Moscovici, 2015). These possibilities are part of a tradition that connects with the imagination, an imagination that, from a social perspective, is not a reflection of creativity built from nothing or from a decontextualized individuality. Tradition and imagination, recognizing the historical, cultural, experiential, and institutional background, articulate and enable the social organization of all human activity. Jovchelovitch (2015), along the same lines, emphasizes the importance of social intervention that is aware of the territorial reality, the particular social conditions, and the physical or sociopolitical limitations that influence the conditions of possibility or impossibility. The author turns to imagination as a source of creation and liberation, as a driver of knowledge of dreams, resilience, and the shaping of a new future.

Jovchelovitch (2015) draws on the concept of transcendental sociality from the work of Maurice Bloch (2008) to establish a position in the face of adversity, a position that goes beyond mere transaction with authorities, experts, benefactors, or designers of prescriptive public policies modeled from outside a territory. The transcendental character enables a departure from the concrete, from the situational, understood as an inescapable condition and pressure. Sociality is therefore the result of an immediate reality that can be transformed even by vulnerable populations willing to dream, to imagine, to transcend initial limitations (Jovchelovitch, 2015, pp. 77-79).

As noted, we distanced ourselves from disruptive perspectives and focused on the importance of public action. To understand public action in the context of this work, we turned to the thinking of Peters (2005) and his vision of governance, complemented by the formulation of public action by Lascoumes and Le Gales (2018). For this purpose, the acts of citizenship proposed by Isin (2008) and Greg Nielsen were analyzed as a differentiating counterpoint, together with White's (2008) perspective of creative disruption. Starting from this disruptive, transgressive vision, which is manifested in acts of citizenship, their motivation and

transformative scope must be understood (Estévez and del Campo, 2020). There is certainly a point of habituation, of expected behavior, of legal status of citizenship that connects us within the ideals and limits of a state.

At the same time, human beings are witnessing a globalized, cosmopolitan world with strong migratory flows and constant struggles for recognition and fair redistribution of wealth. In response to this, acts of citizenship emerge as performative instances of questioning, resistance, and transformation (Brugué et al., 2020; Isin, 2008, pp. 18-19). These acts are not conceived as mere practices because that would reduce the connection and meaning of the act itself, that is, questioning and overcoming the habit that, until that moment, has perpetuated the domination or undermining of a person, group, or identity.

Even from the confrontation resulting from all questioning, a dialectical, non-fixed relationship emerges which, as Isin (2008) points out, opens the way to the explicitation of trajectories that move along a spectrum from hospitality to hostility (pp. 19-20). This movement needs to be elucidated, and this elucidation cannot be seen as a distortion, a deficiency, or a disorder; the tendency to see it as a break or deviation from expected parameters makes it difficult to understand the centrality of the act as a transgressive, creative, and unmasking event. The act has precisely taken on the task of carrying out verbs of movement, animation, or performance, verbs that are in themselves declared neutral when compared to the possibility of creating or being disruptive.

Isin (2008) points in this direction, understanding acts of citizenship from and through their transgressive performative potential. As White (2008) suggests, acts of citizenship generate new ways of thinking about political actions that are understood from conventional socio-legal guidelines. Creativity would be found in the heuristic potential of addressing challenges, encouraging unconventional or formal approaches; acts of citizenship (Resina and Güemes, 2020) are connected to the idea of creativity, not from the traditional demand for innovation and change, but from their beginning to be, from their transformative potential. In the same vein, creativity that is positioned through acts is an aspiration for change (Brugué et al., 2020; White, 2008, pp. 44-45).

With greater clarity regarding the contours and scope of acts of citizenship, and without detracting from their importance in marking breaking points with the rules of the game and with certain fundamentals of the organization of specific political activities, human beings will develop their idea of public action. The task of governing has become increasingly complex, not only because of the necessary professionalization of functions and the correct design, implementation, and evaluation of public policies; governance has gained strength as a summary of good government and participation, integrating civil society. Peters' (2005) approach is correct in identifying the existence of inputs that, after political cycles, signify points of demand and public action that integrate bureaucracies with a citizenry that is jointly responsible for management and, therefore, for governing (Peters 2005, pp. 587-590; Resina and Güemes, 2020).

The key is to break the hierarchical sequence through which democratic governments relate to citizens and thus generate a concentric relationship between the state and civil society, a form of networked governance. These networks linked to the task of governing highlight the value of countless community organizations that enable communication and the structuring of needs, demands, and social programs. The crucial point is that, according to Peters, these networks, insofar as they do not act in response to the interests of the state, offer a dynamic and flexible two-dimensionality that permeates different sectors of society (Brugué et al., 2020; Peters, 2005, pp. 591-592).

These socio-community organizations can enter into social agreements with the state and the institutionalized public sector, thereby not only reducing the deliberative participatory deficit but also improving the conditions for negotiation. Public action is generated by an active citizenry that becomes part of the formation and creation of public policies, attracting institutions to their own territory and community environment. The resulting synergy is fundamental because it not only redefines the relationship between politics and administration, filling gaps in leadership and decision-making, but also involves bureaucracies in representative democracy. One could think of representative bureaucracies as they become horizontally involved with civil society organizations. This involvement is not merely functional from Peters' perspective and entails the appreciation of a substantive

sense of democracy, one that strengthens local democracy, responsive public administration, and community organization for private and public social purposes.

The sociology of public action by Lascoumes and Le Gales (2018) adds a dynamic of multiple variables that links individual and collective actors, endowed with interests, embedded in spheres of a certain autonomy from which they develop their strategies, convey their interests, mobilize their resources, and project their objectives. The qualification of perceptions, values, and symbols is explained from one's own and social representations; institutions are the frameworks for action, the normative spaces from which routines, procedures, and interactions themselves are guided. The processes that give rise to mobilizations, coalitions, and conflicts are determined by the interaction between actors, representations (Moscovici, 1984), and norms; understanding the flowcharts of process and/or conflict is vital to moving toward results (Lascoumes and Le Gales, 2018, pp. 14-16). This dynamic and integrative pentagon of public action will be very present in our case study and will help us understand networks and multiple and uncertain links with a view to understanding the implementation of public policies in today's societies, with greater importance being attached to the complexity of social and state practices and the identification and understanding of the margins of action, negotiation, and decision-making of the various actors, elites, and institutions (Ulriksen, 2019, p. 19).

DEVELOPMENT

Materiality as an activity and development begins to forge and consolidate an existence focused on production and reproduction. The trend, beyond its individualistic and collective aspects, disintegrates the common good and repositions citizenship in a sphere externalized from the human being (Billing, 2018). The city itself is understood and projected as part of the capitalization of resources and the global expansion of its interconnections (Mould, 2018, pp. 1-7). The one-dimensionality that Marcuse denounced early on (Kellner and Winter, 2021) remains, but it is deepened by an idea and activity of development and progress that weakens social integration and awareness. Cities that are increasingly anonymous and individualistic reproduce a civic order that is distant from presence and reciprocity; the

diverse, heterogeneous, and complex community is not valued as a social resource for organization and deliberation. Diversity is admired as an initial input for the recognition of identity or for highlighting the importance of individual expression in a multicolored world. The heterogeneity of the public sphere as a response and reflection of our differences, hierarchies, and concomitant asymmetries is minimized, paying that price in favor of the prevailing financial, virtual, and individualistic world that shelters us. What acquires value is a global city that invests in retail, in transportation that encourages rapid movement and connectivity over co-presence (Mould, 2018; Trend, 2020).

Societal exchange, city design, and structures of coexistence are marked by the ideals of neoliberalism. Commercialized individual behaviors survive, as do large commercial areas that promote anonymous congregations, with the seriality of cultural business reigning supreme and the promotion of a global city connected to attract followers to economic self-sufficiency. This staging leaves all those sectors of the city that are not part of the capitalist development machine in the most open deterioration (Mould, 2018, pp. 19-21).

Recalling Bauman (2005) in his work Wasted Lives, the city is built from design, a design that is not neutral, an aporophobic design driven by the expected, the desirable. The stories that illustrate the hierarchical organization of modern cities are memorable. Bauman (2005) pauses to recount his not-so-speedy journey to the University of Bonn in Germany to attend a conference, a trip with beautiful landscapes and postcards of development that contrast with his return to the airport days later. The latter trip saved a lot of time, but it exposed the poverty of the city.

Architecture and urban design were organized around concealing poverty and promoting the gentrification of certain areas. As he would say with sharpness and bluntness, quoting Edmund Leach: the best life is reserved for hair care, for those who cannot show their best side in the face of competition and commodification, fate reserves for them to be part of the discarded hair destined for the trash (Bauman 2005, p. 37). The author illustrates the current relevance of the superfluous, of that which is not permanent, of that which does not allow ends to be rewarded by increasing means. These means are immersed in a culture of flexible employment, in cultures of high-speed job development and fierce competition (Bauman,

2005, pp. 25-30). For the accelerated mentality of the contemporary world, creativity is anxious, launched into the future, and defined by a design that attempts to snatch the city from its doom. Change is associated with the radical, and from there, design is an end in itself, containing aggressive creativity, born from a tabula rasa, a creativity that flees from poverty and failure. It contains risk and transfers it like a hand grenade, thus establishing itself as a contradiction that carries natural selection and the baptism of the successful and the outcasts (Bauman, 2005, pp. 39-40). The danger facing human beings is becoming incapable of transgressing and transcending (Bauman, 2005, pp. 148); this work focuses on the commitment of both movements to create, not from nothing or from ideologized disruption, but from an awareness of panoramic reasoning and social consciousness. Otherwise, economic, technological, and ideological designs, or those derived from the opposition of forces, will continue to separate humanized citizens from the city, understood as the setting for a democracy that is territorially rooted and focused on revitalizing face-to-face proximity, which is vital for generating interpersonal trust and the synergies that build integrative, participatory, deliberative, and decision-making dynamics.

The description relating to the city extends to citizenship (Brugué et al., 2020). The analysis by thinker Luca Mavelli (2022) brings human beings closer to the transition from a market economy to a market society. This transition would imply understanding citizenship from the perspective of the market economy, transcending the limits of cultural, social, and political spaces. When this happens, health, education, leisure, and politics are caught up in a creative destruction of their fields of action; this creative destruction of neoliberalism reaches citizens and, to use Bauman's terms, makes them part of the design. Every domain and delimitation marks new spaces of marginalization, classification, devaluation, or valuation based on standards that are neither political nor societal (Mavelli, 2022, pp. 25-27). To this end, crises set the tone for drastic changes, and societies adjust and adapt to the requirements of migration, security policies, economic globalization, wars, natural disasters, and health crises. In the face of each crisis, neoliberalism resurfaces, advancing with its policy endowed with ubiquity, ductility, and expansiveness. The key point is the creative destruction of citizenship, as a process advanced by neoliberalism that is absolutely consistent and congruent with the idea currently assigned to creativity. Creativity must be

considered an original, functional, and valuable contribution to society as a whole, and this will be tested based on its expression and individual value. The same thing happens with citizenship, which loses its nominal legal status and is validated by extra-political elements aimed at ensuring inclusion, protection, and recognition after measuring the economic value contribution of each person or family group (Mavelli, 2022, p. 27).

In Chile, the reaction to the design proposed by Bauman (2005) and the neoliberalization of citizenship outlined by Mavelli (2022) finds a longer history of mobilization, dating back to the times of dictatorship, to the times of eradication of populations that remained in gentrified areas (Billing, 2018). This process, highlighted by Simón Escoffier (2023), shows an urban, population-based mobilization that feeds on creativity in the face of deprivation. It is a response to the crisis that, on the one hand, does not open up to the adaptation of the new economic model and, at the same time, proposes a mobilized counterculture. The activism of marginalized populations in Santiago and other major cities in our country presents the ambivalence of internal politicization with growing distrust of the formal political system. As Escoffier points out, liberal citizenship, by preceding the citizen in its conceptualization, overlooks the histories, experiences, and collective achievements of a citizenship that is forged beyond the formal procedures that authorize incorporation. The political community in its territorial sense is not the result of legal authorization; phenomena such as socio-community organizations around communal kitchens, sports clubs, and self-management of garbage dumps account for the roots that legitimize a local community (Escoffier, 2023, pp. 15-20).

In his work, Escoffier (2023) establishes a continuity between the population's mobilization against the Pinochet dictatorship and the current processes of citizen mobilization. In my view, this mobilized citizenry has effectively perpetuated the foundations of local organization, but at the same time, it has become intertwined with political commitments that coexist with expressions of political violence that overshadow the development of facilitative and synergistic leadership. The contribution of neighborhood, community, and social organizations should not tend toward a counterculture that precludes the possibilities of a situated citizenry, based on situated knowledge of territoriality and a vocation for

participation. As has been emphasized, a nominative, passive citizenry, decontextualized from its immediate surroundings, does not generate interpersonal relationships and does not contribute to the consciousness and memory of the inhabitants of a territory. The importance of highlighting the process that generates neighborhood recovery lies precisely in the aspects of empowering the participation, deliberation, and decision-making of a citizenry that mobilizes itself through its organizations and its structures of information and deliberation. It does so to reduce the democratic deficit and bridge the gap between experts and residents. The backdrop to this work revolves around understanding that the revitalization of public space at the local level reproduces a microcosm of civic life. Community engagement involves strengthening the social fabric, integrating community organizations, and revaluing the nearby networks and connections that nurture the ideas of local democracy, co-responsible governance, and situated responsiveness.

Neighborhood recovery itself has taken on a sociopolitical role that has not involved abandoning traditional housing or restoration policies. This new role has balanced the influence of neoliberal positions focused on individual conceptions of citizenship or visions of the global city understood through the logic of productivity and gentrification (Rodríguez, 2009, p. 85). Residents have begun to get involved to reduce the gaps in deliberation and decision-making; these public actions and the resulting social organization of citizens have made it possible to recover a sense of belonging to the territory and the environment. The civic commitment that derives from active citizen participation triggers a heterogeneous, intergenerational coexistence that motivates new leadership. The empowerment of residents paves the way for conscious commitment to the stages of diagnosis, planning, and execution of certain public policies. Next, applying these theoretical concepts, the case of the Quiero mi Barrio program (PQMB) was developed as a typical case in this area in the following chapter. This name will be retained despite changes in its designation, as it is recognized by people beyond a particular government.

The Quiero Mi Barrio program, which emerged during the first administration of former President Michelle Bachelet in 2006, places citizen participation at the center of neighborhood recovery. It does so to build collaborative networks at the individual,

relational, and group levels. Community integration is linked to the processes of diagnosis, monitoring, evaluation, and projection, allowing for continuous support of the processes. The Neighborhood Development Council, Neighborhood Associations, and formal and informal community organizations are linked by a common goal, which is structured through consultative and deliberative processes. All these processes come together, creating convergence and rapprochement at the territorial level. In some cases, such as the intervention in the Barros Arana-Tucapel area of the city of Temuco (2014-2017), the neighborhood mix enabled intergenerational encounters and the exchange of different experiences that ultimately found common ground.

Likewise, the PQMB advanced the importance of comprehensiveness by bringing together various entities at the institutional level that helped in the program's development processes in environmental and security areas, and those related to tangible and intangible heritage. This comprehensiveness is fully in line with intersectorality, which comes from the public sector through the neighborhood team that organizes schedules, complements infrastructure and resources, and avoids duplication of efforts. From the residents' perspective, intersectorality is understood as the instance from which the territory activates the satisfaction of demands based on the organizational and participatory structures available to the community. The territorial descent is carried out through the municipality, which executes, acts as an interlocutor, complements resources, and links social and community organizations with relevant municipal bodies.

The participatory approach gains strength in the PQMB and does so from proximity, from the city understood on the basis of local democracy, the community, and neighborhoods. The territory becomes a stage for collective action that enables a dynamic process of appropriation and adaptation (Ulriksen, 2019, pp. 12-13). The initial inputs are established from the situational perspective, and from there, social practices and representations (Jodelet, 1989) shape the opening to the development of multiple alternatives and possibilities for understanding and transforming reality (Ulriksen, 2019, pp. 22-23; Hills and Bird, 2018). Public policy acquires mobility and connects with generative and transformative elements that produce and allow the circulation of diagnoses, processes, and solutions that combine

the situational with the transformative (Jovchelovitch, 2015, pp. 76-78). It is important to remember, as indicated above, that the imagination that arises from citizen and social creativity is liberating in two crucial ways: it allows us to distance ourselves from a vulnerable present by imagining and dreaming of possibilities for change, thereby transcending without ignoring those situations that reveal the conditions of possibility and impossibility of any creative process (79-81). Socially conceived creativity is always linked to and flexibly dependent on previous experiences; that initial awareness, therefore, does not deviate toward alternatives for transformation from scratch. The imagination that Jovchelovitch speaks of is not fantasy or external intervention with ignorance of place, its environments, and experiences.

The neighborhood recovery experience unifies urban and citizen management, prioritizing a participatory approach to revitalize public spaces. The idea and activity of social integration takes center stage, based on the prevailing concepts of accessibility to goods and services, together with the improvement and activation of socio-community relations (Ulriksen, 2019, p. 35). It should be added that there are successful neighborhood recovery experiences that achieve not only the reconstruction of social ties and community integration but also the emergence of neighborhood political leadership and the political strengthening of neighborhood institutions.

The PQMB offers a participatory perspective that unfolds from a qualitative approach focused on the urban dimensions of the territory, overcoming the visions derived from a quantitative approach focused on the housing deficit. The latter vision emphasized materiality, physical deterioration, and adverse conditions for development and connectivity. In this sense, this program shifts toward an understanding of the realities within a given neighborhood, valuing a concept of citizen urbanism in order to consolidate the meanings of accessibility and cohesion in conjunction with processes of citizen participation and community integration. The determining factor is to move away from passive solutions by establishing an approach between authorities and citizens that allows for the understanding and enhancement of the assets of the territory and its inhabitants. Intervention from the

outside that focuses on deficiencies, disadvantages, and material conditions overlooks the historical connection, identity, and sense of belonging of the inhabitants to their territory.

The creation of planning that is oriented toward citizen participation complements the above points. In this regard, and following Delamaza (2011), participation is always present at different levels, even in interventions dominated by citizen passivity. The rationality of experts, the technical visions of the administration, and the limitations often imposed by disputes between political forces require us to rethink the meaning and scope of participation. In other words, the steps go beyond participation. Participatory instances in the community involve strengthening associativity, the expression of formal and informal organizations in a territory, the structuring of networks for the exchange of relevant information, and the broadening of the meaning of decision-making to decentralize processes. Participation and areas of deliberation cannot be limited by a merely consultative or unidirectional nature within the public space. Planning that takes this into account is repositioned on a level of mutuality and exchange of knowledge and experiences that values citizens and their environment. It does so mainly through a situational diagnosis, which makes it possible to reconcile technical and prescriptive elements with elements derived directly from the historical and experiential knowledge provided by citizens. All of the above confirms the importance of non-state public space that incorporates civil society and prevents us from continuing to think of the relationship between the state and society as a zero-sum game (Delamaza, 2011, pp. 49-50). This author's analysis shows that public policies are linked to relevant social leaders and actors who are making their way from non-formal spheres and advancing in co-participatory openness with institutionalized structures and the natural deployment of individual or collective agency.

What stands out in the neighborhood recovery program is that it is structured and linked to form a triad driven and mediated by the neighborhood team of professionals. This team therefore moves between minimum and maximum levels of liaison, participation, deliberation, and co-decision. In other words, they have the vital mission of consolidating a continuum between the central government represented by the Ministry of Housing and Urban Development, the local government represented by the corresponding municipality,

and the respective Neighborhood Development Council that brings together neighborhood leaders. This consolidation makes it possible to gauge the degree of progress and mutuality in the generative and creative process of management and co-responsibility. It requires changes with respect to established views that distrust citizen competence or that overemphasize technical-prescriptive models of intervention in the territories. The activation of Ley 19418 de 1995 since the launch of this program is interesting, as it commits to the non-consultative participation of Neighborhood Development Councils. As formal partners and counterparts, the CVDs are a point of convergence for neighbors, a summary of their sociopolitical assets at the neighborhood level. They pursue specific goals that are the result of surveying and weighing a multiplicity of possibilities accessed through public action. It is important to highlight this point because the Civil Society Councils established by Law 20.500 maintain their consultative nature, representing the framework determined by the different public administration bodies and oriented towards general goals.

To understand the difference in citizen participation that emerges from both Councils, it is necessary to understand the methodology promoted by the PQMB, which involves community validation. The Council encourages direct involvement in the revitalization of public spaces through verifiers and accredited activities. Although CVDs are conditioned by physical space and neighborhood boundaries, they generate public actions that reflect the process that organizes and responds to diagnosed, deliberated, and materialized needs. The formative and creative process of citizenship is highlighted; civil society connects with its immediate environment, with the formation of its opinions, with the expression and communication of its past and present experiences. They do so from an active role that makes them co-responsible actors in the management of the program, accompanying its oversight and execution.

As a corollary and complementing what has been indicated regarding the Chilean case, it is important to unite the multidimensionality of the achievements derived from neighborhood recovery programs that have highlighted citizen participation and civic mobilization. This shift from an initial stance focused on faceless urbanism, welfare-oriented visions, and passive conceptions of social welfare is being redefined even in an individualistic context

where neoliberal visions of the city and citizenship prevail. It is very true that for this program to be successful, certain contributing preconditions must be in place, such as a long history of community organization, leaders with significant cultural and political capital, neighbors who participate in their functional territorial organizations, and, by extension, sports clubs, senior citizen clubs, religious groups, and well-established neighborhood associations. As Arantxa Rodríguez's work clearly shows, neighborhood recovery processes are the meeting point of two trajectories. On the one hand, the central government needs to get closer to citizens, gain a better understanding of the territory, and renew the mechanisms and functions for implementing policy, regenerating the scales of organization and co-responsibility. On the other hand, citizens, neighborhoods, and local democracy need to regenerate their social fabric, understand their strengths, and measure their potential for community resilience (Rodríguez, 2009, pp. 95-96). If the neighborhood reality is less vulnerable and projects itself toward a heritage rescue, the proximity and societal interconnection achieved through these programs enable instances of testimony, collective memory, and the enhancement of photographic, artistic, and architectural records.

METHODOLOGY

In order to contextualize the case study developed in the previous section, the information was triangulated using empirical material gathered from mass media outlets that have addressed the issue of citizenship and the recovery of public space (Denzin, 2017; Gioia et al., 2012). The empirical research to contextualize the case study was carried out using a qualitative methodological approach, employing discourse analysis and case study techniques (Billi et al., 2017; Álvarez-Maldonado et al., 2021), selected for their suitability in addressing sociocultural issues. These techniques made it possible to identify content that influences the behavior of individuals, groups, and organizations in relation to the recovery of public spaces.

The main objective of the research was to describe the characteristics of creative citizenship in the recovery of public spaces, using the Quiero mi Barrio Program as a case study and reference model, triangulating this information with that available in the mass media dealing

with this particular issue of the recovery of public spaces in different locations globally (Denzin, 2017; Gioia et al., 2012). This particular program stands out as an example of an initiative that encourages citizen participation and the revitalization of urban spaces at the local level, involving residents in the planning and implementation of policies, which can be observed in other locations.

To enrich this case study, which was discussed earlier, an analysis of media discourse on the recovery of public spaces (Lefebvre, 1974) was carried out, drawing on various sources of social communication identified in Table 1, to contextualize the information in terms of different locations facing similar challenges. This triangulation of data provided a broader and more complete view of the issue in question, contextualizing the local case at a global level. In the discourse analysis process, specific media outlets that addressed reports related to the recovery of public spaces were selected. A corpus of texts was compiled that included news, reports, opinions, and comments relevant to the topic. Before the discourse analysis, a data preprocessing phase was carried out to detect relevant discursive segments associated with frequent categories identified in Table 2. This phase allowed for the identification of the most recurrent and relevant themes in the corpus, using theme analysis techniques based on text clustering models, detailed in Table 3.

In addition, to examine the semantic relationships between related terms and concepts, semantic network analysis techniques based on a co-occurrence matrix were applied, as described in Table 4. These techniques facilitated the visualization and analysis of the relationships between the terms in the corpus and their connection to other concepts.

In summary, the discourses issued by the media identified in Table 1 were analyzed, identifying frequent conceptual categories representative of the content present in the verbal statements, which could be graphed in a process map using Bizagi Modeler software, according to the co-occurrences in Table 4. The results obtained revealed constructs composed of segments of discourse that underpin category maps, thus guiding the behavior of individuals, groups, and organizations, and generating influence in society through media discourse (Campillay et al., 2021). This approach empirically contextualized the case

previously studied in the theoretical framework on the recovery of public spaces, allowing it to be triangulated with qualitative empirical evidence that contextualizes the case.

RESULTS

The results of the discourse analysis of media coverage (Table 1) on the recovery of public space, based on the case study, identify seven representative themes, based on the frequent categories in Table 2, which contextualize the scenario of the recovery of public spaces by citizens. These categories, which are significant for understanding the case study in context, are as follows: a) people; b) city; c) power; d) space; e) street; f) public; and g) society. These representative categories of media discourse provide a social context for the processes of reclaiming public spaces and guide the behavior of individuals, groups, and organizations at different local levels. Below is an inductive definition of each category (Denzin, 2017; Gioia et al., 2012), based on the discourse segment grouping models in Table 3:

a) People refer to individuals residing in a specific area, including residents and volunteers, who actively participate in community activities such as urban reforms, social interactions, and the use of public spaces.

b) The city is conceived as an urban space that houses a dense network of economic, social, and cultural activities, where mobility is accessible in a short period of time, encouraging interaction among its inhabitants and promoting a sustainable and livable environment by encouraging public transportation and reducing the use of polluting vehicles.

c) Power refers to the ability to influence, control, or exercise authority over other individuals or groups in society, both at the institutional level and in public spaces, allowing for decision-making, the establishment of rules, and the definition of actions that affect the community as a whole. This power can manifest itself in the ability to determine public policies, control resources and access to spaces, as well as in the ability to generate significant social and cultural changes.

d) Space is understood as a physical and social environment where various human interactions and activities take place, including both public and private spaces. This includes

areas such as streets, squares, parks, and other places where daily life, social interaction, play, and mobility take place, as well as where power relations are manifested, and social influence is exercised.

e) The street is defined as a public space for transit and encounter, connecting different points in a city and serving as a place for social interaction and commercial activity. It is a space that can be used for recreation, informal commerce, and pedestrian and vehicle mobility. However, it can also pose challenges in terms of pollution, safety, and injustice, especially in problematic urban contexts.

f) The public sphere refers to spaces and resources shared by the community at large, where social interaction, citizen participation, and equitable access for all citizens are encouraged. These spaces can include parks, squares, streets, as well as public transportation services and infrastructure, which promote mobility and community life in cities.

g) Society is defined as a group of interconnected individuals who share norms, values, institutions, and resources in a given social context. It is a network of social, cultural, economic, and political relationships that organize collective life, where processes of interaction, cooperation, conflict, and change manifest themselves, and where public space becomes a reflection and central stage of its existence and development.

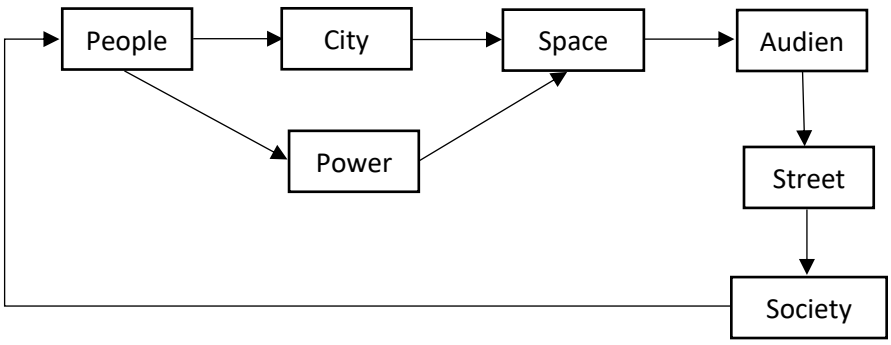
In the media discourses analyzed, fundamental concepts are identified that structure mental models and guide individual, group, and organizational perceptions and behaviors, because they reflect people's perceptions and behaviors while also influencing these perceptions and behaviors. These concepts are pillars upon which the understanding of urban and social dynamics in different locations internationally is built. Figure 1 illustrates this perspective, which arises from the interaction between different elements, including the notion of people as an active component in the configuration of the city. This term encompasses individuals who live in a specific area, engaging in both community activities and everyday life. The city, for its part, is conceived as a vibrant and multifaceted urban environment where diverse economic, social, and cultural activities converge. This dynamic space not only facilitates mobility but also promotes interaction among its inhabitants, thus contributing to the construction of a cohesive and sustainable society.

Power emerges as a central concept in this social and urban dynamic, manifesting itself in various forms and levels. From the ability to influence and control to the ability to make decisions and set rules, power plays a crucial role in shaping social spaces and interactions. These spaces, both public and private, constitute the stage where power relations unfold, and social influence is exercised. The street, in particular, represents an emblematic place of encounter and transit, where different parts of the city converge, and commercial, social, and leisure activities intertwine. However, the street also faces challenges in terms of pollution, safety, and injustice, thus reflecting the complexities inherent in urban life.

Ultimately, society is configured as a network of social, cultural, economic, and political relationships, where individuals interact and share norms, values, and institutions in a given context. These interactions manifest themselves in both public and private spaces, reflecting the complexity and diversity of collective life. In this sense, public space emerges as a central stage for the existence and development of society, where the networks of interaction, cooperation, conflict, and change that characterize urban social dynamics are woven. Below is a conceptual map that articulates the categories in Table 3 through the links identified in the co-occurrence matrix in Table 4.

Figure 1

Media discourse on the recovery of public spaces



Note. Own elaboration.

Table 1

Sample of Discursive Sources on Common Space

Media	Program Title	Publication Date
DW Español	Reclaiming public space	Nov. 10, 2022
DW Documentary	Can we reinvent our cities to live better?	Apr. 10, 2022
TEDx Talks	Public space, our power lies in coming together | Zuhra Sasa | TEDxSabana	Jul. 31, 2020
Chilean Ministry of the Interior	Reclaiming Public Spaces	Aug. 31, 2022
T3	How effective has the plan to reclaim public spaces been?	Feb. 1, 2023

Note. Own elaboration

Table 2

Frequency of Categories on the Common Space

Word	Long	Freq.
Space	7	48
City	6	42
People	5	33
Public	7	27
Streets	6	24
Spaces	8	24
Square	5	21
Street	5	19
Cities	8	19
Cars	5	18
Vehicles	6	18
All	5	18
People	8	17
Society	8	14
Center	6	13
Power	5	12
Public	8	12
Neighbors	7	11
Centers	7	10
World	5	9
Crisis	6	8
Urban	6	8

Neighborhood	6	7
Change	6	7
Changes	7	7
Places	7	7
Social	8	7
Access	6	5
Neighborhoods	7	5
Identity	9	5
Images	8	5
Planning	13	5
Private	8	5
Recover	9	5
Volunteers	11	5
Citizens	10	4
Commerce	8	4
Inhabitants	10	4
Person	7	4
Social	6	4
Access	7	3
Friends	6	3
Citizen	9	3
Citizen	9	3
Civic	6	3

Note. Own elaboration

Table 3

Encoding

Code	Freq.	Significant Segment
People	61	a) "They arrive first thing in the morning, equipped with brushes and paint. Residents and volunteers want to renovate one of the busiest squares in the Centenario neighborhood of Milan to transform it into a so-called Piazza Perta. A car-free space. Among the volunteers is design student Giulia Paddock." b) "The street is freed up for the people who live there, who realize they have regained space to sit and meet, and for children to play everywhere." c) "The volunteers celebrate that the neighbors are already using it even before they have finished painting it."
City	45	a) "The idea of the 15-minute city with mini urban centers where you can get anywhere in 15 minutes was developed by urban planner Carlos Moreno. His goal is to provide Paris with solid economic and social foundations for the future."

		b) "But the city government is convinced that it has enough public support. Some 350,000 cars cross the city of Barcelona through the center, where there are schools and many people living. All that has to change. More public transportation, fewer polluting cars, and for essential trips that must be made by vehicle, by car, they should be made in non-polluting vehicles." c) "Although this may cause some indirect inconveniences, the benefits are undoubtedly greater. Above all, the city is more livable for people. People take ownership of the streets, and the truth is that there is much more life in the city."
Power	43	a) "When there are changes, some people resist. We have to take them seriously. Some people do lose something, but on the other hand, children have had their freedom curtailed for decades and have no voice for the people who are currently sacrificing something. That will be a relatively small loss. We must continue to provide car transportation to people who really need it. But everything else, like the freedom to drive your private car as fast as you can through a city." b) "Because crises come like a wind, like a gale that stirs up dust and reveals what was hidden, what we had forgotten we never knew. In my case, what this crisis has revealed is the importance of this issue of public space and the power we can exercise as a society from public space." c) "Shopping malls or private spaces allow entry. So that voice and that power that we can build in citizen encounters, in public space, we will never have in private space. Because it turns out that with that encounter in public space between those who have more and those who have less, between those who are more educated and those who are illiterate, between those who make political decisions and those who are not allowed to sell on the street, all ages, all genders, all social conditions."
Space	39	a) "And many of us, most of us, don't even consider them important. What if I told you that these public spaces are so important that, when we come together, they represent our greatest power? You would understand what I mean. Let's see if I can explain the basic space a little bit. The basic public space is the street, which connects us to all the different parts of the city and also connects us to other cities." b) "I remember every city I lived in as a child and teenager. I mainly remember the playgrounds." c) "The streets were always the space between the houses. That's where everything happened. Social life, commerce, children's play areas, and traffic. This changed about 100 years ago with motorization. Cars increasingly flooded the streets and changed our perception."
Street	34	a) "The street is freed up for the people who live there, who realize the space they are regaining to sit and meet, for children to play everywhere." b) "Shocking images of people who insist on engaging in illegal trade and who remain in the crosshairs of the authorities, who seek to

		reclaim public spaces. Almost a year ago, they began clearing the streets with takeover strategies. Let's see where. Barrio Meiggs, Plaza de Maipú, Plaza de Armas de San Bernardo, Centro Cívico de la Florida, Plaza de Armas de Santiago, Plaza Argentina, and nine metro stations, including Estación Central, through seven interventions in important nerve centers of our region." c) "But the streets are polluted, uninhabitable, unsafe, and unfair. Our children cannot play on them or find their own way."
Audience	28	a) "The answer depends on the relationship each of us has with the city and with public space." b) "But there also needs to be more space for public transport, for cycling, and for moving around differently. The government values the participation of residents, but there are still critical voices. Olga has a Porsche workshop in the center of Barcelona and misses the freedom of driving. It had a practically perfect traffic layout, an outer ring road, and lines that intersect from right to left, going up and down, which is the Cerdá Plan, allowing us to connect all the neighborhoods of the city very quickly." c) "I love my city, even though in recent years we don't use public spaces as much, public spaces like the park near my house where I grew up, where I skated, where I learned to ride a bike, and I remember the scrapes on my knees, the bruises, ouch! But it was my park, it was our park with its mango trees. My friends and I made the most of it."
Society	20	a) "These are questions that, despite being swept aside by the health crisis, are being laid bare. They have been around for a long time, and many of us are dedicated to trying to understand them and find solutions. Some of these people say that public space is the city, while others say that public space is society itself." b) "Although society is gradually realizing that this cannot continue to be the case." c) "And probably now, now that we can't move around as much, we will feel a kind of longing for these spaces. And if we feel that longing, why not use this time to understand their importance, to see if we miss them, or to see how we miss them, to try to value and recognize their existence? Because it is in the encounter, in the public space, where our value, our power, our greatest value as a society lies."

Note. Own elaboration.

Table 4

Coincidences

	○ Street freq.=34	○ Ciudad freq.=45	○ Space freq.=39	○ People freq.=61	○ Power freq.=43	○ Audience freq.=28	○ Society freq.=20

○ Street freq.=34	0	13	13	15	10	7	6
○ Space freq.=45	13	0	8	19	11	6	3
○ Espacio freq.=39	13	8	0	16	9	19	10
○ People freq.=61	15	19	16	0	16	7	4
○ Power freq.=43	10	11	9	16	0	8	9
○ Audience freq.=28	7	6	19	7	8	0	12
○ Society freq.=20	6	3	10	4	9	12	0

Note. Own elaboration.

DISCUSSION OF RESULTS

The analysis of media discourse on the recovery of public space, based on the sources presented in Table 1, identified seven central categories that structure the narrative on citizen participation and urban revitalization: people, city, power, space, street, public, and society (Table 2 and Table 3). These categories not only reflect the most recurring themes in the media but also function as constructs that guide the perception and behavior of individuals, groups, and organizations, following Denzin's (2017) perspective on the inductive interpretation of discursive segments. This empirical reading, triangulated with media review and the contextualization of the case study, allows us to situate neighborhood recovery within a broader framework of public policy, urban space, and the strengthening of democracy, highlighting the active and co-responsible role of citizens in the processes of territorial transformation.

The category “people” emerges as the core of the analysis, with the highest frequency (61 segments), showing that the discourses focus on individuals and volunteers who actively participate in the recovery of urban spaces. This finding directly dialogues with the notion of active and situated citizenship raised in the introduction, where residents not only inhabit the

city but are involved in its transformation, participating in the planning and execution of local policies. The co-occurrence of people and city (19) indicates that the media links community action with the configuration of the urban environment, reinforcing the idea that the city is not only a physical space but also a setting for social, economic, and cultural interaction, where mobility, access to resources, and quality of life depend on the involvement of its inhabitants (Table 4).

The category of power (43 segments) reflects the ability of institutional and community actors to influence decisions and regulations that affect public space. Its co-occurrence with space (16) and people (16) shows that the media recognize the political dimension of citizen participation: the appropriation of public space by residents is not only a physical act, but also a symbolic and normative one, allowing for the configuration of local norms and the strengthening of community leadership, as highlighted by Escoffier (2023). This underscores that citizen participation is a mechanism for social and political transformation, which helps to counteract the passivity of formal citizenship and consolidate an active civic culture.

For their part, space and street appear as complementary categories (39 and 34 segments, respectively), highlighting the physical and relational dimension of urban intervention. The co-occurrence of space and public (19) shows that the media emphasizes accessibility and equity in the use of shared areas, reinforcing the idea that neighborhood recovery not only transforms the physical environment but also strengthens social ties, a sense of belonging, and community cohesion. The street, as a space for meeting and transit, thus becomes an emblematic setting for social interaction, where mobility, commerce, and recreation converge, but also reflects urban challenges such as insecurity and pollution.

The categories public (28) and society (20) reflect the collective and normative dimension of urban intervention. The significant co-occurrence between public and society (12) shows that the discourses emphasize the relationship between citizen participation, co-responsibility, and social well-being, demonstrating how the revitalization of urban spaces can have a transformative impact on community life. This finding is in line with the conceptualization of situated and co-responsible citizenship, highlighting that the processes of recovering

public spaces not only affect physical infrastructure but also foster citizen capacities and strengthen local democracy.

Together, these categories and co-occurrences allow us to observe how the media constructs a mental model of the city, where individuals, organizations, and spaces interact, generating dynamics of cooperation, dialogue, and collective action (Figure 1). The triangulation of categories and media data shows that the recovery of public spaces, articulated through programs such as the PQMB, functions as an engine of social and territorial transformation, in which creative and co-responsible citizenship becomes a protagonist in urban planning and the revitalization of civic life.

Thus, this analysis demonstrates that neighborhood recovery, beyond being a physical process of infrastructure improvement, shapes citizen perceptions and practices, promoting active participation, symbolic appropriation of spaces, and the construction of inclusive and sustainable urban environments. Thus, media discourse not only informs but also shapes and reinforces active citizenship, consolidating the relevance of community participation and the exercise of shared power as pillars of urban and social development.

CONCLUSIONS

The sociopolitical approach to neighborhood recovery rightly emphasized the revitalization of public space and did so by highlighting the importance of improving access to goods and services that would promote material improvement and greater societal cohesion, which is in line with the significant elements identified in the media discourse analysis developed in the results section. which is based on an orientation inherited from the formative political citizenship of ancient Greece (Rovira-Reich, 2019), allowing us to argue that different localities maintain dynamics common to the case studied in the Quiero Mi Barrio Program. From there, community integration and the consequent regeneration of the social fabric and tangible and intangible heritage were promoted, which is not an isolated case, as can be seen in the empirical analysis of media discourse. This allows for progress in a recovery that was

not disconnected from the importance of citizenship, a citizenship that was articulated from and by the territory.

In this context, the revitalization of public space and so-called citizen urbanism consolidates the sense of belonging, in conjunction with an empowerment that is expressed, depending on the needs of the neighborhoods involved, in the strengthening of local leadership, of facilitating leadership, in the discovery of talents, knowledge, and skills put at the service of the community, all of which can be observed in the data analyzed in the media discourses used to triangulate the case study in the results section. Social cohesion as a reflection of the social organization of citizenship opens up space for cooperative interdisciplinarity. It should be noted that the interdisciplinarity highlighted in Chan's work (2011) and discussed above maintains the traditional view of creativity. For this work, it is noteworthy that the mobilization of citizen tools is not only focused on the products or improvements achieved but also on the consolidation of social structures and leadership. Democracy is valued from its social foundations and from there generates links, belonging, and cohesion. These forms of solidarity go beyond mere procedural or aggregative conceptions of democracy and connect us with substantive, local, and face-to-face perspectives on democratic and citizenship processes. The reduction of the gap between deliberation and decision-making occurs within a program that triangulates the exercise of citizenship; the unintended effect is that it precisely enables conditions for information and training based on the situational and concrete. As argued by Jovchelovitch (2015), this does not imply inertia but rather the beginning of transformative work within an integrative dynamic.

Urban regeneration and the resulting citizen-led urban planning demonstrate the possibility of overcoming prevailing conceptions of the global, anonymous city and of overcoming conceptions of a citizenry governed by the commodification of society. The shift towards a qualitative approach that rescues the empowerment of the urban dimension from and by its citizens, activating the territory and its inhabitants in the process, is fundamental to the revitalization of public space. In line with this, support and involvement in public policy management consolidate participation, deliberation, and co-decision-making. Decision-

making is decentralized, and the gaps between expert decision-makers and active residents participating in a given territory are narrowed.

Finally, it is important to highlight that, as in the sphere of democratic coexistence, it is relevant to redefine creativity beyond isolated individual expressions or impersonal visions focused on valuable and innovative products. Social creativity is fundamental in promoting active citizenship, one that can lead to social change and democratically agreed improvements that mitigate the frustrations and resentments of those who do not feel involved. Achievements do not necessarily guarantee immediate solutions, but, considering the integrated dynamics of neighborhood recovery, social creativity contributes to diversifying social knowledge and knowledge of the environment, thereby revitalizing socio-community relations. Community resilience, the strengthening of community organizations, and the triangulation between the central government, the municipality, and the Neighborhood Development Council a clear examples of representative democracy and bureaucracy at the service of local and horizontal democracy. It is a democracy mediated by the neighborhood technical team with a view to consolidating a non-prescriptive and non-imposed vision of the demands and needs of citizens.

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