

Analysing the Public Cultural Supply

Leisure as an innovative tool for the generation of values

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ABSTRACT

Culture managed by the public sector has always been a demagogic tool used for the benefit of the government in power. However, the necessary time, resources (human and financial), nor the detailed strategic planning required for such a fragile and crucial aspect have been dedicated to this when identifying a society, country or region. Particularly in such a globalised world as ours, it is time that the public sector truly realises the power involved in using this tool to strengthen social identity and create social capital. This project tries to throw light on the radical importance of thinking through and planning the supply of public cultural activities, as they implicitly entail values (social, cultural, individual, among others) that make up the identity of a people and make them unique in the eyes of the world. Therefore the aim of this project is to study the way in which two municipalities of the Basque Country handle their cultural activities and define what types of social values are behind those activities.

Keywords:

Concept of value
Social values
Social identity
Social capital

I. Introduction: leisure as an innovative tool for the generation of values?

This study tries to respond to the third point of view. Within this topic we focus our study under the question that is the key basis of this research: is it possible to make the supply of public cultural activities an innovative tool for the generation and subsequent transmission of values?

We have noticed that the public sector is not aware of the huge importance of offering cultural activities to society in a strategic way. We must also admit that public policy has its own vices and inertias that make it difficult to adapt or change from one day to another. For one reason or another, when there is a change of government it is always the cultural sector which is affected in two different ways: either because the new government does not want to continue with the previous government's policies, or because they want to restructure the cultural sector in order to make cuts to the budget and to reassign funds to another sector. So we ask ourselves: if the social security service is considered an individual basic right, why then is it not the same with culture, as a vehicle for the transmission of habits, customs and values from one generation to another? Perhaps the public sector does not see the relevance of culture's role? Or maybe they are not sure of the benefits brought by the transmission of a set of values which represent social identity through the cultural supply. Based on this point we would like to respond to the following questions: what do we understand as values? In which way could we relate values with leisure? And after that, why are values so important in a person's life and/or in society? Or what do we need the values for, at an individual and collective level? Through this set of questions and in connection with the question in the second paragraph, we want to find the answer to the following: what are the social values that Portugalete and Getxo transmit through their cultural supply?

Our purpose is to show how the municipalities of Portugalete and Getxo (Spain) tackle their cultural supply proposal, and to define which social values support or back their proposal. This paper aims to study the relationship between values and leisure

(especially culture) framed in today's society where, paradoxically, the so-called crisis (or loss) of values has been increasingly important in recent years. This, understood as a positive opportunity for change, as a replacement of values with new, different, better ones, which could grow towards a horizon with favourable expectations. More precisely, we want to analyse whether the public cultural supply is based on social values and in which way they are reflected in them.

The first four questions concerning values will be responded in sections II.1, II.3, II.1, II.1, respectively. The fifth question will be answered in the Diagnosis section VI.2. Finally, the last question, which gave rise to this study, will be responded in the Conclusion.

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THE SOCIAL SECURITY SERVICE IS CONSIDERED AN INDIVIDUAL BASIC RIGHT, WHY THEN IS IT NOT THE SAME WITH CULTURE?”

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II. Theory of Values

1. The concept of value and its relative importance

We can say that individuals always look for value in what they do, whether it is to find the intrinsic value of the activity or to grant it added value. We could also mention that individuals are governed by certain values when setting out to achieve certain goals with the ultimate aim - though well conscious- of standing out in their activities and receiving recognition from their peers and, why not, from society. Even if the main purpose is not to receive the recognition of society,

because these daily activities are governed by values they give meaning to their lives or justify their existence. In one way or another, implicitly or explicitly, values are always present in the life of any human being and, by extension, to the life of any society. Even societies with a civilisation so different to Western civilisation, such as indigenous tribes, are governed by well-defined values that function as the demarcators of the social personality that characterises the said community and distinguishes it from the rest, making it unique.

Faced with this approach, we go back to the concept of value to clarify what we understand it to be. It is worth pointing out that its definition depends on the discipline used to approach it and that there are many approximations to the study of values depending on the perspective we want to offer¹. Our interest lies

¹ Consult: Clark, Hendee, Campbell (2009); Elzo (2002); Gau, Korzenny (2009); Kahle, Beatty, Homer (1986); Rokeach (1973); Ruiz Llamas, Cabrera Suárez (2004); Schwartz (1992); Setién (2002); Stewart, Parry, Glover, (2008); Tanner, Freimund, Borrie, Moisey (2008); Veira Veira (2007).

in establishing general similarities between the different definitions and not in contemplating them all, because we understand that to consider all the disciplines and all the concepts of value would be a vast and unencompassable task. Based on the bibliography consulted we can see a common theme on which the authors coincide when defining value. There is a clear consensus on considering that values determine the conduct and behaviour of the individual as an isolated subject and as part of a social group. That is, the individual not only has principles that govern their life in society but they also have them for their own existence (Elzo, 2002; Rokeach, 1973; Schwartz, 1992; Setién, 2002). To continue with this idea, a social group formed by individuals without values or with values that are conflicting with the rest of society cannot be guaranteed survival. Even without values (or with opposing values), the coexistence of the individuals who make up this social group could not be preserved. On the other hand, the authors point out that the importance attached to each value is subjective and untransferable, and that each individual or society has their own hierarchy of values. Put differently, values do not have the same relevance for all individuals, even within the same social group and/or society, but are rather part of a scale of relative importance to each person, which can be modified -or not-during their life, but this does not have to be identified with the scale of another person, social group or community. Regarding this last aspect, we think it is important to emphasize that, although we can establish a direct relationship between the set of values of each individual and that of the society they live in, it is reasonable to say that a significant percentage of personal values must be aligned with the social values.

Focusing on the specific aim of our work, we carry out a cross-sectional interpretation of the concept of value directed exclusively towards our purpose and stick to Schwartz's definition (Schwartz 1992:4) who understands that:

“values are concepts or beliefs that pertain to desirable end states or behaviours that transcend specific situations, guide selections or evaluation of behaviours and events, and are ordered by relative importance”.

2. Types of values

Among the different types of values we can distinguish various categories. For example Rokeach (1973) classifies values as terminal and instrumental; López de Llergo (2000 in Ramírez 2005:41) divides them in two classes: immanent and transcendent; Schwartz (1992) classifies them bearing motivations in mind: power, achievement, hedonism, stimulation, universalism, spirituality, self-direction, benevolence,

tradition, conformity and security. While Allport (1961 in González Fernández, 1999:99) classifies them as theoretical, economic, aesthetic, social, political and religious. Closer to Allport's distinction, we use the classification described by the Seneca College of Applied Arts & Technology (2001), where different types of values are summarised as:

“Personal² values: principles that define you as an individual. Personal values, such as honesty, reliability and trust, determine how you will face the world and relate with people”.

“Cultural values: the practice of your faith and customs, they are principles that sustain connections with your cultural roots. They help you feel connected to a larger community of people with similar backgrounds”.

“Social values: principles that indicate how you relate meaningfully to others in social situations, including those involving family, friends and co-workers”.

“Work values: principles that guide your behaviour in professional contexts. They define how you work and how you relate to your co-workers, bosses, and clients. They also reveal your potential for advancement. (Seneca College of Arts & Technology, 2001).

Before continuing we would like to make a distinction between cultural values, social values and individual values. We believe that a single society can include more than one culture depending on its composition. Therefore, today it is not difficult to visualise in a single society the co-existence of very different cultures such as Moroccan, Japanese, Chinese, African, etc. This helps us understand that there are values that come from culture and other values that come from society. Because the values of a group of Africans who always lived in Africa are not the same as those of a group of Africans who for whatever reason settled down in the city of Bilbao. This last group will continue with its cultural values but the social values they are immersed in will influence them in one way or another if they stay long enough for it to happen. In addition to the two categories of values mentioned above, we must not forget individual or personal values. We want to emphasize that there can be total coincidences -or absolute differences- between individual, cultural and social values. This means that certain individuals are more prone to relating to certain cultures and in turn, certain cultures find themselves more comfortable in certain societies. Although the specific aim of this work is not to tackle these issues, we can say that not all individuals can live within any culture, nor can any culture live within

² For a conceptual coherence matter, we rather change personal for individual.

“EVERYONE HAS THE SAME OPPORTUNITIES UNDER THE UMBRELLA OF LEISURE, EVERY PERSON IS CONSIDERED AS SUCH REGARDLESS OF SKIN COLOUR, CLOTHING BRANDS OR IDEOLOGY.”

any society. But in order for an individual or a social group to be able to lead their life within a culture or society respectively, there must be a minimum percentage of shared values or a lowest common denominator of values.

Due to the nature of this study and based on our own interest, given the typology of values mentioned above, we are going to focus on social values as we consider them representative, when studying a specific community, of the internal image the inhabitants have of themselves and of the external reflection they build and project on a municipal, provincial, national and, why not, international level.

3. Social values in the context of leisure

We must take into account that in order to analyse values it is essential to define the context in which they are framed. It is not the same to study values within the family as to do so within religion, in the same way that it is not the same to study them within the context of work as within that of leisure. As we already said above we will focus on leisure, and more specifically, on culture.

In principle, we will confine ourselves to the field of leisure as it allows us to deal with social values in a more integrated, true and relaxed way. Integrated, because today leisure makes up a large portion of people's lives, that is, it is present in most activities carried out, from the most simple and day-to-day activities such as shopping in the supermarket, walking the dog and buying the newspaper, to leisure activities par excellence, such as going to the cinema, playing football or reading a book. True, because any activity can be carried out one or two times to see if it is pleasurable, but when it is repeated and becomes sustainable through time it is because with it one truly finds the opportunity to be oneself, to develop and relate to their surroundings, whether it is with other

people or with physical space and nature. Relaxed, because, it predisposes people to learn about themselves in a non-competitive atmosphere, where there is nothing at stake apart from enjoying the moment, sharing time with others and exchanging anecdotes, stories and opinions.

Unlike other contexts (family, work, religion) we understand that leisure is the most flexible and least structured of them all. It can be constantly influenced and in turn influence all the actors that come into play in society, it encourages socialisation and interaction, it helps to integrate people with disabilities, illnesses or people who are racially marginalised. In this respect, a strong point of leisure is its democratic power, because it promotes the disappearance or reduction of differences that may exist between social classes, races, religions, families, genders, or sexual orientations. Everyone has the same opportunities under the umbrella of leisure, every person is considered as such regardless of skin colour, clothing brands or ideology.

This leads us to understand that leisure functions as a social binder and facilitator, encouraging citizen participation and opening new spaces so that citizens can meet spontaneously without an utilitarian aim. Thus, all citizens, without really being conscious at the time it occurs, build a social identity, shape the social personality and consolidate social ties with the aim of strengthening the social group they are part of.

In the next section we study this aspect in more depth, that is, leisure as a transmitter of social values through an instrument we consider to be innovative, which is to offer cultural activities from the public sector.

3.1 Leisure as a transmitter of social values

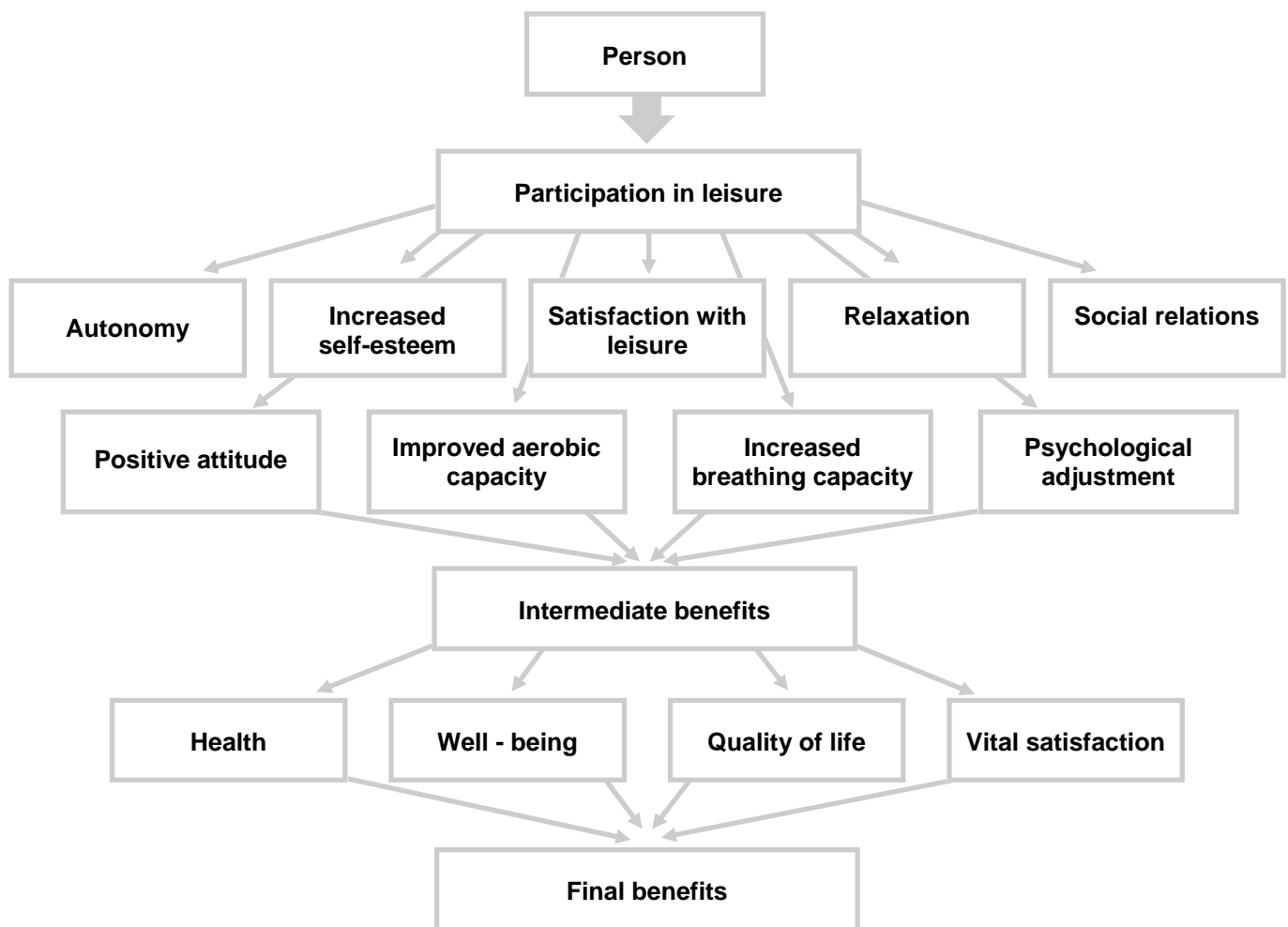
There is no doubt that leisure offers benefits to the people who practice, conduct and exercise it.

Among them we can find those that are therapeutic, those that supply equal opportunities, those that improve quality of life, or the benefit it offers in itself. We are particularly interested in studying leisure at a social level, the types of benefits that by being part of a certain society brings and the types of values that leisure transmits or should transmit, in this case through public cultural activities, with the aim of protecting and reinforcing beliefs concerning desirable end states or social behaviours that bind a social group together and give it a specific personality, tacitly agreed upon by most of the population. Using the classification by Driver and Bruns (1999) of Final Benefits and Intervening Benefits, and with respect to the latter, the distinction between improvement and life projection, and prevention and/or maintenance, we focus our study on the benefits that involve improvement and life projection because we want to know what benefits leisure produces as a generative or pro-active phenomenon that enables the progress and evolution of the individual and the social group.

With the graph below we can visualise all the aspects in which leisure generates benefits. Within this diagram, we mainly insist on the aspect of Social Relations, because we are interested in analysing the

role played by leisure in social relations that are woven within a community and what makes a group of individuals stay in the same geographical area sharing experiences, resources, customs, habits, and of course, values. Above all, we are interested in observing how individuals co-exist internally, that is, committing themselves to the building and strengthening of a personality or social identity where they all (or most of them) feel represented, and how externally, through this identity or social personality, they manage to differentiate themselves from other societies. We think it is crucial for an individual to feel represented by the values of a particular social group, because ultimately this is what will make them choose a certain social group and not another to lead their life in. And this in turn will make a social group choose a particular society and not another as their environment-framework to consolidate their social ties, therefore moulding the personality and identity of this society in co-existence with the other social groups.

A clear example of this is a cultural project that started in the town of Saladillo, a province of Buenos Aires, where two friends decided to make films in their own way, which was with -and for- their fellow citizens. The impact was such that after a few homemade films



GRAPH 1. INTERMEDIATE AND FINAL BENEFITS OF LEISURE

Source: Monteaugudo, 2004:64 based on Driver and Bruns, 1999.

Level	Social problems	Quality of life
Individual	Improved method and and physical health Stress reduction Recreation	Self-actualisation Peak experiences Personal growth
Sociocultural	Group cohesion Social integration Crime control	Social innovation Cultural creativity
Benefit	Compensatory function	Intrinsic meaning

TABLE 1. A CLASSIFICATION MODEL OF THE BENEFITS OF LEISURE ACCORDING TO ERIC COHEN (1991)

Source: Cohen, 1991.

they have managed to organise a film festival that focuses on the locals and which has already celebrated its seventh edition, not counting the one to be held in November 2011. This case shows what we are expressing in words, and we are aware of the huge acceptance and cohesion that this project has for the inhabitants of Saladillo, which started out as a game and is now part of the city's cultural heritage, undoubtedly something that characterises it as a society and defines them as a population. In addition, it is a factor that integrates and makes the inhabitants feel proud of living there, and to quote Driver and Bruns again, it acts as a generative phenomenon that enables positive progress and evolution of the social group.

From another point of view, as illustrated in Table 1, Cohen (1991:441) summarises the crux of the matter by saying that the values promoted at a social level are integration and group cohesion.

From here on we are interested in knowing what values leisure can transmit and in particular we are interested in the role of leisure regarding the transmission of social values. In other words, we would like to know whether leisure is capable of communicating the benefits of belonging to a social group, encouraging and stimulating the sense of fulfilment of a town, fostering and being pro-active in the creation of social capital. All this aimed at establishing the relative importance that social values have in the projection of a more responsible, inclusive and sustainable life in society.

III. Hypothesis

From our point of view, we believe that the cultural offer always implicitly involves a certain quantity of associated values. Within the cultural spectrum certain activities aimed at a wider public can coexist with others aimed at a more restricted public, there can be activities with a clear political bias, others can be apolitical, or simply demagogic. In short, the range of activities that could be carried out from the public sector are innumerable and could encourage all types of values. The most important issue is that the public sector is truly aware of it and uses this tool in an altruistic, disinterested or autotelic manner in order to provide social welfare and increase the quality of life of each and every citizen with the subsequent goal of provoking an open and fluent social dialogue, so that social values are not manipulated or pre-established, but are constantly under construction between the public sector and society.

IV. Aims of the investigation

General aim: To see whether the public cultural activities of Portugalete and Getxo reflects values.

Specific aim 1: To identify the concept of value and determine: What are they? Which ones are they? And, how to measure them?

Specific aim 2: To describe the cultural activities of Portugalete and Getxo.

Specific aim 3: To evaluate the relationship between the values identified in (SA1) and the cultural activities described in (SA2).

V. Methodology

Among the different scales or tools available to measure values we find that of Kahle (1986) which uses nine (9) different types of values, then we have that used by Rokeach (1973) who divides them in eighteen (18) terminal values and eighteen instrumental values. We also have that by Inglehart (1981 in Bearden and Netemeyer, 1999:152) who contemplates twelve (12) values, and in turn we have that by Schwartz (1992) which contains eleven (11) values. Although we had started by using the scale by Kahle (1986), we later realised that the scale proposed by Schwartz (1992) was more operative and functional for our study. We understood that it was the most adequate because the author makes a distinction between values aimed at the individual and values aimed at the social collective.

Among these values, Schwartz (1992) distinguishes between those that are closely related to personal interests: Power, Achievement, Hedonism, Stimulation and Self-direction, from those that are in the collective interest: Benevolence, Tradition and Conformity. In turn, he considers that the values of Universalism and Security can be appropriate for both types of aims. And last of all, the value of Spirituality is variable depending on the set of values that constitute it. Therefore, as our analysis only attempts to study social values, we limit ourselves to the values of: Security, Conformity, Tradition, Spirituality, Benevolence and Universalism.

In this study we will apply the scale by Schwartz (1992) because it has been used in transcultural studies which allow us, if it's necessary, to use this scale to make comparative analysis between different cultures.

That said, we will make a reference to the components of our analysis.

- 1) Universe: the universe chosen for this study is composed of all the cultural activities of Portugalete and Getxo.
- 2) Sample: the monthly cultural programmes with daily activities of Portugalete and Getxo corresponding to the year 2009.

Sample Size: In the municipality of Portugalete we have obtained four brochures corresponding to the following months: the first one corresponds to February, March and April; the second one to May, June and July; the third concerns the municipality's anniversary celebration which goes from the 12th of June to the 4th of October; and the fourth contains the whole month of December until the 10th of January. We could not get the complete information for the entire year; there were only three months that we could not get the cultural information on: January, from the 4th to the 31st of October and for the month of November. We understand that this lack of information does not hinder the main purpose of this analysis

although however we will be able to extract worthwhile conclusions which will allow us to provide answers for the goals proposed in this study.

As for the municipality of Getxo they provided us with the cultural activities programme in digital format. It contains twelve word files which describe the daily cultural activities month by month.

3) Variables studied: the variables chosen for content analysis are the six social values proposed by Schwartz (1992)³. Based on these, conceptual relationships between the variables in the scale by Kahle (1986) and the scale by Rokeach (1973) are established. Below we list and describe in detail the six values worked on in this study, based on the texts by Schwartz (1992), and Brinkmann and Bizama (2000):

V6. Security: what is pursued is the harmony and stability of society, of its relations and of oneself, like a projection of the need to get on in harmony. We can distinguish two kinds of securities: the one referred to the individual security and related to the mental and physical health, and the second referred to groups security, for example the national security. Kahle (1986) summarizes this concept in only one, named/ denominated Security, and in the opposite side, Rokeach (1973) makes the difference between Health and Inner Harmony, and Family Security (take care the ones someone love), National Security and a World without wars and conflicts.

V7. Conformity: this implies that individuals are capable of inhibiting their antisocial inclinations so that the interaction and operation of the group is done in harmony. The aim of this value is to restrict actions, inclinations and probable impulses that could alter or damage others and violate expectations of social rules. This concept can be related to what Kahle (1986) calls Warm relationships with others on the one hand, and on the other, a Sense of belonging. And in turn, Rokeach (1973) summarises the concept under the term Equanimity, understood as fraternity and equal opportunities for all.

V8. Tradition: this value is related to the respect, dedication and acceptance of the customs and ideas that the actual culture or religion imposes on the individual, such as: respect for tradition, respect for parents and elders, humility, accepting your role in life and in society. Under this concept we can establish some similarities with what Kahle (1986) called the Sense of belonging, as the tradition will be given in relation to the social group one belongs to.

V9. Spirituality: based on the basic foundation of beliefs, traditions and customs that give life meaning and coherence faced with the apparent meaninglessness of our daily existence. The aim of this type of value is explained by the search for inner harmony through the transcendence of daily life. It can be linked to the concepts of Salvation and Wisdom proposed by Rokeach (1973), which refer to eternal life and religious belief, and to a mature understanding of life, respectively.

³ For a more detailed description of the scale used, consult Schwartz (1992).

V6. Security	V7. Conformity
I1. National security I2. Reciprocity of favours I3. Family security I4. Sense of belonging I5. Social order I6. Health I7. Cleanliness	I1. Obedience I2. Self-discipline I3. Courtesy I4. Respect for parents and elders
V8. Tradition	V9. Spirituality
I1. Respect for tradition I2. Devout I3. Accepting my role in life I4. Humbleness I5. Moderate	I1. A spiritual life I2. Meaning of life I3. Inner harmony I4. Detachment
V10. Benevolence	V11. Universalism
I1. Useful I2. Responsible I3. Ability to forgive I4. Honesty I5. Loyal I6. Mature love I7. True friendship	I1. Equanimity I2. Connection with nature I3. Wisdom I4. A world of beauty I5. Social injustice I6. Open mind I7. Protection of the environment I8. A world in peace

TABLE 2. VARIABLES AND INDICATORS

Source: own elaboration based on Schwartz's scale (1992)

V10. Benevolence: it refers to the concern for other people's well-being through the daily interaction of individuals. It means the need for a positive interaction between individuals, with the aim of encouraging the blossoming of groups and the organic need for affiliation. The aim is the preservation and improvement of the well-being of people with whom the individual is in frequent personal contact. This concept can be linked to the Sense of belonging defined by Kahle (1986), because it is understood that if an individual feels part of a group they will look after others because they are their peers. And with the concept of Mature love (sexual and spiritual intimacy) and True friendship, defined by Rokeach (1973).

V11. Universalism: the aim is understanding, appreciation, tolerance and protection. Its purpose is to achieve the well-being of all people and of nature in general. In a way, Kahle's (1986) concept of Warm relationships with others could be comparable with Universalism. But we believe that Rokeach's (1973) concept of True friendship, which implies proximity between people and the concept of a World of beauty, where nature and the arts play an important role, has a more direct relationship.

Continuing with Schwartz (1992), for each variable he establishes the indicators needed to

measure them. Below, in Table 2, we will list each variable with its respective indicators.

This study will be carried out through an analysis of the content of the cultural activities of a municipality from each of the countries chosen, taking into account whether they encourage or not, directly or indirectly, certain social values contained in the variables presented above. For this purpose each value will be analysed on a social level and the cultural activities of each municipality will be studied, bearing in mind how the respective indicators are reflected in these activities throughout the year 2010. It is worth remembering that the guiding values for the content analysis are those that according to Schwartz (1992) pursue collectivist interests. They are these: Security, Conformity, Tradition, Spirituality, Benevolence and Universalism.

VI. Results

1. Introduction concerning the cultural programmes of Portugalete and Getxo

Before we start we would like to show the number of activities in each municipality. For that purpose we have counted each and every activity and for the subsequent diagnosis we took into account the types of activities or categories which make up the monthly programme (for more information see Annex 1 – Programme Composition).

We can clearly see that the municipality of Portugalete has over twice as many activities as the municipality of Getxo. There are three crucial aspects that we would like to go into in more depth, because they complete the global image of each municipality regarding the cultural programme. These aspects are:

A) Programme planning:

In the case of Getxo, the planning of the activities that make up the cultural programme is scarce and with little variety. This has a bearing on the types of activities on offer and on the lack of segmentation of these activities. For example, we could hardly find any activities for women, or activities for people over sixty years old.

Overall, it is quite surprising that there were not any popular sports activities at all. On the other hand, in Portugalete sports are very present throughout the year and the cultural programme composition is well balanced in an attempt to satisfy, in a coherent way, the largest number of people possible. However, we could still say that immigrants and people with disabilities are not taken into account in either municipality.

B) Programme orientation: It is quite interesting to find that in the municipality of Getxo almost the entire programme is about art in general, such as paintings, photography, music, theatre. But in Portugalete, the cultural programme has a very strong social and popular slant, while still taking care of the artistic and sports aspects.

C) Organisational Structure: In Getxo the organisation of the activities that figure in the

programme is more centralised because they are only carried out by the Culture Department of the Municipality and in very few cases, this Department allows another foundation or organisation to work with it. In addition, Getxo is directly committed to outsourcing. This means that Getxo relies, almost entirely, on associations that are subsidised by the municipality, even though Getxo does not interfere in

their role. Thus, the activities programmed directly by the municipality are not varied and plentiful enough. Therefore, all the activities related to youth, equality between women and men, sports and immigration are controlled by these associations. These kinds of subsidies have the following characteristics:

- The Municipality does not interfere nor participate in the programming of activities carried out by the associations.

- The relationship between the Municipality and the associations is merely economic: the Municipality grants the subsidies and provides the resources to help the associations to communicate their activities (e.g.: the Municipality webpage).

On the other hand, the municipality of Portugalete offers a more decentralized and in a certain way more democratic structure, because depending on the type of activity one, two or more Municipal departments can

participate. In addition, when the activity is very specific, they look for cooperation from an external institution or foundation. The departments involved in the development of the cultural activities are:

- The Social Welfare Department, and within it, the Buenavista Social Centre, the Repélega Social Centre, the Villanueva Social Centre, the Gure Bakea Social Centre and the San Roque Social Centre.

- The Culture Department, which includes the following institutions: Rialia Industrial Museum, Salazar's Tower House, Santa Clara Cultural Centre and the Library.

- The Sports Department, represented by Portugalete Municipal Sports S.A. (initials in Spanish: DEMUPORSA).

- The Youth and Education Area, which includes a

Number of Activities		
	Portugalete	Getxo
January		
February	52	19
March	48	24
April	40	33
May	100	23
June	77	39
July	49	38
August	99	4
September	27	52
October		
November		
December		
TOTAL	587	259

TABLE 3. NUMBER OF ACTIVITIES PER MONTH

Source: Own elaboration based on the activities of the monthly programmes of both

Youth Room, a Youth Information Centre, a Professional Initiation Centre, the Municipal School of Music and the Municipal Basque Language School.

2. Diagnosis of the relationship between the cultural offer and social values.

In this section we will analyse each and every variable with the purpose of elucidating what sort of relationship there is between the cultural supply and social values in both municipalities.

V6. Security: This value is reflected in a more evident way in the municipality of Portugalete, because it is clear that they take into account the whole community, procuring harmony and social satisfaction through the inhabitants' stability. Thus the aim of the cultural programme is to make society as a whole feel more supported and secure through the different activities promoted by the public sector. It is possible to see among them those that seek to promote the reciprocity of favours and the sense of belonging, taking into account the different ages and genders. It is relevant to point out that in Portugalete the public sector is in contact with the population's needs and based on them they plan the activities (workshops, training or social courses) that make it possible for individuals to feel protected and secure, and to be organized as a society. Other remarkable indicators are social order and family security, much less developed in Getxo, where the concentration of both diversity and the number of activities does not allow the public sector to reach all citizens nor transmit a more familiar atmosphere. We could say however that the most remarkable indicator in Getxo is the sense of belonging. And last but not least, aspects such as national security, health and cleanliness are not developed enough in either of the municipalities.

V7. Conformity: As Portugalete has a more socially-oriented programme, we might say that it seeks to promote relationships and social bonds among all its citizens more diligently, trying to get individuals to meet more often in groups, so that through obedience, self-discipline, courtesy and respect for parents and elders, they can interact in harmony encouraging coexistence and social capital. We are not saying that the cultural supply in Getxo does not transmit conformity, but it does so in another way. It chooses a more elitist way, perhaps due to the average and average to high economic level of the population. This is reflected in the type of activities carried out. For example, in general, the activities carried out in Portugalete are more modest and smaller, but in Getxo they are more grandiloquent and eye-catching.

V8. Tradition: In this aspect both municipalities are very connected with their customs, habits and beliefs, in an attempt to maintain them so they can be passed down to the younger generations. Despite the fact that both municipalities have religious celebrations, they do not hold them very often. In

Portugalete tradition is more focused on geographical locations that they have or on the excursions that they make to many relevant areas within and nearby their territory. They also give a lot of importance to sports and to popular celebrations as well as local artists. As for Getxo, they pay much attention to popular celebrations (e.g. carnivals) and take special care and are very concerned about locals artists, although we see a lack or complete absence of activities related to sport. In both municipalities, among the most represented indicators we could mention respect for tradition and devotion, while humbleness is more noticeable in Portugalete.

V9. Spirituality: In the municipality of Portugalete we can see that the activities are more in contact with the citizens' daily needs and are focused on making the lives of individuals easier. Throughout the cultural programme we can see that Portugalete is more in touch and concerned about what happens in society and how to solve its problems. Among the most prominent indicators we could mention the two that are most present: the meaning of life and inner harmony. Meanwhile, in Getxo, we could say that the public sector plans the cultural activities without considering society's needs. In general, the series of activities does not have any bearing on the day to day life of its citizens and the cultural programme includes cultural offers that leave aside the courses and workshops aimed at giving meaning to people's lives and pursuing inner harmony of society as a whole.

V10. Benevolence: In Portugalete we can clearly see that the public sector programmes such a diversity of activities to allow the largest number of people to enjoy them, and with this pretext people can meet, get to know and interact with each other with the aim of promoting the creation of social groups and reinforcing the need for affiliation. Through sport –very present in the programme– this value can be encouraged and it is a very adequate vehicle to transmit responsibility, honesty, loyalty, the ability to forgive, true friendship and mature love. In this respect, we could say that the cultural activities in Portugalete depend on its community and not the other way around as is the case in Getxo, the activities of which, from our point of view, with the exception of some months, are quite superficial, without any in-depth analysis of the situation or state of its inhabitants. You get the impression that Getxo only makes a half-hearted attempt and does not clearly and directly incentivise social interaction, the development of groups or the organic necessity of affiliation. In this sense, its cultural programme is thus quite impersonal and maintains a certain distance between the community and the public sector.

V11. Universalism: This is maybe the least developed value of the cultural programmes of both municipalities, though we must say that indicators such as equanimity, social justice and open mindedness are more present in Portugalete than in Getxo. As we said Portugalete is closer to its population's needs and in this matter, the activities on offer are more equitable regarding elder adults,

women and children. At the same time, it carries out social concentrations and other activities in order to defend and repudiate gender violence and tries to encourage its inhabitants to have an open mind, always offering them attractive, challenging and diverse activities. In Getxo, this value is reduced by the small number and the monotony of the activities, it does not seek to cater to many social sectors, –for example there are very few activities designed exclusively for the female public– and socially it does not endeavour to balance the predominant justice/injustice. We have to say that neither municipality has activities targeted at particular groups such as immigrants and persons with disabilities. In regard to this matter, neither municipality (Getxo less than Portugalete) has activities planned from the point of view of inclusive leisure. Last of all, we could also mention that indicators such as connection with nature, wisdom and protection of the environment are the most neglected aspects by both municipalities. Consequently we could conclude that they are more concerned with the welfare of people than that of nature itself.

VII. Conclusion

After the analysis of the cultural programmes of both municipalities of Biscay we could conclude that it is not only possible to make the cultural supply an innovative tool for the generation and transmission of values, but that it is also very necessary. Because it is through culture that we can communicate and reinforce characteristic social aspects and features, in order to mold a social personality that is so necessary in these convulsive times, marked by a constant and fast-paced globalisation.

We found that at a general level both municipalities, although they reflect certain values through their own cultural supply, do not do it in a planned, intentional way; rather they do it in a more intuitive, improvised and casual way. We understood that the cultural supply as a tool for the generation and transmission of values is quite relevant and has an unrivalled importance. But to become a truly innovative tool, the public sector must make the cultural programmes in a strategic and systematic way. This will have the purpose of communicating the values that, on the one hand, represent the society that has democratically elected them, and on the other, reinforce social identity, in order to achieve a more responsible, inclusive and sustainable society where social capital is a priority instead of demagoguery. In our opinion, this is an important step that the public sector has not yet taken regarding the cultural supply.

As for Getxo, we could say that they have less strategic planning, because we found that the activities are more oriented towards entertainment and fun instead of social or cultural activities. It is not that we are against entertainment activities, but even this kind of activity must be based on a strategic plan. In

Portugalete, we understand that they are slightly ahead because they consider the cultural supply as an innovative tool. We can see that they design the activities programme to keep a balance between entertainment, popular activities and social needs. However, the cultural programme is not based on any strategy supporting the said programme, which is why they leave out relevant aspects such as the protection of the environment, connection with nature, inclusion of disabled persons and immigrants in social life, the search for a world in peace and national security.

We therefore conclude with the intention of calling everyone's attention to the importance surrounding the cultural supply and the necessity at times such as this to think and reflect on it, and to not programme it without a plan or direction and without a short, medium and long term strategy. We believe that this is a very good way to optimise resources –including economic, human and natural resources– in order to achieve true innovation in this field which will have a direct repercussion on the quality of life and welfare of society.

Possible future lines for further research:

First of all, we propose carrying out an analysis with the complete Schwartz's scale, including individual values.

Second, we would like to study the relationship between policies and cultural projects.

Third, we would find it very interesting to study the other side of the present work: to analyse the behaviour of the demand regarding public cultural activities.

Fourth, we propose a study of the evolution of the public cultural supply within a small or medium sized city or municipality.

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