

## Servicios Transformativos: Dignificando el servir

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Código estudiantil: 2019255518318

Tesis Doctoral presentada como requisito para optar el título de:  
**Doctor en Sociedad y Cultura Caribe**

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## RESUMEN

Los servicios socialmente inaceptables como la estética del hip-hop, en específico música rap; las tiendas de parafernalia, los vendedores informales, invasores del espacio público o portadores de estéticas pordioseras en zonas urbanas elitizadas, los artistas independientes y los encuentros de servicios para el consumo de cannabis son conceptualizados por la literatura del marketing como ofertas de servicios que, a pesar de su capacidad para crear valor se consideran ofensivas, inapropiada o perjudiciales por los valores y principios hegemónicos (Davidson, 2003; Rosenbaum y Russell-Bennett, 2020).

A pesar de su categorización como ofensivos, inapropiados o perjudiciales tienen millones de participantes y representan billones de dólares. Por ejemplo, el consumo de cannabis en Colombia implica 1.5 millones de consumidores (La República, 2022). Sin embargo, la primera encuesta distrital cannábica para la caracterización de la comunidad cannábica de Bogotá indica que el 68.2% de los usuarios lo obtienen de forma ilícita y solo el 31,8% lo obtiene de forma legal por medio del autocultivo (Secretaría Distrital de Salud, 2022). Otra cifra que demuestra la alta participación de los servicios inaceptables en el país es que solo en la ciudad de Barranquilla entre 2011 y 2020 se intervinieron 206 parques y plazas, desplazando vendedores informales que ocupaban más de 1.3 km<sup>2</sup> de espacio público (Alcaldía de Barranquilla, 2022) y reubicándolos en espacios que afectan su modelo de negocio.

Demostrando que estrategias del gobierno como la regularización del autocultivo y consumo de cannabis o la apuesta del régimen tributario simplificado para reducir la informalidad no han dados los resultados esperados. En gran medida porque los participantes de servicios inaceptables continúan operando desde la informalidad para librarse de señalamientos, estigmatización, evitar la carga tributaria o por la lentitud de los entes normativos para entender las nuevas industrias, identidades y prácticas de consumo. Limitando las acciones del gobierno y entes normativos a políticas diseñadas desde el tope de la pirámide hasta la base de la pirámide, basadas en la vigilancia y castigo. Suscitando desconfianza y resistencia a las políticas públicas propuestas por su incapacidad de comprender las realidades, valores, principios, actitudes, motivaciones, prácticas y saberes de los participantes de servicios socialmente inaceptables.

La tesis “Servicios Transformativos: Dignificando el servir” tiene como objetivo aportar una nueva perspectiva teórica que desde la comprensión de las industrias, identidades y prácticas de consumo de los participantes de servicios socialmente inaceptables contribuya a diseñar servicios transformativos con el objetivo de dignificar el servir y rol socioeconómico de las personas que participan en los

servicios socialmente inaceptables. Para lo cual se precisa (1) conceptualizar los servicios informales como espacio de acción de servicios socialmente inaceptables, explorando las actitudes, motivaciones y prácticas que impulsan a los informales a resistir la formalización. (2) explorar los valores y principios de participantes de servicios socialmente inaceptables con el objetivo de entender sus tensiones éticas y capacidad de agencia. Por último, (3) Aportar una nueva perspectiva teórica desde las epistemologías del Caribe para repensar los paradigmas de inclusión de la investigación en servicios transformativos.

La tesis parte de identificar a las personas participantes de los servicios socialmente inaceptables con la noción amordazados, respaldados por la literatura de la filosofía y epistemología del Caribe. Haciendo uso de esta noción como un desvío creativo y empoderador, frente a las nociones sufrientes generadas por la esclavización y las categorías negritud, y/o resistencias. La noción amordazado es una reescritura de la capacidad del locus de los/las caribeños/as, que Felix Valdés (2017) presenta como una estrategia de visibilidad en su texto “La in-disciplina de Caliban Filosofía: en el Caribe más allá de la academia”

La tesis aporta una nueva perspectiva teórica desde la filosofía inspirada en la teoría crítica, posmoderna, articulando la literatura de los servicios transformativos, la sociología de la desviación; la sociología de las emociones, la filosofía y la epistemología del Caribe. La investigación aplica un estudio transversal durante dos años en el que se exploran cinco tipos de servicios inaceptables en el Caribe Colombiano (la estética del hip- hop, en específico música rap; las tiendas de parafernalia, los vendedores informales, invasores del espacio público o portadores de estéticas pordioseras en zonas urbanas elitizadas, los artistas independientes y los encuentros de servicios para el consumo de cannabis). Recopilando datos a través de grupos focales, entrevistas semiestructuradas y contenidos de letras de música rap de Ali a.k.a Mind; Doble porción; Mañas Rufino; Crudo Means Raw; Alocolirykoz; El Kalvo; Systema Solar; 47 Corp; Granuja; Métricas Frías; Akapellah y Rial Guawanko. También se recopiló información a través de publicaciones en redes sociales y documentales producidos por RED-HILA; 47 Corp; Revista Cartel Urbano; Artes Verbales Mixtas, Contacto Música y Centro nacional de memoria histórica. Todos los datos obtenidos fueron analizados con análisis temático aplicado. Los resultados sugieren que los participantes de los servicios inaceptables utilizan los encuentros de servicios como prácticas contrahegemónicas, discursos políticos y elementos clave en la construcción de la identidad.

**Palabras clave:** Servicios transformativos; Exclusión; Servicios informales; Servicios inaceptables; Bienestar; Sociología.

## ABSTRACT

Socially unacceptable services such as hip-hop aesthetics, specifically rap music; paraphernalia stores; informal vendors, invaders of public space or bearers of beggar aesthetics in elitist urban areas; independent artists; and cannabis service encounters are conceptualized by the marketing literature as service offerings that, despite their ability to create value, are considered offensive, inappropriate, or harmful by hegemonic values and principles (Davidson 2003; Rosenbaum and Russell-Bennett 2020).

Despite their categorization as offensive, inappropriate or harmful they have millions of participants and represent billions of dollars. For example, cannabis use in Colombia involves 1.5 million users (La República. 2022). However, the first cannabis district survey for the characterization of the cannabis community in Bogota indicates that 68.2% of users obtain it illicitly and only 31.8% obtain it legally through self-cultivation (Secretaría Distrital de Salud, 2022). Another figure that demonstrates the high participation of unacceptable services in the country is that only in the city of Barranquilla between 2011 and 2020, 206 parks and squares were intervened, displacing informal vendors that occupied more than 1.3 km<sup>2</sup> of public space (Alcaldía Barranquilla, 2022) and relocating them in spaces that affect their business model.

Demonstrating that government strategies such as the regularization of self-cultivation and consumption of cannabis or the simplified tax regime to reduce informality have not yielded the expected results. To a large extent because service participants of unacceptable services continue to operate informally to avoid being stigmatized, excluded, tax burden, or because of the slowness of regulatory bodies to understand the new industries, identities and consumption practices. Limiting the actions of government and regulatory bodies to policies designed from the top of the pyramid to the bottom of the pyramid, based on surveillance and punishment. Creating distrust and resistance due to their inability to understand the realities, values, principles, attitudes, motivations, practices and knowledge of socially unacceptable services participants.

The thesis "Transformative Services: Dignifying serving" seeks to provide a new theoretical perspective that from the understanding of the industries, identities and consumption practices of socially unacceptable services participants. Contributing to design transformative services with the objective of dignifying serving and the socioeconomic role of socially unacceptable services participants. This requires (1) conceptualize informal services as a space of action of socially unacceptable services, exploring the attitudes, motivations and practices that drive informals to resist formalization. (2) explore the values and principles of participants of socially

unacceptable services to understand their ethical tensions and agency. Finally, (3) To provide a new theoretical perspective from Caribbean epistemologies to rethink paradigms of inclusion in transformative service research.

The thesis starts from identifying service participants of socially unacceptable services with the notion of muzzled, supported by the literature of Caribbean philosophy and epistemology. Making use of this notion as a creative and empowering detour, in front of the suffering notions generated by the enslavement and the categories *negritud*, and/or resistance. The muzzled notion is a rewriting of the capacity of the Caribbean locus, which Garcia (2020) presents as a visibility strategy in his text "The in-discipline of Caliban Philosophy: in the Caribbean beyond the academy".

The thesis brings a new theoretical perspective from philosophy inspired by critical theory, postmodern, articulating the literature of transformative services, sociology of deviance, sociology of emotions, philosophy and epistemology of the Caribbean. The research applies a two-year cross-sectional study exploring five types of unacceptable services in the Colombian Caribbean (hip-hop aesthetics, specifically rap music; paraphernalia stores; informal vendors, invaders of public space or bearers of beggar aesthetics in elicited urban areas; independent artists; and cannabis service encounters). Gathering data through focus groups, semi-structured interviews and rap music lyrics content from Ali a.k.a Mind; Doble porción; Mañas Rufino; Crudo Means Raw; Alocolirykoz; El Kalvo; Systema Solar; 47 Corp; Granuja; Métricas Frías; Akapellah and Rial Guawanko. Information was also collected through social networks posts and documentaries produced by RED-HILA; 47 Corp; Revista Cartel Urbano; Artes Verbales Mixtas, Contacto Música and Centro nacional de memoria histórica. Data collected were analyzed with applied thematic analysis. The results suggest that participants of unacceptable services use service encounters as counter-hegemonic practices, political discourses and key elements in the construction of identity.

**KeyWords:** Transformative services; Exclusion; Informal services; Unacceptable services; Wellbeing; Sociology.



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