

Review article

## Training cultural leaders: a necessity for sustainable and innovative management



**Capacitación de líderes culturales: una necesidad para la gestión sostenible e innovadora**

**Formação de líderes culturais: uma necessidade para uma gestão sustentável e inovadora**

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### ABSTRACT

This article analyzes the training of cultural leaders as a strategic necessity for strengthening sustainable and innovative management in the cultural sector. Through a theoretical and contextual review, it examines the evolution of training as a category, its link to organizational development, and its role in institutional transformation. Contemporary approaches such as transformative competencies, cultural governance, sustainability, and situated learning are addressed, allowing for a rethinking of training as a comprehensive, ethical, and contextualized process. The training needs of managers and specialists are also distinguished, underscoring the importance of participatory methodologies, territorial assessments, and the integration of technical and community knowledge. The study draws on Latin American and Cuban experiences, highlighting training as a key tool for

professionalization, inclusion, and cultural resilience. It is concluded that training cultural leaders is essential for consolidating meaningful management with social impact and transformative potential. The objective of this article is to analyze, from a theoretical and contextual perspective, the need for and importance of training cultural leaders as a strategic axis for sustainable, innovative, and socially transformative cultural management.

**Keywords:** cultural competencies; management; training; cultural leaders.

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## RESUMEN

El artículo analiza la capacitación de líderes culturales como una necesidad estratégica para fortalecer la gestión sostenible e innovadora en el sector cultural. A partir de una revisión teórica y contextual, se examina la evolución de la capacitación como categoría, su vínculo con el desarrollo organizacional y su papel en la transformación institucional. Se abordan enfoques contemporáneos como las competencias transformadoras, la gobernanza cultural, la sostenibilidad y el aprendizaje situado, que permiten repensar la formación como un proceso integral, ético y contextualizado. Asimismo, se distinguen las necesidades formativas de directivos y especialistas, subrayando la importancia de metodologías participativas, diagnósticos territoriales y articulación entre saberes técnicos y comunitarios. El estudio se sustenta en experiencias latinoamericanas y cubanas, destacando la capacitación como herramienta clave para la profesionalización, la inclusión y la resiliencia cultural. Se concluye que formar líderes culturales es esencial para consolidar una gestión con sentido, impacto social y proyección transformadora. El objetivo del presente artículo consiste en analizar, desde una perspectiva teórica y contextual, la necesidad e importancia de la capacitación de líderes culturales como eje estratégico para una gestión cultural sostenible, innovadora y socialmente transformadora.

**Palabras clave:** competencias culturales; dirección; formación; líderes culturales.

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## RESUMO

Este artigo analisa a formação de líderes culturais como uma necessidade estratégica para o fortalecimento da gestão sustentável e inovadora no setor cultural. Por meio de uma revisão teórica e contextual, examina a evolução da formação como categoria, sua ligação com o desenvolvimento

organizacional e seu papel na transformação institucional. Abordagens contemporâneas como competências transformadoras, governança cultural, sustentabilidade e aprendizagem situada são consideradas, permitindo repensar a formação como um processo abrangente, ético e contextualizado. Além disso, são distinguidas as necessidades de formação de gestores e especialistas, destacando a importância de metodologias participativas, avaliações territoriais e a integração do conhecimento técnico e comunitário. Este estudo baseia-se em experiências latino-americanas e cubanas, destacando a formação como ferramenta fundamental para a profissionalização, inclusão e resiliência cultural. Conclui que o desenvolvimento de líderes culturais é essencial para consolidar uma gestão significativa com impacto social e potencial transformador. O objetivo deste artigo é analisar, sob uma perspectiva teórica e contextual, a necessidade e a importância da formação de líderes culturais como eixo estratégico para uma gestão cultural sustentável, inovadora e socialmente transformadora.

**Palavras-chave:** competências culturais; gestão; formação; líderes culturais.

## INTRODUCTION

In today's complex, uncertain, and constantly evolving landscape, cultural management faces challenges that demand new forms of leadership—more sensitive, strategic, and committed to sustainable development. In this context, training for managers and specialists in the cultural sector emerges as a structural necessity to strengthen institutional capacities, promote innovation, and ensure the social relevance of cultural policies.

Far from being conceived as a merely technical or instrumental process, the training of cultural leaders must be understood as a critical, situated, and transformative practice that articulates diverse knowledge, promotes intercultural dialogue, and recognizes culture as a cross-cutting axis of human development. In Latin America and the Caribbean, and particularly in Cuba, this need takes on a strategic dimension, given the historical centrality of culture in the construction of identities, symbolic resistance, and the emancipatory projection of peoples.

This article offers a theoretical and contextualized reflection on the training of cultural leaders, addressing its conceptual foundations, its connection to organizational development, and its role in institutional transformation. Using an interdisciplinary approach, it analyzes the main challenges,

approaches, and training experiences that allow us to rethink cultural education as a comprehensive, ethical process oriented toward the common good.

It is based on a documentary and comparative review of specialized literature. The main materials used were theoretical and regulatory sources and institutional experiences that allowed for the identification of categories of analysis on training, management training, and cultural processes.

The method consisted of a qualitative content analysis, aimed at systematizing contemporary approaches and relevant practices, in order to recognize contextual specificities, framed primarily within cultural processes. Additionally, the systematization of experiences was applied, which facilitated the identification of impact patterns in training and cultural resilience. Together, these elements allowed for the articulation of theory and practice, offering a comprehensive framework for understanding the training of cultural leaders as a strategic, ethical, and contextualized process.

## DEVELOPMENT

### Characterization and theoretical analysis of training as a category

Training, understood as a systematic process aimed at developing competencies, has evolved from an instrumental practice to a theoretical category that allows for understanding more complex organizational dynamics. Essentially, training seeks to bridge the gap between the ideal employee profile and their actual competencies by transferring knowledge, skills, and attitudes that promote efficient performance (Gómez, 2008). This functionalist perspective is complemented by more integrative approaches that link it to organizational development, knowledge management, and innovation.

From a theoretical standpoint, training is based on various schools of thought. Human capital theory, for example, considers training as an investment that increases the productivity and competitiveness of individuals and organizations (Becker, 1993). Within this framework, the resources allocated to training are justified by the economic returns they generate. On the other hand, the theory of scientific management, proposed by Taylor, emphasizes training as a means to standardize processes and improve operational efficiency (Pantaleón Sánchez, 2022). These approaches, while useful, have been criticized for their reductionist view, focusing exclusively on performance without considering subjective aspects such as motivation or meaningful learning.

Training can also be analyzed as a sociological and cultural category. In this sense, it is recognized that training processes are shaped by power relations, professional identities, and institutional dynamics. López Montalvo *et al.* (2021) highlight that, in small and medium-sized enterprises (SMEs), training is often limited by leaders' lack of strategic vision, insufficient government support, and resistance to change. This characterization reveals that training depends not only on technical factors but also on structural and cultural conditions that influence its implementation and effectiveness.

Furthermore, training as a theoretical category allows us to identify tensions between formal and informal education, organizational learning, and talent management. In highly volatile contexts, such as the current ones, training must be conceived as a continuous, adaptive process focused on the holistic development of the worker. This implies moving beyond traditional models based on the transmission of content and adopting approaches that promote collaborative learning and critical reflection (Dolan *et al.*, 2007).

Training, as a theoretical category, transcends its operational function to become a central element in organizational development. Its analysis requires considering economic, administrative, sociocultural, and educational dimensions that interact within training processes. Recognizing this complexity is fundamental to designing effective and sustainable training strategies aligned with contemporary challenges.

Training and organizational development are deeply interconnected, as both processes aim to improve the performance, adaptability, and competitiveness of organizations in changing environments. Training is not limited to the transmission of technical knowledge; it also acts as a catalyst for cultural change, innovation, and strategic transformation within organizations.

Training enables staff to acquire new skills, update their knowledge, and adapt to emerging technologies, thereby strengthening the organization's ability to respond to external challenges. According to Chiavenato (2021), training is an investment that enhances human capital, considered one of the most valuable assets in modern management. When aligned with strategic objectives, training directly contributes to achieving organizational goals, such as improved quality, operational efficiency, and customer satisfaction.

Organizational development, for its part, refers to a set of planned interventions that seek to improve the health and effectiveness of the organization. In this context, training becomes a key tool for

facilitating change processes, fostering transformational leadership, and promoting a culture of continuous learning. Robbins and Judge (2023) highlight that organizations that invest in systematic training tend to be more innovative, resilient, and growth oriented.

There is constant feedback between training and organizational development. Organizational assessments can reveal specific training needs, while training programs can generate changes in organizational structure, processes, and culture. This synergy is reflected in models such as organizational learning, where training is not an isolated event, but part of a continuous cycle of improvement and adaptation (Senge, 1991).

Several studies have shown that training has a direct impact on key organizational development indicators, such as productivity, talent retention, innovation, and work climate. In organizations that adopt a strategic vision of training, greater internal cohesion, better interdepartmental communication, and a results-oriented culture are observed (López Montalvo *et al.*, 2021).

### **Training for managers and specialists**

Training for managers and specialists is a strategic component of institutional strengthening, especially in cultural contexts where organizational dynamics are deeply influenced by values, practices, and symbolic structures. Unlike general technical training, management training requires differentiated approaches that consider both knowledge management and sensitivity to the cultural processes that shape organizational identities.

In the case of managers, training should not only focus on managerial skills, but also on developing competencies to lead cultural transformation processes. This involves understanding the dynamics of social actors, regulatory frameworks, and the tensions between tradition and innovation. According to the General Directorate of Cultural Outreach (2025), training programs for cultural managers should integrate methodologies that combine theory and practice, promoting critical analysis of cultural policies, strategic planning, and heritage management.

Specialists, on the other hand, require more technical training, focused on in-depth study of specific areas such as project management, gender-responsive budgeting, and the design of sociocultural interventions. Culturalink (2025) emphasizes that courses for specialists should be personalized, based on training needs assessments, and adapted to the territorial and sectoral contexts in which

they operate. This distinction is key, since while managers need a holistic and political vision, specialists demand precise operational and methodological tools.

Cultural processes, understood as systems of meaning that permeate organizational practices, influence the effectiveness of training. In cultural organizations, for example, resistance to change, informal management, and the diversity of stakeholders mean that training programs must be flexible, participatory, and contextualized (Varona Domínguez, 2021). Training should stimulate educational processes that foster the learning of conceptual frameworks and methodological tools, respecting local particularities and promoting intercultural dialogue.

Furthermore, training in cultural contexts must consider the role of community knowledge, historical memory, and symbolic practices. This requires that trainers be not only technical experts but also cultural mediators capable of facilitating processes of collective reflection. The Intersections collection, as part of the cultural system's training strategy, seeks precisely to compile and disseminate contemporary experiences that articulate theory and practice in cultural management.

In short, training for managers and specialists in the cultural field requires clear distinctions in its objectives, content, and methodologies. While managers must be prepared to lead processes of institutional and cultural change, specialists need technical tools to implement concrete actions. Both profiles, however, must be trained within a framework that recognizes the complexity of cultural processes, the diversity of territories, and the need to build more inclusive, reflective, and sustainable organizations.

### **Cultural processes. Their distinctive elements**

Cultural processes are complex social dynamics of symbolic construction, knowledge transmission, and the shaping of collective identities. Through these processes, shared meanings that define a community's identity are constructed, transmitted, and transformed. These processes are neither static nor homogeneous; on the contrary, they are characterized by their adaptability, their interaction with the environment, and their historical, relational, and transformative nature, as they articulate practices, values, languages, and representations that define social life and its constant reinterpretation.

In essence, cultural processes articulate symbolic practices, values, beliefs, languages, rituals, and artistic expressions that allow human groups to interpret their reality, establish connections, and

project their collective aspirations. Among their distinctive elements are historical memory, ritual, artistic production, orality, heritage perspective, popular religiosity, and the interaction between tradition and modernity.

For their part, artistic expressions constitute an essential pillar in sustaining and energizing cultural processes, serving as privileged vehicles for symbolic expression, collective memory, and social transformation. Art, in its many forms (music, dance, theater, literature, visual arts, film, among others), not only reflects the identity of peoples but also constructs and projects it. Through art, communities narrate their histories, make their struggles visible, celebrate their traditions, and redefine their realities. In this sense, art is not merely an aesthetic product but a cultural practice that articulates shared meanings, values, and emotions.

Furthermore, art facilitates the connection between the local and the global, between tradition and innovation, generating spaces for intercultural dialogue and collective creation. Maya *et al.* (2024) emphasize that community-based artistic practices are fundamental for cultural decolonization because they recover ancestral knowledge, promote participation, and strengthen the social fabric. Within this framework, artistic expressions become laboratories of meaning, where new ways of being, thinking, and living together are explored.

In short, art is much more than an aesthetic expression: it is a living force that sustains, transforms, and projects cultural processes. Its capacity to move, challenge, and mobilize makes it a strategic resource for building more just, diverse societies that are aware of their history.

Among the distinctive elements of cultural processes, the following stand out:

- Historical memory, which acts as the central axis of collective identity, allowing the continuity of traditions and the reinterpretation of the past.
- Ritualism, understood as the symbolic repetition of acts that reinforce social cohesion and the sense of belonging.
- Symbolic production, which includes manifestations such as art, music, literature and dance, and which expresses the tensions, dreams and conflicts of a society.
- Orality and writing, as means of transmitting knowledge, narratives and worldviews.
- The interaction between tradition and modernity, which generates processes of cultural hybridization, where the old and the new intertwine give rise to new forms of expression.

From a decolonial perspective, authors such as Quijano (2019) and Mignolo (2010) have pointed out that colonialism did not end with the political independence of Latin American countries, but rather persists in the form of the colonality of power, knowledge, and being. This means that ways of thinking, feeling, and organizing life remain subordinated to Eurocentric logics that render invisible other forms of knowledge, such as Indigenous, Afro-descendant, and popular worldviews. Cultural decolonization, therefore, proposes opening spaces for the recognition of these subaltern epistemologies, promoting intercultural dialogue and the plurality of knowledges.

In the Cuban context, this process takes on particular relevance, given the historical role that culture has played in the construction of national identity and in resistance against hegemonic models. Afro-Cuban music, Santería, popular theater, revolutionary literature, and community art are examples of expressions that have challenged colonial logic and contributed to the affirmation of a unique, mestizo, and emancipatory culture. As López (2023) points out, decoloniality in Cuba is expressed not only in the content of cultural works but also in the forms of organization, production, and circulation of art, which seek to break with the hierarchies imposed by the global market.

For Barnet (2001) traditional popular culture is the lifeblood that nourishes the tree of identity. This phrase reflects his view of culture as an essential component of collective identity, especially in contexts where oral tradition, music, rituals, and popular customs form the basis of a sense of belonging.

In another vein, Maya *et al.* (2024) argue that cultural decolonization must start from the living memory of our peoples; while Prieto (2024) reflects on the cultural battle, the role of the intellectual in society and the urgency of decolonizing thought, from the need to confront contemporary symbolic colonization.

Cultural decoloniality in Cuba cannot be understood without the critical recovery of our foundational matrices, those silenced by the colonality of knowledge and power (Castilla Pérez, 2024). This reflects their focus on the need to dismantle the hegemonic discourses inherited from colonialism through a reinterpretation of Cuban cultural traditions from a critical and emancipatory perspective. Resik (2021) and Campanioni (2022) synthesize their vision of cultural communication as a tool for resistance, memory, and identity affirmation, as a key link in the promotion of Cuban heritage—a voice that defends the nation's patrimonial and artistic reserves.

In short, cultural decolonization is a call to rethink the world from the Global South, from the margins, from historically silenced voices. It is a commitment to dignity, diversity, and epistemic justice, recognizing that there is no single way to be, know, or create, and that all cultures have the right to exist, engage in dialogue, and transform the present.

Training cultural leaders is recognized as a strategic pillar for strengthening sustainability, innovation, and institutional transformation in the cultural sector. Several recent programs and studies in Latin America and international organizations support this assertion with evidence and training proposals.

The training of cultural leaders has become a priority for addressing the contemporary challenges of cultural management (International Labour Organization, 2025). This training not only strengthens institutional efficiency but also enhances the role of culture as a driver of sustainable development, social cohesion, and community resilience.

Training cultural leaders has become a strategic necessity for addressing the contemporary challenges of cultural management, characterized by the complexity of social environments, digital transformation, sustainability, and the growing demand for citizen participation. In this context, cultural managers must move beyond a purely administrative approach to become agents of change capable of integrating technical knowledge, social awareness, and a territorial vision.

Bonet and Négrier (2018) argue that cultural management requires leadership that understands the symbolic and social dynamics of the territory and that can mobilize resources and stakeholders toward collective goals. UNESCO (2023), for its part, emphasizes that the training of these leaders should be geared toward developing competencies in sustainability, social innovation, and participatory governance, as pillars for a culture that contributes to sustainable development.

In Latin America, experiences such as the Diploma in Executive Training for Cultural and Museum Leaders, promoted by the Institute of Leadership in Museums and the Ibero-American University, have shown that the professionalization of cultural managers strengthens the articulation between institutions, communities and public policies (ILM AC & Ibero-American University, 2025).

Likewise, González (2022) emphasizes that the training of cultural leaders in the region is key to democratizing access to culture and enhancing its impact on social transformation. In short, the training of cultural leaders not only improves institutional efficiency but also constitutes a fundamental tool for building more innovative, inclusive, and sustainable cultural management.

The need for and importance of training managers in the cultural sector lies in the strategic role these actors play in connecting public policies, communities, and symbolic processes. According to Madruga Torres (2010), training in the cultural field should be conceived from a systemic and comprehensive approach, enabling managers to effectively undertake the development, implementation, and monitoring of cultural policies and programs.

This training not only strengthens technical skills but also promotes a critical and transformative vision of cultural work. In the Cuban case, recent research has underscored the need to evaluate the impact of training processes on cultural management, highlighting that relevant training can directly influence the quality of cultural services, citizen participation, and the sustainability of institutions (García González *et al.*, 2021).

From a comprehensive academic perspective, training is approached as a formative process that articulates multiple theoretical approaches that enrich its understanding and relevance.

From a transformative competencies perspective, it is argued that cultural leaders require not only technical skills, but also critical, ethical, and creative capacities to influence the transformation of their institutional and territorial contexts (Zemelman, 2021). In turn, the cultural governance approach emphasizes the need to train managers capable of bringing together diverse actors—state, civil society, and the private sector—around participatory, inclusive, and sustainable cultural projects, which demands training focused on mediation, negotiation, and consensus-building (García Canclini, 2011).

For its part, the cultural sustainability approach links management with the Sustainable Development Goals, recognizing culture as a fundamental pillar of human development. In this sense, training should equip leaders with tools to design and implement projects that integrate criteria of equity, resilience, and territorial relevance (UNESCO, 2023). Finally, the situated and territorial learning approach, inspired by critical pedagogy, proposes that training should be based on local knowledge, community practices, and specific sociocultural realities, promoting participatory methodologies and processes of co-construction of knowledge (Freire, 2008; Mato, 2016).

Integrating these approaches into training programs for cultural managers not only strengthens their professional performance, but also enhances their ability to lead meaningful, fair, and sustainable cultural transformation processes.

Therefore, the training of managers in the cultural sector can no longer be understood as an optional complement, but rather as a structural condition for institutional strengthening, the democratization of culture, and social transformation. Integrating approaches such as transformative competencies, cultural governance, sustainability, and situated learning allows us to conceive of training as a strategic, contextualized, and ethically committed process.

## CONCLUSIONS

Training cultural leaders involves not only equipping them with technical tools, but also with interpretive frameworks and critical thinking skills that enable them to act with purpose, creativity, and responsibility in complex situations. Ultimately, investing in the professionalization of cultural management is investing in a vibrant, inclusive, and resilient culture, capable of generating public value, social cohesion, and sustainable development in local communities.

Training cultural leaders is a strategic pillar for institutional strengthening and the transformation of cultural management. It equips managers with skills that go beyond the technical and foster a critical, ethical, and contextualized understanding of cultural activity. This training enables them to integrate diverse knowledge, manage organizational complexity, and respond effectively to the challenges of sustainable development.

Integrating approaches such as transformative competencies, cultural governance, sustainability, and situated learning into training programs allows us to conceive of training as a comprehensive, adaptive process oriented toward the common good. This perspective fosters the development of leaders capable of mobilizing symbolic and material resources to promote equity, innovation, and citizen participation.

Professionalizing cultural managers not only improves the operational efficiency of institutions but also enhances their capacity to generate public value, social cohesion, and community resilience. In contexts like Cuba and Latin America, where culture plays a central role in identity and development, training becomes a key tool for consolidating a more inclusive, reflective, and socially committed cultural management.

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### **Conflict of interest**

Authors declare no conflict of interests.

### **Authors' contribution**

The authors participated in the design and writing of the article, in the search and analysis of the information contained in the consulted bibliography.



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