

Memoria narrativa e industria cultural

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Introducción: de lo popular a lo masivo

Para que lo que sigue adquiriera su sentido se hace necesario ubicarlo, así sea de manera esquemática, en la investigación de la que forma parte. Una investigación sobre “lo popular y lo masivo” a la que llegué empujado por la necesidad de dos desplazamientos que señalan en el terreno de la teoría los cambios que se vive en lo político.

El primero: La cultura de masa no se identifica ni puede ser reducida a lo que pasa en o por los medios masivos. La cultura de masa, como afirma Rositi,¹ no es solo un conjunto de objetos sino un “principio de comprensión” de unos nuevos modelos de comportamiento, es decir, un modelo cultural. Lo cual implica que lo que pasa en los medios no puede ser comprendido por fuera de su relación con las mediaciones sociales, con los “mediadores” en el sentido que los define Martín Serrano² y a los diferentes contextos culturales —religioso, escolar, familiar, etc.— desde los que, o en contraste con los cuales viven los grupos y los individuos esa cultura. El segundo: La mayoría de las investigaciones que estudian la cultura de masa enfocan ésta desde el **modelo culto**, no sólo en cuanto experiencia vital y estética de la que parte el investigador, sino y sobre todo definiendo la cultura de masa, identificándola con procesos de vulgarización y abaratamiento, de envilecimiento y **decaencia de la cultura culta**. Y en esa dirección operaciones de sentido como la predominancia de la intriga o la velocidad de un relato y en términos generales la repetición o el esquematismo son a priori descalificadas como recursos de simplificación, de facilismo, que remitirían en últimas a las presiones de los formatos tecnológicos y a las estrategias comerciales.

¹F. Rositi, *Historia y teoría de la cultura de masas*, p. 28 y ss.

²M. Martín Serrano, *La mediación social*, Madrid, 1977. Y el mismo autor: “Nuevos métodos para la investigación de la estructura y la dinámica de la enculturización”, en *Revista de la Opinión Pública*, no. 37, Madrid, 1974.

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