

INFORMATION COMMUNICATION TECHNOLOGIES AND CITY MARKETING: DIGITAL OPPORTUNITIES FOR CITIES AROUND THE WORLD

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IMAGINATION FOR ACTION! CITY MARKETING AND URBAN MANAGEMENT IN THE 21ST CENTURY CITY. THE CONTRIBUTION OF GILLES DELEUZE

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Introduction

Empirical studies³ show that urban marketing success is closely linked to the city effective communication and cooperation abilities (ability to reach consensus, culture of dialog, networking, institutionalized procedures to create commitment and reconcile interests), as well as to the degree of involvement of both local players and the citizenship in the city marketing strategic process. With the advent of the new millennium, cities are faced with a series of drastic changes in the framework conditions (globalization, technological, social, cultural and demographic development,

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³ Bornemeyer, C., Decaer, R.: Empirische Studie zu Einfluss- und Maßgrößen des Stadtmarketingserfolgs – Zwischenbericht, in: Frohn, J.; Gebhardt, K.: (ed.), 2001.

etc.), reason why those in charge of political leadership will be forced to apply marketing to increasingly complex, dynamic, and uncertain urban systems.

If in the 21st century, the purpose of marketing is to continue making a substantial contribution to urban development, this would be forced to yield to an “imagination” process which could benefit from the influence of new approaches and techniques of different disciplines, such as Public Management, Management by Complexity, Networking, Learning Cities, Real Time Strategic Change y Large Group Intervention, as well as from the development of new *narrative images and metaphors* for the study and enhanced understanding of city leadership and management, and for “imagining” new approaches to city marketing in view of the “post-modern condition” of the 21st century urban society.

Specific goals will be as follows:

- a) To identify and analyze radical changes within the global urban system environment (*dynaxity*, fragmentation, polychrony, discontinuity, breaks, synchrony, etc.) and their implications for the theory and practice of city marketing.
- b) To perform a “deconstruction” job of the assumptions of the functional-rationalist modern paradigm of city marketing mainstream through a critical analysis of its core approach (concept of rationality, truth, objectivity, etc.)
- c) To assess the main ideas of post-modern thinking (deconstruction, dissemination, rhizome, etc.) and study its contribution to the development of new urban management and leadership approaches.
- d) To study the works of Gilles Deleuze, as well as the core concepts of their narrative fiction (labyrinth, simulation, dissemination, etc.)⁴, and delve into their contributions to the formulation of a theory and practice of city marketing.

⁴ De Toro, A.: Borges/Derrida/Foucault: Pharmakeus/Heterotopía o Más Allá de la Literatura (‘hors-littérature’): Escritura, Fantasmas, Simulacros, Máscaras, Carnaval, y ... Talón, Tlön, YKVA/Uqbar, Hlaer, Jangr, Ron (n)/Hrönir y otras Cifras, in: www.sololiteratura.com/bor/borderrida.htm (August, 2006.)

The purpose is to address the study subject from the linguistic and narrative perspectives in order to provide new insights for the theory and practice of city marketing.

The influence of J Gilles Deleuze's thinking promises to open new horizons to the field of study. According to Deleuze's thinking, organizational management theory, in general, and city management, in particular, can be conceived as a world of endless narrations and fictions, of "*milles plateaux*" or folds (Deleuze), which implies that the organizational theory loses its (modern) identity, its essentiality to "unfold" amid the multiplicity of accidents and perceptions. Therefore, the management world will become a finite though unlimited labyrinth (Borges) which adjusts to a rhizome (Deleuze) made up of a network space crossed by intertwined worlds that modify the limited space through their unlimited expansion.

Since narrative fiction results from the power of imagination, and it is also regarded as a way to develop *imagination for action*⁵, this chapter intends to underscore the approach of the following aspects:

- narrative fiction and the city as the text
- narrative fiction and city management
- narrative fiction and imagination for action and their application to the city marketing approach.

Borges' narrative fiction provides a contribution to a re-conceptualization of organizational interpretation and representation. Formal and abstract reasoning, so extolled by modern organizational theoreticians, seem to be too rough and coarse to understand the current ambiguous and multifaceted reality. Borges invites us to look at the organizational world from other perspectives, as well as to go further regarding the complexity of organizational theory and practice thinking. The power of his thinking lies on the fact that it "*emphasizes the simultaneous presence of different intertwined realities, thus providing a good position to capture the diversity and complexity inherent in the organizational discourse*⁶. Borges helps us develop a "*second-order complexity alongside our appreciation of organizational complexity via a narrative approach*"⁷.

⁵ Alvarez, J.; Merchán, C.: The Role of Narrative Fiction in the Development of Imagination for Action, in: International Studies of Management and Organization, 22, 3, 1992, pages 27-45.

⁶ Tsoukas, H.; Hatch, M.J.: Complex thinking, complex practice: The case for a narrative approach to organizational complexity, in: Human Relations, 54, 8, 2001, page 1007.

⁷ Ibidem, page 1007.

Moreover, Borges forces us to review and redefine the role of the leader as “*that of a connoisseur of complexity and paradoxes, rather than a social engineer*”⁸.

Due to the extreme complexity of management tasks in a globalized economy, local decision-making requires the use of different types of knowledge. Formal knowledge based on academic disciplines proves insufficient. We are witnessing the increasing demand for *non-formal knowledge* and *mental imagery* abilities. Narrative fiction provides local leaders or city managers with a special type of knowledge. The focus is that, by connecting emotion to cognition, narrative fiction helps expand our experience about reality, thus allowing us to capture new relationships between things and enrich both our feelings and our understanding ability⁹. In future city management, instead of devising marketing plans as mere action models, local leaders will be faced with the need to develop models *for* action. The hypothesis states that narrative fiction is a learning tool of imagination *for* action.

Recent aspects of Western life demonstrate a major trend – that of postmodernism. This part of the article looks at postmodern thinking as it affects city marketing and urban management. It is suggested that managers need to understand the meaning of postmodern and the message it holds for this disciplines. In particular, the authors reviews the ideas of Gilles Deleuze and discusses their relevance for urban management. We assume here that the use of the terms of “Rhizome”, “Body without Organs”, “Virtuality” and “Multiplicity” can be stimulating and can provide new insights and “tools” for the analysis of the urban management discourse. Therefore we propose to draw a parallel between the philosophical and organizational discourse, an interplay between these perspectives could be fruitful. Deleuze offer alternative ways of thinking about organization and city based upon the infinity of possibilities and potentialities.

“Rhizominisation” of the City

The rhizome is a way to describe the essentially heterogeneous and indeterminate character of urban reality. For Deleuze, it is an a-centered network, non hierarchical without a General, without an organizing memory or central autonomy, uniquely defined by a circulation of states, by lines of flight. The rhizome is an arborification of multiplicities. Whereas the root-tree which plots a point and fixes an order, spreading

⁸ De Cock, Ch.: Essay: Reflections on Fiction, Representation, and Organization Studies: An Essay with Special Reference to the Work of Jorge Luis Borges, in: Organization Studies, 2000, 21/3, page 589.

⁹ Alvarez, J., op. cit., page 31.

outwards predictably according to a binary logic, the rhizome connects any points to the other in an heterogeneous assemblage of occurrences called bulbs and tubers. In a rhizome, there are only lines of development which are no pre-determined in causal sense. They merely express the fields of possibilities for becoming to take place (Deleuze/Guattari 1987).

We can summarize the characteristics of the rhizome as based on: *connections* which bring together diverse fragments; *heterogeneity* – multiple connections which are not only massified linkages but also microlinkages which bring together diverse domains, levels, dimensions, functions, effects and aims; *multiplicity* – which mean a genuine proliferation of processes that are either ones nor twos; *ruptures, breaks and discontinuities* – any one of the rhizome's connections is capable of being severed or disconnected, creating the possibility of the other and different connections; and *cartography* – not a reproduction or tracing, model-making or paradigm-construction, but map-making or experimentation (Grosz 1994: 199-200).

This structural coupling can develop in any direction with no-predetermined territory. Each node in the structure plays an active role in the network's coordination, each has potential to grow and develop in new directions. These directions in motion, through the network properties of heterogeneity and interconnection, enable an infinite number of structural possibilities, a myriad of alternative patterns, to form. It is the aggregation of those possibilities that may create strategic capabilities for the network (Pavlovich 2003: 203-216).

The significance of this rhizome structure lies in the potentiality of "élan vital" in networked contexts, occurring through the nature of this connectivity as movement and growth. Because of this fluidity there is a constant modification of the connections to allow the inflow of new information and resources that enable creation and dispersion through the structure (Bergson 1911).

The rhizomic structure, with features of multiplicity, virtuality and immanence enable us to understand urban organizing as a relational phenomenon. The rhizome is a kind of non hierarchical network connecting any point with any other point. One can consider cities as an kind of rhizome, always moving and liberating creativity. In this rhizome, there is no center, its members are never in command of the whole picture. To compare city to a rhizome leads to questions the boundaries of the city. The

boundaries of a city are not formally established. In this perspective, cities are open systems.

Deleuze closely link rhizome and deterritorialization. Deterritorialization is defined as a complex movement by which something escapes or departs from a given territory understood as a system. The rhizome deterritorializes cities and subvert hierarchies. It can create new uses and engender new lines of flight.

For Deleuze, deterritorialization is always inseparable from a correlative movement of reterritorialization. Deleuze use the term of "chaosmos" to designate the rhizome taken in the simultaneous movements of deterritorialization and reterritorialization. A rhizome is always inhabited by vectors of deterritorialization. It can thus be understood as a constant process of becoming, proceeding by variation, expansion and capture (Deleuze/Guattari 1987: 510) .

From the perspective deleuziana, the activity of the organization is deployed within a relationship antagonística between the "organizational plan" and a "plan of composition." The organizational plan is one that locates the different level "singularities" within an area that establishing a set order. It differs from the "plan of composition" which describes the rhythms, speeds, temperaments and the eventual each "unique" and represents the subjective style. The plan composition generates a "reality" beyond the organizational plan (Deleuze/Guattari 1987: 361-370).

Deleuze call this plane, "which knows only longitudes and latitudes, speeds and haecceities, the plane of consistency or composition (as opposed to a plan (e) of organization or development" (Deleuze/Guattari 1987: 266). The organization is an activity fraught with tension on both levels reach interact with each other, or *folded* the one on the other. The organization is *folding* . It's the tension between structure-process, order- disorder, planned-unplanned, open-close, control- uncontrol (Weiskopf 2002).

Networking Government Structures. Urban Management by Complexity. Toward a praxis of trust-building collaborative governance via stakeholder discourse

Tony Bovaird define Local Governance as "the set of formal and informal rules, structures and processes by which local stakeholders collectively solve their problems and meet social needs. This process is inclusive because each stakeholder brings

important qualities, abilities and resources. In this process, it is critical to build and maintain trust, commitment and a system of bargaining” (Bovaird 2002: 12).. The network represents the new structure of governance

The posmodern city is a “network de networks”, A complex network with many centers; a "polycentric" (Willke 1996; Messner 1995). The cities are mediating networks, circuits of continuous contact and motion, assemblages of organizations.

Good governance is characterized by being, decentralized and procedural. It isn't hierarchical. R. Mayntz has analyzed networks as a form of "good governance" heterárquico from this perspective, and says that his logic is typical specific negotiation aimed at carrying out a joint product, as "a specific technical innovation, an urban plan, a strategy collective action or resolution of a problem in the area of public policy (Mayntz 1993:11).

The networking mode of organization are likely to be the most successful. In the urban sphere, the key elements of the networked city include: a thick layering of public and private institutions, high-grade labor-market intelligence, rapid diffusion of technology transfer, a high degree of interform networking and receptive firms well-disposed towards innovation. Baden-Württemberg and Emilia-Romagna represents two rather different examples of networked region (Cooke/Morgan 1993: 543-564).

We can build the organization city as a network of stakeholders. According to this idea, the city is constituted by the network of relationships which it is involved in with the citizens, customers, suppliers, communities, businesses and other groups who interact with and give meaning and definition to the city. Within the approach of stakeholder enabling, the government “is no longer the unilateral author, seeking to objectify stakeholders as means for realizing (i.a., the author's) purposes” (Carlton/Kurland 2003:175). Rather, government and stakeholders become co-authors, voicing and acting out their intertextual `script` that defines each other's responsibilities and expectations within an ongoing, multilateral, interdependent relationship. This collaborative, trust-building praxis drives the shared epistemological community conversation that defines meaning within and among emerging organizational forms” (Carlton/Kurland 2003:175; Wicks/Gilbert/Freeman1994: 482).

The Learning City is the expression of a new definition which includes the city as intelligent life between order and chaos. Organizational urban transit is on the line between chaos and order, "somewhere between order and chaos" (Kornberger 2003, 123; Bradbury/Lichtenstein 2000; Jeffcutt/Thomas 1998: 82).

"Surfing the Edge of Chaos" and "Chaordic Model" are a good concepts on applying the lessons of "complex adaptive systems" to city organizations and urban progress. By using living systems as models, we can make great strides in improving our cities. They help make the transition between the mechanical models of organizations to a biological one by synthesizing four new principles: (1) Equilibrium is a precursor to death; (2) In the face of threat, or when galvanized by a compelling opportunity, living things move toward the edge of chaos. This condition evokes higher levels of mutation and experimentation, and fresh solution are likely to be found; (3) When this excitation takes place, the components of living systems self-organize and new forms and repertoires emerge from the turmoil; and (4) Living systems cannot be directed along with linear path. Unforeseen consequences are inevitable. The challenge is disturb them in a manner that approximates the desired outcome (Pascale/Millemann/Gioja 2000). Dee Hock's Chaordic Model affords a way of looking at the relevant design elements for 21st century organizing that balances chaos and order. A chaordic organization is any autocatalytic, self-governing, adaptive organization that exhibits the characteristics of both chaos and order (Hock 1999).

High performance government are characterized by high involvement and shared decision making. This is the climate in which it makes sense to talk about Learning Cities (Janet 2003: 1). In contemporary cities, it takes everyone's knowledge to solve complex problems and create a flow of information needed to come to good decisions. Learning City is any city, town or village "which strives to learn how to renew itself in a time of extraordinary global change. Using lifelong learning as an organizing principle and social goal, Learning Cities promote collaboration of the civic, private, voluntary and education sectors in the process of achieving agreed upon objectives related to the twin goals of sustainable economic development and social inclusiveness" (Learning City Network 1998). Through this collaborative effort, Learning Cities develop not just resilience and adaptability to change, but enhance their capacity for sustainability and competitiveness (Kaiser/Mammen 1999).

Taking Democracy to Scale: Large Scale Interventions

Hence, urban development is a process of becoming through ‘positive acts’ (Bergson, 1911) that built, create and add vibrancy to local contexts. “For, in order to be actualized, the virtual cannot proceed by elimination or limitation, but must create its own lines of actualization in positive acts” (Deleuze 1991: 97). This place the focus on our positive acts and our engagement with others.

Thus, the process of becoming is a movement of collaborative endeavour, based upon a community that is relational in that it is a desire to connect with the ‘other’- actualisation of the virtual into physical matter takes place through the quality of relationship, with local development a process of mutual engagement.

For us, *élan vital* and urban development is a relational activity, collaborative partnerships, based on integrity and heterogeneity, actualize the infinite virtualities that are possible. And all that is required is searching for that *élan vital*; “a process of becoming through actualizations of the possible; accorded through relational integrity. Thus reality is communal – interconnecting, sharing finding together, relational and interdependent” (Pavlovich 2004: 15). It is constituted by events, relationships, issue, rather than substance.

Learning communities are a new way of promoting economic renewal, and new forms of democratic participation and social inclusion. Similar to human capacity thesis of Sen’s *Development as Freedom* (Sen 1999), Learning Cities focus on developing “people’s imagination, commitment and skills” as the key to the future (Yarnit 2000: 10)

When the entire city is engaged in the work of planning its own future, or dealing with a meaningful issue, wondrous possibilities emerge. We can no longer solve the problem of communities by staying apart, leaving it to the experts, or depending on leaders to solve our difficulties. The wisdom is in each of us. Our work is to reweave the world, to become aware of the human potential.

Large Group Interventions (LGIs) have, over the last years, have gained legitimacy in the field of urban development. LGIs are collaborative inquiries into urban systems, practices, and processes that are designed to create alignment around strategic direction and system-wide issues. Large group interventions can become new ways of managing in complex times. They are genuinely participatory, they democratize the city

(Bunker/Alban 1997; Bunker/Alban 2003). We can identify five large group methods for getting the “whole system into the room”: Open Space Technology, Future Search Conference, Appreciative Inquiry Summit, Real Time Strategic and The World Café (Holman/Devane 1999; Weber 2005; Heimerl/Brunnmayr-Grüneis/Huber/Pacher 2006).

Carolyn Lukensmeyer and Steven Brigham are engaged in an exciting experience to bring participative democracy back to the American scene. Their organization, *AmericaSpeaks*, uses large-scale 21st-century town meetings to engage citizens in discussion of important local issues. They have created the technology to gather data from meetings of 1,000 to 5,000 and a process for delivering the outcomes to decision makers (www.americaspeaks.org).

The Creative City. Appreciative Leadership: The Power of Positive Thought and Action in Cities

In the New Economy of the 21th century the term that best express what is at the heart of growth is creativity. Creativity is put at the center of success in all areas of public and private endeavor. Success for cities will depend on creativity. The “Creative City” will be home to creative businesses and organizations and the individuals who direct and propel them (Landry 2000). Creative cities require creative leadership. For a city to achieve growth, it must have “the three Ts”: technology, talent, and tolerance and have built dynamic creative climates (Florida, 1995; Méndez, 2002).

The Appreciative Inquiry (AI) is an approach which focuses attention on expanding an city’s capacity for positive change through inquiry into its positive core (strengths, gifts, and life-giving forces). Henry Bergson claims that ‘*élan vital*’ is a life force that sustains the creative endeavor, and lies at the heart of evolution. We will visualize the city as a heterogeneous, open, networked system of interrelated sectors. The quality of those connections is a central governing factor of evolution, and become the prime initiator in forming the rhizomatic structure that enables it to flow, to move and to growth through multiplicity.

When the collective power of human beings is unleashed, cities become power-full. A power-full city is one in which people care about and work towards being the best they can possibly be. It is a place in which people take responsibility for dreaming and for acting upon their dreams. A power-full city is one in which power – the capacity to create, innovate, and to influence change – is an unlimited relational capacity and

experience. People exercise power in ways that are inclusive. Imagine an city in which people are motivated, energized, and committed to being the best. Imagine the possibilities for innovation and excellence.

Appreciative Inquiry is an urban development philosophy and methodology that enhances cities' capacities for positive change and ongoing adaptability. It provides a philosophy and tools for leaders to build upon the best of what has been and might yet be within their city through inquiry into their "positive core"¹⁰. A town's core is described as the collective wisdom, knowledge, and capabilities of the city at its best. AI is the study of what gives life to a human system, when it is at its best (Whitney/Trosten-Bloom 2003). *Image Chicago* is a major community development effort based heavily on AI principles and practice (Browne).

The World Café. The Conversational City.

The World Café is a simple yet powerful conversational process that helps people engage in constructive dialogue, build personal relationships, foster collaborative learning, and discover new possibilities for action (Brown/Isaacs 2005). Café conversations are part of a larger effort to engage leaders from across the government and other key institutions in the principles and practices of learning organizations. The café "travels" are able to reduce the distance between the powerful and the less powerful in a constructive and practical way and permits to promote entrepreneurship, creativity, and innovation.

In the polyphonic city, we can place the language of the "system" – with its demand for centrally controlled consensus – with that of the "systase" (Gebser 1985: 309-310). Systase is a form of collective praxis in continuous process. The systase, unlike the system, is a conception of the city with no central voice around which order is established, because whatever order is achieved results from a "patchwork of language pragmatics that vibrate at all times" (Lyotard & Thébaud, 198: 94).

¹⁰ The practice of Appreciative Inquiry is informed by a series of eight principles – essential beliefs and values about human organizing and change: 1. The Constructionist Principle – Words Create Worlds; 2. The Simultaneity Principle – Inquiry Creates Change; 3. The Poetic Principle – We Can Choose What We Study; 4. The Anticipatory Principle – Imagine Inspires Action; 5. The Positive Principle – Positive Questions Lead to Positive Change; 6. The Wholeness Principle – Wholeness Brings Out the Best; 7. The Enactment Principle – Acting 'As If' Is Self-Fulfilling; and 8. The Free Choice Principle – Free Choice Liberates Power (Whitney/Trosten-Bloom 2003: 54-55).

Fluid Identities. The City Without Organs

Deleuze provide a way into thinking about becoming organization as beyond some kind of search for original being or identity. His lifelong concern was to think of becoming, multiplicity and difference in ways that do not refer back to an a priori identity. The subject is not an “entity”. Instead the subject is understood in terms of a series of “flow, energies, movements, and capacities, a series of fragments or segments capable of being linked together in ways other than those that congeal it into an identity” (Grosz 1994: 198). He concentrates on the capabilities of bodies rather than by their genus and species or their organs and functions.

To overcome the classical Cartesian mind/body dualism, Deleuze develop Artaud’s conception of the “Body without Organs” (BwO) as “an interface, a threshold, a field of intersecting material and symbolic forces. The body is a surface where multiple codes (race, sex, class, age, etc.) are inscribed: it is a linguistic construction that capitalises on energies of a heterogenous, discontinuous, and unconscious nature” (Braidotti 1994: 169). The BwO refers to human, textual, sociocultural and physical bodies.

The idea of ‘Body without Organs’ refers to a space in which flux have the ability to form new connections with others. The BwO is thus characterized by free-moving flows and nomadic singularities whereas the organism is presented as a phenomenon of accumulation, coagulation and sedimentation that imposes forms, bonds and functions.

The BwO resists any equation with a notion of identity or property and is always also a body to come, never fully present or sufficient in and of itself. It is a field where becomings become (Grosz 1994: 202-203). It is where we set our bodily characteristics free to pursue new becomings – of which “the ultimate becoming is becoming imperceptible, pure full process” (Linstead/Pullen 2005: 291). Identity as imperceptibility.

According to this, City Identity is motion, fluidity dissolves boundaries and carries them off in its flood. In staying in motion, in change, in becoming other, it resists those inscriptions that fix and name it thus allow it to be perceived as an identity – it becomes imperceptible. City Identity, then, is in constant becoming, a constant journey which must start and end in the middle because “a rhizome has no beginning and no end: it is always in the middle, between things, interbeing, *intermezzo*”. The rhizome is never

still, always relational, always to come, always to connect – “the rhizome is uniquely alliance ... the rhizome is the conjunction” (Deleuze and Guattari 1987: 25).

The postmodern city are cities with multiples personalities. They are “schizophren”. Deleuze put emphasis on the notion of “schizophrenia” which is seen as a positive process, an inventive connection, an expansion rather than a withdrawal from the world. Deleuze promote “schizophrenia” as a source of creativity in organized and normative worlds. “Schizoanalysis” thus celebrates multiplicity.

The key concepts of the philosophy of Deleuze draw attention to the unstable but ever-present forces that subvert, disrupt, escape, exceed and change cities. This enables an understanding of organization “as creatively autosubversive – not fixed motion, never resting and constantly trembling” (Linstead/Thanem 2007).

Oscilladox City. The Permanent Reinvention of the City

The Oscilladox City is capable of always putting to disposition the forms organizacionales to reinvent them across the experimentation It means that the community foster “learning by exploration” rather than “learning by exploitation” (Hochreiter, 2006). The competition has become supercompetencia. Globalization means that if a city is not performing as required, someone, somewhere in the world is going to replace. To get to survive in this Age of Creativity, the City Postmoderna must be managed as an urban system that has the ability to potencializar resources and existing relationships and, in turn, upgrade potential resources and relationships through the exchange medial (information and communication technology, money and power) to achieve that with increased operational flexibility through "(Littmann / Jansen 2000: 90). The pyramid structure is being replaced by the structure of red-rizoma.

The city will be a postmodern "oscilladox city" (oscillate + paradox). The focus of the organizational activities of the city now moves to the process of "swing" and she is "oscilladox." The virtual city is not! She becomes! Such a city is able to multiply the number of possibilities for action. The concept of "oscilladox city" is a program whose aim is flexible organizational structures for urban increasing its capacity and irritation in advance, and also their ability to adapt and innovate with regard to changing conditions in the environment.

"Oscilladox city" is a true "machine paradoxes" that is constantly fluctuating between decentralization and the (re) centralization, concentration and diversification, the hierarchy, market and cooperation between the vertical disintegration and reintegration virtual (integrated outsourcing); between competition and cooperation (co-optition); between dependence and interdependence (autonomic interdependence); between globalization and local cultures; between synchronization and asincronización and, finally, the materialization and desmaterización (Littmann / Jansen 2000: 90-92).

The Web Model Peter Littmann is a guiding framework to propose four dimensions virtualization City (Littmann / Jansen 2000: 46-88):

A) virtualization intraorganizacional (simulation / virtual reality, destructuring dynamic asincronización temporary potentiation of resources, relocation, integration, teleworking and telecooperación organization 24 / 7).

B) virtualization extraorganizacional (support for research and communication, dynamic and strategic networks, high degrees of personnel / shamrock-organization, high external value generation, hollow organization, information broker).

C) virtualization interorganizacional (inter knowledge management, sharing without pooling, timeline, high no-institucionalización, potentiation of resources, decentralization, atomization and integration), and

D) virtualization referring to the citizen and services (integration of the client, virtualization products / services, customize your company! Mass customization, use of the knowledge of the customer).

The digitization strategy of the organization aimed at urban deconstruction of almost all the classic elements-space, time, matter, size and structure.

The Oscilladox City is always able to make available the organizational forms to reinvent it through experimentation. It means that the community foster "learning by exploration" rather than "learning by exploitation" (Hochreiter, 2006).

Conclusion

Deleuze can be seen as the first postmodern theorist. He points out in his texts that philosophy should be aimed at creating new, useful concepts that enable fresh forms of thinking to emerge. Philosophy for him is a `toolbox`, a series of concepts aimed at bringing forth different ways of thinking.

His writing represents radically different thinking about the nature and function of organization in contemporary society and accordingly a challenge to all the principles of conventional Urban Theory. Redefining the subject, Deleuze offer a complex, new agenda for social and organizational relations. Deleuze advocate a politics of multiplicity and creativity, unfettered by the instrumental rationality. Urban Change must be judged according to the extent to which multiplicity and creativity are emancipated (Colombat:1997).

Deleuze allows us to a "re-imaginación" approach to city marketing and urban management. Recent work trying to redefine urban marketing. Frank Heinze thinks urban marketing as "a catalyst for urban development cooperative" and emphasizes its potential communicative (Heinze 2006: 225). In a new form of partnership between the community, economy and other interest groups in the city, would allow urban marketing synergy effects. If we are to successfully confront the challenges inherent in complex urban realities is necessary to resort to approaches that allow us to activate the creative potential that exists in all areas of urban life so that local actors and citizens become "co - creators of their future and the materializaciones of these visions expressed, for example, a design and brand management for the city (Fernandez / Paz, 2005: 63). And Florian Birk believes urban marketing as a key element of "democracy cooperative" (Birk / Wegener 2006:239; Helbrecht 1994).

Marketing cities in the Twenty-First Century will be synergistic and creative based networks (networking), a lifelong learning in real time and on a large scale, system-holistic, cooperative, communicative and participative.

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