



Title: Stewardship: Tradition preservation, resilience based on faith

Authors: MORALES-PAREDES, Yesbek Rocío, CERÓN-CARRILLO, Teresa Gladys, SANTIESTEBAN-LÓPEZ, Norma Angélica y MALDONADO-RESÉNDIZ, Jorge Ángel

Editorial label ECORFAN: 607-8695

BECORFAN Control Number: 2020-05

BECORFAN Classification (2020): 111220-0005

Pages: 13

RNA: 03-2010-032610115700-14

ECORFAN-México, S.C.

143 – 50 Itzopan Street
La Florida, Ecatepec Municipality
Mexico State, 55120 Zipcode
Phone: +52 1 55 6159 2296
Skype: ecorfan-mexico.s.c.
E-mail: contacto@ecorfan.org
Facebook: ECORFAN-México S. C.

Twitter: @EcorfanC

www.ecorfan.org

Holdings

Mexico	Colombia	Guatemala
Bolivia	Cameroon	Democratic
Spain	El Salvador	Republic
Ecuador	Taiwan	of Congo
Peru	Paraguay	Nicaragua

Introduction

Description, religious basis, activities and selection processes of stewardship as a resilience method in San Rafael Comac and Santo Domingo Tonahuixtla communities are the main focus of this article.

A brief historical stewardship's review, its activity and communities' selection process was established. According to Montes and Montes (2014) stewardship is the result of a political and religious organizational system that is still active. So, during its management, the butlers, are gambling to improve their prestige, since stewardships are ranked as a high hierarchy leadership that needs to be maintained for the community to keep alive (Ochoa, 2007: 4).

Immediately, stewardship is proposed as a resilience method among populations, addressing this activity as an act of faith and devotion. This, emphasized that their motivations and religious basis are grounded in their "service to God" or in the fulfillment of a citizen obligation. Resilience at this point, is understood as a dynamic process that implies both adversity's exposition (as the overcoming of these adversities) and the successful adaptation of the person (Ospina, 2007: 58).



BENDICENOS Y QUIERANOS CON TU MANTO VIRGEN DE LOS REMEDIOS

Methodology

Qualitative investigation methodology: Oral history.

Qualitative methods produce descriptive and interpretative data through which people talk or write with their own words the observed behavior (Berríos, 2000, cited in Charriéz, 2012: 50). With this in mind, for this study it was decided to use Oral History method defined as “the broad term that covers a quantity of stories regarding the unregistered facts for other type of documentation or whose documentation wanted to be completed captured by interviews of various forms registering an individual or group experiences in one collectivity” (Pereira de Queiroz 1991:5, cited in Veras, 2010: 144).

Meyer, E. and Olivera, A. (1971: 372), mention: what oral history pretends is to collect virgin material that could be used later (...) it provides generally fresh material. To a large extent, oral history is the gathering of interviews with outstanding characters (...) or with individuals that witness fundamental facts, where the researcher must rescue these testimonies.

Based on the above, this study pretends to understand the interpretation given by the interviewed; their life conducts, attitudes, feelings and representation related to the stewardship.

This research is based in interviews and visits to the 2015-2016 period butler of San Rafael Comac, Mr. Rafael Ocoxtle Jiménez, and Mr. Delfino Martínez, Butler from Santo Domingo Tonahuixtla in 1976-1978 period, as well as the population observation and their religious traditions.

In these interviews general data were obtained from them and their families as well as relevant information from their previous stewardship management. This is done, to show that this tradition preservation through time has been a basic element of resilience for the catholic and devoted settlers of San Rafael Comac and Santo Domingo Tonahuixtla.



Results

Being San Rafael Comac and Santo Domingo Tonahuixtla butler is a great honor because allow to have the opportunity to “serve the Lord” and a citizenship responsibility and as believer, that needs to be executed with all the seriousness and submission possible.

For Mr. Rafael Ocoxtle Jiménez, the idea of become a butler again is not contemplated for now: “Maybe, over time, but no for now because of the expenses and to give other persons the opportunity to serve. It is nice due to the coexistence and tradition preservation”. Also, in his wife words against the same question she mentioned: “You never know, only God does”. According to the interviewed couple, the option of being butlers soon next year it is no viable, however, with a smile in their faces, mentioned that they will be willing to serve the Lord in other circumstances with a great sense of commitment and love.

Mr. Martínez form Santo Domingo Tonahuixtla mentioned that being a butler is a very difficult task due to the long working days when it is time to invite ither town brotherhoods. However, indicates that being in that position left him with the satisfaction of having accomplished responsibly as a citizen and a believer that the Lord of Tepalcingo wants and he will recommend to live this experiences to his families and close persons.



Annexes

Annex 1: Butler interview

1. Name
2. Age
3. Stewardship period
4. Occupation before stewardship
5. Actual occupation
6. Time with this occupation
7. Waiting time for being a butler
8. Why do you decide to be a butler?
 - Tradition
 - Heritage
 - Honor
 - Promise
 - Obligation
 - Other
9. What are the rights and obligations of the stewardship?
 - Celebration activities (of the church and settlers)
 - Masses
 - Processions
 - Managerial Activities
 - Fundraising for church
 - Other: _____
10. What other designations are given during the stewardship?
11. Where do you find the economic resources for the stewardship?
 - Personal savings
 - Mexican Family
 - Foreign family
 - Donations
 - Community
 - Other: _____
12. How much is the cost of all the investments made during the stewardship period?
13. Do you acquire some kind of debt during the stewardship? With whom? If so, Do you still have this debt? How much is the debt?
14. Did the community help you with some kind of resource?
 - Economic
 - Food and beverage
 - Food service
 - House cleaning services
 - Product donation for the stewardship
 - Other:
15. What benefits do you have when being a butler?
 - Spirituals
 - Economics
 - Occupational
16. After your period as a butler do you obtain some kind of job offer?
17. Would you be a butler again or would you recommend it to someone close? Why?

Annex 2: Resilience definitions

According to Ospina (2007: 58) it is understood as a dynamic process that implies both the adversity exposition in a significative context and the overcoming of this adversity and the successful adaptation of the person.

Is also understood as the capacity of each individual in a poverty environment to overcome the adversity in benefit of personal growth (Anzola, 2003: 191). Cyrallyk (2002, cited in Anzola, 2003: 91) defines it as a self-protective mechanism that is moving since the most tender childhood absorbing trauma shocks first by affective bond weaving and then through the emotion expressions.

Resilience, is define by some authors working through it “ as the human capacity to face, overcome, being fortified and transformed by adversity experiences” (Grotberg, 2006: 18, cited in Valdebenito, Loizo y García, 2009: 196-197). Other, mos especifically pose that “to be resilience is to recover, going forward after an illness, trauma or stress” (Manciaux, 2001: 24, cited in Valdebenito, Loizo y García, 2009: 197). This mark the possibility of each individual to overcome to the tests and life crisis; i.e. first resist them to overcome them later, to keep on living as best as possible.



Conclusions

Stewardship is a religious tradition that has persist through social, cultural, economics and political changes of our country. Besides, is a strongly rooted custom in several Mexican populations. It is an honor and service to God activity, as shown by those who practice and preserve it.

The present work has the objective of emphasize resilience show by the people who accept stewardship position in their community. For although being butler implies a strong economic, time and effort investment, without any kind of payment in return: those who has been butlers have service and love satisfaction for the rest of their lives.

It consist in a task from the heart of the best way possible and with the resources provided by the Lord. It is a tradition of hundreds of years that remains alive by their practitioner's faith presented as an example of the people capacity to stand up and keep forward seeking for personal, community, social, spiritual and cultural growth, even though, there are adversities in the path that seems impossible to manage.

Interviewed people declared that although with the stewardship's demands, tradition preservation to serve the Lord and the community is primordial and it should persist over the time. In the case of Mr. Martínez, Civilian Association conformation, which provide economic resources to the stewardship celebration year after year, is the reflection of the importance of preserve the activity, of being resilience before modern world changes to defend their customs. Today at his 70 years old, Mr. Delfino Martínez keep managing fundraising from believers and family to prepare the third easter Friday celebration in Santo Domingo Tonahuixtla. In the interview, Mr. Martínez declare that after living 34 years in Mexico City, he decided to came back to his town, to his roots, where the traditions are still alive and respected.



References

- Anzola, Myriam. (Julio- septiembre 2003). “La resiliencia como factor de protección”. *Educere*. 7: 22.
- Barrera, Estanislao. (1992). “La mayordomía entre los otomíes”. *La palabra y el hombre*. 81: 97-120
- Cárdenas, Andrea y López, Alba. (Junio 2011). “Resiliencia en la vejez”. *Revista de Salud Pública*, 13: 528-540.
- Charriéz, Mayra. (Diciembre de 2012). “Historias de vida: Una metodología de investigación cualitativa”. *Revista Griot*. 5: 50-67.
- Fernández, José; Hernández, Pilar; Enríquez, Jesús; et al. (2010a). *San Andrés Cholula*. Enciclopedia de los Municipios y Delegaciones de México. H. Ayuntamiento de San Andrés Cholula. Instituto Nacional para el Federalismo y el Desarrollo Municipal.
- Fernández, José; Hernández, Pilar; Enríquez, Jesús; et al. (2010b). *San Jerónimo Xayacatlán*. Enciclopedia de los Municipios y Delegaciones de México. H. Ayuntamiento de San Jerónimo Xayacatlán. Instituto Nacional para el Federalismo y el Desarrollo Municipal.
- Gobierno Municipal de San Andrés Cholula (2015). *Historia*. Conformación del municipio de San Andrés Cholula.
- Instituto Nacional de Estadística y Geografía (2005). Áreas geográficas. Disponible en: https://www.inegi.org.mx/datos/default.html?t=0120#Areas_geograficas (consultado: 10 de abril de 2019).
- Martínez, Delfino (2018). Entrevista realizada al mayordomo de Santo Domingo Tonahuixtla en el periodo 1976- 1978. 20 de noviembre de 2018.
- Mejía, María. (2005). “Reseña de Cofradías, caciques y mayordomos: Reconstrucción social y organización política en los pueblos de indios, Siglo XVIII de María Lucía Sotomayor”. *Anuario Colombiano de Historia Social y de la Cultura*. 31: 360- 362.
- Meyer, Eugenia y Olivera, Alicia. (1971). “La Historia oral. Origen, metodología, desarrollo y perspectivas”. *Historia Mexicana*. 21: 372-387.
- Montes, Olga y Montes, Néstor. (Julio- diciembre 2014). “La mayordomía en un barrio de la Ciudad de Oaxaca”. *Frontera Norte*. 26: 85- 108.
- Ochoa, Teresa. (2007). “La dominación masculina en el sistema tradicional de cargos: El caso de San Jerónimo Amanalco, Municipio de Texcoco, México”. *Iberoforum. Revista de Ciencias Sociales de la Universidad Iberoamérica*. 2: 1- 19.
- Ocoxtle, Rafael (2018). Entrevista realizada al mayordomo de San Rafael Comac periodo 2015- 2016. 16 de noviembre de 2018.
- Ortega, Mario y Mora, Fabiola (2014). “Mayordomías y fiestas patronales en los pueblos originarios de Santa Ana Tlacotenco y Santiago Tzapotitlan, nahuas del Distrito Federal, México”. *Diálogo andino*, (43), 51-63
- Ospina, Doris. (Marzo 2007). “La medición de la resiliencia”. *Investigación y educación en enfermería*. 25: 58-65.
- Pieper, Josef. (2000). *Escritos sobre el concepto de filosofía*. Madrid: Ediciones encuentro.
- Ramírez, Mario. (2000). El tiempo de la tradición. Relaciones. Estudios de historia y sociedad. 21: 161-185.
- Sperry, Lewis. (2010). *La iglesia: su servicio y mayordomía*. Disponible en: <http://www.seminarioabierto.com/doctrina237.htm>
- Veras, Eliane. (2010). “Historia de Vida: ¿Un método para las ciencias sociales?”. *Cinta moebio*. 39: 142-152.

Images

1. Templo San Rafel, San Rafel Comac, San Andrés Cholula, Estado de Puebla, México (2014) from: <https://www.flickrriver.com/photos/eltb/15633593215/>
2. Templo San Rafel, San Rafel Comac, San Andrés Cholula, Estado de Puebla, México (2013) from: <https://www.flickrriver.com/photos/eltb/10180336624/>
3. Templo San Rafel, San Rafel Comac, San Andrés Cholula, Estado de Puebla, México (2014) from: <https://www.flickrriver.com/photos/eltb/15633593215/>
4. Santo Domingo Tonahuixtla iglesia from: <https://mapio.net/place/2902725/>
5. Santo Domingo Tonahuixtla (2018) from: <https://www.flickr.com/photos/142060087@N07/43405078605>



ECORFAN®

© ECORFAN-Mexico, S.C.

No part of this document covered by the Federal Copyright Law may be reproduced, transmitted or used in any form or medium, whether graphic, electronic or mechanical, including but not limited to the following: Citations in articles and comments Bibliographical, compilation of radio or electronic journalistic data. For the effects of articles 13, 162,163 fraction I, 164 fraction I, 168, 169,209 fraction III and other relative of the Federal Law of Copyright. Violations: Be forced to prosecute under Mexican copyright law. The use of general descriptive names, registered names, trademarks, in this publication do not imply, uniformly in the absence of a specific statement, that such names are exempt from the relevant protector in laws and regulations of Mexico and therefore free for General use of the international scientific community. BECORFAN is part of the media of ECORFAN-Mexico, S.C., E: 94-443.F: 008- (www.ecorfan.org/ booklets)