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Presentation

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In Pro-Research, Teaching and Training of human resources committed to Science. The content of the articles and reviews that appear in each issue are those of the authors and does not necessarily the opinion of the editor in chief.

In Number 12th presented in Section of Experimental desing an article *Estimating live weight of sheep of Guatemala by a simple formula* by PARÉS, Pere, CABALLERO, M. and VILÀ, L. with adscription in the University of Lleida. in Section of Commerce an article *The income and its influence in shaping business practices of families in the city of Sucre* by ESPINOZA, Luis with adscription in the Universidad de San Francisco Xavier de Chuquisaca, in Section of Options an article *Cultural landscape; an approach to build security* by MONTERO, Carlos & MONTERO, Juan Carlos, with adscription in the Universidad Autónoma de Puebla and in the Tecnológico de Monterrey, in Section of Rural an article *A migration study using the method of life story* by GONZÁLEZ, Cándido & GONZÁLEZ, Gabriela, with adscription in the Universidad de Guadalajara Escaramuza, in Section of Flora and fauna an article *Use of prosthetic materials in the health care of wildlife in calakmul* by ENCALADA, Alberto, LÓPEZ, Verónica, DUARTE, Ivonne, GONZÁLEZ, Evarista and GONZÁLEZ, Luisa with adscription in the Escuela Superior de Ciencias Agropecuarias Universidad autónoma de Campeche, in Section of Agronomy an article *Avoiding nightmares selling dreams: migration to U.S.A and ecotourism in protected areas. The case study of Tuxtlas biosphere reserve, Mexico* by ÁLVAREZ, Ángeles & NAVA, Martha with adscription in the El Colegio de Veracruz, in Section of Natural an article *Bamboo (Guadúa Cane) in the Province of Santa Elena* by MERA, Manuel, OLIVES, Carlos, SÁENZ-OZAETTA, Carlos, and SOLORZANO-MÉNDEZ, Víctor with adscription in the Universidad de la Península de Santa Elena.

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Estimating live weight of sheep of Guatemala by a simple formula

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A sample of 64 native ovines (50 females and 14 males) of different ages (from sucklings to very old individuals) belonging to different flocks, from different local communities of the Quetzaltenango Department in W Guatemala, were weighed and measured for thoracic girth (TG), ear length, cannon perimeter, face length and head length. Measurements were obtained by the same persons. Live weight (LW) was estimated using a linear model. Coefficient of determination (R^2) values computed for LW versus TG were 0.871. It was concluded that thoracic girth is a useful tool in predicting weight of sheep from Guatemala for all ages. From this, the derived predictive equation for the live weight determination from thoracic girth, $LW (kg) = TG \cdot 0.735$ is a quite simple, easy to remember formula, presenting a high coefficient of determination, and with no statistical differences between real and estimated weight values.

Barometry, body measurements, body weight, “criollo” sheep, size allometry

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† Researcher contributing first author.

Introduction

Knowledge of precise animal body weight is useful in determining how much daily feed is needed, reducing the number of medication errors, evaluating growth... Moreover, weight can be an important health indicator, as knowing how much an animal weighs and whether it is currently gaining or losing weight can help identify health issues. Often, however, veterinarians and zootechnicians simply rely on their "best guess" to assign a conventional weight. It requires good training and, being a subjective method, is subject to important errors.

Body measurements can be used to predict live weight fairly well in a situation where weighbridges are not available (Goonerwardene and Sahaayuraban, 1983). The use of zoometric measurements can accurately predict an animal's weight. This is why functions used to predict live weight from live animal measurements are of considerable interest to livestock enterprises, especially those managed extensively or focused on small flocks, where no tools are available. Zoometric formulae to estimate live animal weight have widely been reported in the zootechnics literature, for all species and for many breeds (authors will not conduct a bibliographical review). Despite this quantity of research, none is known for the indigenous sheep of Guatemala, this being the objective of the present study.

As local technicians do not have access to a set of scales, this research constitutes more than a simple statistical or descriptive work, trying to provide them with the best formula. Morphological detailed characterization and breed inventories are important in the conservation of ovine genetic resources and, thus, although this research seems simple.

It provides first-time information about body weight estimation, and some other traits, in addition to weight, are also presented here.

The native sheep from Guatemala is a breed that appears as "Criollo" or "Chusco" (we have never heard the latter) in the FAO database (<http://dad.fao.org/>). According to the same source, it descended from Spanish Churro and probably also Spanish Merino. FAO registers the breed as a meat producer, although nowadays it only has a "fertilizer" purpose in "milpa" crops (mixed system of maize, beans and squash), its traditional wool production (composed of long fibers) barely being undertaken at present. The breed is phenotypically identical to the Chiapas sheep (which does not appear with this name in the above-mentioned FAO database, but as "Criollo" or "Chusco", too), with which it seems to form a large ovine indigenous population (probably with different ecotypes) that occupies most of the ancient occidental Mayan territory, in the W parts of Mexico and Guatemala. FAO database does not include more detailed information about this Guatemalan breed and thus no census is available, although the breed is clearly becoming scarce throughout Guatemalan territory (in part due to the presence of fine wool breeds, in part due to the abandoning of traditional livestock farms).

Material and methods

The data for this study were obtained from 64 animals (50 females and 14 males) of different ages and corporal scores, belonging to different flocks in different local highland communities (located in Quetzaltenango, Cabrican, Santa Catarina Ixtahuacan, Santa Maria Chiquimula and Aguacatán) in Quetzaltenango Department, W Guatemala.

Animals were managed extensively, without supplementary feeding or a health management system. Ages ranged from suckling lambs (fresh deciduous incisor series) to very old ones (incisor series fully lost), according to individual dentition obtained during the field work. Only those animals considered pure breed (the so-called “Criollo” type) were considered for this study, as many exotic breeds (especially from fine wool breeds, such as Merino and Corriedale) were erroneously imported to the area some years ago (of a total of 105 sample animals, 41 were discarded as being clearly “non pure”). Coat of sampled animals was mainly black (the chromotype most frequently seen), but white and coffee animals were also detected and sampled, although no distinction has been made between colors. Field data collection was performed during October 2014.

Live animal measurement

Animals were weighed by suspending them on a hanging dynamometer (precision: 0.1 kg). The dimensional body measurements included the following 5 linear traits: thoracic girth (measured as the body circumference immediately posterior to the front leg), ear length, cannon perimeter (at the forelimb just below the knee), face length (from tip of the muzzle to a virtual line just below the eyes) and head length (from tip of the muzzle to occipital protuberance). They were obtained with a standard flexible measuring tape. Same measurements were obtained by the same persons (Marta for linear measurements and Laura for body weight).

Statistical analysis

As the Kolmogorov-Smirnov test reflected non-significant differences in distribution of sex samples ($D=0.348$, $p=0.108$), the non-parametric ANOVA Kruskal-Wallis test was performed to detect differences between male and female body weight medians. As some measurements (cannon perimeter, ear length and face length) presented a non-normal distribution ($p<0.05$), correlation between them was studied using the non-parametric Spearman's coefficients. Linear regression was undertaken with log-transformed values for all traits, with a zero intercept option (using a log scale, animals separated by the same factor lined up in a straight line).

Because body size, x , is not fixed and is estimated with error, ordinary least squares regression (OLS, model I) tends to underestimate both a and the confidence interval around a . Some form of model II regression therefore seemed more appropriate for both parameter estimation and hypothesis testing. Given that all sizes were measured in the same manner and using the same scale, both measurement error and intrinsic error should be very similar, especially when transformed to a logarithmic scale. Under these conditions, major axis regression (RMA) provided an accurate estimate of a and allows statistical testing for the general null hypothesis. RMA is a least squares data modeling technique in which sample errors (sampling and measurement errors) are taken into account for both the dependent (Y-axis) and independent (X-axis) variables. The non-parametric Wilcoxon signed-rank test was used to test paired differences between real and estimated weights. Finally, a multiple regression was performed to analyze a possible formula using more than one trait.

The PAST version 2.17c software (available at <http://www.nhm.uio.no/norlex/past/download.html>) was used for statistical analysis. Confidence level was established at 5% for all tests.

Results and discussion

As body weights between males and females were not significantly different (H-tie corrected=1.349, $p=0.248$), sexes were considered globally for subsequent analysis. The results showed that mean weight ranged between 7.8 and 40.0 kg (Table 1). The maximum weights obtained are clearly higher than those reported by FAO database (<http://dad.fao.org/>), which are 32.8 and 26.1 kg for males and females, respectively. As FAO database does not reflect all information (not even the most evident), these differences could be due to deficient field work by persons who collected data for FAO. Of all the measurements studied, body weight was the most variable (CV=31.6%), while thoracic girth, cannon perimeter and head length were the least (CV<13.5%) (Table 1). Obviously, the fact that our sample included a wide range of ages would explain the great variability of body weight. The marked variability of ear length (CV=21.5%) is attributed to the fact that for this breed many animals present microty, a non-pathological reduction of ear size frequently observed among these animals.

With Spearman's correlation modules of the dimensional characters, thoracic girth (TG) was a trait related to body weight, as were the other traits except ear length (Table 2). Thus, the data failed, overall, to reject the null hypothesis. Coefficient of determination (R^2) values computed for the TG were 0.871, while for cannon perimeter, head length and face length were 0.605, 0.690 and 0.793.

Body weight was allometrically dependent on most of the traits measured.

The predictive equation for live weight (LW) using TG as estimator is presented in Figure 3. From the log transformed data, $y=0.735x$, for which $y=LW$ and $x=TG$. Its *posteriori* transformation to logged formula established that $LW \text{ (kg)} = TG^{0.735}$ (TG expressed in cm). The non-parametric Wilcoxon signed-rank test reflected no differences ($W=1,161$, $p=0.429$) between real and estimated body weight using this formula, so it is reinforced that the formula can be considered as a good predictor of LW. Multiple regression was not possible as the overall ANOVA-type significance test was not significant ($F=134.7$ and $p \ll 0.051$), so an estimation formula using two or more traits was not mathematically possible. This reduces the practical usefulness of using other body measurements in conjunction with chest girth.

This study demonstrated that a prediction equation for live weight using TG is possible and that this measurement can predict LW with good precision. This observation is in agreement with many previous studies for sheep and many other domestic mammals (Parés *et al.*, 2013), although for each breed different equations have been established. In our study, the formula is easily performed using a pocket calculator and, moreover, the thoracic girth measurement ("tighten" perimeter around the body of the animal immediately behind the front legs) as predictor is easily taken with a flexible ruler. Moreover, under field conditions, live weight estimation using chest girth alone would be preferable because of difficulties of animal restraint during measurements. Moreover, the calculation is easier.

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	Body weight	Cannon perimeter	Thoracic girth	Ear length	Head length	Face length
Min	7.8	5.0	40.5	4.5	19.5	8.0
Max	40.0	9.0	79.5	13.0	36.0	19.0
Mean	21.5	6.2	62.1	8.8	27.7	13.8
Std. error	0.847	0.093	1.038	0.235	0.416	0.249
Variance	45.876	0.553	68.914	3.524	11.086	3.963
Stand. dev	6.773	0.744	8.301	1.877	3.330	1.991
Median	21.3	6.0	63.0	9.0	28.0	14.0
Coeff.	31.535	11.993	13.378	21.454	12.015	14.405
Var.						

Table 1 Summary of live-measurement traits for animals studied (N=64). Traits expressed in cm, except for weight (kg) and coefficient of variation (%).

	Body weight	Cannon perimeter	Thoracic girth	Ear length	Head length	Face length
Body weight		0.000	0.000	0.948	0.000	0.000
Cannon perimeter	0.785		0.000	0.813	0.000	0.000
Thoracic girth	0.923	0.723		0.851	0.000	0.000
Ear length	0.008	0.030	0.024		0.325	0.577
Head length	0.779	0.572	0.772	-0.125		0.000
Face length	0.840	0.719	0.853	-0.071	0.770	

Table 2 Spearman’s coefficients for all traits studied (down diagonal). P-values appear above the diagonal and coefficients below. Correlated values appear in bold.

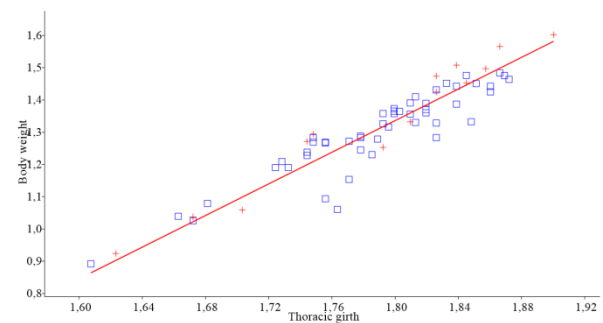


Figure 1 Linear regression for live weight using thoracic girth as predictor. Coefficient of determination (R²) is 0.871. Values log transformed. Crosses correspond to males and squares to females. In this plot using Reduced Major Axis, the “best-fit” or least square line is optimized such that it minimizes the error for both variables simultaneously.

The income and its influence in shaping business practices of families in the city of Sucre

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"We must learn to walk between the desirable and the possible, between Utopia and Reality". Desirable, utopia is that social behaviors are not determined by economic factors. But the reality is that this phenomenon exists and grows every day as a result of the exclusion, inequality and global socio-economic imbalance. To change reality is important to first identify the conduct to generate structural changes through comprehensive interventions that seek to effectuate, among others, bigger and better policies Human Development. It seeks therefore based on the application of objective means to obtain real data, reflecting reality, perceive and observe two families, when making decisions and choices when consumed; as a social nucleus where the practical reality is observed. And it is through a process of reflection - action that the analysis of their own habits, systematizing the observed behavior will be promoted, seeking that the near future the possibility of social relations are not determined by income, materialism and consumerism. This is how this research entitled: "The income and its influence in shaping cultural practices of families of high and low socioeconomic strata of the city of Sucre and its habits", consists of a first part of introductory that break the habits of two families from the city of Sucre, in order to understand them in their structures.

Habits, Economic Income, Cultural Practices, Habitus

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Introduction

This research aims to provide an integrated cultural practices two families and their consumption habits by obtaining data, variables and essential to the description of these information perspective.

The interest in this topic arises because given the close relationship of circumstances that income exerts on society, is of considerable importance focus on studying these effects, circumscribed behavior and relationship of the components of society particularly.

These effects are evident in the interactions of each person with the social rest and as the set affects the individual, marking a behavior of global communication of subjects related.

And given the particularly economic social context in which it is currently engaged the department of Chuquisaca and therefore the city of Sucre, this research seeks to provide a description of cultural practices of two families from the city of Sucre and habits consumption from economic conditions influence exerted on it. Thus obtaining data and economic information becomes vital. For this reason we will make use of the technique of case study two families of high socioeconomic status and other low socioeconomic status, through interviews and questionnaires, to obtain essential for reading and description of the formation of habits information consumption. For the selection of the sample was treated the representative character of two families of Sucre, which meet the intent of the case study to describe cultural practices, considering the family as an integrated system, plus the need that the characteristics of the families selected are appropriate to answer the research methods, finally resorting to discretion of the investigator on knowledge and skills by determining that the sample is not probabilistic and intentional.

As for the temporary space delimitation, the research takes place in the city of Sucre, in the Judicial District, becoming the first group representative family (family with higher income), and another located in the Barrio Qhora Qhora, becoming family representative of the second group (families with lower income).

This research develops research from sociology with an economic approach and based on the Sociology Comparative analysis that allow relating the economic and sociological variables, from the behavior as the basis of human relations.

The resulting social interactions of this express dynamic social degree, establishing fields of action expressed by differentiation of the social strata.

Therefore, two social strata on which is to observe individuals and how they influence each other and adapt their behavior towards others, since each individual is forming its specific identity in interaction with the other members shall be determined social stratum in which it is established.

In this sense, cultural practices expressed in the ways of acting, thinking and feeling that are originated (understood) by the position that a person occupies in the social structure, will be the component of study, from a qualitative assessment obtained from the data collection and information through other qualitative tools such as interviews and participant observation of social facts such as behavioral attitude of membership of a particular social stratum.

Within this context and from the marked social stratification diferenciamiento recognizes the need to understand the behaviors of family type, located at both ends, in which positions the income.

Formulation of the problem

To summarize, we can say that the central idea goes through the fact that social relations are structured by socioeconomic strata also determining the type of consumption and the reality of their cultural practices affecting the subjects when taking a decision. Thus we have: Does the formation of cultural practices and consumption habits are influenced by the difference of income?

Theoretical framework of research

Study cultural practices at the local level is new, however these issues are more developed outside the country, even in this globalization process suitable to better understand contemporary culture.

History has shown that from the dynamics of culture, this has allowed the development of countries, each with its own identity and idiosyncrasies. However this natural step for humanity is managed from another perspective, ie it becomes an instrument of hegemony, standardizing both thought as a way to perceive, this I am exposed by the French sociologist Pierre Bourdieu who emphasized the least thought of the individual, makes decisions, according to the environment in which it operates, so the man who thinks he is free to decide finally not know you are unconsciously tied to a mold thought, and action.

It is in this way that the advance of globalization sets this phenomenon of growing importance in the global scenario, habits.

The increasingly uniform cultural practices according to the prevailing world order is emerging as one of the main key points of study for sociologists.

Knowing that of the inhabitants of the city of Sucre is important because the characterization given to the city as conservative since its inception, known as this determines and influences from thought to action, especially at this time of constant acculturation by the media, and technology imposed trends and ways of being, acting against the social rest, as understood in the case study of two families, all with the determinant of income.

This research is based on the study of these variables and description of the patterns that can determine variations.

Stratification Social

It is differentiated vertical forming groups according to established and recognized criteria. Social stratification realizes or is a means to represent the social inequality in a society in the distribution of goods and socially valued attributes, defined as a structured social inequality. Such inequality is institutionalized and has a consistency and coherence over time. Forms of social stratification, usually cited are the castes, classes and social classes.

A social stratum consists of a set of people, social aggregates, which share a site or similar place within the hierarchy or social scale, where they share similar beliefs, values, attitudes, styles and acts of life. They are characterized by their relative amount of power, prestige and privileges they have. While the focus of stratification refers to the distribution of goods and attributes of social stratification, although it can also be considered on the basis of ethnicity, gender and age.

From this analysis we can say that any group implies advantages and values for each of its members.

When people realize this, how useful it is to join with others, can lead to the creation of a group with the desired end, which then gives rise to the association.

These can be divided into different types of groups:

1. Primary groups: the family. Formed primarily for daily living. The ratio in these groups is personalized and members of these groups are irreplaceable.

2. Secondary Groups: school, work and sports equipment, among others. They were formed by similar interests, clear plans, free agreement and cooperation.

Features:

- For most small the group, each member plays a role.
- Within a group there is contact and communication among its members.
- The group has its norms and behaviors that eventually become habits.
- The group has certain interests and values that become accepted or rejected by its members.

Since the study population are nuclear families with higher income and lower income, must be distinguished cultural practices of everyday life and consumption behavior presented from the differentiation of belonging to a type of social stratum defined according to their income.

To do Bourdieu's theory mentioned on:

Habitus

It consists of a set of interrelated concepts that are not understood except in relation to others. The starting point of the analysis of the social is the objectivist or inquiries anytime, which are tripping over themselves to characterize the external social structures, the objective, the social fact thing. The second moment of analysis is the subjectivist, consideration of internal social structures, subjective, or social fact body.

It is a generating principle and a classifier system of social levels. Are the provisions that eventually live in a society is acquired, the way you act. It's the story made body. They are the "leeway" in Bordiesanos terms.

Therefore it is the generation of practices that are limited by the social conditions that support them. It is the point at which converge society and the individual, it is a wave, on the one hand says the way to be, or the way in which one has assimilated unconsciously, perhaps from their employers and will of your own and wanting, or not, modify the habitus. The product of a learning company that all social fields use to exert control and appropriation.

Moreover differs class habitus that would be the position of the agent within the structure of a social class, where the individual contributes to its production and reproduction of the same system of relations between classes. It is not a simple lifestyle that is derived from belonging to a class but involves all actions and thoughts, it is the basis on which certain decisions are made. The basis of all actions is the same class habitus.

It is the pillar that conforms the mere set of learned behaviors and judgments even seem what "natural" as Bourdieu calls on people: gestures, tastes, language, etc. That is why people from certain social classes share the same tastes as those who are in the same social habitus, taking these collective affinities.

The relationship between habitus, social class and social reproduction are the essential components that allow this research to fully scan to define it as follows:

- One of the fundamental dimensions of habitus is its relationship to social classes and social reproduction. If the habitus is acquired in a series of material and social conditions, and if these vary depending on the position in the social space, one can speak of "class habitus": there would be a series of generative schemes of common practices at all biological individuals who are products of the same objective conditions:

- "The Sociology treated as identical to all biological individuals, being the product of the same objective conditions, are provided with same habitus: class of conditions of existence and of identical or similar constraints, social class (itself) is inseparably a class of gifted individuals of the same habitus. If you excluded all members of the same class (or even two) have made the same experiences and in the same order, it is true that every member of the same class have bigger chances than any other class member found frequently confronted with situations for members of this class. "

These class habitus, in turn, are systematic: produced in a number of social and material conditions of existence which have not grasped as a sum of factors, but as sistemático-assembly attached to a particular social position, their fundamental principles will thus apply also systematically, the most diverse domains of practice.

Although the existence of class habitus (consisting essentially of economic capital), which explains the huge regularities in their choices, for example, in his "tastes" - does not exclude that there are also differences between the habitus of different individuals with position Similarly in the social space because space trajectories is not uniform; but it is a relationship of "homology" between different habitus of individuals.

It is in this way that has these systematic theoretical foundations that give a relevant consistency of what will be the result of diagnosis from knowledge of terms for which will track the research that essentially rectified demonstrate the importance of the role of stratification socioeconomic human behavior and within these are the:

Habits

Buying habits, acquisition, by the preferences that have a value that goes beyond the personal satisfaction of a need, recognizing a noted social sense, whether to integrate or to distinguish. Thus we have the theory of symbolic consumption (statutory, classical theory)

Already for more than a century, anthropologists, economists, sociologists began to develop different theories on consumption, the most important is:

Thorstein Veblen

Definitely one of the first to reflect on this subject was the American Thorstein Veblen, who refers to the symbolic consumption in his "The Theory of the Leisure Class" in 1899, warning that can be noticed as a common element.

A connection to the leisure concept that is understood as doing nothing productive (to the upper class is excluded from regular duties and were honorable reserves certain tasks, such as war or the priesthood).

In this regard, said since then that leisure worked as a pattern of domination between classes; and for that reason, the author investigates the development of the ruling class, the class of high socioeconomic status.

The rationale for having domestic servants in modern times is, in this view, that members of wealthy families cannot perform work without discomfort involved modernity, because: 1) they have too many social obligations (your time, therefore, it is better spent in clubs, sports, charities and other social circles that working in industries or housework), and 2) the work to be performed is too hard (eg idle life style involves a system antiques, furniture and foods that make the gentleman of leisure can not enjoy them without the help of domestic servants) (Veblen, 1951: p 51)..

So also states that "To gain and maintain the esteem of men is not enough to possess wealth and power. The wealth or power must be made manifest, because the estimates is given to his evidence only "(Veblen, 1951: p. 36).

It is then, to a first approximation of conspicuous or conspicuous consumption for the following reason: describing that in a society that begins to manifest an unknown complexity until then, due to industrial advances and an ever increasing population, the member high society in that context regularly attends other places where these are absolutely unknown, and therefore have no way of perceiving their status or their accumulated wealth.

Then the conspicuous consumption of valuable goods allows this subject themselves known, so that passersby can watch his financial strength.

It further argues that the lower classes tend to imitate or emulate the upper classes, which will be noticed in the conduct of life, and especially in consumption; is assigned a value to the "trophy" (eg: the good that is acquired by the personal qualities, and not by chance or inheritance) as a sign of honor and prestige, so that whoever wins the trophy happens to be admired - and imitators by the rest of society.

However, for now, we can say that his approach has been supplemented and restructured by the French sociologist Pierre Bourdieu, studying the characteristics of each class belongings, and not just the upper class.

Pierre Bourdieu

To understand the principles of Bourdieu, again mention should be made of the idea of habitus.

This concept, halfway between "habit" and "status" indicates that the customs reveal the social position, and vice versa. In other words, consumption practices are an expression of social position: "The habitus is both, in fact, the first generator objectively enclasables practices and interlocking system (principium divisionis) of these practices" (Bourdieu, 2000: p 169.). That is, through the habitus social position structure, which is reflected in ethical and Aesthetic requirements, as the author in his famous work, "The distinction"?

In this bulky volume, the social researcher begins by addressing the issue of taste and its relationship to the ideal of distinction that exists in individuals, "the aesthetic disposition is a dimension of a distant and secure with the world and with the other relationship.

Which in turn implies the safety and objective distance. But it is also a distinctive expression of a privileged position in the social space, whose distinctive value is objectively determined in relation to expressions engendered from different conditions. Like any kind of taste, unites and separates; to be the product of some conditionalities associated with a particular class of conditions of existence, unites all are products of similar conditions, but distinguished from all others and what they are most essential, since taste is the beginning everything you have, people and things, and all that is for others, so one thing is classified and what size you "(Bourdieu, 2000: p. 53).

This means the following: taste classifies the individual, and therefore one can speak of a strong correlation between taste and class, and even in relation to other non-statutory classifications such as gender (Bourdieu say that the taste also distinguishes men from women). However, the theory goes beyond even the frontiers of aesthetic taste: the social distinction also covers ethical and political arrangements, as the author shows that opinions on certain attitudes (such as personal judgment regarding the strike) are also strongly marked by socioeconomic segment. Bourdieu's theory, in short, is a purely statutory theory.

As such, it is a theory that resonates with that of Veblen *, but with a distinct difference: For Bourdieu no single dominant class, but each class is dominant and dominated for certain tastes and aesthetic dispositions and even ethical provisions - so every socioeconomic segment falls within certain aesthetic and ethical parameters to classify.

To this end, the French author prepares a comprehensive joint research, including both quantitative (it uses multiple studies that show the level of cultural consumption and ethical opinions entire Parisian society).

And qualitative (a series of presents interviews), and seek to describe how the ranks like and unlike some other men, assuming that consumption is the main indicator of the same. In this regard, three main categories of -food consumption, culture and entertainment expenses of himself to socioeconomic status, distinguishing between upper classes, middle classes, and classes will be examined and considered numerous factors, including the rate of films views per segment, or the change in the value given to the body and beauty with surprising conclusions, which ensure that the habitus is strongly correlated with social class (just to name one example, explains that while the upper class has with opera, the middle class does the same with musical theater, while the lower class prefers the TV series).

The funny thing is that, according to some authors like Luis Enrique Alonso, when framing this theory, Bourdieu not directly managed the work of Veblen (Alonso, 2005: p. 186), and yet his theory is fully complementary to the American.

Thus, Bourdieu develop a theory of "class habitus" ("as built form of the condition class and the constraints that this condition imposes") (Bourdieu, 2000: p. 100), and will even hold that "a class is defined by its being perceived as much as for his being; its consumption which does not need to be flashy much as by its position in the relations of production "(Bourdieu, 2000: 494 p.).

Thus, Bourdieu ends up referring to "lifestyle" which in his view is a purely statutory content: taste-and especially, consumption, as the main indicator of taste-attends the social construction of identity, a lifestyle, which is shared with the rest of the class, and ultimately helps configure class consciousness, from an economic position.

This is, of course, the basis of the statutory consumption to which many refer to, and at the same time the seed in which the reviews are based on this vision.

Interpretation of Concepts Managed

Finally the most important concepts that you work for this research is defined:

Consumption: Practice consisting in the use and appropriation of property and intangible services.

Symbolic Consumption: That kind of consumption that puts social reasons for action, not individual or psychological reasons, as would be the profit or personal satisfaction.

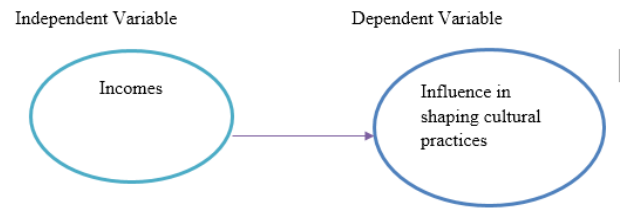
Statutory Consumption: One symbolic consumption that follows a social interest based on the recognition and prestige class by others.
Identity Consumption: One who, being equally symbolic, is subordinate to the intention to communicate something to society, and thus be identified from the rest, not that it matters a relationship of superiority or inferiority of class.

Consumption functional (utilitarian consumption): One type of consumption which aims the personal satisfaction of needs, be they primary or sumptuary, without the intervention of social factors on the action taken.

Methods

Through various methods, techniques and tools will meet information, based on the following idea to defend:

The formation of cultural practices is influenced by the difference in income.



Graphic 1 Variables

The interview

It is a technique for collecting information through which a person applies, face-to-face information to another. It is characterized because it is personal and can deepen topics of interest and answer questions. In the present investigation allows to collect information on situations and subjective aspects, beliefs, values, and attitudes of the two families.

In this case make use of semi-structured or semi-standardized interview that "allows greater flexibility in the way the order and the language in which the points or questions can be adapted to each specific situation addressed, express questions so that be more easily understood".

The purpose of the interview will: Perform a broader data collection and deepen understanding of cultural practices of the two families and their consumption habits.

The objective is: To determine the relationship between behavior and socioeconomic status of families with higher income and lower income.

The population considers are nuclear families from the city of Sucre, which constitute the two case studies of this research.

Also form an essential part of the study the application of:

Observation

Which starts from the premise that to gain knowledge about the behavior of the research object as it occurs in reality, observation is a way to access the direct and immediate information on the phenomenon being investigated in this case, cultural practices.

The object of participant observation is: Join the observed group and participate in it for the duration of observation for a collection of data to collect and contrast information from the interview.

The objective is: To determine the cultural practices of everyday life of two nuclear families, one with higher income and other income less.

Determine the consumption habits of two nuclear families one with higher income and other income less.

Population universe and sample

Given the aim of the present research is based on the non generalization cases, which are part of the fieldwork, allow proposing an outline of the development experience of cultural practices through the narratives of families who develop same in everyday of their lives and the need for the characteristics of the subjects selected are appropriate to answer the research questions.

The sample should be considered in its complexity, and under this kind of interpretative research with an exploratory descriptive design is considered as a sample from a single individual, in this case, two families; also implies criteria analogy and comparison between this sample and the universe.

Moreover, the sample is related to the research strategy, therefore the context in which it develops is characterized as exploratory.

Thus, under the classification, for the case study, the sample in this research is not random because the odds of each individual element being sampled and intentional because they are the product of a selection are not known of cases at the discretion of the expert; this through some cases are selected. (Padua, 1979).

The selection of the sample is also guided by the information, this type of selection occurs when trying to maximize the usefulness of the information characterized by small samples. Cases are selected on the basis of expectations about their informational content.

The case studies focused on the fact that "the effectiveness of the particularization replaces the validity of generalization" (Stake, 1995). This type of study is defined by the interest in the case, favoring the interests therein, the theme and the problem. The design is secondary to address the research or objects within their particular context.

Population universe

The relative population of the districts 1 and 5 of the city of Sucre was taken.

Sample

Non-probability sampling, which is intentional, considering only 2 nuclear families residents of District 1 and District 5 of the city of Sucre was used.

To fulfill the purposes of this study it was necessary from the characterization of families living in the districts 1 and 5. The interest is to understand some aspects of these districts, since the focus of this work is the family as axis substantially inquired about issues such as: population size, level of coverage to education, occupation, socioeconomic status, access to services.

Furthermore, this research from the study of economic and social diversity of households in major cities of Bolivia, aimed exposes a socioeconomic stratification of the Bolivian population, based his description on the classification of households in eight socioeconomic strata function variables occupation, education, possession of goods / services and housing use, determining a measure of social rather than an individual within a social group, considering the above factors, including income and education, thus achieving an explanation multidimensional socioeconomic strata.

Therefore this research considered shows families that belong to socioeconomic Level A: The highest stratum, which owns 1% of the population. Most of them are big business owners and senior executives.

Have completed college education and graduate. Have active materials that provide comfort.

The second family of Level D2: Strata very low level, which owns 32% of the population. The occupational profile is self-employed and non-professional employees. They have few material goods.

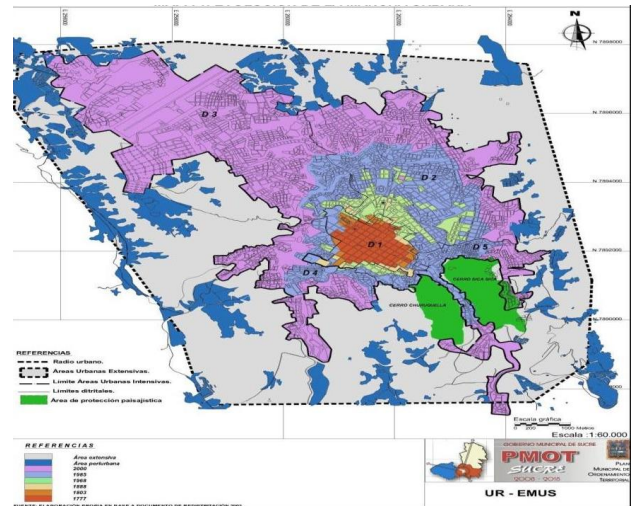


Figure 2 Mancha Urbana Sucre

The peculiarities of the activities carried out in the different boroughs are:

District 1: Includes the area of historical heritage and is characterized by the concentration of the business of providing services, ie financial institutions are concentrated, public institutions (Departmental Government, Municipal), Commerce, University, Museums, Theaters, being the main generator of municipal taxes.

Furthermore, the concentration of illustrious people and the most remarkable intellectual elite in the city, and the establishment of colleges of San Juan Bautista (Blue) and San Cristóbal (Colorado).

Led to the founding of the University Of San Francisco Xavier De Chuquisaca, propelling institution of culture and knowledge expansion into the territories under their influence. Later, with the independence of Bolivia, Sucre became the political, administrative and judicial center before today Republic Plurinational State of Bolivia, which allowed again a concentration of intellectuals who were at the forefront in terms of knowledge refers.

So the city of Sucre, from colonial times, has been characterized as a center of higher learning, especially since the founding of the University of San Francisco Xavier, whose fame has since transcended internationally. The city of Sucre, declared "Cultural Heritage" for the many cultural, architectural and historical attributes it possesses, and which are related to the importance of the city in the South American context of the colony.

Thus, the main urban uses since then focus on this central urban area. In the case of the four major markets 3 correspond to the center and are not directly accessible to 70% of the population.

District 5: The district with the lowest percentage of households in relation to other urban districts, you can say it's a bedroom district where most people work in construction.

Regarding school coverage, Sucre Municipality presents the following data

Coverage of the Municipality of Sucre School

Districts	Population	% Coverage
Districts 1	27677	218
Districts 2	65734	62
Districts 3	36324	37
Districts 4	22488	50
Districts 5	20758	20
Districts 6	7908	42
Districts 7	10709	57
Districts 8	9712	58
Total	201310	68

Table 1 Coverage School in the Municipality of Sucre

Educational coverage throughout the District of Sucre is 68% regardless of private education; of all students enrolled in the Municipality, the Municipal District 1 has a high coverage, which shows that the vast majority of students in the educational units belong to the surrounding districts.

Districts 2, 3, 4, 5, 6, 7 and 8 are below the average standard managed by the Ministry of Education which is 70%.

Access to basic services of water and sewer is insufficient in remote and rural areas of the Municipality among them are the district 5.

Similarly, to the extent that insufficient availability of services, sparse and inadequate linkage with the stain is observed urban, urban land supply is poor.

The sample households have in common living in an urban marginalized sector and with unsatisfied basic needs, given their housing, utilities that have limited income and level.

Population study

For the study of the cultural practices of the two families and their habits, will be used, personal sources such as documentaries.

For reasons of economic and strategic reasons, to observe greater difference in socioeconomic status, as reflected by the location of residence is that it has restricted the study to these districts.

They are the unit of analysis, while for socioeconomic differentiation was taken into account qualities or traits and requirements presented aspects that influence social interaction and the importance of consumption in families.

Personal Sources: As previously mentioned direct sources of information in this investigation consist of be sought:

- Jef (a) (e) of nuclear family with higher income.
- Jef (a) (e) of nuclear family with lower income.

Documentary sources

- Reports of the National Institute of Statistics of Bolivia and ECLAC report.

- Research on the socioeconomic situation of families in Bolivia.

This research and analysis will be used to inductive inference method because it is made from samples of input variables and behavior of the population.

Subsequently qualitative techniques were used to extract conclusions that will raise a prioritization of issues to be deepened.

Sample Type: Delimitation and scope of the investigation

The delimitation of the topic covered considers the following aspects:

Delimitation group

- For Families this is intentional non-probabilistic sample
- Distinction in terms of socioeconomic strata: high and low socioeconomic strata.

Geographical limits: For the two families in the urban and peri-urban area of the city of Sucre.

Results

Refer to the local context does not have an investigation that relates to the cultural practices of the families and their habits.

Within the context of the institution is considered a contribution to this research because the dependence I provide the tools to develop research under standards required for its approach.

1. Description of the process of obtaining results

The research was developed through 4 phases in the second half of the year (July to November 2013)

a) Preparatory phase: Planning: Design and validation of instruments, Scheduling specific research.

Planning is the stage prior to actual implementation that was conducted in two stages: 1) the design and development of instruments aimed at families 2) Consolidation of instruments from the theoretical background. Resulting plan other activities.

b) Phase of fieldwork: Access to field data collection.

It is the implementation phase of the instruments themselves, through implementation of the following activities:

Home of the case study conducted at two families of high and low socioeconomic strata from the determination of the sample, participating in the activities of families, according to a coordinated program with them.

For data collection, the diagnosis was made from an exploratory approach to families, then design strategies according to the results, thus recording the information gathered.

c) Phase Analysis: Evaluation of results

At this stage a process of reflection on the behavior of households with respect to the cultural practices of families and their consumption habits was conducted, rescuing those elements that support the research needs and also consolidates the proposed action.

d) Information Phase: Preparation of the report.

For this phase it had all the information obtained for the report, consolidated and the respective theories basing this investigation.

Activities	Schedule				
	July	Aug	Sep	Oct	Nov
a) Preparatory phase: Planning: Design and validation of instruments. Scheduling specific research	X	X			
b) Fieldwork phase: Access to field data collection		X	X	X	
c) Analysis Phase: Evaluation of the results.			X	X	X
d) Information Phase: Preparation of the report.					X

Tabla 2 Activities

Result on Families of High and Low Socioeconomic Strata

The results of cultural practices presented below support the presence of these perspectives from:

- Viewpoint decision making: like how to act, think and feel of families.
- Viewpoint of cooperation and accountability: who has the emotional, social and cultural relationship?
- And as a social group: they range from communication, action and interaction, stable among persons composing
- That must be the relationship between components of society is:

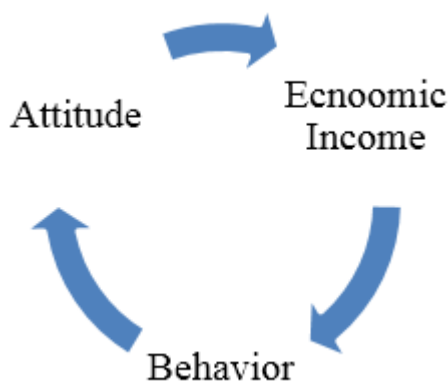


Figure 3 Relationship between economic Income and cultural practices

So families by socioeconomic status within their inner development both himself and interaction with others, are themselves each a principle governing the logic of their social practices.

Each social group review presents unity and homogeneity of action and attitude for relationships, practices and habits that distinguish them from other socioeconomic, supporting Bourdieu's theory about the unconscious presence of parameters that dominates his class and dissociates.

Thus the social forms of relationship are reproduced from father to son, from their collective existence as part of a class, with different cultural practices.

Bourdieu raises the economic capital, as a dimension of study for cultural practices, so that in this present study bases its analysis on the income under this framework is to learn more aspects that make the behavior of families in relation to the income.

Thus the variation of some indicators of economic capital taken into account that differed were.

*Indicators	High economic Stratum	Low economic Stratum
Homeownership	Yes, Legacy	No; rented
Car owners	Yes, New Bought.	No; Using Public Transportation.
Have holiday	Yes; 3 weeks / year.	No; I work year round, only holidays.
Constant and secure income	Yes; With Item Institutional and Owner own company (Nursery).	No; Works and earn the day working extra jobs around category.
Result	With High Economic Capital	With Low Economic Capital

Table 3 Indicators of Economic Capital

It becomes evident when these indicators heritage are considered to characterize the differentiation of economic capital, which jointly consumption rates, goes to highlight the type of professional practice and the free time, as indeed is known, varies almost inversely as the economic capital, so we have.

Variations of some indicators according some cultural practices by socioeconomic stratum.

Indicators	High socioeconomic stratum	Low socioeconomic stratum
Book readers.	Yes; for business and general knowledge, whole family shares the habit of reading the same way.	No; no such custom has work priorities are far from reading, dedicated to manual labor, attributed to practice in real life is better than reading.
Cultural events, cinemas and theaters fans.	Yes; weekends or free time to spread out, learn and / or meet the cultural environment, why and / or friends do too.	No; have time for that preferred and / or have a habit of watching TV, the other attribute at a high cost and a "very different and strange things of no importance" atmosphere.
Classic music listeners.	Yes; with favorite authors including Bach, and national music, children like what parents like.	No; the music they like is the chicha cumbia, and sometimes villaras, the whole family and domestic purposes week putting radio. Finally in the course to obtain these results, a process of applying the methodology below is detailed to know better what intrinsic to the role of income as a determinant of the actions and roles that distinguish he had not join these two families.
Visitors of galleries, museums.	Yes; passed by the House of Culture, museums, conferences or workshops are taught that there are on the lookout for these events to "culturzarse".	No; do not spend much in the middle when they have free time, prefer hanging out at the homes of relatives and / or friends of the family.
They attend church masses.	Yes; they are Catholic and have a habit of attending once a month or Sunday at 7 am with the whole family and their parents.	No; are Catholic but do not attend because they "cannot and do not have much time" to go it alone when they are Catholic holidays attend and marriages and baptisms of the family, or there needs to seek advice from the father and pray (thank or ask) and celebrate the Patron Saint San Judas.
Results	Family prioritizes the symbolic representation of his actions, going, doing, "complying" with the role estatuado the class to which it is established, assessing aspects of knowledge acquisition by all possible means, as a way	Family prioritizes basic subsistence needs, rather share in the homes of close family and share a moment of social relationships, and children in the field of play, and hanging out with friends, nothing else is meant for improvement, are not important

Table 4 Cultural Practice by socioeconomic strata

The research strategies used by the absence of significant data, as mentioned above, it changes strategy to methods of direct questions; hence the questionnaire and interviews arise.

Suffice it to mention here that there is currently a discussion about the real concept and meaning of Social Capital. There are a number of meanings that are diverse and target different areas of social life. The concept aims to issues as varied as the contacts you possess individual and informal interrelationships that occur within an organization institutionalized manner.

Understanding social capital as the set of social relations as a resource for individuals, groups and communities in their social relationships, with an emphasis, unlike other meanings of the term, associative networks of people.

On the other hand, stands out in the definition of Social Capital, the theory of Pierre Bourdieu who in the 80s, began the first systematic analysis of the concept. In the framework of the theory of fields, defines social capital as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized knowledge or mutual recognition of social relations.

In the case of the family of high socioeconomic status, they invest in the education of their children and involve mostly the appropriate type of consumption to symbolize possession of material and cultural means suitable to meet the rules of the art of living and able to assure them a share capital: capital relationships that may if necessary provide useful support, capital of honor and respectability that is often essential to attract and secure the trust of the good society.

Also, for the Urioste family social capital is closely linked with the history via the notoriety of the name and the extent and quality of network of relationships you have at all times with different fractions of the upper class.

However, it is convenient in the case of the approach of Bourdieu, understand where these concepts arise, which are the basis of the current theory of social capital, therefore brief discussion of the theory and main components of it, aspects that we will help to further understanding of the problem studied.

Pierre Bourdieu speaks of the existence of four capitals underlying social relations; The first relates to the possession of material goods, money, etc., receiving the name of economic capital; The second has to do with education and institutionalized learning, speaking of high school (complete or incomplete), technical or university courses, post grades, etc., ie, the cultural capital that the subject possesses; third is the capital that has to do with social relationships of the subject and the social networks that are inserted (contacts, friends or acquaintances, etc.); and finally fourth is the symbolic capital, which is related to the degrees or titles that society creates so to understand that a certain person has more prestige in some area than other subjects.

These four capitals are unevenly distributed in the population, that is, each subject would have different amounts of each of these capitals, all depending on a number of contexts and realities according to the field in which one lives.

The field is a concept borrowed from physics and allude magnetic fields in which the elements are positioned and connected by magnetic forces possessing each. From this, Bourdieu defines social field as "a system of social positions in which agents participate and are linked by relations of power"

In that sense, the social field is not defined by the individuals who compose it, but they acquire positions in the field. For this reason, it is said that the field is dynamic, because the subject component are in constant motion, ie change position within it and acquire privileges (in varying amounts) according to the position having inside.

So then, it is observed that the family Urioste inherently seeks to achieve a better position in the field to achieve more privileges and accordingly, for which have resources, called capital (defined above). These capitals are used strategically by the subjects themselves into the field to gain power - position - privilege.

These strategies aim to obtain, by the agents, more capital better position and they will be access to power. These strategies are developed through practice, or actions performed by subjects within the field.

Practices are actions that relate to the practical sense that every person possesses, where understanding is a key point. The latter is related to the subjective process of the agent as to have a set of rules and internalized norms in order to move better in the field, ie to be an efficient player and better implement practices.

It is at this point where the concept of habitus (which was mentioned in the first point of Theoretical Framework), which is related to these "mindset" or "schemes of perception" and are defined as "durable and strong provisions introduced which have been incorporated in individuals "and that ultimately guide the development of practices.

In the social space converge different fields and each is distinctly value the different types of capital, therefore, the agent you want to achieve a better position in certain field must acquire capital in that specific field is valued.

Not another. This is where each capital has a defined weight and charge a certain size, according to the field in which it is used.

Under these aspects, the family of low socioeconomic status, consumption is an exchange process where average economic factor, in this case, speaking of cultural consumption does not necessarily imply such spending.

It is a reality that economic capital today intercede any activity, which is why we tend to define the environment in which economic exchanges, as the economic field are given.

And then, in the case of the family Urioste provisions would have acquired through learning, these provisions generate conscious calculation type behavior while only rational reasonable. As shown, would be economic decisions on housing, which depend on (socially constructed) economic provisions related to tastes and economic means.

In addition, compared to a material that is durable (like clothes or a book), exposes its peculiarities or property, expressing the social being of the owner; their means, tastes, acts of appropriation.

Development and process sequence

The research was systematically developed with the aim of knowing the behavior of two types of high and low socioeconomic families.

From the constitution structured phases and compliance with the planned schedule, is that the research was conducted as follows.

a) Preparatory phase: Planning: Design and validation of instruments, Scheduling specific research.

The research planning orderly development of the preparative I frame, starting with the design from the identification of the research problem and the establishment of the target population.

Subsequently, the validation stage realized the omission of some important topics that would improve and broaden the information, as is the influence of relationships with other socioeconomic strata, thus constituting an interview guide and observation for a contextualized improved diagnosis, with calendar was so that an optimal estimate for completing the stages of data collection and subsequent inference period.

b) Phase of fieldwork: Access to field data collection.

In what constituted this stage, from choosing a representative family of different socioeconomic strata, was I denote that access to the field of action does not mean greater difficulty:

- At first, two types of families that fulfilled the role of representing polarized socioeconomic strata were strategically identified in two focal points.

- Subsequently, the information was well received was collected, since they showed no aversion to provide the information needed to assist in the investigation, if enough care not to identify families by income level, to inform you that it would be part had a certain socioeconomic, not to skew his performance and that was that I denote families acted as naturally expressed in their behavior at work in the field.

c) Phase Analysis: Evaluation of the results.

As in the methodology using the technique of semi-standardized interview aimed at families was estimated, the following information was obtained:

- First information on the level of income was recorded, establishing a favorable reaction and provide information provided when personal data is not identified, was so this cautious attitude, towards their privacy was considered.

- It was found that the training data and experience reflected the truth, because it became clear that the technical work performed in the arrangement of electrical appliances, and the number of members of the family consisting of Father, mother, son, and daughter.

- Furthermore, their development was normal manner; in response, the head of household consisting of the father, answered: the question of lifestyle, shoulder will, in sources of income salary father I I denote arriving counting all income obtainable Bs. 1250

- As if determined this income lifestyle of your family, I highlight rather human values, which is why your lifestyle in interrelation consider it to live harmoniously, so he wielded the human behavior the develo to be aware of the reality in which it operates, so when hypothetically it is proposed to improve their economic situation said think and analyze whether it is for better and would not involve problems, just accept it, and therefore when asked if his actions are motivated by income level preponderar acquitted in the role of solidarity with his family, because he said he was not influenced by situational socioeconomic status, and from this point of view when making decisions I feature makes it consciously.

- Therefore it is concluded that the representative sample of the family located in vicinity of Qhora Qhora corresponding to low socioeconomic status, do not put as determining the economic aspect rather tries to distance the social position with respect to the values with which it is handled given human being.
- Consequently during the observation was found in the appearance of acting in the family not show overlapping relationship of the level of income over their behavior, evidenced in his actions.
- Regarding the family thought I was there I denote interest to overcome because it was observed that integrates family works and demonstrates awareness to improve their situation.
- Regarding the decision was shown to have no behavioral variability with respect to its environment and even less when they show different socioeconomic strata.
- Therefore it also follows that there is no rule of deterministic aspect of the level of income over their development in their own socioeconomic status in the family.
- Second information was recorded in the family of high income with the perception of a favorable reaction to give information provided personal information is not identified, was so this attitude of reserve was considered in the disclosure of financial information rather than all in the sense of not managing your data.
- It could they find the work of engineer a hydrocarbon company, which performs as a manager in logistics management, on the other members of the family consisting of three persons (Father, mother, son) not reacted negatively but rather they are usually fared.
- Respondents head of household consisting of the father, answered: the question of lifestyle emphasizing the family unit, sources of income salary father I I denote arriving counting all income obtainable Bs. 35000.
- As to whether determines this income lifestyle of your family stressed that this provides a good quality of life, which is why your lifestyle in interaction, I consider it to be positioned hierarchically credited in the environment in which it operates by the level of income, so he wielded that human behavior is itself determined by the level of income.
- So when he proposed hypothetically improve their economic situation said as not contrary to others and does not imply distance in your household just think about it.
- So when he was asked whether his actions are motivated by income level acquitted in the role of its efforts to improve their income further, for he said not necessarily be influenced by situational socioeconomic status but highlight their actions improve their levels of income without necessarily implication of power, and from this point of view when making decisions emphasized that makes analytically to manifest loss.
- Therefore it is concluded that the representative sample of the family located in the vicinity of the Judicial District, tainted by defining aspect of economic and social position but does not reject the values that must be handled with particular human being.

- Consequently during the observation was found in the appearance of acting family that provide an important role at the level of income over their behavior towards improving their income primarily in thinking of the family is denoted who showed interest overcome because it was observed that the family works and demonstrates integrates consciousness constantly improve their situation.

- Regarding the decision was shown to have no behavioral variability with respect to its environment and even less when they show of the same socioeconomic status. Hence it follows that the family demonstrates sincerity and it can be stated that there primacy of income in respect of its development in society. Conclusively initially relatively general application of constitution of the preponderant role of income in respect of social behavior, both the minimum family income rescues the principles of solidarity in both high income family get emphasizes the primacy of their environment become familiar by implication better status than the value of money can give to their lives.

Thus is reflected in the attitude and behavior both want to improve their situation but the family of minimum income structure their behavior as a result of their social responsibility principles ie are more aware of their surroundings and do not try to dismiss the progress other which rely on having the same behavioral attitude.

Regarding other high-income family sees its behavior as a paragon of susceptible potential benefit of being made from this, ie more value-but does not imply that they do with other strata socioeconomics- correlation environments that involve improving greater economic positioning references expressed.

Results on the habits of consumption of the families of high socioeconomic status and low socioeconomic status of the city of Sucre From the exposed theory is that this issue was also tested these principles with application to reality, checking.

The tastes and preferences when purchasing or acquiring the study is then reflected as part of the formation of habits, from the perspective of families, as another part of everyday reality.

The process developed to collect information on consumer habits of families watched as follows.

To check the positions collected sought "observing phenomena as they occur in their natural context, consider the variables that gives the observed reality, without rigging.

For strategic reasons and ethical trying to understand what are the purposes of the consumption for families to be representative today.

The approach is qualitative as stated for what to know is how consumption in these families. So have a true copy of the testimony of their decisions.

To obtain results of the interviews participants replied to statutory indicators, identity and symbolic consumption.

The second part is requested that qualifies as judgment on consumption made. Finally, it should be added that this design has referred a largely exploratory scope, it seeks to give signals on an issue on which locally has been investigated recently.

So to understand this research is then presented as Symbolic Consumption Indicators, Statutory and identity were classified.

He proceeded to design a list of aspects that give indications denote symbolic consumption, cataloging it as a statutory consumption, or consumption identity.

For this concepts were handled

Ostensible assets: its use highlights at a glance, or are normally highlighted by its users / consumers. May be electronic items (watch, cell phone, laptop), clothing (T-shirts, shirts, hats, etc.), accessories (sunglasses, wallets, purses or backpacks), and even trendy places (cafes, restaurants, etc.).

Hidden assets: those who usually are not exposed to the rest of society, but used privately; they are mainly useful items (such as notebooks, diary, etc.).

So these concepts are operationalized, with aspects that denote these types of consumption:

Indicators of symbolic consumption: If the acquisition-or ostensible desire to acquisition- of goods was based on the experience of friends, family or idols. If the ostensible goods simply because of a change in the format or design they are renewed. If you wish to purchase, or acquisition-of conspicuous goods was based promotions (such as catalogs) or advertising. In the case that clothing is used where the manufacturer's brand stand out.

Statutory consumer indicators: If goods are consumed ostensible function of prestige associated with their consumption. Yes cellphone contains no essential functions, but listed as distinctive (applications, games, cameras). If the acquisition, or the desire for acquisition-the ostensible goods have been based on the experience of social actors cataloged social status. If the acquisition, or the desire for acquisition-the ostensible assets was based on:

- Prestigious shopping centers, which are in the center.
- Marks renowned shopping malls.
- Prestige brands, no matter where it was purchased or where you would like to acquire.

In the case that the purchase or acquisition desire born of advertising media, whose target audience is the upper class (regular youth section, youth programs and current affairs programs on television).

Indicators (non-statutory) consumer identity: If goods that are purchased are intended to be unique, and the places where they buy are classified as exclusive. If goods are consumed ostensible function of the "alternative fashion", ie a mass behavior is not due to reasons of social prestige. If the acquisition (or desire to purchase) from visible property is based on experiences of acquaintances who admire without those relevant assets represent status.

Description of Capital that families have

In the next step of the analysis segment, described as shown at the time of the interview social capital in families. To do this, it speaks of his close circles, their friends, their colleagues and how important they charge when deciding on the consumption process.

According to research, it has been noted that the establishment of social networks, in that they involve a lot of people who identify with a cause, interest or common goal, allow people to broadcast their experience within a sector and transfer their skills, this is where the trust in others charged an important role, since it is an attribute that is valued greatly in all subjects at the time of accepting the advice and referrals from other people.

It is this confidence that only comes from long-term contacts with others and is established through experience and repetition. In much the concept of social capital is based with the establishment of these relations, ie, relations of trust generated between individuals based on emotions and relationships arising from reciprocity, cooperation and trust it.

Also, it has come to the idea that normally attributable aspects to the concept of social capital can also be attributes of informal social relationships, as they are the individuals who make all these networks are the primary unit of subsequent more formal relationships where the notion of social capital is based. This is where the ideas of trust, as a result of long-term social interaction and cumulative experience of contact with these same people appear hard; reciprocity as a guiding principle of an interaction involving based on gifts and experiences exchanges; and cooperation as a complementary action designed to achieve shared goals from a joint venture.

However, the role of these informal social networks and the importance charge of individuals deciding to consume some good. As these individuals relate to others, personal ties arise; they shape the individual character of social capital, ie the way how each subject builds for himself social relations of various emotional intensity.

There are people you have more trust, reciprocity and cooperation with others and this has emotional significance. Therefore individual social capital becomes this group of people you meet and with which various levels of social interaction takes place.

In addition to this research, how this type of capital is presented in the interviewees and stood at more informal contexts of interaction are considered.

This is why we speak of a rather informal social capital, as it appeals to the assumption that all interrelate with subjects (intimate or circle a little farther, and coworkers) and accordingly it generates a series of loops that are beyond the institutional and placed in daily and informal.

For participating families of the investigation, the recommendation of others when such a choice is important, but is complementary to other sources of information they use. The role of the recommendation of others is considerable, but those who recommend should be persons of trust and belonging to the primary circle almost interaction. This means that not trust anyone in accepting a tip to refer to the consumption of cultural goods, art for example.

At this same point the role of media and the transcendental that are for respondents arises almost spontaneously. This aspect coincides with that indicated by the relevant stakeholders on the issue of considering the current young generation as one that has been "educated" or socialized in a way, especially on television and now the Internet.

In the case when asking families who were the main people who advised on the issue arose mainly friends and family. The latter becomes important not only in the fact that references, but is identified as the main source on the subject, the family is one of the main managers and motivators of the emergence of this taste.

Therefore, it is claimed to be of paramount value the role of contacts, friends, family, etc. when generating references on the subject of consumer goods. As they generally trust people, it is certain that what is consumed is reinforced by the experience that others have experienced.

This aspect, coupled with the role the media has lead to describe what the real situation of these actors on the subject of the main references when making a decision.

However, within this same topic, is where it is essential that the communication process between the subjects participating in a social interaction arises.

It is through communication that subjects can understand, agree, plan and receive opinions, judgments, values, etc. This research considers the fundamental role of language in terms of being a generator of social gatherings engine and must be based on the current society for their core functionality.

It is inferred through these respondents how important the use of communication as it allows both learning events and artistic and cultural products as well find out where they are located and what is the story or review that precedes each. This is important because, as already mentioned, the consumption of these goods, ends up being, otherwise, an investment.
Detail Results

With the participation of families and their answers proceeded to structure as above was placed in the Methodology consumption ratio of these today.

Summary of Responses on Consumer Habits

Rating that is given to "consume", ie, to acquire and use goods and brands: The most important in the acquisition of goods is given in particular to clothing. A level of artifacts, the choice of brand is more attached to the cost, but stands a willingness to move away from brands considered low quality.

The family of low socioeconomic status, does not give value to consume, take it as fact just and necessary to meet basic needs.

In the family of high socioeconomic status, an emphasis is recognized in the consumption of expensive goods, the value of "good" restaurants is recognized. And high socioeconomic status is a clear identification between consumption and purchase of goods, answer or not a necessity, for the simple purpose of obtaining goods. And the widest range of brands is handled, according to quality, prestige or style.

Assessment "process of consumption"

The family of low socioeconomic status, does not take into account as relevant the consumption process, since the day we live and function attributes it to the wife who takes care of most purchases of the time.

The family of high socioeconomic status gives greater importance to the timing of purchases is usually done in the company of someone close, going to supermarkets and shopping centers or malls. Specifically the fact the show is inherent unconsciously making demonstration attend relatively expensive places to stay within the status acquired with the purchase process.

Value assigned to the acquisition of material goods: The family of low socioeconomic status, by emphasizing that purchases products mainly cover basic needs, do not give value to show their goods or walk commenting because I did not see the need.

The family of high socioeconomic status, emphasizes buying company of someone, and discuss what is consumed, seeking exclusivity and design, but also quality: it is assumed that if a thing is known brand, or face, is of good quality, or sometimes low price but for fashion.

Motivations warned consumption: The motivations of people are a complex subject, so that for the purposes of the study allowed to mention families what moves them to consume different types of goods.

- They claim that the main thing when choosing or consume has to do with:
- The tastes and preferences, which are the basis of the interest.
- The reality of everyone, that is, for example: your lifestyle. The consumption of "products" is a kind of prize to get away from the everyday, feel full and reach a deeper state of thought and "encounter" with him. Such is the case of the Condon family that assessment is reflected in the attachment to religious activity specifically to support the organization of the feast of the Patron Saint Jude, where money from the savings earmarked for this activity because devotion and gratitude I have towards him, from his family, denoting that the satisfaction of this seemingly vital need, contrary reveals the relationship between purchase and consumption of vital goods in their daily lives.

It is at this point that the issue of preferred tastes when eating certain products over others arises. Taste, in the case of each of the interviewees, is something that has been developed according to their personal development and their contacts with other people, in instances such as the family and friends. It is at this point that is interesting link to the theory of Pierre Bourdieu, who develops the theme about the implementation of certain provisions against various aspects of society, provisions allowing them be together within a sociocultural context that has internalized by the socialization processes that part.

In the case of this research focuses on the significant provisions incorporated at the time of qualitative interview about the different areas offered in the reality of the city and how they translate to the taste of each.

The work allowed a record as input to the observation and responses that manifest when asked about it.

Thus shown, demonstrating different motivations, but pointing to feelings and emotions that arise as needs and where the elements "products" charge a great value to them, as to fill those gaps.

It is the need of deeper thought and enjoyment which leads to every human being in search of ways to please state. The premise of this research is that each participating family reached that state of fullness through consumption, symbolic family of high socioeconomic and utilitarian family of low socioeconomic status.

However, the behavior of respondents can be analyzed from the perspective of an ordinary consumer to come between him and the object of consumption, a medium of exchange, in this case the money. If you look under the theory of George Katona, it can be said that just as any other consumption process, it is also related to the satisfaction of needs, which, from the point of view differs from that some are and are not vital, but after all are needs.

Shares of consumer goods either involve making and spending money or therefore, from this perspective can be analyzed in a more linked to the economic context.

According to the ideas of the author it could be argued that purchases made in this area are pigeonholed in the case of the family of high socioeconomic status, in what he calls unplanned purchases whose value is somewhat cheaper than a building or a car, and therefore do not require more money saver.

About routine expenses such as eating, dressing, etc. there is a possibility of saving what is left of these expenses, it is called over, is how the economics of low socioeconomic family works.

This is where intervening factors not necessarily point to the satisfaction of needs; in this case we speak of education, the distinction of groups, emotional and aesthetic aspects, etc., present in the family of high socioeconomic status.

Main motivations for consuming goods and brands: The family of low socioeconomic status does not give importance to the presence of marks on products rather guided by the price, accessible to their income and that meets your needs.

The family of high socioeconomic status recognizes much the value of advertising, catalogs and the Internet in particular, appear as motivations for choosing particular product or brand; however, the influence of people close is also appreciated, mostly through "word of mouth".

Rating consumption (goods and brands) from people close: The family of low socioeconomic status, stated that occasionally hear the opinion of friends, or people who need their work, but nevertheless does not determine your choice, or provide important when buy, precisely because this first meeting the needs as a family.

For the family of high socioeconomic status, people close to the time consuming; is highly valued: the family recognize an influence of friends and family, or based on opinions of her friends and her mother. It is also recognized that taste has been imposed by the families.

Value of the previous experience of others: For the family of low socioeconomic status, the experience of others does not influence or determine the consumption of goods, because buying at the most affordable value.

For the family of a high socioeconomic status previous experience of others influences, for about brands to people. Unconsciously we tend to repeat what others buy.

Value of experience: The family of low socioeconomic status, if necessary uses his own experience, but above all prioritizes low price products.

The family of high socioeconomic status, has a brand loyalty, especially the lady gives value to the good or bad past experience.

Value of formal advertising: The family of low socioeconomic status on certain occasions is based on the advertising of popular media, which certainly influence the decision because they offer products with lower prices or promotions.

The family of high socioeconomic status, recognizes the virtue of creating needs, and convincing, often regardless of whether it is good or not, now especially with the presence of social networks and the Internet.

Relation between consumption and other

Exposure of the acquired against known or people close: The family of low socioeconomic status, does exposure of goods purchased because the time available is spent at work and in their meetings with close friends or talk about other issues.

The family of high socioeconomic status, recognizes the importance of exposure of intake to get the views of all.

Social perception consume or not to consume certain products or brands: The family of low socioeconomic status, to be related to people of the same socioeconomic not feel the need or see relevant perceptions about the products you buy.

For the family of high socioeconomic status, the perception that the rest of society makes a judgment, by consuming certain goods or brands, is relative; while recognizing that they care about the opinion of your partner or friends, highlight the need for recognition from others passing your preferences in most cases. While not cost them to build social bonds.

Use as a symbol of consumption (conspicuous consumption, ostensible or symbolic): The family of low socioeconomic status, presents a symbolic consumption in the case of religious belief, raising their level of self-perception, and resorting to the use of economic resources to be of according to the occasion, in other cases does not flaunt their assets.

Within the family of high socioeconomic status, you can glimpse a significant presence of conspicuous consumption to distinguish themselves against others when it comes to goods that do not have access to the other, but it is essential to look at the brand, fashion.

Use of consumption as a way to establish relations social structure or status (statutory consumption): The family of low socioeconomic status, regarding the consumption of goods and relate especially with people of the same socioeconomic status have the same type of consumption of products that meet their basic needs especially.

For the family of high socioeconomic status, high appreciation of the statutory value of certain assets and brands, artifacts and clothing shows.

Using consumption as a way to generate collective identity, with a status different from the (identity consumption) basis: The family of low socioeconomic status, identity consumption compared to no differentiation with respect to consumer products, the need to prevail against the tastes and preferences they have.

The family of high socioeconomic status, provides a break between types of symbolic consumption, the presence of non-statutory consumer identity is evident in all aspects, both in clothes, and services, and even artifacts, beyond the need, relate the design with the lifestyle, and transmission of tastes from his family.

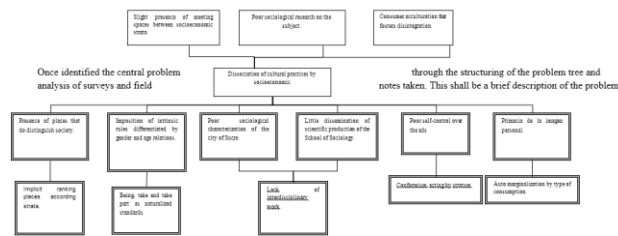
So the results were presented as responses emerged from the interviews and observation families based on the theories handled and corresponds therefore begin to develop inferences that can be drawn from all data.

Identification and prioritization of problems

Faced with the results obtained from diagnosis and using the methodology of the problem tree has prioritized addressing the following issue that contributes to the development of the proposed action, which is:

The emerging information on sociological data to address social problems, changes, norms, behaviors, make this project outlines around the promotion of social scientific research center within a socio-economic studies to answer to local problems.

So this process difficult that the population start problematization processes while change processes that enable them to develop and to be protagonists already in development or in the development of your organization as an integrated society.



Conclusions

In this research we sought to understand what is behind the cultural practices of two families of high and low socioeconomic and what the meaning is of the consumption they have.

Gráfico 2 Problem tree

Contrasting the results of the techniques used, is that a problem of dissociation, the effects of these are an exercise in attitudes and different behaviors that are influenced by income, and is developing it implied the habitus which is determined by the socioeconomic status, sense of belonging and thus the custom and participation at three levels (being part, have a party, take part) within the sucres society.

Among the causes that contribute to the development of this demonstration are factors both external and internal ranging from the valuation, self-marginalization and participation opportunities that can have you seeing themselves minimized by the problems presented, also have the issue of naturalization or "conformism" understanding this as the via to accept, meet and network with other strata so diverse; to make it acceptable, admissible and also for internizarlo and consider it as part of the "way of being in the world" (Montero, 2004). The development of this matrix allowed to describe the characteristics and interactions, directly or indirectly involved in the problem for which a solution is sought.

- Describing the process undertaken for this, in the first instance, have raised the objectives and established the hypothesis, methodologically applying the layout, outcomes and indicators that allowed warn the presence of distinct patterns were obtained, obtaining corroborating especially information that describes these cultural practices, conceptualizations, synthesized in the theories handled especially the French sociologist Pierre Bourdieu allowed understand the difference between habits that are determined by aspects of the order of the socioeconomic strata that are credited to finally know about this same look from the point of view of families and their sense of consumption.

- On consumer habits have to respect the symbolic consumption, that kind of consumption that prevail reasons profit or personal satisfaction resulted in the finding that the families represented in the sample, appreciate the symbolic value of intake and that consumption of vital goods, works as a driver of interaction and dissociation.

- The statutory consumption, that consumption based on the recognition and prestige class, by other was identified that there is a desire conscious and communicative, in the sense that whenever families buy or use something that allows approaching those considered "peers", and also functions as a barrier that distinguishes or be distinguished from those who are different.
- The identity consumption, one that is I subordinates intended to be identified from the rest, information was obtained that this aspect held sway in the family of low socioeconomic status, not that it matters a relationship of superiority or inferiority of class appearance piety and devotion contrasting the value of saving for goods by way of transaction for organizing activities.
- The functional use, this type of consumption which aims simply the personal satisfaction of needs, be they primary or sumptuary distinguished in the family of high socioeconomic need to buy things constantly arises for the simple purpose of having goods, covering the widest range of brands, according to quality, prestige or style.
- From the point of view of decision making, the thoughts and feelings of the families, was I denote that there is a variation in the interest of improvement and awareness to improve the precarious situation of life by the family of low socioeconomic status, unlike the other family whose thought and feeling was distinguished by stand and keep improving their income.
- On the way to work, it was demonstrated in both cases that have behavioral variability with respect to its environment and even less when they show in their same socioeconomic stratum.
- In the framework of cooperation and responsibility of families, a principle which the preponderant role of income in respect of social behavior influences the family of low and high economic income is obtained.
- From the affective, social and cultural relationship, if that low socioeconomic status rather highlights to as determining human values in their interrelation, emphasizing harmony, besides being aware of its reality; unlike the family of high socioeconomic stresses the primacy of the family environment and seeks to develop in an environment of equal status or higher that meets their economic aspirations.
- From the point of view of families as a social group, communication, action, and mutual relationship is stable among persons composing where the attitude and behavior result of its principles of responsibility to his family and do not try to dismiss the progress of others they trust to have the same behavioral attitude.
- That is why the theory of French sociologist Pierre Bourdieu, that economic capital of joining a pair of similar socioeconomic strata, while the dissociated, distinguishes, with parameters different behavior is supported.
- Recognize that studying habits to much more and also be able to draw interesting conclusions. This research can therefore be taken as a first approach at local level, consumption habits and cultural practices of distinction and / or attachment of families.
- Finally, compared to the results obtained in this investigation a proposal to create the Center for Socioeconomic Studies, encompassing the formation of a group of researchers, creating a space for research, collection and dissemination of socio-economic manifestations and is designed cultural practices in the city, starting with an overview, theoretical-conceptual.

Their function within the population, the scope and limitations; and the analysis of belief systems, traditions that are generated in the socioeconomic and cultural dynamics of the inhabitants. Thus these studies focus on the city of Sucre in his political-territorial division; focusing on socioeconomic, cultural dynamics generated and developed in its various areas, urban and rural centers that are part of the local context.

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Cultural landscape; an approach to build security

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This paper emphasizes the important role of local governments to build security through a different approach to urban design. Reconsidering the importance of developing public spaces and social capital, local governments may design its policies based on the cultural landscape approach. This approach considers different elements from landscape as a whole instead of designing projects or isolated specific interventions, contributing to create the public spaces and social capital needed to help preventing violence and crime.

Cultural landscape, urban design, public space, social capital, security

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Introduction

Mexico lives difficult times. The recent events occurred in the city of Iguala, state of Guerrero, put in evidence the severe institutional problems in all different governments. The main issue on public discussion is how to build or achieve security.

In this article we propose a different approach to build security and prevent violence. We pose that cultural landscapes could be a new approach to analyze landscape as a whole, considering its different elements like cultural patrimony, natural resources, the environment and economic activities. This approach may support the design of new policy strategies to build and strengthen public spaces, to incentive and encourage social capital and to inhibit the causes of violence.

Local governments suffer the direct impact of all types of violence and crime. Crime, terrorism, domestic violence or even bullying happens in the cities. We must add the consideration that local government's lack of faculties and resources makes it impossible to respond these expressions of violence and crime. However, local governments have strong capabilities to prevent violence and crime through the formation of social capital or the build of public spaces.

The structure of our article is as follows. In the first part we will present the basic concepts, cultural landscape and security. In the second part, we present the relationship between cities and security and the importance of urban design. In the third part, we introduce the cultural landscape approach to support urban design to create the needed conditions to build social capital and security. Finally, we present our conclusions.

Basic Concepts**Cultural Landscape**

Cultural landscape is source of richness. Its adequate design, implementation as a mean of production, generates richness and this can also build citizen security. In this work we will discuss the assumption that Cultural Landscape could build safe places using its potential as an important factor of sustainable development, generator of wealth when it's conceived as a resource or territorial capital to promote the different economic sectors.

Thinking the citizen and the city as different subjects, conducts the analysis in a vertical way. Instead, thinking the city and the citizen as a single unit, allows a more democratic and horizontal view. Thinking politics in a vertical, hierarchical way places government with the responsibility to conduct society, understanding government as a director and society in a passive role. Thinking society in a horizontal way opens the opportunity to dialogue, discussion, negotiation and consensus, where government won't be the head of the system but only as a very important member, with money and power (Downs, 1968). In this last case, the public space becomes the union between politics and social action.

Public space relates the citizen with the city and society. In the public space, citizens have the possibilities to participate and collaborate in the definition of public affairs, this is the government's agenda, through dialogue, discussion and consensus (Mouffe; 1999). The importance of public spaces conducts to discuss about the physical spaces where social relations are being built, developed and transformed in social capital or social action.

It is important to discuss briefly the definition of public space. In this way, Jimarez (2008) defines as the place where complexity of urbanity arises and in consequence, becomes sensitive to urban public policies. The author points that the public space supports social relationships, meeting point, the space to build citizenship and social capital. Its importance shows the need of urban areas with adequate infrastructure and urban equipment to develop its role. Due its importance, public space becomes a public or semi-public good.

According to Montero (2008), in public spaces citizen's doesn't have significant regulations to the exercise of civil rights or civil liberties; then, the city becomes the place where social capital is built to allow society exercise political rights. The urban infrastructure of the city encourages or inhibits social action by building or restricting public spaces. For Fajardo (2009), the build of public spaces rests in the creation of incentives for citizens to get out their homes to the public space where they will face each other, met and start new social relationships. In consequence, urban infrastructure shows how healthy society is (Aguilar, 2008; Useem, 1998).

Urban infrastructure articulates the city and defines the way of life of its citizens. A city that privileges building roads for cars over pedestrian zones or efficient public transport systems, also privileges vehicles and the way of life of the high class. Cities that privileges developing roads instead of pedestrian zones, promotes the territorial growth of the cities, getting away social goods excluding consumers that doesn't have resources to reach them, especially those who doesn't have a vehicle (Montero, 2002). Instead of that, cities that invest in building pedestrian zones, especially sidewalks, promotes smaller cities and even strengthen local economies.

Cities are also important for generating wealth and economic growth. Cities are responsible for developing the infrastructure that poses the elements required to be competitive and attract investments, especially international investment, what becomes cities in global competitors (Castells & Borja, 2000). It has to be marked that competitiveness doesn't rest only in the built infrastructure but also in other resources offered like human resources, quality of life, natural resources, and quality of government, among the most important.

After the few definitions of public space, it is possible to sustain that it is a social, democratic meeting point, where social networks are built and transformed in social capital. Then, in the public space can be developed different social objectives, public policies and perform specific activities to accomplish different objectives in matters like education, sports or even the local economy.

Urban development generally has been understood as building roads. In the Mexican case, in the second half of the past century, the most important cities of the country followed that model by building wider and wider streets, always inadequate to face the growth of the population and creating incentives for growing faster (Montero, 2002).

Investing in infrastructure for vehicles is commonly understood as a reaction to the number of vehicles in the cities. However, as it has been said, developing roads will never be enough to solve traffic problems, instead it incentives the demand for new vehicles and to increase traffic problems. New roads incentive the territorial growth of the cities increases the cost of delivering public goods and services.

The growth of the cities destroys the environment to develop new residential areas. In many cases it also sacrifices sport facilities, over all informal ones, to build new industrial or commercial areas.

A different phenomenon to be considered is the expulsion of population suffered by town centers, especially historical ones. This process has led to a gradual abandonment of the historical town centers, their structural deterioration and their occupation by vulnerable social groups that are also considered as excluded and abandoned. New residential and commercial areas absorbed the higher classes, public goods and services, contributing to increase inequality and social tension between social groups in society, which are also clear in the city's design. This new structure of the cities reduce public spaces, which has been absorbed, privatized or replaced by private spaces like malls or sports clubs, accessible only for some social groups determined by income. Then, the city's design contributes to social exclusion, inhibiting social collaboration, encouraging the formation of social groups defined by income. Exclusion and inequality both contribute to set the conditions needed to generate violence.

The main objective to our work is to point the importance of cultural landscape as a way to build public spaces and to contribute to prevent violence. To accomplish our goal, in the next paragraph we will present our approach to the theoretical definition of security.

Security

This is a very wide concept and it may become ambiguous if it's not joint with an adequate adjective. According with liberalism, security is the essence and main duty of the State.

This position understand security as the joint of national security, or the defense of the country against threats posed by other countries, and internal security, which is mainly, but not only, responsibility of police departments.

However, in an historical context where security threats are not posed by other states, where there aren't a clear division between external and internal affairs, where the link between local and global affairs becomes stronger and stronger, where new threats comes from actors that remain hidden within the country they tend to attack, arise new concepts like homeland security, human security, democratic security and citizen security.

According to Foucault (2010, p. 86), security is a concept built with liberalism, referred to a particular way to perform government with the objective of social control, based on health policies (hygiene and deceases), policies against crime and against anti-social behaviors. The liberal definition of security became dominant until the fall of the Berlin Wall. The new geopolitical order encouraged different approaches to the definition of security, including democracy, human rights and development. At the same time, new menaces emerged in the form of terrorism, organized crime among the most important. Then, the new definitions of security looked to combine democracy, human rights in a context where different actors become the new menaces for security.

A different view to define security is to understanding it not as a product of the use of force or the menace to use force, but to understand it as a product of peace. This point of view emphasizes the importance of the rule of law and points that governments have to be capable to respond and satisfy people's demands and needs.

The important difference with the previous definition of security is that the first one considers security as a product of the use of force to reach order and social control; the second one considers peace as the product of the promotion of human rights and development through the rule of law and good governments.

The analysis of the meaning of security implies other concepts that have to be analyzed too, but exceeds the objectives and extension of this article. However, one of the elements we want to underline is that good governments require legitimacy. One element that shows levels of legitimacy is trust. Trust in governments becomes an important matter to govern and then important questions arise when protests increase in a country, as we are seeing in Mexico, or even a subnational level, as we are seeing in the states of Guerrero or Puebla. Another elements that shows the importance of trust, are tracking polls on the work of governments, their social approval or grading, and also in this instruments in Mexico show the distrust in politicians, political parties, governments, judges, etc., and the trust of Mexicans in the army and the navy. In few words, Mexico has a severe problem of legitimacy self evident on the trust of Mexicans on their governors.

Cities and security

Location and impact of violence

In the cities occur and impact all the expressions of violence. Bullying, violence against women, fights, gangs, organized crime and even terrorism develops, occur and impact in the cities. In cities is also build social capital with the capabilities to build or to destroy according to the incentives or opportunities to use it (Ostrom, Ahn & Olivares, 2003).

In this case, it has to be recognized the local governments lack of capabilities to fight terrorism, organized crime, etc., but they do have capabilities to identify the roots of the problems and to fight the origins of violence, this means that local governments have capabilities to prevent violence.

In a simple definition, according to the dictionary, violence is an unnatural action and effect of action. In Mexico, right now are different expressions of violence, strongly related with the action of local governments, especially in the town of Iguala, state of Guerrero, where the local police delivered a group of students to the organized crime. This is a strong and visible type of violence, that has led Mexico to a complex political situation, but there are also other types of violence, less visible but more extended like domestic violence, violence against women and other crimes, that exploit government's weakness to enforce the law and social distrust on governments.

Reducing violence is not a responsibility of police. It is true that violence is a complex problem, and when it occurs requires the violent action of government to face it, reduce it and repress it, but before it happens local governments have strong responsibilities to prevent violence.

Measures against violence: modern city as medieval city

To face violence local governments implement the same traditional response: to repress the crime through police action instead of spending resources to prevent it. Violence is still being understood as a responsibility of police institutions, discrediting efforts to implement public policies to prevent violence.

It is common that local governments respond to the social demand of security with announcements of more policemen, more police vehicles, more and more powerful armament, increasing vigilance through security cameras, etc. Society also responds to violence with similar measures like building fences to specific residential areas, placing video cameras, building fences and other types of security infrastructure that locks citizens in their homes and exclusive residential areas, excluding themselves from society.

Here is where the city design and urban development show their contribution to promote and to prevent violence in a similar way as the medieval cities that built “burgos” but now called “clusters”, understood as a model, almost infinite, of a polygon defined and protected with a perimeter wall that protects the residential zones, sport facilities, playgrounds and the control system. This model is associated with the idea of confinement and exclusiveness that really becomes exclusion, because these kinds of places are not accessible for all citizens.

The architecture that does not belong to this groups design its own security components. The wall still being one of the most useful elements, facades made of massif concrete with only one access door, lattices in fences, doors and windows, special security door locks, special security doors with remote controls, security cameras, they all become part of this model.

This model of urban and architectural design does not allow coexistence between neighbors and citizens; instead they become elements of social exclusion.

Within this residential areas neighbors doesn't know each other and can't know if some one could need some kind of help, in consequence confinement doesn't builds security but may transform in the isolation needed for criminals to act free, with the confidence that no one will find out that a crime could be happening. In few words, this model destroys the possibility to build public spaces.

Instead of this model, developing public spaces is a way to build security. When neighbors know each other, where access are visible for everyone, becomes difficult for a stranger to damage someone in the community. When we talk about public spaces we talk about building communities, but when we talk about exclusive residential areas, we talk of individuals believing that exclusiveness will give them security when it's really giving them isolation and they are constructing social exclusion.

Cultural landscape

This is an important natural resource that has being increasingly recognized for its ecological significance (as an external expression of ecosystems functionalities) and its social demand (tourism, quality of life, culture and as an innovation source). Society has become used to see degraded and trivialized landscapes as a consequence of the lack of interest. Instead, it is necessary to recover, transform and build new quality landscapes as an inseparable expression of good landscape management and organization of the city's territory. In this way, landscape has become an important part of social interest as an important element for the everyday life, welfare and security.

Cultural Landscape contributes building security and reducing violence developing public spaces. To develop the cultural landscape it is needed to know the different elements of the landscape, to enumerate the types, categories, processes, systems and subsystems in its context or territory.

The common way to study landscapes is through separate and disintegrated processes. For example, the architecture is studied and analyzed separately, as a unit, in some cases incorporating its environment; in the same direction, historical patrimony is analyzed from different specific approaches, like the efforts to restore very specific damages in certain types of patrimony that required developing some certain special techniques. However, over time the concepts have evolved and new ways to analyze patrimony had been developed through the concept of cultural landscape.

It is very important to define and identify the landscape's processes. This is a developing work on this subject, which has conduced to hypothetical and even intuitive examples, but it is needed to strengthen the efforts to develop new levels of knowledge.

Within the built landscape is a special component: the cultural patrimony rarely conceived as a part of the landscape. One important consideration about cultural landscape is to define if it is a social patrimony or if only a few special social groups are capable to use it or get benefits from it, which is a discussion strongly related with the role of the city's design that contributes to social exclusion/inclusion and to incentive or inhibit violence. This is an important discussion. As we have seen, public spaces are supposed to be owned by society and then, it becomes the main patrimony for citizens to exercise citizenship and democracy.

In consequence, this type of patrimony has to be occupied, used, preserved, defended and increased by citizens. If not, these spaces will become part of the private sphere, with all the goods and benefits that this patrimony could generate.

When cultural landscape also joins with an environment with natural resources, the elements of the landscape increase their complexity by adding economic value to the exploitation, use and trade of the goods. In consequence, if these spaces become private it doesn't just become a loss for democracy but also for the environment. Then, citizens have more responsibility to protect and preserve these spaces. To explain our considerations, we'll present two examples.

The complexity for cultural landscape arises in the primary sector where the value of natural resources incentives production and sales of agricultural products, poultry and livestock, preserving an agricultural landscape integrated by ranches, towns, farmlands, etc., and their instruments, infrastructure and accessories. In this type of landscape, configured as place, live the farmers (and those people part of the economic chain to supply or provide different services required), which material and immaterial expressions arises around their everyday economic activities. Then, all this expressions are job habits and recreation, manners, family and society, believes (religious or empirical), gastronomy, etc. There can be no other place in the world with all the same cultural qualities together with its environment and even its weather, what makes a unique landscape.

In this first example is noticed how landscape and its ecologic value contributes to point the importance to preserve the quality of the rural environment and the adequate performance of the environment.

This type of landscape, when preserved, contributes functionally and productively, guarantees resources and profits, encourages historical value and identity. Its scenic and spiritual values evoke positive feelings because in the agricultural landscape develops productive areas, jobs to generate income and consumption. Then, the natural environment, its ecosystems, its biodiversity, becomes a natural capital to the local development.

In a second example we may consider one activity from the secondary economic sector. Craft production is an activity that requires special inputs provided by its environment and special techniques developed over time in specific regions and cultures. For example, basketry commonly requires reed and Tule as specific inputs that are only grown in aquatic environments like lakes, lagoons, natural water dams and ponds. When these kinds of environments disappear, craft production tends to disappear with them. In consequence, to recover this craft it becomes necessary to recover the water resources, which will benefit the craftsmen, the environment and also will recover the natural and cultural landscape where men had become an important element.

In a third example we may consider in the tertiary economic sector the cultural tourism, even when in the previous examples different activities related with this sector occur within the production chain. Cultural tourism is based on the built landscape: indigenous towns, historical downtowns, but also agricultural and natural landscapes in countrysides, traditional roads, and also gastronomy, monuments, traditional markets or traditional town celebrations.

The previous examples show the value of cultural landscape that has to be considered as an important resource for production, and for generating economic growth and wealth. In consequence, in the public policy's design, policy instruments, actions, mechanisms, techniques, etc., should be considered the purpose to build and strengthen public spaces, to contribute in the construction of social capital, incorporating and engaging communities in managing their natural resources and cultural patrimony (Ostrom, 2000). These considerations will contribute to build public spaces adequate for sharing and coexistence (Andalucía; 2012).

Cultural landscape may constitute a strong element to build security through developing strong communities with their natural resources and cultural patrimony. To achieve this goal, it's necessary to implement governance methods involving government and as most stakeholders as possible, establishing their effort in a Management of the Cultural Landscape Plan, that becomes the cornerstone for the governance of the landscape. There are different options for urban projects to involve stakeholders. Cultural landscape offers different options because cultural processes are more complex and diverse than the specific interventions. These projects should promote human development through encouraging governance mechanisms, the building and strengthening public spaces and social capital, setting conditions to allow the community to design and implement public policies for other subjects like economy, employment, urban development, etc.

The implementation of cultural landscape contributes to rebuild cultural systems, involving different stakeholders and different elements of landscape disregarded by specific projects or isolated public policies.

This approach contributes to strengthen the local culture, the build and recovery of public spaces, promotes the build of social capital and, in consequence, society retakes its own cultural expressions, recognizes the value of their natural resources and cultural patrimony, building the social capital and public spaces needed to inhibit the conditions needed to generate violence.

Conclusions

Local government's lack of capabilities to combat crime and violence gets balanced with the recognition of their capabilities to prevent violence and crime.

These capabilities are based on the formation of social capital and the construction of public spaces. To realize their capabilities, local governments require new policies related to urban design. In that direction, cultural landscape becomes an accurate approach to consider as most elements as possible to elaborate public policies.

This approach is different at considering different elements of the landscape as a whole instead of only considering specific projects or spaces. It is recognized the importance of the cultural patrimony, the environment, the value of natural resources, the economic activities, among the most important. If landscapes include all this elements, the approaches needed to design policies have to try to consider all the elements to design adequate policies.

Considering this approach to prevent crime and violence becomes an alternative for local governments in Mexico to recover their capabilities to construct social capital, public spaces and contribute to prevent crime and violence.

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A migration study using the method of life story

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Migration has been analyzed from the quantitative component for decades. Odds on who will return and who help but do not do enough to explain the migration phenomenon itself. Life stories emerge in the twentieth century from the work of Thomas and Znaniecki that was about a migrant's life, too. Both quantitative and qualitative studies allow us to give an explanation of what migration is, who those who migrate are, why do they do it and how they do it. However, we often find cases that deviate from those parameters that we established. Its particular characteristics are worthy of being analyzed and that is why we turn to the life stories, to learn about cases like the one presented in this work: a native of the west part of Mexico who became migrant at a young age and who became successful in an area in which he was not capable at the beginning. Moreover, he took his extended family to the United States. Experiences like this one can be rescued by using the life story method to get an understanding of the phenomenon of migration from different areas

Migration, life story, qualitative methodology

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Introduction

The Social Sciences have applied the method of research through the study of life stories for about a century. The first known writers to expose this type of work were William Isaac Thomas and Florian Znaniecki when they published their famous paper "The Polish Peasant in Europe and America" based on the life of a migrant who traveled to the United States and which dazzled not only to scientists but to the general public. In fact, the document was established as the first study of great importance that occurred in the emerging Department of Sociology, University of Chicago (Thomas and Znaniecki, 2004).

The text went around the world and attracted a lot of attention from both the clarity of exposition and for its simplicity; it was difficult to believe in how written stories described the evolution of a single person and his or her development of everyday life in the most mundane activities, and how these stories were opening a new window on the methodologies used in the social sciences. It happened, as you would expect when something new and unorthodox: they were those who accepted it very willingly and who made the fiercest criticism because the social sciences couldn't cheapen both lowering them to the world of simple description of a person's daily life. From the beginning, the applying of this method has had fans and critics.

The study made by the authors was related to the migration of a Pole who was working in the Chicago area as did many of his countrymen and refer to the letters he sent and received. These documents, the interviews and participant observation who conducted themselves since they went to Poland to know the environment in which people were developing before going to the United States.

Methodology

The most important discussion issue is that even a small group or even a person's life can be a scientific issue worth to be discussed, contrary to the social sciences traditional studies where the focus was in a macro-sociological level as was the study of religions the role of the State, the social relations of production, the production of goods in one country and so on. Also in the tradition of migration studies, another classic and who also used the method of life history was Robert Redfield (Arias and Durand, 2011) who was trained at the University of Chicago. His works describing the ways of working of foreign migrants in the northern United States, that pioneered and preserved its image as one of the greatest scientists on the subject, are known and have been well accepted

Another classic among the migration studies is Paul Taylor, who was known in scientific circles when he did some work in the small town of Arandas in the state of Jalisco (Mexico) in the early thirties, using this method among others, when he presented his research results backing itself on information obtained from in-depth interviews.

In the late sixties the famous Oscar Lewis published a study, who incidentally got reviews which could only be won categorized into two: the very bad and the very good. The book "The Children of Sanchez" masterfully recounts the development of a small group of people around the authority of a person, Mr. Sanchez, a parent who fathered children with multiple partners and whose entire family lived tucked in poverty in Mexico City in the mid-twentieth century (Lewis, 2012).

The richness of the analysis was highlighted primarily by its spread because despite of being an anthropological study, most readers thought they were reading a novel. It was so criticized for and against that the prohibition of the sale of the book was requested by legal authorities in the courts at the same time that was being sold in large amounts. Something very unusual in Mexican academic circles and even less at the time in question. "The Children of Sanchez" led to open a new field of study in the social sciences and was called "the anthropology of poverty."

A few years after the appearance of the work of Oscar Lewis, another work came to the public eye with characteristics somewhat similar, specially the one related to gain followers and opponents (in either case, very assiduous), it was "The Teachings of Don Juan" (Castaneda, 2000) by Carlos Castaneda who intended to doctorate by the famous Berkeley University in California. But he met with stiff opposition because they considered that the description of a relationship with a person known as some kind of sorcerer and who had the habit of consuming drug couldn't be, for any reason, considered as an academic work worth it to award him the Doctorate degree. The life story that Castaneda presented was well known in the cultural world and it's considered one of the classic studies that uses the method of life stories. Castaneda's book was prefaced by no other than Octavio Paz.

In this paper we present the story of a Mexican worker from the region characterized by the highest rate of migration for more than a century: The west (During Estrada Iguiniz and Labazée, 2007) in this case, of Yahualica, Jalisco.

Through this exhibition, our interest is to emphasize that the development of his life runs through different lines than the ones prefigured by classical quantitative studies that have been written about the migration of Mexican workers in the United States (and Zenteno Quintero, 2006). The richness of a qualitative work lies largely in that, in having a small group (or person, inclusive) that goes in a different pattern from the standards. In particular, we consider that there are three aspects that are evident as divergent: first, it is a 14-year-old boy who left his nuclear family without even the need for it, traditionally the migrants are adults who are seeking an employment opportunity to improve their economic situation, and in our case, the child who left the family, was located above the local living standards, he was moved by the interest in "coming from America" as they used to say.

That phrase is explained as a person who was going to the northern country and returned the following year on a motorcycle, in a car or just being able to pay music in a social media (like the festivities), which generates prestige in the village where this is very appreciated. He mentions that many of his friends came every year the festival of San Miguel and he also "wanted to come," he says. Despite his young age, he had something in favor, a feature that is very typical of the analysis of migration studies is the existence of social networks in this case these are the families, friends or groups of the same origin that support them with resources, clothing, food, guide for a job or just information in a country with different customs and language.

The second characteristic is about the spirits of returning to settle in their home, which is the dream of every migrant, our subject found no real chance to settle and was sent back to the United States by the circumstances.

The friends he was supposed to visit where no longer there, the work environment he met had fallen far from his claims and he had to start in a new job in an unfamiliar environment which was worse than returning to the United States. The discomforts he found in the neighboring country in his first incursion were no longer as the paradise his hometown represented was not either (Alarcon et al., 2009).

Third, he opened a business in the United States that was unrelated to his skills but had great success, to the extent that it became necessary to ask for family members in Mexico to go to America to help him. What traditionally happens is that the migrant looks for employment in agriculture or services and stays in place for long periods even when the migration process is performed cyclically; having dabbled as an entrepreneur in activities previously unknown to him, stands as a *sui generis*, even more when the product is sent to very large distances.

In addition to bringing his family to America, he organized a group of donors to pay for and bring people to the United States and his family could see. This action takes great significance because migrants have always in mind to attend the festivities of the village and say hello to friends and family, but given the legal limitations, a considerable number of migrants cannot leave the United States because the return is complicated. This migrant story is *sui generis* because he organized the activities to get enough money to bring to a group of thirty people from among those who have family in the area of United States economic uptake. In particular, the group was a team of young members of folk music and of course, all had close relatives in that area of the United States.

Case study: I stopped drinking when I was 18.

I came to America the Fourth of July and turned fifteen in October. I was caught by the border patrol when I arrived; the first time so, as soon as I entered I returned. I made a friend in jail where they put us in and with that I decided to enter again. He said:

'As soon as we are out, we go to a hotel and with everything we had together and we agreed with a coyote and crossed back over here'.

We stayed four days in the wait but we crossed, we did well and thank God, this time everything was fine, now in the United States, we came to Los Angeles where there was one of my brothers who is older than me. One of the things I remember most was to see the letters backwards, it was not like I had learned, now I had to deal with a different culture and all that it implied. I brought money to pay for my travel and coyote and all, but in attempts and spending most like that of the hotel, I ran out of money and I had to help my parents. It was \$350 dollars for the coyote. My parents came, they had papers and brought me money, that was in 1988 and after eight days from my arrival I was offered a job, it was in the same place where my brother was working as a plumber, and I was working on that for about nine months, but with very ugly, very difficult schedules, I took many night shifts.

I was very lucky because I was the only one who did not speak English and also a minor, but I accepted the job and started in good spirits. I was hired by a Texan who was the son of a Mexican and he said, I looked a lot like his dad, when we talked I said:

'I'm a butcher back in Mexico'

'Well you look like him and he was also a butcher, what's your name?' -And then showed me a box of tools his dad used when he was a butcher.

It was an anecdote, but it helped me to get the job and the truth is it was much risk for him because in case of an accident I was an undocumented and minor, it would have caused a lot of headaches. But it went well.

I hesitated a lot with my coworkers, they told me that because I didn't speak English they were not going to say anything in Spanish, I had to learn quickly. I was very angry and a brat, but I think they were considerate to me because the employer appreciated me.

Every day I was sent to buy the food for all, generally at a McDonalds and it was really hard for me but I had to be understood by the people who spoke English. They mocked me and I was really angry, but they did it for my own good. But at my age I felt like it was a humiliation without thinking that they did it to help me and to make the work bearable. I worked there for about three years and it helped me a lot. Once, near the center of what is known as East Los Angeles, there was a small school in a neighborhood called Paramount, we got that job and when we finished there were problems because the union protested.

'The company has to go on bankruptcy - we were explained as a result of this little problem- is the only way to avoid further problems with the Union.

I did well with that because the employer wasn't paying us overtime and all that stuff, then after bankruptcy I received almost \$5,000 dollars apart for the necessary adjustments that had to be done.

At that time it was a \$31 per hour for the Union, when I talk with my friends they don't believe that at that time I should have been paid that. I got paid really well because that was what covered the compensation difference. Sure, we all agreed to work with what we earned, but that bankruptcy fell from the sky. The downside was that I lost my job and with that a very good chance because after that I saw it that was not easy.

Well, that was a nice story, what also happened was that from July to September I felt like dying, with the language and the changes I was not happy and talked to my dad and told him that I wanted to go back and he, who had pleaded me not to go back, was the first who told me:

'No son, suck it up, and earn some money'.

It was now he who told me to stay and not to come back when he had been the main obstacle for me to come.

'I already sold the butchery, I cannot retract myself'.

And he was right, my thing was the butchery back there, and it was sold because I was a stubborn about coming here. How was I going to ask him not to sell it? Or how was I supposed to start in something new? I felt bad. Anyways, I held on and returned to Yahualica my land back in Los Altos de Jalisco and now I was the one who felt uncomfortable in my town. I could find myself that working there was very poorly paid, my friends where on different paths and I had no choice but to return to Los Angeles. It is incredible but I felt bad in here because of the language and customs and when I returned it was worse to be there than here.

Then I came back and now the entrance was a little easier because I spoke some English and we grabbed the coyote who put me in front, next to him when was driving, I wasn't as uncomfortable as the poor guys who go in the trunk. Since being here, I wanted to get a job as before but I did not have the same luck as had now had the opportunity to work with a gardener but earned far less than in the first job, when I received a check every week it made me feel it was very little because I used to earn more than that. My checks were now as 180 a week, it was like earning nothing. Among the successes I had, I will never forget that my brother told me:

'Get a license, is easy right now, they don't ask for the social security number. Get it now because it'll be very difficult later'. He had words of wisdom. I tried once with the written exam and then I failed. But the second try I pass. It was the reason I got the job, because they needed a driver and I had the permission to drive. Later, the license help me to get a social security number, I was able to do it that way.

Another job I got was with my wife's dad, who in that time was just my girlfriend. He bought a butcher shop at the other side of the restaurant that is now my business. It was a butcher shop and now it is a bakery, but back then it was just a butcher shop.

We started badly because we were put in the same street of a large corner shop selling the same as us but cheaper. I imagine that the person who sold it did so because he knew some of that because once opened, we got almost in front of them. They also sold cheap vegetables and people would also buy vegetables for meat or vice versa. Why would people come to us if they had vegetables and their meat was cheaper than ours? We started with the wrong foot because of that. We tried it for three months until my father in law said:

'We have no other choice than to close'.

And we close it. My father in law bought a tub, flour and other things needed to make churros to start with that, we made churros. He taught me how to make them, we made a lump of dough, then he grabbed half and half and I was grabbing practice. We did churros but then we had to sell them, if we offered nothing there in the shop we were not going to get people to buy them in large amounts, then he said:

'You've got to go out and sell them'.

-Let's do it. I said. If you had to look for sales, find sales.

I went to the surroundings, first to the churches at the exit of the masses, first near, then further. The key was finding the people in charge or at least well-connected with the ceremonies, I spoke to them:

-Look, I bring you the churros and you can leave it as a business'.

-No, I cannot handle that, and I have enough with what I do here.

Everyone said the same thing at first, but then I explained to them:

-Look, if two churros are sold, and the cost is 50 cents, one half is for you and one for me, or even if you can sell 75, then 50 are for you and 25 for me. You're not going to lose anything, the day you sell 20 you pay me.

I gave them my pager number, which was what was used at that time, we had no cell, and then my father in law sent me messages:

-Hey, did you leav churros at the Church of St. Gabriel?

-Yes, I left 100.

-Well talked to want another 100.

Things were going well and growing, I did not know that but we were doing much better than with the butch shop. Yet I struggled a bit because I could not stop working on Saturday and Sunday because they were good days of sales and I would like soccer so much. Once our team got to the final and I could not find how to get out of work without notifying my employer, then I invented:

Hey, they called me from this church. It was to take a hundred churros near the football field.

I came and played part time and change faster than me and I would run back to work and when the owner of the League called Jesus Miranda saw me, he said:

-Hey, where are you going?

-To sell churros.

-No, no, no, churros my ass. We are here to play in the final.

-That's my job, I can't leave it or I'll be fired.

-Look, I got the contract of sales now that Chivas and America are coming to play here in Los Angeles. I want a thousand churros but you have to stay.

-A thousand? Is that a deal?

-Yes, but I want them in these measures.

-Sure, we make them and we sell them for 25 cents.

-Then make it three thousand.

-Deal.

-I'll call you on Monday to make the contract- it was Sunday and the next day everything was going to be ready.

I returned to work, it was late but I came back and told my father in law:

-You know what? I was lying to you.

-How come?

-Yes, I told you they ask me to bring 100 churros in this church, but it wasn't true. I went to play in a soccer match, but they ask me to make 3,000 churros for this day when an important match will be played in Los Angeles.

-Well, it is a good business, but how are we going to make 3,000 churros by hand? We're going to have to buy a machine.

Then he was excited and got credit to buy a blender machine. The next day Jesus Miranda called me:

-You know what? We don't want 3,000 churros anymore.

-What?

My father in law saw me when I was answering the phone and noticed something wasn't going well because I certainly made a gesture and then saw him.

I looked at him and then turned to see the machine, then at him, then at the machine and instinctively. Then my father in law told me:

-Give me the phone.

He knew something was wrong when he saw the expression I got.

-Hey, sir, you can't do that. I'm in debt for buying this machine so I could make the work for you without even knowing you. How could you make this to us?

-No, sir, wait. I don't want 3,000. I want 10,000.

We couldn't believe it. He couldn't believe it. So he asked for a deposit of one thousand dollars.

-In two hours my son will be there with your thousand dollars.

We waited until this guy came with the money because we weren't sure that it was going to happen. And it did happen. I drove a little truck to the stadium, well filled with churros. It went really well with him, I worked like that for a long time, but as in my first job, there started arriving demands by Unions and stuff. Not that there were complaints about the churros but they put so many requirements to organize the games that he had to cancel. He has a restaurant, never went bankrupt but stopped organizing parties for all the things they asked, and we did it along with him. This was in 1995, because when we started it was in 1994 and we got a good rise up with the sale in stadiums.

Then my girlfriend started making cakes, and there was more than churros and a lady from Puebla began buy us tamales and tortas, then proceeded to sell what they said, and we had a good variety of products. I think the real hit was the jericalla because we sold orders for wholesale and we were doing great.

There were nights that the entire work, were pots and pots and pots to make Jericallas product, orders were huge. My wife took a few decorating courses to make wedding cakes, birthday, whatever they asked us. Then I had to bring my siblings from Yahualica to work here because it was impossible to supply everything they asked us to do. I brought a younger sister and one older than me to work with me, they came with a passport. My sister and my girlfriend were primarily responsible for the bakery, at some point we thought about not making churros anymore. It wasn't the same as making big cakes. We decided to make only cakes and jericallas because those made the biggest profit for us. We worked day and night because we did not want to upset the distributors, it was a living pulling boxes and boxes and boxes of Jericallas. Then I thought, now I have to find my thing, we did it well together but now I have to do only my thing. We were selling and sending jericallas to Las Vegas, San Jose, it far exceeded our field nearby.

My father in law agreed and we parted. He didn't want me to leave but I needed to earn more money. He used to ask me:

-How much?

-Much more.

-But how much?

-We have done well together but now I want to do my thing. I want to leave the partnership but in a good way, I have a good salary and I can be a supervisor, but I want something that depends only from me. By that time I had already married his daughter, we were a family. It is a different commitment when you're married. In one of the openings of our business we had a party and it was then when I asked my now wife to marry me.

Rural

We have been married for 17 years, we have a girl and two boys. So, the problem with my father in law wasn't me leaving, it was the fact that I was taking my wife and my sister, who were the decorators, with me. So, we were looking for solutions when I told him:

-Let me sell churros, where we started and in that way I don't leave the business but I'll be in charge of the churros.

I started to find a market for the churros and we had to buy another fryer, but it didn't fit in the space we had arranged for that. Contrary to what one might think, when the US entered in deep recession, it was the time when we improved the business with. I can imagine a lot of people lost their jobs and selling churros was a good option. I had three or four vendors with their carts, but it was extended, I was getting many orders. I bought some special little backpacks that fit exactly 100 churros. The two fryers were not enough either, so I received my hefty salary increase and I was still getting what my father in law was paying me, so I got another fryer. But it was in that moment when I realized I could not be there.

I got a system by hoses that presses and you have to move the machines really fast from one place to another. It took me around five minutes to fit all the equipment from one place to another to fit.

By that time I already had four fryers and from having three vendors I got to hire 25 or 30. With the recession my sales increased enormously, from selling dozens I ended up selling thousands. I got to prepare 115,000 churros in a week. I have pictures of the sacks I had to prepare.

My father in law had the goal to retire at 55 years old. And he did, he retired two years ago and now he's 57.

I kept working with the restaurant. It wasn't part of my plans, I got there by casualty. When I came back to Yahualica I found that much had changed. I noticed that there is much vanity. They compete to see who has better houses, who dresses better, who has the best car. When I started going well here in business, we would visit people in Yahualica and through football we got in touch with some teachers and we made some donations, a friend and I will donate uniforms to a school students, then we were asked for greater things, my friend told me:

-Let's donate a truck.

I did not agree because the gift did not mean only the vehicle, but also what's around it. I said to my friend:

-And who is going to operate? How we will do for maintenance? No, that's complicated. Why do not we make a club here in Los Angeles where we all work together? We could raise more money and make things much better.

So, we made a club called Yahualica-Los Angeles, the way we started fundraising was organizing parties and the key was that the families' money was not touched, because then they asked:

-How much do we have to pay?

-Nothing. We only ask for your time, we do not want you to take money out from the family budget to give it to the club. We ask you to go to enjoy with your family, to dance, eat and talk with the people you know, that's how you are cooperating. Instead of attending a ball away, do the same here but supporting the cause of our people and also having fun.

But we've always wanted to not ask for cooperation as is done in other places because it angers people and they stop contributing, you'd better see it as a good time for enjoyment and family life drawing to greet friends not easily found on the street even though we live nearby. Even without that we would have proposed, it was very useful because in the conversation and knowing what the friends and people are engaged, some have gotten jobs.

We did an event on August 6 and we gather 600 people, all of them from Yahualica. I brought a ballet from our hometown, managed to get their visas, 26 people came by plane. I hadn't opened the restaurant when a teacher came to ask me for help.

-I had zero pesos right now but I feel the obligation to teach children that not everything is violence, we have to give them a good example of how things can be made if you have the will.

Here at the restaurant we started what is called "Poker night" that consists in meeting after closing the business, making snacks, and selling alcohol just for us, playing cards and get funds for the teacher's folkloric ballet.

We had a tournament and all the money we gather was for the kids that were going to come. The main reason I had to make this event is the fact that a lot of people from my town who have been here for 15, 20 years and haven't been able to legalize their status, can't go there. So we brought people from there, who were their relatives, it was a work that brought good results. The restaurant was full and people were really happy, the ones from here were as happy as the ones from there. Those who haven't been able to go there had the chance to talk to their people and learn what was going on there.

And most of the ones from there hadn't traveled and coming to the United States and talking to their relatives, friends and neighbors was a good experience.

My club had practically three months from its beginning and people were already happy. We reunited around 35,000 dollars. We bought the bus we're taking there in November and we have 9,000 dollars to donate among the people who need it the most.

When we had a meeting, the mayor from Yahualica met with us and told us that a lot of people were supporting us. Yes, there was a lot of people who needed help but we didn't have enough for everybody. We helped to some groups of ladies so they could buy some machines or materials to start a business, but we couldn't help everyone. Some kids couldn't be checked by a doctor because they didn't have 500 pesos to pay for some lab studies, here it is less than 50 dollars, so we helped them. Here in LA, thanks God, kids do have some programs that help them, but they are all by themselves over there. Our club is part of what is called Jalisco Federation. We meet once a month, I'm new at this but I go to the meetings. In Mexico there's this program called Programa del 3 X 1 (three for one), but we are humanitarians, we don't give money to make roads or those things. We focus in cases like the ones of the lady, the kid, the workers group. We don't fix streets, when we can give the money directly to the person that needs it.

My final goal is to go back to Yahualica. I would love to buy a little field there. Now that I went there, that's what I was thinking. I'd like to do that even though now the situation is difficult. If you get there with some money to buy, they say the Zetas are around there and you could get in trouble. I have no money because I've invested it all, but if I could, I'd like to buy some space.

I love the ranch, the sky is different there. It would be nice to have cattle there, I mean, as a long term plan. Here you hear stories of how the drug dealers ask for money to the people who work. They supposedly go for a specific amount of money every month to grant you protection. Maybe it is a good thing to pay it so you can avoid all that violence.

I got the American citizenship because of my wife, and she got it because her brother was born in here. So when we got married we made the paperwork. That was, my paperwork, in 1996. Let's say it was the beginning, because you have to wait for a period of five years, which was my case. When I got the legal residence papers, I waited the time they asked and then I applied to get the citizenship. My in laws did the paperwork almost with me. They weren't citizens and they were called very soon. I studied for the exam, I learned all the questions they make about History, the branches of politics, all the aspects. But the day of the exam the officer made the questions and it was a little complicated.

One of the things I was nervous about was that once I entered to the Los Angeles airport with fake record and they say that these things can go when you do the processing of citizenship, that's what I thought that could complicate things a little bit. And it all started from before, when I was at the airport in Guadalajara; I do not know what reason was, I had been told that one should bring four identifications, so I had all that when I went to the airport and the migration officer, back in Mexico said:

-Do you have ID?

Yes, I showed several and a birth certificate.

-No he said, 'you do not pass, you stay there.

He sent me to a small room. When he came he said to me:

-Look, all these identifications, you are wearing the same shirt.

-Well what do you ask me for? For four identifications or four different shirts?

It was possible that in the same country one would want to be mean, no way that was going wrong in my birthplace.

-Nobody told me that when I take pictures for ID I should wear different shirts.

I fought a lot to the officer, I was in my country and I was coming right, I felt like a humiliation to be treated as a criminal.

I was wearing that shirt because that's my Sunday's shirt, is my best one. For another time if you want me to bring four identifications with different photos, I will bring different ones.

That was no longer a problem at all, but then something came unusual in Los Angeles. They also sent me for a second review of my documents but I defended myself well speaking English. 'I must be firm', I thought. On that occasion I said to the officer:

I know your name, do whatever you want but you'll be called because of me, not like now. What happens is that you are discriminating me because I'm Latino.

Birth certificates are official documents but something struck the officer and I was asked many questions, but as I had lived and worked here, and knew many things, then he couldn't catch me with his questions, what I do had to do was to hold on to my birth certificate.

When I was in a little room there, this boy came and asked:

Where you from?

-From Guadalajara.

Ah, then we are countrymen, I am from also there. Look, we saw that it's not your birth certificate, but just because you are my countryman, we'll return you in the plane to Guadalajara. Generally here we send them to wherever, to Tijuana, to Guaymas, but as you are my countryman, we will send you straight to Guadalajara.

Oh, really? Look, you and that other and that other one, I'm going to get a lawyer to make you pay me, all of you but that one güerito (a blond guy) who has been good to me. But the rest of you, you're going to get a lawyer to put you on the other side now. I said I got company where I worked from two o'clock to eight o'clock in the evening and here I am dealing with you because they see you as insignificant because you're Latin.

-In what do you work?

I don't come to work, I came to study in my country and if you take me to Guadalajara, I'll return because this is my country. I have not made a fault that my dad took me to Mexico when I was very young, but here are my documents; it turns out that in Mexico I'm also illegal, what was I missing?

Give me two phone numbers to call them, they have to be your family'. I was told in an intimidating manner.

I gave them the numbers and they said:

-Well, call them.

-Look, I've never been here before. I don't know how this thing is dialed.

So they made the call and asked for me. Then they answered: 'Yes, he's my nephew. We've been waiting for him since 2 o'clock. What happened to him?'

-No, everything's O.K. He's on his way right now.

Then the American, who I told them that was the one who had been nice, told me:

-Yeah, you can go now.

Here they care a lot that one always tells the truth, for example, when I got the citizenship I told them that once entered illegally. I mean, I told them that I entered here with a certificate that wasn't mine. I also told them that I worked with a social security number that wasn't legal. I told them all of that and there was no problem. Where I had problems was when I asked the officer to talk in a lower voice. I also told them I was in jail, it's because when I came from Mexico I felt very brave. I was drinking since I turned 14 and they made me stopped very soon in here. Around five months after I got here, I was drinking and driving, with no license and I was a minor. They made me take some programs. They do work in here. I have a lot of scars in my hands. I used to drink a lot, smoke, but what I never did was drugs or tattoos. That I can't tolerate. I stopped drinking when I was 18. I stopped at a very young age.

They put me in jail for 10 days and besides that I had to participate in a program for 30 days and do community work. I had to collect 30 signatures, one per day. Then they made me go with the judge. Since I had driven drunk I was fined \$ 1.200 but I had no money. So I paid it with community work. I worked there 12 days cleaning the freeway for eight hours a day.

To prevent me from going thru that once more, I never did it again, and not just for the fines and the work, but because the program is extremely boring. You have to listen to all the presentations. It was on May fifth in 1995. I remember the ticket said: 05-05-05. Since that day, if by any reason I'm drinking, I don't drive. I will never go thru that program again. It's so damn boring. When somebody asks me:

-Have you been in jail?

-Yes.

-What were the reasons?

-Because I was drinking and driving.

-Do you remember when?

-Yes, I will not forget, it was the 05-05-05.

I told them the whole truth, just like they asked me to. I also showed them the record of all my payments to the social security. I've heard from friends who have had problems for not telling the truth. They say they didn't do something and then it shows up in the machine. I decided to tell them the truth whether they gave me the citizenship or not. I have always have the illusion of working in this country and prosper.

Now I'm going to vote and all. In Mexico I never voted, I was 14, you could not, that contradictions, this is where I voted. My plans for the future are likely to create a franchise, and hopefully someday I can make it, if I have my products franchise it is going to be better, but it is certainly long term. My siblings and I, well, we're still helping each other. One of them leaves four blocks from here and when something is needed, we go here and there or there to here. We support each other.

For example, her oven was broken a few days ago and she's preparing her merchandise here with me. I even help to my competitors when I can. Here on the corner there are some and I taught them that we have to help each other all the time.

Here you have a lot of probabilities to succeed, if you are a hard worker and you do things right, you can do very well. It is true that Latins are lazier than others and that we like to litter, we don't pick up trash when we see it in the parks. I like to be very reliable. If I'm ask to go to a school meeting, I'm one of the first go get there. We're not very united, the Americans are more responsible than us, and we need to work on that.

About my passion for soccer, it was lost. My son, the one in the middle one says he does not care, my daughter did, and she was playing in Hawaii this year and finished second, now they'll go to Costa Rica. They were going to go to Spain but it was canceled because of the cost. The youngest seems to like it a lot. I, even when I got married, played on Sunday and trained on Tuesdays and Thursdays, and sometimes played Friday and Saturday, all week was for soccer.

When we were dating my wife and I, we planned that when we got married we wouldn't have children for two years. We were engaged for eight years. Everything I have I owe it to her. I was always a mess; my mother, my father, my brothers and especially my wife struggled a lot for me because I was a mess. There were times when Prohibition, a group of friends bought alcohol and tum to a hotel from a day earlier so we wouldn't stop drinking. We were awful, they put us out the next day all with hangover. But I have experienced firsthand that it is possible to change, if you want, you can change. Still in my village there are people who see me with my family and can't believe it.

They thought I would live all the time drunk and without order; besides, I was very violent. In short: I was not going to end up well.

I do not want to miss opportunities because life is very different from Mexicans to Americans; here, they buy their house, looking for a job where you have good insurance and Saturdays and Sundays you do not work. Many of them buy their motor-home to stroll on Saturday and Sunday, and we do not. I work every Saturday and Sunday. That business, the bakery, thank God it's running alone. I have very good workers, but yet my children claim because we're not more time with them.

I consider that I have no fortune or anything. But with abundance I have a good family. I get along with my wife, my siblings. I think being positive in everything has been what has worked for me. I laugh at everything. I'm good at telling jokes and all that fun and now I read a lot.

Conclusions

Quantitative work dealing migration generally exhibit overall results from surveys and focus to exhibit such as what is the average schooling of migrants, if they crossed the border into documents or if they did illegally, what is their hometown, percentages of women and men, if they were repatriated or returned by themselves, what was their employment status, how much was the amount of remittances sent during the year were, and so on. A qualitative work, for example using the methodology of life stories, focuses on the person and not the average of the crowds. Its implications are obviously very different, while quantitative work averages are set to give an idea to the indicators, in-depth qualitative knows what makes a person or a small group of people but cannot extrapolate the results.

In the case presented we can glimpse how the analysis of the life of a single subject allows us to analyze different aspects of human nature that from a quantitative study would not have been able to analyze so easily: why to quit alcohol 18 years of age, the importance of his passion for football to develop their business and the formation of associations with purposes that go beyond from the economic. Certainly, it is necessary to go to qualitative studies and rescue life stories to get a better understanding of migration in general.

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Use of prosthetic materials in the health care of wildlife in calakmul

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The purpose of this article is to review the literature on the use of dental biomaterials that can be used in wildlife confined to rural areas of the reserve of Calakmul and this needs rehab for various physical damages caused them difficulty survive and where the support of experts in dentistry provides alternatives to regain their health through the use of biomaterials. Dentistry was chosen because it is one of the areas where interdisciplinary work can provide various treatments based on their prosthetic experience in human and veterinary traspalarlos the area. For this work is organized in three sections, the first refers to an explanation of the materials used in dentistry that are likely to be used in the care of animals, the second is a review of work done in various species which are used biomaterials through support to dentists, the third is an analysis of the cost / benefit of this type of veterinary care in wild species and concludes with some recommendations.

Prosthetic rehabilitation, wildlife, biomaterials, cost / benefit

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Introduction

The Calakmul Biosphere Reserve is a site rich in biodiversity where the interaction between man and animals is very diverse resulting in extensive use of wildlife by the inhabitants of this area as medicine, food and pets. (Duarte, 2010; Guiascon 2012 et al.).

As the productive activities of the inhabitants of this area lies within a landscape of tropical forest evergreen, pets, now called pets besides dogs and cats are also animals such as birds, reptiles and even medium-sized mammals like the call "peccary or javelina. "

Scarce resources of families living in this area make poor medical care for their pets; however as living animals are not exempt from suffering injuries or illnesses that endanger their survival skills.

Injuries or illnesses that affect animals' conventional company and / or exotic are diverse:

- a) Hereditary / genetic problems: presence of cleft lip, malformations, presence of agenesis, prognathism.
- b) Nutritional problems, which are common in exotic or non-traditional animals because these animals no longer are given the power that comes from nature and although there are foods that provide the nutrients they require, in the for rural families, the price of these foods prevents access the null and offer them there on these sites.
- c) Neoplastic degenerative problems that depend heavily on the age of the pet animals to the wild-origin are greater longevity in captivity by not having the pressure of being hunted for their wild predators.

d) Problems of infectious nature, which often are reservoirs of diseases communicable to human and the prevention of which is done in conventional pet vaccine and deworming, however it is not for exotic pets so it is advisable to acquire hatchery authorized, if unlikely at Calakmul.

e) Problems of traumatic origin such as those caused by mishandling by the owner or by collisions or falls from these accidents cause fractures in various parts of the body.

Veterinarians use different treatment techniques for these conditions and thus provide health care to its diverse patients. In the case of non-conventional or wild animals these treatments deserve special attention since often is poorly studied species that not even their basic biology is known. However, to ensure the health and welfare of the patient support alternatives to improve them, one being supported with professionals from other areas of health, as in the case of dentistry are sought. Due to the great support that this discipline can have in the veterinary area the aim of this paper is to provide an explanation of the various procedures that can be performed in wild animals through the use of dental materials (biomaterials) and get the actual spending such interventions. For this work is organized in three sections, the first refers to an explanation of the materials used in dentistry that are likely to be used in the care of animals, the second is a review of work done in various species which are used dental materials, the third is an analysis of the cost / benefit of this type of veterinary care in wild animals and concludes with some recommendations.

Dental materials that can be used in care of wildlife.

Since ancient times man has experimented with certain types of materials like gold, wood or plastic to replace parts of the body that have been affected by illness, accident or aesthetics currently have implemented different procedures, methods and therapeutic techniques due to the discovery of new inert materials that allow biological biocompatibility to rebuild or replace certain body parts.

Biomaterials have a very wide field of application ranging from devices for mass and daily use in health centers to sophisticated pieces used to promote tissue regeneration or replacement organs. (Angela M. Villegas. 2008)

Biomaterials must meet the starting conditions to be biocompatible and ensure a certain half-life. In turn, they have to provide the specific services required by the application they are intended. Initially, it was relatively recently, during the last third of the twentieth century, biomaterials were essentially selected on the basis that they were able to meet certain biological acceptability industrial materials. However, today many biomaterials are designed, synthesized and processed for the sole purpose of having an application in the medical field.

Material	Use	Properties
<p>Metals and alloys: Stainless steel, cobalt-chromium, aluminum-zinc and titanium.</p> <ul style="list-style-type: none"> - Titanium screws, nails, bows and Erick splints. - Structures metal emptied. 	<p>They are used for bone plates, bone fractures and replacing lost structures.</p>	<ul style="list-style-type: none"> - High resistance. - Well above the bone elastic mode. - Conductors of electricity.
<p>Polymers. The most widely used polymers are:</p> <ul style="list-style-type: none"> - polyvinyl - polymethacrylate - polystyrene - copolymers. 	<p>Among its most important applications are developing prosthetic ocular implants and orthopedic devices among others</p>	<ul style="list-style-type: none"> - Absorption - Solubility in - Flexural - Flexural Modulus - Residual Monomer
<p>Resorbable membranes.</p> <ul style="list-style-type: none"> - collagen - copolymers - polyurethanes 	<p>Bone grafting. Tissue regenerator.</p>	<ul style="list-style-type: none"> - Allows passage of fluids and nutrients for tissue regeneration. - No toxic - Hypoallergenic - Easy adaptation

Table 1 Classification of biomaterials: uses and properties

Review of dental applications in medicine wildlife published

In veterinary medicine there are several branches being a veterinary dentistry. Veterinary dentistry is a specialty that deals with biomedical diagnoses and treats pathologies present in the oral cavity of animals (Calderon ET. Al, 2014). But the materials used in dentistry have been applied, as well as for other purposes beyond the correction common oral problems animals as ocular prosthesis implantation in birds (Kummerfeld and Neumann, 1982) in human medicine.

In medicine wildlife dentistry is more preventive than curative since the purpose is to improve their quality of life and prevent future problems, so in the review by Calderon ET. Al., (2014), dental care mentioned in animals: from omnivorous small volume (monkeys I fell) to large-sized carnivores (lions, tigers, jaguars).

In this review only describe oral pathologies presented in animals and their treatment, noting that "the care of oral health needs for these species may well be provided by trained professionals and inserts dentists in half of interdisciplinary work."

But beyond dental cleanings, care caries, and tooth replacement or filing of teeth, dentistry provides useful materials to improve the quality of life of different species of wildlife, the most reported among the scientific community regarding the care of birds and turtles.

In avian medicine; the use of dental and orthodontic acrylic enabled hardware repair disfiguring and / or traumatic peak (Rupiper, 1993) injuries. The bill is a highly specialized organ that covers multiple functions in power, communication, hygiene (grooming) and even useful in mating behavior and nest building (White-Calva, 2013) hence the importance of maintaining its integrity.

Traumatic fractures at the peak, occur frequently in self-injure birds objects in their enclosure or cage as a result of territorial fights (Bennet, 2001; Ritchie et al., 1994.). Being fractures more clinical cases reported in the scientific literature concerning birds big or strong peak as Calaos and ranfastidos or toucans and other birds with long beaks (Acrosta, 2002; Morris, 1990).

About 1990 Morris, ET. al., reported the repair of fractured gnatoteca (lower portion of the beak) of an African marabou (*Leptoptilos crumeniferus*) by amputation and subsequent placement of a prosthesis methacrylate.

In 2002 Crosta reports two cases of fracture of the anterior portion of the peak (rinoteca) in ranfastidos. Unlike gnatoteca fractures, which compromise rinoteca are more difficult to handle by the presence of small bones and kinetics or mobile nature of this structure. In this case prosthesis placement peaks but with other birds were performed. In one case the peak was from the same species and the other of different species, however the dental material used in both cases was the same: the rubber mounting by applying cyanoacrylate and acrylic dental prosthesis binding with its beak.

There is a report in 2009 by Vilar, JM ET. Al, on repairing the peak of a hornbill (*Aceros plicatus*). This bird had a complete fracture of the gnatoteca and he made two treatments being one of the construction and establishment of a constructed with the support of a dental prosthesis.

Fecchio in 2008 and in 2010 performed very interesting papers on the strength of repaired with dental material which shows that the repaired specimens show a third of the tensile strength that has an original peak fractures. This should be taken into account as patients with prostheses do not eat food in its original form which shall be considered the owner or rehabilitation for the management of bird food. One of the benefits of using dentures is that they allow the immediate return of the injured to their normal functions Animal and give the owner the right time to incorporate into your routine new maneuvers in relation to feed and drink the bird (Morris, 1990).

In this regard the report Vilar, ET. al., (2009) the owner decided to leave the prosthesis since the animal and ate and drank without this. Thus in their work Fecchio, ET. al., (2008, 2010) recommends that the prosthesis fixation by toucans acrylic resin, other fastening techniques are also used as banding that allow the bird use the prosthesis with the original functions of the peak.

In 2013 the work of Torres, Maria Y. ET appears. Al., describing an entire protocol performed on a macaw (Ara Araunah) to repair a complete fracture of the peak (ranfoteca) by a dental prosthesis that even has the color of natural bird's beak. This work was performed by a multidisciplinary team and resulted in a prosthesis that allowed the normal life of the animal during the period of the union of the prosthesis to the face of the bird. As in the other cases this union was weakened by the use and had to correct regularly. So these authors recommend that the prosthesis should be examined regularly for loss of strength and endurance as well as the need for more studies like Fecchio ET. al., (2010) with respect to the pressing force and strength in different species of birds and the need to develop studies to innovate materials and techniques of setting fractures in birds.

Another condition commonly observed in birds in captivity is prognathism (larger than rinoteca gnatoteca) and the so called "peak scissor" lateral deviation or gnatoteca (Bennet, 2011). For treatment Schnellbacher ET. Al., in 2010 described a technique considered to have greater advantages than those commonly used; "Technical Clipsham" and technique using Kirschner wires (K needle).

The technique proposed by this author relies on rapid fixing a dental curing compound cold that uses the natural structure of the ranfoteca (peak) birds as support even requires deep anesthesia (in calm patients) and reduces incidence of iatrogenic damage that occurs with other techniques.

Self-mutilation in birds is a condition in which the correct identification of the origin of self-mutilation is a key factor for treatment as it can be, infectious, parasitic and behavioral nutritional origin. If the origin of self-mutilation or behavioral feather picking is there a series of steps to correct the cause of the stress of this behavior among these is the use of dental acrylic accessories. This report also has the characteristic that this applied to birds of prey, which are species in which this condition is rare. The dental acrylic is used to remove the sharp peak (or raptorial) is because the dental acrylic paints standing on the peak and transforms it into a rounded peak that prevents damage to the bird also occurs. Smith (2009) highlights the importance of proper diagnosis and the use of this treatment as the last alternative in these cases.

Birds also have lesions in their upper limbs (wings) and pelvic (legs). Among the injuries associated with these body regions are the presence of fractures, which compensation includes the use of splints as a means of restraint; to surgical procedures (Harcourt-Brown, 2002) regard; called methylmethacrylate acrylic resin (MMC) has been used to create splints and can fulfill the function of connecting rod-stabilizer in reducing fractures, allowing pinning even in multiple planes in spinal surgery (Rupiper, 1993; Cavero, 2005).

Rupiper (1993) uses a compound in the light curing splinting bird. This type of procedure can be used in birds of different sizes: from estrildids (known as finches or birds diamond) to individuals of African gray parrot (*Psittacus erithacus*) without using the Elizabethan collars how uncomfortable they are for non-human vertebrates patients. In small birds, the use of epoxy resins are almost forced because not exist in the appropriate market that size bearings (García Plana, 2008).

15-28% of raptorial bird order (hawks, eagles, hawks) presented in veterinary clinics have eye injuries large proportion caused by trauma. Severe eye injuries requiring enucleation or evisceration content ocular cavity. These surgical techniques in birds cause a bad aesthetic and worse cause an asymmetric distribution of weight in the head, preventing the flight and decreasing its activity to hunt, to decrease this use of silicone implants is presented in spherical form, including in the case described by Graham, et. al., (1999) allowed the bird in treatment be released to the wild.

All clinical case reports are accompanied by photographs that explain part of the process to perform the procedures. But to be performed must be taken into account variables such as: (. Schnellbacher 2010 et al.) Patient age, patient owner, the ability and willingness of the patient to be manually fed. Moreover, in case of fracture repair; treatment success is directly related to the extent of the fracture and the affected area, with fractures near the most complicated face due to biomechanical forces suffered during the post-surgical (Torres, Maria Y., et. al. 2013). While dentures are not as secure as for the patients to return to nature, anyway lets them more autonomy and method can serve as a basis for better prosthetics for wild animals in the future.

Other unconventional patients attending veterinary clinics are turtles. Some common disorders of this type of patient is traumatic lesions of the carapace and plastron. These injuries are caused by attacks from other animals or, in case of exposure given free life boats or cars (Bennet. ET. Al., 2013). For the repair of these anatomical structures are used various materials such as: (Santos et al, 2009) fiberglass, epoxy resin, polyester resin, dental acrylics, cellulose acetates associated with cyanoacrylate adhesives and others.

Turtles also present limb fractures and splints created with heat sensitive plastic or acrylic materials can be used to stabilize fractures of long bones - radio (Mitchelle, 2002).

The group of mammals is no slouch in terms of use of biomaterials in their rehabilitation, about the search on report of a red deer (*Cervus elaphus*) found exposed at the level of the distal end of the metacarpal fracture right which you put a prosthetic carbon fiber cover material simulating hair. A state of good health after six months that the animal has been observed is reported (Erdikmen, ET. Al., 2012). The report also highlights the implantation of a silicone prosthesis of 43 mm in diameter in a flame underwent nucleation transparpebral presenting a neoplasm called retinoblastoma (Fugaro, ET. Al., 2005).

This brief review refers to wild animals, but in the use of biomaterials in common pets like dogs and cats and even farm animals, literature is extensive so the use of biomaterials in veterinary medicine presents a wide field of research and application.

Throughout history, millions of species have disappeared due to natural disasters, however, today, uncontrolled hunting and affectations having some birds, has led to the death and thus the disappearance of some species. Aprile (1996).

The growth has not been environmentally sustainable. With the increase of the Gross Domestic Product (GDP) grew the carbon dioxide emissions, waste generation and waste water discharge which reduced the cover of forests.

According to estimates from the National Institute of Statistics and Geography (INEGI), the total cost of depletion and environmental degradation represented 6.5% of GDP in 2011.

Within the Sector Program of Environment and Natural Resources 2013-2018, one of the objectives is precisely the conservation of forests and woodlands and the different species of animals than they are.

In the state of Campeche, there are birds that are endangered, which include: yellow-headed parrots, blue headed parrot, white-fronted parrots, songbirds and others.

This paper presents a proposal for the rehabilitation of wildlife is presented for the purpose of conservation of those species, making the quality of life and the permanence of their species in its habitat is improved.

While costs may vary depending on the number of animals that will implement the reconstruction, the greater the number of animals treated, decrease costs, achieving a higher profit. However, the aim is to increase the years of life of animals avoiding the extinction of their species.

The impact to be achieved is for the conservation of birds are endangered.

- Sector Program of Environment and Natural Resources from 2013 to 2018. SEMARNAT.

- April, GC Bertonatti 1996 Wildlife Rehabilitation Manual.

Conclusions

Biomaterials are a tool to improve the lives of injured wildlife animals, allowing them to maintain their vital functions. In some cases through planned rehabilitation programs allows them to return to the wild, so biomaterials are useful tools in the conservation of species.

There are few publications on the use of biomaterials used in the care of wildlife. Because of the importance in the conservation of several species of wildlife, and limited medical information about these animals; scientific publication of such clinical cases is necessary.

The development of multidisciplinary teams become necessary to provide good support treatment care is injured wild animals, domestic production or fauna.

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Avoiding nightmares selling dreams: migration to U.S.A and ecotourism in protected areas. The case study of los Tuxtlas biosphere reserve, Mexico

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In 1998, in response to the deteriorating state of its natural resources, part of the region known as Los Tuxtlas, in the Mexican state of Veracruz, is designated a Biosphere Reserve. Included within park boundaries are municipalities characterized by a high poverty rate and whose residents, due to restrictions placed on their traditional farming activities, have had to immigrate to the United States. Concurrently, the biosphere reserve's natural wealth has inspired environmentally friendly ecotourism initiatives. The purpose of our research was to analyze the relationship between migration and ecotourism in three communities located within park boundaries. We found that private and community-based ecotourism ventures can provide inhabitants with adequate employment which in turn strengthens their ties to the community and reduces the need for them to emigrate away for financial reasons.

Migration, Ecotourism, Los Tuxtlas Biosphere Reserve, Veracruz, Mexico

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Introduction

The international migration phenomenon in Mexico has been a characteristic of the country for decades; however, it had not impacted the country's southeastern corner until some 20 years ago. As part of this region, the state of Veracruz in Mexico went from being net receiver to net producer of migrants, a change related to opening the country to international trade and withdrawing government support for agriculture and industry. A large number of Veracruz workers have gone in search of new and better employment opportunities and wages in other parts of the country and the United States (Nava, 2009).

In immigration to the United States, according to data provided by the State Population Council, Veracruz went from being thirtieth place nationally in 1992 to fourth place 10 years later (COESPO, 2002). Chávez et al. (2007) state that evidence exists which indicates there is some degree of immigration in at least 900 towns and cities across the state, although the phenomenon is particularly significant in 220.

The early 1990s also marked the beginning in Mexico of an increase in community-based and private nature tourism ventures implemented in Protected Natural Areas (PNA), including the Los Tuxtlas region. Hence this phenomenon is relatively recent and its study is enormously interesting (SECTUR and CESTUR, 2007; Molina 2007; SECTUR 2004). When, in 1998, an area covering eight municipalities is designated Los Tuxtlas Biosphere Reserve, resource use and exploitation are limited by zones and certain properties are expropriated from residents of the park's rural communities. In response.

Some inhabitants begin looking for environmentally friendly means of making a living, out of which arise several ecotourism projects, all aimed at conserving natural resources (González, 2008) and supporting education for sustainability (CEATUX, 2009; García, 2009).

Los Tuxtlas Biosphere Reserve has an endless number of particularities which have been documented in numerous publications. Most of them refer to both the biological, geographical and environmental characteristics of the best-known municipalities in the reserve (Guevara, et al., 2006) and the importance of the role local government agencies and private interests play in managing the area's natural resources (Paré y Lazos, 2003).

The state of Veracruz has 212 municipalities, of which four are renowned for their nature tourism industries: Jalcomulco, Catemaco, San Andrés Tuxtla and Pajapan. The last three are located in Los Tuxtlas and are pioneers in promoting nature tourism in Veracruz (SECTUR y CESTUR, 2007).

The present paper analyzes ecotourism in migration-impacted communities for the purposes of exposing the relationship between these two phenomena, with special regards to the impact migrant remittances have on investments made in home communities, investments which lead to local job creation and increased incomes. Piñar (2007) notes that the nature tourism phenomenon aims at ensuring locals, service providers and visitors make sustainable use of and preserve their natural and cultural resources with an eye towards strengthening ties to the community and promoting diverse employment and grassroots economic initiatives. In other words.

It is possible to “make a living from conservation” as long as the nature tourism venture is based on a dual strategy: it must, first, conserve the community’s natural and cultural capital and, second, resolve the socio-economic backwardness of local economies (Piñar, 2012). Taking place concurrently alongside this ecotourism-linked conservation dynamic is emigration from rural communities, a predominant component of the globalization process which plays an important role in understanding rural reality (Nava, 2007).

The general objective of the present research was to analyze the relationship between migration and ecotourism in three rural communities belonging to the Los Tuxtlas Biosphere Reserve municipalities of Catemaco and San Andrés Tuxtla. We shall describe the characteristics and effects of migration in three rural communities, namely Pozolapan, López Mateos and Chuniapan de Abajo, characterize the ecotourism activity and analyze the particular relationship between ecotourism and migration as manifested in these communities.

Methodological approach

The methodology we applied was a mixed approach, given that it combined a survey (quantitative technique) for the purposes of assessing the characteristics of the migration phenomenon and its effects in the rural communities we studied, and a semi-structured interview (qualitative technique) in order to characterize the ecotourism activity (Hernández et al., 2006).

The two communities from the municipality of Catemaco chosen for this study were Pozolapan and López Mateos, while the one from the municipality of San Andrés Tuxtla was Chuniapan de Abajo.

These three were selected due to the fact that exploring their different migration and ecotourism characteristics was an especially interesting proposition, for the following reasons: a) Adolfo López Mateos was the first ecotourism community in Los Tuxtlas, is home to a well-established community-based ecotourism operator and, while in the past there used to be significant emigration from the town, at present emigration is low; b) Pozolapan has two private ecotourism operators and the emigration rate is high; and c) Chuniapan de Abajo offers no ecotourism service and its emigration rate is high. Our units of analysis were peasant families which have experienced the emigration of at least one member. Ideally, the questionnaire was completed by the family breadwinner. The total number of questionnaires applied was 52 (25 in Pozolapan and 27 in Chuniapan de Abajo) which gathered information from both community inhabitants and those reported to be migrants. In Adolfo López Mateos, we were only able to locate four families with active migrants (7 migrants in total), which is why we decided against applying the survey; information on migration was gathered by interviewing key informants. With regards to ecotourism activity, the SECTUR and CESTUR (2007) inventory of community-based and private ecotourism operators was used to select our subjects. Three were chosen from the municipality of Catemaco: the community-based project “Selva el Marinero” (Adolfo López Mateos) and two private ventures, “Bahía Escondida” and “El Teterete” (Pozolapan). No interviews were held in Chuniapan de Abajo, municipality of San Andrés Tuxtla, since no ecotourism activity was identified, despite the fact that locals there are genuinely interested in this means of making a living.

Los Tuxtlas as Protected Natural Area

The region known as Los Tuxtlas has great ecological importance thanks to the diversity of species that are found there, many of which are endemic. For this reason, in 1998, a significant part of the region is declared by presidential decree a Protected Natural Area enjoying the particular status of Biosphere Reserve. Its total area of 155,122 ha is added to the collection of Mexico's Southeastern Protected Natural Areas (Figure 1). The Reserve consists of a core zone covering 29,720 ha around three volcanoes: San Martín Tuxtla, Santa Martha and San Martín Pajapan; the other 125,402 ha make up the buffer zone. Included in this area are eight municipalities, namely Ángel R. Cabada, Catemaco, Mecayapan, Pajapan, San Andrés Tuxtla, Santiago Tuxtla, Soteapan and Tahuicapan de Juárez, wherein numerous ecotourism initiatives have sprung up (CONANP, 2006).

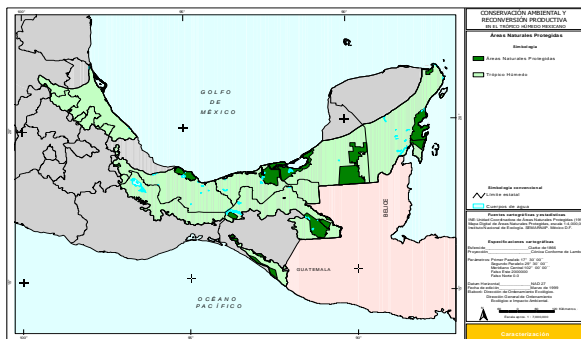


Figure 1 Protected Natural Areas in Southeastern

The municipalities of Catemaco and San Andrés Tuxtla: Case Studie of three Communities

The population of Catemaco is 46,702 inhabitants living in 275 villages and towns, while San Andrés Tuxtla has 148,447 inhabitants and 234 villages, towns and cities (INEGI, 2006). Both municipalities are blessed with rich soils which, however, require careful management when used for farming and grazing due to their being prone to erosion, (INEGI, 2007). Data on both municipalities and the three villages studied are presented in Figure 2.

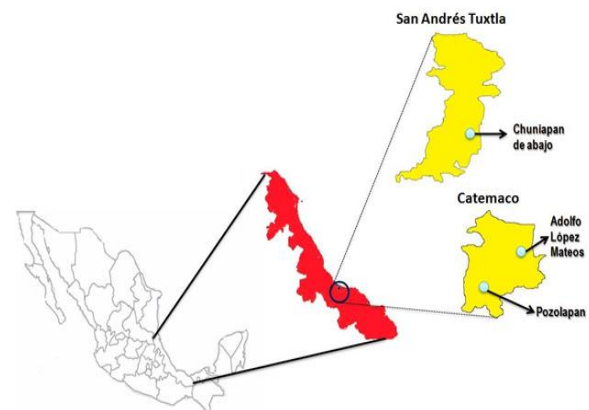


Figure 2 Location of the municipalities of Catemaco and San Andrés Tuxtla. Three villages studied.

For each municipality the Economically Active Population (EAP), expressed as a percentage, employed in each of the three economic sectors is presented in Table 1, where we can see that in San Andrés the main source of livelihood is agriculture followed by tertiary services while in Catemaco the principal source of income is tertiary (tourism), followed by the primary sector:

Municipality	ECONOMIC SECTOR (%)			
	Primary	Secondary	Tertiary	Not specified
	2010	2010	2010	2010
Catemaco	40.2	14.8	43.4	1.6
San Andrés Tuxtla	40.4	20.4	37.6	1.6

Table 1 EAP percentages by economic sector in Los Tuxtlas. 2010.

With regards to the primary sector, principal crops in San Andres Tuxtla are maize, mangos, tobacco, sugarcane, common beans, watermelons, bananas, oranges and jalapeño peppers; in the case of Catemaco, the important crops are maize, common beans, tobacco and peppers (INEGI, 2006). Cattle raising, fishing, beekeeping and logging of precious tropical hardwoods such as Spanish cedar and mahogany are also important activities in both municipalities (CEDEMUN, 2000; Municipality of Catemaco, 2007; Municipality of San Andres Tuxtla, 2007).

In the service sector (tertiary), 30 lodging establishments and 38 restaurants are reported for the year 2006 in Catemaco (INEGI, 2007). This municipality is blessed with great natural wealth and has a long tradition of nature tourism; among other tourist attractions we can mention: Lake Catemaco, Nanciyaga Ecological Reserve, Sontecomapan Lagoon, and beaches such as Hicacal, Playa Escondida and Monte Pio (Municipality of Catemaco, 2007). For its part, in San Andres Tuxtla in 2006 there were 39 lodging establishments, 19 restaurants and two travel agencies. The municipality's main tourist attractions include the following: Eyipantla Falls, Encantada Lake, Escondida Lake and Roca Partida Beach (INEGI, 2007).

In terms of social conditions in the two municipalities, the Index of Social Backwardness is moderate for both, compared to high for the state of Veracruz as a whole. This index refers to a population's living conditions and is estimated from the percentage of people who have access to education, health services, piped water, drainage, and paved streets and from the proportion of single-room homes. On the other hand, if we analyze the Human Poverty Index (Table 2) we can observe that values in both municipalities for each of the three poverty indicators are greater than those for the state of Veracruz as a whole.

Place	Longevity	Knowledge	Standard of Living
Veracruz	28	36.3	59.3
Catemaco	43.8	55.5	79
San Andrés Tuxtla	48.9	59.3	80.4

Table 2 Human Poverty Index. 2005

With regards to migration, Table 3 presents data showing San Andres has more migrants in other Mexican states and the United States than Catemaco does.

Municipality	Total population	Non-migrant		Migrant in another Mexican state		Migrant in U.S.A.		Migrant in country other than U.S.A.		Not specified	
		Total	%	Total	%	Total	%	Total	%	Total	%
Catemaco	41,645	41,005	98.46	561	1.35	33	0.08	9	0.02	37	0.09
San Andrés Tuxtla	133,312	131,246	98.45	1710	1.28	102	0.08	14	0.01	240	0.18

Table 3 Migrant types from Los Tuxtlas. 2000

Migration in Catemaco and San Andrés Catemaco: Pozolapan and López Mateos

The 2005 Population Count (INEGI, 2006) reports that Pozolapan has a total population of 702 inhabitants.

As relates to migration, in 2000, 606 individuals five years old and over lived in the village while only four people lived in another Mexican state and none lived in the United States (INEGI, 2006). This data does not coincide with migrants registered during the fieldwork due to the fact that in the 2005 Population Count People were asked where they lived over the previous five-year period (2000) when international migration was only just beginning to intensify.

Pozolapan is a rural community and the principal economic activity is smallholder subsistence farming. Main crops are maize, peanuts, coffee, common beans, and pasture for cattle. Produce is destined primarily for family consumption. Some families combine agriculture with small-scale cattle raising, allowing grazing over extensive areas and using minimal technology.

In this community we applied a survey to 25 families of national and/or international migrants, some still active, others with previous experience. We obtained data from a total of 138 members of these families, of which 99 (71.1%) remain in the community and 39 (28.3%) are migrants that work permanently outside the community. Data for migrants was obtained indirectly since in most cases it was a family member who responded for the absent worker. Finally, it is worth mentioning: of the 25 families surveyed, 24 have migrant members; only one has no one currently working outside the community, although in the past it has had a migrant member.

The average number of migrants per family is 1.6. The average age of the migrants is 29 years old. 59% of them are in the age range 16-30 years old and the other 41% between 31 and 50 years old.

From this we can see they are individuals of productive age that emigrate as labor force in search of better job opportunities.

The average number of years migrants have spent in school is 8.1 years (close to completing middle school), which is higher than the years of schooling of those who remain in the community (5.3 years, equivalent to just starting middle school). With regards to migrants' most recent job outside the community (Figure 3), the overwhelming majority (94.9%) worked in either the secondary or tertiary sectors of the economy, very few (5%) doing agricultural work.

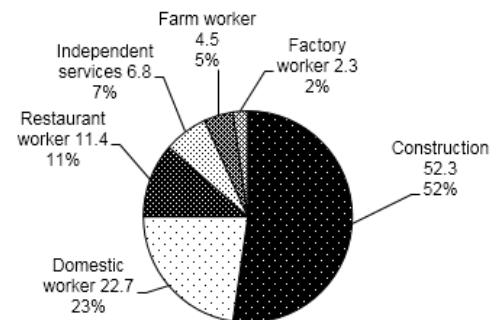


Figure 3 Pozolapan migrants: most recent migrant job. 2008

Figure 4 illustrates the predominant nature of international migration. Of the 39 migrants, 33 (84.6%) live in the United States, the state of North Carolina being the most frequent destination. As for the 6 (15.4%) national migrants, the state of Oaxaca and Mexico City are the two most frequently reported destinations. Of the 39 migrants, 97.4% (38) sent remittances back home; only 2.6% (1) didn't. Of the 25 families, all of them have at some point received money from their migrant member, generally from the United States.

Although the frequency of sending money home varies considerably, it is most commonly done on a monthly basis.

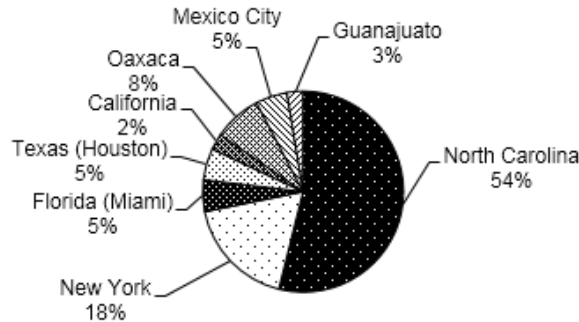


Figure 4 Pozolapan migrants: current place of residence. 2008

Migrant remittances are spent in more than one way (Figure 5); of greatest importance is the family’s basic needs (food, clothing, health care and schooling), followed by home improvements. Investment in farming or some other business is minimal. None of the families mentions investing their remittances in some ecotourism-related activity.

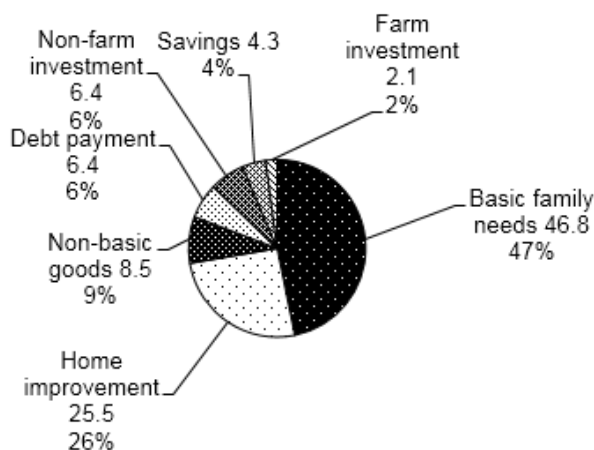


Figure 5 Use of migrant remittances in Pozolapan. 2008

An analysis of when migrants first left their communities illustrates that migration starting increasing in the year 2000; 79.5% of our survey participants made their first trip during the period 2000-2008. The most common reason for migrating (93.2%) is economic: migrants mention looking for a job, increased income, paying off debt, poverty, rural stagnation, and home improvement as reasons for leaving their communities. 6.6% mention other reasons, namely adventure or the influence of other migrants. 81.8% worked in farming before leaving their communities.

The impact of increased migration on the community as perceived by family members of migrants (Table 4) is relatively balanced between positive and negative perceptions (approximately half go one way, half go the other). The most commonly mentioned positive effect is home improvement while the most commonly mentioned negative effect is family disintegration.

TYPE OF EFFECT	FREQUENCY*	%
POSITIVE		
Home improvement	9	27.2
Vehicle purchase	2	6.1
Lifestyle improvement	2	6.1
Property purchase	2	6.1
Livestock increase and improvement	2	6.1
Increased farm investment	1	2.9
Subtotal	18	54.5
NEGATIVE		
Family disintegration	8	24.3
Labor shortage	3	9.1
Loss of rural culture	2	6.1
Increased delinquency	1	3.0
More work for those who stay behind	1	3.0
Subtotal	15	45.5
TOTAL	33	100

Table 4 Effect of migration in Pozolapan. 2008

As regards the community of Lopez Mateos, the 2005 Population Count reports a total population of 114 inhabitants. In the year 2000 no community member lived in another state or in the United States (INEGI, 2006).

Lopez Mateos is a rural community located on the border between the buffer and core zones of the biosphere reserve. It is blessed with an impressive diversity of flora and fauna and for this reason has been able to develop ecotourism activities. The community has been working in ecotourism for 12 years and is part of the Los Tuxtlas Community-based Ecotourism Network (RECT). Farming is another important livelihood, centered on growing maize and common beans for family consumption, tended mainly by the family with low technological input (RECT, 2009).

Unlike in other communities, where international migration has progressively increased, in Lopez Mateos it has apparently halted. Upon doing our fieldwork (2008) we were only able to identify four families with migrant members, 7 migrants in total, all in North Carolina working in the service sector. An indirect effect their remittances have had is in promoting ecotourism: encouraged by RECT, families have invested part of the money they receive in furthering this activity.

“Ecotourism has brought emigration to a halt (...). We started the project with the help of Luisa Paré and later with the Biosphere Reserve and the Los Tuxtlas Ecotourism Network in order to stop our townsfolk from emigrating. From jungle logger to ecotourism entrepreneur, it’s not easy but we’re giving it our all” (Lopez Mateos, March 28, 2009).

The hope of many inhabitants who at one point were migrants is to continue improving and growing as ecotourism operators without abandoning the community’s other livelihoods, namely farming and handicrafts (using local wood and seeds).

Emigration has given many inhabitants the opportunity to compare their home village with other places and realize the importance of the reserve and the environmental services it provides. Lopez Mateos has apparently found an alternative to immigrating to the United States while at the same time, although somewhat paradoxically, migration has become a source of funding for ecotourism projects.

San Andrés Tuxtla: Chuniapan de Abajo

The 2005 Population Count reports that Chuniapan de Abajo has a total population of 1040 inhabitants.

As regards migration, in the year 2000, 915 people five years old and over were living in the town and only 2 people were living in another Mexican state and none in the U.S.A. (INEGI, 2006). Chuniapan de Abajo is rural, mainly dedicated to smallholder subsistence farming for which family members provide labor and there are few technological inputs.

We applied a survey to 27 families of national and/or international migrants, some still active, others with previous experience, and gathered data on a total of 146 family members. Of this total 110 (75.3%) reside in the community and 36 (24.7%) are emigrants who work elsewhere on a permanent basis. Of the 27 families we surveyed, 23 had active migrant members while 4 had no migrant member at the time, although they had had migrant members in the past.

The average number of migrants per family is 1.6. Migrants' average age is 28 years old and average number of years in school is 6.8 (halfway through middle school) which is greater than the years of schooling locals that remain in the community have had (4.3 years, equivalent to not finishing elementary school)

More than half of Chuniapan de Abajo emigrants have most recently found employment as domestic workers, the rest in restaurants and other secondary and service sector jobs; no migrant had most recently found employment as a farm worker (Figure 6).

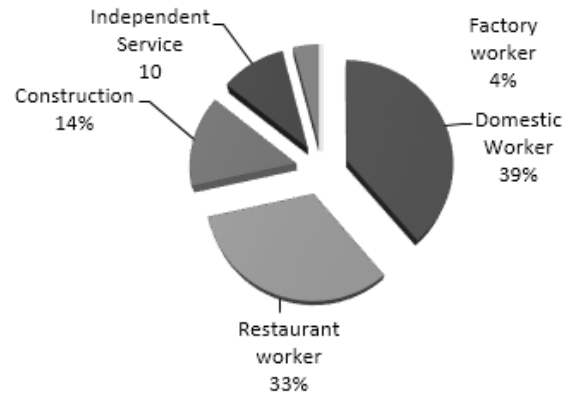


Figure 6 Chuniapan de Abajo emigrants: most recent migrant job. 2008.

Regarding emigrants' final destinations, out of a total of 36 individuals, only one (2.8%) resides in Mexico while 35 (97.2%) live in the United States. Figure 7 illustrates for Chuniapan de Abajo the overwhelming dominance of international migration; Chicago, Illinois is the most common destination.

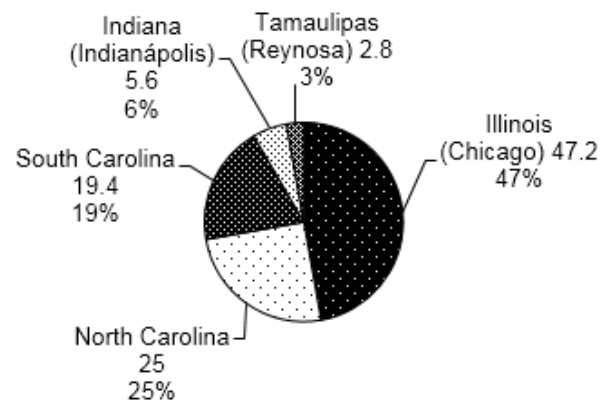


Figure 7 Chuniapan de Abajo emigrants: current place of residence. 2008.

Of the 36 active migrants, 94.4% (34) of them send money back to their families in town; only two currently do not. Hence, all of the 27 families we surveyed have at some point received remittances from their migrant members.

Currently, 74% (20 families) are receiving money pretty much every month from their migrant member in the United States. Remittances are used for more than one kind of expenditure (Figure 8). The most common is basic family needs (food, clothing, health care and schooling) followed by home improvement and debt payments. Investing the money in farming is minimal and there was no report of investing it in any other livelihood activity, such as services, tourism, and commerce.

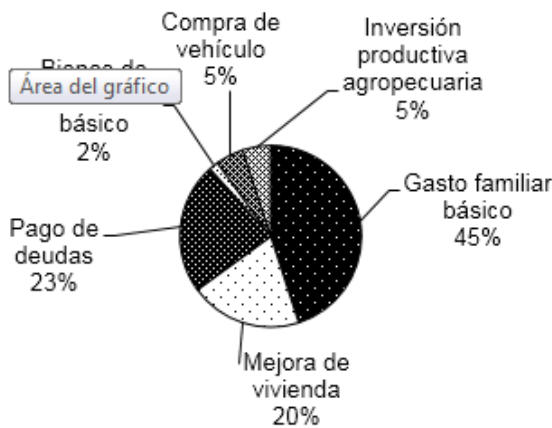


Figure 8 Use of migrant remittances in Chuniapan de Abajo. 2008

Starting in 2000, emigration from the town increases. We know this because it is between 2000 and 2008 that 89.8% of migrants report having first emigrated. The 49 individuals with experience of migrating (100%) report that the motive for the first migration was economic, including looking for work, improving income, paying debt, poverty and rural stagnation. Before leaving town, 91.9% of migrants used to work in farming.

In discussing community impact due to increased migration (Table 5), negative effects are mentioned more than positive ones.

TYPE OF EFFECT	Frequency*	%
POSITIVE		
Home improvement	5	9.7
Livestock increase and improvement	4	7.7
Small business openings	2	3.8
Property purchase	1	1.9
Increased farm investment	1	1.9
Subtotal	13	25
NEGATIVE		
Reduction in farming or abandonment	10	19.3
Family disintegration	10	19.3
Increased alcoholism	6	11.5
Labor shortage	4	7.7
Increase in urban diseases (gastritis, diabetes)	3	5.8
More work for those who stay behind	2	3.8
Aging village population	2	3.8
Loss of rural culture	1	1.9
Migrants who fail end up in debt	1	1.9
Subtotal	39	75
TOTAL	52	100

Table 5 Effects of migration in Chuniapan de Abajo. 2008

The most commonly mentioned negative changes are a reduction in farming and family disintegration while the most commonly mentioned positive changes are home improvements and investments in livestock.

Ecotourism in Los Tuxtlas

Nature tourism in Los Tuxtlas is offered in 13 villages and towns, in which there are currently 14 ecotourism operators. These enterprises offer basic food and lodging services although they lack complementary services which would enrich the tourism experience.

In addition, there is a notably poor road infrastructure in the area and a lack of public-sector investment aimed at improving it, none of which helps the ecotourism operators and their communities. Similarly, utilities (drinking water, electricity, telephone service, garbage collection and wastewater treatment) are mediocre to bad in ecotourism communities. In sum, inadequate public infrastructure is a limiting factor for the further growth of the region's ecotourism industry. What is remarkable is that, despite these deficiencies, an ecotourism industry has managed to establish itself and develop in Los Tuxtlas.

Community-based ecotourism in Adolfo López Mateos: "Selva el Marinero"

The community of Adolfo Lopez Mateos belongs to the municipality of Catemaco and lies on the border between the buffer and core zones in Los Tuxtlas Biosphere Reserve. Its location is the reason why diverse flora and fauna may still be found there.

The birth of the ecotourism industry in Los Tuxtlas took place in Lopez Mateos in the early '90s. From that point on, numerous other private and community-based ecotourism operations have sprung up around the area, fostered by the activity of academics who have been working in the region and were a big part of getting Los Tuxtlas designated a Biosphere Reserve in 1998. In 1993, during a Lopez Mateos ejido-community assembly, an important step in this process was taken: ejido members decided to voluntarily restrict use and exploitation of 100 ha of virgin jungle in order to ensure its conservation. In 1997, the community ecotourism project gets underway.

Since 1998, the community has worked to consolidate their ecotourism operation, legally incorporating it as a mercantil society for social solidarity, and calling it "Cielo, Tierra y Selva, Reserva Del Marinero". Currently, it has 24 partners, all ejido members.

Their efforts have been pioneering. They built the first community-based ecotourism center in Los Tuxtlas Biosphere Reserve. They are a crucial member of the Los Tuxtlas Community-based Ecotourism Network (RECT). The services they offer guests include: lodging in cabins; meals served in the houses of local villagers; walks along interpretation trails, passing rivers, lakes and lagoons; birdwatching; visits to see wild boars in their natural habitat; and handicraft making out of cocuite or coconut wood or bullhorn (only confiscated wood or that felled by storms is used). As of 2008, this enterprise was employing 35 people on a permanent basis. In the context of our research and this paper, it is important to mention that some families who have received migrant remittances from family members in the U.S.A. have invested them in "Reserva el Marinero".

Private Ecotourism in Pozolapan

Pozolapan is a small community situated on the banks of Lake Catemaco. It does not lie within Los Tuxtlas Biosphere Reserve and has been involved in ecotourism for a relatively short period of time. Two private enterprises operate out of Pozolapan: El Teterete and Bahia Escondida, founded by two university-educated businessmen – one from Mexico City, the other from Switzerland -- who settled in the community in 1978 and 2001, respectively. These companies offer ecotourism services in Pozolapan and the Biosphere Reserve and collaborate with other private and community-based ecotourism operations in the region. Below, we shall describe each company more thoroughly.

Pozolapan: “El Teterete” Ecotourism Center

The notion of ecotourism in Pozolapan started with the arrival of Roberto Barrón in 1978, who together with his wife work in matters of family planning. Back then, they worked with community youth in reproductive health programs and establishing freshwater snail and tilapia aquaculture projects. At some point the ecotourism idea came to Roberto and his wife:

“(…) we saw that the need for family planning had past and the infrastructure we had needed upkeep and it had to pay for itself (...). That was when we said to ourselves, let’s start a business offering lodging and a small restaurant”. (Pozolapan, July 12, 2008)

Regarding job creation, “El Teterete” hires few people due to the fact that, first, it is family-owned and operated; second, ecotourism is a seasonal activity; and third, the guest load is purposefully light in order to avoid damaging the environment. Job creation varies depending on the number of guests that arrive in high season and on weekends; in general, one to five people are working for the company on a permanent basis. These individuals are all trained in natural resource conservation and low-impact tourist activities:

“The cook, cleaner and groundskeeper are from Pozolapan and are permanent employees. For now we only work weekends – Saturdays and Sundays – in the restaurant. We don’t work during the week due to our other responsibilities and sometimes we hire people from other nearby villages. Everyone is trained in ecotourism.” (Pozolapan, July 12, 2008)

Despite these limitations, El Teterete is a private ecotourism operation which contributes to both environmental conservation and local economic development. It hires local villagers which makes it a source of employment and income for a few Pozolapan families. The services it offers are the following: cabin rental; event hall rental; swimming pool; herpetarium; and meals during high season, on weekends and holidays. It also offers walks along trails in Pozolapan, sailboating on Lake Catemaco and visits to other attractions, namely “La Joya”, “Dos Amates” and “El Brujo”, and fishing villages. Pozolapan: “Bahía Escondida” Ecotourism Center

This private ecotourism operation was founded by a Swiss who, after traveling around Mexico for two decades, decided to settle in Pozolapan:

“I was born in Switzerland and came to Mexico in the ‘80s. It’s a wonderful country, rich in culture and much laid back. Of all the countries I’ve been to in Europe and Latin America, I prefer Mexico. I spent 15 years traveling around the country, selling handicrafts, silver and leather goods. I know the whole country well; my daughter was born in Chiapas. I settled in Los Tuxtlas because the locals treated me really well, they’re kind and polite. I enjoy traveling to Catemaco. After a few years, we purchased property in Pozolapan in 2001, we opened for business in late 2002, and then we set up the website which since 2004 has brought in a lot of people. My daughter and I started the business.” (Pozolapan, March 26, 2009)

This ecotourism operation is aimed at the “backpack” tourist, both domestic and foreign, especially university students, professors and researchers concerned about natural resource conservation. Although “Bahia Escondida” lies outside Los Tuxtlas Biosphere Reserve, it also has benefited from the area’s Protected Natural Area status. Its ecotourism proposal is based on offering the visitor two things: nature and good service.

Currently, Bahia Escondida offers the following services: 1) different lodging options, namely cabins, dorms and camping; 2) meals and a kitchen where guests may prepare their own meals using ingredients purchased in the village; 3) sale of handicrafts; 4) although the business doesn’t have its own attractions, by collaborating with other ecotourism operators it offers its guests a variety of activities, including jungle walks, interpretation trails, visits to caves, waterfalls, lakes, lagoons, and rivers, nature walks and birdwatching, boating, visits to archaeological sites, horseback riding, rappel and rafting.

Being a family-owned and operated business, the owner and his daughter carry out most of the activities; only during high season is it necessary to hire locals. Nevertheless, the entrepreneurial desire for creating local jobs and benefiting the community is evident, as is the goal that guests’ environmental impact be low or nil.

Discussion of results

In this section we shall discuss the results we obtained regarding migration and its effects, ecotourism characteristics, and the relationship between migration and ecotourism in the communities we studied.

Migration and its effects in Los Tuxtlas

In the region we studied, migration is not a movement of individuals but rather of labor force which is displaced from poorly developed regions (in this case, rural Mexico) to more highly developed regions (in this case, the United States) looking to achieve its biological and social reproduction. Furthermore, although initially emigration from Los Tuxtlas had economic motives, its increase and perpetuation are made possible by the creation of social networks. That is, from their adopted homes migrants establish ties with friends and family back home. Since such networks diminish the risk and cost of emigrating for the next wave of community members looking to leave, the flow of migrants is perpetuated.

The migration phenomenon in our communities of study is not new; however, starting in the late ‘90s and early this century, the increase and predominance of migration towards the United States has been observed. Interestingly, data registered in the 2000 Population Census (INEGI, 2001) and the 2005 Population Count (INEGI, 2006) does not reflect the international migration reality as captured by our fieldwork in Los Tuxtlas. The reason is that each of the government studies only registers data from permanent residents at the time of the survey yet does not register any information related to absent members of the community.

In the communities we surveyed, percentages of international migrants as registered by our study are considerable. Of the families we studied, migrants account for 28.3% and 24.7% in Pozolapan and Chuniapan de Abajo, respectively. Nationally, it has been reported that 11% of the Mexican population are migrants residing in the United States (Leite et al., 2009).

Our studied revealed international migrants from Los Tuxtlas are primarily males of productive age with more years of schooling than those that remain in the community. In their places of origin they work mainly in farming but in the destinations – generally urban – they work in unskilled service sector jobs. Migrants are not isolated individuals but rather members of households, family groups and communities and through their respective social networks, each community gradually consolidates specific destinations for their migrants. In the case of Chuniapan de Abajo, international migration networks have mainly consolidated in Illinois (Chicago), North Carolina and South Carolina; from Pozolapan, migrant communities have formed in North Carolina and New York.

The community of Lopez Mateos is a special case. Although the flow of emigrants started in the late '90s towards North Carolina and a social network had been gradually increasing the flow, during our study we only identified 4 families with 7 international migrants working in North Carolina in service sector jobs. This indicates that the migration flow has been reversed.

Decisions regarding who emigrates, where to and why are made taking into account factors from both the community's broader socio-economic context (neoliberal agricultural policies, primary sector stagnation at a national level, hardening of regulation and control on the northern border) and each family's particular reality (gender considerations – men emigrate more than women do - family relationships, power hierarchies, and specific needs in each household).

The contradictory effects migration has had in our communities of study coincide with what numerous other authors have reported (Arango, 2003; Nave, 2009). Effects that have been observed include: 1) At the family level, a substantial improvement in quality of life and level of consumption, making emigration a short-term survival strategy for the family; 2) At the community level, deterioration of the economic and cultural base which underpins local agricultural production (primary economic activity) and disintegration of the rural family, making emigration a problem capable of unraveling rural society over the long-term.

In the specific case of the communities we studied, though there were several migration effects common to all of them, there were also several important differences worth analyzing further and which we summarize below:

Chuniapan de Abajo. The households we surveyed visualize more negative socio-economic effects (75% of responses) than positive ones (25%). Positive effects of migration are related to remittances households receive and which are spent on the following, in order of importance: home improvement, livestock increase and improvement, small business openings and, less importantly, property purchases and investment in farming. The most commonly mentioned negative effects were: reduction in farming or abandonment, family disintegration, increased alcoholism, labor shortages and as a consequence more work for those who stay behind; lesser responses included increases in urban diseases (gastritis and diabetes), loss of rural culture, and aging of resident population and debt for those migrants who don't manage to cross the border.

Pozolapan. In this community migration's positive socio-economic effects are considered more highly (54.4%). As with Chuniapan de Abajo, they are also related to migrant remittances which are mainly spent on home improvements and, to a lesser extent, on quality of life improvements, vehicle or property purchase and investment in farming. On the other hand, 45.5% of responses made mention of negative effects, such as: family disintegration, labor shortages and more work for those who remain in the community, loss of rural culture and increased delinquency.

López Mateos. Those we interviewed in this community coincide in pointing out migration's positive effects are economic through spending remittances on "construction jobs and quality of life improvements". The negative effect most commonly mentioned is family disintegration.

Ecotourism in Los Tuxtlas

The municipalities chosen for our study have the characteristics necessary for successfully developing ecotourism activities: outstanding natural resources, accessibility (can be improved), quality services, human warmth, and proximity to important urban centers and regional tourist destinations (Bigné; Font and Andreu, 2000; Acerenza, 2007). We identified three ecotourism operations in the municipality of Catemaco:

Selva Del Marinero: Community-based ecotourism operation located on the ejido Lopez Mateos, established in 1997 and organized as a Mercantil Society for Social Solidarity consisting of 24 ejido-member partners.

The operation has basic lodging and meal facilities, walking trails and other activities. It is a member of the Los Tuxtlas Community-based Ecotourism Network (RECT) and employs 35 community members on a permanent basis.

"El Teterete" Ecotourism Center: Private Ecotourism business located in Pozolapan, established in 2003 by a university-educated professional who comes to work in the community. It has basic lodging and meal facilities, some trails and ecotourism activities. Since it is family-owned and operated, the activity is seasonal and the guest load is low, hirings are few. Job creation depends on tourist levels in high season and on weekends; generally between one and five community locals work for the business.

Bahía Escondida: Private Ecotourism business located in Pozolapan, started in 2002 by a foriegnier who comes to live in the community. It has basic lodging and meal facilities. It does not have its own trails and activities but connects its clients with other operations which do. Regarding job creation, for the same reasons as El Teterete hiring is limited to two employees in high season.

Each of the three ecotourism operations is concerned about nature conservation. The business ventures are not only motivated by economic reasons – jobs and incomes – rather there is a genuine interest in caring for the environment.

Despite the fact that these operations have been operating for a short period of time, they are either family-operated or community-based, and are small-scale due to the very nature of the industry (seasonal and low guest load), testimonials agree that the activity generates direct and indirect local employment and positive economic spillover for the region. The presence of the eco-tourist fosters economic linkages which can have considerable impact indeed.

Although the effects of ecotourism for the region, both in natural resource conservation and local economic development, are still limited, the industry has great potential for growing over the medium- to long-term. This development, however, is dependent on resolving environmental and socio-economic issues that face the ecotourism sector in Los Tuxtlas.

Migration and ecotourism in Los Tuxtlas

Migration and ecotourism do not share a one-way relationship; each phenomenon influences the other. On the one hand, migrant remittances have contributed, albeit in a small way, to furthering ecotourism; this is especially evident in the community of Lopez Mateos where there is a community-based ecotourism operation. On the other hand, ecotourism has economic impact which affects the labor market and can influence individuals' decisions regarding whether to emigrate or not.

Directly, ecotourism operators create employment which gives some families supplementary income. The clearest case is that of Lopez Mateos where a considerable number of people are partners or employees of the ecotourism venture.

The private enterprises in Pozolapan hire few people due to the fact that they are small-scale family-operated businesses and operate seasonally.

Indirectly, community-based and private ecotourism operations have positive impact on the local and regional economy during high season. They provide temporary work for locals and consume goods and services offered by other tourism and non-tourism businesses.

According to testimonials, an indirect effect migrant remittances have had is promoting ecotourism since part of these funds has been invested in the activity. Furthermore, migrants have experiences while away from the community that teach them the importance of natural resources back home. This situation is more tangible in Lopez Mateos where migrants have returned and found a profitable enterprise in which to invest, one that generates further resources for their families, allows them to construct a life which strengthens their ties to the community, and conserves local natural resources.

Hence, in Lopez Mateos there is an established community-based ecotourism enterprise that has been operating since 1998 and which generates direct and indirect employment for the community. The ecotourism operation appears to have stopped the flow of emigrants; although it used to display the increasing migration pattern typical of other communities in the area, there are currently few active international migrants and many former migrants expect ecotourism to be the key to quality of life improvement and personal growth.

In Pozolapan, where there are two small family-owned ecotourism businesses which have been operating for a shorter period of time and hire during high season a much smaller number of people, 28.3% of the population we surveyed are active migrants. From this data we can infer that despite some direct and indirect positive impact from ecotourism, the small-scale nature of the two businesses makes it difficult for them to significantly impact the local labor market and reverse the migration trend. Their limited economic effect is also due to the fact that their operation is intermittent; that is, tourists are present during certain seasons or for short periods of time around holidays (Easter, over the summer while school is out, Christmas, weekends). At other times of the year tourist influx is exceedingly low.

This phenomenon is corroborated upon studying the case of Chuniapan de Abajo, where despite local interest in ecotourism, to date no community-based or private initiative has cristalized and 24.7% of the population resides elsewhere in the country or in the United States (lower than Pozolapan's 28.3% but still much higher than the national average we cited above of 11%). In addition, local opinion feels migration's positive impact (primarily related to reception of remittances) has not totally counteracted its negative impact. Finally, for several reasons, income from remittances has not been channeled into other locally productive activities such as ecotourism.

Conclusions

Our study and the results it has generated would seem to indicate that ecotourism does represent a viable economic alternative for marginalized rural communities situated in protected natural areas with intact natural and cultural resources.

The greatest economic and social impact will be felt when the operation fosters the participation of a significant number of local families. The best way to do this is by establishing community-based ecotourism ventures where all partners are locals and the greater part of revenues and other benefits stays in the community. In the long run, community-based operations – and private ones, too, it must be mentioned, although to a different extent – are capable of generating sufficient direct and indirect employment and incomes for inhabitants and impacting positively on the local and even regional labor market. In a profitable local economy, inhabitants find viable projects to invest in and which strengthen their ties to the community. In such a milieu, the need to emigrate for economic reasons is greatly reduced.

Has ecotourism, through the direct and indirect employment and income it generates and greater community ties it fosters, made a contribution to stopping the flow of emigrants from our communities of study? In the case of Lopez Mateos, the community where there is a well established community-based ecotourism operation and significant local economic spillover, this would appear to be the case. From this community there is currently very little emigration.

In other local communities, such as Pozolapan, where there are only two small, private, family-owned and operated ecotourism businesses which do not generate significant job opportunities, emigration has not been halted and the proportion of the population that resides elsewhere in the country or abroad is almost triple the national average.

Acknowledgements

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Bamboo (Guadúa Cane) in the Province of Santa Elena

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According to data gathered at the provincial level, 53.06% of establishments where the cane is located in the canton Santa Elena is sold, highlighting its location both in the regional town and along the road axis of Route Spondyllus. The 36.73% of those offices is located in the La Libertad and finally the difference, ie, a 10.20% is located within the canton Salinas is therefore important use of bamboo in the Province of Santa Elena.

Bambu, Customers, Marketing

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Introduction

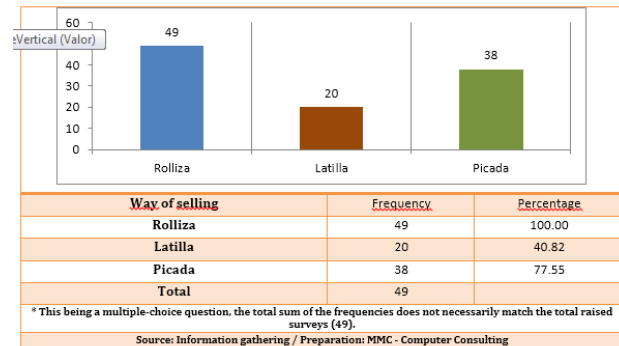
In regards to La Libertad, eighteen establishments are located in the regional town because this county has no rural parishes. Of twenty-marketing establishments cane, six are located within the cantonal head, seven in the town of Manglaralto, four in San Pablo, three in Colonche and only one in Ancon. Specifically the locations mentioned in the Parish Manglaralto are: Montañita, Olon, Libertador Bolívar, Sinchal and Valdivia. San Rafael and Zapotal: Within Chanduy reference populations is made. Within Colonche considered: Jambelí, Palmar and Manantial de Guangala. Finally mentioned in Ancon to the town of El Tambo.

According to the data, 34 of the 49 areas surveyed, ie 69.39%, takes between one and five years in the market selling cane; seven, ie 14.29%, is between six and ten years in the business; and the 10.20%, representing five local, carry eleven to fifteen years in the marketing of this input. In addition two locals who have between 21 and 30 years in this business, which are the oldest in terms of sales records cane.

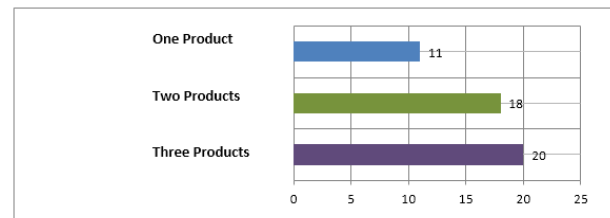
Among the different types of rods marketed within the local respondents, a trend that corroborates much of the establishments if you know the type of reed markets, ie distinguish between gentle and brave manifests. About seven local unaware of the type of reed that distributes six say they also sell the giant bamboo. * This being a multiple-choice question, the total sum of the frequencies does not necessarily match the total raised surveys (49).

On the marketing and usede Santa Elena

Ways in which sugarcane is sold

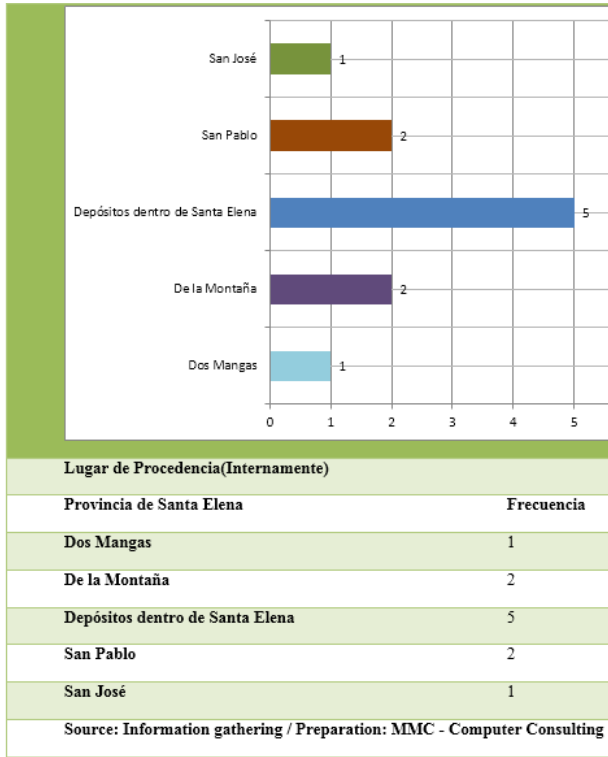


The data show that in the totality of existing premises in the province of Santa Elena marketed plump tackle; less than half, ie 20 local, sell lath shaped cane; and about 38 establishments expend chopped cane. The following information is presented but based on the sale of one, two or all three forms of cane at once by setting:



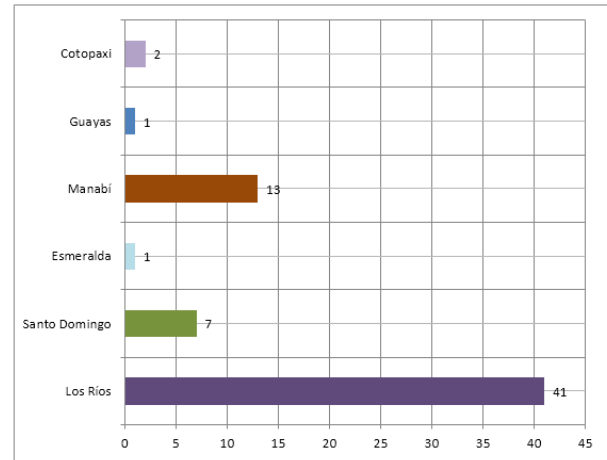
The data show that 40.82% of the local market cane three ways, ie, plump, lath and minced. The 36.73% sold only two forms of sale may be the combination of round and plump minced or latillada, and only the 22.45% of establishments specifically sells the plump rod.

Place of origin



Talking about the place of origin two criteria were established as data collection. One finding the place of origin within the province of Santa Elena and secondly find the most common places of origin cane out of it. The main results are:

With regard to the province of Santa Elena, the most common places according to the survey for sugarcane are: Dos Mangas, timber yards Santa Elena, San Pablo, San José and directly from the mountain.



The most common places of origin and which are outside the province of Santa Elena are in the province of Los Rios, Quevedo, Valencia, Buena Fe and Mocache; in the province of Manabí, El Carmen, Paján, Jipijapa and Portoviejo; the province of Santo Domingo; Cotopaxi, Moraspungo and La Manna; Esmeraldas Province; and finally in Guayas, the El Empalme.

Among the main problems that occur when purchasing cane distributors inside and outside the province of Santa Elena the 55.10% stated that the cane is very thin, the 51.02% mentioned that comes with deformities or crooked, the 24.49% refers to the cane is wet, among other drawbacks.

20% of the sample did not have any problem to bother selling cane in different types. Within the Other category representing 4.08% can be found that the cane was cut into bad weather and comes in different sizes.

As for the size of the cane, all establishments sell reed of six meters, and only on request (but not often) sell cane seven and 10 meters.

Prices cane seven meters range between 4 and \$ 3, and cane ten meters can cost between 5 and 6. It should be noted that this type of measure is not common in marketing and rarely can be obtained upon request.

Trading price of cane six meters (standard size)

Caña rolliza de 6 metros			
Canton	Average	Maximum Price	Minimum Price
Santa Elena	2.40	3.50	1.80
La Libertad	2.09	2.50	2.00
Salinas	2.12	2.30	2.00
Total	2.26	3.50	1.80

Source: Information gathering / Preparation: MMC - Computer Consulting

On average, the cost of plump cane is lower in the La Libertad in the rest of the districts of the province, this may be because the existing establishments that sell close together geographically, the market price to be affected and thus less competitive. This trend is also maintained when the cane is marketed in the form of lath and minced.

Cane latilla of 6 meters			
Canton	Average	Maximum Price	Minimum Price
Santa Elena	2.75	3.60	2.20
La Libertad	2.30	2.50	2.00
Salinas	2.43	2.50	2.40
Total	2.39	3.60	0.50

Source: Information gathering / Preparation: MMC - Computer Consulting

Cane picada of 6 meters			
Canton	Promedio	Maximum Price	Minimum Price
Santa Elena	2.69	3.60	2.10
La Libertad	2.17	2.80	2.00
Salinas	2.28	2.40	2.20
Total	2.40	3.60	2.00

Source: Information gathering / Preparation: MMC - Computer Consulting

The 68.09% of forest industries said they buy up to 499 rods, 25.53% between 500 and 999 rods per month and the difference over 2000. In the La Libertad 2 locations were identified with purchases over 2000 units, as in the regional town of Santa Elena.

The data reveal that 81.25% of the total forest industries said they sold up to 499 rods, 12.50% between 500-999 canes per month, being the most representative data. Only 7% maintained sales between 1500-5000 reeds.

The peak months are selling cane guadúa January February March, December, corresponding to the peak tourist season was evident that the months of December and January sales increase significantly due to the winter season and beach season. As of September starts growing product demand that the owners of premises, houses among others begin construction for the season.

There are several uses for bamboo cane. Among the most common is the use of reed fencing house, followed by the use that is given as a building material walls, for construction of both houses and cottages. Only 10% of respondents stated that used for crafts.

According to the data found, the main suppliers of bamboo artisans in the north, are local forest industries. Many report that they get glimpsed the mountain and only one purchase Quevedo said, Rivers Province; should be emphasized that when getting the products themselves choose cane due to the size of the products; many prefer to buy fine crafts reeds. The main sites of buying guadúa cane furniture and crafts are the noble Corporation Guadua and Dos Mangas, San Jose, Olón, La Entrada, and New Site Communes.

Conclusions

Customers for handicrafts are basically local tourists and domestic tourists who come to visit the province, especially in the northern sector.

Sales in the month are on the beach season. A craftsman average seasonal crafts can sell up to 4 in a weekend what evidence would not pay for itself selling these products.

The days of selling handicrafts are the weekends, this is due to customers by being domestic and foreign tourists visit the beaches these days. With respect to the months we sell coincides with selling in

The prices of the products differ because there are no prices set by craftsmen; the market is very dynamic and values of furniture and crafts are a function of the customers, the seasons and the needs of craftsmen.

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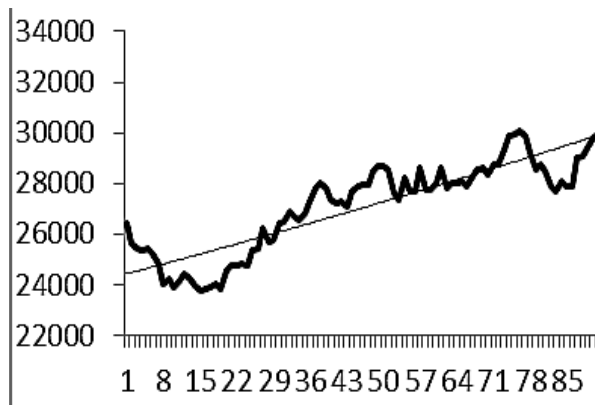
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Graph 1 Stochastic versus deterministic trend

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