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In the first article we present, *Makeup as a process of social-emotional development* by RAMOS-JAUBERT, Rocío Isabel, MUÑOZ- LÓPEZ, Temístocles, GONZÁLEZ- CEPEDA, María Cristina and NAVARRO- AGUILAR, Verónica Raquel, with adscription in the Universidad Autónoma de Coahuila, as the next article we present, *Resilience in institutionalized adolescents without parental care in the state of Morelos México*, by GOMEZ-ESQUIVEL, Dulce Areli & ORTIZ-RODRÍGUEZ, María Araceli, with adscription in the Universidad Autónoma del Estado de Morelos, as the next article we present, *Evaluation of a workshop on social skills for professional practices in students of psychology and human communication therapy in the FPyTCH of the UJED*, by LAZCANO-FRANCO, Maura Antonia, ZAMORA-RÍOS, Rosa Angelica, VÁZQUEZ-RÍOS, Elda Raquel and CEJAS-LEYVA, Luz María, with adscription in the Universidad Juárez del Estado de Durango, as the last article we present, *Stewardship: Tradition preservation, resilience based on faith*, by MORALES-PAREDES, Yesbek Rocío, CERÓN-CARRILLO, Teresa Gladys, SANTIESTEBAN-LÓPEZ, Norma Angélica and MALDONADO-RESÉNDIZ, Jorge Ángel, with adscription in the Benemérita Universidad Autónoma de Puebla.

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## Makeup as a process of social-emotional development

### Maquillaje como proceso de desarrollo socio-emocional

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#### Abstract

The objective is to know the educational process of socio-emotional development in the construction of personality, which is extremely important today, since educational models revolve around this axis. In the world, approximately 74,200 million dollars were spent in 2019, in Mexico in 2019 it could exceed 154,000 million pesos. A qualitative ethnomethodological research was carried out with 100 higher education students, men and women, period April-June 2019. The data was collected through a survey / interview with an instrument of 123 questions. The different students of the subject processes related to the importance of studying the educational ones in the socio-emotional development as part of the personality through the use of makeup, recognizing that there is a lack of information in this area. Women use cosmetic products to show in a physical way how they feel, whether it is sophisticated, elegant, daring or calm with natural makeup. The project contributes to future lines of research to delve into the abuse and exaggerated use of makeup and its relationship with deception, lies and control that creates dependence on products such as neon shadows, false eyelashes, highlighters and contour in everything the body. Keywords: Makeup, personality, socio-emotional development.

**Makeup, Personality, Socio-emotional development**

#### Resumen

El objetivo es conocer el proceso educativo del desarrollo socioemocional en la construcción de la personalidad, lo cual es sumamente importante en la actualidad, pues los modelos educativos giran en torno a este eje. En el mundo se gastaron aproximadamente 74,200 millones de dólares en 2019, en México en el 2019 podría superar los 154,000 millones de pesos. Se realizó una investigación cualitativa etnometodológica con 100 estudiantes de educación superior, hombres y mujeres, periodo abril- junio 2019. Los datos se recolectaron a través de una encuesta/ entrevista con un instrumento de 123 preguntas. Los diferentes estudiosos del tema refieren la importancia de estudiar los procesos educativos en el desarrollo socioemocional como parte de la personalidad a través del uso del maquillaje, reconociendo que falta información en este rubro. Las mujeres utilizan los productos cosméticos para evidenciar de una forma física el cómo se sienten, ya sea sofisticada, elegante, atrevida o tranquila con un maquillaje natural. El proyecto contribuye en las futuras líneas de investigación para profundizar sobre el abuso y uso exagerado del maquillaje y su relación con el engaño, la mentira y el control que crea la dependencia de productos como las sombras neon, pestañas postizas, iluminadores y contour en todo el cuerpo.

**Maquillaje, Personalidad, Socioemocional**

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## Introduction

Throughout life, there are stages in which women look and feel different and it is not only because of the evolutionary process of growth, but because of cosmetic products and more for the cultural evolution with the increase of products and trends that come every season, there are many factors that make them sometimes seem like a different person, not only at sight but in their personality. One of these factors is makeup, even in daily use (Echenique, 2020; Juscamaita García, Garrido Barnuevo, & De los Ríos Ramírez, 2020). One study mentions that a woman spends an estimated \$15,000 on cosmetic products over her lifetime where 3,700 dills is just invested in mascara for eyelashes. So if they say that what matters is inner beauty, why does she take the time to put on makeup and look different?

The educational process of social-emotional development through makeup and its impact on personality is the line of research of this study. The importance that can be given to a product about oneself, to the point that one comes to consider more important than the aspects of personality is the description of the problem at a macro level is: Looking and feeling good are some of the most important things, but which is more important?

In particular and including the perspective of women and men that will make you understand how important it is. Knowing that with the increase in demand for products the cost of them increases, women decide to invest in them more than they should. The makeup is not a mask to hide behind, but it is an ability to stand out and favors self-esteem.

The added value lies in the description of the subjects and object of study. The object of study is to obtain information of the educational process of the social-emotional development in the personality of a woman through the makeup, the subjects will be 100 people who study superior education in the period of April to June of 2019 as much men as women, the theoretical relevance of the project is to obtain customized information of the educational process of the social-emotional development.

The methodological relevance aims at developing a survey/interview format, providing an instrument to know the population under study about the importance of make-up and personality and, the practical relevance aims at developing ways to obtain information about make-up and personality as an educational process of socio-emotional development, favouring the process of promoting personal autonomy and social inclusion of people (Mondragón, Abad Fernández & Rodríguez Castrillón, 2020; Moreno Portillo, 2020).

### General objective:

To know the educational process of socio-emotional development of the personality through the use of make-up.

### Specific objective:

Knowing elements of makeup that impact social-emotional development

### Theoretical Fundamentals

Makeup is not something recent, however, its importance has increased over the years. Makeup is a mask, a defense, a wonderful weapon of deterrence against the time factor approaching the ideal of beauty of a given society, a way to escape from the sad contingencies of daily life, to surpass oneself and become another woman; it demonstrated social status, the dark complexion was related to days under the sun and the pale complexion meant high royalty (Rojas and Acevedo, 2015).

Used in different cultures, latitudes and altitudes of the planet since ancient Egypt, the Roman Empire, the Middle Ages, the seventeenth and eighteenth centuries, the nineteenth and twentieth centuries hiding imperfections, the use of makeup involves the acceptance and adaptation of the social circle to which one belongs or wishes to belong.

Knowing how makeup was previously perceived is important in order to recognize the meaning they gave to it and to compare them with the present day and how they are used. Makeup does not define a person, although it is a complement to their personality (Silva and Diaz, 2011; Siza, 2014).

The origin of makeup derives from the Greek "kosmetikos" which means "skillful in decoration" and these have had a different purpose during the different times of history, as far as we know in ancient Egypt they made up to show hierarchy and today we see that every season changes something, for a product with better quality to achieve a "look" more dramatic or more serious.

Personality is an organization made up of all the cognitive, affective and evolutionary characteristics of an individual (Warner, Dictionary of Psychology). According to Jung, personality is the supreme realization of the innate idiosyncrasy of being (Stamateas, 2012). There are different definitions for personality according to the authors and the approach that each one handles, nevertheless, the dictionary of the Spanish language defines it as the "individual difference that constitutes each person and distinguishes it from another".

### Methodology

This study is a qualitative research of ethnomethodological type, when reflecting on the social construction, based on the educational processes of the social-emotional development of the personality through the makeup Sampling was non-probability by intentionally selecting the study population based on explicit criteria. One hundred male and female higher education students participated.

#### Inclusion criteria:

Persons over 18 years of age (adults). Higher education students. Men and women.

#### Exclusion criteria:

Being under 18 years of age. Not to be students of higher education.

#### Elimination criteria:

Not wishing to participate in the study. Pass away, change universities.

The instrument developed is a survey/interview made up of 123 questions, 13 of which are signal data and 110 questions related to the subject of the study. It has an interval-type ratio scale -centesimal- where 0 is the absence of the attribute and 100 is the maximum value that the respondent can obtain. It was applied mainly in educational institutions with a humanities orientation.

The survey took between 25 and 45 minutes to answer. Requesting permission for the application of the same.

### Results

The most important thing for a woman's make-up involves her personality and her presentation so she is confident and supports others by showing emotional stability and confidence. Because when she feels good she is happy, making decisions independently without losing her honesty, sincerity and love, because responsibility and kindness show self-sufficiency and fun. That with a positive attitude he is reliable, loyal and faithful.

The least important thing for a woman's makeup involves the use of neon shadows, false eyelashes, brown eyeliner, cateye liner, glitter, smokey eye and a lot of mascara on the eyes. For the lips the use of gloss, glitter, purple and brown lipstick as well as creating full lips. In a general concept of the face the contour and contour in the body with the use of natural or not brushes, the use of golden or dark illuminator and pink or red blush. So the use of certain products used to make up the woman shows a deception in its presentation until getting to seem another person, with a negative and controlling attitude. For the makeup of a woman who wants to look good in a natural way, daring, dominant, young, perverse, elegant and with prestige, where the products of common use are neutral shadows creating well defined eyes, black eyeliner, eyelash curler with the use of little mascara for natural eyelashes, red, pink and nude lipstick, matte type lipstick, primer, concealer, translucent powder, and beauty blender.

Whether a woman wears natural, defined eyebrows, lasts 5 minutes or 1 hour, wears mascara, creates emphasis on her eyes or tender lips, or even is not using any makeup, what stands out most in the social-emotional education of a woman's personality is feeling sophisticated, daring, and sociable, romantic, loving, creative, enthusiastic, logical, reserved, altruistic, leader, sympathetic, dominant, empathetic, idealistic, daring, tolerant, friendly, optimistic, innovative, charismatic, realistic, adventurous, competitive and passionate having control over herself and her life but at the same time becoming dependent on the use of make-up. Pearson's Product-Moment Correlations:

It is shown that makeup allows a woman to feel good, happy and confident. It reveals her emotional stability, independence and love to present herself as a self-sufficient woman in order to make responsible decisions by being faithful and loyal to herself. Demonstrating to be a friendly and sympathetic person with a realistic and reliable perspective to different situations and the same by showing herself to be sincere and trustworthy to others.

A person with emotional stability is happy and independent to make decisions towards new adventures as a spiritual being receiving them with a positive and enthusiastic attitude. Having self-confidence as well as generating confidence by introducing herself, as well as being sociable and empathetic. Being sincere, honest and kind to others showing tolerance and charisma towards them with loyalty, love, fidelity and good friendship. Besides being someone creative and innovative, he has a realistic and responsible perspective on life by being optimistic in situations to feel good and love what he is doing. With the precaution of not looking like someone else.

It was discovered that makeup is part of the presentation of a woman to look young, elegant and daring. For this result it is required the dedication to make up 1 hour and be in control, since it is important to emphasize the eyes type smokey eye, with the use of false eyelashes and much mascara. As well as using black eyeliner to create a cat-eye line to show them in a more defined way. Using natural brushes, beauty blender, translucent powder, create contour on the face and use concealer to define the eyebrows. Without leaving aside the use of brown lipstick to create voluminous lips for the bold and elegant presentation of a woman.

Being happy goes beyond feeling good and having a positive attitude is shown to go hand in hand with kindness and sincerity by showing yourself to be someone trustworthy and honest to socialize and convey. By showing that you are an independent, emotionally stable person demonstrating love and loyalty to yourself. Making responsible decisions without giving up your spiritual and adventurous self.

### Acknowledgements

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### Conclusions – contribution

Women use cosmetic products to show in a physical way how they feel, whether it is sophisticated, elegant, daring or calm with a natural make-up. It was demonstrated that the influence of the products goes towards how the woman feels and how she wants to present herself for the different occasions of her life. This is a support to some extent emotional but does not change the personality of a woman completely or affect their decision making in perspective with or without the makeup. It is a letter of introduction to herself that is linked to her emotional well-being.

As an area of opportunity it is suggested to open a line of investigation about the abuse of the exaggerated use of makeup and its relationship with deception, lying and control that creates the dependence of such products as neon shadows, false eyelashes, illuminators and contour in the whole body.

The theoretical relevance of the project is to obtain personalized information of the educational process of the social-emotional development of the personality through the use of makeup, which was obtained when reaching the objective of the investigation; the methodological utility intends the development of a survey/interview format, providing an instrument to know the population under study about the importance of makeup and personality and how the educational process of the social-emotional development impacts; and the practical relevance aims to develop ways of obtaining information about makeup and personality as an educational process of socio-emotional development, which is achieved by specifying how the different types of makeup favor it as a letter of introduction.

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## Resilience in institutionalized adolescents without parental care in the state of Morelos México

## Resiliencia en adolescentes institucionalizados sin cuidados parentales en el Estado de Morelos México

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### Abstract

Introduction. Resilience has been proposed as a novel research topic in environments with vulnerable populations, since it promotes healthy development in the face of adverse circumstances. In the case of adolescents without parental care, foster care in social institutions has been one of the resources most used by the State to offer protection and guarantee the human rights of girls, boys and adolescents in Mexico, who may or may not present a disability and who lack a father, mother or guardian, for which by means of these institutions they guarantee the healthy development of minors. Objective. Analyze the levels of resilience in institutionalized adolescents without parental care, with and without disabilities. Method. Analytical transversal. The Asylum Anomie and Nominal Resilience Inventory (IAAR) was applied. 29 adolescents (men) with an age range of 12 to 19 years participated, 24 without disabilities (SD) and 5 with disabilities (CD). Statistical analysis was performed using the SPSS v.25 program. Results. 17 adolescents (58.6%) presented resilience, 12 (41.3%) did not present resilience according to the IAAR. Conclusions. In our study, more than half of institutionalized adolescents show resilience according to the IAAR.

**Resilience, Adolescents, Institutionalization**

### Resumen

Introducción. La Resiliencia se ha propuesto como un novedoso tema de investigación en ambientes con poblaciones vulnerables, ya que promueve el sano desarrollo ante las circunstancias adversas. En caso de los adolescentes sin cuidados parentales el acogimiento en las instituciones sociales ha sido uno de los recursos más utilizados por el Estado para ofrecer protección y garantizar los derechos humanos de las niñas, niños y adolescentes en México, los cuales pueden presentar o no una discapacidad y que carecen de padre, madre o tutor, por lo cual por medio de estas instituciones garantizan el sano desarrollo de los menores de edad. Objetivo. Analizar los niveles de resiliencia en adolescentes institucionalizados sin cuidados parentales, con y sin discapacidad. Método. Transversal analítico. Se aplicó el Inventario de Anomia Asiliente y Resiliencia Nomica (IAAR). Participaron 29 adolescentes (hombres) con un rango de edad de 12 a 19 años, 24 sin discapacidad (SD) y 5 con discapacidad (CD). El análisis estadístico se realizó por el programa SPSS v.25. Resultados. 17 adolescentes (58.6%) presentaron resiliencia, 12 (41.3%) no presentaron resiliencia de acuerdo el IAAR. Conclusiones. En nuestro estudio más de la mitad de los adolescentes institucionalizados presentan resiliencia de acuerdo al IAAR.

**Resiliencia, Adolescentes, Institucionalización**

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## Introduction

### Orphans, institutionalized and violated

In the world there are millions of adolescents without institutionalized parental care (ASCPI), some of the most frequent circumstances of why minors are separated from their parents and are taken to a social institution are: due to situations such as poverty, lack of access to essential goods, abuse in all its aspects, abandonment that occurs when caring for their children, illnesses or some type of disability that minors present (Red Latinoamericana de Fostering Familiar, 2011).

A social assistance institution (IAS) for minors or also called a home, is an assistance establishment that provides accommodation, maintenance and other services to orphaned, homeless, abandoned or foundling minors, due to abandonment, separation, abuse and mistreatment; problems on the part of the parents or inability to take care of the minors, whether due to poverty or physical or mental illness, difficulties on the part of the parents with alcohol and / or drug abuse, due to lack of will (refusal) to take care of their children, disability and loss of parental authority due to abuse of minors in all its contexts and neglect, because the parents were imprisoned, or the family has suffered a natural disaster or war (Unicef, 2013).

Another way of calling the IAS is orphanage, orphanage, hospice, nursery, among others, in the same way there are accommodations that serve adolescents who cannot be cared for by their parents due to different reasons, so that although they have their parents Parents often resort to these accommodations to take care of their children for part of the week or continuously, however, for ASCPIs who are there permanently, the adoption process is also considered (INEGI, 2015).

Some of the IAS also open their doors to minors who were abandoned by their parents because they had disabilities, for which institutionalized minors could be doubly vulnerable. In 2005, it was estimated that there were at least 2.2 million children in the world living in orphanages; an orphanage is considered on two scales; the first scale is when they serve around 15 minors, and the second scale is considered larger when they serve 16 infants onwards.

In 2009, this figure was alarming, since it was estimated to be almost four times its 2005 figures, since it was announced that the number of minors who lack parental care is close to eight million minors who are living in IAS, and in Mexico the data is no less dire because it was assessed that just over 412, 450 (four hundred twelve thousand four hundred fifty) minors were deprived of the care of their parents, and of those 29,310 (twenty-nine thousand three hundred ten) were in the 703 (seven hundred three) institutions focused on the protection and foster care of minors (Merz and MacCall, 2011), however in Mexico and the world there are no exact statistics on the number of minors without parental care. According to Ferrán Casas "the best way to ignore the ASCPIs is to have few statistics on the situation of the child population" (Ferran, 2010). In this context, the number of orphanages increases, and in some parts of the world it seems to have no control (The Faith to Action Initiative, 2014).

### Effects of Institutionalization

There are different repercussions for adolescents who were forced to grow up in one or different institutes of social assistance, and there are many studies dating back to the effects that institutionalization can have on their physical, intellectual and social development. Vivian & Barreiro (2015) explain that chronic adversities, as well as the context in which adolescents develop, are some of the variables that could directly interfere with their development.

Children from zero to three years old who go to an IAS for different reasons, register up to four months of delay in their development and learning, for each year they spend in these public places, The events experienced in adolescents can affect their cognitive development and affective at different levels of intensity and in different ways (Elliot & Carne, 2001, Runyon & Kenny, 2002) "Studies suggest that the institution may or may not function as a social support network depending on the perception of the adolescent" (Vivian and Barreiro 2015).

There are also different investigations that have supported the repercussions in different areas of the psychological and social development of minors who have had to grow up in social institutions, designated as homes, such is the case of the investigation carried out by Abaid (2008) who, through a study carried out on parenting in institutionalized adolescents, revealed that ASCPIs present depressive symptoms above average, in addition to constant stressful events, likewise the research carried out by Fernandez-Daza & Fernandez-Parra (2013) about behavioral problems and psychosocial competencies in institutionalized children and adolescents shows how they present lower psychosocial skills and academic unlike minors who live with their parents.

In Table 1 we can see the studies that have been carried out over time in institutionalized minors and their results in different fields.

Researcher	Study and Field	Results
Spitz (1940)	Observation of institutionalized children (Psychology)	Hospitalism syndrome, motor slowness, withdrawal, lack of appetite, deficit in motor coordination, passivity and high comorbidity and infant mortality.
Mary Ainscow (1978)	(Strange situation) observation on the types of attachment, (Psychology).	"Player syndrome" in institutionalized minors.
Danzelot (1998)	The Family Police (Criminology)	Typical portrait of the future criminal
Susana Rocha de Abrew (2000)	Psychiatric disorders in adolescents raised in institutions. (Psychiatry)	Depression associated with living in an institution, a deceased or missing mother, having poor school performance and poor hygiene conditions.
Carrasco, Rodríguez & Mass (2001)	Behavioral problems of a sample of institutionalized minors with a history of abuse. (Psychology)	There is a correlation between institutionalization and delinquency factors, somatic anxiety, somatic problems, delinquency, non-sociality and social withdrawal.

**Table 1** The impact of Institutionalization according to various studies

### The study of resilience in vulnerable groups

In the field of exploration of vulnerable groups, resilience has been presented as a capacity that describes those people who can develop in a healthy way despite having adverse circumstances throughout their lives. Anzola, (2003) describes resilience as a capacity manifested by people from environments of deep need that are capable of rebuilding themselves despite difficulties.

There are two results in debate regarding adolescents who do not have parental care, the first of which is that adolescents who did not have or do not have the relevant parental care during early childhood do not have the skills to be functional people, On the contrary, there are studies that show that even though adolescents are institutionalized, they can present personal factors that help their psychological and social development, as shown by the study by Gianino (2012) who, through a study of resilience to institutionalized children and not institutionalized determined that there were no significant differences between the resilience factors of both groups. In this way, we can say that resilience is a capacity that can be fostered in all children and adolescents regardless of whether or not they are institutionalized, as Llobet suggests:

*Resilience is not a personality trait, but rather that people are actors and sources of resilient adaptations, and families, schools, communities, social services are the scenario for promoting resilience, and they can propitiate and provide (or not) the deployment of protective factors (Llobet, 2008, p.87).*

Previously, there was little research that took into account the educational, emotional and social needs of ASCPIs and only focused on the problems that institutionalization could trigger; However, the focus of new research, such as the study of resilience, proposes to focus on the strengths that these young people could develop.

### Methodology

29 male adolescents between 12 and 17 years old were invited to participate, all of them without parental care, who were housed in a social assistance institute.

## Instruments

A sociodemographic data questionnaire was used. To determine the levels of resilience, the inventory of asylum anomie and nomic resilience (IAAR) (Flores, 2013) was used. The test consists of 35 items and has a Cronbach's alpha coefficient of 0.86. The approximate duration of the test is 10 minutes to 15 minutes. Resilience levels are classified as follows: Very High Resilience (RMA) contains a score of 61-100; high resilience (RA) contains a score of 46-60; the mean resilience (RM) of 31-45 points; low anomie (AB) of 0-30 points; mean anomie (AM) from -1 to -30 points; high anomia (AA) from -31 to -45 points and; finally, very high anomie (AMA) -46 to -100 points.

## Analysis of data

The data were analyzed in the Statistical Package for the Social Sciences (SPSS) program, version 25. For the description of the sociodemographic data, frequencies and percentages were used.

## Ethical aspects

Before the development of this investigation, the participants and their tutors were granted an informed consent letter, which contained the purpose, objectives and development of the research.

## Results

In table 2 we can see the characteristics of the adolescents, most of whom indicated that they exercise an evangelical Christian religion, four of them indicated that they were Catholic and two of them indicated that they did not exercise or profess any religion. Regarding the school level, we can see through the data that three of them are in primary school, sixteen participants are in secondary school, five are in high school, and five are going to a center for education and attention to diversity that serves students with different abilities. . Finally, we can describe that thirteen of the participating adolescents never receive visits, six sometimes receive visits and ten of them always receive visits from relatives.

		F	%
Religion	None	2	6.9
	Evangelical Christian	23	79.3
	Catholic	4	13.8
School level	Primary	3	10.3
	High school	16	55.2
	High school	5	17.2
	CEADI	5	17.2
Family visits	Never	13	44.8
	Sometimes	6	20.7
	Always	10.0	34.5

**Table 2** Characteristics of the participants

In the results presented in table 3 we can see how most of our participants are between these two levels, followed by this result are medium resilience, then high resilience, high anomie and lastly very high anomie.

Resilience	SD	CD	Total
Very high anomia	0	1	1
High anomie	0	1	1
Mean anomie	9	0	9
Low resilience	7	3	10
Medium resilience	3	0	3
High resilience	3	0	3
Total	22	5	27

Note. SD = No disability; CD = With disability

**Table 3** Resilience of adolescents with and without disabilities

Describing our participants, we note that two of the participants who present a disability also present anomie, and three of them present low resilience, while adolescents without disabilities, nine of them present medium anomie, seven low resilience, three medium resilience and three resilience. high.

## Discussion

Authors such as Carrasco Rodríguez & Mass (2001) have found that institutionalization has managed to affect minors without parental care on a psychological level; Horrocks (1984) would also have pointed out that many young people have faced situations that are not appropriate for their age which could have affected their physical and mental development. Lastly, Vivian & Barreiro 2015; Abaid, 2008; Fernández Daza & Fernández Parra, 2013, have identified that institutionalization carries with it harmful repercussions on the physical, intellectual and social development of adolescents without parental care, which can have an impact on conflict resolution and in the educational field, as mentioned Lozano, Mera & Salamanca (2015).

However, there is also research carried out by Gianino (2012) that has shown us that institutionalized young people can also have resilience, as this study also shows.

## Conclusions

In our study, more than half of institutionalized adolescents show resilience according to the IAAR. These results are similar to other studies that corroborate the capacity of adolescents without institutionalized parental care to develop resilience. However, adolescents in our country who live in a social assistance center have gone through adverse situations, which is why we must take special care in their training, since although they are capable of generating resilience like other adolescents with care it is also true that parents have gone through multiple events that can disrupt their lives. It is important to develop psychological intervention and resilience programs with the aim of promoting healthy development in adolescents with social assistance.

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## Evaluation of a workshop on social skills for professional practices in students of psychology and human communication therapy in the FPYTCH of the UJED

## Evaluación de un taller en habilidades sociales para las prácticas profesionales en estudiantes de psicología y terapia de la comunicación humana en la FPYTCH de la UJED

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### Abstract

Objective: To present the result obtained from the evaluation of a workshop on social skills for professional practices in students of Psychology and Human Communication Therapy within the Community Services Center at the Faculty of Psychology and Human Communication Therapy belonging to the Juárez University of the State of Durango. Methodology: Mixed in a sequential explanatory design (DEXPLIS), through the statistical analysis of a constant sample from the results obtained in the social skills scale tests (Gismero), EMES-C and EMES-M in three different moments using the IBM SPSS®, applying the bifactorial analysis of variance by ranges or Friedman's test. Contribution: Achieve a correct interpretation of the results from the established hypothesis, paying attention to the particularities of the professional work, seeking that the student of Psychology and Human Communication Therapy near to graduate has a repertoire of competent social skills, that contribute to efficient professional performance and personal fulfillment, as well as the development of positive attitudes and the reduction of emotional exhaustion.

**Social skills, Students, psychology, Therapy, Human communication, Professional practices, Residencies, Evaluation, Workshop**

### Resumen

Objetivo: Presentar el resultado obtenido de la evaluación de un taller en habilidades sociales para las prácticas profesionales en estudiantes de Psicología y Terapia de la Comunicación Humana dentro del Centro de Servicios a la Comunidad en la Facultad de Psicología y Terapia de la Comunicación Humana perteneciente a la Universidad Juárez del Estado de Durango. Metodología: Mixta en un diseño explicativo secuencial (DEXPLIS), a través del análisis estadístico de una muestra constante a partir de los resultados obtenidos en las pruebas de escala de habilidades sociales (Gismero), EMES-C y EMES-M en tres momentos diferentes por medio del IBM SPSS®, aplicando el análisis de varianza bifactorial por rangos o prueba de Friedman. Contribución: Lograr una correcta interpretación de los resultados a partir de la hipótesis establecida, prestando atención a las particularidades de la labor profesional, buscando que el estudiante de Psicología y Terapia de la Comunicación Humana próximo a egresar cuente con un repertorio de habilidades sociales competentes, que contribuyan a un desempeño profesional eficiente y a la realización personal, así como el desarrollo de actitudes positivas y la disminución del agotamiento emocional.

**Habilidades sociales, Estudiantes, Psicología, Terapia, Comunicación humana, Prácticas profesionales, Residencias, Evaluación, Taller**

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## Introduction

Social skills are a set of behaviors that are evident in interpersonal relationships, these skills give us a greater capacity, maintaining our self-esteem without harming the people around us, such behavior is based on the mastery of communication skills and emotional self-control. Thanks to the practice of these skills we can express feelings, attitudes, desires, opinions, etc.

Since its inception, the School of Psychology and Human Communication Therapy (FPyTCH) has had a Community Service Center (CSC), where students can perform their social service and residence for the two careers taught in that academic institution (Psychology and Human Communication Therapy), contributing to their professional and academic training; In their daily practice with their patients, colleagues or users, students verbally manifest deficiencies in the management of social skills, mentioning that in their psychotherapeutic processes the topics addressed were often related to other personal situations, or, due to lack of economic resources, they cannot carry out their psychotherapeutic process. Therefore, the great majority present deficiencies when putting their social skills into practice in their professional practices.

Social skills are a very important topic in the professional training of Psychologists and Human Communication Therapists, because in several graduation profiles consulted for both degrees, skills such as problem solving, speech skills, to be able to establish rapport, or empathy when caring for a person while performing professional work are handled.

The curriculum does not include the development of social skills, nor does it provide theoretical and methodological tools to deal with them, nor does it have previous information about the work they will have to do, nor the customs and beliefs of the social context, "sometimes finding themselves in situations of isolation and vulnerability reflected in a sense of lack of control and loneliness that can lead to a phenomenon such as depression and insecurity related to their personal integrity" (Ortiz & Beltrán, 2016, p. 2).

The need to improve interpersonal skills, manage stress situations and increase the well-being of health personnel has been identified as essential for the proper functioning of university students. For this reason, it is necessary to emphasize the importance of social competence in university students because they constitute an emerging professional class that has social interaction as the basis of their actions; in social sciences, "in psychology in particular, the interpersonal difficulties of students are even more critical, given the interpersonal nature of the performance and object of study of these disciplines" (Herrera, Freyres, López & Olaz, 2012 p. 279). In addition to the need reflected in the students of the FPyTCH is that it was proposed to conduct research related to social skills for professional practices within the CSC, where there will be five important moments for the development of the same:

- Application of the instruments and diagnosis by means of tests.
- Elaboration of the course-workshop in social skills and retests.
- Follow-up test.
- Processing of statistical data.
- Interpretation of results.

## Justification

Social Skills are a very important topic in professional training, since in several graduation profiles consulted for the Bachelor of Psychology and Human Communication Therapy, skills such as problem solving, speech skills, to be able to establish rapport, or empathy when caring for a person while performing professional work are handled. Completing an academic program does not guarantee the ability to act and develop successfully in the professional field, because the competencies of a professional with a clinical focus are complemented by professional practices, social service or residencies, or in situations of simulation or role playing in the academic load and in the day-to-day practice that the development of the profession implies.

The interpersonal and communication skills in a clinical professional include the ability to gather information to facilitate accurate diagnosis, appropriate counseling, therapeutic instructions, care and relationship with their patients (Ortiz and Beltrán, 2016, p. 3).

## Problem

Since the career of Psychology and Human Communication Therapy belongs to the health sciences and promotes the emotional well-being of people, seeking mental health in the population and improving the quality of life, it is essential that the provider of professional services, in this case, students of the degree, have their emotional foundations solid and strengthened so that professional activities to be carried out are not hindered by emotional problems or failing that by the lack of capacity to be carried out (Ordaz, 2013, p. 6).

## Objectives

General:

- To evaluate the effect of the workshop on social skills applied to UJED Psychology and Human Communication Therapy residents and social service providers.

Specific:

- Assess social skills at three points during the research.
- To design and apply a social skills workshop for professional practices in the Psychology and Human Communication Therapy students of the FPyTCH.
- To analyze the statistical changes presented in the results.
- To favor personal and professional training of the residents and social service providers of Psychology and Human Communication Therapy of the FPyTCH through the implementation of social skills.

## Methodology

This article is designed under a mixed methodology, since "it represents a set of systematic, empirical and critical processes of research and implies the collection of quantitative and qualitative data, as well as their integration and joint discussion" (Hernández, Fernández & Baptista, 2014, p.4).

By having a quantitative section, objective and concrete results are expressed through the statistical treatment of the same, so predictable and structured patterns are used during the process, which can be replicated and in turn follow a logical sequence through the standards of validity and reliability; so the conclusions can be considered knowledge generators (Hernández, Fernández & Baptista, 2014, p.6).

It is considered a sequential explanatory design (DEXPLIS), since it is characterized by a first stage in which quantitative data are collected and analyzed (application of tests), followed by another one where qualitative data are collected and evaluated (workshop in HHSS). The fusion of the qualitative and quantitative methodology occurs when the quantitative data collection (CUAN) informs and contributes to the qualitative data collection (CUAL); it is important to emphasize that the second phase is built from the first, in other words, the workshop phase was generated from the results of the first application of the tests (Hernández, Fernández & Baptista, 2014, p.554).

"A frequent purpose in this model is to use WHAT results to help in the interpretation and explanation of the initial WHAT findings, as well as to deepen them" (Hernández, Fernández & Baptista, 2014, p.554).

Finally, to give clarity to the reader about the DEXPLIS model, the procedure used from WHAT to WHAT is explained:

1. Quantitative data collection.
2. Quantitative analysis.
3. Quantitative data collection.
4. Qualitative analysis.
5. Interpretation of the complete analysis.

In a first stage, within a mixed methodology with a sequential explanatory execution, the quantitative or qualitative data are collected and analyzed, and in a second phase the data of the other method are collected and analyzed, which enriches the procedure and the final result.

This action was implemented and carried out in the first application of the tests in order to decide the topics to be addressed in the HHSS workshop and later in the second and third application of the tests that allowed to follow up the effectiveness of the workshop in the research, by means of a statistical hypothesis test.

As the evaluation of a social skills workshop was sought, there was the need to measure and estimate the magnitude of the phenomenon presented (HHSS) through a data collection obtained from the results of the applications of the instruments to be evaluated, so it was of great importance a hypothesis test that allowed to bring to light the interpretation of results.

### Hypothesis

Hypothesis of relationship between variables:

The application of a social skills workshop aimed at residents and social service providers of the degree in Psychology and Human Communication Therapy promotes the development of these skills.

Based on the "Friedman" model of analysis of bifactorial variance by ranges used in non-parametric statistics in behavioral sciences, the hypotheses are:

- Ho: The central tendency in the three moments of application of the tests is the same.
- Hi: The central tendency is different in at least two moments of application of the test.

### Population and Sample

An invitation was made to the resident students and service providers of the FPyTCH community care center. The students who accepted to be part of this work and were in a position to sign an informed consent, in order to obtain better results both in the application of the tests and in the workshop to be evaluated, so 18 students participated.

A sample was used for convenience (Hernández, Fernández & Baptista, 2014, p.401), in which a non-probabilistic and non-random technique is used, with the purpose of creating a sample from the ease of access to the population and establishing the availability of students through the informed consent prior to the intervention.

Career	Gender	Academic level
15 Psychology students.	3 Men.	5 students of 6th semester.
3 Students of Human Communication Therapy	15 Women.	3 students of 7th semester. 8 students of 8th semester. 2 graduates.

### Theoretical Framework

#### The nature of social skills

The interest shown by psychology in knowing how people socialize is old, given that it is covered by different developmental theories, in which socialization contents, the importance of interactions and social relations for the establishment of better mental health are addressed (Del Prette & Del Prette, 2002).

The term social-emotional skills or social-emotional learning is currently used. When referred to as skills, it has the connotation of the possibility of their educability or training, while social-emotional learning can be described as the acquisition of diverse social-emotional skills, among which are self-knowledge, self-regulation, social awareness, skills to relate to others and responsible decision-making (García, 2018, p.5).

"Childhood is a critical period for the development of social skills where children are born with a certain temperamental bias towards inhibition or expressiveness, these innate predispositions interact with everyday learning to give rise to observable social manifestations" (Caballo, 2005 in Oros & Fontana, 2015, p.111).

Adolescence is extremely important for the development of social skills, because the young person faces multiple tasks that involve relating to the outside world in a different way than in childhood. It is in this period that they must develop skills to solve social problems in an independent way (Del Prette, Del Prette y Méndez Barreto, 1999 in Herrera, Freytes, López, & Olaz, 2012).

### Salutogenic approach and social skills

Social skills are defined as behaviors that help to have interpersonal relationships in various social factors to obtain success in the professional and work environment. "The establishment of satisfactory social relationships helps the person to perform successfully and healthily in different areas, both in affective relationships and in professional, working, and academic life is a salutogenic factor of great importance" (Morán and Olaz, 2014, p. 94).

Social ability is the capacity that the subject has to successfully develop in the environment and achieve the satisfaction of their needs, is a quality related to health, emotional adjustment and welfare of individuals. Therefore, the practice of social skills "helps to raise the levels of self-efficacy, personal resources, and social competence of individuals; thus improving their possibilities for a creative and socially wellbeing life" (Arancibia & Péres, 2007, p. 135).

"Social-emotional competencies serve as part of prevention to diminish different risk situations such as violence, depression, stress, among other situations, thus minimizing the vulnerability of the person to dysfunctional situations" (Bisquerra, 2005 cited in Aguilar, Moreno & Torquemada, 2019, p. 216)

An important reason that can explain the development and acceptance of social skills training is "the improvement of the quality of life and well-being of people" (Pulido & Herrera, 2014, p. 262).

### Importance of social skills development

From birth the human being needs to relate to others and be a participant in society where values, norms and beliefs are involved; the social contexts in which they interact (family, work, school) help to acquire and learn social skills.

"The deficit in the development of HHSS lies in the maladjustment or difficulty in establishing interpersonal relationships, since there is a series of negative consequences such as low social acceptance or social rejection, psychological maladjustments, emotional and academic problems, and antisocial behavior" (Bueno, Durán and Garrido, 2013 in Pulido and Herrera, 2014, p. 262).

In addition to the first stages of primary education during the higher education stage, the acquisition and strengthening of HHSS is crucial for professional life, fundamentally in careers where interpersonal relationships are part of the work field (Padilla, Colunga and Aguilar, 2019, p. 71).

### University social skills training

The HHSS is a set of behaviors that allows the person to be functionally developed both in the social and professional environment, that is why importance is given to the issue of social skills in universities because they are defined as the basis of social competence; which students must face.

The acquisition of HHSS is a lifelong learning process, where the passage to new experiences and contexts makes changes in social goals and demands of wider interpersonal behavioral repertoires.

*"There are studies carried out by Argyle, Bryant and Trower in 1974 on social performance in university students, where it was observed that they present deficits in their social competence; these authors found that 10% to 30% of a sample of Oxford students presented great difficulties in common social situations such as approaching other people, going to discos, taking the initiative in a conversation, talking to people of another sex, among others"* (Herrera et al., 2012, p. 278).

Different authors have pointed out the importance of having HHSS for the professional development of university students, "there are two types of competencies that are indispensable for effective action and good professional performance, instrumental competencies and social competencies" (Gore, 1996 in Herrera, et al., 2012, p. 279):

- Instrumental competencies refer to the specific skills that allow a person to be more effective as a professional, and include short and long-term time organization, goal management, problem solving, and task-specific knowledge.
- Social skills allow the individual to interact effectively on an interpersonal level in their work environment.

The importance of social competence in university students is emphasized, since they constitute an emerging professional class that has social interaction as the basis of its actions. In social sciences, "in psychology in particular, the interpersonal difficulties of students are even more critical, given the interpersonal nature of the performance and object of study of these disciplines" (Herrera, et al., 2012, p. 279).

One of the main disagreements of young university students is that the curriculum does not include developmental difficulties in social skills, nor does it provide theoretical and methodological tools to address them, nor does it have prior information about the work they will have to do, nor the customs and beliefs of the social context, "sometimes finding themselves in situations of isolation and vulnerability reflected in a sense of lack of control and loneliness that can lead to a phenomenon such as depression and insecurity related to their personal integrity" (Ortiz & Beltrán, 2016 ,p. 2).

The need to improve interpersonal skills, manage stress situations and increase the well-being of health personnel has been identified as essential for the proper functioning of university students.

It is not enough to develop knowledge and technical skills that prepare the man for the labor development strictly and concretely linked to the object of his profession, it is necessary to propitiate a permanent disposition for the analysis and improvement of the individual communicative behavior (Ordaz, 2013).

Higher education must not only provide solid competencies for the world of today and tomorrow, but also contribute to the formation of a citizenry with ethical principles, committed to the construction of peace, the defense of human rights and the values of democracy (Ordaz, 2013).

### **Social skills in university students with a clinical profile**

The clinical practice is the part of medicine that integrates medical knowledge with the solution of the patient's problems. It can be seen as a body of knowledge or as the ability to care for patients, the attitude or willingness to help them authentically.

The interpersonal and communication skills in a clinician include the ability to gather information to facilitate accurate diagnosis, appropriate counseling, therapeutic instructions, and establishing care and relationships with patients (Ortiz and Beltran, 2016, p. 3).

In the training of social skills, it is indispensable to create mutually beneficial relationships, stimulate participation and enthusiasm, consolidate group identity and commitment, and share the merits, among other skills characteristic of a balanced and creative personality (Ordaz, 2013).

A fundamental factor for students to become cultural and learning promoters is related to social practice; therefore, it is necessary to develop in students with a clinical approach knowledge and skills that allow them in their social bond, to promote the culture and the scientific-technical advances of their profession (Ordaz, 2013).

In order to achieve a socially skillful professional future, it is indispensable to develop a group of skills through which pleasant emotions are generated, unpleasant ones are controlled, criteria unfavorable to the context are adequately expressed, respecting other people's judgments, teamwork is practiced, as well as the effective resolution of professional and personal problems.

There is a need for a system of professional training that allows the next mental health professionals to enter into practice without having full responsibility for the clients; such training should provide the opportunity to engage in professional work under the supervision of qualified professionals.

Such supervision offers a role model, training the university student during the professional role, providing feedback and guiding the student towards reflection with the possibility of providing consultation on technical and ethical issues. The learning process can be encouraged through a program that covers most of the needs of the desired profile for the students' professional practices, taking into account the need for some area of specialization if necessary.

## Results

Three standardized psychological tests were applied, which were conducted at three different times with the same sample population under the same criteria.

The first application was at the beginning of the research in a diagnostic way with the students that were going to start their professional practices in the CSC, from the results obtained the course-workshop in social skills was designed for the students that participated in the sample population, the second application was at the end of the course-workshop and the third application was at the end of the school semester and therefore their practice time in the CSC.

It is important to emphasize that, during the applications of the instruments, the sample was kept constant with the purpose of carrying out a work from related samples and, in this way, having the reliability and validity necessary for the presentation of the results.

The following is a brief description of what each test evaluates in order to better understand this section:

- EMESC: Measures the frequency of negative thoughts.
- EMESM: Different forms of HHSS behavior.
- GISMER::Evaluation of assertiveness and social skills.

A constant population was observed in the analysis of results during the three moments in the three instruments, which allowed verifying the normality of the sample, by means of Shapiro Wilk's test. In this test, it was detected that the results do not obey to a normal distribution because their asymptotic significance is less than 0.05; therefore, it was decided to resort to non-parametric tests of multiple comparisons.

In this case it was resorted to apply Friedman's test of bifactorial variance of ranges, which corresponds to paired or related observations, where the results shown in table 1 were obtained:

	EMES C	EMES M	GISMERO
Number of observations	18	18	18
Test statistic	4,333	,333	5,292
Freedom Degrees	2	2	2
Asymptotic Significance	,115	,846	,071

**Table 1** Test statistic values (Friedman)  
*Own Elaboration*

Applying the same criteria as in the test of normality, it is observed that the asymptotic significance, in all three tests, is greater than 0.05; therefore, the null hypothesis is not rejected.

Therefore, referring to the analysis of the mixed methodology in the section CUAN, there was no significant difference in any of the three moments during the three applications of the instruments, reflecting statistically the little functionality of that workshop, because the central tendency in the three moments of application of the tests is the same, causing very minimum changes in the participants and therefore without validity.

Regarding the interpretation WHICH, it can be stated that the lack of effectiveness could be due to multiple factors of which we can highlight: personal and emotional situations, abandonment of the psychotherapeutic process in the case of psychology students, or the variable amount of patient assignment within the CSC, given that this process depended administratively on the CSC; which limited the implementation of the learning that could have been generated in the workshop.

It is considered important to emphasize that although the research hypothesis was not confirmed, the objectives, regardless of the results, were achieved, since the evaluation of the workshop, as well as the evaluation of the social skills in the three stipulated moments, were achieved. It was also possible to design and apply the workshop with the sample population from the first data obtained in the first evaluation of the tests and the statistical analysis was achieved in the three moments with the IBM SPSS ® program.

In terms of promoting personal and professional training of residents and social service providers, it can be interpreted that WHAT was not achieved the objective, but it is important to note that the mixed methodology opens the possibility of an assessment WHAT, in which the participants reported verbally to have learned techniques that could be implemented in their professional work.

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### Conclusions and recommendations

Based on the work carried out in this research, the following objectives can be concluded:

- Regarding the evaluation of the effect of the workshop on social skills applied to residents and social service providers of Human Communication Psychology and Therapy, it can be said that there is no significant change in the statistical data from the analysis of bifactorial variance by Friedman's ranges, because the data do not obey to a normal distribution, given that its degree of asymptotic significance is less than 0.05.
- Social skills were evaluated in three moments during the investigation from the schedule of activities designed for the present research, respecting the stipulated dates, as well as the permissions to work with the sample population.
- There is evidence of the design and application of a social skills workshop for professional practices in the students of Psychology and Human Communication Therapy of the FPYTCH.
- The results obtained during the three applications of the social skills evaluation instruments used are analyzed using Friedman's bifactorial analysis of variance test and the Shapiro-Wilk normality test.

- During the present investigation the personal and professional training of the residents and social service providers of the Psychology and Therapy of Human Communication of the FPYTCH is favored by means of the implementation of the social skills, as well as the acquisition of new knowledge generated from the course-workshop in social skills.

When beginning with the analysis of the statistical results and carrying out a feedback process to the present investigation, it was concluded that by means of a workshop in social skills in a propaedeutic way previous to carrying out the professional practices, it is not enough for such skills to be maintained and put into practice immediately, since a model of learning them is needed that favors the modeling of behavior, as well as the opportune corrections before being put into clinical practice; Such a model could be based on a behavioral model, through which there can be modeling and reinforcers that maintain the desired behavior in residents and social service providers.

Finally, it can be concluded that it is important to continue generating research on this research topic, given that the updated bibliography was scarce, which suggests a lack of materials that provide accurate and timely data on higher education, because the research found focused more on basic education or the importance of social skills in drug use in adolescents.

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**Stewardship: Tradition preservation, resilience based on faith****Mayordomía: Conservación de una tradición, resiliencia basada en la fe**

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**Abstract**

Considered as a religious tradition ingrained in many Mexican communities, the stewardship continues present, facing social and cultural changes that have made it disappear in capital cities. The objective of the present study is to highlight the stewardship importance in San Rafael Comac and Santo Domingo Tonahuixtla communities in, Puebla, Mexico, where the tradition persists, preserves and is spread, considering it as a resilience method for people, based on hope, faith and trust in their social and cultural environment. The qualitative research methodology used was Oral History, approached through interviews with the main actors of this study: the *mayordomos*, who share their experience on the religious position with respect, honor and privilege, with the firm conviction of preserving the tradition.

**Resumen**

La mayordomía, considerada como una tradición religiosa arraigada en diversas poblaciones de la República Mexicana, continúa vigente en algunas comunidades, enfrentando cambios sociales y culturales que la han hecho desaparecer en las urbes capitalinas. El objetivo de este proyecto es describir la importancia de la mayordomía en las poblaciones de San Rafael Comac y Santo Domingo Tonahuixtla, Puebla, México; en donde dicha tradición aún persiste, se conserva y se difunde, como un método de resiliencia para los pobladores, basada en la superación de circunstancias adversas por medio de la esperanza, la fe y la confianza en su entorno social y cultural. La metodología de investigación cualitativa utilizada fue la Historia Oral, abordada por medio de entrevistas a los actores principales de este estudio: los mayordomos, quienes comparten con respeto, honor y privilegio su experiencia en el cargo religioso, con la firme convicción de dar a conocer y preservar la tradición.

**Stewardship, Resilience, Faith****Mayordomía, Resiliencia, Fe**

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## Introduction

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

Geographical and populational context of the municipalities of San Andrés Cholula and San Jerónimo Xayacatlán belonging respectively to San Rafael Comac and Santo Domingo Tonahuixtla are mentioned in the first part. Then description of the populations according to the moment in which the interviewed persons held the position. Finalizing with some important data of the butler and their management.

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

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

Finally, the methodology used for the study, the oral history, results and conclusions with regard to the management and the preservation of stewardship as a method of resilience in the studied places are presented.

So, the objective of this studied was to define the reason why stewardship is consider as a faith based method of resilience for those who had, have and will exercise this function in a community.

## 1.1 San Andrés Cholula: San Rafael Comac

According to the National Institute for the Federalism and Municipal Development, San Andrés Cholula municipality is located in the center west zone of Puebla state. It was constituted as a municipality September 14<sup>th</sup> 1861. It has an approximate population of 100,439 inhabitants (Instituto Nacional de Estadística y Geografía INEGI, 2005).

Commerce and agriculture are its main economic activities. In 1897 this municipality was divided in a head municipality (Sn Andrés Cholula) and six towns: (Municipal Government. of San Andrés Cholula, 2015)

- San Francisco Acatepec
- San Antonio Cacalotepec
- San Luis Tehuilooyocan
- Santa María Tonanzintla
- San Bernardino Tlaxcalcingo
- San Rafael Comac: research object. Corn and bean agriculture is its main activity along with poultry breeding. Is located next to the head municipality (nowadays, only separated by a few streets). It has 2,300 inhabitants.

San Rafael Comac is a little town that in mid-November, displays multiple color flower arches, saints' images, the Virgen de Guadalupe and the Santísima Virgen de los Remedios in its gate. It also has one XVII century church and it is currently the reunion center of the location.

Church bells ring every morning exactly at 11:45 am to announce that the mass is about to begin. People begin to arrive until the t precinct is full. Prosecurtor, people responsible of the "varitas" (sticks) of community's religious images and Mr. Rafael Ocoxtle Jiménez, 2015-2016 "varita" of the "Preciosa Sangre" butler of San Rafael Comac. According to Mr. Ocoxtle, every religious image has its own "varita" (long, thin stick with multiple colors and decorations) and a commission, each one with its own activities (floral ornaments, church's cleaning, gates ornaments with floral arches) and celebration according to the date of the image's commemoration. The stewardship's "varita" in San Rafael Comac has the image of the "Preciosa Sangre".

Twenty-eight years old, Mr. Rafael Ocoxtle Jiménez, driver for 14 years, lives in a concrete house just a few blocks away from the church. It has a large yard/parking, where some dogs guard three water pipes, being this the family's support. Mr. Ocoxtle's family is formed by his wife (housewife) and a child.

Living room, in which the interview was held, is the first room in a long, full of doors, hall. It was filled with Christmas ornaments and huge Christmas nativity, figures wrapped with newspaper, which will be place in church in December 18<sup>th</sup> as one of the multiple stewardship's activities.

### 1.1 San Jerónimo Xayacatlán: Santo Domingo Tonahuixtla

This municipality (which head municipality carry the same name), is located in the south-center of Puebla state. Was constituted as a free municipality in 1895. It was independent from ancient Acatlán district, maintaining corn and beans sowing as the main economic activity (Fernández, Hernández, Enríquez, et al. 2010). According to data obtained from INEGI (2005), municipality have 3,777 inhabitants, being 1757 men. San Jeronimo have fourteen localities, being the main ones: the head municipality, Galindo Barreda and Santo Domingo Tonahuixtla.

*Santo Domingo Tonahuixtla: is a small town located just 8 kilometers from head municipality, its population is approximately of 764. Its main economic activity is corn sowing (Fernández, Hernández, Enriquez, et al., 2010)*

Sixty-eight years old Mr. Delfino Martínez (interviewed November 20<sup>th</sup> 2018), butler of Santo Domingo Tonahuixtla between 1976-1978, said that back then size population were smaller than now and because of its closeness to some Oaxaca's municipalities, it still preserve some indigenous tongues of the state.

The now retired ex butler, indicates that his work in the fields (as a peasant) those years, paid him from six to eight pesos a day with working periods from four in the morning until late hours in the afternoon.

Mr. Martínez also said that after his stewardship, back in 1979, he moves to México City where he lives for 34 years. His early work in the city was as a nightwatchman of a building for 10 years. Afterwards, he worked as a builder and finally as a driver from 1990 to 2013.

Today, Mr. Delfino Martínez lives in Santo Domingo Toahuixtla.

### 1.2 Traditional Position System: stewardship

“Traditional Position System (Stewardship) was one of the Spanish installed institutions as a form or evangelization and autochthonous control” (Bonfil, 1988; 165, cited in Ochoa: 2007:2). Stewardship origins are forwarder to the colonial time, when a population was organized around a place, as a town or a neighborhood can be, or also around an activity: such as bakers and weavers. A brotherhood was constituted by a community or craftsman group, and each brotherhood organized and finance the festivities of its patron saint. A butler is chosen to lead the brotherhood, who looked after the appropriate use of the resources besides the festival organization.

Over time, and because of the changes, the butler has formed part of the position system ( a form of social and political organization in Mexican indigenous communities where citizens need to render community services, it starts from simpler to more important positions being one of them the butler) and acquired the responsibility of finance the saint patron festivities (Montes and Montes, 2014:9).

Montes, O and Montes, O. (2014) mentioned (...) “position system is defined as the political religious organization found in indigenous communities in México. Through this, power has been executed and religious festivities (stewardship) has been organized”. This system is preserved as a volunteer tradition that “born from the heart” according to the actual butler of San Rafael Comac, and also, in the words of the ex-butler of Santo Domingo Tonahuixtla, is an activity that must be fulfilled as a helpful and believer citizen.

Ochoa (2007: 4) mentioned that: the butler is specially a well-known and recognized habitant by their born community and in most cases their residence community.

In the time in which the position is executed, the butler is looking for improve his prestige since stewardships are value as a high hierarchy position that need to be done for the community to keep alive.

However, Mr. and Ms. Ocoxtle (in an interview done in November 16<sup>th</sup>, 2018), the position was looked not for prestige but for “pleasure, tradition preservation, faith and devotion to the Lord”, since they don’t wait for any kind of benefit, only to “serve the Lord since He will look out for them”

**1.3 Stewardship activities in San Rafael Comac**

According to Ochoa (2007: 8):

Butler’s obligations are: to give maintenance, clean and decorate the church with flowers, watch over alms, organize all year religious parties including collecting participation fee from all community families. The fee is used to pay expenses as church flower decoration, mariachis, music band and singer payment, candle sticks fireworks and firecrackers. Another important butler’s obligation is to serve breakfast, meal and dinner to the music band and the people that come into his house to eat.

Mr. Ocoxtle (2018) stated in an interview that every 1<sup>st</sup> of July, varita of the “Preciosa Sangre” stewardship in San Rafael Comac position is received with a one-year designation. Stewardship is given to a couple (woman and men) being the following the activities that they need to attend:

- Conforming a 35-person commission who should contribute with time (companion) and money for every church celebration and activities throughout the stewardship’s management year, including “fiestas patronales” and “posadas” as shown in Table 1.
- Assign a godmother that willingly take over all celebration masses during the stewardship.
- Assist to the Sunday masses
- Assist to the festivities and anniversary celebrations of every “varita” image as well as the saint patron of the town: San Rafael (October 24<sup>th</sup>).

- Deliver the “correspondencia” (bread and fruit) to the godmother in each mass or celebration that she supports in.
- Hire the music bands and music groups for February 2<sup>nd</sup> and Holy Week.
- Collect money for the commission to pay celebration expenses (in case of the money wouldn’t be enough, the butler’s couple should cover all the expenses)
- Food preparation, normally mole and drink for the whole town assisting to the celebrations.
- Define successor butler for the next year management.

Date	Activity
July 1st	Stewardship reception
August 15th	“Acostadita de la Santísima Virgen” (Holy virgin Lay down) and mass of the crowning of the Virgin. Placement of the flowers, fruits and carpet. Godmother gives some “chicharrín” or ice cream and then, she offer a “taquito” in her place.
November 2nd	Deceased mass
December 12th	God child dropped with the godmother and “correspondencia” deliver. Godmother gives “taquito or frijolitos” to the comission.
December 12th to 23th	Twelve “posaditas”
December 18th	Nativity placement (new pieces every year) inside church
December 24 th	“Acostadita” and mass of the God Child. Godmother gives food
December 25th	Nativity mass
January 6th	Mass and “correspondencia” deliver to the Godmother plus a “Rosca de Reyes” for the whole town. Godmother gives a “taquito” or “wathever God’s will”
February 2nd	Mass and celebration of the “Santa Candelaria”. A group is taken to the Godmother since she is incharge of offer food and drink.
Holy Week activities	Ash Wednesday
	Every Friday, until holy Friday a procession is organizaed (season placement). A band is hired for every one of the seven Fridays. Holy thusday and Friday, breakfast, meal and dinner is offered (Holy Friday meal is provided by the butler consisting of 4 to 6 fish and shellfish-based dishes, other food are provided by another member of the commission).
	“Viacrucis” (Way of the cross). “Correspondencia” is deliver to the Jesus to be.

**Table 1** “Preciosa Sangre” Stewardship’s dates and activities in San Rafael Comac

Source: *Compilation based on information obtained from Mr. Rafael Ocoxtle Jiménez interview (November, 2018)*

#### 1.4 Santo Domingo Tonahuixtla Stewardship activities *Actividades de la mayordomía en Santo Domingo Tonahuixtla*

A well-detailed description of the Butler's activities from 1976 to 1978 was given by Mr. Martínez. He mentioned that Santo Domingo Tonahuixtla designation has a three year-duration. Through these years the butler is in charge of organize the festivities every three easter Friday in honor of the "Lord de Tepalcingo" with the following activities:

- Organized a 25 people-commission who collaborate in the stewardship (in the selection process section it is described the composition of the commission).
- Visit the 27 believers of the "Lord de Tepalcingo", brotherhoods with three-month anticipation (each one composed by 15 to 25 persons). This activity, back then, was realized using dirt roads or by horse. For this reason, working days started since three in the morning y ended until nine or ten in the evening. Nowadays, there are 40 brotherhoods including San Gabriel Chilac (towards Tehuacán city), Santo Tomás, Santiago Chazumba and Santo Domingo Tianguistengo in Oaxaca State, among others are invited to participate for them to donate (as a religious promise) in kind. As an example, San Gabriel Chilac brotherhood's donation was their famous "torito" (a hollow bull of approximate one and a half long and as wide as a human to fit in, it is elaborated from paperboard and coated with firecrackers and pyrotechnics using an entertainment for people).
- Visit town houses to collect money and stuff for the celebration
- Designate to each one of the members of the stewardship commission, the responsibility of a brotherhood for the festivities: flower coating, looking for lodging (some people of the town offer their houses for all who come: church atrium as well as presidency and park become sleeping places), as well as other arrangements.

- To coordinate the logistics of the party of the third easter Friday and previous days. Since some brotherhoods arrived since Wednesday or Thursday to prepare what they delivered as promise (i.e. fireworks prepared since Wednesday to be lighted Thursday afternoon).
- Organized the purchase and delivery of supplies for food preparation: all men form the committee deliver ten corn maquilas -approximately 50 kg- and it was left in the houses to be grounded. Also, beans, rice, pepper and shrimp were delivered to be prepared (breakfast, lunch and dinner for four days) by the women in the 25 houses of every commissioner 15 days before for the early-arrived people, being retired by Saturday after lunch.
- To cooperate and collect 300 pesos from each one of the committee members, as well as corn, beans and rice delivery.

#### 1.5 One year-activities of Santo Domingo Tonahuixtla butler. *Actividades en un año del mayordomo en Santo Domingo Tonahuixtla*

January to March: Develop stewardship activities, working days of 19 hours to invite the brotherhoods. The butler and commission stop working in the country to fully dedicate to stewardship management through celebration day (normally in march or April) May to October: country work, corn sown. November to December: harvesting

#### 1.6 Selection process of the stewardship of San Rafael Comac and Santo Domingo Tonahuixtla

According to Mr. Ocoxtle, butler in turn, he has to look for his substitute, in case that there were none, the butler in turn would repeat one year more. "Future butler should be a married, responsible, tradition respectful and willing to make the expenses that the management requires man" (Barrera, 1992:106). As mentioned by the 2015-2016 period butler, of San Rafael Comac and his wife, today there are many people rejecting stewardship because "things are more expensive". However, there are couples that gladly accept this position to serve God.

Also, Mr. Ocoxtle, relates with pleasure, that his mother in law, brother in law, sister in law and dad has been in different church positions through the years.

In Santo Domingo Tonahuixtla, process selection isn't the same, as Mr. Martínez mentioned: "when you reach and older age, they designate people, you don't get to decide, when the town sees that someone has the possibility and is married, is nominate to participate". Position notice comes from both the ecclesiastic President and assistant President to reinforce the importance of this obligation. Also, a secretary, treasurer and spokesmen are selected to collaborate for the cause until a 25 member team is achieve. A sport committee is designated which is in charge of activities' organization such as basquetball, baseball, volleyball and rodeo.

Mr. Martínez mention that currently the stewardship of "Lord Tepalcingo" in Santo Domingo Tonahuixtla no longer is known under the same name, but now is known as the "Pro-party committee". However, the same name remain existing in smaller celebrations.

## 2. Faith as a resilient method

Faith is the base of butler's behavior. It is a value that has allowed to preserve religious traditions and overcome life adversities.

### 2.1 Religious basis of the stewardship: tradition preservation and devotion to "Serve the Lord"

According to several interpretation in the old and new testament, Catholics base their "service to the Lord" in the "giving money". Since money obtained through work is human life in its concrete form and therefore, the earned money is a vital factor of spiritual life and in the material progress, the son of God must face his responsibility as a butler who finally will be judge before Christ court" (Ro. 14:10-12, cited in Sperry, 2010). In this sense, and from stewardship's point of view and the people who has been in this position in several towns, giving money to serve God is not only necessary but also honorable.

In San Rafael Comac, the butler will give his own money, time and work in the Lor disposition, since He has chosen him to serve Him.

According to Sperry interpretation (2010) of Corinthios 2, 8:1-9:15 being "under God grace" is define as:

Christ's gift was from His profound poverty (2 Co. 8:2). Under God grace, isn't looking for the gift when giving, but a devotion expression from the giver. Under the grace there are no laws and there aren't stablished any proportion in giving. God holds the giver. God will hold the grace offering with his unlimited temporary resources (2 Co. 9:8-10; Lc. 6:38). Blessing are granted because the heart has been expressed through the offering. It is clear that there won't be any offering made to God form the heart that He won't acknowledges in his grace.

Now, form the point of view of tradition preservation, Ramírez (2000:163) question: "Should we maintain or abandon traditions? Is it true that in modern society traditions are dying and are no longer redeemable? Is the only thing that can save us from excesses and uneasiness of the modern world, the return of the tradition and restore of the forgotten?"

To address this issues, in first place, it has to be defined what a tradition is. According Pieper (2000) is not only the "oral transmission of the Christian true" (Dictionnaire de Théologie Catholique, 1253 vol. 15, 1, col, cited in Pieper, 2000: 243), nor "the transmission of the possessed with property transfer intention" (Sohm, R. 1905: 309 cited in Pieper, J. 2000: 243), it is all about "preserving against time passing, identical through all the change something given in anticipation" (Pieper, 2000: 238), or "the continuous permanency of life in the change of the vital phases (Krüger, 1951: 22 y 13, cited in Pieper, 2000: 244). Also, always keeping two actors in the process, the one who transmits and the one to whom it is transmitted: the tradition, which could be any element of the thinking or human action: music, principles, values, doctrines, behaviors, parties, celebrations, and others.

Base in the aforementioned and addressing some of the questions asked by Ramírez (2000), this study pretends to approach resilience maintained by the butlers from the perspective of preserving the tradition in their societies, either as a service, love, civilian fulfillment, religious believes, faith and social commitment act.

Based on the above, and responding to some of the questions raised by Ramírez (2000), this study will try to address the resilience that mayordomos will maintain from the perspective of the preservation of said tradition in their respective societies, either as a act of service, love, civil fulfillment, religious belief, faith or social commitment.

## 2.2 Resilience

For Erick Wolf (1996, cited in Montes y Montes: 87) position system (stewardship) is a defense and protection mechanism to all the external threats and the movement center of the communities that have this tradition. Some researches (...) assume that Mesoamerican traditions were destined to disappear before modernity attack and political system. However, towns have developed a spectrum of cultural adaptation strategies to economic competition and environmental degradation. In towns, position system and festivities has had to recreate for not to succumb, through their tradition reinvention (Hosbawm y Ranger, 1983, cited in Ortega y Mora, 2014: 51).

This asseveration is still effective nowadays according to Ochoa (2007:12), Now, stewardship system is still valid constituting a characteristic feature of the religious organization in community interior, mainly rural origin”.

With regard to resilience<sup>1</sup>, Cárdenas y López (2011: 530-533) in their research about old age resilience, they made a review of 33 scientific studies in which they obtained 31 different definition of the word, concluding that each one of these definitions ha a common structure based in four elements:

1. Feature type: resilience is thought as an ability or personal capacity, as a positive personality characteristic, as a transactional process or as adaptative capacity in most of the written reviews.

2. Its manifestations: all those process related to resource preservation posed by individuals before hostile events, those in which altered, modified or lost resources are recovered as a side effect of a adverse events. Also, positive results generated by the people in adversity and finally, those process in which the accomplishment of this results wouldn't be feasible.
3. Life dimensions in which resilience is an evidence: physical and/or emotional health, functional status, capacities, equilibrium and life quality.
4. Environmental demands in which resilience is shown: is the environment in which people get developed.

So, the sense of resilience that this work pretend comes from the next affirmation: “Stewardship is, of all the church positions, the only one that needs to pay out a large amount of money for food expenses” (Ochoa, 2007: 8-9) and the expenditure of the management, as well as time and dedication without any pay back in exchange, but the “serve to God” satisfaction, believes preservation and accomplishment of a given task as a citizen.

It is convenient to say that the members of the main butler's nuclear family along with its extensive families (married sons and daughters along with their husbands and wives and their respective child) are the one that helps to pay the expenses and participate in festivities' food and drink preparations. Butler's wife is the one who inherits responsibilities hired by her husbands, according to Montiel (2002: 9, cited in Ochoa, 2007: 9) about stewardship in San Jeronimo Amanalco, Texcoco.

The situation isn't different in San Rafael Comac since in words of Mr. Ocoxtle even though, when a 35-person commission is formed for them to contribute with the expenses in the one-year management, isn't enough to cover all the expenditures. According to the interviewed, he has to pay for the surplus, mentioned that “God gives” and the resources will be obtained from the work to satisfy the “carguito”.

<sup>1</sup> Resilience has multiple definitions rom which only some are mentioned in Annex 2 of this work. In the same way, this project pretended to provide a definition El término de resiliencia tiene múltiples definiciones, de las cuales solo algunas se mencionan en el anexo 2 del presente trabajo. En este sentido, en este proyecto se pretendió dar una definición que abarque todo aquello que la autora percibió en la vida de los entrevistados.

In the same way, food preparation is in charge of butler's wife who besides, will lend her house to perform the traditional festivities. Stewardship management in San Rafael Comac 2015-2016, was calculated to generate expenses for \$450,000.00, from which, only \$145,000.00 were given by the commission and the rest were contribute by the butler and his couple, since no one in the town contribute with any economic or in kind contribution.

In the case of Santo Domingo Tonahuixtla stewardship, Mr. Martínez declares that in his management period there were collected from \$45,000.00 to \$50,000.00, from which the 25- people commission, contributed with \$7,500.00 (\$300.00 per person and in the case in which someone didn't have the money, since most peasants had less than 10 pesos per day wage, they sold a cow or a goat or as Mr. Martínez case, they would ask borrowed to another person who had more cattle in the town, repeating this every one of the three-year management. In case of get any debt with another member of the community, and once the celebration has passed, stewardship commission would look for another job in Puebla and México City to pay the debt.

In present time, more than \$250,000.00 pesos are collected for the celebration and the former butlers keep contributing year after year. Mr. Martínez conformed a Civilian Association in México city and through this, he keep cooperating with money for the town celebration.

Against this background it is established that this tradition contribute with resilience of whose that have a position as butler in different communities (either for the motivation to serve or to comply as a citizen), understanding this in the present work as: recovery and development of people against environmental adversities which could be either individual or collective, of different nature (economic, social, cultural, spiritual, etc.) being also for one time only or constant through time. With this it can be achieve people adaptation whose could be subjected to new adversities and problems.

And since, doesn't matter neither the economic situation if the couple and the supporting committee nor the fact that they should dedicate lots of hours in reunions, masses, food preparation and the effort that implies this activity in all senses, what really matter is to give and deliver from the heart as much as possible for the satisfaction and Grace of the Lord, with whatever accomplished to preserve the tradition for centuries.

Then, the resilience from the interviewed butlers in this project for comply with the position's activities, it shows no just in faith, surrender and courage used to prepare religious celebrations, but in the money inverted given with the fervent conviction to serve the Lord, no matter that, in order to achieve this, involves extenuating work days, loan requests and time dedicated to funds recollection (either from door by door, community to community or even with friends and family), food preparation, nativity settings and other activities related to the stewardship position.

### Methodology and method

Qualitative investigation methodology: oral History.

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

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

In these testimonies, may be reflected feelings and personal attitudes against boring facts, which led to a singular matrix of the related histories according to the interviewed subject (according his vision) since, in agreement to Taylor and Bogdam (1984 cited in Charriéz, 2012: 51) socially constructed reality through collective or individual definitions of a given situation.

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

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

In these interviews general data were obtained from they and their families as well as relevant information from his previous stewardship management. This is done, to show that this tradition preservation through time has been a basic element of resilience for the catholic and devoted settlers of San Rafael Comac and Santo Domingo Tonahuixtla. Opening interview instrument is shown in Annex 1.

## Results

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

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

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

## Annexes

### Annex 1: Butler interview

1. Name
2. Age
3. Stewardship period
4. Occupearion before stewardship
5. Actual occupation
6. Time with this occupation
7. Waiting time for being a butler
8. Why do you decide to be a butler?
  - Tradition
  - Heritage
  - Honor
  - Promise
  - Obligation
  - Other
9. What are the wrights and obligation of the stewardship?
  - Celebration activities (of the church and settlers)
  - Masses
  - Processions
  - Managerial Activities
  - Fundraising for church
  - Other: \_\_\_\_\_
10. What other designations are given during the stewardship?
11. Where do you found the economic resources for the stewardship?
  - Personal savings
  - Mexican Family
  - Foreign family
  - Donations
  - Community
  - Other: \_\_\_\_\_
12. How much is the cost of all the inversion made during the stewardship period?
13. Do you acquire some kind of debt during the stewardship? With whom? If so, Do you still have this debt? How much is the debt?

14. Did the community help you with some kind of resource?
  - Economic
  - Food and beverage
  - Food service
  - House cleaning services
  - Product donation for the stewardship
  - Other:
15. What benefits do you have when being a butler?
  - Spirituality
  - Economics
  - Occupational
16. After your period as a butler do you obtain some kind of job offer?
17. Would you be a butler again or would you recommend it to someone close? Why?

## Annex 2: Resilience definitions

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

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

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

## Aknowledges

To Mr. Rafael Ocoxtle and Delfino Martínez for sharing their stories and knowledge to preserve their traditions.

## Conclusions

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

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

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

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

This is only a brief description of a tradition that brings joy to the heart of those who live it, it is an invitation for researches to deepen in this subject from different perspectives.

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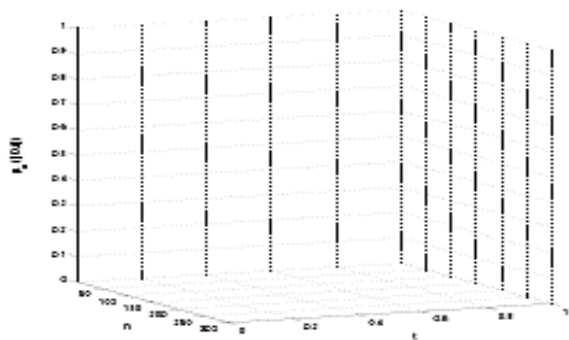
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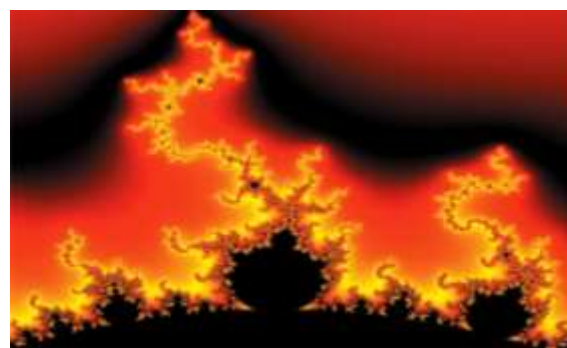
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