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*In Number is presented an article Perspective of visitors to the museum of mums. From social networks by QUIÑONEZ-PICAZO, Jessica & MEJÍA-ROCHA, Mónica Isabel with adscription at Universidad de Guanajuato, in the next article International Forums / Festival of Academic Research in the Arts: cultural mediation initiative of a collaborative network by SÁNCHEZ-USÓN, María José, JUAN-CARVAJAL, Mara Lioba and VDOVINA, María with adscription at Universidad Autónoma de Zacatecas, in the next section Social Balance, reflecting the Corporate Social Responsibility by LOZA, Jorge, LAURENT-LAURENT, Laura Leticia Enrique and PONCE, María Elena Laura with adscription at Autonomous Mexico State University, in the next section Cultural appreciation of the tradition of Judas in the municipality of Cuitlahuac, Veracruz by BELLATO-GIL, Patricia Lyssette, AGUIRRE-MORALES, Fabiola, MENDOZA-LOYO, Octavio Iván and CASTILLO-BLANCO, José Said with adscription at Universidad Tecnológica del Centro de Veracruz.*

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## Perspective of visitors to the museum of mums. From social networks

## Perspectiva de los visitantes del museo de las momias. De las redes sociales

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### Abstract

En tiempos actuales, en la era digital donde las redes sociales toman un papel relevante la percepción de un usuario siempre es un elemento importante para gestión de la industria o empresa que se trate. Los museos son considerados como empresas culturales, que aun cuando la mayoría no son consideradas con fines de lucro, se forma, se constituyen y comportan como organizaciones. El museo debe de considerar como vital importancia para su permanencia el reconocimiento y analisis de las percepciones de sus visitantes. El presente trabajo tiene como finalidad mostrar las valoraciones que el visitante realiza desde las redes sociales. El caso de estudio para el presente es el Museo de las Momias en Guanajuato.

**Museo, visitante, percepción, redes sociales**

### Resumen

In current times, in the digital era Where social networks take on a Relevant role, the perception of a user is always an element Important for the management of the company or industry concerned. Museums are culturally Considered as enterprises, even though most of it That are not Considered them for profit, FORMED They are, as organized and behave Organizations. The museum must Consider vital Importance as ITS Permanence for the recognition and analysis of the perceptions of Its visitors. The present work has as purpose to show the Valuations That the visitor realizes from the social networks. The case study for the present is the Museum of the Mummies in Guanajuato.

**Museum, visitor, perception, social networks**

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† Researcher contributing first author.

## Introduction

Social networks today represent a valuable tool for organizations that provide services or any kind of product, because through these the aculates visitors often communicate foreknow service and product, but equally express their views on the service received.

This work, poster mode, aims to present an analysis of the perceptions expressed by visitors to this cultural precinct in social networks.

## Theoretical, conceptual

### What is a mummy?

Desiccated bodies over time by chemical treatments or naturally, not falling into a state of putrefaction. In Guanajuato the process of mummification of bodies is natural.

### Causes

Some attribute the conservation of water bodies and minerals in the region.

Other soil composition.

(2001) Science analyzed bodies 18

(2007) returned to the city of Guanajuato to analyze other 21 bodies

Mummification because of specific conditions of the crypts + time of year when the person was buried + clothes he was buried.

The reality is that not many people know this fact and are outside the main causes of the phenomenon of mummification in the city.

## Background

The first mummy was found in 1870, this body was the French physician Remigio Leroy.

It was first exhibited in the chapel of Santa Paula Pantheon (Salinas, 17 / July / 11)

Mummies previously could only be seen in a clandestine manner until a montage called "Museum of the Mummies" was implemented in 1970. And in 2007 he was invested to achieve museográficos conditioning.

## Tourism

The funeral cultural heritage is also heritage of humanity and a useful resource "that can contribute to the development for the benefit of users who enjoy" (Hiriart Pardo, 2009).

The city of Guanajuato can identify thanks to the mummies. They carry displays of mummies to different parts of the country and the world. However, rather than foster an experience of fear and terror of the unknown must remember that these bodies are part of a heritage that we must preserve

(Mansilla, Josefina. 2013) Beyond the attraction and its display as an object that satisfies curiosity or morbid curiosity, the mummified corpses should be treated as cultural artifacts, as a source of information on past determinants society, customs funerary and ritual, so that your display must include a scientific or educational purpose, in addition to the strict respect for human dignity.

Mummies as tradition, culture and commerce:

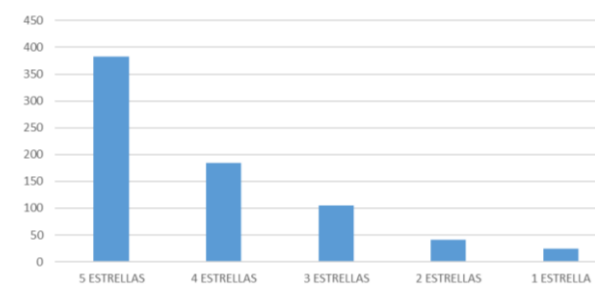
The visit for the museum of mummies is a very important part for tourists. Hence the experience of telling what they experienced on the trip and carry a live memory. With the motivation to continue to keep remembering the experience of place.

Charamusca mummies are the best selling item in the heritage city.

## Results

FACEBOOK: Museum of the Mummies of Guanajuato official.

Average rating: 4.2 stars (Figure 1).



**Figure 1** Qualification of visitors to the museum of mummies on Facebook. Source: Elaboration from Facebook

Observations of the page:

No recently updated page

Bridan the necessary information

Within comments, managers do not comment on complaints from the public

Contestan in chat group public doubts

Official page:

[momasdeguanajuato.gob.mx](http://momasdeguanajuato.gob.mx)

Observations of the page:

Good introduction to the museum of mummies

Page very simple

Space to make complaints, suggestions and comments

All data are specific

**Instagram:** [museomomiasgto](https://www.instagram.com/museomomiasgto)

Followers: 237 people / Publications: 28

Last Post: 27-Dec-17

Observations of the page:

Few publications

Few followers

Photos good, but they do not draw attention

No update page

**Twitter**

Followers: 383 / I love: 319

Last Post: 19-Nov-17

Observations of the page:

Lack of maintenance on page

Lack of publications

Lack broadcasting this social network

### References

[www.momasdeguanajuato.gob.mx](http://www.momasdeguanajuato.gob.mx)

[www.facebook.com](http://www.facebook.com)

[www.twitter.com](http://www.twitter.com)

[www.instagram.com](http://www.instagram.com)

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## International Forums / Festival of Academic Research in the Arts: cultural mediation initiative of a collaborative network

## Foros internacionales / Festival de investigación académica en las artes: iniciativa de mediación cultural de una red de colaboración

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### Abstract

The Collaboration Networks Have Demonstrated Their effectiveness in the investigative field of IES, Constituting an essential mechanism to That Guarantees Their training and integrators to greater productivity. The Network "Art, Music and Culture" created in 2012 an ambitious project called "Interdisciplinary Circuit of North-Central Mexico and the Caribbean Art", from Which, as a result of the interactions of the different components of the Network Were organized in the Forums / International Arts Festivals. Initially Proposed on experimental an character, They Have Been consolidated in Their organization and Their contents, at the same time That They Have Become one of The most solid and stable programs of the cultural landscape, not only of the UAZ, but of the State of Zacatecas. From the current perspective, Which Allows.

**Academic Groups, Research Networks, Arts and Academy, Forums and Festivals**

### Resumen

Las redes de colaboración han demostrado su efectividad en el campo de investigación de IES, lo que constituye un mecanismo esencial para garantizar su capacitación e integradores para una mayor productividad. La Red "Arte, Música y Cultura" creó en 2012 un ambicioso proyecto denominado "Circuito Interdisciplinario del Norte-Centro de México y el Arte del Caribe", a partir del cual, como resultado de las interacciones de los diferentes componentes de la Red, se organizaron en el Foros / Festivales internacionales de arte. Inicialmente propuestos en un personaje experimental, se han consolidado en su organización y sus contenidos, al mismo tiempo que se han convertido en uno de los programas más sólidos y estables del paisaje cultural, no solo de la UAZ, sino del estado de Zacatecas. Desde la perspectiva actual, lo que permite.

**Grupos académicos, redes de investigación, arte y academia, foros y festivales.**

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**Introduction**

Five years after the first edition of the Forums / International Festival of Academic Research in the Arts, an initiative of the "Art, Music and Culture" Network, to which the Academicians Consolidated UAZ 219 "Music and Interdisciplinarity" belongs, the Autonomous University of Zacatecas (UAZ), it seems necessary to take stock of the results of this activity, arising in 2013 resulting from the agreements signed within the framework of collaboration networks Academic Bodies, sponsored by the Development Program formula professional Teachers (PRODEP)<sup>1</sup> as an effective strategy in improving research in higher education institutions.

Since its inception, the networks have amply proven its effectiveness in the research field of IES, constituting an essential mechanism that guarantees its members more training and productivity. Networks, national and international spectrum, allowed to organize and systematize, more innovative, efficient and rational way, reciprocity between different scientific groups, which has made possible by a previous diagnosis, detecting and displaying weakness and joint problems, add synergies, in order to achieve solutions to both private and shared deficiencies, and get new material and human resources, optimizing existing ones strengthened and made more profitable. But above all, the networks circulation and fluid exchange of information between peers, From today's perspective, allowing comparatively an impartial assessment of this initiative, the aim of this paper is to take stock of its achievements and scope to expand, and if required improve its constituent elements.

**Method description**

The methodology used in this paper has been developed in several stages. First, we proceed to describe and explain what the Red "Art, Music and Culture", its origins and evolution over time, with evaluative exposure of different CAs that are members and their activities, to focus attention on one of them: Forums / International Festivals. From here, an exploratory guideline identifies problems, results and successive impacts of these events, achieving a count them. Finally, from an indicative value, you will reach a predictive index, from which bets on future prospects for new editions of this interdisciplinary experience.

**Network and Academic Bodies**

Network "Art, Music and Culture" created in 2012 an ambitious project called "Interdisciplinary Art Circuit North Central Mexico and the Caribbean", which will lead then to the aforementioned forums and arts festivals. This network, covering all disciplines of art in general, and especially music and visual arts, has been built since its inception, by several Mexican and foreign university academic bodies. Under this proposal, cities such as Havana (Cuba), Barranquilla (Colombia), Santiago and Talca (Chile), Oviedo and Zaragoza (Spain), London (UK), Houston (USA), Moscow (Russia), Mexico City, Aguascalientes, San Luis Potosi, Guanajuato and Morelia (Mexico) have been represented in Zacatecas, enjoying an ideal space for expression, interaction and exchange.

The primary purpose of this Knowledge Network has been, and remains, the establishment of an interdisciplinary group that includes artistic and aesthetic research, musical performance and training of trainers and promoters in the field of social development and culture, directly affect the realization appropriate for creating strategies and public policy intervention (local, municipal, regional, national and global) community programs, and incorporate culture and art as means and end of social improvement diagnoses (Bianchini and Parkinson, 1993).

<sup>1</sup>In 1996 the Faculty Improvement Program (PROMEP) now called Professional Development Program for Teachers (PRODEP) arises. Its main objective was the integration of PTC Full Time Teachers of higher

education institutions in research groups or Academic Bodies (CA's), whose formation led the creation of thematic networks of collaboration.

Academic Bodies and Groups CAC 129 "Research, teaching and musical interpretation with emphasis on stringed instruments"<sup>2</sup>, CAEC 172 "theory, history and interpretation of art", both from the Autonomous University of Zacatecas, the CAC 141 "Aesthetic Theories", University of Guanajuato, University of Arts, Higher Institute of Art (ISA) of Havana (Cuba) and Potosino Institute of Fine Arts, aware of the need to humanize our academic, social and work environments conceive a plan linking music and the arts with science and culture, guiding the expansion of critical audiences and demanding artistic quality, for the benefit of society in general and, specifically, in the region north Central Mexico in association with the Caribbean. Sui generis project that pioneered the modeling and implementation of similar ideas.

Through the delivery of diplomas, workshops, conferences, lectures, participation in conferences, and as organizers of festivals, contests, concerts, etc., members of this network we try to promote the appreciation of art and culture as an area of opportunity, where researchers, artists and consumers begin to create a common language that supports programs for human and social growth, supporting both relevant initiatives emanating from public policy, such as groups and civil associations, within a framework of freedom, interdiscipline and proper coexistence of different artistic manifestations and free thought. Today, it can be concluded that the balance of this collegial work has been positive, to streamline the investigative conditions, streamlining processes and providing greater visibility and dissemination to their production and daily actions:

[...] a job as linking researchers from different institutions, contexts and levels of consolidation is required in an open and landscape planning, a factor that has been key to the favorable results have been obtained where communication permanent, the professionalism and accountability allow the development of macro-projects operating in the manner prescribed times and sometimes better than if you were in the same physical space (Cruz and Perdomo, 2016, p. 7).

It is a right and an obligation of all participants exhibit and create ways of thinking and execute the art with the further aim of contributing to the dignity of human beings and their solidarity faculty of collectivization from their disciplinary fields Network. That is why these events have the power to integrate the various existing artistic expressions trying to involve heterogeneous public, in order that they are increasingly able to forge alternative solutions to problems and socio-cultural difficulties of their environments.

As derivation of component interactions Network Forums / festivals are organized. Initially, only festivals were called; but given the backing of academic and cultural institutions, the spontaneous growth of actions that were made, and the response of a dissimilar audience, but collectively interested in your offer, they widened the days provided for that purpose, unfolding in the binomial Forums / Festivals. Initially on an experimental basis, they have been consolidated in its organization and content, while have established themselves as one of the most solid and stable cultural landscape not only the UAZ, but the State of Zacatecas events.

The Autonomous University of Zacatecas, promoter of reflection, debate and academic consensus on recent topics raised in the various stages that make up the culture and current college life, forcing us to rethink the teaching and research practice in response to new needs and concerns of a society in permanent change (Sánchez et alii, 2018), supports forums, whose scenarios, year after year, have been throwing questions and answers about the feasibility, consistency and urgency to articulate artistic creation are provided with academic work. In addition to promoting the generation and dissemination of academic and artistic knowledge, contribute to the prioritization of objects of study and stimulate collaborative research,

In this area are considered trends, attitudes and understandings generated about this issue, opting to open new spaces for action, alongside other more suitable concepts are proposed artistic practice, without giving a scientific value.

<sup>2</sup> In 2016 the CAC 129 "Research, teaching and musical interpretation with emphasis on stringed instruments" unfolded in CAC CAC 129 and 219 "Music and Interdisciplinarity".

The Festival is understood as the materialization of a bridge laying interdisciplinary research and dialogue between art, theory and practice, corroborating that this linkage is as viable as inescapable.

Thus, the Forum / Festival now has two sequenced sections distinct from each other, but complementary: a theoretical platform and a series of artistic performances, so that reflections and debates produced in the first block are tested in practical demonstrations, all this integrated into the methodological framework of interdisciplinarity.

### **Content: Theory and Practice**

In a first stage of "Circuit Interdisciplinary Art North Central Mexico and the Caribbean" project to create an International Festival of Art Networks, with the aim of generating knowledge through various artistic disciplines, and the raised to transform the collective thinking humanist aims to shape societies, extending the range of public receivers, critics and quality claimants. A singularity of this proposal is that began in content before it is organized as such, brindándose, in advance, since 2009, samples of dance, music, lectures, exhibitions, lectures by renowned artists, and deployment of production individual and group participants.

In November of 2012, once this project was approved, a stage of artistic-academic exchange between teachers and students of the UAZ, who traveled to Cuba, began. In correspondence Zacatecas visited three important teachers of the musical field: the composer José Loyola and the musicologists Grizel Hernández Baguer and María Elena Vinuesa, all from the ISA of the University of the Arts in Havana. A month later several academic meetings were held with these teachers and students of the UAZ. As a result, a series of publications that were integrated into the academic production of the CAs 129 and the current 219 were concluded. Subsequently, the premiere of the work "Prelude and tumbao 'Homage to Béla Bartók'", by composer José Loyola, whose recording is now part of the double CD *Música Contemporánea para viola*.

In February 2013, the 1st International Festival of Art Networks was held, which hosted as guest cities to Guanajuato and Havana. In him concerts were realized, focused, mainly, to emphasize and to spread the instruments of rubbed cords. A first concert of violin-violin and piano with professors and students of the UAZ was offered, and a second with guest artists, professors of the Higher Institute of Arts of Havana, as the Promusica Dúo, integrated by the violinist Alfredo Muñoz and the Pianist María Victoria del Collado, with the presence of Cuban composer and pianist Juan M. Piñera. The assistance of our guests had as input the premiere in Mexico of some works of this composer, and the recording of a CD which includes a work written for the occasion, "El Bolero de Ravel according to Juan Piñera", contained in the CD *Diálogos Latin American Musicals* The reflection of the work "Las órficas" by the aforementioned composer, together with a performance by the Zacatecan visual artist Ismael Guardado on the same subject, allowed the elaboration of several critical essays about the famous Greek myth.

The need to build developer paradigms that recognize and value the specificity of artistic creation, its articulation with the university professional training in arts, and its role in the production of knowledge, led, in this same year, to the integration of the RUA , University Network of Arts, which was established in Havana in September 2013, to which our CA, a representative of the UAZ, was added. The university is a founding institution. Since then, the cultural and philosophical artistic exchange with teachers of the University of the Arts is intensified, even more if possible.

In June 2014 the II International Festival of Art Networks was held, where the Intermúsica Ensemble was created, whose purpose is to gather every year, in these spaces, various artists-performers to offer concerts. In the same way, the String Orchestra of the Academic Unit of Arts of the UAZ was presented, formed by teachers and students of the Bachelor of Music.

Then, the presence of the Cuban conductor and composer Guido López Gavilán, who, for his world premiere, presented the work "Dialogue between violas, with a happy ending", included in the CD *Diálogos Musicales Latinoamericanos*, which received the International Prize CUBADISCO 2016, awarded by The Cuban Institute of Music, the XX CUBADISCO International Fair and the Cuban Academy of Record Arts.

As of 2015, the Festivals and Forums are set for the month of October, with the aim of contributing to the recognition and development of artistic research, which coincides with the National Science and Technology Week COZCYT-CONACYT. Thus, in October 2015 a third event is held, entitled "International Ibero-American Festival of Art Networks". In this edition the Essay Contests on art and philosophy and the Contests of Young Performers for stringed instrumentalists are implemented. It has the assistance of the Cuban composer and conductor Jorge López Marín, who facilitated his works to be performed by the Intermúsica Ensemble, and by the UAZ Symphony Orchestra. His piece "La Danza Implacable", for a trio of violas, was performed in Zacatecas in world premiere, later playing on the Contemporary Music CD for viola. Likewise, the Argentine-American cellist Marcelo Zigarán was received, which merged with the Intermúsica Ensemble, in addition to giving master classes to the students and participating as a jury of the aforementioned competitions. Parallel to these musical performances, the "Animalia" Exhibition was inaugurated, with the work of Argentinean plastic artist Guillermo Traverso.

Between October and November 2016, the "Ibero-American International Meeting of Academic Body Networks" takes place, which includes the IV Ibero-American International Festival of Art Networks, dedicated to chamber music. It is attended by students and teachers of the UAZ, artists and composers. The presence of the "José White" String Quartet, whose members performed and taught master classes of stringed string instruments, is noteworthy.

Also, a concert was held with the Intermúsica Ensemble, which incorporated young talents who had completed their Master of Music studies in American universities. Special guest was the University "Simón Bolívar" of Barranquilla, Colombia, with whose representative's meetings of exchange of experiences and formative workshops around the editorial work were held.

In October 2017 the V Forum / International Festival of Academic Research in the Arts, last to date, took place, for which concerts of students and former students of the Academic Unit of Arts of the UAZ, and the Intermúsica Ensemble were prepared. Notable performance was that of the Russian-Mexican pianist and composer Dmitri Dudín, who, as previous creators, made his catalog of works available to the public in Zacatecas. In the Contemporary Music for Viola CD is recorded "Games of Triplets", for trio of violas. Special mention deserves the participation of Tatiana Zenaishvili, harpsichordist, specialist in baroque music and teacher at the Tchaikovsky Conservatory in Moscow, and pianist Amiran Zenaishvili, of the Royal Academy of Music in London, who offered several concerts in the UAZ and master classes, collaborating as a jury of the Young Performers Contest for string players.

It has already been mentioned that the academic and cultural proposal of the Forums / Festivals organized by the CAC 219 "Music and Interdisciplinary" is wide and varied (lectures, round tables, concerts, workshops, master classes, artistic exhibitions, screenings, presentations of publications, etc.), pursuing in this way that all types of public find in their programs an activity of their particular interest to which they join. In addition to the aforementioned, it is mandatory to allude to the keynote addresses that in these events have been dictated by relevant intervenors of the academic and artistic field, both nationally and internationally. Its themes have had music as a preferential object, but themes that involved other areas of knowledge or artistic specialties were not excluded. In this sense, lectures on philosophy, history, literature, visual arts, cinema ... and, of course, musicology have been offered.

In its programming, a special place has always reserved the meaning and development of music in Latin America, as well as the controversy that involves the integration of the arts equal in scientific and academic world and their contributions, valuing artistic research, its problems and the need to achieve a consensual synthesis of knowledge that reinvigorates and renew both traditionally separate fields. On many occasions, the questions and debates that have resulted from these conferences have moved to the round tables, in which, in a more extended and participatory manner, has polemics about the peculiarities of creation and research in arts in the diversity of areas that make up the differences and similarities between a university researcher and an artist,

Among the speakers who have taken part include the following: December Ogas Jofre, University of Oviedo (Spain) and member of musicological research group Diapente XXI; Pablo J. Rico, art critic, curator and cultural manager Spanish; Arturo García Gómez, Universidad Michoacana de San Nicolás de Hidalgo (UMSNH), Morelia; Leobardo Villegas Mariscal, Sergio Espinosa Proa, Viramontes Sonia Cabrera, Juan Carlos Orejudo, Gonzalo de Jesus Castillo Ponce, José María Sánchez Uson, all the UAZ, and etc. of speakers.

"These recurring moments of special significance, with the celebrations fill them That, festivals are called" (Smith, 1972, p. 159)<sup>3</sup>.

### **Participants: creation, education and mediation**

The participants in these macro-areas, as well as demonstrate a recognized career, highlighted by the plurality of its formation, which, far from diluting and / or thin the meaning of these meetings confirms its enriching and inclusive purpose, demonstrating once Moreover, the dialogue between trends, disciplines and is, aside from desirable, possible. university academics, famous artists, art critics and curators, international publishers ... have made brilliant contributions to these events.

Well represented here has been the teachers, both local and national and international institutions.

Participation in this field has not been reserved for music teachers or arts, but open to all those who see music as a central focus of their research.

Artists have been other core to this activity concurrent. His presence questioned the need to establish a link between the world of science and art. Some felt that their work is only important thing is the generation and realization of an artistic idea and the experience that they have in this process, so that the interpretation of his work as something alien to them again afterwards, belongs to others; others, the academy breaks down the obstacles that arise in the bill of his creations, even in the correct formulation of their respective conceptual media, helping to "naming" to what sometimes is just an intuitive premise. Simultaneously.

Many of these artists are, in turn, teachers, so play an effective task of reconciliation. It is they who can best assess whether research supports the creation and, if so, what criteria preparation, presentation and evaluation of results must be subjected latter. Attendance at the Forum / Festivals responds, alone, many of the theoretical questions that are proposed and debated about reciprocity between the two worlds, apparently opposites, and the need to integrate, whose questions can be summarized in what the degree of involvement of artists in academia and its significance. For education expert and artistic management Marie Rouhète artists-teachers as mediators, can be considered "bystanders" (Rouhète, 2001)

As the Forums / Festivals are open spaces, with undeniable social function, artists-teachers is much of the responsibility for dialogue with citizens. Pedagogical innovations, academic standards, new findings may make them reach society through their own artistic language and its particular positioning, weighing the impact produced above an institutional artistic consensus. This is the most direct way to change misguided or outdated pedagogical approaches, reaching influence on the construction of an education policy that articulates arts, effectively, the academy with the public. In this connection the artist-teacher ranks as the best link to social reality, their needs and requirements:

<sup>3</sup> "These recurring moments of special significance, with celebrations that fill them are called festivals. "

L'artiste to globalement conquis sa place dans le paysage qui est le sien: au sein des écoles, il peut trouver un mode de vie et qui reconnaît sa valeur qui ne l'prenant qu'en utilize the précaution of Ménager ou même of favoriser sa les conditions création personnelle [...] benefit from lieux d'il expertise qui peuvent aider à l'Produire are travail, travail à manifester are the artistique south scène, publier are travail à, à Elargir are public. (Vienne, 2001)<sup>4</sup>.

Through its interventions in these programs, artists-teachers or teachers-artists contribute to expand the boundaries of academic institutions, suggest indirectly, new pedagogical models and help students enlarge their expectations, adding to an interdisciplinary knowledge.

The presence of students<sup>5</sup>He was also a key component in Forums / Festivals. As a public found them complementary, freer and proactive training, providing them outside the usual methodological channels, a number of conceptual tools and resources that help refine their theoretical and practical background, and develop their own intellectual identity and creative.

Similarly, already mentioned, part of the public has dynamically participated in the activities planned, as well as concert artists expressing their opinions at round tables or exhibiting his work in various samples of literary, plastic or scenic character. Theorganizers of the Forums / Festivals know and recognize the powerful talent in these young artists, which they combine academic instruction with his artistic vocation for growth and enrichment of both dedications. Not surprisingly they have always been students of Arts and Philosophy and History of Ideas which, like their teachers, have been present, dynamising, in all kinds of events in the city of Zacatecas and the State, reaching have a valuable weight in their socio-cultural fabric.

### Social impact: creation of public awareness

Forums / Festivals are open spaces where different audiences come together and meet, sharing it in such a complex receptive territory. The wide range of acts that is prepared in every edition allows attendees to choose what best fits your expectations and tastes. In addition, one of the objectives of these emissions is fulfilled here fully, since the ultimate goal pursued is to bring art to society, expanding the knowledge and perception we have of him in an act of forming a conscience public. To do this, those involved in its implementation, act as catalysts opinion about the validity of the work performed, leading to the acquisition of a more accurate assessment of the impression that their respective work place and, at the same time,

Given that the Forums / Festivals contribute to elucidating and propagating the real presence of art in society, it is not uncommon to cause a significant social effect "*festivals play a key role in the process of rural development, economic recovery in urban areas and the development of the audience, above purely artistic goals* " (Szabó, 2010, pp. 3-4).

Cultural researcher János Zoltán Szabó, culture specialist celebration proposes a list of functions that characterize Festivals:

Community experience. 2) The festival is the same people. 3) Festivals collect "Best of" in different artistic fields. 4) festivals strengthen tolerance in the difference between people, cultures and subcultures. 5) festivals involve local people in a community experience that reflects their identity. 6) promote local festivals uniqueness against global standardization. 7) The festive mood involves people from excluded social groups without education and many of them provide a first contact with the theatrical experience. 8) festivals often provide a mixture of heavy and easy (valuable or less valuable) artistic genres. A "sandwich" festival can offer valuable production to a wider audience.

<sup>4</sup> "[...] the artist has generally won their place in the landscape that is yours: in schools, can find a way of life that recognizes its value and uses only taking care to preserve or even promote the conditions for their personal development [...] is specialization benefits from places that can help you produce your work, to show their work in the art scene, to publish their work, to broaden their audience. "

<sup>5</sup> We refer to students of the Bachelor of Arts, especially music, and Master in Humanistic Research and Education, in its Guidance Studies in Philosophy and History of Ideas, the UAZ, with which the authors of this paper work in the classroom.

This is the formative touch, or the educational role of festivals. 9) Festival ... pleasure and uniqueness. Festivals are a unique moment in time, providing a higher-level activity each day. 10) The organization of the festival requires the cooperation of many local, regional, national and international organizations. The function of cooperation and synergy. 11) The festivals give a space to artistic expressions of the fans. 12) festivals promote cooperation and professional artistic coproduction. 13) The festivals help economic recovery and infrastructure development. Revitalization function. 10) The organization of the festival requires the cooperation of many local, regional, national and international organizations. The function of cooperation and synergy. 11) The festivals give a space to artistic expressions of the fans. 12) festivals promote cooperation and professional artistic coproduction. 13) The festivals help economic recovery and infrastructure development. Revitalization function. 10) The organization of the festival requires the cooperation of many local, regional, national and international organizations. The function of cooperation and synergy. 11) The festivals give a space to artistic expressions of the fans. 12) festivals promote cooperation and professional artistic coproduction. 13) The festivals help economic recovery and infrastructure development. Revitalization function. 13) The festivals help economic recovery and infrastructure development. Revitalization function. 13) The festivals help economic recovery and infrastructure development. Revitalization function. (Szabó, 2010, pp. 5 and 6).

## Conclusions

In conclusion, these features may well apply to the duality Forums / International Festivals organized by the "Art, Music and Culture", whose original project included values such as community development and social welfare network. In the context of this guidance, the sociologist and anthropologist Italian Alessandro Falassi (1945-2014), proposed in his day, a "thematic" definition of the term "festival" that synthesizes its semantic plurality:

In the social sciences, a festival commonly refers to a periodic celebration made of a multiplicity of ritual forms and events that directly or indirectly affect all members of a community and, explicitly or implicitly, shows the values base, ideology, the world view that is shared by members of the community and which are the basis of their social identity (Falassi, 1997).

Finally, one desire encourages all those involved in this activity: experience, share and be happy, defending the transformative power of art, valid only if its essence and progress He is able to add something to our true happiness (Rousseau, 2012).

Since its inception, the Forums / Festivalshave grown to the point of contributing to their model, in particular to better use in the process of teaching and learning, and comprehensive training of students of the degrees in Art, Music and Singing, which contributes to raise rates and graduation; It also involves an exercise in improving and strengthening the teaching staff and an example of action for the consolidation of other academic bodies in the area of Arts and Culture.

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## Social Balance, reflecting the Corporate Social Responsibility

### Equilibrio social, reflejando la responsabilidad social corporativa

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#### Abstract

This document is part of a doctoral research, Whose end objective is to propose a new paradigm of Social balance sheet (SBS) for Mexican enterprises. It is an introductory overview for the overall understanding of what Social balance sheet (SBS) and Corporate Social Responsibility (CSR) are as a frame of reference. It Starts With an introduction Describing international agreements That frame the CSR; It Continues with a review expressing the Historical Importance of Social Responsibilities; Then presents the constraints That Have Widespread hindered the effect of the social balance in all areas Nearly; and it ends With an exposition of current models and the conceptual basis for the proposal of a new paradigm of an Ecological Balance (EB) That Exceeds the scope and Commitments of SBS.

**Sustainability, Social responsibility, Ecology, Models of Social Balance Sheet**

#### Resumen

Este documento forma parte de una investigación doctoral cuyo objetivo final es proponer un nuevo paradigma de balance social (SBS) para empresas mexicanas. Es un resumen introductorio para la comprensión general de lo que es un marco de referencia para el balance social (SBS) y la responsabilidad social corporativa (CSR). Comienza con una introducción que describe los acuerdos internacionales que enmarcan la RSE; Continúa con una revisión que expresa la importancia histórica de las responsabilidades sociales; Luego presenta las restricciones que han generalizado obstaculizado el efecto del equilibrio social en todas las áreas Casi; y finaliza con una exposición de los modelos actuales y las bases conceptuales para la propuesta de un nuevo paradigma de equilibrio ecológico (EB) que excede el alcance y los compromisos de la SBS.

**Sostenibilidad, Responsabilidad social, Ecología, Modelos de balance social.**

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## Introduction

ISO 26000 is a standard guide published in November 2010 establishing lines on Social Responsibility (SR) established by the International Organization for Standardization (ISO acronym in English).

"The ISO26000 standard: 2010, as stated in the foreword to the Guide has been prepared by ISO / TMB Working Group on Social Responsibility, using an approach multi-stakeholder, with the participation of experts from more than 90 countries and 40 representative international or regional organizations involved in different aspects of social responsibility. "

Among the objectives posed are those of helping organizations to establish, maintain and improve the structures of RS, support them to demonstrate their RS, promote and enhance maximum transparency, and standardize the development of sustainability of organizations while respecting various conditions related to water laws, customs and culture, psychological and economic environment.

Thus arise as expected benefits strengthening the guarantees of observance of sets of universal principles, as expressed in the conventions of the United Nations and the declaration in the principles of the Global Compact and particularly in the Universal Declaration of Human Rights, the ILO declarations and conventions, the Rio declaration on environment and development and the United Nations Convention against corruption.

However, in the opinion of many convention attendees and other specialists, the RS and others related to it processes, such as the Social Balance (BS), transparency and sustainability, are subject to the will of government officials and the ISO 26000 standard RS has no intention of being certificatoria, regulatory or contractual use.

Such international scope and causes of domestic origin have limited desire to be socially responsible in Mexico and have not sponsored organizational structures that exist directed to BS purposes in sufficient numbers to indicate a tendency to generalization. These circumstances must, according auscultation carried out, to limiting to be presented later.

Obviously, there are those who develop programs of RS, as in the industrial corridor Toluca-Lerma and neighboring areas where they are settled hundreds of businesses, from small to large and even multinationals like General Motors, Nestle, Pfizer, Nissan, Chrysler, Cerveceria Cuauhtemoc, among others. In these businesses, whose international corporate strategy conditions them to be socially responsible, and collaterally forces participants in transactions with the company (stakeholders) to exercise their own social responsibility, or risk being marginalized in all other companies the exercise of CSR beyond the legal obligations is found.

While there are companies whose social responsibility is exemplary (Garcia-Echeverria, 1982), the fact is that always until now this has not been the ordinary. From the Code of Hammurabi to the last issue of The Wall Street Journal, history shows that concerns about predatory, deceptive and unfair trade practices are common (Frederick, 2001). Sometimes it seems that reality tends to worsen. There is evidence of abuse of corporate power in the imposition of rules and operations sacrifice RS when it comes to high ranks of financial gain. The case of money laundering HSBC Bank or corruption of Wall Mart are unfortunate examples where there may be implications of various national and of the United States government agencies.

## Brief review of the Social Balance in organizations

From the perspective of administrative formality the BS is newly created. Early attempts at institutionalizing date from the beginning of the last quarter of the twentieth century (Cabanés, 1977). However, if the social BS is considered as a tool to recognize and evaluate the consequences of acts of human organizations, then it could be argued that the BS is as old as mankind, from the time it was able to in groups organized and defining objectives for the whole favorable, "disobeying", so to speak, to nature.

LOZA, Jorge, LAURENT-LAURENT, Laura Leticia Enrique and PONCE, María Elena Laura. Social Balance, reflecting the Corporate Social Responsibility. ECORFAN Journal-Republic of Peru. 2018

The Roman ancient Persian stories, Phoenician, Syrian, Egyptian, Indian, Greek and find that there were at the height of these cultures emulators BS conditions and in its decay, such conditions decreased or disappeared<sup>6</sup>,

In ancient Greek polis there were times when the study and practice of social justice were very important. For example, the "corrective" justice inspired by Aristotle regulating the exchange of goods between individuals and in a special way to respect the private property of each. Reviewing equity transactions Ancient Greece was already a practice of BS (Ferrater, 2004). In our Western culture, from ancient times to the modern era there are formal background of BS.

The word balance induces the idea of balance, if you add the adjective social, then we are referring to the balance and consistency between nature and society. If man abuses his power and goods consumed in excess and depletes the environment, then comes the anarchy and disorganization. How Aristotle tried to avoid this was by mesotes, ie, the right balance or the balance should always be sought for the good man, even if it never reached perfection (Camps, 2002). This Aristotelian contribution is a direct antecedent of the Social Balance.<sup>7</sup>

Another kind of justice, "distributive" regulating the equitable distribution of goods and burdens in society (Cortés Morato, 1996). Injustice was that the deal is not done taking into account the needs and merits of each. Today called social justice, and the current criteria for distribution or redistribution of wealth are the real core of the problem and social policy. The decline in existing legal inequalities, which would be entitled to an inequitable distribution is now a matter of BS.

In the Middle Ages theories related to social responsibility came mainly from prominent theologians: Eckhart was a forerunner of humanistic ethics (Fromm, 2003), St. Thomas gives special attention to the political moral and social nature of man (Ferrater Mora, 2004); Escoto is a representative of contractualism (precedent agreements for the development of BS) (Camps, 2002); Ockman reflects on the conditions and character of a just social order (Camps, 2002); Machiavelli analyzes the nature of political power and on ways to preserve this power, which explains many of the objections to the BS (Ferrater Mora, 2004).

As part of the modern age, it is essential the contribution of ethical and political concepts, sustentantes the BS, formulated by Kant's categorical imperative always treat humanity of a person as an end and never merely as a means, in his Critique of pure reason, which is undoubtedly the most important work of modern philosophy (Frederick, 2001).

In its formal start in France, the mandatory BS as follows (28 Cabanes, 1977) stipulated are:

"All organizations, whatever the nature of its activity and the political regime of the country where they are located, are obliged to take stock of its exchanges with the environment and its social influence to publicize his role as a member of the acting community, setting sights on the inputs and outputs of the system it represents. "

BS transdisciplinary seen is an effort to bring together the pros and cons of the actions of an organization in all areas of economic and civil life. Not enough good monetary profit, exploitation of the riches of the region or create jobs if this pollution, crime, alienation and social insecurity is generated. The point of view of economic science is not enough; visions of sociology, politics, ethics, psychology and ecology among others are necessary; and not only from the present and future perspective, but from the wisdom of old.

<sup>6</sup> This does not mean that at that time the complete social justice or absence of phenomena such as slavery or war was practiced, but government regimes rested on productive and military structures requiring some degree of group balance in terms of recognition, property, standards and security.

<sup>7</sup> Other doctrines (Ferrater Mora, 2004) as Stoicism, with its slogan of overcoming pain; Epicureanism with naturalistic theory and on atoms; and skepticism that means the tendency to look carefully before deciding on anything or before taking any decision proposing principles and practices that would be very interesting to collect them in the foundations of modern BS.

They deserve special attention Weber's contributions to social action (Cortés Morato, 1996). Social action, according to Weber makes sense that gives the person's intention to interact with the other. Here, besides being an expression of the will of the individual, it is intermingled with beliefs, values, perspectives and feelings, that is, with aspects that a financial or economic balance does not take into consideration.

To get to understand (or organizational) social action, Weber divided according to four types:

a) Rational purpose or instrumental action, the model is economic action and social actor that seeks the effectiveness of the media regarding the purpose. For businesses, traditionally the most important part of their results are consolidated in the balance sheet.

b) Of rational assessment, in which the decision on the ends undergoes a moral evaluation;

c) Affective action, where the action is dominated by emotions and

d) Traditional action, in which the action is guided by traditional customs.

The last three types (b, c and d) fit into what might encompass a BS. In fact, a Social Balance System (SBS) could settle for these three groups of variables: variables to assess external moral conditions of organizations, variables to assess the affects and emotional commitments that are developing within these; and variables to assess respect for the traditions that make up the culture of a community.

According to Parsons (2000) social action is inscribed within a "system action"<sup>8</sup>. No social system when interactions between social actors (individuals) are made through social institutions, that is, through the "roles" and "communities" institutionalized, or patterns of stable social behavior and under rules.

A whole social system will correspond their proper purposes, in view of which exists precisely: social functions. Parsons believes these ends as goals tend freely to the decision of the social partners and at the same time as the functional requirements demanded a social system:

a) adapt to the environment: or adaptation function; the economy.

b) The achievement of the objectives of the system: o Fetcher objectives; politics.

c) The integration system: or integration function; communities and organization of the parts within the whole.

d) maintaining the system values: regulatory stability or function; family, school.

The latter requirement includes the response functions to social responsibility; While not positioned as the center of organizational interests.

### Factors limiting CSR and BS

The more we study the major problems of our time, the more we realize that they can not be understood in isolation. It is systemic problems, which means are interconnected and interdependent. We can not speak of a positive balance for having failed to improve the quality of our products if our production processes pollute more the workplace.

It was not possible that all organizations are willing to understand the social responsibility throughout its size. There are twists whose nature is contrary to the expectations of an improvement in the values of a society. There is, for example, a dizzying transcendence of emptiness, promoted by companies with widespread acceptance because of the easy profits they can get. Although in the opinion of social scientists CSR has come to stay, there is still confusion about its real scope. Many confuse it with acts of good will, others with philanthropy (Carneiro, 2004).

<sup>8</sup>In the trial "The structure of Social Action"Parsons presents a thesis powerful, which focuses on the idea that there would be a driver theoretical thread that would be common to the great theorists of society and Parsons built with the theoretical contributions of Marshall, Pareto, Weber and Durkheim . This thread tear the concept of social action and the idea of system as

the only way to generate a general theory of society in order to integrate the different levels of social action.

Others, however, believe that CSR is a form of performance in strict compliance standards and social, environmental and ethical codes. Although this concept is broader problems exist immediacy, norms and standards, strategies and resources in developed countries and even more so in countries like Mexico, they lack well delineated about national policies.<sup>9</sup> This vital myopia is clearly manifested in the phenomenology that accompanies the international market. Liberalization of markets appears to be the first objective (and the first error) for those countries seeking to escape poverty. It is a sign of ignorance wrong purposes or trying to help by forcing them to open their markets to be flooded by products from industrialized countries underdeveloped countries. Likewise, you should stop restricting the actions of States when they seek solutions to alleviate the poverty of its citizens. We must ensure that developing countries get strong, effective and honorable governments, and that developed are fair when it comes to fixing the global economy. (Stiglitz, 2004: 1)

### Limiting in Mexico

As in most developing countries, how little has been done in Mexico on CSR comes from philanthropy, ie a paternalistic spirit, with little strategic focus and without control of resources that apply.

Society and the territory of the Mexican nation have historically suffered social and institutional irresponsibility that has resulted in impoverishment, poverty and inequality, among many other evils (Dresser, 2006). In a study by the World Bank ( "The financial crisis could plunge into poverty 53 million people", 2009) It states that in the last decade the pattern of changes in poverty has closely followed the macroeconomic cycle and associated labor market pace. The crisis of 1994-1995 was a huge setback. Poverty increased from 21% in 1994 to 37% in 1996. Although open unemployment is not of great importance for the poor, low returns on labor (self-employment and wage) and underemployment remain a fundamental characteristic of poverty. (Cisneros, 2004).

<sup>9</sup> During the last presidential term and this is nearing completion in Congress the Union It has not addressed this issue specifically.

<sup>10</sup> For purposes of this derivative work and theory RS, Culture mean by personal preparation that leads to respect

A fact that reveals the full-back our place among nations seeking to emerge from underdevelopment respect of BS is that in the documentary research on books published in Mexico or Mexicans, except for a work that includes in the title the concept Social Balance published by Grupo Financiero Banamex-Accival, (2000), hardly we find any other work, so far, that specifically address the issue that interests us.

This does not mean that no Mexican works that deal with CSR or which do not provide social, cultural or ecological results of corporate performance, but it does point to an academic and empirical about the meaning empty and the importance of CSR and its evaluation through the BS in the organizational context of the country. This absence is another argument that supports the need to address these issues as a priority issue The problem statement, then, it can be summarized as the lack of a culture<sup>10</sup> *appropriate, methodology, procedures, forms, techniques and standards for the social BS first implemented in Mexican companies.*

The lack of social culture is reflected in the lack of terms or Social Balance Social Responsibility, understood mostly as "philanthropy"

Some interviewed entrepreneurs were instructed to give their views on obstacles to include CSR as part of their business. additional to the marked by law receiving benefits, the reputation of the employer with customers and suppliers care or damage that the activities of the company had with the environment: with employees, meanwhile, three basic aspects were addressed. None of the employees knew what the BS or the RSC and only one of the owners understand the concepts well, but admitted he had no work programs in this regard, but could be part of his future plans if economically consolidated.

He tried to explain to the workers what was the BS and then move to seek their opinion on the inclusion of BS programs in the company where they worked.

for human rights, the environment and the organizations where each individual works as well as the willingness to collaborate in the development of those rights.

Most felt that the proposal sounded interesting but doubted that "the pattern" take her after all.

Moreover, none dared to ask a question about it. The causes of this attitude can be many, requiring an investigation of more thorough and complete field, but can say that the fear of being fired for asking something "inappropriate", lack of confidence and character closed the townspeople traditional can be among the origins of his attitude. Economic projects that are drawn not take into account the deep motivations that distinguish people in the assimilation of the culture of the large economies (Fromm, 1995).

This interim review of the Mexican reality reveals significant obstacles to the BS may be a widespread practice in enterprises, especially SMEs. Summarizing data from interviews and documentary references consulted may indicate: government corruption, social insecurity, lack of culture of employers and employees, lack of incentives and the prevailing economic difficulties in the country as some of the main constraints for the development of CSR and the BS. These conditions affect research with qualitative approach as researchers become emotionally involved, understanding is often a sad job. Speak freely about the country's reality is a trade with risks for the spirit. St. Augustine said, "who is of lucidity,

As pre-diagnosis assume that CSR and BS do not go through a boom and that in our country the problems were already a reality before attempts to structure an organizational CSR policy and adopt a model for the development of a BS. We could say that the lack of awareness and social culture has kept us outside any methodology and provision of social responsibilities.

### Models and paradigms of CSR and BS

The models proposed in the second half of the twentieth century were followers of the idea of a classical accounting. Gradually they have been abandoned in the international context mainly due to two problems posed by specialists:

<sup>11</sup> In this case the concepts related to BS were: "1. Total revenue 2. Total costs of materials and services, 3. Net value added, 4. Wages and salaries, extra payments 5. 6. - social Insurance, 7. personal benefits, 8. collective benefits, 9. Training 10. Total personnel expenses Research and development 11.-, 12.- environmental

1. On the "inordinate interest in showing social flows in monetary terms when there are social actions unquestionably difficult or impossible to quantify both monetary and non-monetary."

2- And, secondly, because their employment opportunities are limited due to the restrictions that produces maintain the characteristics of traditional accounting scheme. Dangerfield, A (cp Mugarra, 1995).<sup>11</sup>

Spain tried to promote a methodology of the National Institute of Industry report containing the same principles as the methodology already mentioned. (Mugarra, 1995). Uses five criteria: a) The recipient-internal / external or mixed BS; b) The usefulness of said raised-political instrument, techniques or integration / PR, c) The level of participation in the formulation - unilateral and multilateral engagement part; d) If required by law or not -under the legal point of view the BS is imposed by law or voluntarily defined by the same company either on its own initiative or as a result of external pressures; e) The method chosen for configuration -in this criterion there is a multiplicity of methods for dealing with a BS,

Another very comprehensive methodology is proposed by MRMathews professor at Massey University, New Zealand, who sets out five general types in classifying the different proposals, both theoretical and practical, about BS: (Mugarra Elorriaga, 1995): 1.Contabilidad Social Responsibility (Social Responsibility Accounting SRA); 2.Contabilidad Impact Total (Total Impact Accounting TIA); 3.Accounts socioeconomic (Socio-Economic Accounting SEA); 4.Contabilidad of Social Indicators (Social Indicators Accounting SIA); 5.Contabilidad Societal (Societal Accounting SA)

It is following diagram summarizes the design of the models developed in the last century: (Figure No. 1).

protection, anti-pollution measures 13. 14.- Contributions and grants to community activities, 15.- Taxes, Dividends 16.-, 17.- Redemptions, 18.- legal reserves, 19.- Total added value "

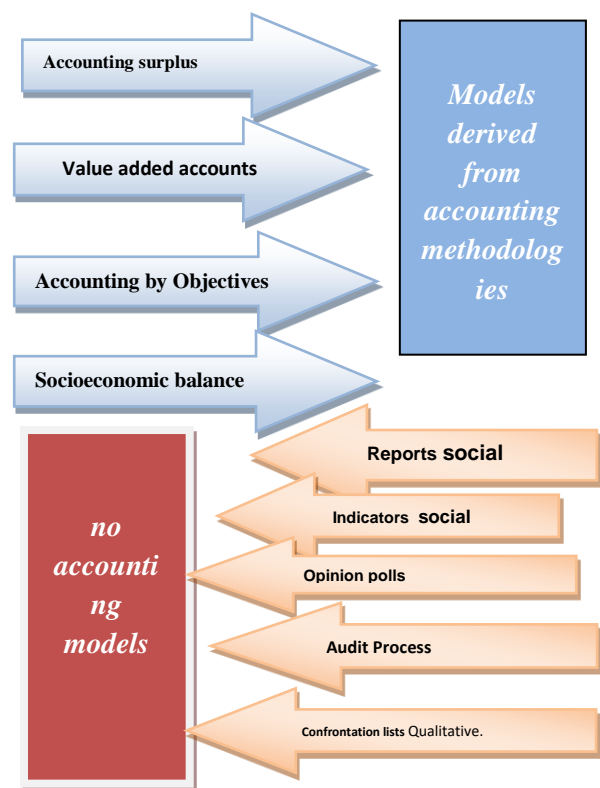


Figure 1 own.-Authorship

The BS can only be conceived as an addition to the official accounts including some accounts or items related to the welfare of the people and environment-related costs document. But also the social BS can be much broader and importance to the organization and its environment. The BS can be considered as a system, which in turn is part of a macro. The BS starts with an ethical stance explicit the organization, continue with the objectives Social Responsibility (RS) which aims to achieve the organization continues with the processes that are carried out to meet these objectives among which the Social Accounting (CS), and culminates with the information and documents that assess compliance and social impact of such objectives. From this perspective it is a Social Balance System (SBS) and not only the evaluative documents are also called Social Balance. (Chevalier, 1977). (Figure No. 2)

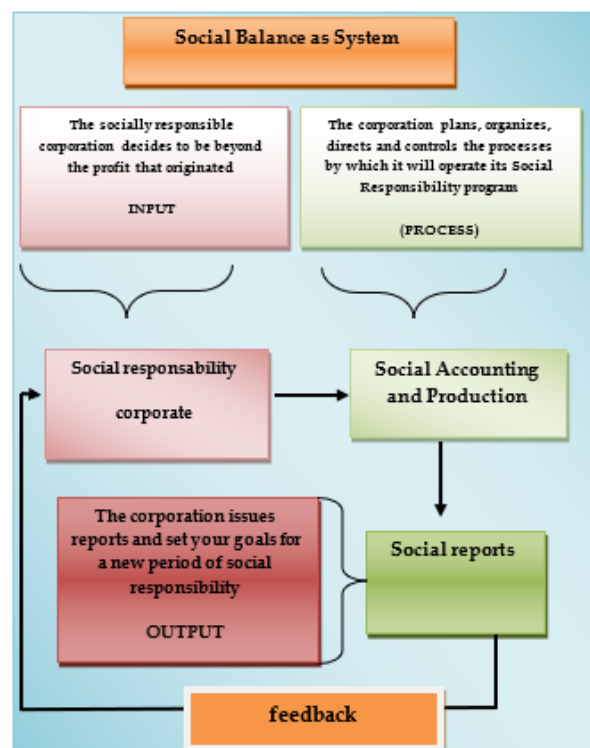


Figure 2 own.-Authorship

When considering the BS as a system can be constructed a scheme that includes a higher level of systematization where government decisions affecting the BS and are included. (Figure No. 3)

**The BS and its relationship sociopolitical**



Figure 3 Own making

Current conditions and the evolution of values and knowledge lead us to understand the responsibility of human beings and not only in terms of society. When we talk about responsibility, accountability and balance and they added the adjective social, we are considering them as anthropocentric, ie, as if the responsibility or balance to perform its functions if social welfare indicators were higher.



But it is no longer sufficient achievement of this kind. Even if it was commendable that a country like Mexico would decline poverty, improve nutrition and better results in education, to name a few social progress, given the imminent need for a profound change of perception and thought able to guarantee our survival, We propose expanding the scope of responsibility or balance components. We could talk about or Vital Ecological Responsibility, and in the same way, or ecological Vital Balance. (Figure No. 4)

**The BS expanded or ecological Vital Balance**

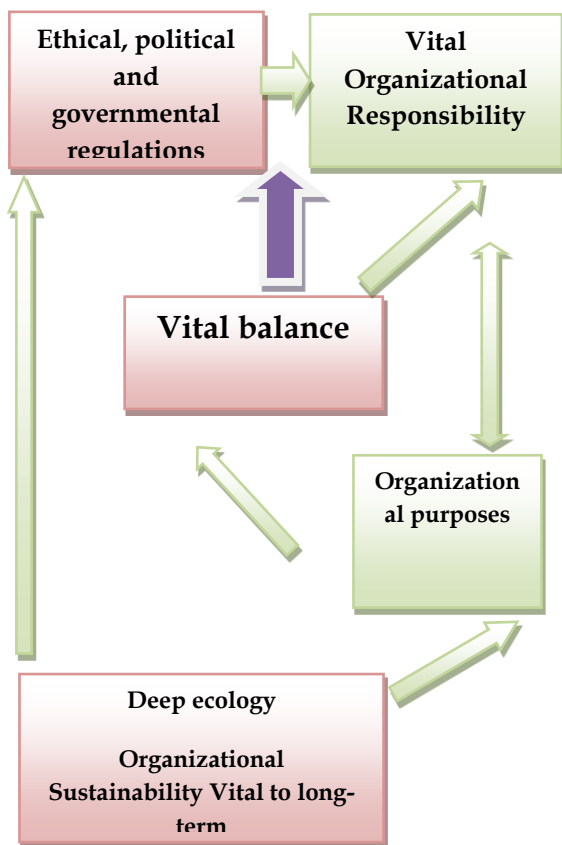


Figure 4 own making

**Convictions on BS**

BS The problem is not opportunity, is intelligence, values and will of a qualified change that must operate in our society and acceptance of the change as real progress. BS represents a way of being of the organization that enriches their social conscience.

The process of BS is a real enrichment for the company in terms of its external prestige and internal motivation of its employees. This enrichment can only be achieved if the process of BS is authentic, that is, if done interacting positively and avoiding the little realism and demagoguery.

The conviction that enrichment can not be obtained without a mature social approach, that is, when the leaders of SMEs are convinced that their responsibility is not only to produce profits but also positively influence their staff and the environment. (Buchhlolz, 2001, Guzman, 2008, Aragonés, 2008). Social BS should start by internal conditions (Nivollet, 1977).

If the external conditions of morality are very negative, significantly it affected the availability of SMEs to engage in a program of BS.

But not enough concern for our fellow men. Gradually increases the number of organizations dedicated to preserving nature, all of it. Ecological consciousness includes respect and responsibility that all humans owe a lizard, an old vessel, a book, or dared spider weaving its web in its pages.

We are, as stated by Capra (2000), at the start of a fundamental change in vision science and society, a change of paradigms as radical as the Copernican revolution. But this finding has not yet reached most of our political leaders. Recognizing the need has not yet reached those responsible for corporations or administrators and teachers of our great universities.

Capra (2009) states that understanding the ecological interdependence means understanding relationships. This understanding requires changes characteristic perception of systemic thinking: the parts to the whole, objects to relationships, content pattern. A sustainable human community is aware of the multiple relationships among its members. Nurturing these relationships equivalent to nurture the community. This also means that the responsibility and Balance must respond to the systemic approach.

Academic bodies and research groups that have achieved a good degree of vital consciousness must include in their projects the ecological perspective in their initiatives. Your responsibility is to preserve the fabric of life, where what matters are not the objects and people separately, but the relationships we establish with everyone. When the results of a research project will shed positive figures for all involved and its projection shows that living conditions improve, then we will be by relating to the vital responsibility.

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## Cultural appreciation of the tradition of Judas in the municipality of Cuitlahuac, Veracruz

### Apreciación cultural de la tradición de Judas en el municipio de Cuitlahuac, Veracruz

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#### Abstract

The present paper Studied Cultural the valuation before to tradition That is shared from the dramatization or ritualization of the Christian story That Arises from an interesting stress Between the ancestral culture and the Catholic hegemony, Represented in a battle of good and evil, Which culture communicates values , and Which is Considered culturally expression of the municipality of Cuitlahuac, Veracruz called The Judas. In order to know the cultural the value of esta tradition in tourists visiting the municipality During Holy Week, a type of quantitative study was Carried out, the research design was descriptive and cross, an applicable instrument was created through a survey staff, Where the theoretical framework provided support for the design of the questionnaire. The integration of the results Obtained in the quantitative study allowed us to move from the identification of themes, constructs and categories to culture the valuation of esta tradition, contributing With This to Obtain reliable data That allow us to Identify the genre in Which culture the roots esta tradition of culture predominate.

**Cultural valuation, Tradition, Tourist, Root**

#### Resumen

El presente artículo estudia la valoración cultural ante una tradición que se comparte a partir de la dramatización o ritualización del relato cristiano que surge de una interesante tensión entre la cultura ancestral y la hegemonía católica, representada en una batalla del bien y el mal, que comunica valores de carácter cultural, y que es considerada una expresión cultural propia del municipio de Cuitláhuac, Veracruz denominada Los Judas. Con el objetivo de conocer la valoración cultural de dicha tradición en los turistas que visitan el municipio en Semana Santa, se llevó a cabo un tipo de estudio cuantitativo, el diseño de investigación fue descriptivo y transversal, se creó un instrumento aplicable a través de una encuesta personal, en donde el marco teórico proporcionó un apoyo para el diseño del cuestionario. La integración de los resultados obtenidos en el estudio cuantitativo permitió pasar de la identificación de temas, constructos y categorías a la valoración cultural de esta tradición, contribuyendo con esto a la obtención datos fidedignos que permiten identificar el género en el cual predomina el arraigo cultural de esta tradición.

**Valoración cultural, Tradición, Turista, Arraigo**

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## Introduction

Globally, culture has generated a growing movement of tourists in order to gain new and unique experiences. According to the barometer of the World Tourism Organization, UNWTO (2017), Mexico and eighth in tourism reception, it received more than thirty million tourists in 2017 which based the last study by the Center for Advanced Study in tourism, CESTUR (2017), it is estimated that cultural tourism in Mexico totaled 187 million pesos, and at least 70 million tourists perform activities related to culture; hence the strategic importance of the feasibility study for the segment of cultural tourism, by CESTUR in 2017 in the country, identified 811 places of interest for the development of tourism related to culture,

The Mexican state of Veracruz represents an important cultural due to miscegenation and historical legacy distributed in its 212 municipalities, which have particular celebrations from beliefs and traditions related to the syncretism of ways of thinking and dancistic manifestations. In defining the study of this research in the municipality of Cuitlahuac, the tradition of Judas was identified as the principal cultural element that triggers the visit of people to the municipality in the period of Easter, hence the aim of this work to learn the valuation of tourists regarding this cultural event, which is unique in the central territory of the state, corresponding to the tourist region of high mountains and agrees that holiday period.

From the identified central issue: Is there a relationship between the cultural value of the tradition of Judas and the tourist influx to the municipality of Cuitlahuac, Veracruz in times of Easter? he reached the following two scenarios: 1. If the tradition of Judas is represented by men, there is more deeply rooted in men than in women. 2. If tourists visit Cuitláhuac Easter is because they are aware of the tradition of Judas.

Literature review, general of the municipality of Cuitlahuac, contextualization, applied methodology, results and conclusions: As a result of this research, this article, which contains scientific methodological structure under the following items are generated.

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<sup>12</sup> **resignification:** giving a new meaning about the prevailing culture in place.

## Literature review

Culture for protection has been part of the interest of some governments and cultural groups around the world, however, the current approach has taken this issue is the valuation primarily from the community not to alter the distinctive features that give identity to the same.

In Chile, Basaez (2014) developed a study of the municipality of La Florida, which reflects a municipal interest to come to the arts to every corner of the territory, however, research shows that the municipality has failed to make this aspiration a reality. To achieve the objective, according to the author of this research, the municipality together with the managers should propose some goals, assuming the commitment to culture and feeling part of this action.

In Colombia, Larrain (2017) takes as its starting point an ethnography conducted between 2015 and 2016, this research provides a description of the elements of the scene of artistic and cultural manifestations of Afro-descendant community in the municipality of Girardot, Antioquia. According to research, the author concludes that there is an inseparable link between community participation in political and community organizing scenarios, and ethnicity attributed to its artistic and cultural events.

In the studied community, is not a process of acculturation, but resignification<sup>12</sup> the existence of an Afro-descendant community, beyond their physical characterization, by ways of expressing themselves through art, in a territory that identify as their own.

Based on the research developed by Abeledo, Coll, & Rausell, (2016), cultural and creative activities are a factor of increasing relevance for the development of territories. Competitiveness in times of globalization requires public policies that promote social and economic innovation. This phenomenon positions culture and creativity at the center of regional and local development strategies.

According to Marujo (2015), cultural events promote dialogue, create feelings and mark an identity. With globalization, countries and regions have increasingly developed cultural events to celebrate their history and culture.

The motivations to participate in an event vary according to the regions visited, the type of party or festival, the type of tourists and socio-demographic and cultural variables. This article aims to identify the main motivation of tourists to participate in the New Year's Eve Party in Madeira Island. To reach the objective, a sample survey was chosen for convenience and direct and participant observation was made. The results showed that the main motivation for tourists to visit the event for the first time is associated with knowledge and experimentation of the culture of the party.

According to the study made by Aparecido (2014) named: the parties as strategies for implementation of the tourist activity with local base; local tourism appears as a modality interested in cultural, social and political elements with the concern of improving the quality of life of the visited population. He is also interested in the interaction between these elements and visitors. Therefore, this form of tourism is easily associated with proposals for rural territorial development, which can increase the income of local inhabitants. The festival is one of its instruments capable of offering culture as a commodity that is consumed, which favors the interactions among those present, adding value to the products and reaffirming the local culture.

In the Mexican state of Veracruz, Madrazo (2008) describes some aspects of the patronal feast in Santa María Magdalena in Xico, Veracruz, particularly the indigenous cultural elements incorporated into the festive culture of the country under the terms "oral tradition". In addition to confirming their presence of these cultural elements, it is observed that they are hidden more and more, it can even be thought that their transformation points in several cases towards their loss or oblivion. The work was focused in particular on the floral arc and the myth-narration of Juan del Monte and the experiences of identity generated by the stories about the image of Saint Mary Magdalene.

### **Overview of the municipality of Cuitláhuac, Veracruz**

According to information from the National Institute of Statistics and Geography, INEGI (2010) the municipality of Cuitláhuac is located in the center of the state of Veracruz, is located between the parallels 18 ° 42' and 18 ° 51' north latitude; meridians 96 ° 28' and 96 ° 47' west longitude; altitude between 140 and 500 meters above sea level. It borders to the north with the municipalities of Yanga, Atoyac, Paso del Macho and Carrillo Puerto; to the east with the municipalities of Carrillo Puerto, Cotaxtla and Tierra Blanca; to the south with the municipalities of Tierra Blanca, Omealca and Cuichapa; to the west with the municipalities of Cuichapa and Yanga.

Physiographically it is located in the province of the Coastal Plain of the South Gulf, and in the subprovince of the Coastal Plain of Veracruz; thus manifesting a system of topofoms of typical hills (76%), alluvial plain with hills (15%) and hillslope valley (9%); its climate is warm subhumid with rain in summer, with higher humidity (84%), warm subhumid with rain in summer, higher humidity (14%) and hot humid with abundant rainfall in summer (2%). The temperature range is from 24 ° to 26 ° and the precipitation range from 1400 to 200 mm.

Cuitláhuac means "dissected aquatic seaweed". Cuitláhuac was the penultimate king of Tenochtitlan, brother of Moctezuma, reigned 80 years until the smallpox, disease introduced by the Europeans was the cause of his death.

In the year of 1580 to 1590, this population originated, and they called it the tip. Later came families from different places and took the name of San Juan for the parish, dedicating it to San Juan Bautista as patron saint of the place. In 1820 the great haciendas were formed. After the revolution arose the parcels and congregations that gave origin to this municipality.

On August 12, 1932, the name of San Juan de la Punta was changed to Cuitláhuac, in honor of the penultimate Aztec king. In the year of 1946 it was declared a village. And later on December 30, 1973 when the Mexican commercial bank Cuitláhuac was inaugurated, it was elevated to the city category.

**Contextualization****Society**

According to data from INEGI (2010), the total population of the municipality of Cuitláhuac is 28,956 inhabitants, which is distributed in 13,870 men corresponding to 47.90%, while 15,086 women correspond to 52.09% of the population. Infant 7,457 (0-14), young and adult 18,065 (15-64), third age 2,395 (65 and over). The degree of marginalization is medium, the population in extreme poverty is 12.5%. Population in indigenous households is 463. The social educational development from 2014 to 2015 is reflected in 74 schools, 486 teachers that serve a total of 10,440 students. The people who know how to read and write are from the age of 6 to 14 years, which represents 86.5 percent of the population and 8.1 percent are illiterate people. The services that Cuitláhuac has are piped water, drainage, electric power, disposition of goods and information and communication technologies.

Cuitláhuac has 37 locations, being some favorable for tourism development.

**Economy**

According to INEGI data, in the state of Veracruz the Global Indicator of Economic Activity (IGAE) grew by 0.7 percent in real terms during February 2018 compared to the previous month, with seasonally adjusted figures and 2.3% with respect to the month of February 2017. The increase in the economy is generated mainly by tertiary activities or services including tourism, being this favorable for those municipalities that have natural and cultural wealth to offer tourists.

The municipality of Cuitláhuac at the end of June 2010, according to INEGI data, had an economically active population of 10,190 people. Of which 7,136 were men and 3,054 women, the above expressed as a percentage represents 50.18% as economically active. It is noteworthy that within the primary sector the activity that stands out is agriculture and among the main crops are sugar cane and lemon, within the secondary sector the activity that stands out is the sugar industry and for the tertiary sector the trade it is the predominant activity.

In economic matters the municipality of Cuitláhuac develops strategies with the objective of having an alignment to the axes of development of the state of Veracruz for it the actions that are proposed through the municipal plan of development 2014-2017, are to improve the communication channels Through the improvement of the roads that connect the localities, rural development seeks to equip small producers and improve agricultural products, improve the quality of life of the inhabitant in poverty through productive options, establish programs federal and state that promote the productive development of the inhabitants, innovate crops in relation to soil types, develop infrastructure for the effectiveness of agricultural activities, promote the creation and strengthening of new businesses.

Cuitláhuac is one of the most participatory economies of the state of Veracruz, since in said municipality according to data from the Mexican Business Information System SIEM (20109), 342 establishments are registered, among them Persian lemon packing plants such as Empacadora Jugresa, Costa de Veracruz, Limones, SA de CV Exportadora Martínez produces, SA de CV López Mora Citrus Packer, among others, as well as the San Antonio Poultry Farm, the multinational processed food Ab Mauri, Coppel Stores and Bodega Aurrera.

**Culture****Tourist and Cultural Attractions:**

According to information obtained in the Tourist Guide Mexico (2018), in Cuitláhuac there are elements that represent part of the history of the municipality as pre-Hispanic evidences corresponding to the Totonac culture, architectural buildings such as the municipal palace, the ex hacienda of Trapiche Meza, or Estancia de la punta, the temple of the school of the Cross and the main temple in honor of the patron saint San Juan Bautista, which is celebrated from June 22 to 24 with a popular religious festival with music and danzón in the squares, celebration that takes by name Fair San Juan.

In November, on the 1st and 2nd, the day of the dead is celebrated with a sample of offerings in the main concourse.



On October 12, the day of the race is celebrated with the traditional comparsa of La Murga, which consists of representing the municipality's people with popularity, as well as politicians, singers and celebrities nationally and internationally; on December 12 the Virgin of Guadalupe is celebrated and in the month of April the Holy Week where the maximum cultural festival corresponding to the tradition of Judas prevails.

For more than 150 years the tradition of the comparsa of Judas has been carried out in the municipality of Cuitláhuac, Veracruz, during the Holy Week, the preparation to arrive at this date every year begins from the month of February, where they are registered the participants and they are made together for the organization, as well as the elaboration of costumes. There are more than 300 members and within the comparsa there are 3 characters according to the rank: the lowest rank are the Jews who wear a very cheerful outfit with knee-length pants of different colors and topped with bells, wearing white mask and hat. brightly colored Chinese paper flowers, carry a long garrocha adorned with multi-colored Chinese paper fringe and these represent the Roman soldiers who arrested Jesus at that time. The Kings are more solemn and wear a luxurious dress, they emit flashes of colors, they carry symbols of power and authority, their crown describes the royalty and the chicote their authority, they make reference to their identity with the name they wear on their cloak and thus he manifests his power openly to be obeyed. Los Diablos represents evil and his face is covered with a black mask with large ixtle mustaches as well as a hat with horns, they use a long tail and a chirrión with which they threaten and hit the ground producing a frightening sound and represent Judas Iscariote ; the chirrión is the rope with which he hung himself after the betrayal of Jesus.

### Turismo

The municipality has three caves in the foothills of the hill of San Juan de la Punta, called "Water Room, Green Room and Dry Room", in the water room crosses a river of cold water that comes from Atoyac; the water room connects with the green room that is a small cave and this in turn connects with the dry room that is the largest grotto where an ecosystem of bats is located. Tourist Guide Mexico (2018). Another attraction is the Monument to Cuitláhuac in memory of the penultimate Aztec emperor.

Another attraction is the Parish of San Juan Bautista, located in the center of the city, which has been the Catholic ceremonial center in which a large part of the population of this municipality has congregated. Over the years, several modifications were made to both its façades and its interior. Starting with a small chapel to what is now the parish. The mobile stone, it is said can be moved with just one finger. Legend has it that the place where the two large rocks are now, (one of them whose weight is estimated at at least 20 tons), came a couple (male and female) compadres who were unfaithful to their partners; this pair in a Catholic tour were left behind and when they returned to look for them they only found these stones, because a supernatural power petrified them as punishment for the forbidden act. Alfonso Medellín Zenil (1957) wrote about the invocations of Quetzalcoatl, taking up previously published information by chroniclers and travelers, where it is related that when Quetzalcoatl in his exile was close to the sea, he made several prodigies, one of them related to a moving stone, which It had been recorded by Dupaix on his trip in the early nineteenth century. Medellín Zenil locates it in the vicinity of Cuitláhuac, before San Juan de la Punta, Medellín, Z. (1957).



**Figura 1** Vestimenta de los judas en el municipio de Cuitláhuac. Fuente: imagen propia

### Metodología

In order to know the cultural value of the tradition of Judas in tourists visiting the town of Cuitlahuac, Veracruz, Easter, he proposed a type of study, quantitative, in order to know the roots and traditions of the same . The research design was chosen depending on the objectives of Mc projectt. Daniel & Gates (2005).

The method for data collection was through surveys. Survey research is descriptive by nature, she interacted with respondents to determine facts, opinions and cultural assessments of the tradition of Judas, using a questionnaire to have an orderly and structured approach in collecting Mc data. Daniel & Gates (2005).

In quantitative research design type descriptive cross-sectional research was designed an instrument applicable through a personal interview, where the theoretical framework provided support for the design of the questionnaire was considered.

The variables were subsumed into 5 groups: a) culture, knowledge of tradition, b) use of tourist services, c) spending as a tourist, d) origin of tourists e) knowledge of the tourist attractions of the municipality. Integrating the results of the quantitative study allowed to move from identifying issues, constructs and categories to the cultural value of this tradition.

The sampling was part of the research design, and it was proposed to use quota sampling which were cataloged by tourists, gender and age, being implemented in the municipality of Cuitlahuac. Population or population of interest which the sample was taken, were tourists at the time of gathering information were visiting Easter in the municipality, which belonged to the age group of 18 and older and to provide information contribute to this research, carried a cross sectional study to 200; This sample size was obtained applying the formula proportions, with a confidence level of 95% and an error of 7%,

Data analysis was done using the Statistical Package for the Social Science (SPSS).

### Validity

Gather information that allows drawing conclusions for research is a fundamental part of the study, however, it is necessary that the instrument is valid, which is observed when measured that to which it is intended. The problem of specifying the validity of the measurement instrument comes from the fundamental definition of validity, which refers to the extent that the instrument "seems to be" measuring the characteristic of interest Weiers (1986).

Construct validity is provided that the measure has a particular concept relates to measures related concepts in a theoretical manner provided Weiers (1986). To the extent that there is a concept, it is possible to measure through various methods, which is the foundation of convergent validity, it is observed when the results achieved by two or more independent technical "converge" into a single numerical value, the presence of convergent validation help substantiate the claim that the findings were not mere accident or fortuitous events. Reliability is the extent to which the measure of a variable is free of random error and therefore provides consistent results. A research method is reliable if it provides virtually identical results in all cases where the investigation is repeated; a method for measuring the reliability of a measurement is the determination of its internal consistency Santesmases (2005). the presence of convergent validation help substantiates the claim that the findings were not mere accident or fortuitous events. Reliability is the extent to which the measure of a variable is free of random error and therefore provides consistent results.

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The internal consistency of the survey was estimated by the coefficient alpha ( $\alpha$ ) Cronbach, wherein the value of  $\alpha$  tends to increase as the number of items of the scale increases, this ratio usually varies between 0 and 1, although you can take negative values when items are correlated precisely negatively, in these cases, the assumption of additivity of the scale is not met and the coefficient is not a good index of reliability, so that if you were to get a negative value it should be void. The Cronbach's alpha value obtained was 0.85, indicating good internal consistency, ie, the scale measures the appropriate phenomenon for research purposes, Santesmases (2005).

**Methods of Analysis**

Was carried out a unidirectional tab, whereby research results were obtained, allowing profiling respondents sample, identifying the characteristics that distinguish them as groups, the percentage respond differently to different aspects expressed adhering a frequency table and percentages for each survey question it was developed. Hair; Babin; Black & Anderson, (2010).

In order to simultaneously compare two or more nominal variables were conducted Crosstabs, which is a statistical technique by hich a double entry table is obtained, also called contingency table in which values are presented joint frequencies of the variables, showing the relationship between them, Santesmases (2005). A hypothesis is an unproven assertion of a phenomenon, the behavior of one or more variables or the relationship between two or more variables, they show what they are looking for and anticipate the possible answers to the questions raised in the investigation, Santesmases (2005), the results of the study will have to confirm or reject the hypothesis.

Hypotheses were proposed on the characteristics of the population based on the sample data, the process began with the calculation of frequencies and percentages for there really test the hypothesis, being a purpose of cross-tabulations studying the relationships between variables.

The purpose of hypothesis testing is not to question the calculated value of the sample statistic, but to make a judgment about the difference between two sample statistics, but to make a judgment about the difference between two sample statistics or between the statistical sample and a parameter of the population for which made the Aaker (2001) hypothesis.

It was established beforehand a significance level of 0.05, which means that the probability of incorrectly rejecting the null hypothesis when it were true would be effective less than 5 times in 100 Hair, et al., (2010) allowed take out the statistical test and determine the answer to the research questions.

**Results**

Based on applied for data collection tool the following results were obtained:

Gender	Knowledge of tradition (Through)			Total
	TV / WEB	Newspapers magazines	family	
Female	twenty-one 2. 3%	33.29%	6773.62	91
Male	2522.9%	54.58	7972.47	109

**Table 1** Gender / traditions.

Source: self made

Table 1 shows that 72.47% of men and 73.62% of women surveyed are aware of the tradition for their family, so it generates more interest in them.

Gender	ages			Total
	18-30	31-45	46-60	
Female	3841.75%	2729.67%	26 28.57	91
Male	4944.95	4036.6%	twenty 18.34%	109

**Table 2** Gender / age.

Source: self made

Table 2 shows that tourists polled 44.95% of men between 18 to 30 and 41.75% are women.

Gender	Use of tourist services			Total
	hotel	Department	Food and Beverage Establishments	
Female	17 18.68 %	6 6.59%	68 74.72%	91
Male	18 16.51 %	8 7.33%	83 76.14%	109

**Table 3** Gender / use of tourist services

Source: self made.

The use of tourist services has a major impact on local food and beverages, both men with 76.14% and females with 74.72%, which are used during the stay of tourists in the city, followed by lodging establishments where hotels are preferred by tourists, 16.51% and 18.68% in men and women.

Gender	Average spending				Total
	Under 500	500-1500	1500-2500	More than 2500	
Female	4 4.39%	33 36.26%	31 34.06%	2.3 25.27%	91
Male	30 27.52%	41 37.61%	22 20.18%	16 14.67%	109

**Table 4** Gender / average expenditure  
Source: *self made*

Table 4 shows the average expenditure that has the tourist visiting shows, reflecting the 36.26% of women have an average spending between 500 and 1,500 pesos, and with respect to men's 37.61% had the same average spending. We proceeded to carry out two tests of hypotheses, same that were made by Chi square. It was intended to see the possible relationship between age and gender with 5% of significance, concluding that there is no relationship between the variables related.

The other hypothesis test was carried out to analyze the possible relationship between gender and knowledge variable traditions, also it found that there is no relationship between these variables.

## Conclusions

It is noted that tourists visiting during Easter the town of Cuitlahuac, Veracruz, both men and women do in the knowledge that during those days carried out the development of the tradition of Judas, it transcends generations, knowledge thereof by the oral account given among relatives, who have seen and some witnessed over the years the evolution of cultural manifestation is mostly acquired. It is important to mention that almost half of the tourists visiting Cuitlahuac at that time both for men and women aged between 18 to 30 years and 41.75% are women, with this you can conclude that it is arousing interest among young people.

The food and beverage establishments are the ones that benefit the most from the tourists that visit the place due to this tradition. 70.32% of women spend between 500 and 2,500 pesos, while men spend less than 500 and up to 1,500, being able to observe that women spend the most during this visit to Cuitlahuac. During this tradition, it is men who have an active participation, for which reason it is hypothesized that men have more knowledge than women, when testing this hypothesis, it is obtained as a result that there is no relationship between these variables, that is, both Men and women alike know this tradition.

It is also obtained that there is no relationship between age and gender with respect to knowledge of this tradition. It is suggested to carry out a marketing strategy that invites tourists to visit this municipality, making known the historical importance of the Judas tradition in nearby municipalities, schools and tourist offices, as attractions of the municipality. The recognition of the tradition as cultural heritage of the state of Veracruz before the Secretariat of Tourism, (SECTUR) is sought. It is recommended that families with roots in this municipality continue to promote this tradition through oral accounts within the family members, mainly with those who are residing outside Cuitlahuac, extending the invitation to friends and neighbors.

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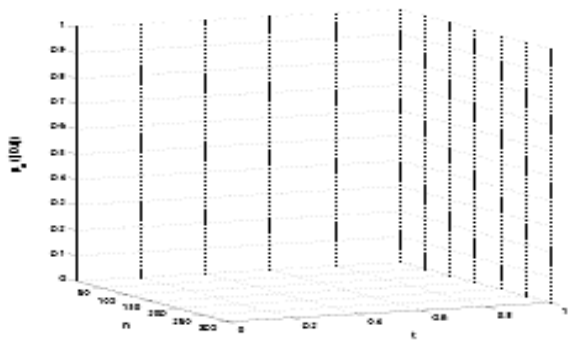
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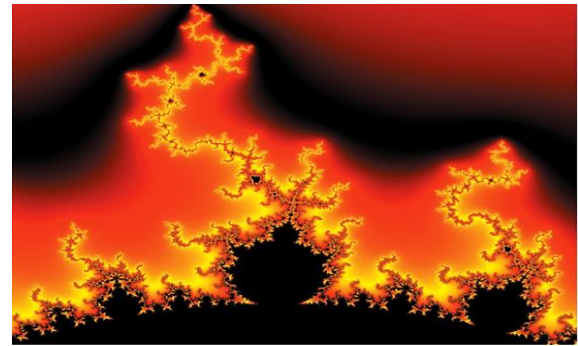
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