

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

BELLATO-GIL, Patricia Lyssette*†, AGUIRRE-MORALES, Fabiola, MENDOZA-LOYO, Octavio Iván and CASTILLO-BLANCO, José Said

Universidad Tecnológica del Centro de Veracruz. Ave. Universidad 350 Carretera Federal Cuitláhuac-La Tinaja, Localidad Dos Caminos, Cuitláhuac, Ver

ID 1st Author: *Patricia Lyssette, Bellato-Gil* / ORC ID: 0000-0003-1851-1944, Researcher ID Thomson: X-3120-2018 and CVU CONACYT ID: 163879

ID 1st Coauthor: *Fabiola, Aguirre-Morales* / ORC ID: 0000-0002-8212-1505, Researcher ID Thomson: X-2365-2018 and CVU CONACYT ID: 874345

ID 2nd Coauthor: *Octavio Iván, Mendoza-Loyo* / ORC ID: 0000-0001-6520-0562, Researcher ID Thomson: X-3079-2018 and CVU CONACYT ID: 856573

ID 3rd Coauthor: *José Said, Castillo-Blanco* / ORC ID: 0000-0002-4846-0693, Researcher ID Thomson: X-2368-2018 and CVU CONACYT ID: 893013

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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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* Correspondence to Author (email: lyssett.bellato@utcv.edu.mx)

† Researcher contributing first author.

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.

¹² **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 resignification¹² 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 (α) Cronbach, wherein the value of α 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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