Dependencia	**Universidad Intercultural Indígena de Michoacán**
Sub - dependencia	
Oficina	**Rectoría**
No. de oficio	**UIIM/REC/023/2025**
Expediente	**Rectoría**
Asunto:	Seguimiento académico- financiero PRODEP 2024 4to trimestre

Gobierno del Estado
de Michoacán de Ocampo

Pátzcuaro, Michoacán a 15 de enero del 2025

DR. EDUDARO GERARDO ROSAS GONZALEZ
DIRECTOR DE FORTALECIMIENTO INSTITUCIONAL/ DGESUI
P R E S E N T E

Estimado Dr. Eduardo Rosas, me dirijo a usted a través de este medio en cumplimiento al numeral 5. Seguimiento Académico y financiero, del lineamiento 4.1 Proceso, de las reglas de Operación 2024 del Programa para el Desarrollo Profesional Docente (PRODEP), motivo por el cual **se le hace llegar los informes académicos y financieros correspondientes al cuarto trimestre**, de los proyectos apoyados en el marco de la convocatoria **Consolidación de Universidades Interculturales del ejercicio fiscal 2024,** siendo los siguientes:

- Proyecto 1: "Medicina tradicional michoacana, estudio revitalización y enseñanza".
- Proyecto 2: "Fortalecimiento del Centro de Lenguas como Agente de Consolidación del conocimiento lingüístico, cultural y político de los pueblos y comunidades originarias de Michoacán".
- Proyecto 3: "Programa de vinculación comunitaria para la consolidación de la educación superior intercultural".
- Proyecto 4: "Fortalecimiento del proceso de enseñanza aprendizaje en las academias de la unidad Otomí Mazahua".

Atento a sus dudas o comentarios al respecto y sin otro particular por el momento, me despido enviándole un cordial saludo, quedando a sus apreciables órdenes.

ATENTAMENTE

FRANCISCO MÁRQUEZ TINOCO
RECTOR

RECTORIA

C.c.p.   Mtro. Mario Morales Máximo, Representante Institucional PRODEP. Para su conocimiento.
C.P. Juan Carlos Rodríguez Méndez, Delegado Administrativo. Para su seguimiento.
Archivo/ Expediente

FMT/jcrb

Quinta Tzipecua, carretera Pátzcuaro-Erongaricuaro km. 3,
Huecorio, Michoacán, C.P. 61613
uiim.edu.mx
"Caminando a la sabiduría"

Al contestar este oficio, cítense los datos contenidos en el cuadro del ángulo superior derecho.

Asunto: Envío del 4º Reporte académico trimestral
Oficio No. UIIM/RIP/01/2025
Pátzcuaro, Michoacán., 15 de enero del 2025

DR. EDUARDO ROSAS GONZALEZ
DIRECTOR DE FORTALECIMIENTO INSTITUCIONAL/DGSUI
PRESENTE.

Estimado Dr. Rosas González,

Por medio de la presente, y en cumplimiento de los compromisos establecidos en la pasada convocatoria de consolidación de universidades interculturales correspondiente al ejercicio fiscal 2024, le hacemos llegar el 4º Reporte Académico Trimestral de los distintos proyectos apoyados en dicha convocatoria, los cuales se detallan a continuación:

1. Medicina tradicional michoacana: estudio, revitalización y enseñanza.
2. Fortalecimiento del centro de lenguas como agente de consolidación del conocimiento lingüístico, cultural y político de los pueblos y comunidades originarias de Michoacán.
3. Programa de vinculación comunitaria para la consolidación de la educación superior intercultural.
4. Fortalecimiento del proceso enseñanza-aprendizaje en las academias de la unidad otomí-mazahua.

En este sentido, se anexan en el presente correo, los respectivos reportes académicos de cada uno de los proyectos mencionados para su análisis y seguimiento.

Agradecemos su atención y quedamos a su disposición para cualquier información adicional que requiera.

ATENTAMENTE

_____

Dr. Mario Morales Máximo
Representante Institucioanl PRODEP (RIP)
De la Universidad Intercultural Indígena de Michoacán (UIIM)
rip.prodep@uiim.edu.mx

MMM/rij

EDUCACIÓN
SECRETARÍA DE EDUCACIÓN PÚBLICA

Dirección General de Educación Superior Universitaria e Intercultural
Dirección de Fortalecimiento Institucional

Programa para el Desarrollo Profesional Docente
(PRODEP)

Convocatoria de Consolidación de las Universidades Interculturales

Ejercicio fiscal 2024

Reporte de avance finaciero

Nombre de la IPES	Universidad Intercultural Indígena de Michoacán
Trimestre	Octubre-Diciembre

No. Proyecto	Nombre del proyecto	Monto Asignado	Monto ejercido	Materiales		Servicios		Infraestructura Académica		Acervos	
				Programado	Ejercido	Programado	Ejercido	Programado	Ejercido	Programado	Ejercido
1	Medicina tradicional michoacana, estudio, revitalización y enseñanza	2,980,000.00	2,303,146.38	317,050.00	18,249.87	678,550.00	529,550.00	1,934,400.00	1,755,346.51	50,000.00	
2	Fortalecimiento del Centro de Lenguas como Agente de Consolidación del conocimiento	2,147,420.00	1,484,089.10	125,000.00	50,544.66	1,240,420.00	87,000.00	562,000.00	1,172,999.78	220,000.00	173,544.66
3	Programa de vinculación comunitaria para la consolidación de la educación superior	2,980,000.00	2,583,297.90	115,900.00	97,499.96	2,030,000.00	1,810,611.49	534,100.00	675,186.45	300,000.00	
4	Fortalecimiento del proceso enseñanza aprendizaje en las academias de la unidad Otomí-	1,500,000.00	1,498,744.73	178,300.00	22,631.59	354,000.00	290,000.00	967,700.00	1,186,113.14	-	

Mtro. Francisco Márquez Tinoco
Rector

Dr. Mario Morales Máximo
Responsable Institucional ante el Programa

EDUCACIÓN
SECRETARÍA DE EDUCACIÓN PÚBLICA

Subsecretaría de Educación Superior
Dirección General de Educación Superior Universitaria e Intercultural
Dirección de Fortalecimiento Institucional

2024
Felipe Carrillo
PUERTO

PROGRAMA PARA EL DESARROLLO PROFESIONAL DOCENTE (PRODEP)

CONSOLIDACIÓN DE UNIVERSIDADES INTERCULTURALES 2024

REPORTE ACADÉMICO TRIMESTRE 4

Universidad Intercultural Indígena de Michoacán

PROYECTO 1

Nombre del Proyecto	Medicina tradicional michoacana, estudio, revitalización y enseñanza

Descripción de la Meta Académica		Programado anual		Alcanzado Trimestre 4		Observaciones
		Anual	Alcanzado	Programada	Alcanzada	
M.A. 1.1.1.	Práctica, revitalización y proyección académica de la herbolaria michoacana	25%	25%	25%	25%	Se cumplió con la meta establecida en el programa
M.A. 1.1.2.	Taller de partería, historia, práctica, revitalización y enseñanza	25%	25%	25%	25%	Se cumplió con la meta establecida en el programa
M.A. 1.2.1.	Participación en Foros, congresos y exposiciones sobre medicina tradicional	25%	25%	25%	25%	Se cumplió con la meta establecida en el programa
M.A. 1.2.2.	Diseño para la Profesionalización del conocimiento médico tradicional	25%	22%	22%	22%	El diseño para la profesionalización se encuentra en la etapa de revisión por parte del Consejo Directivo de la UIIM. Solo se espera su autorización para la conclusión de esta meta. La reunión del Consejo, en la que se tomará la decisión, está programada para el mes de febrero.

Mtro. Francisco Márquez Tinoco
Rector
Firma por ausencia
Dr. Mario Morales Máximo
Representante Intitucioanl PRODEP (RIP)
15 DE ENERO 2025

Dr. Abraham Custodio Lucas
Responsable del Proyecto

Subsecretaría de Educación Superior
Dirección General de Educación Superior Universitaria e Intercultural
Dirección de Fortalecimiento Institucional

EDUCACIÓN
SECRETARÍA DE EDUCACIÓN PÚBLICA

2024
AÑO DE
Felipe Carrillo
PUERTO
BENEMÉRITO DEL PROLETARIADO,
REVOLUCIONARIO Y DEFENSOR
DEL MAYAB

PROGRAMA PARA EL DESARROLLO PROFESIONAL DOCENTE (PRODEP)

CONSOLIDACIÓN DE UNIVERSDIADES INTERCULTURALES 2024

REPORTE ACADÉMICO TRIMESTRE 4

Universidad Intercultural Indígena de Michoacán

PROYECTO 2

Nombre del Proyecto	Fortalecimiento del Centro de Lenguas como Agente de Consolidación del conocimiento linguistico, cultural y político de los pueblos y comunidades originarios de Michoacán.

Descripción de la Meta Académica		Programado anual		Alcanzado Trimestre 4		Observaciones
		Anual	Alcanzado	Programada	Alcanzada	
M.A. 2.1.1.	Consolidar el conocimiento de las lenguas originarias de Michoacán a los profesores, investigadores del eje de lengua.	25%	25%	25%	25%	Se cumplió con la meta establecida en el programa
M.A. 2.1.2.	Consolidarnos como centro acreditador de lenguas originarias, mediante la generación de cursos, talleres y diplomados	25%	23%	25%	23%	Se sigue trabajando con los profesores para alcanzar la meta propuesta. Hasta el momento, se ha logrado un avance del 90% y se espera su conclusión en los próximos días.
M.A. 2.2.1.	Establecer un observatorio en área de la Ciencias Políticas para generar información que de cuenta de las distintas propuestas políticas públicas implementadas en las comunidades indígenas.	25%	22%	25%	22%	La meta se encuentra en una etapa avanzada y está próxima a concluir en las próximas semanas. El retraso en su cumplimiento se debió a la demora en la entrega de algunas herramientas digitales.
M.A. 2.2.2.	Promover el empoderamiento de la ciudadania en cuanto a vigilancia, observancia y cumplimiento de las políticas públicas en las comunidades indígenas.	25%	22%	25%	22%	El equipo seleccionado para realizar el trabajo de campo se encuentra en proceso de entrega del informe, con el fin de concluir la meta propuesta en próximos días.

Mtro. Francisco Márquez Tinoco
Rector
Firma por ausencia
Dr. Mario Morales Máximo
Representante Intitucioanl PRODEP (RIP)
15 DE ENERO 2025

Dr. Pablo Sebastián Felipe
Responsable del Proyecto

PROGRAMA PARA EL DESARROLLO PROFESIONAL DOCENTE (PRODEP)

CONSOLIDACIÓN DE UNIVERSDIADES INTERCULTURALES 2024

REPORTE ACADÉMICO TRIMESTRE 4

Universidad Intercultural Indígena de Michoacán
PROYECTO 3

Nombre del Proyecto	Programa de vinculación comunitaria para la consolidación de la educación superior intercultural

Descripción de la Meta Académica	Programado anual		Alcanzado Trimestre 4		Observaciones
	Anual	Alcanzado	Programada	Alcanzada	

M.A. 3.1.1.	Forjar alianzas estratégicas con instituciones y organizaciones comunitarias con el fin de potenciar la oferta académica y amplificar el impacto social de la educación superior intercultural, a través del Programa de vinculación comunitaria, se busca mejorar la participación de la comunidad en este contexto educativo, la clave reside en establecer colaboraciones que enriquezcan la experiencia académica, fomenten el diálogo intercultural y promuevan la inclusión. Esto aspira a consolidar la educación superior intercultural, haciendo hincapié en el empoderamiento de la comunidad como parte integral del proceso educativo. Con ello, se pretende generar un impacto sostenible, transformador y significativo en la sociedad, trascendiendo las barreras culturales y fortaleciendo los lazos entre la institución educativa y la comunidad	25%	25%	25%	25%	Se cumplió con la meta establecida en el programa
M.A. 3.1.2.	Fortalecer la infraestructura y recursos del Programa de Vinculación Comunitaria, consolidando así la educación intercultural, se buscará optimizar la colaboración con entidades afines, promoviendo intercambios académicos, proyectos conjuntos y programas de investigación; además, se trabajará en mejorar la accesibilidad a recursos educativos, tecnológicos y culturales, asegurando un entorno propicio para el aprendizaje intercultural. Este esfuerzo se orientará a potenciar la diversidad cultural, fomentar la inclusión y contribuir al desarrollo sostenible de las comunidades. La meta se apoya en el compromiso de mejorar la calidad educativa y el impacto positivo en la sociedad, promoviendo así una educación superior intercultural más robusta y significativa.	25%	22%	25%	22%	Esta meta está próxima a concluir, quedando pendiente únicamente la integración del informe interno por parte de cada colaborador que participó en su desarrollo.

M.A. 3.2.1.	Fortalecer el rendimiento académico, a través de la mplementación de un programa de tutoría académica para estudiantes del Programa de vinculación comunitaria, con el propósito de mejorar su rendimiento académico. Se establecerán sesiones regulares donde tutores especializados brindarán apoyo personalizado en áreas específicas, identificando debilidades y fortalezas. Además, se desarrollarán recursos educativos innovadores y estrategias pedagógicas adaptadas a la diversidad cultural, fomentando un aprendizaje efectivo y sostenible. Esta meta busca no solo elevar las calificaciones, sino también empoderar a los estudiantes para que adquieran habilidades autónomas y críticas en su proceso educativo.	25%	22%	25%	22%	Esta meta está próxima a concluir, quedando pendiente únicamente la integración del informe interno por parte de cada colaborador que participó en su desarrollo.
M.A. 3.2.2.	Estimular la apreciación por la ciencia a través de crear iniciativas de divulgación científica dentro del programa, promoviendo la apreciación por la ciencia entre los estudiantes. Se organizarán eventos, charlas y talleres interactivos, donde expertos compartirán conocimientos científicos relevantes para las comunidades interculturales. Además, se fomentará la participación activa de los estudiantes en proyectos de investigación comunitaria, permitiéndoles aplicar sus conocimientos de manera práctica. Esta meta aspira a cultivar el interés y la comprensión de la ciencia, integrándola como un componente esencial en la formación académica de los estudiantes y contribuyendo al desarrollo sostenible de sus comunidades.	25%	25%	25%	25%	Se cumplió con la meta establecida en el programa

Mtro. Francisco Márquez Tinoco
Rector
Firma por ausencia
Dr. Mario Morales Máximo

Mtro. David Daniel Romero Robles
Responsable del Proyecto

Represesntante Intitucioanl PRODEP (RIP)
15 DE ENERO 2025

PROGRAMA PARA EL DESARROLLO PROFESIONAL DOCENTE (PRODEP)

CONSOLIDACIÓN DE UNIVERSDIADES INTERCULTURALES 2024

REPORTE ACADÉMICO TRIMESTRE 4

Universidad Intercultural Indígena de Michoacán

PROYECTO 4

Nombre del Proyecto	Fortalecimiento del proceso enseñanza aprendizaje en las academias de la unidad Otomí-Mazahua.

Descripción de la Meta Académica		Programado anual		Alcanzado Trimestre 4		Observaciones
		Anual	Alcanzado	Programada	Alcanzada	
M.A. 4.1.1.	Fortalecer las diferentes áreas académicas mediante la adquisición de mobiliario, equipos tecnológicos, herramientas y asesorías para un mejor proceso de enseñanza aprendizaje Fortalecer las diferentes áreas académicas mediante la adquisición de mobiliario, equipos tecnológicos, herramientas y asesorías para un mejor proceso de enseñanza aprendizaje	61%	59%	61%	59%	Meta propuesta se continúa en desarrollo, atendiendo las necesidades recurrentes de los estudiantes en el uso de tecnología y recursos educativos, asegurando así un apoyo constante a su formación académica.
M.A. 4.1.2.	Incrementar las habilidades y capacidades de los estudiantes para realizar activades e investigaciones de gabinete, campo y experimentales	39%	39%	39%	39%	Se cumplió con la meta establecida en el programa

Mtro. Francisco Márquez Tinoco
Rector

Mtra. Elsy Janneth Alcántar Orozco
Responsable del Proyecto

Firma por ausencia
Dr. Mario Morales Máximo
Representante Intitucioanl PRODEP (RIP)
15 DE ENERO 2025

Dependencia	Universidad Intercultural Indígena de Michoacán
Sub - dependencia	
Oficina	Rectoría
No. de oficio	UIIM/REC/024/2025
Expediente	Rectoría
Asunto:	Seguimiento académico- financiero PRODEP 2024 4to trimestre

Pátzcuaro, Michoacán a 15 de enero del 2025

DR. EDUDARO GERARDO ROSAS GONZALEZ
DIRECTOR DE FORTALECIMIENTO INSTITUCIONAL/ DGESUI
P R E S E N T E

Estimado Dr. Eduardo Rosas, me dirijo a usted a través de este medio en cumplimiento al numeral 5. Seguimiento Académico y financiero, del lineamiento 4.1 Proceso, de las reglas de Operación 2024 del Programa para el Desarrollo Profesional Docente (PRODEP), motivo por el cual **se le hace llegar a través del presente el informe académico y financiero referente al 4to trimestre de la convocatoria Apoyo al Perfil Deseable ejercicio fiscal 2024,** en la que nuestra docente Verónica Marlene Correa Flores fue beneficiada.

Sin otro particular por el momento, me despido enviándole un cordial saludo, quedando a sus apreciables órdenes.

ATENTAMENTE

FRANCISCO MÁRQUEZ TINOCO
RECTOR

C.c.p.   Mtro. Mario Morales Máximo, Representante Institucional PRODEP. Para su conocimiento.
          C.P. Juan Carlos Rodríguez Méndez, Delegado Administrativo. Para su seguimiento.
          Archivo/ Expediente

FMT/jcrb

Quinta Tzipecua, carretera Pátzcuaro-Erongaricuaro km. 3,
Huecorio, Michoacán, C.P. 61613
uiim.edu.mx
"Caminando a la sabiduría"

EDUCACIÓN
SECRETARÍA DE EDUCACIÓN PÚBLICA

Dirección General de Educación Superior Universitaria e Intercultural

Dirección de Fortalecimiento Institucional

Programa para el Desarrollo Profesional Docente

(PRODEP)

Convocatoria de Apoyo al Perfil Deseable

Ejercicio fiscal 2024

Reporte de avance finaciero

Nombre de la IPES	Universidad Intercultural Indígena de Michoacan
Trimestre	Octubre-Diciembre

Id_PRODEP	Profesor de Tiempo Completo (PTC)	Monto Asignado	Monto ejercido		Montos Ajustados						
				Remanentes	Reprogramado	Productos Financieros	Reprogramación con remanentes	Monto modificado	Monto aprobado	Monto no ejercido	Ejercido
189964	Veronica Marlene Correa Flores	40,000.00	39999.99			1.15				0.01	
			0								
			0								
			0								

Mtro. Francisco Marquez Tinoco
Rector

Dr. Mario Morales Maximo
Responsable Institucional ante el Programa

Ciudad de México a 14 de enero de 2025.

Informe académico final

Apoyo a Profesores de Tiempo Completo (PTC) con Perfil Deseable

Nombre de la IES

Nombre del (de la) PTC: VERÓNICA MARLENE CORREA FLORES

Año de apoyo: 2024

Producción Académica	
Tipo	**Título**
ARTÍCULO	Gonzalez Hidalgo, V, Correa Flores V. M, (2024) Bases for the Construction of the Social Cohesion Index in the Indigenous Communities of Michoacán en Social Indicators Research https://doi.org/10.1007/s11205-024-03407-7
CAPÍTULO EN LIBRO	Correa Flores Verónica, Rutas paralelas, la lucha de los pueblos y comunidades indígenas para ejercer sus derechos políticos en de la Cruz Carrillo O, Nateras González M. Y Canto Muñoz C, "Retos de la democracia actual en México: representación y participación política", Sociedad Mexicana de Estudios Electorales, UABC, ISBN 978-607-26515-2-4

Dirección de Tesis		
Nivel	**Nombre**	**Título (tesis)**
DOCTORADO	ANABEL PINEDO GUZMÁN	LAS SIGNIFICACIONES CULTURALES DEL BIENESTAR EN LOS PROCESOS DEL ORGANIZATIVOS DE SOSTENIBILIDAD SOCIOCULTURAL EN COMUNIDADES PÙREPECHAS DE MICHOACÁN
LICENCIATURA	DIANA SARAHÍ DOMINGUEZ	Gobernanza electoral en las elecciones para gobernador de 2021 en el Estado de Michoacán, tras la cancelación de la candidatura de Raúl Morón

Gobierno de **México** | Educación
Secretaría de Educación Pública.

PRODEP
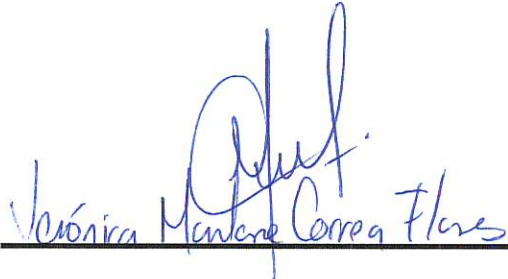
Docencia	
Nivel	**Nombre de la Asignatura**
LICENCIATURA/SEM 2024I	ELECCIONES, PARTIDOS Y PUEBLOS ORIGINARIOS
LICENCIATURA/SEM 2024I	INTRODUCCIÓN A LA CIENCIA POLÍTICA
LICENCIATURA/SEM 2024II	SISTEMAS ELECTORALES Y DE PARTIDO
LICENCIATURA/SEM 2024II	TEORÍAS Y MODELOS DE DEMOCRACIA
LICENCIATURA/SEM 2024I	RELACIONES INTERNACIONALES
DOCTORADO/SEM 2024I	SEMINARIO DE INVESTIGACIÓN IV
DOCTORADO/SEM 2024I	ESCRITURA DE TESIS
DOCTORADO/SEM 2024I	SEMINARIO DE INVESTIGACIÓN IV
DOCTORADO/SEM 2024I	ESCRITURA DE TESIS

Gestión Académica	
Tipo de Gestión	**Actividad de Gestión**
Organización de Semana Académica	Organizadora de la Semana Académica de Ciencia Política que se integra de al menos seis mesas de análisis político con ponentes nacionales e internacionales
Integrante del Seminario de Ivestigación	Integrante del Seminario de Investigación "Geopolíticas de la Violencia en México" organizado por el Instituto de Investigaciones Sociales de la UNAM
Integrante del Comité local AMECIP	Integrante del comité local de la Asociación Mexicana de Ciencia Política (AMECIP)
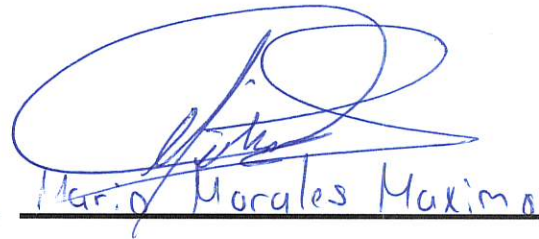
Tutoría	
Tipo	**Nivel**

Bajo protesta de decir verdad y de contar con la documentación fehaciente avalamos el presente informe académico.

Verónica Montero Correa Flores

Nombre y Firma PTC

Mario Morales Maximo

Nombre y Firma RIP

Bases for the Construction of the Social Cohesion Index in the Indigenous Communities of Michoacán

**Vicente González Hidalgo[1] · Veronica Marlene Correa Flores[1] ·
Mauricio González-Avilés[1] · Viridiana Nativitas Montoya[1]**

Abstract
This article analyzes the ties of solidarity that exist in the communities that are part of the Purhépecha indigenous region, in Michoacán, Mexico. Through various investigations, we seek to lay the foundations for the construction of an index that would allow the measurement of "social cohesion", considering that this is generated socially and historically, and is not necessarily determined from a rational-economic vision, but that the bases of social cohesion can be "based on the existence of a collective conscience, c0omposed of a system of values, norms and feelings and ideas common among all the people who make up society" that they are based on the indigenous worldview itself.

1 Introduction

This article delves into the debate surrounding the concept of Social Cohesion, a sociological category designed to capture the variables that facilitate the internal stability and continuity of a community. It specifically explores the role that political institutions play as mechanisms supporting a community's cohesion.

In the theoretical debate on social cohesion, public policies and democratic governments have been conceived from an institutional perspective as generators of inclusive and cohesive societies (normative perspective). However, there is a second approach called non-normative that considers a more abstract dimension of the term cohesion and that prioritizes other social rationalities. Finally, there is a third approach, the so-called historical one, which considers that social cohesion is not related to institutional arrangements, but is related to unique characteristics that societies adopt to stay united (Haro & Vázquez, 2017).

From the normative approach, the development of the concept of Social Cohesion is linked to the interest that is hard for the implementation of public policies, especially because this approach seeks to influence the social problems that underlie communities

---

✉ Mauricio González-Avilés
  mauricio.gonzalez@uiim.edu.mx

[1] Intercultural Indigenous University of Michoacán, Highway Pátzcuaro, Huecorio, SN KM3, 61614 Pátzcuaro, Michoacán, Mexico

such as poverty, social exclusion, and unemployment. It is based on the general idea that a cohesive community or society "links citizens with the State, protects human rights, allows active participation in society, offers access to material well-being, provides security and social protection and respects cultural diversity".

In this vision, it is considered that adequate public policies can be an incentive for the strengthening of social cohesion, multiculturalism, and solidarity, leaving aside the idea that there are communities that, as Emile Durkheim stated, maintain a solidarity mechanics based on a sense of community, based on traditional values shared and replicated through family and culture, as is the case of the Purépecha communities in Michoacán, this base of solidarity is what has allowed despite the conditions of poverty, exclusion, and marginalization the communities remain cohesive.

Based on the interest that was generated about the nature of the bonds of solidarity that exist in the communities that make up the Purépecha region, it was sought to lay the foundations for the construction of an index that would allow the measurement of social cohesion, which mechanically it has remained over time, and that it is not necessarily related to a rational vision of the individual when establishing cooperation ties as a means of overcoming the dissonances of more complex societies, but rather based on the sense of belonging "based on the existence of a collective conscience, composed of a system of values, norms and feelings and common ideas among all the people that make up society" that date from the indigenous worldview itself.

Although the dominant idea about the notion of social cohesion is that it is an order and consensus around shared values that, reinforcing each other, minimize conflicts and guarantee the harmonious functioning of society, it is also necessary to point out that it is not possible to deny the conflicts inherent to any society, and that no imposition from the formal institutions of the State could prevent disputes and divergent values within the communities.

In this sense, an ideal setting for the implementation of state programs and public policies would be the existence of highly cohesive communities, but this is an ideal scenario that is not possible to achieve, and then the goal would be to recognize the existence of conflicts and create mechanisms that can resolve them. Thus, social cohesion, from an institutional perspective, is not an a priori condition of public policies, but may well derive from them.

It is important to note that within the indigenous communities, although there are values of identification and mechanisms of solidarity, it is also true that there are underlying problems and conflicts of a political, social, ethnic, cultural, and economic nature, to name the most relevant ones. León Zamosc (2008) considers that to guide public policies that can strengthen social cohesion, and thereby achieve greater collective well-being, "commitments that are acceptable to native populations" must be made (p. 25), not and only considering political aspirations fragment social cohesion and, logically, community life.

It is from these considerations that this article, although it recognizes the normative approach, is interested in abounding in the socio-historical factors that make it possible for the communities of San Francisco Pichátaro, Puácuaro and Tiríndaro are cohesive, so the construction of the index took as fundamental indicators; identity, interpersonal trust, community organization and solidarity.

In the following sections, a review of the Social Cohesion concept will be addressed at first, then the socio-political and economic conditions of the communities to be studied will be reviewed in a panoramic way, in a third section, the methodology for the construction of the Cohesion Index will be addressed. Social for the Indigenous Communities of Michoacán. Finally, the results of the index will be announced.

2 Social Cohesion: A Conceptual Review

The term social cohesion has become frequently used across various disciplines, especially concerning public policy. It is a complex term, as its conceptual scope and defining indicators are not entirely clear, warranting a reflection on its meaning and establishing distinctions from related concepts to clarify its theoretical and methodological utility for enhancing social analysis.

Numerous efforts have been made to define social cohesion. One of its early proponents, Emile Durkheim, suggested that cohesive societies are formed through systems of solidary relationships grounded in a moral dimension, where strengthened cooperation ties among members lead to a stable state that supports the fulfillment of basic needs (Durkheim, 2004).

Durkheim also identified forms of integration through the creation of normative systems of high complexity and specialization, capable of ensuring interdependence and cooperation among diverse and autonomous individuals, which he termed "organic solidarity" (Durkheim, 2008). This form of solidarity, prevalent in modern or industrialized societies, arises within the context of social division of labor and interest heterogeneity, requiring individuals to integrate with others for survival and acknowledging their societal dependence.

Conversely, in pre-modern or traditional societies, social cohesion is based on a collective consciousness guided by a shared system of values, beliefs, norms, and ideas, enabling individuals to identify with their community. This is known as "mechanical solidarity," transcending the utilitarian principle that positions the social division of labor as the societal linchpin.

Expanding this discussion, Parsons (1984) introduced the concept of social integration as a mechanism to prevent conflict and maintain order. Integration "can be achieved when elements in a cultural system (a society's common values) are institutionalized as structural components of the social system" (Barba, 2011).

Although the concept of social cohesion has a long history and has consistently remained a subject of academic debate, it gained renewed focus in the 1990s, expanding its sociological dimension to public policy to influence social development (Vera, 2014).

Early reflections on social cohesion stem from the European Union's (EU) concern to foster unity to prevent deep social inequalities that could hinder the political coordination of its member states and jeopardize their values, ideas, and institutions. This supranational approach aimed to address issues related to poverty and social polarization within each country and across the EU as a whole.

Social cohesion (SC) thus became a polysemic concept that incorporated various social dimensions but fundamentally expressed a genuine concern for stability. The EU defines social cohesion as "the capacity of a society to ensure the well-being of all its members, minimizing disparities and preventing polarization. A cohesive society comprises a community of free individuals supporting each other in the pursuit of these common goals through democratic means" (Council of Europe, 2005).

The intention was to integrate social cohesion into the design and implementation of public policy, aiming to reduce disparities between different levels of regional development. However, the strategy and mechanisms to achieve this were not clearly elucidated. Despite this, a series of indicators were proposed that would allow defining some aspects of public policy and making an operational concept (Table 1).

Table 1 EU indicators for the measurement of SC. *Source*: Own elaboration based on Mota y Sandoval, (2011), Acción social solidaria, confianza y diversidad cultural en América Latina. *Perspectivas críticas sobre la cohesión social: Desigualdad y tentativas fallidas de integración social en América Latina.* Buenos Aires: CLACSO

Inequality in income distribution
Risk poverty rate, before social transfers
Risk poverty rate, after social transfers
Rate of risk of permanence of poverty
Dispersion of regional employment rates
Long term unemployment rates
Young people leaving school early
Population in unemployed households

2.1 Contemporary Perspectives on Social Cohesion

The insertion of the social cohesion (SC) concept into academic and political debates has been met with a degree of ambiguity, leading many to seek a conceptual delimitation and define clear indicators for its measurement. The literature provides various approaches that align on certain elements but also introduce additional dimensions for consideration. Below is a concise summary of the most pertinent approaches to the discussion.

The multifaceted nature of SC is apparent, significantly influenced by the theoretical origin, whether from a sociological perspective or public policy. This distinction shapes the issues each concept aims to address. Jenson (1998) notably contributes by emphasizing the role of political institutions as mechanisms that promote SC through their conflict resolution capacity in democratic contexts. However, this author argues that these institutions are not the sole means by which individuals maintain unity; factors such as a sense of belonging to a group and shared values beyond formal institutions also play critical roles.

Jenson perceives SC as an ongoing process rather than a final state, a continual construction of a community of shared values and challenges. She identifies five dimensions intersecting with SC: belonging/social isolation; inclusion/social exclusion; participation/apathy; recognition/social rejection; legitimacy/illegitimacy, lacing them in multicultural social contexts that undergo the negative effects that neoliberalism has left, such as economic polarization and the loss of their common frameworks of coexistence.

Berger-Schmitt (2002) delineates two dimensions of SC: the first is socio-economic, emphasizing income distribution equity and social inclusion; the second relates to social capital, aiming to strengthen social relationships, bonds, and interactions. Berger-Schmitt focuses on refining indicators for measuring SC rather than its conceptual definition. Yet, her approach is firmly rooted in public policy theoretical-conceptual analysis. She critiques the prominence of quality of life as an individual-centric social development perspective, contrasting it with concepts like sustainability, social quality, or social cohesion, which refer to society as a whole.

Starting with the definition of social cohesion (SC) as a characteristic of society concerned with the connections and relationships between social units such as individuals, groups, associations, and territorial units, the author identifies two main dimensions: the reduction of inequalities and the strengthening of social relationships, interactions, and ties, that is, social capital. In addition to the proposed dimensions, it is noted that these can be subdivided into other categories (Fig. 1) that contribute to the operationalization of the term.

We cannot overlook the significant role that multilateral organizations have played in defining the concept of social cohesion (SC), its scope, and in developing indicators to measure SC and integrate it into the design and evaluation of public policy. Organizations like the World Bank and the Inter-American Development Bank adopt an instrumental view of SC, establishing a connection with governance. They argue that to the extent institutions and policies generate trust, governments will have broader leeway to implement reforms for development. SC becomes a tool for reducing poverty and economic inequality, serving as the desirable setting to promote economic development. Hence, poor performance in this area would be linked to a lack of cohesion.

Although this perspective tries to make an articulation between the social and the political to the economic, it loses sight of the fact that cohesion does not revolve exclusively around complex institutional arrangements but that it is possible to generate it from cultural or symbolic values and this does not necessarily translate into a reduction of economic gaps.

As previously mentioned, there is still no consensus on the constitutive elements of SC. Some proposals highlight its relationship with the political-institutional order, while others focus on the concept's symbolic dimension (values, beliefs, sense of belonging). However, three approaches are distinguished: normative, historical, and non-normative (Vera, 2014) (Fig. 2).

The first approach refers to social cohesion (SC) as the attributes that a desirable society model should have, and it is based on these attributes that the degree of cohesion is determined. From this perspective, the adoption of a democratic political system is explained as a set of complex institutional arrangements that structure an ideal type of society aimed at reducing economic and social inequalities; including citizens and their active participation in the decision-making process, and ensuring well-being.

This approach includes the work of Berger-Schmitt, Carlos Barba and the conceptualizations that arise from multilateral organizations in their commitment to incorporating SC in the formulation of public policies, as well as in the construction of indicators for its measurement. SC, seen from a non-normative approach, suggests a more abstract
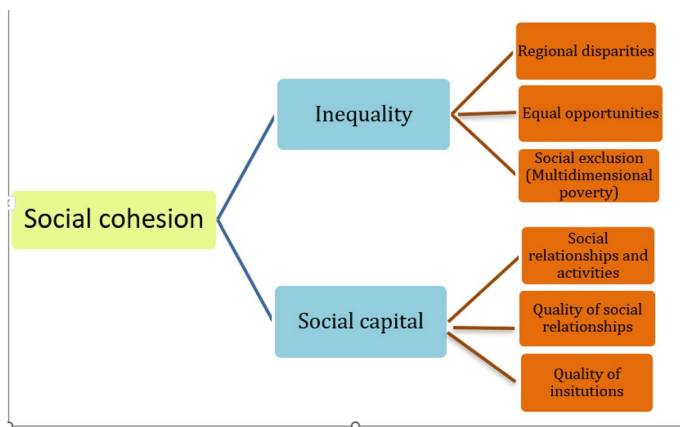

Fig. 1 Dimensions of Social Cohesion according to Berger-Schmitt. Source: Own elaboration based in Berger-Schmitt, R. (2002). Considering Social Cohesion in Quality of Life Assessments: Concept and Measurement. Social Indicators Research, 58(1/3), 403–428. Retrieved January 18, 2021, from http://www.jstor.org/stable/27527016
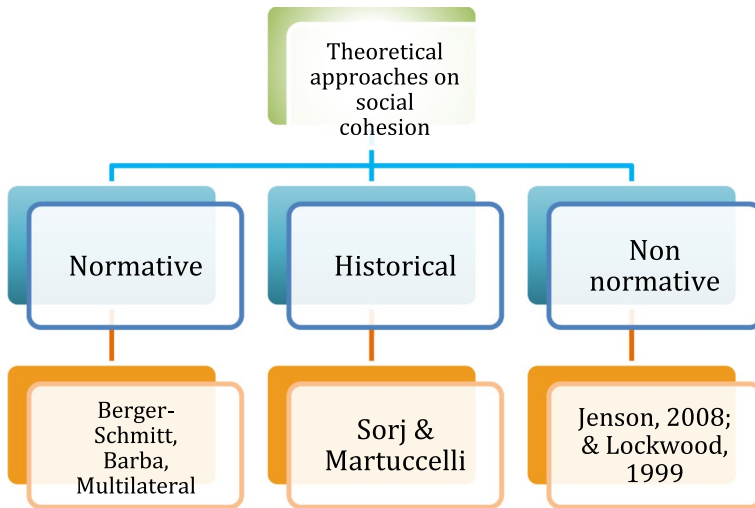
Fig. 2 Different approaches to social cohesion. *Source*: Own elaboration based on Vera Alpuche (2014). Núcleo y dimensiones analíticas de la cohesión social. Enfoques contemporáneos. Congreso Latinoamericano de FLACSO- México

dimension of the term, that prioritizes forms of sociability. That is, social bonds and shared values, leaving formal institutions in second place. The authors who opt for this approach (Jenson, 1998; Lockwood, 1999) question whether the SC of a country is determined by its adherence or not to an ideal model of society and not based on the way in which that cohesion is produced. In other words, the way in which people stick together.

Meanwhile, the historical approach emanates from the proposal of Latin American authors to highlight the particularities adopted by the societies in the region to stay united. They affirm that there is not a single type of social cohesion, but rather it is generated based on the specific characteristics of each society, thus emphasizing the historical-social context that determines them.

2.2 Latin American Incorporation into the Debate on Social Cohesion

The incorporation of SC in the formulation of public policies in Latin America is promoted by international financial organizations with the intention of creating an appropriate climate for investment in a context characterized by extreme inequality, poverty and several forms of discrimination and social exclusion.

The introduction of this concept to the region was vigorously championed by the Economic Commission for Latin America and the Caribbean (ECLAC), which defines it as "the dialectic between institutionalized mechanisms of social inclusion and exclusion and the responses, perceptions, and attitudes of the citizenry towards the way these operate". To this end, mechanisms such as employment, educational services, rights ownership, and social policy are incorporated to promote inclusion. Furthermore, based on this concept, there is an emphasis on the need to strengthen trust not only among individuals but also towards institutions, which would enable the development of better systems for citizen participation in decision-making, respecting the social and cultural diversity of the region.

ECLAC has directed significant efforts toward creating indicators that measure the degree of cohesion in different Latin American countries. Consequently, the operationalization proposal includes the development of SC indicators to identify which institutions impact the distribution of resources and opportunities and through what mechanisms inclusion and exclusion occur, widening or narrowing social gaps. This also involves analyzing the extent to which individuals identify with these processes. From this, indicators are generated in three dimensions: social distance or gap, institutional, and belonging.

In this regard, the criticism leveled at the way ECLAC intends to measure SC is that these indicators are not sufficient to incorporate the particularities of the region, because if only these aspects are taken into account, the degrees of cohesion of Latin American societies would be extremely low and the evidence shows that this is not necessarily the case, especially in communities with a native population.

In this way, the need to first understand how the SC is constituted rather than exhausting efforts to define it, because despite the high levels of poverty that hurt Latin American society so much, new forms of solidarity have been generated that point towards valorization of dimensions not previously included such as cultural, political and societal. According to Sorj and Martuccelli (2008), there are two models of social cohesion: one linked to traditional forms and the other to modernization processes. In that sense, the concept of a definition of SC can contribute to the explanation of social change as a characteristic of modern societies and its contingent nature, this is the main contribution that stands out from this approach.

From what has been mentioned so far, at least operationally it is possible to assume that social cohesion implies order and consensus around collectively shared values that, articulated among themselves, minimize conflicts and make possible the (mostly) harmonious integration of society. Social cohesion confronts the mechanisms of social inclusion and exclusion that favor the connection of citizens with the state or with their most immediate political communities.

2.3 Integration and Social Capital: Some Distinctions

Considering the approaches and dimensions that are considered for the analysis of SC, it is observed that there are terms contiguous to it from which it is necessary to distance oneself in order to understand more clearly its theoretical usefulness. There are two concepts that are recurrently and directly related to SC: integration and social capital.

According to Barba (2011) for integration, the central issue is the mechanisms to maintain social ties, which is why institutions and regulatory frameworks are the focal point on which this concept rests. In contrast, SC refers to the characteristics of these links, that is, the principles that make integration possible or the logic under which articulation is achieved. In pre-modern societies it can refer to the "collective consciousness" of a past and a common culture, as well as the values that derive from it. For organic solidarity, SC is guaranteed by the norms and institutions created by individuals who are aware of their differences, but also of their need to constitute themselves as a society to achieve certain goals. The integration of the individual into society will be based on the institutions or norms created representing an authority for him, as well as his ability to internalize dominant values and beliefs. From this perspective that recovers the parsonian thesis, societies are analyzed as "balance-oriented systems" leaving out of the analysis the conflict inherent in human relations and its potential as an engine of change in socio-political structures in the short and long term. This point becomes relevant for today's societies marked by

deep economic, political, social and cultural inequalities, where social conflict is steadily increasing.

On the other hand, social capital also borders on SC and, like the latter, has had rapid diffusion in the field of public policy. It is "understood as the symbolic heritage of society in terms of the ability to manage rules, networks and social bonds of trust, which allow collective action to be reinforced and the bases of reciprocity in treatment to be laid, which are progressively extended to the whole of society" (ECLAC, 2007: 18).

The individual's motivation to mobilize their available resources to build links is focused on achieving benefits that can be material, such as obtaining economic goods, or symbolic such as prestige, hierarchy or the feeling of security. Hence, trust and reciprocity become key elements to define said capital.

The use of the concept in public policy is related to the strengthening of social capital as a positive factor that tends to generate more cohesive societies, encourage economic development, or boost citizen participation. However, it's important to acknowledge that the mechanisms generating social capital don't always produce positive effects. It's possible for a group to tighten its bonds to the extent that it becomes a mechanism of exclusion towards new members or other groups. These effects are indicative of vertical networks characterized by power asymmetry, either from an agent or institutions. From this standpoint, social capital becomes a means to generate cohesion but is not an end in itself.

This type of group solidarity, based on mutual recognition among individuals that generates social capital, tends to transform social relations to make them more enduring. The strengthening of legal frameworks and institutional networks that form the collective structure contributes to this objective, as they are created based on similar cultural values.

Based on the above, it is stated that while social capital is a resource that is appropriated by individuals or certain groups and does not always benefit society as a whole, SC can only be understood as a public good, this particularity being the main difference between both concepts, since the existence of a cohesive society favors the coexistence between all the members that compose it.

The elements proposed here allow us to observe that the SC concept is far from being exhausted, since its indicators and analysis categories are still under construction In the Mexican case, the measurement of Social Cohesion is related to the adoption of the General Law of Social Development that was approved in 2004.

This Law, in its article 36, establishes that the measurement of poverty must be done in a multidimensional manner, which is why it establishes various indicators such as: I. Current income per capita; II. Educational backwardness; III. Access to health services; IV. Access to social security, V. Quality in housing spaces; SAW. Access to food; VII. Degree of Social Cohesion. Based on this requirement, the National Evaluation Council adopted a series of quantitative indicators that gave meaning to the measurement of social cohesion in relation to the measurement of poverty, these are: the Gini Index, Income Ratio, Polarization and Network perception (Aboites et al., 2015: 54).

Based on the Network Perception indicator, CONEVAL constructed six network perception indicators, through which it captured the ease, difficulty or indifference of obtaining social support. From these indicators, it was expected to capture the social conditions, from which homes experience the adversities that the system generates (Aboites et al.,; 2015: 55). However, the way in which the indicator was worked was at the individual level, which Aboites et al. (2015) consider to be a limitation, given that in daily life as in the context of the questions for the construction of the indicator is the home/family, the articulating element that limits and conditions social development.

In this regard, we consider that individualized measurement can represent a limitation, especially considering that another of the omissions of the indicator implemented by CONEVAL is not taking into account the community element, primarily in rural environments and indigenous communities, in which collectivism it's essential.

3 Social and Political Conditions in the San Francisco Pichataro, Puácuaro and Tiríndaro Communities

The living conditions of indigenous communities have been widely documented; conditions of poverty, marginalization, malnutrition, low levels of education and little or no access to health services are a constant in the indigenous peoples of Mexico and the communities of the lake area of Pátzcuaro, Michoacán.

The study area that was selected for the construction of the Social Cohesion Index is the area called the central area of the modern Purhépecha region, which is made up of the following municipalities: Carapan, Cherán, Nahuatzen, Paracho, Erongarícuaro, Quiroga Tzintzuntzan, Pátzcuaro and part of Los Reyes, Peribán, Tancítaro, Nuevo Parangaricutiro, Uruapan, Tingambato, Salvador Escalante, Tangamandapio, Tangancícuaro, Chilchota and Zacapu.

According to Luis Vázquez (2003: 4), this area is distinguished by the "presence of lakes, swamps, mountain ranges, intermontane plains and isolated volcanoes." The Modern Purhépecha region is in turn subdivided into four regions: Meseta, Cañada de los Once Pueblos, Ciénega de Zacapu and Lake of Pátzcuaro. The communities selected for this study are Pichátaro, Puácuaro and Tiríndaro, which are located in the Meseta, the Lake Pátzcuaro area and the Ciénega de Zacapu, respectively. The general characteristics of the communities are presented below.

Puácuaro is located in an indigenous municipality (Erongarícuaro, in the lake region) and has a high degree of marginalization. Of the three communities analyzed, it is the one with the smallest population with only 1807 people, for 2010, however, it has the highest percentage of indigenous people (95%).

For its part, Pichátaro is a community located in a municipality with a dispersed indigenous population (Tingambato, on the Purépecha Plateau), with a high degree of marginalization and just over 45% of its population identifies as indigenous.

In the case of Tiríndaro (located in Zacapu), it has been evaluated with a medium degree of marginalization; it belongs to a municipality with a dispersed indigenous population, because around 27% of its population is considered indigenous. That is, of its population of around 3300 people, only approximately 900 consider themselves indigenous. According to these numerical data, it is not possible to define it as an indigenous community, but it can be defined as a community with an indigenous presence, at least at the time the data was obtained.

It is pertinent to note that the classification of indigenous municipalities and communities expressed here derives from the "Catalog of Indigenous Localities" of the extinct National Institute of Indigenous Peoples (INPI), which made a classification in the following terms: indigenous municipalities (40% or more of the population Indigenous), with the presence of an indigenous population (less than 40% of IP), and municipalities with dispersed indigenous population (less than 40% of IP). With these criteria, it is possible to point out that of the communities analyzed Pichátaro and Puácuaro are eminently

indigenous communities as they have more than 40% of their population identified as indigenous, the latter being the one with the greatest indigenous identification (INPI, 2010).

Thus, one of the fundamental characteristics when selecting the communities to analyze is that they belonged to one of the four Purhépecha subregions of Michoacán. Of these, it was important to identify two that had a significant number of indigenous population and one that, although having an indigenous population, was smaller in percentage terms, assuming that in communities with a larger indigenous population there is a greater collective identity, and therefore It is possible that there is greater social cohesion. While that would mean at the same time that the one with a smaller indigenous population would possibly have less social cohesion. Above all, if we consider that Tiríndaro is the most urban of the three communities, practically located in the vicinity of the city of Zacapu.

Another characteristic that was considered when selecting the communities is the degree of marginalization. The National Population Council (CONAPO, 2013: 12.), has indicated that "marginalization is associated with the lack of social opportunities and the absence of capabilities to acquire or generate them, but also with deprivation and inaccessibility to fundamental goods and services for welfare". So, the classification of localities in terms of degree of marginalization can range between: very high, high, medium, low and very low.

With the information from INPI (2010), it can be said that Puácuaro is a community with a high degree of indigenous population. In Pichátaro around half of the population considers themselves indigenous, and in Tiríndaro barely a quarter recognizes themselves as such. This coincides with the fact that the first two communities are located in rural environments, while the last one has more urban characteristics. In short, these were the criteria for selecting the communities studied: indigenous population (purhépecha), poverty and marginalization.

4 San Francisco Pichátaro

This community is located in the municipality of Tingambato and borders to the east with the municipality of Erogarícuaro, Uricho Arocutín, and to the west with the communities of Comachuén and Sevina. The climate is humid and cold, its economy is based on agriculture, as well as on craft production, since throughout the community there are various craft workshops for wood carving, weaving and textiles, as well as basketry.

According to the National Institute of Geography and Statistics (INEGI), the total population of the community in 2010 was 4,952 people, the degree of marginalization of the community is high, according to the Marginalization indicators of the INEGI, 22 percent of the population May 15 did not have completed primary education, 17.9% of the population has houses with dirt floors.

As for its political system, it is important to highlight that "Pichátaro's tenure until before 2015 was subject in regulations, economy and politics to the municipal seat that is Tingambato, however, after the SUP/JDC-1865/2015 ruling signed by the Superior Chamber of the Electoral Tribunal of the Judicial Branch of the Federation changed the cause of the indigenous population of the indigenous community" (Matías, 2019: 38).

The SUP/JDC-1865/2015 ruling was made known on October 5, 2016 and "in november, through an assembly of community members in the community's public square, the agreement was made the separation of the community from the municipality of Tingambato, and the adoption of *uses and customs* as a norm and form of government" (Matías, 2019: 40).

5 Puácuaro

The community of Puácuaro belongs to the municipality of Erongarícuaro. In 2010, the Census reported a population of 1,807 inhabitants, and according to some reports, there are 2000 Purépecha speakers. The population primarily engages in livestock farming, agriculture, carpentry, wood selling, and basket weaving with chuspata reed. People from this region also tend to move to more urban areas such as Pátzcuaro or Quiroga for employment. "Currently, a large number of its inhabitants migrate to the United States, the majority residing there for periods of more than five years, while the rest of the migrant population does so temporarily, alternating their time between Mexico and the United States" (Díaz Barriga, 2014: 50).

Regarding marginalization indicators, 10% of the population aged fifteen or older is illiterate, 31.44% of people aged 15 or older have not completed primary education, and 14.9% of the population lives in homes with dirt floors.

6 Tiríndaro

The town of Tiríndaro is located on the edge of the Meseta Purhépecha, in the Ciénega de Zacapu. According to the INEGI, the total population of Tiríndaro is 3059 people and its main economic activities are agriculture, livestock, commerce and the production of crafts. At least 833 people consider themselves indigenous and 326 people speak Purépecha. The indicators of marginalization elaborated by CONAPO indicate that there is an average level of marginalization, of the population of 15 years or more, 5.99 is illiterate, while 22.7 of the population of 15 years or more without complete primary education.

According to José Eduardo Zárate (2013: 347), at the end of the nineteenth century, the Ciénega area was drained and converted into highly productive lands in the hands of the haciendas. Given this situation, during the nineteenth century, Tiríndaro used a large amount of legal and political resources to reaffirm itself as a community against the national State, although it was not able to maintain absolute control of its territory, despite its indigenous affiliation being recognized. According to the same author, ethnicity remained hidden, until in recent times the need to reclaim the community's values has become apparent in the community of Tiríndaro, and to recognize itself again as an indigenous community.

In recent years, despite what happened in Cherán (where political parties were expelled from the community), Tiríndaro has been characterized by the maintenance of political pluralism with the presence of political parties, although in recent years there has also been talk of possible indigenous autonomy for that community.

7 Methodology for the Construction of the SCI

The measurement of SC that has been constructed for this work includes various indicators with the intention of allowing the level of cohesion that exists in some indigenous communities in the lake area of the state of Michoacán to be quantified. The indicators considered for this effect are identity, interpersonal trust, community organization and solidarity. Likewise, for this study, aspects that can be linked to SC were incorporated into the survey: security and the social gap, which, however, were not considered in the construction of the index, but which, when this study was replicated in other communities, could well be included in subsequent studies (Table 2).

Table 2 Components of the social cohesion of indigenous communities Index

Indicator	Component
Identity	It refers to the emotions, beliefs and attitudes of people regarding their community. Furthermore, it refers to the qualities and conceptions that each person has and that reflect their belonging to a community, in this case an indigenous community
Interpersonal Trust	It refers to the expectations related to the interpersonal networks that the subjects of a community have built in their community
Community Organization	It implies the exchange relationship of individuals with their community in terms of social, sports, and religious activities as a part of the community itself
Solidarity	It refers to the propensity of people or communities to generate ties of cooperation and mutual support within a community, which has an impact on the mutual exchange of goods
Political participation	Understood as the set of actions and decisions of individuals focused on influencing the organization, decision-making and accountability within indigenous communities

Table 3 Other dimensions explored

Indicator	Component
Social gap	It refers to people's access to health, education and housing services in their community
Security	It measures the individual's perception of the security deficiencies or conflicts that exist within communities

Other dimensions that were explored in the survey that founded this work are the following Table 3.

Of these last two possible indicators, the social gap was not considered in this study since its inclusion would imply a broad debate about the concept and how to measure it. As we have emphasized, in this work we are interested in making an initial proposal on the measurement of SC, considering fundamental elements such as collective identity and social reciprocity as characteristic elements of indigenous communities, so indicators that have more to do with conditions materials were not used at the moment.

With regard to security, on this occasion the topic is not explored further given that, although it may have an impact on people's well-being, SC could rather affect perceptions of security and collective actions focused on addressing the issue of insecurity, as we can see in the work of Klein et al. (2010).

As we have previously noted, the purpose of the construction of the CSCI is to contribute to the design, evaluation and implementation of social policies and programs, such as those focused on the incorporation of technologies that affect the problems generated by poverty, particularly energy poverty. In fact, one of the main reasons why the communities were chosen is because we have already begun to carry out initial studies on energy poverty, and it is intended in future work to also relate these indices with the processes of implementation and adoption of appropriate technology in indigenous communities of Michoacán.

The microdata from the individual interviews were transformed into aggregate data for each community surveyed and subindices were constructed for each of the dimensions of social cohesion identified. That is, the data of the indicators indicated above could well be taken as subindexes. However, the fundamental purpose is to consider that the aggregate of these indicators results in a general index of social cohesion of the communities.

In this sense, the data for the subindexes were obtained by adding the answers to the questions for each indicator. The values of the answers are added and divided by the number of questions (means). Below, are the items used in the construction of the index (Table 4).

The selected questions are on a scale in which each item has a maximum value of 10 points, weighted using a Likert-type scale, with five options, in which the responses of participation, knowledge, identity with the most positive evaluations correspond to a rating of 10 points, descending to values of 2 points for the most negative responses, or even 0 for no response. In order to make the measurement of the responses and their weighting within each indicator more efficient, the questions considered were those whose measurement corresponds to the type of scale indicated. Subsequently, the result of the sum of the weighted responses of the items was averaged between the number of items considered for each indicator. Thus, the index is weighted by dividing the total value of the sum of the averages of the indicators by 4, the maximum value being 40/4 (Table 5).

In our SCI proposal, the four indicators are weighted equally, so that when they are averaged the index is obtained. Subsequently, the individuals have been standardized at the community level and it was decided to develop ranges for each sub-index of the CSCI and for it as a whole as shown below (Fig. 3).

7.1 Results of the Survey

For the construction of the SCI, the data obtained was based on a survey applied in the mentioned communities, which correspond to three different Purhépecha subregions. The total population to be analyzed was 10,015 people, which corresponds to the sum of the populations of the three communities, considering the figures available at this time, and which belong to the 2010 Population and Housing Census, of the INEGI. From this population, a sample of 370 people was obtained through the simple random sampling procedure. The data obtained is represented in the following Graph 1.

As can be seen, the community of Tiríndaro is the one that showed the highest Social Cohesion index after the analysis of the results. However, the distance between communities is small. In fact, the SC index for Puácuaro and Pichátaro is the same: 6.7 on a scale of 10. Thus, the distance between these two communities and Tiríndaro is only 0.7 points, not even one unit. This means that, in these communities, although they are not perfectly cohesive inside, there is a degree of SC that allows their stability.

Because most of the questions in the survey were prepared based on a Likert scale, of which there are five response options, which is measured in the following values: from 0.1 to 2.0, it is extremely negative; from 2.1 to 4.0, negative level; from 4.1 to 6.0, intermediate level, but without being positive; from 6.1 to 8.0, positive level; and from 8.1 to 10, which would be the value that would imply the level of very high Cohesion.

It is possible to infer that the three communities analyzed have a high SC, but that they do not reach its maximum level. Despite the similarities in the results, it is worth reviewing the data by index (Table 6).

Table 4 SCI indicators

Identity	Interpersonal trust	Community organization	Solidarity
Ethnic identity	Trust in family support	Knowledge organization	Has received support from neighbors
Collective rights	Trust immediate support	Assemblies' assistance	Have received personal support
Lifestyle	Importance of prestige	Community leaders	Have received neighborhood support
Importance of traditions	Trust in support from authorities	Has held community positions	Treatment between community members
Participation in traditions		Lead	Treatment received
Community representation		Form of organization	Leadership
Pride to represent			
Participation in communitarian mobilizations			

Table 5 Indicators formula

Identity (I)	
Interpersonal trust (IT)	$SCI = \dfrac{I + IT + CO + S}{4}$
Community Organization (CO)	
Solidarity (S)	

Fig. 3 Community Social Cohesion Index Scales. *Source*: Own elaboration
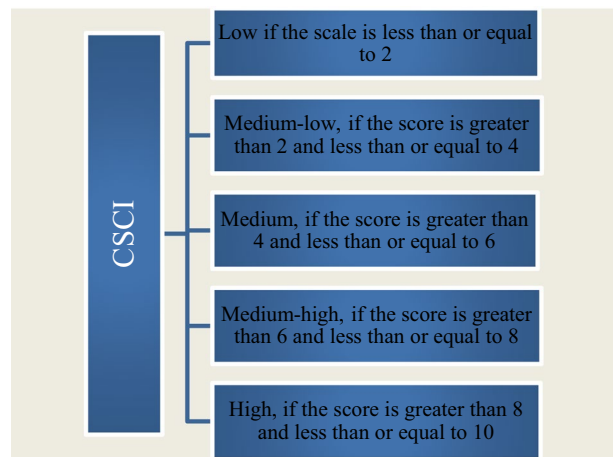
From the previous table, we can observe that the values for each of the indicators are very similar across all communities. However, Tiríndaro stands out in terms of the solidarity value, as there is a two-unit difference between this community and the other two. This
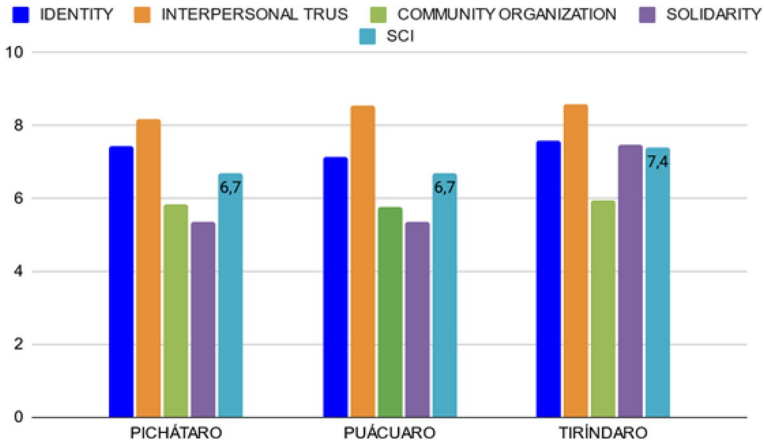
Graph 1 Measurement of SCI in three Purhépecha communities. *Source*: Own elaboration with data from the SC Survey in three Purhépecha communities (2020)

Table 6 Measurement of SC in three Purhépecha communities. *Source*: Own elaboration with data from the SC Survey in three Purhépecha communities (2020)

Indicator	Identity	Interpersonal trust	Community organization	Solidarity	SC Index
Community					
Pichátaro	7.41	8.17	5.84	5.36	6.70
Puácuaro	7.14	8.54	5.74	5.36	6.70
Tiríndaro	7.60	8.58	5.94	7.49	7.40

implies that, based on the responses of its inhabitants, there are more acts of solidarity in this community than in the others, leading to a higher degree of SC.

From these data, it is also possible to observe that both participation in community organization, as well as political participation of people in the three communities, are relatively low. To be precise, for an important sector of the communities, the political organization of their community is rather indifferent, and they are mainly oriented towards sustaining local harmony through interpersonal ties. The previous conjecture is also due to the fact that the two indicators that obtained the highest scores in the survey are both interpersonal trust and local identity.

In fact, interpersonal trust has the highest scores, in general, so it can be said that it is the basis of community stability. For its part, community identity, which in the case of the first two has a very strong ethnic character, plays an important role in keeping the SC of the communities analyzed.

8 Conclusions

The index that was formulated in this work is closer to what in theoretical terms has been called the historical and non-normative approach, than to the normative one. The proposal that has been presented includes both cultural and contextual aspects related to identity and family ties and community solidarity, above institutional arrangements and possible homogeneity in economic terms.

In our study, unlike other more institutional proposals, such as that of CONEVAL, we consider that for a more comprehensive measurement of SC, we must analyze not only the social distance and the economic issue regarding income and inequality between members. of a society, but it is necessary to include indicators that involve both trust and local identity. The latter is particularly important in indigenous regions given that it has historically been an element of survival for various communities.

On the other hand, as the title indicates, these are precisely the bases for the construction of a more holistic SCI, which allows us to understand that interpersonal relationships, culture and identity are factors that permeate social cohesion. An important conclusion of our analysis is precisely that it is necessary to include this historical-cultural vision when trying to measure social cohesion in indigenous regions of the country, and possibly in other latitudes. For now, the construction of this index has been sufficient for the objective of analyzing SC in three indigenous communities of the purhépecha region.

From the results obtained, it could be observed that, indeed, interpersonal trust and local identity are essential for the existence of SC in the communities analyzed. Interpersonal ties, hand in hand with the reduction of social gaps, can underpin more stable communities with greater internal harmony. We cannot lose sight of the fact that the community with the lowest rate of marginalization is also the most supportive.

In other words, in indigenous communities it is possible that both the ethnic dimension and socioeconomic well-being determine a greater degree of SC. The latter depends, therefore, not only on economic indicators, but also on social ties in which local identity and solidarity are fundamental. In areas of ethnic diversity, therefore, it would be pertinent to consider these aspects when analyzing SC.

Appendix 1

SURVEY ON SOCIAL COHESION IN INDIGENOUS AND MARGINALIZED COMMUNITIES OF MICHOACÁN.

General Data

1. Localidad en la que vives actualmente
2. Edad
3. Sexo
4. Estado civil
5. Último grado de estudios:
6. En caso de no serlo ¿desde hace cuánto tiempo vives ahí?

Sección I. Identity

7. ¿Hablas alguna lengua indígena?

8. ¿Cuál?
9. ¿Consideras que tienes derechos en tu localidad?
10. ¿Te gusta la forma en cómo se vive en tu localidad?
11. ¿Qué tan importantes son para ti las tradiciones en tu localidad?
12. ¿participas activamente en las tradiciones de tu localidad?
13. ¿Has representado a tu localidad o municipio en algún equipo deportivo o grupo cultural?
14. ¿Qué tan orgulloso (a) te sientes de representar a tu localidad o municipio?
15. ¿Has participado en alguna movilización social en beneficio de tu localidad?
16. ¿Desearías vivir en otro lugar?

Sección II. Interpersonal trust.

17. ¿Tu familia te ha respaldado en alguna necesidad?
18. Si en este momento tuvieras un conflicto o una necesidad ¿consideras que tus familiares o vecinos te apoyarían?
19. ¿Qué tan importante es para ti el prestigio de una persona para poder confiar en ella?
20. En qué autoridad te apoyarías para la resolución de un conflicto o necesidad personal

Section III. Community Organization

21. ¿Conoces la forma actual de la organización de tu localidad?
22. ¿Con qué frecuencia asistes a las asambleas que se realizan en tu localidad?
23. ¿Cuáles son los requisitos para participar en las asambleas?
24. ¿Cómo percibe la actuación de los líderes comunitarios en la organización de las actividades localidad?
25. Alguna vez ¿has tenido algún cargo cívico o religioso dentro de tu localidad?
26. ¿Cuál fue el trabajo o actividad más reciente que realizaste junto con los demás miembros de tu comunidad?
27. Alguna vez ¿has organizado o dirigido alguna de esas actividades en tu localidad?
28. En la última actividad en la que participaste ¿quién la organizó?
29. De manera general ¿estás de acuerdo en cómo está organizada tu localidad?
30. En caso de no participar en las actividades comunitarias ¿qué tipo de sanciones hay? 31. A las personas que no participan en actividades comunitarias ¿se les trata de manera diferente?
31. Si el caso es "sí" ¿cómo?

Section IV. Solidarity

32. ¿Cuándo has tenido algún problema ¿has recibido apoyo de tus vecinos?
33. ¿Cuáles han sido esos apoyos?
34. ¿Cuáles son los bienes que cotidianamente se comparte tu localidad?
35. Cuando alguien de tu localidad está en problemas ¿das apoyo?
36. ¿Cómo consideras el apoyo que brindan los vecinos cuando se tiene que ayudar a algún miembro de la localidad?
37. ¿Han surgido conflictos en la realización de actividades comunitarias?
38. ¿Cuáles son los tipos de conflictos que han surgido en tu localidad?
39. En general ¿cómo es el trato entre los integrantes de tu localidad?

40. ¿Cómo es el trato que recibes por parte de los demás miembros de tu localidad?

Declarations

Conflict of interest The authors have no competing interests to declare that are relevant to the content of this article.

References

Aboites, M., Sánchez, G. A., & Minor, E. (2015). La cohesión social y los límites de los hogares en México (2008–2012). *University Minutes, 25*(4), 48–64. https://doi.org/10.15174/au.2015.775

Barba, C. (2011). *Revisión teórica del concepto de cohesión social: Hacia una perspectiva normativa para América Latina. En Perspectivas críticas sobre la cohesión social: Desigualdad y tentativas fallidas de integración social en América Latina*. CLACSO.

Berger-Schmitt, R. (2002). Considering social cohesion in quality of life assessments: Concept and measurement. *Social Indicators Research, 58*(1/3), 403–428.

CONAPO. (2013). Índice absoluto de marginación 2000–2010. México: CONAPO. http://www.conapo.gob.mx/work/models/CONAPO/Resource/1755/1/images/IAM_00-04.pdf

De Jesús-Díaz, E., Díaz, S., & Rivera, M. (2014). Cambios en el rol de mujeres indígenas con esposos migrantes: Puácuaro, Michoacán. *Ra Ximhai*, vol. 10., núm. 2, julio-diciembre, pp. 43–61. El Fuerte, México: Universidad Autónoma Indígena de México. From: https://www.redalyc.org/pdf/461/46132726002.pdf

Durkheim, É. (2004). *El suicidio*. Losada.

Durkheim, É. (2008). *La división del trabajo social*. Gorla.

ECLAC. (2007). Cohesión social: inclusión y sentido de pertenencia en América Latina y el Caribe, Santiago: AECI & SEGIB.

Haro, G., & Vázquez, J. (2017). La cohesión social desde una perspectiva no normativa alternativa de un diseño instrumental. *Tla-Melaua, 11*(43), 132–154.

INPI. (2010). Catálogo de localidades indígenas 2010. México: INPI. https://www.inpi.gob.mx/localidades2010-gobmx/

Jenson, J. (1998). *Mapping social cohesion: The state of Canadian research*. Canadian Policy Research Networks Study No. F-03. http://www.cccg.umontreal.ca/pdf/CPRN/CPRN_F03.pdf

Klei, J., Enríquez, O., & Vega, R. (2010). La cohesión y la seguridad ciudadana: un enfoque global. *Estudios sociales contemporáneos,* No. 4, pp. 13–34. Ciudad de Mendoza, Argentina: Universidad Nacional de Cuyo.

Matías, F. (2019). *Análisis de la autonomía en la comunidad indígena de San Francisco Pichátaro, como resultado de la sentencia SUP-JDC-1865/2015*. México: Universidad Michoacana de San Nicolás de Hidalgo. http://bibliotecavirtual.dgb.umich.mx:8083/xmlui/bitstream/handle/DGB_UMICH/1439/FDCS-M-2019-1770.pdf?sequence=1&isAllowed=y

Parsons, T. (1984). *El Sistema Social*. Alianza.

Vázquez, L. (2003). *Purépechas de Michoacán*. Proyecto Perfiles Indígenas de México-*Work document.* México: CIESAS. https://www.aacademica.org/salomon.nahmad.sitton/53.pdf

Vera, J. (2014). Núcleo y dimensiones analíticas de la cohesión social. Enfoques contemporáneos. *Congreso Latinoamericano de Flacso-México.* México: FLACSO.

Zamosc, L. (2008). Ciudadanía indígena y cohesión social en América Latina. Los Andes en movimiento. Identidad y poder en el nuevo paisaje político, Quito, Universidad Andina Simón Bolívar Sede Ecuador, Universidad de Bielefeld, Corporación Editora Nacional, 13–39.

Zárate H. J. (2013). Etnicidad y comunalismo en la formación del Estado Mexicano. *Revista Pueblos y Fronteras*, vol.8, No. 16. México: Universidad Autónoma de México. https://www.redalyc.org/pdf/906/90628980012.pdf

ISBN 978-607-26515-2-4

Los retos de la democracia actual en México: representación y participación política

Autores: de la Cruz Carrillo, Omar
Nateras González, Martha Elisa
Muñoz Canto, Carolina Sthephania
Vera Núñez, Rosalba
Orozco Martínez, Rodolfo
Restrepo Gómez, María Carolina
Correa Flores, Verónica Marlene

Colaboradores: de la Cruz Carrillo, Omar (Coordinador editorial)
Nateras González, Martha Elisa (Coordinador editorial)
Muñoz Canto, Carolina Sthephania (Coordinador editorial)

Editorial: Sociedad Mexicana de Estudios Electorales

Materia: Ciencia política (Política y gobierno)

Público objetivo: Profesional / académico

Publicado: 2024-11-19

Número de edición: 1

Tamaño: 2.0Mb

Soporte: Digital

Formato: Epub (.epub)

Idioma: Español

Libros relacionados