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## Research Article

### ANALYSIS OF SUSTAINABILITY IN A PILGRIMAGE SITE, THE CASE OF SANTA ANA DE GUADALUPE, MEXICO

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#### ABSTRACT

The importance of sustainability is recognized by the United Nations in the approach it has made to its objectives of sustainable development, which is why this article makes a first analysis of the impact on urban growth and the quality of life of the inhabitants of the population of Santa Ana de Guadalupe, in Jalisco, Mexico, as a consequence of the religious tourism that receives product of the canonization of Santo Toribio Romo on the part of Juan Pablo II.

The work was carried out using a qualitative methodology, applying both non-participant direct observation during field visits to the target population, as well as interviews and written request for information to various actors in the public domain, as well as a review of the published reports where the population and topic of this research is addressed.

In spite of the rapid spread of devotion to Santo Toribio Romo that has taken him in less than twenty years to become one of the most visited sanctuaries in Mexico, generating a high influx of religious tourists to the town of Santa Ana de Guadalupe, has not come to substantially improve the living standards of the residents of the place as shown in this work.

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#### INTRODUCTION

Since Robert Solow published his theory of economic growth in 1956 (Solow 1992, 1956) that would lead him to win the Nobel Prize in 1987, all countries are beginning to worry about how to accelerate their growth to achieve better living standards. One of the main critics to this model was the Club of Rome which elaborates a simulation model called World-3, in which it includes variables such as population growth, production growth, food production, and ecosystem limits, where it determines that a permanent growth of the economy is not possible, this leads him to publish his results with the title of "the limits of growth" (Meadows et al., 1972).

This model, rather than seeking to make predictions about the future, wanted to propose what were the alternatives for the future and based on that, design some suggestions; As a result of this study, the idea of generating energy through nuclear production arose, which gave rise to plants such as Chernobyl (which would later cause one of the most important ecological

disasters of the last quarter of the 20th century) and in the case of Mexico, Laguna Verde.

The term "sustainable development" appears for the first time in 1969 in an agreement signed under the auspices of the International Union for the Conservation of Nature. However, in the nineteenth century can be found the first background of the debate about sustainability in the famous Essay on the principle of population (Malthus 1846), which outlines the difference in the pace of population growth and capacity produce food and on the other hand in the thought of the French philosopher, mathematician and politologist Marie Jean Antoine Condorcet who argued that man was oriented to the creation of a "perfect society" without distinction of race, religion, culture or sex. (Riestra 1978)

It is in the year of 1987 that the book "Our Common Future" is published, better known as the Brundtland Report, which breaks with the hitherto dichotomy between development and sustainability.

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## Sustainability and Tourism

Tourism as an economic activity that is has faced the same problems as the economy as a discipline. The tourist areas face the dilemma of the value of use or value of non-use of a particular space, but not only is the use for tourism purposes of a natural, cultural or architectural, but associated with this fact, it begins to develop a whole infrastructure in its surroundings to give attention to the visitor, which in many occasions affects the populations begin to suffer an excessive urban development and even to modify the land use of a lot of land, as Goldsmith (1972) referenced it when explains the emergence of macrocities.

That is why sustainable tourism

"It aims to reduce the tension arising from the complex relationship between the tourism industry, visitors, the environment and the local community. It tries to maintain the viability and quality of natural and cultural resources in the long term. Sustainable tourism involves seeking a more productive and harmonious relationship between the visitor, the local community and the place, to avoid the erosion of natural and cultural resources, the deceit of the visitor and the exploitation of the local population (Garrod and Fyall 1998).

The idea of sustainability was incorporated into tourism as an alternative to mass tourism and the damage it had caused in the communities where it was developed (Twining-Ward 1998)

"And from the end of the 1980s and the beginning of the 1990s, the idea of the sustainable development of tourism was disseminated. The notion of sustainability gained its own meaning and gave rise to the concept of sustainable tourism, a controversial expression recently addressed by various authors such as Cater (1994), Inskip (1991) Hall and Lew (1997), Wahab and Pigram (1997), Garrod and Fyall (1998), OMT (1998; 1999), Swarbrooke (2000), among others "(Tarlombani da Silveira 2005)

It is in the year of 1995 that the World Tourism Organization (UNWTO) through Agenda 21 establishes 10 priority action areas in the tourism sector- Reducción, reutilización y reciclaje de basura buscando minimizar el uso de recursos, maximizar la calidad del producto y reducir la generación de residuos.

- Use, conservation and rational management of energy.
- Management of drinking water resources.
- Management of contaminated water.
- Control of dangerous substances.
- Reduction and control of the impact of means of transport.
- Planning and management of land use.
- Involve officials, clients and communities in environmental issues.
- Design of projects oriented to sustainable development.
- Establishment of the associativism that achieves sustainable development (Tarlombani da Silveira 2005)

As a result of discussions about sustainability, it has been agreed that the term includes dimensions beyond just the environmental, Ignacy Sach (1993, 1995). That is why we

speak of environmental, cultural, ecological, spatial, institutional and social-political sustainability.



Source: Own elaboration based on Ignacy Sach (1993, 1995)

Therefore, to speak of environmental sustainability is to refer to the balance that must exist between the pollution rates and the capacity of recovery of an ecosystem.

$$\text{Rate of emission and / or production of waste} = \text{Rate of absorption and / or regeneration of ecosystems}$$

However, the irruption of tourism in a particular area not only affects the environment, it also has a direct influence on aspects of a cultural nature, that is why it is spoken of cultural sustainability, to highlight the need to maintain the diversity of cultures, values and practices existing in the different communities where a tourist activity is carried out. The search for profit maximization in both productive and service systems has led to an irrational use of natural resources, which is why, through ecological sustainability, we seek to recover the awareness of the rational use of natural resources in the different economic activities.

One of the biggest complaints that is made to tourism in many spaces, is that they damage the tourist site and its surroundings, for this reason concepts such as cargo capacity or absorption have been developed to refer to the "maximum level of recreational use, in terms of number of visitors and activities, which can be accommodated before the decline in the set of ecological values"(Coccosis and Parpairis 2000) aspect that is also referred to by the concept of spatial sustainability.

Although the need for tourism sustainability is undeniable and recognized, it is not accepted by all actors in the sector, it is the fact that "sustainable development requires the presence of technical teams, whose financing must be assured. It is not possible to speak of sustainable development in poor, isolated and technology-lacking areas. "(Boullón 2006) therefore, the institutionality of political-civil organizations is a necessity to ensure the design, implementation and compliance by the industry tourism of minimum criteria of obligatory nature in terms of sustainability.

Given that it is not just about ensuring policies for the use of resources for the productive sector, political-social sustainability has to do with the construction of a citizenship and the full integration of individuals into a culture of rights and duties, as well as creation of conditions of governability, democracy and the redistribution of income to achieve equity in society.

The large tourist industry that focuses on the economic benefits of this activity, has seen sustainable tourism "as an alternative type of tourism, associated almost exclusively with the small scale, the local level and tourism projects in developing countries. This has contributed to the fact that any other type of tourism - particularly the mass tourism - is frowned upon and considered the great enemy of the environment "(Twining-Ward 1998).

According to Tarlobani da Silveira (2005), alternative tourism has great advantages since it can be planned and therefore its growth can be controlled in the long term and it can be focused on specific demands through clearly differentiated offers, a situation that is very difficult to achieve in a mass tourism.

Religious tourism arises from the need of believers to visit the places to which their faith confers a supernatural power that they see materialized through miracles, apparitions, relics or any other indication of the existence of link of a place with a character sacred (Mínguez García 2013), in addition to experiencing an approach with a divinity, which they consider to be consumed exclusively in that place (Martínez Cárdenas 2012) through prayer, petitions and promises that they carry out.

### **Religious tourism**

Trips made to places of faith have been called religious tourism, spiritual tourism, or tourism of religious motivation, regardless of the denomination given, the reality is that for many rural locations to have a site venerated by the faithful which they come to has often meant a possibility of rapid economic development. The devotion that makes visitors flow to the place, generates the appearance of activities associated primarily to tourism, such as the emergence of restoration businesses, the trade of religious items, handicrafts and souvenirs and in some cases even the hotel industry, modifying the economy of the town that for the most part was based on agriculture and livestock. The emergence of the sanctuary allows a revaluation of local religious festivities as another attraction alternative for the visitor, an aspect that is increasingly demanded by tourists (Robles Salgado 2001).

### **METHODOLOGY**

In the present work a review of the sustainability issue is made in Santa Ana de Guadalupe for religious tourism that receives from the canonization of Saint Toribio Romo, and the impact that this activity has had on different aspects of the town.

You can clearly differentiate two parts that make up this work, the first part corresponds to a literature review about the relationship between sustainability and tourism. To carry out the second part, a qualitative method was used, applying both non-participant direct observation during field visits to the target population, as well as interviews and written request for information to various public actors, as well as of a review of published reports that address the population and topic of this research.

The objective of this work is to show how the religious tourism that comes to visit the sanctuary of Santo Toribio Romo has modified the community of Santa Ana de Guadalupe, which has generated an impact in terms of sustainability in the locality.

### **RESULTS**

#### ***Santa Ana de Guadalupe***

The sanctuary of Santo Toribio Romo is located in a town northwest of the municipality of Jalostotitlán, in the state of Jalisco, Mexico. Its extreme coordinates are from 21 ° 03 '00' to 21 ° 19' 20 " north latitude and 102 ° 19 '15' to 102 ° 39' 12

" west longitude and at an altitude of 1,733 meters above the level from sea.

It is a small population that has only just over 300 inhabitants, according to data published by the government of the state of Jalisco which represents 1% of the population of the municipality (National Institute of Geographic Statistics and Information Technology 2016).

Name	Population (Year / inhabitants)				
	1990	1995	2000	2005	2010
Jalostotitlán Municipality	18,089	20,201	21,291	21,656	24,423
Santa Ana de Guadalupe		293	264	284	311

Source: ("Jalostotitlán | Government of the State of Jalisco" [undated])

In this town the child Toribio Romo was born in the year of 1900, years later, he would be ordained a priest at a time when there was a conflict between the Catholic clergy and the government of the republic that ended in an armed confrontation. As a result of this situation, the Mexican clergy, in the form of pressure on the government, prohibited their priests from officiating and imparting the sacraments. Some priests faithful to their vocation and with the intention of attending to their flock, continued their pastoral work, among them the young Toribio Romo. This was interpreted by the government as a provocation that cost several priests, including Toribio Romo, who was shot in 1928. For the year 1992, the Catholic Church declared him blessed and in 2000 (Diocese of San Juan de los Lagos [undated]) elevates him to the altars as a saint.

Since the year of 1997, the town of Santa Ana de Guadalupe, which barely had more than 200 people dedicated mostly to activities related to agriculture and livestock, faces a change in the dynamics of the community since in the month of March was named center of Spirituality.

- September 1997 - Remodeling of house and street (in front of the previous Sanctuary in honor of Santo Toribio Romo).
- June 1998 - Inauguration of the pavement.
- October 12, 1998 - House of the Priest (annexes of the previous Shrine).
- July 1999 - Installation of telephone lines in the community.
- August 1999 - Paving.
- August 17, 1999 - Inauguration of rest area for Priests.
- December 1999 - Parking area and forum next to the river.
- 2000 - The influx of pilgrims begins. Drinking water and street (in front of the museum and the new sanctuary).
- December 2000 - Living room and dining room for meetings of priests.
- February 25, 2001 - Blessing of the Arch (at the entrance to the town).
- March 2001- Large collection.
- May 21, 2001 - Calzada de los Mártires.
- March 2002 - Restaurant "El peregrino".
- September 17, 2002 - Priestly House (24 rooms).
- January 2003 - Winery next to the museum and premises.
- September 8, 2003 - House for the Religious.

- October 27, 2004 - Replica of Santo Toribio and Restaurant "La Casita".
- May 28, 2005 - Blessing and inauguration of the Museum and parking lot.
- February 16, 2006 - First stone of the New Sanctuary in honor of Santo Toribio.
- October 12, 2012 - dedication - consecration and transfer of the remains of Saint Toribio Romo to his new sanctuary. (Diocese of San Juan de los Lagos [undated])

The Department of Tourism of the State of Jalisco does not publish in its statistics the number of visitors that Santa Ana de Guadalupe receives, however, for the year 2008 an estimated arrival of around 500 thousand visitors was estimated (Martínez Cárdenas 2009). According to the Tourist Board of the Municipality of Jalostotitlán currently only in number of buses that arrive to the population in times such as Holy Week or Greater Week, Christmas and New Year's Eve, anniversaries of the birth and death of Santo Toribio Romo, holiday periods and long weekends is 2,000 units per weekend, while on other non-holiday weekends the average oscillates at 300 units, which is why seven parking lots have been enabled with capacity for 185 buses and 250 automobiles.

In addition to the sponsorship given to Santo Toribio as protector of the migrants and the geographical location of their sanctuary, they have been a fundamental factor for the attraction of pilgrims, since it is located in the heart of the region where the migration to the States United is a tradition that crosses several generations on the one hand, and on the other, its proximity to the sanctuary of the Virgin of San Juan de los Lagos, the second most visited Marian shrine in Mexico, has made tour operators see these two sites as complement of the same trip for the pilgrims.

The transformation that this town has had to become a sanctuary of high visitation by faithful to the image of Santo Toribio Romo, has impacted so much in the activities carried out by the local inhabitants, as in the infrastructure and land use of the population.

The inhabitants who were previously engaged in primary activities, such as rainfed agriculture and the raising of cattle for dairy production, turn around 360 ° and are now employed as merchants or service providers, serving visitors and pilgrims arriving in Santa Ana de Guadalupe, which year after year increases the number of people who go to the sanctuary dedicated to Toribio Romo.

This is how the locality has been transformed, the land uses, from fields of crops or livestock stables, to restaurants, commercial premises, parking lots, etc. (Medina Gallo 2013) According to the Department of Register and Licenses of the City of Jalostotitlán, there are 34 commercial tours registered permanently, these being grocery sales 1, pottery 1, crafts 3 items 3, bags 1, snacks 2, beer 5, food 7, candy 4, pharmacy 1, clothes 4, hats 1 and one not specified.

As already argued in previous paragraphs, sustainability today can not only be limited to obtaining economic benefits, the high number of visitors to this population has resulted in each weekend have to lift five tons of garbage according to with data from the Public Toilet Registry of the Municipality of Jalostotitlán that is an average of 16.08 kg per person living in

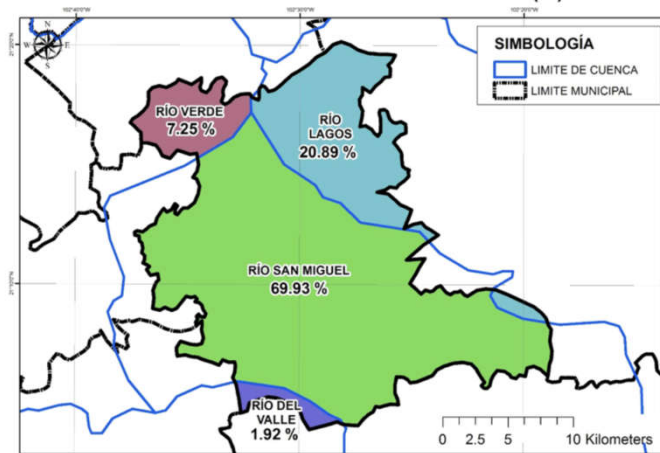
the town, while the average generation of garbage in the country is 0.77 kg. per person (National Institute of Geographic and Computer Statistics 2017), equivalent to 1.54 kg per weekend, in other words, the community would need 6,494 inhabitants to maintain the national average.

The urban growth and of the commerce in the population has not been paired to the improvement of life of the community, 2.9% of its inhabitants of 15 years or more still do not count on primary education, while 31.7% have it incomplete; and 9.2% of the inhabitants do not have a refrigerator in their homes.

With regard to the shortcomings in housing, Santa Ana de Guadalupe presents the highest percentage of the municipality of Jalostotitlán, 23.4% of homes that lack piped water. With regard to houses that do not have a toilet, the percentage is 15.4%, while those that do not have electricity reaches 6.3% (National Institute of Geographic and Computer Statistics 2016)En lo referente a los servicios médicos, en la actualidad la población solo cuenta con una ambulancia de planta en días festivos y fines de semana, el Centro de Salud con que se atenderá a la población se encuentra en su primera etapa de construcción.

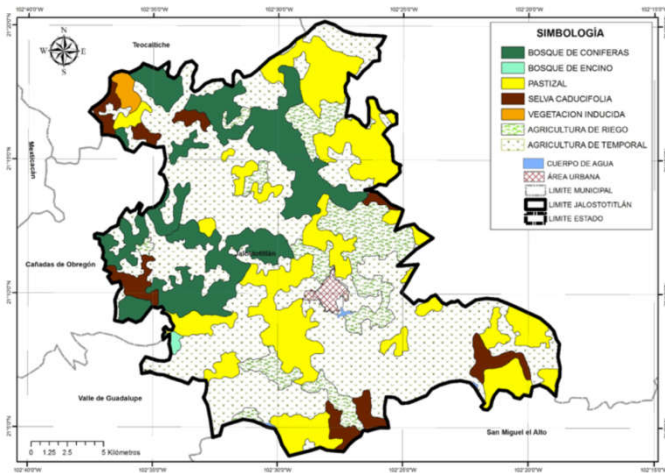
The municipality of Jalostotitlán is crossed by five rivers, Jalostotitlán, San Gaspar, La Laja, San Juan and San Miguel. Its main streams are: Campo Santo, Santa Ana and Grande. The community of Santa Ana de Guadalupe is located in the hydrological basin of the San Miguel River, which covers 69.93% of the municipality.

Currently [the hydrological basin of the San Miguel River] has an available volume at the exit of 1.13 Mm<sup>3</sup>, but on September 10, 1947 was published in the Official Gazette of the Federation the "Agreement declaring closure of water concession, for indefinite time, in the entire tributary basin of the Santiago River or Tololotlán, in the States of Jalisco and Nayarit (State Water Commission of the State of Jalisco 2015)



Source: (State Water Commission of the State of Jalisco 2015)

According to the data of the State Water Commission of the state of Jalisco, Santa Ana de Guadalupe has a wastewater treatment plant with a capacity of five liters per second, currently using one fifth of its capacity.



## CONCLUSIONS

The issue of sustainability emerges as an alternative to the concept of sustainability proposed by economic science, which refers to maintaining an annual increase in the growth rate of a country's domestic product. The scarcity faced by some productive sectors, forced the modern economy to plagiarize new problems about the use of natural resources, this is how the first discussions of the subject arise among economists who took environmental issues as part of their object of study.

Already with the clear differentiation between sustainable growth and sustainable development, new measurement criteria were incorporated to evaluate not only macroeconomic variables, but also other aspects that influence the quality of life of a community that inhabits a specific geographical area, such as sustainability. environmental, cultural, ecological, spatial, institutional and social political.

In the tourism industry, sustainability has been associated with alternative and small-scale tourism, which can be planned and organized, but little progress has been made in mass tourism.

In the Mexican case, the great devotional centers of the Catholic religion have very particular characteristics. First of all, almost all of them develop in semi-rural sites, however, their behavior is very similar to that of mass tourism since there is a high level of Concentration of demand in specific periods, although almost all visits are made to the place throughout the year.

The Sanctuary of Saint Toribio Romo is a site of recent pilgrimage, because it was raised to the altars recently in the year 2000, however, it has had a great acceptance on the part of the Catholic faithful for what is already between the ten sanctuaries that receive the greatest number of visitors.

The community of Santa Ana de Guadalupe, where the sanctuary of Santo Toribio is based, has a population of around 300 inhabitants, who until a few years ago, lived mostly agricultural activities, however, the appearance of pilgrims and tourists-pilgrims, has modified the work dynamics of some of the residents to see in the commercial activity associated with the sale of products to visitors, a source of income more attractive than work related to the work of the field.

This has also caused a change in the use of the land, since part of the land previously cultivated today is an urban area, due to

the growth of parking needs and spaces to attend to the needs of the visitor.

Despite the explosive growth of visitors to the town of Santa Ana de Guadalupe, the quality of life of the population has not undergone significant changes, continues with low indicators in aspects such as educational level and lack of water in the houses. In addition, it does not have a health care clinic, although it is already under construction.

One of the results of the high number of pilgrims to the population is the large generation of garbage, which is why the average per inhabitant is by far superior to the rest of the municipality.

In summary, the growth that the population of Santa Ana de Guadalupe has had as a result of religious tourism, despite the efforts of the clergy to organize it, corresponds more to an urban-economic growth than a sustainable growth; by virtue of the fact that a significant number of residents have not seen an improvement in their quality of life, an aspect that still represents an important challenge both for municipal authorities and for the clergy, an institution that administers the sanctuary and owns an important space territorial area of what we can call the pilgrim's area of visit.

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