

# Chapter 10

## Endogenous Practices Aculco Agritourism, Mexico, Based on the Valuation of the Cultural Patrimony of Their Plantations (Haciendas)

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**Abstract** This paper discloses the results of an investigation focused at the assessment of Mexican haciendas, in the town of Aculco, Mexico, as a cultural patrimony and cultural manifestations (tangible and intangible) that own the local population, order to activate community life, business, public sector participation and expectations of the visitors in a model of rural tourism that propitiate endogenous development. The investigation considered the conceptual analysis this type of tourism, the importance of cultural patrimony, appreciation of the haciendas, the expectations of residents and visitors in the destination, the impact of programs that promote the haciendas, and the required link between the public and social to consolidate the place. Finally, a proposal was designed based on a tourist route which derive thematic routes that together with local practices of the field, leading to a conception of comprehensive agritourism model for four haciendas: La Cofradía , Arroyozarco , Dolores Nñado and Rancho Viejo, with the intending to generate agrotourism projects to stimulate the activity of the town, as best practices in this area.

**Keywords** Agritourism • Haciendas • Patrimony • Routes

### Introduction

In Mexico since the 1990s, tourism has diversified. The so-called conventional tourism—the sun and beach—has lost importance, emerging called alternative tourism, among which are: ecotourism, adventure tourism and rural tourism. In

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the latter appears the agrotourism, a practice that has been little noticed by industry officials, although landowners engaged in agricultural activities-of empirically-or rural municipalities have set up programs to visitors who come to these areas to observe the way of life of farmers and their many tangible and intangible cultural events.

In Mexico, has paid special attention to the estates, traces of production units to architectural studies done to rehabilitate as hosting services, spas, restaurants or social events (SECTUR, 2001). The studies matter of plantations are oriented to economic, sociological or anthropological, however, an increasingly relevant interest takes into account the cultural heritage and their collections to exploit them fully with the participation of the inhabitants.

The use and occupancy of plantations, agricultural production units-peasant, have resulted in tangible and intangible cultural heritage, worthy to be known by visitors who come to town for Aculco. As a tangible work of the haciendas emerge facilities, areas and buildings for work and housing, agricultural tools and equipment, various household items, among other items that made possible the economic and social development of these productive units. About the intangible, which is still in force and influences the way of life of the peasants, include religious activities, language, food, art, dance, music, rituals, legends, customs, ways of life or organization for work agriculture. Both tangible and intangible, should be reassessed and exploited as tourist attractions, to conform museums, exhibition halls for the use and enjoyment of the tourists who visit these farms, and thus constitute a potential socio-economic and agro-tourism to places like Aculco.

This document reports on the operation of the plantations in the municipality of Aculco, Mexico, as cultural patrimony, which revolve around a series of practical proposals for tourism-related endogenous. Such practices, while enabling the enjoyment by the visitor, reorganized local people in their traditions and customs, employers in the design of its tourist services, the public sector in terms of planning, policy and dissemination and as typical small food producers. The model referred to is that of the agritourism, which can promote endogenous development in the municipality.

## **Rural Tourism, Agritourism, Haciendas and Patrimony**

Tourism is one of the highlights socio-economic activities worldwide, in 2011 generated 980 million international arrivals to the various tourist destinations in the world, directly responsible for 5 % of global PIB,<sup>1</sup> 6 % of total exports and use of 1 in 12 people in both advanced economies and emerging (OMT, 2012). The

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<sup>1</sup> The PIB (Producto Interno Bruto) Gross Domestic Product, is a macroeconomic measure that expresses the monetary value of the production of goods and services for final demand of a country (or region) for a certain period of time (usually a year).

Ministry of Tourism (SECTUR, 2011) reported that in 2010, Mexico ranked 10th place among the most visited countries, ranking as the third economic activity of importance in the country with a share of PIB from 9 % to 7.5 million direct and indirect jobs.

Meanwhile, rural tourism is considered an important alternative to carry out projects that promote the development of local communities. The World Tourism Organization (OMT, 2002) in its publication “Tourism 2020, global forecasts and profiles of market segments”, believes that its market has great potential. While it may be difficult to estimate its size in terms of international arrivals, an estimated 3 % of international tourists guide their trips to this type of tourism, today, rural tourism is growing about 6 %, is say, a few percentage points above the average rate of growth of world tourism.

Diversification of tourism activity, today comprises multiple modalities such as: conventional tourism of sun and beach, business, social, hunting, health, cultural tourism, nature, among others. Nature tourism has positioned itself in recent years in the taste of the visitors, thanks to the trend of tourists by increasingly friendly products and low impact. In Mexico, defines nature tourism as “. . .trips designed to recreational activities in direct contact with nature and cultural expressions that envelop you with an attitude and commitment to know, respect, enjoy and participate in the conservation of natural and cultural resources” (SECTUR, 2007, p. 475).

The Ministry of Tourism (SECTUR) classifies nature tourism in three segments: ecological, adventure and rural tourism. The last is considered an alternative to foster local development in rural areas, are peasant, livestock, dedicated to hand-crafts or indigenous communities. Rural tourism is characterized by “. . . aim to travel the activities of coexistence and interaction with a rural community, in all those expressions social, cultural and productive” (SECTUR, 2007, p. 475). In this segment include various activities such as: ethnotourism, participation in making crafts, experiences in local traditions, culinary workshops, sports of charrería and agritourism, among others.

The agritourism as part of rural tourism is based on the principles of sustainability, considered in the Commission for Environmental Cooperation (CCA, 2000). A notion of this is that the agritourism “. . . serving the needs of tourists and host regions while preserving and promoting opportunities for the future. In principle manages resources in such a way that economic, social and aesthetic needs can be met while preserving the cultural integrity, essential ecological processes, biological diversity and life support systems” (Barragán, 1997, p. 157). According to the above, the agritourism—sustainability model—not be the main activity of farmers, but, rather, an alternative to increase the income of their families. In this sense, the agritourism continues to specialize and assumes increasingly important role worldwide.

In Mexico, the agritourism is defined as “. . . the form of tourism in agricultural areas, with the use of a rural environment, occupied by a peasant society, to sample and share not only their idiosyncrasies and agricultural techniques, but also conservation its natural environment, the cultural and socio-productive, where it seeks

to represent an alternative activity to get the farmer to benefit from the expansion of economic activity, by combining agriculture and tourism” (SECTUR, 2007, p. 476). This means that rural inhabitants offered not only their culture, but also natural for rest and recreation, time offers visitors the opportunity to learn about aspects of local culture, learn about traditional cultivation practices, crop and processing of agricultural products, handicrafts, forestry and fishery. The agritourism tends to be an activity with great potential in exploring options for diversification of agricultural and agro-industrial activities even when their participation is still weak, of the order of 2 % of the sales volume of rural tourism in Europe (Riveros & Blanco, 2003, p. 6). However, this type of tourism has become one of the most important strategic activities of public institutions to develop rural communities.

The agritourism is also considered as an important factor to reassess the concept of territory, which clearly shows the multidimensionality of development with a territorial approach in different areas: economic, social and political-institutional dimension (Riveros & Blanco, 2003). This type of tourism is an example to energize rural areas beyond the conception sectoralist conventional agricultural activities and generate Rural Non-farm Employment (RNE) and Non-Farm Rural Income (NFRI).

In Mexico, are many rural areas under conditions of neglect caused by crises in the field, as in the case of the plantations But the legacy that these haciendas has generated not only has been a significant economic development in Mexico, but a creation of productive assets that have crystallized a true patrimonial heritage-tangible and intangible-that identifies cultural life estates and communities surrounding them.

Some reports indicate that “the plantations went through a historical process that took three centuries of splendor to violence that culminated in the 1930s with land reform in some cases were directed to neglect and, in others, to destruction” (Rendón Garcini, 2009, p. 44). Currently some estates in the country have been exploited for tourism, devoting their facilities to provide food service, lodging and museums.

In terms of agritourism, one of the efforts recognized nationally and internationally, was the rehabilitation of haciendas helmets through the program “Plantations and Rural Houses of Mexico”. This project came during the presidency of Vicente Fox, the National Tourism Program 2001–2006, in order to generate and promote the recovery and consolidation of tourist accommodation properties with historical, artistic and popular and thereby enrich the product national tour promoting increased visitor flows, diversification of supply of services, the social benefit and return on investment (SECTUR, 2001, p. 166).

The Ministry of Tourism believes the plantations and rural houses just like business whose properties with historical or cultural value may be intended for high quality accommodations to have specific attractions, near a tourist product positioning and to be part of a tourist circuit. The claims of the program have been concerned with the social and economic development of local communities, job creation, increased flow and tourist spending, as well as sustainable development,

diversification of economic activities and tourism, through participation of property owners, business operators, communities and organizations of the three levels of government.

This program had specific plans to achieve the objectives, which were to: recover the property, finance, operate and market the services of the plantations and rural houses. To complement the offer established the following goals: to encourage participation to hotel operators of plantations and rural houses, promoting the plantations and rural houses were synonymous with quality and service, and to promote the operation of specialized lodging establishments to distinguish Mexico in this product (SECTUR, 2001, p. 166). The program was implemented in various states of the country. In the State of Mexico only benefited estates such as San Miguel Ometusco, located in Otumba, the San AndrésTeticpan and La Retana located in Ayapango, Panoaya Plantation in Amecameca, San José Salinas, San Juan Teotihuacan, among others, which offer accommodation, food, spa, or special events. Other plantations in the state were left out of the program despite having the potential to be exploited touristically.

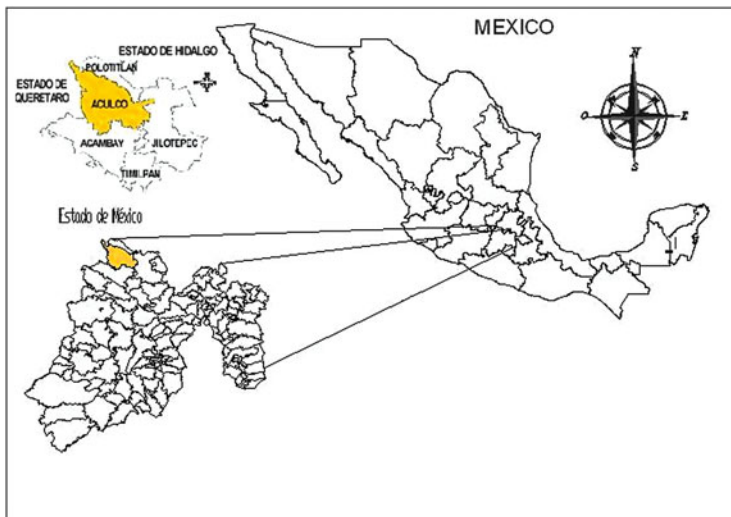
In the municipality of Aculco, some questions about the use of the properties are: Is it feasible to create these programs to convert agricultural production units in an alternative endogenous agritourism, or now, cultural elements not used in farming can be re-used in the implementation of agritourism programs for endogenous development of these destinations?

The plantations played a prominent role in the organization for agricultural production, traditions, customs, and cultural behaviors in everyday life of the people who possessed them. Boortein (1976, p. 13) says, "... the plantations in Mexico were more than just a group of buildings and a large tract of land: it was a way of life. Not only market organized production, but also unified the different elements of the field. Besides being a center of economic activities, the plantations were the core of the social life of all kinds, their owners and managers often exercised substantial political power. In Mexico, there were few areas of life that they turned around hacienda system".

In the State of Mexico the socioeconomic dynamics around the plantations with national significance was relevant, as "La Gavia" in Almoloya de Juárez, the Molino del Rey in Texcoco, the hacienda of "Santa Monica", located in Tlalnepantla or the Arroyozarco in Aculco. Currently it is necessary to conduct inventories of cultural patrimony collections on estates and rescue them and restore them, in order to establish proposals for comprehensive utilization and endogenous development.

## **Tourism in the Town of Aculco**

Aculco of Espinoza Township is in the north of the State of Mexico (see Map 10.1), approximately 160 kilometers from Mexico City, was founded in approximately 1110 AD by the Otómies. Its name comes from the Náhuatl. Etymologically Atl



**Map 10.1** Location of the Municipality of Aculco in the State of Mexico and Mexico

include “water” c6ltic “twisted” and co “in”, which means “crooked water”, that is, where the riverbed very steep turns. Yet another indicates that the word meaning Aculco means “in the place where the water twists”. According to the translation of the word in Otomi means “two waters”, because in this place in the ground are two types of sweet water and salt. The region was dominated by the Aztecs, many years even before the founding of Tenochtitlan.

After the Spanish conquest built the parish and the convent of San Jer6nimo, in 1540, the architecture is of baroque style (INAFED, 2010). Aculco played an important role in the colony, and its geographical position places it in *La Ruta Camino Real de Tierra Adentro*,<sup>2</sup> or better known as *Camino de la Plata*, one of the most important of that time (see Map 10.2). Along the Way (from Mexico City to Santa Fe, USA), and for more than 300 years, they exchanged cultural elements from one population to another, such as language, medicine, music, irrigation systems, food or technologies. The largest amount of silver exported from New Spain between 1561 and 1630 was extracted from the deposits of Zacatecas and Guanajuato. This wealth argentiferous was the deciding factor for colonization of northern Mexico. Therefore, the prosperity of towns, villages, towns and haciendas located on the banks of the *Camino Real*, is due to the large profits earned by mining (INAH, 2010).

Aculco town still retains features of the traditional architecture of gray and pink quarry and cobbled streets. For cultural patrimony has, the place was named *Pueblo*

<sup>2</sup>Cultural route, considered the largest and oldest path traced by the Spanish in the Americas during the sixteenth century. This axis facilitated trade, transport and processing of raw ore, as well as the progress of the conquest of Mexico northward.



**Map 10.2** Camino Real Tierra Adentro

*con Encanto del Bicentenario*.<sup>3</sup> Also included in the file was submitted to UNESCO in which she was named a Cultural Heritage in 2010, for the route *Camino Real Tierra Adentro* in its modality cultural itinerary. On this route, highlighting the hacienda of Arroyozarco that developed agricultural activities while offering accommodation and food services in the porterhouse was built to provide these services to passersby of the *Camino Real*, many great people in the Mexico history that marked the economic dynamics of the region.

Aculco town has two important aspects for tourism: its history and geography. Both elements delineate rich heritage resources based on archaeological, architectural, forests, mountains, waterfalls, dams, and historic events of national significance, traditions, customs and local cuisine.

The municipality has attractions such as Casa de Hidalgo provided shelter to Miguel Hidalgo on their way to Mexico City in November 1810, the Parish and ex-convent of San Jerónimo which was built in 1540 by the Franciscans and a style inherited from medieval Europe, around 1674, in another stage of construction was lifted a baroque parish called Tequitqui<sup>4</sup> modified. Within the cloister of the church,

<sup>3</sup> *Pueblo con Encanto del Bicentenario* is a program which acknowledges the towns that have preserved its authenticity and picturesque character, through the improvement and recovery of urban image, assessing and rich cultural attractions, with the purpose of increasing the influx of tourists as well as improve the conditions of life and growth.

<sup>4</sup> The term tequitqui means “tax”. “Mestizo is the product that appears in Native America in interpreting images of a religion imported ( . . ) is subject to Indian superstitions A strange mix of styles from three periods: Romanesque, Gothic and Renaissance Anachronistic, seems to be born out of time, because the Indian indoctrinated by the monks or teachers from Europe, received as models prints, drawings, ivory, rich embroidered fabrics, prayer books, crosses, and a thousand smaller items. Not all of them obeyed to the same style and the same time” (Moreno Villa, 1948, p. 115).

there is a sundial, within the temple an oil painting of the Virgin of Guadalupe and a painting of Miguel Cabrera made in 1790, “The Last Supper,” in the parish are observed oils San Antonio de Padua, the painting of San Juan Nepomuceno and embracing a Franciscan Santa Cruz” (Ayuntamiento de Aculco, 1997).

Other architectural heritage that stand out in the Municipal Urban Development Plan 2006–2009 are: The Sanctuary of the Lord of Nenthé, small shrine where they worship the image or “Water Lord” who is credited with many miracles, public laundries were the first nationally in giving this kind of service, retain their country air and functionality, this flows the spring “water hole” that feeds water to the municipal pool, ideal for swimming during holiday periods. Some churches, survive with the splendor of the XVI and XVII (INAH, 1987).

As for its natural patrimony are:

- Dam Swim with a forest of 20 ha: suitable place to practice field day activities, horseback riding and picnicking.
- Conception and Waterfalls Tixhiñú: between a rocky landscape, La Concepción has a waterfall of over 25 m high, running on a basalt columns reef, ideal for extreme sports, its walls make this a perfect place to practice rappelling and rock climbing. The of Tixhiñú, has a drop of 15 m above magnificent basalt columns.

The resources and patrimony of Aculco contrast with the lack of services and tourist infrastructure, which has slowed the development of tourism. This is recognized in the Municipal Urban Development Plan of Aculco as mentions that: “Tourism is an important activity for revenue collection has not been exploited by the lack of appropriate care infrastructure for our visitors, the Hotel capacity is not sufficient for the accommodation for several days, a viable alternative may be the guest houses where families of the header and give communities the tourist accommodation and food, considering hygiene and excellent attention that grant, not there are restaurants that offer a complete service. The waterfalls as the main attraction, there are fairly presented in accordance with trash being generated by those who visit, there is no staff to give waste collection service, and lack of monitoring for those who wish to camp in these areas during the late week” (Ayuntamiento de Aculco, 2006, p. 89).

No doubt such a diagnosis, by 2006, reflects the plight of a space that missed an heritage and lack of support resources. However, by 2010, the Ministry of Tourism of the State of Mexico, reached the town records that a total of 122,995 visitors and tourists, being the most popular sites: the lienzo charro “Garrido Varela”, San Joaquín waterfall, Salto Concepción, Peña Swim, salto San Martin, San Joaquin Village, public pool, Aculco center, washroom, Hacienda de Arroyozarco, churches Denxhi, San Pedro, Concepción, San Lucas, Toxhié, San Antonio Village and church Santa Ana Matlavat (SECTUR of the State of Mexico, 2010).

Although it’s notorious lack of tourist products and services quality, which affects local development of tourism in the municipality of Aculco. Natural resources, especially cultural, regional attract tourist flows, so it is essential to design strategies to address the problem in a sustainable manner, and to promote endogenous development of communities.





Map 10.3 Location of farms Arroyozarco, The Cofradía, Dolores Ñado and Rancho Viejo

### Rating of the Plantations to Aculco: Basis for Agritourism of Endogenous Type

Among the historic buildings Aculco town, highlights the existence of 14 ex-plantations and ranches: 2 have aesthetic and architectural elements of the eighteenth and nineteenth centuries, while the remaining 12 nineteenth century (see Map 10.3). In the case of the Arroyozarco was recorded 20 architectural eighteenth and nineteenth century, the Cofradía 14, Santa Rosa 8 and Rancho Viejo 7. The historical and architectural significance of these plantations is notorious, but much more the impact they have had in the way of life of its inhabitants, which can be seen in the cultural manifestations of the communities that developed around their helmets. Below are four of the most important plantations.

#### Arroyozarco Plantation

Construction of the sixteenth century, as the main house formed a large rectangular block of approximately 50 per 120 m, oriented north-south and located at the foot of a hill that rises north of the building (Lara, 2003). The main courtyard is adorned with a corridor of four arches on pilasters without capitals on the west side. Around him were located hub hall, the desktop and several miscellaneous utility rooms.

To the west were the quarter-rigging and saddler, behind them spread to the sides of a small courtyard, places as diverse as the chicken, *tequesquite* store and two dungeons. The north wing was occupied by the nave of the chapel, barn atrium and two ships on cylindrical columns, after going through many owners, currently belongs to an association for pilgrims from Queretaro using its facilities once a year. The place could be rescued to establish an important cultural space for the town.

Another relevant aspect, perhaps the most significant is the location of the Hacienda of Arroyozarco in the *Camino Real Tierra Adentro*, (INAH, 2010). Arroyozarco was appointed as “*Puerta de Tierra Adentro*” which contributed to the village and will be formed within the historic boundaries of the hacienda.

The remains of the Arroyozarco hacienda are: The Chapel of Our Lady of Loreto, the best preserved building of the hull of the plantation, restored a few times by technical experts from INAH. This chapel is also known as “Jesuit plantation” and was part of the assets of the Pious Fund of the Californias (Lara, 2003). The chapel was under the stewardship of the village of Arroyozarco, for religious services of worship that are constant. The most important celebrations is the Lord’s Propel and Our Lady of Loreto, in October and December respectively.

Another building of great value and historical and architectural significance for its neoclassical style, with traces of Moorish-is the Hotel-Inn, built between 1786 and 1791. Currently the facilities are managed by the National Water Commission and SEDAGRO,<sup>5</sup> despite the humidity and neglect have caused the building has lost some of its rooms.

The Hotel-Inn retains architectural and cultural heritages of particular importance: Paintings of the eighteenth century Inn Main Gate, Main Courtyard Inn, Cistern; Sources; Sundial; Bridge Arroyozarco, Illustrious at Hotel Meson (Guillermo Prieto, Humboldt, Juárez, and Maximilian and Carlota). Around the events in the hacienda Arroyozarco have generated many legends as the legend of La Llorona, among others.

### ***The Cofradía Plantation***

There is a chapel income for religious celebrations such as weddings and christenings, gardens also are rented for parties and social gatherings also highlights the big house, the barns, cattle pens, rooms of permanent and temporary workers, and some wineries. These spaces have different functions, in some cases different from the original. For example, the old rooms for casuals, now being remodeled for hosting necessary services to customers who purchase wedding packages. The gardens of The Brotherhood are suitable for large events such as food festivals, arts and cultural festivals, conferences, among others.

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<sup>5</sup> SEDAGRO, is The Ministry of Agricultural Development.

Lara Bayón (2009) mentions that the plantation The Cofradía has eight murals by painter Ernesto Icaza, depict scenes of rural life and plantations in Aculco. These murals refer to rural events such as herding cattle and marking, charro developments, festivals and music on the estates, legends of bandits who robbed the *Camino Real*, among other things that the painter reflected in his works.

Its objects are: the wedding carriage Francisco I. Madero and Sara Pérez, daughter of the first owner of the plantation, Don Macario Pérez, in a wall of the chapel of the plantation helmet attached notes, a stone with the inscription “Here celebrating Mass”, on which presumably the priest Miguel Hidalgo celebrated Mass on the eve of the Battle of Aculco of November 7, 1810”, although this is not yet proven.

The combination of trails, the lake, the farm, the community and the crops, make the roads near the Cofradía, are attractive to those who like to walk. Also you can watch migratory birds of different species, as well as a rural landscape, as the farm is surrounded by Gunyó community, whose principal activities are the production of milk and cheese making.

### *Dolores Ñadó Plantation*

It is a building of white stone quarry with arches on the facade of the late nineteenth and early twentieth century. From the farm, there are records of its existence since the late eighteenth century, was an important center for the production of charcoal, grew to railroads to transport their produce to cities such as Querétaro (Solano, 2011).

Religious services, Sunday Masses, baptisms or marriages of residents of the estate were made on the farm (Rendón Garcini, 2009). The Ñadó plantation, did not have a chapel, as in most of the country plantations, but had a space that was used for religious ceremonies, now held in what was once the family gazebo, which retains many of its original architectural features.

The Ñadó plantation, still retains many related areas of the farm food supplies such as bakery or dairy. These facilities have been remodeled, but not given any use. It should be noted that the original stables were built with white or gray quarry, elements that have allowed currently adapt to provide the hosting service.

In Ñado, was built an aqueduct for irrigation between 1912 and 1915, although it could be judged by their appearance before those years. It consists of 27 arches with a clear 3.50 m holding a channel 90 feet wide. Today you can still see much of the construction, because it is still used to bring the vital liquid to communities near the ranch.

Nearby to the plantation there are various natural resources to promote endogenous development, such as:

- Ñado Hill: fit for ascenderse by walking.
- Rio Ñado: Suitable for camping and outdoor activities.

- Waterfall Tixhiñú: basalt has vertical walls about 30 feet high for climbing.
- Natural Mirador from plantation, from where there are valleys, Ñado the rock and the river, among others.
- Around the plantation: there are a number of trails suitable for hiking and knowledge of the flora and fauna.

### ***Rancho Viejo***

The main house, built in ashlar *tepetate*, has features that distinguish it from other nearby haciendas, such as swimming and Jasmine. It is a compact building with two twin homes, which stands at the foot of a hill near the south end of the dam Ñado.

Rancho Viejo, keeps the helmet, although there are various natural resources associated with the production unit, the community knows, however, have not yet been exploited in tourism. Such is the case of:

- The Bath: Natural dome where there is a hot spring and place where women were wealthy hacienda to take bath so is known as “bath ranchers.”
- State park “Good Bear Forest”: A large area of pine and oak forest, between Acambay and Aculco, where there are numerous places to enjoy nature, encompassing also an important tourist hinterland craft (Aculco, municipal and Tixhiñú waterfall) (INE, 2009).

Regarding municipal intangible cultural heritage associated with the properties, including:

*The Fight Party* Traditional agricultural estates subsequently stays in the community. Is performed at harvest, gather several families and live in a feast called “the battle of mole”. This tradition is when the owners of the land, corn fields and ranches to have finished harvesting crops, between the months of October to December about, and obtained a good harvest, then they need to feed mole to all who helped to who helped raise, “the food is given on the harvest ended and has finished result” (Villafuerte Solís, 2002, p. 55).

*Milpas* Its name derives from the Náhuatl milli, meaning plot planted, and bread, on or in, what is planted above the plot. It is often assumed that the corn is synonymous with corn, and though this cereal is the cornerstone around which farming tour of the fields, it is a production system that includes several species and is of great importance in different times of the year. This type of culture impacts the social organization around its planting and management (De la Peña, 2010).

As you know, agriculture in most parts of the country have high production costs and low yields, so few farmers that keep the activity as a business.

*Herds of Cattle* The municipality has 36 communities whose main milk production of small herds (Castañeda, Boucher, Sánchez, & Espinoza, 2008). The production is used in the manufacture of cheese and other artisan products, recognized nationally.

The fact of having cattle allows families to increase family income, however, drought, the rising cost of fertilizer and livestock feed, and unfair competition, have meant that the activity is replaced or lost in some communities.

*Cheese Production Workshops* In Aculco dairy production stands, in fact, it is not uncommon to find ads in other places of the municipality cheese spread. The activity is done by hand in workshops usually installed in family house, in which its members are often involved in processes ranging from milk collection to packaging and product delivery. There are no regulations that allow for quality supervision, so that every family has a knowledge that has been inherited from generation to generation.

*Charrería* In Aculco charro tradition<sup>6</sup> runs deep. The charro costume for both men and women, is very striking. The costume can be seen mainly in the civic and religious holidays each locality of the municipality (Villafuerte Solís, 2002). Several teams of charros, which participate in competitions organized in the region, state and national level. One of the most representative charras parties municipality is December 25 in the hills of Arroyozarco griddle, where it is still the canvas.

## Endogenous Practices for Agrotourism in Aculco

To evaluate and identify opportunities for endogenous development of the four haciendas studied, were analyzed by a number of factors approaches, surveys, interviews and direct observation to the main stakeholders.

As for the inhabitants, the hacienda with more people is the Cofradía, with 1850, followed by Arroyozarco hacienda with 910, then Ñado Dolores, 850 and finally 700 Rancho Viejo residents. The activities that prevail around the estates, highlights in The Cofradía, the smaller-scale agricultural production and small herds. In Arroyozarco, with the highest rate of urbanization, you can still see a few acres of corn, cereals, vegetables and fruit. Also dominate small herds of cattle for milk production and the craftsmanship of traditional cheeses Aculco. Although Dolores Ñado has significant production of maize, the predominant activities are trading in cheese and dairy and quarry carved white, gray and pink. Rancho Viejo, even though the community is located in a protected area, “Bear State Park good”, there is a moderate logging, and large land suitability for agricultural use (corn, cereals, vegetables and fruits for consumption). However, this activity is being threatened by the migration of its inhabitants to USA.

Regarding identity and belonging, the inhabitants of the haciendas under study recognize the importance and what they mean their resources by 70 % and 80 %. In Ñado and Arroyozarco 50 % have or had relatives linked to the haciendas knowing

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<sup>6</sup>Charrería Mexico is considered the national sport by excelencia. The term derives from charro rider synonymous.

his history, lifestyle, agricultural activities were conducted, administration, wealth, etc. Currently, between 70 % and 90 % and is not related to the properties and activities. However, 80 % of the population considers necessary more intense promotion of the attractions here. Regarding live with the visitor, between 50 % and 55 % said they agreed. When asked about their participation in rural tourism projects (offer horseback riding, hiking and trekking, guides, sale of typical products, etc.) The highest percentage Arroyozarco started off with 64 %.

When interviewing visitors, it was recorded that the type of visitor who comes to town fluctuates between 33 and 53 years travel in family groups from all over the valley of Mexico, DF, Guerrero and Hidalgo. Most people arrive in your own car and usually sleep at least one night, either with family or friends or in a hotel and eat in small shops or market. They felt that the lack of services and quality tourism products and specific families in the region, affecting the growth of tourism. However, they noted that natural resources, and especially cultural, regional attract tourist flows, and to promote endogenous development of communities.

For producers, the total population is 44,823. Of this grand total, the economically active population that is immersed in agriculture is 34.0 %, 20.0 % in industry, 27.0 % in services and the rest in non-specific. Regarding the use of the land, the total area of 46,570 ha, of which 45 % goes to agriculture, the 20.92 % is used in cattle, the 19.48 % to forestry, from which 64 % is forest and rest shrub surface. The remaining acres are urban use and others.

The performance of the public sector in tourism but has established certain guidelines to promote it, promote infrastructure required to serve for proper attention to visitors. Some actions for the promotion of tourism have been supporting hotel capacity involving Header families and communities to provide accommodation and food to tourists, tourism projects and training (hygiene and excellent attention to visitors) and as tourism promotion programs in the municipality.

Regarding the use of the property, its richness and variety, have begun to allocate financial resources to enable some of them, restore them, condition them and promote them to better use in support of endogenous development. In the case of owners of farms, they restore and condition with its own financial resources, materials and real estate knowledge and maintaining and restoring the helmets, with some participation of INAH personnel.

The possibilities of creating synergy between the actors involved and appreciated assets because the four haciendas are complemented by cultural patrimony of the municipality, the municipality will to promote them, as well as participation of the owners of such property for the development of recreational tourism activities.

Some basic proposals to promote a model of development within the municipality of Aculco, based on the agritourism are:

- Reinforcement or empowerment of local people.
- Ownership and use of endogenous resources.
- Complementarity with other sectors and economic activities.
- Design of an appropriate scale of development.
- Networking among stakeholders.

- Inserting or anchoring in the local systems.
- Promoting sustainability multidimensional.

## Conclusions

Although Aculco town tourism activity has a primary importance, has been in recent administrations have established specific actions to promote tourism and diversify the range of services that meet the needs of visitors.

Agricultural activities conducted on the haciendas have dwindled, however the tourist activity may underpin and stimulate such activities for endogenous development.

From the tourist activity in the city, there have been many benefits of economic, social, cultural and environmental issues, with a modest addition by the community.

As for tourism services, the municipality has begun to promote local participation arrangements for lodging, food and beverages to meet the needs of visitors, also encouraging the improvement of hotel and restaurant infrastructure, impacting on direct job creation and indirect.

With regard to social benefits, tourism contributes to greater integration between different sectors allowing the exchange of ideas and knowledge, development of new products and services, specializing in craft production, support and participation of tourist companies in social programs, sports and cultural as well as promoting respect for the local culture.

Although the municipality has the appointment of *Pueblo con Encanto del Bicentenario*, work to position the state as a tourist destination only reduce the urban image, so it is necessary to reassess the local cultural manifestations, management sustainable natural resources and tourist use.

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