

# Sociocultural change, territoriality and good live in the region Forest - Frontier of Chiapas, Mexico

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**Abstract-** This paper gives account on socio-cultural changes, the territorial dispute and the different conceptions of the good life that we find among the indigenous peoples Tojolabal, Tzeltal and tsotsil who live and have colonized Selva-Chiapas border region.

**Index Terms-** Chiapas, Socio-cultural changes, Good Live, Strategic resources

## I. INTRODUCTION

For our study in the region Frontier Forest of Chiapas, we limit ourselves only to a region of the Mayan Forest, the called Forest Lacandona, located in the oriental part of Chiapas, limited by the river Chixoy-Usumacinta and the frontier parallel to the east and south respectively, international limits with Guatemala, and the level of 1 000 m.s.n.m. to the west one. In accordance with its biocultural differences, this region chiapaneca, it has split in six microregions, which are a Blue Water, Betania, Integral Reservation of the Biosphere Blue Mounts, Community Lacandona, Glens and Marqués de Comillas. The case studies were located in these last two microrregiones.

The microregion of Las Cañadas, comprises the municipalities of Las Margaritas and Maravilla Tenejapa. 5 000 km<sup>2</sup> it contains eleven different types of vegetation of the 32 described for the planet. This gives you the ability to become platform for experimentation and support of all the branches of the biotechnology industry, from the pharmaceutical, agricultural and nutritional applications to genetic engineering in all its aspects.

The Microregion Marqués de Comillas includes the municipalities of Benemérito de Las Américas and Marqués de Comillas, has been a troubled region by the historical process that has had since the 1960's and in the subsequent years according to the area concerned.

The municipality of Maravilla Tenejapa belonged to the municipality of Las Margaritas and the Marques de Comillas to the municipality of Ocosingo, in 28 July 1999 date these free municipalities are created. All of them are the product of the process of colonization of the forest that occurs in the second half of the 20th century. Maravilla Tenejapa is formed from the migratory flow that starts in the 60s and part of Comitán-Lagos of Monte Bello eastward, following the route of what is now the southern frontier road. Marqués de Comillas and Benemérito de Las Américas were part of the so-called area Marqués de Comillas; the first is occupied to the 70s, by air and river, following the course of the Lacantún River; the second to the 80s, following the course of the Chixoy River and then west

along the road the southern frontier in the stretch that part of the city of Palenque. I.e., it has been an area of attraction formed by immigration.

At the end of the decade of 60's the dispute for the ground in wide regions of the state of Chiapas, passed him to the settlement of the region Forest, giving opportunity so that thousands of villages tojol-ab'ales, tzeltales, tsotsiles and Ch'oles of the proper state, in addition to groups of settlers of other states of the republic, principally of Guerrero, Michoacán, Veracruz and the semidesert areas of the center of the country, went so far as to transform the reality of the south border of Mexico.

With colonisation arrived where tens of thousands of peasants was an expansion of the agricultural frontier "which involved a change in the use of the humid tropics: went from forest to agriculture". (Acevedo, 1995:148). This colonization is caused because the Mexican government refuses to continue affecting owners deprived of other areas of Chiapas. At first colonization started in the periphery of the Lacandon Jungle but when the land is saturated, the agrarian distribution had to continue towards the interior of the same, is highlighting all the studied population centers are communal land and most of them received lands that were part of the so-called national land.

All the emigrants carried out the same tasks: they cleared the mountain to grow corn and beans, mainly, and subsequently disassembled new surfaces allowed the introduction of coffee. For example, for the case of the community in the municipality of Las Margaritas Mr. Sebastián Hernández talk us that the Foundation of the ejido Nuevo Jerusalem, "I was in a catechetical centre located in the city of San Cristobal de las Casas, coinciding with two Lords of Pacayal, they informed me that in the jungle still had national land", the little land with nice in Tenejapa made that some people decide to go in search of the land". Once known the place don Sebastian took the information to Tenejapa persons; initially eight families were established, they were subsequently arriving more, as well as they were leaving those who didn't like the climate.

"The community was first settled in the east near the Rio Grande, however, when it was raining the river grew and flooded to the small population, this made the people afraid and two years later decided to find another place, it was as well as they walked to the south and settle definitively where they are currently, taking as the main element of their settlement the source of the community".

In the decade of 80's, with the civil war in Guatemala; the Mexican government opened the doors to the Guatemalan indigenous groups chased, that in those icier moments of the Central American conflict, there went so far as to add more than 60,000 refugees, who in the first moment of its revenue to the country, were settling in the multiple camps that formed along

the south border; which were introducing its customs and traditions in each of the regions of its place; as well as its forms of social organization and of work, generating with it, a process of cultural enrichment, which allowed the strengthening of the linguistic diversity of the Mexican territory, with the later recognition in the Political Constitution of the State of Chiapas, of the speakers of languages Chuj, Kanjobal and Jacalteco.

Already in 90's since we it will note down further on a part of the corn surface I sacrifice myself to introduce cattle fundamentally, and already in the full XXIst century there coexist the basic sectors (corn and bean), the coffee and the cattle with "profitable cultivation" like the fruit trees (banana for example), the rubber, the African palm and the third sector of activities that comes being impelled decisively with the tourism.

## II. SOCIOCULTURAL DYNAMICS

Cultural geography has made large contributions around the concept of territory. This current part of the notion of space and defines the territory as the space appropriate and valued symbolic or instrumental by human groups. (Giménez, 1999) Thus, the subjective dimension of the subjects becomes key factor in the creation and production of places, since the human thoughts and actions are that give sense to lots of space and turn them into territories.

The space is conceived as the raw material of the territory, i.e. the pre-existing material reality to all knowledge and all practice; as nature in its topographical dimensions or the floor with its own characteristics, flora, fauna, the particular climatic and hydrological characteristics. Seen thus, space is characterized by its value and use, and would have a relationship of previously with respect to the territory. In this way, analogically, the territory would result from the appropriation and valorization of the space.

He is thus conceived the territory as a social construction affected by the dynamic identity: are the territories that determine the identities, but these which help to configure them historically. Thus we introduce territorialities term to designate how are mobilized the collective identities by their sense of belonging to the territory. We consider this key because we agree with Zambrano (2002) when he says that: "while the property is the device that launches people into the conquest of lands, membership leads them to the production of social and political orders and converts to space in culture and identity".

Geographers began to think the territories as carriers of visions, stories and aspirations of the subjects than the werw experiencing and formed them, linking the concept of territory of identity, perception, and representation.

We start from the idea that there is no loss of identity in historical processes but strong movements of modifications and rearrangements where man adapts to new situations from the changes. What we then live in the jungle border region is a dialogue between cultures where in the process identity of a people can make themselves changes, since this can assimilate by external influences that deemed important to be different to the others.

In history from below, from the subordinates and thus their knowledge is that colonial/regional difference that speaks of a specific way to insert to the national State and a way to build

their region and therefore, its territorial and environmental appropriation.

Local and regional culture is thus an interaction with the national culture and culture of globalization presented to us in the zone through migrations, mobility of capital and resources, and new information systems. Networks or networks of meaning and communication that are located in certain key symbols that are rooted in institutions and forms of organization are reconstructed, with which national and global projects end up feeding and resulting in new social settings, in which the old gives way to the new. In synthesis; the attitudes of local cultures to national or global project are mediated by a particular set of values or references of the local culture. Culture thus means:

"... Patterns historically transmitted and meanings embodied in symbolic forms (which include actions, expressions and significant objects from the most varied species), under which individuals communicate with each other and share their experiences, concepts and beliefs" (Giménez, 1999:3).

Due to its location, Chiapas acquires a dynamic of its own, not by the administrative logic that becomes you by the State Government but it is a territorial space defined by the people who inhabit it. Here we return to the advances in the conceptual terrain of the region and territory; the region of Chiapas can be defined from their territorial identity and its historic building as a social space, while viewing the matrix of coloniality of power that was built in this area.

We usually consider to the region from the delimitation realized by diverse institutions (the government and the church fundamentally) to impel its economical, political, educational or religious projects; every limit differentiated by the particular proposal of every institution and tinted preferably to the geographical ambience. But in the fund, what we must observe is if the inhabitants are assumed inside a region; this means to be located if the identification of the individuals exists with its geography and if this one has relation with its life world, that is to say, we study the region from the reconstruction of the everyday life in the family, local, subregional, regional, national and international spaces.

In that sense the border jungles of Chiapas region shows with an amalgam of different alloys cultural, historical, economic and political are able to maintain its unity despite their difference.

## III. AGRICULTURE AND RELATIONSHIP WITH NATURE AND RELIGIOSITY

The basic nutritive sustenance of the families of the region Frontier Forest of Chiapas depends on the corn, the bean, the coffee and the banana; as the majority they are of low income they use neither fertilizers nor agrochemicals for the process of production, which is based fundamentally on the groove that is realized to pure machete. In the backyard it is possible to find different species of vegetables, like example the mexican spice, lemon, lime, cilantro, orange, grapefruit, sapota, guava, handle, papaya, coconut, banana, cocoa, paternal, chaya, guanábana, nance, between others; as well as domestic animals like hens, turkeys, ducks, goats, pigs, horses, cows.

The field of communities is usually very rough, you can find outstanding high-lift as well as plenty of hills and slopes, soils

range from black in some plots, in the higher ground soils are yellow in color and with a high degree of compaction.

The climate is warm, with abundant rains in the months of May to February, wildlife includes a great diversity of animals many of them endangered, within which we can mention Tiger, tapir, armadillo, Howler monkey, night monkey, jaguar, wild boar, raccoon, squirrel, Badger, rabbit, with respect to the birds we find toucans, pheasantParrot, Peacock, chachalaca, pea, guaco, doves, heal, Eagle, and Falcon; reptiles such as the nauyaca, coralillo, cantil, flying or vine snake, mazacuata, among others. The vegetation consists of trees of precious woods, such as cedar, mahogany, one can also find sapote, chico zapote, chij, oil maria, bread or chestnut tree, flamboyan.

Between the young people we find those who keep on realizing the work of the field and do it preserving the traditions tseltales, tojolabales and tsotsiles that imply a big respect towards the mother ground and therefore, they carry out diverse rituals so much of request of rains, of good harvests and of protection of the wind, this young people maintains the cultural identity of the above mentioned villages and regularly they are gaining more rights to the internal of the community in relation to other young people who decide to emigrate or study out of the community.

Everything that is regularly harvested for subsistence but when needs arise not provided for, as for example common diseases, scarcity of salt, soap and the rice, sell their product in small quantities within the same community.

For example, Mr. Domingo Girón Lopez, of 77 years of age, founder of the community, in the same way is engaged in agriculture, harvesting corn, beans and coffee and working the livestock; in regard to the use of agro-chemicals, such as fertiliser, discard it, because he says " to apply fertilizer to the soil gets used, and the following year that to want to return to planting is no longer cosecharia nothing without fertilizer; in regard to the kills grass if they use a liter per year (application in the *milpa*).

Therefore, we can conclude that agricultural corn production is hybrid since on the one hand they make use of many new techniques of production brought on by the green revolution such as the use of agrochemicals and some tools, but on the other hand those who are Catholics maintain the prayer of the Earth at the time of sowing the feast of the tapisca at the time of harvest, as well as their participation in processions or pilgrimages at different times of the year.

In visited communities, we found that the Assembly of ejidatarios is the highest level of decision-making, even though there are various organizations in communities, agreements are still taking in that instance and it is open to the community, long discussion and reflection processes.

With the arrival of government institutions in the region along with the income that provides the production of corn, beans and livestock, the income of the population depend on government programs, such as OPORTUNIDADES, which has benefited several families, the majority of wives with children of ejidatarios in the school. There are also programs of school breakfasts, likewise clinics already operating in various communities and have received support in productive projects as farms of pigs, backyard poultry, vegetables, among others. In these communities, PROCAMPO is paid to the producers and they have support from the State Government as the solidarity

corn that endows them with fertilizer and CODECOA which provide them with agricultural work tools.

Despite all this government policy the above mentioned communities keep on having an alienation high degree after the first decade of the XXI.th century The region appears before us as well as a mosaic of ecological, cultural, historical, social, economical and political diversity, but if something maintains the identity as people it is the ground, the mother earth , the *jnantik luum* in tojolabal language.

Despite the sociocultural processes of change through that they live, the religious diversity and the processes of migration, for the tojolabales, tseltales and tsotsiles of this region of the Forest the ground keeps on being a space sacred and privileged not only in its material production but as regards all the symbolic meanings that are essential part of its culture.

For the indigenous world, that it has a culture and a particular worldview, their relationship with nature is carried out in a particular way, for them all that exists in the world has its own life. For example, for the tojol-ab'ales all, we are a set of things at heart, since the heart is the source of life in the history of how the gods created the world, we first find this vision:

"The first gods created all things by heart, so the only man he went to rest and did not work, because it was saying to the other things they had heart making tasks." So I said to short axe wood and she did, to the coa that sow and this did. The gods angry because the man was not working decided to make volcanoes burst and flooded the world, ash as some men took refuge in caves, the gods then sent it to rain for many years. After rain and ash once the world is dry the few men who survived, had much to work to rebuild the world but didn't have above all to eat, because everything had finished among the ashes and the rains. Some men both live in caves were transformed into animals, so was born the jalow (dishes), the iboy (armadillo), the chu 'u (squirrel), batz (sarahuato) and the chich (rabbit), all these animals as memory of her human form kept the shape of their hands. In those you are man hungry, when he saw a local Ant that transportaba a grain of corn and decided to talk to her and ask her to tell him where had hidden corn, as the arriera is nego, I then take a horse hair bristle and I work clamped halfway through his belly demanding him to confess, - that the ants have that shape -After much pain and suffering, the arriera pointed out that it had a hidden rock among many stones. He was the man to see this place and gave counts that the maize was hidden and that was very hard to take out it, it was there where he was and I speak with Ray which you asked to help him, Ray was launched on the stone and achievement split rock, man might as well have corn and since then is a man of corn", in a new world, where the corn is attached to mother earth".

For the tojol-ab'ales land is one of the beings who they want, why call him mother earth, she owes him life and his existence in the world. With the Earth established a particular relationship that is equated to a process of falling in love. Every day come to his encounter to see it and care for it. If not go to see it be heart gets sad.

Despite the increasing religious diversity in the region, peoples do not cease to conceive the Earth as mother earth - jnantik lum to the Tojolabal - as something sacred and symbolic, to the territory as a space not only material but also full of meanings, are entering the Catholic processions, Carnival, carry

out prayers to the Earth, the altars of Mayan, participate in Catholic parties that fit in the community such as the use of the kojtakín of the day for all deceased and that stays in the community life.

The wide range of religions that have arrived in the region tojol-ab'ál in recent decades for example comes impacting to modify habits, demonize ritual and practical tojol – ab'ales and introducing readings or songs in latin or Spanish in disregard of the language tojol-ab'ál. Even with this as every culture is part of a territory, and not only is a geographical space but above all a place from which life is marked, the culture tojol-ab'ál remains because is expressed in the local cuisine, the local stories, legends, the forms of organization of many churches that take up the importance of the Council of elders, deacon, catechist and practices such as the kojtakín that many churches reproduce and that has to do as the equitable distribution of a beef between the group of participants. It also has to do with the fact that while theoretically what matters is the world of heaven for many of these religions, around corn, planting and harvesting are practiced many masses, petitions and carried flowers.

Whenever there is a deceased, any catechist, minister or priest of the four churches can make the prayer the deceased, apparently do not necessarily have to belong to a church in specified, so that the Catechist of a church that does not belong to him who died, performed the religious ceremony, in these issues there is no difference.

The Pantheon of Jerusalem is divided into three parts. It must travel by dirt road, about a mile, which is equivalent to 30-minute walk to reach the Pantheon on the northwest side. In the eastern part of the Pantheon, the burial place of Guatemalans is identified, a poultry plant, separates it to locate the burial place of the members of the community in Jerusalem, that could be said, is on the West side; an interesting fact is that on the Southeast side, by the weather above, as 50 meters, a place is located specific burial of emigrants to the United States, this is done by the family's own decision.

#### IV. LANGUAGE AND CULTURE

The people in the community again Jerusalem communicates in her native language (Tsel'tal), but have knowledge of Spanish can therefore say they are bilingual, since they are people from the municipality of Tenejapa, located in the Altos de Chiapas region. However this language in a process of weakening by different factors, of which the most incidents are that at the level of secondary and high school classes are held in Spanish, since teachers are monolingual in Spanish, another factor is that most of the students are not of the community, i.e. they move from their communities to attend classes, different languages are found such as the ch'ól, tsel'tal, tsotsil, if classes occur in tsel'tal would have difficulties in understanding other languages, we cannot fail to mention that tourism has played a very important role in the weakening of the language, since the community is step to go to the ecotourism centre causes green clouds which has made that established businesses for tourist consumption, whereupon the people necessarily have to communicate in Spanish.

Issues of clothing has suffered a transformation at the beginning men and women still used the original of Tenejapa clothing, but with the passage of time and due to the weather

they were adopting new forms of dress, mostly men have replaced their costumes for modern women clothes you can see that some still used the original costumes some use only the nahua accompanied by a shirt, however it appears that many of them have modified the model and original fabric of the suit, in the case of the nahua have transformed it into a kind of skirt leaving use the strip; in the case of the blouse the fabric is more thin and with little embroidery. Children do not use any kind of costume, girls only used the transformed *nahua*. On the clothing of the men tell us that when they recently came to populate Jerusalem, they brought with them their traditional costume of Tenejapa, but due to the weather factor, which is warm, they were forced to abandon it, because when they went to the work of the cornfield, they did not support the heat with its wool Chuj, then began to use guayaberas shirts, for them to cool during the work.

In matters of dress has undergone a transformation, at the beginning men and women still using the original clothing of Tenejapa, but with the passage of time and because of the climate were taking on new forms of dress, the men almost in its entirety have replaced their regional costume by modern clothes, in the case of the women you can see that some still use the original costume, some use only the nahua accompanied by a T-shirt, however, it is observed that many of them have modified the original model and fabric of the costume, in the case of the nahua have transformed it into a type of skirt leaving using the *faja*; in the case of the blouse the fabric is more thin and with little embroidery. Children do not use any type of suit, girls only used the nahua transformed.

On the dress of the men tell us that when newly arrived to populate Jerusalem, brought with them their traditional dress of Tenejapa, but due to the climate factor, which is warm were forced to abandon it, because when they went to the work of the milpa, did not bear the heat with his Chuj of wool, then began to use guayabera shirts, to refresh themselves during the work.

#### V. STRATEGIC TERRITORY EN CHIAPAS

In the case of our study region we see as the peasant life and indigenous is in tension with the view that external actors have development in relation to tourism, mining, forest production, agro-industry, the introduction of crops such as African Palm, and rubber and the privatization of nature as factors that can boost economic growth in that area. So we talked about that occurs in the area a tension of territorialities between the defense of biocultural diversity, the peasant economy, community knowledge and tourist and real estate, agro-industrial, entrepreneurs and others who want to find natural wealth of the area.

This voltage is displayed because these territories that were relatively far away from the process of recovery of capital, will face in this phase epochal, that it is characterised by the capital spreads in geography, densifies in depth and invigorates the network of capitalist social relations today that surrounds the whole planet. The global expansion of the scale of wage-earning employment of the labor force, the incorporation of immense territories in the new circuits of the deregulated market and the breakdown of previous natural barriers and spatio-temporal to the enhancement of value are constituent trends of this process

(Gilly, 2010). The peasant and indian communities are thus converted into strategic territories for businesses and corporations.

The problem for the capital is that not only the peasants possess good part of the ground but in its common lands and communities there is the little that stays of the forests, be already in biosphere reserves, national parks or as forestas community, as well as the springs, creeks and rivers that are constituted in important water reservations; both elements allow the presence of an important biological diversity in flora and fauna. Also, in the subsoil of mountains and vales there exist minerals that now are fundamental for the functioning of the encompassed economy, like the gold, the silver, the zinc, the coltan or the copper.

In this way an important aspect of the capital is focusing to deprive peoples of their natural resources. Waters, forests, mines, natural resources and ancestral knowledge and knowledge associated with common use are losing the character of common goods that for centuries have been maintained for the benefit of humanity, becoming on private property and for the same goods, representing a new colonialism, more predatory than the one suffered by the indigenous peoples of Latin America in the 15th and 18th centuries.

The capitalist appropriation of territories means the transformation of previous territorial structures. It is necessary to understand the territory not only as a given geographical space, but as a complex and dynamic network of relations (bio-cultural, social, economic, etc). Indigenous peoples and peasants to engage in their forms of Government, create and recreate territorial relationships in the community, among people against the powerful, with farmland, mountains and water. Service charges to the people, collective work, traditional farming systems, which become turned hand, tequio, food, party and community, knowledges, practices or the agreement, are complex forms of collective construction of a territory, which is what we find in the border jungles of Chiapas in communities such as Jerusalem, Veracruz, Nueva Nicaragua and Nuevo Huxitan.

Unfortunately in the vision of State institutions leave policies that cover regions with a spider's Web of decisions taken from another place and at another time, that seek to impose new meanings to the existence of peoples, while they override and exclude their initiatives. The role of subsidies has been strategic to change the territorial relations (with the ground, in the family or in the community for example).

Subsidies were abandoned to the production process, but it is still subsidizing the dependence on technologies and external inputs like chemical fertilizers or monetary support. Technological packages contributed to transform peasant relations of family farming and displace an entire generation. Thus, for example, instead of family work or turned hand for weeding the milpa, is supported with boats of gramoxone to seal the cultivation of hybrid maize as it is the case of maize program solidarity which is used in all the State of Chiapas. Both the technology and the subsidy limit the strength of the community, of the collective work with the family, and seek to generate dependency.

It is not supported to the production but created the assistance with subsidies to the reproduction of the labour force. All programs: opportunities, the special programme for food

security (SPFS), seventy and over, among others, are applauded by the World Bank as a panacea against poverty. However, the problem of poverty is not its origin nor its core in a question of income, but in exploitation, dispossession and discrimination. It is also individualize poverty, exclude many, changing the food and health, break down tissue and modes. What the State offers is to convert citizens in individual and hence customer, seeks also to break the social fabric, erasing the map any reference to the collective and its history of peoples living in community.

Thus the struggles for the community defense of the territory we can limit them only to a dispute between the rural thing and the urban thing, but in the fund they express the different visions of the space between a capitalist economic model in its phase agroexport and extractivist, predator of the communities and its natural resources, and of another side, indian and rural communities as those of the region Frontier Forest of Chiapas that rest on an intimate relation with the nature, in the history of its territory (the process of designing its space) and in the defense of a sociocultural project.

The jungle Chiapas border region is presented to us as well as plural territories where coexist peasant life and indigenous related to mother earth, to the respect for the nature, good living as everyday collective practice which involves a participatory democracy and a sense of commonality; beside a business rationale that external actors such as the Federal Government introduced mainly through its multiple institutions, international cooperation agencies and various civil associations followers of the environmental liberalism.

Part of the dispute of territorialities which are living in the jungle border region has to do with the productive projects coming through programs like Procampo, Aserca, Piasre, young entrepreneur, PESA or Promusag, the various programmes of the CDI, presenting various general elements in common: seek to impose so-called profitability criteria in crops or agricultural activities (this generates a strong dependence on the markets and put farmers at the mercy of coyotes); they seek to generate technical dependence, monetary and external input (often projects are tied to standards of technical offices or agencies in Rural Development (ADR), which, in turn, their suppliers have. In this way, agribusiness firms benefit but also the local coyotes - often linked to the political class, regional chiefs and the peasant leadership); they seek to generate debt (through credits and often mortgaging the own lands); now they also seek food dependence, and the consequent loss of agrobiodiversity, through the conversion of crops.

In this region border jungle in addition thousands of poor farmers, temporary agricultural workers, are doubly hit: on the one hand, with the fall in the price of their crop product of the strategy of importation of food and trade liberalization continued in the federal Government; on the other, with the reduction of their wages and the deterioration in their working conditions since when the coffee harvest occurs for example, thousands of Guatemalan migrants arrive in various communities to help in the work of cutting and harvesting.

Thus, the Mexican State subsidizes the prosperity of large plantations, agro-industry export, the business of biofuels, while the country stops producing food and sufficient seeds and good quality for the power of the people. Along with this commitment to outsourcing of productive

activities so that peasants revalue their collective identity, in full subordination to the agro-industrial processes that are being promoted in the región.

One of crops introduced into the jungle border region and greater tension territorialities generates is the cultivation of African Palm in the strategy of agro-industrial production in the area.

In the State of Chiapas, there are more than 37 thousand hectares of African Palm, some of them planted in the areas of the biosphere reserve Montes Azules as buffer - as it is the case of Chajul we have studied - the grave and the crossroads. The palm oil goes to the grupo BIMBO in Guadalajara and a concentration of production in AGROIMSA and Palma Tica oligopolistic there which speaks to us of a presence transnational in this business.

The cultivation of African Palm is a danger to the biocultural diversity, since it simplifies dramatically, agricultural practices and knowledge. It is a crop that has a technical planning returns to the farmer part of the agribusiness company that held the contract, whereupon it deepens their vulnerability and dependence. Also found that the cultivation of African Palm has effects on nesting birds, ostensibly deteriorates the ecosystem by introducing an exotic species to biodiversity-rich regions and practically useless quedan floors after the growth of these trees. In our study region we find African Palm in the communities of Chajul in the municipality of Marques de Comillas and Nuevo Huixtán of Las Margaritas, Chiapas.

There are three fundamental mechanisms that bring the African palm and the agrocombustibles that worry us according to an investigation realized (Avila León, 2012):

1. They are characterized by a concentration high degree, there are small the companies and private owners who benefit from the governmental supports.
2. The approach prevails productivista simplificador of the agroecosistema based on the massive use of fossil energy (fertilizers and agrochemicals) and;
3. A cultural imposition exists, the producers are seen like one more worker of the capitalist agribusiness, and therefore although they preserve the property of the ground, in practice they turn into a lower worker of the scheme of plantation.

The region of Chiapas also is characterized by its great natural attractions, its rivers and landscapes have a great potential tourist what has been displayed by governmental and private actors what has given rise to the implementation of various projects in the area, another subject of friction of territorialities.

In the globalized neoliberalism, the tourist theme is one of the significant axes that moves to the economies, societies and cultures and even now the world's ecology; is on the agenda of the countries as an alternative, investment, norming and growing source of territorial disputes and conflicts socio-environmental. Tourism is a modern productive activity that reproduces the uneven and combined development of capitalist territories within the nation-state, regularly tends to absorb the local cultures and unbalances the local modes of production. Within the dynamics of the capitalist accumulation is a sector that attracts new capital investment in these times of global economic crisis.

Tourism is a social and also economic, political, cultural and educational, practice where there are social relations of power between residents of the territories and tourists, between

producers and consumers. We watched as the tourism sector become increasingly more transnational corporations that operate and subordinate Governments according to their interests. So there are regular confrontations between the strategies of the tourist capital and resistance daily of the locals, in the case of the region found that only some tourism projects have benefited some few people such as the project of the resort the clouds of the municipality of Maravilla Tenejapa having a promotion on an international scale.

The tourism in this accumulation phase has provoking new social configurations, geographical and sociocultural changes, increasing environmental impacts and demographic dynamics that express themselves also in big migratory flows towards the cities. Parts of these effects begin Nuevo San Juan Chamula living through communities like Jerusalem, Las Nubes, Gallo Giro, Nuevo Huixtán and Chajul in the region Border Forest of Chiapas.

## VI. THE GOOD LIVE

For the indigenous people of the State of Chiapas, Mexico - and for the communities in the forest-frontier Region -, the good live- lekil kuxlejal for the Tzeltal and tsotsil people and jlekil altik for the tojol-abal - is part of the everyday life of peoples, in the exercise of a territoriality and a rationale of peasant (Bartra, 2010) facing dispossession of their lands and of the processes of cultural assimilation attempts.

Lekil kuxlejal has been translated as good live, that is it has reivindicado as another way of thinking and living the life, other base materials, philosophical and spiritual. The good life involves then a rationality that is different to that scenario to Western culture. LEKIL is derived from lek and her approach to Spanish is well and good, il termination is maximizing what it is called, while kuxlejal would be life, therefore lekil kuxlejal translates as good life.

The good life express the desire for a life not better, nor better than others, or a continuous Unlearning to improve it, but simply a good life.

For the tojol-ab'ales which is more closer to the good life is the jlekil altik, lek means good, right or just. Meanwhile il and son suffixes of determination and generalisation. The tik refers to the us, which means that the good is widespread and not individual. Put it another way, the lekilaltik refers to the good of our common good. The tojolabales not enough that a few are, so that no jlekil altik, requires that all beings is well.

## VII. CONCLUSION

The approach of good living is part of something much more near and close friend of the people and that is why it is that found in the knowledge of peoples one of their bases and sense. Then the good life is based on those constellations of knowledge that we find in the strategies of social organization, the bonds of community, oral histories, the environmental processes of appropriation, of knowledge of plants and animals, agricultural practices and livestock, of cultural processes. (Avila Agustin, 2011)

It is as well as the good live transits from the knowledge

toward the construction of meanings of transcendence of liberalism and the decolonization of the imaginary. If modernity is a product of christianity, the liberalism and marxism, the good life of the twenty-first century has as axis community democracy, multiculturalism, the defense of the biocultural diversity and the common good in the horizontality of the societies in movement. Part of these routes are spread in this region of Chiapas Jungle Border that is a cultural mosaic, ecological, social and political diverse that speaks to us of great hope for a new project for the nation to walk different paths to the exclusivity and to western capitalist rationality-business.

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