

## La importancia de las Políticas públicas en el fomento del Turismo Cultural-Religioso en Guanajuato

*The importance of public policies in promoting Cultural-Religious tourism in Guanajuato*

*A importância da política pública na promoção do turismo em Guanajuato Cultural religiosa*

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**Saúl Manuel Albor Guzmán**

Campus Celaya-Salvatierra, Universidad de Guanajuato, México  
[saulborsmag@gmail.com](mailto:saulborsmag@gmail.com)

**Eva Lozano Montero**

Campus Celaya-Salvatierra, Universidad de Guanajuato, México  
[monteroe@ugtomx.onmicrosoft.com](mailto:monteroe@ugtomx.onmicrosoft.com)

**Roberto Godínez López**

Campus Celaya-Salvatierra, Universidad de Guanajuato, México  
[roberto.godinez@gmail.com](mailto:roberto.godinez@gmail.com)

### Resumen

El turismo cultural en su aspecto espiritual religioso, tiene la potencialidad de convertirse en factor de desarrollo y competitividad turística tanto nacional como internacional en la Ciudad de Guanajuato y otras ciudades del Bajío. El objetivo de este trabajo es analizar su incidencia en el propio desarrollo regional. El tipo de investigación es cualitativa, aplicándose el método documental, descriptivo y analítico. Se arriba a la conclusión de que este turismo cultural puede ser fomentado mediante políticas públicas adecuadas que den a conocer el patrimonio cultural y contribuir así al desarrollo social y económico de la ciudad de Guanajuato.

**Palabras clave:** fomento turístico, patrimonio cultural, políticas públicas, turismo religioso.

### Abstract

Cultural tourism in its spiritual religious aspect, has the potential to become a factor of development and national and international tourist competitiveness in Guanajuato City and other cities of the Bajío region. The objective of this work is to analyze its impact on regional development. It is concluded that this cultural tourism can be promoted through appropriate public policies to give to know the cultural heritage and thus contribute to the social and economic development of Guanajuato City.

**Key words:** tourism promotion, cultural heritage, public policies, religious tourism.

### Resumo

O turismo cultural em seu aspecto espiritual religiosa, tem o potencial de tornar-se um factor de desenvolvimento e a competitividade nacional e internacional do turismo na cidade de Guanajuato e outras cidades do Bajío. O objetivo deste artigo é analisar o seu impacto sobre o próprio desenvolvimento regional. A pesquisa é qualitativa, aplicando-se o documentário, o método descritivo e analítico. Cabe à conclusão de que este turismo cultural pode ser promovida através de políticas públicas apropriado divulgar o património cultural e contribuir para o desenvolvimento social e económico da cidade de Guanajuato.

**Palavras-chave:** desenvolvimento do turismo, património cultural, política pública, turismo religioso.

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## Introduction

In recent decades, public policies have fostered and highlighted the tourist activity, the so-called "industry without chimneys", as an important part of the economy and the development of a country, which presupposes an important social mobility and public and private resources to encourage such human activity. European countries exploded in his time tourism to promote its development. That was the case of Spain, which focused on the development and promotion of this activity as a fundamental element of its economic progress after the Civil War and the Second World War, as public policy. Let alone in Italy, with its great cultural wealth, tourism has played the transformative role of its economy, to mention few examples.

Tourism presupposes also encounters, dialogues, cultural exchanges and idiosyncratic of entire peoples, who enter into communion with the culture of people or a nation.

Mexico was not the exception, for its cultural and geographical wealth has privileged certain types of tourism, commercial recreation, taking advantage of the landscape riches, beaches and other natural beauties. Has continued the so-called tourism business, cultural and tourism, with less attention, but each time with more interest, what has been called spiritual tourism or religious - forming part of the cultural tourism- (Belmonte, R. A., 2009).

In this sense, the State of Guanajuato is considered by Government propaganda, both federal, State and municipal, as a cultural destination in Mexico, and it is indeed: the entity has pre-Hispanic cultural attractions such as the archaeological sites of the small Plazas near Pénjamo, the one between Peralta and Irapuato, and Abasolo, Cañada de la Virgen between Guanajuato and San Miguel de Allende, and the Cópore in the northern part of the State towards San Luis Potosí, not without taking into account culture Chupícuaro near Acámbaro, Mesoamerican archaeological sites where we can appreciate the contribution of Chichimecas and Purépechas.

At the same time, Guanajuato boasts of classic exponents of Baroque and colonial architecture, which have left their mark throughout the State, from primitive and

Protohistoric Christianity to the cream of the Novohispanic, where the Franciscan movement, the agustinismo and the Jesuits left his legacy in stone.

Of course, what has been called tourism business in areas such as León and Celaya, and of course, historical tourism and landscape, as well as mineral and engineering, such as the system of dams and the street Underground in the state capital, unique in the world. Guanajuato also has emblematic landscapes and, given its geographic location in the center of the country, is very well connected by road and airport networks.

However, tourism with Guanajuato Capital is a mass tourism, in passing, what is commonly called popular tourism is called "tourism charamusquero", this for the sweets made in the region, the mummies of Guanajuato, source Main income of the City and the "museums" of instruments of torture in which a certain morbidity is exploited by the pain inflicted, not without the consequent popular ahistorical legends.

As far as cultural tourism is concerned, as part of a Federation policy, there is the Cervantino Festival that is organized every year in the capital, with extensions to Leon and San Miguel de Allende, which has also become a Mass tourism very conjunctural and directed to niches very well identified.

In spite of this cultural richness that Guanajuato has in the capital and in the rest of the state, which also has two World Cultural Heritage cities (Guanajuato and San Miguel de Allende), it has been detected, for example, a dissimilar tourist development In both cities, the cultural tourism potential of the City of Guanajuato can be diversified in its tourist offer, which could be channeled precisely to the cultural aspect, and in this, to spiritual or religious tourism, still remains untapped in all its potentialities.

Since 1972, the United Nations Educational, Scientific and Cultural Organization (UNESCO) has created the title of World Heritage Site for goods and places of special cultural relevance, From material goods to intangibles.

Currently, within its official list of World Heritage Patrimony of Mexico, in the Culture link, there are resources related to the list of world and intangible cultural heritage in which its updated and detailed list can be consulted (2016 ,

[Http://www.unesco.org/new/es/culture/](http://www.unesco.org/new/es/culture/)), 33 cultural properties are included, of which, precisely, the historic city of Guanajuato and adjacent mines were named in 1988, and the San Protectora Villa Miguel the Great and Sanctuary of Jesus Nazarene of Atotonilco were designated in 2008.

In Guanajuato there is a political commitment, still incipient, on cultural and spiritual tourism, this commitment is multifaceted, depending on the demands of the moment. Political action can be deployed in the care and conservation of the temples that are part of the cultural heritage and pride of the city, it is a cultural action that is of fundamental importance, even some companies might be interested.

In neighboring states like Jalisco, there was the state government's presentation (2016, <http://www.jalisco.gob.mx/>) of tourist routes, an example of which is the Cristero route as part of a state tourism policy , A religious tourism. For reasons of change of government, at present only the cultural attractions of the various municipalities are presented.

In Guanajuato at the state level, more than four years ago there was a course organized by the State Institute of Culture on the route of the convents in the State, it was a live certificate since the course was given in situ, from Acámbaro, Salvatierra, Yuriria , Celaya, Guanajuato and San Miguel de Allende, the cultural heritage of Guanajuato Capital would suffice for a graduate in this regard.

In 2014, according to official reports, the Government of the State of Guanajuato allocated the sum of 93.1 million pesos to the rehabilitation of 18 religious sites throughout the State (García, J., 2014, Periodico AM), resources also Of the Federation, of the item corresponding to the rescue of the cultural heritage. The works are normally requested by the curators in charge of the temples.

The problem is that the City Council in Guanajuato has not implemented enough policies for precarious budgetary reasons, to make Guanajuato a true cultural destination of Mexico. Although it is already part of the lexicon of state public policies on tourism, it has privileged the promotion and exploitation of the museum of mummies and the artistic walks of the students. There are also some legal problems regarding the ownership of some temples that border the public spaces that manage the Municipality and other state entities.

For the jewels and artistic treasures of the Temples of Guanajuato and other cities, its sacred architecture, its holy week, the ringing of its bells, its art galleries, are the sacred spaces in which the Catholic Liturgy manifests itself in all its splendor Evangelizer and sober baroque. From the music that comes from its organs in annual festivals that are organized in its interiors, the people participate in the religious and cultural influence of the Catholic liturgy, closely related to art in Guanajuato. Part of the population is only interested in Cervantino festival, which produces a very disparate economic spill in the city.

### **Research problem and state of the art**

The research problem consists in identifying some determinant factors to promote cultural tourism in Guanajuato, through public policies focused on the promotion of cultural tourism to reach new sectors demanding this type of tourism. In the face of the cultural tourist demand, there is no cultural guide printed in the manner of a brochure-book, which can offer, as part of public policies in this area, the main cultural tourist sites of Guanajuato. There are only informational brochures. This printed guide could detonate spiritual cultural tourism in Guanajuato Capital, with projection to other cities by the structuring of cultural routes. Within the geography of the State there are cities and towns that have a very important cultural heritage, however, they can enhance their cultural resources in order to achieve a competitive tourism both nationally and internationally.

As mentioned above, the following working hypothesis can be formulated: the promotion and capture of spiritual and cultural tourism in Guanajuato and its various cities as part of rational public policies would be strengthened and promoted with a printed cultural guide for new sectors Of market, since a service of tourist promotion would be provided.

For this purpose, a review of the existing legislation on the subject and of authors who theorized on the cultural heritage, spiritual tourism.

It is enough to point out in this section the relevance of the concept of cultural tourism as a detonating activity of the economic growth of the different regions of Mexico, specifically Guanajuato, its cities, towns and landscapes, which can be positioned precisely with the promotion of its cultural heritage Spiritual through the proposed cultural guide, which would imply competing in the national and international market for its tourist offer, which can be diversified.

In fact, there are several reasons for the realization of tourist trips, such as the spiritual cultures of which Guanajuato and its surroundings are prodigal for their cultural heritage, which can be made known through cultural routes that can be structured through a project Printed in the form of booklet book. What can be used in Guanajuato, and other key cities, in order to integrate a touristic cultural circuit, making it known through a cultural guide or several thematic guides that would drive the state government.

The city of Guanajuato alone has a natural and cultural landscape that has earned it a Cultural Heritage of Humanity, which can be appreciated systematically with the proposed cultural guide, in all its architectural magnificence expressed in its temples , Squares, the urban layout, in relation to its natural landscape and its intangible traditions reaching culinary.

In this sense, a cultural guide printed in booklet book would form part of the interpretation of the dynamics and structure of Guanajuato as a World Heritage Tourism destination.

Aspect N ° 3: Tourist value of the heritage, it is fundamental, once the heritage values of the destination are recognized, the evolutionary observance of the tourist view of this heritage, in which the emergent products must be analyzed, success and not, and functionality City tour (Lanuza, A., 2012, p. 76).

## **Methodology**

The purpose of this research is to analyze the relevance of the implementation of appropriate public policies in order to promote spiritual cultural tourism in Guanajuato and its surroundings, through the elaboration and structuring of a cultural guide, aiming to reach a demanding sector of this Type of tourism, which would imply offering the same destination through this tool, which would publicize the cultural heritage of Guanajuato shaped by emblematic sites that reflect a significant spirituality and religious tradition.

The method or approach to this research problem was qualitative, through techniques such as in-depth interviews with experts on the subject, through Participant Observation in the entire spiritual cultural topography of the city of Guanajuato, as well as the analysis of The legislation of the subject to contextualize the research problem. It will start with a

conceptual framework on cultural heritage, religious tourism, tourism and legal protection of cultural heritage.

### **Culture and religious tourism**

In the case of religious culture in Guanajuato, faith is not understood without culture, faith itself is culture because there is no naked faith, a faith as a simple religion, although it may be the case that there is a culture free of religion: Modern technological civilization.

The Temples of Guanajuato and in other cities such as Celaya, San Miguel de Allende and Salvatierra, among others, are expressions of their religious culture, are the places and fundamental spaces in which the praxis of faith is carried, these sacred buildings are the Pride of the Guanajuato cities that have a series of monuments that adorn their artistic heritage.

The cultural heritage of Guanajuato, in terms of this sacred architecture, is the space in which a fundamental commitment, both of the local population and of the civil authorities, manifests itself in the care of this heritage.

The mentality of the local guanajuatense culture is based on a strong rootedness of traditions related to the Catholic liturgy, with its processions, brotherhoods, religious associations, patronages and mayordomies.

The city of Guanajuato has a wide and varied popular culture that is frequently related to religious patterns, giving rise to a very deep cultural syncretism, sui generis, Hispanic and indigenous roots.

The Catholic conception of space marked not only daily life but the perception of the distribution of spaces and objects in these spaces in the universe of Guanajuato:

In the region of Guanajuato, religious and antireligious elements of various groups have been combined, and in the synthesis of the struggle between understandings, aggregates, incomprehensions, intolerances and tolerances, contradictions and conscious and unconscious concordances, the world is understood and interpreted: Modern versus the conservative, the elite in front of the populace ... the animist world of Chichimecs and Africans combined with the Mesoamerican magico-religious world and with the fantastical world-rational-religious-



magical-European, and, as in many other places Of Mexico, coexists the 'popular' with the 'cult', the 'rational' with the 'magical', the 'superstition' with the 'scientific'; The one that defines with the defined, the denied with the recognized (Guevara, M. 2001, pp. 84-85).

Of course there is in Guanajuato that faith made culture as well as the popular verbena that is given the Guanajuato and also forms part of its cultural heritage.

The university Don Armando Olivares Carrillo in a cultural evening in the Temple of the Company on the fourth centenary of the arrival of the image of Our Lady of Guanajuato said it literally:

Sometimes we cover ourselves with crazy rattles to prank like buffoons in the festivals of profane festivals; Sometimes we urge the glow of the flame when passion bites our soul and then we cry like the poet: my heart, I will take you out of the shade and lift you up like a host of fire ... We live today a dreadful time in the history of man . Before, made with the forms of aesthetics, balanced with the harmony of the just, sanitized with the cleaning of the moral, man raised to inhabit them, the cultures of its history as splendid architectures, but cemented always in an irrefutable and glorious conception Of man and his God. As in a palace of clean marble, he lived in the Socratic culture of his rationality, as in a monastery of egregious profiles lived in his medieval faith; But today, the old definitions of mankind destroyed by crises, perhaps in the future we can only assign to our sad epoch the barbaric rocks of a primitive, primitive and technified cavern ... thank you, Lady, because you let us be born and live in this hollow of The country of Mexico, which is for your hands as a unit of silver suspended between the prodigy of two eternities; Like a marvelous bell from the tower of our ancient prosperity filled the guanajuatense silver with honor that flies fabulous like a white spout from the undermining of our mines. (Rangel, M., 1968, pp. 293-294).

For Frost, E. (2009), Referring to culture in general and to Mexican culture in particular, all "culture, regardless of its degree of development, consists of a technique and a conception of the world - embodied in law, religion, philosophy, literature , Art - within which it makes sense. "

Technique is the utilitarian side of the creative work of man, can we combine technical culture in which we find the faculties of man such as contemplation and admiration directed to wisdom? (Vaquero Street, M., and Hernández, M. G., 2010). Sacred art complements this technical aspect of man well.

The sacred spaces of Guanajuato, its Temples, have the potential to be rationally exploited as part of a cultural and spiritual tourist destination, you can observe and detect what has been called "spirituality as a tourist resource."

The very reason for this sacred architecture or Architecture of Faith, as it has been called, has a directionality towards the outside, outdoors, patentizándose in the stone altarpieces significant in Guanajuato:

The exterior sacralization of streets or squares borders by means of the facade of the temple; In it a machine was raised in stone, perhaps even more impressive than the interior. The altarpiece is structured by vertical streets and horizontal bodies, using the stipes, the salomonic columns or other supports as elements of separation; The imagery is distributed in its encasamientos not in an arbitrary way but following the laws of symmetry and horizontal and triangular dispositions, according to a dogmatic theological thesis or the mere exaltation of a saint (Sebastián, S., 1990, p. 61).

Such elements are fully reflected in the main façades of the Guanajuato Temples, especially in San Diego, the Company, Cata (Sanctuary of Villaseca), Valenciana (San Cayetano), Basilica of Our Lady of Guanajuato, University of Guanajuato in the former College of the Holy Trinity of the Jesuits, manifesting in turn, the spiritual tourism potential they possess; Is a cultural resource that can be exploited rationally and publicized in detail.

### **There are challenges to strengthen spiritual tourism in Guanajuato.**

The flow of this spiritual tourism is reduced seasons, very significant in Guanajuato, in January of each year, for example, the Temples of Guanajuato can be filled with pilgrims, especially the nearby Cristo Rey Monument, in neighboring Silao, where Gather young people from different places of the country, Guanajuato becomes only a city of passage.

An interesting case was the papal visit to the Bajío in 2012, which resulted in the economic area not very significant for the spill of 'tourists', as a crowded pilgrimage, but without greater incidence in the economic spill left by spiritual tourism.

Tourism, as part of public policy at any level of government, as well as seen as a business project by entrepreneurs, is undoubtedly, as an object of study, susceptible of being

approached from different areas of knowledge. To relate to different elements of the economic, social, political, environmental and cultural spheres, to mention a few, the tourism activity involves a complex analysis and, of course, it becomes imperative to carry out several multidisciplinary approaches to have a better approach on this phenomenon ( However,

Tourism, as an object of study and research, has several aspects that can be the object of different disciplines. Religious tourism, as Ruíz Lanuza, A. and Trejoluna O. (2013) share, is one of the modalities of spiritual tourism as a category "contained in alternative tourism, which because of the cultural identity that surrounds, generates large flows of visitors , Accentuated in those cities near important centers of pilgrimage where the displacements are motivated by the spirituality "(p.130).

We are, therefore, facing a living testimony in which the cultural roots of the Guanajuato people manifest themselves, without forgetting that the meaning of this heritage is essentially religious, spiritual.

The sacred architecture of Guanajuato has essentially a spiritual value, and in the second cultural, historical term, as it has in itself, as Garcia M. and Calle M. (2013) refer to it as "an original, proper, preferential and prevalent value . The cultural, historical and artistic value of a sacred good is always an added value, a secondary value and an upstart which, however important it may be, can not prevail over the primary purpose "(p.15), that is, it must be taken In account for which are destined such sacred spaces and to be in possibility to understand the meaning that they have for the guanajuatense culture and its tourist offer in this sense.

This tourist potential, still not sufficiently exploited, is susceptible to "qualify" the tourist visits, as Vidaurri, J. (2013) maintains, managing rationally and intelligently the cultural resources of Guanajuato, whose consumption of these cultural goods only reduces To a romantic look of the visitors to the facades of the temples, on the other hand, visits less and less systematized, like the example of the Franciscan Temple of San Diego, that owns one of the churriguerescas facades of the most significant of the country inside this one Artistic

style, unfortunately strange for the common of the guanajuatenses, happening almost unnoticed for the thickness of the visitors.

### **The cultural heritage of Guanajuato**

Therefore, as León D. (2011) argues, "valuable cultural assets can be furniture, buildings and ideal or intangible entities that are valuable or relevant because of their historical, archaeological and artistic nature or because they are fundamental elements of culture and Identity of a society "(p.18).

All of which constitutes the cultural heritage of a people or society susceptible of rational exploitation for spiritual tourism, a true option of Guanajuato for its offer to Mexico and the world.

In the case of Catholic Temples in Mexico, the Law of Religious Associations, which refers, in turn, to the General Law of National Property, which regulates federal properties considered as archaeological, historical or artistic monuments In accordance with the Federal Law on Monuments and Archaeological, Artistic and Historical Areas.

The same Law of Property refers to buildings intended for religious purposes, which, in this sense, are intended for a public purpose (Article 78).

For its part, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas states that:

ARTICLE 33.- Artistic monuments are movable and immovable property that have relevant aesthetic value. In order to determine the relevant aesthetic value of a good, any of the following characteristics will be taken into account: representativeness, insertion in a certain stylistic current, degree of innovation, materials and techniques used and the like.

ARTICLE 36.- By determination of this Law they are historical monuments: I.- The buildings constructed in centuries XVI to XIX, destined to temples and its annexes; Archbishops, bishoprics, and cures; Seminaries, convents or any others dedicated to the

administration, dissemination, teaching or practice of a religious cult; As well as to education and teaching, for charitable or welfare purposes; To public service and adornment, and to the use of civil and military authorities. The furniture that are or have been found in said buildings and the relevant civil works of a private character from the 16th to the 19th centuries inclusive (1972, <http://www.diputados.gob.mx/LeyesBiblio/index.htm>, recuperada el 9 de julio de 2016).

In this sense, the federal legislation regulates the monumental assets that are imposed for their historical relevance and for being a cultural manifestation of the Guanajuato people, in this case managed by the Federation through the new Ministry of Culture and decentralized agencies such as the National Institute of Anthropology and History (INAH).

Article 3 of the Tourism Law for the State of Guanajuato and its Municipalities defines cultural tourism, of which the spiritual is part, as

XIV. Cultural Tourism: These are those tourist trips made by people motivated by knowing, understanding and enjoying the set of features and distinctive elements, spiritual and material, intellectual and affective that characterize a society or a social group of a destination, (2010, [www.congresogto.gob.mx/Leyes](http://www.congresogto.gob.mx/Leyes), recuperada el 9 de julio de 2016).

## **Results and Discussion**

Spiritual tourism trips to the region can be encouraged given the historical heritage of Guanajuato, because in the case of the Temples of Guanajuato and other cities, which are part of its cultural heritage, they represent and can represent, even more, a tourist attraction. Spiritual potential to enhance such tourism resources.

Guanajuato Capital, among other cities, is clearly an area of sustainable tourism development, given its geographical, cultural and religious characteristics.

Therefore, for this tourist region, its tourism development must be planned, protected and executed with rational public policies that can boost some business sectors.

In the case of Guanajuato in a very enunciative way in the tourism link, only the magical towns of the State (Government of the State of Guanajuato, 2016) appear, informing about these magical sites of the State, the archeological and natural zones; For its part, the INAH

had the link of cultural tours having one destined to Guanajuato, whose cultural information was just as general, rather than detailed, what is meant given the merely informative nature. Currently INAH (2016) counts with a link called Cultural Walks INAH in which they are programmed monthly in situ diverse cultural tours (INAH, 2016).

The INAH website (2016) has historically reviewed the patrimonial sites, their architecture and relevant events occurring in them, the site has 50 miniguías whose contents are informative material available to the public in printed and electronic versions. There is no information yet on the Guanajuato link.

At the same time, in 2001, the Guanajuato City Council published the Guanajuato Historical Guide by Manuel Sánchez Valle, in which a historical cultural tour of the architectural, religious and cultural heritage of the city of Guanajuato takes place.

On the other hand, of appreciable manufacture, material and photographs, and directed to the commercial tourism, is the Guide of the State of Guanajuato of Ediciones New Guide, also of 2001. The specialized literature on historical patrimony of Guanajuato is enunciated in the section of references.

However, there is no guide, in the case of the cultural and spiritual tourism of Guanajuato, appropriate and manageable that brings together characteristics of scientific content of interest for a sector interested in the cultural and spiritual tourism of Guanajuato and other cities of the State.

After a qualitative field research, through the technique of in-depth interviews with university specialists in the subject, undertaken in the city of Guanajuato, and having reviewed the state of current literature on this subject and its advances, and applied techniques such as Observation Participant in the cultural topography of Guanajuato, there was a lack of a printed cultural guide and the pertinence of its elaboration, relative to Guanajuato and other cities of the State or cultural regions.

The printed Cultural Guide would represent a product that presents the cultural heritage of Guanajuato, its geography, history, description and explanation in depth in this document of art and traditions in the City, as well as its routes along with other regions depending Of the thematic to be developed, formed by a panel of specialists in which the interdisciplinarity would be reflected in the document, counting on publicity for its own financing.

## **Conclusions**

I. In order to promote and promote the spiritual-cultural tourism of the city of Guanajuato, among others, the Cultural Guide would aim to give a detailed knowledge of a more specialized sector or interested in the spiritual-artistic collections of the City or cities of State, the heritage that Guanajuato has.

II. This cultural guide would be part of a public policy that encompasses governance that manifests itself in solving a problem, in this case, attracting more tourism in the region, detonating entrepreneurial impulses in that sector.

Part of the strategy to achieve such effects, it would be precisely the marketing that would involve, by the municipal or state government, the pertinent actions in order to make attractive the places of the cities of Guanajuato. With this marketing would be achieved new market niches for tourism, which would benefit from the structuring of these cultural guides, that is, as a product and service in the tourist destinations to satisfy some sectors interested in cultural tourism, promoting the riches Cultural destinations of Guanajuato and its various cities.

The preservation of the cultural heritage proves to be part of public policies in tourism, in this sense the research and dissemination of cultural information made in the form of cultural guides would indirectly boost the economic development of Guanajuato cities through marketing. Would have as main objective, to position the tourist destinations of the state.

III. This project can bring together, for its elaboration, specialists in History of the region, historians of art and / or architecture, anthropologists, geographers, specialists in cultural heritage in general, in such a way that, in a joint and interdisciplinary way, the Guide in the form of booklet booklet, good material and quality photographs, which allow the reader to make a systematic tour of the spaces for this spiritual cultural tourism.

IV. It has been detected within the visitors of the region, in Guanajuato, that when entering, for example, the temples do it in the way of the curious only to take photographs without major incidence in their spiritual cultural formation.

The guides would respond to this situation, with the objective of reaching a cultural and spiritual tourism that can find in Guanajuato an entire heritage that can be treated in a

scientific and rational way, precisely through booklets handled by the tourist and that can have at hand a more profound information about the own cultural patrimony that adorns the city.

V. The temples of Guanajuato and other cities of the Bajío, along with their traditions, can be treated systematically in these guides, which would propose sacred cultural tours, for example, the Holy Week in the Temple of the Company can be explained in detail in The Guide, the meaning, the actors, the art, the literature. It can be accompanied with information of the same tradition and culinary culture of the city.

Concern about this project to offer cultural tourism exists in various instances of the city: City Hall, University, State Government, and the Church, there are organized sacred art conferences, religious music concerts are presented, The exit of the temples information columns in two languages explaining the respective building.

SAW. They could also, in the manner of the Gothic cathedrals in France, present the riches of the artistic heritage of Guanajuato on IMAX giant screens, which are already beginning to be realized, some performance of illumination on the facades of the most emblematic churches.

VII. Public policies at the state government level, related to tourism, can structure cultural guides, which could be an additional factor of cultural dissemination to tourism eager to experience the spiritual in Guanajuato, its heritage can surpass such expectations, thanks to the research carried out Out in various observation units, such as the Temples of Guanajuato.

In fact, the proposed Guidelines can present and structure one or more cultural routes and can contribute to offer, as part of the public policies in the area of spiritual or cultural tourism, all the cultural patrimony still undervalued and appreciated in the visits To Guanajuato and other cities, presenting potential cultural itineraries, sacred cultural routes, convents routes in Guanajuato, culinary or gastronomic routes, prey routes in Guanajuato, among others.

VIII. Within the cultural policies of the City Council or the state government in Guanajuato, it is pertinent to make the corrections that are needed and to be aware of it on the part of the technicians and politicians, sometimes so little sensitive to the historical values that they should strive In tutelar and conservar.



In Mexico there is the urge to legislate wholesale, as if it were the magic wand that made the country the reality that we all wanted, not to make a tourism law is going to bring tourism, many of the laws are to regulate Bureaucracy, in this case, tourism.

It is necessary in Guanajuato a greater awareness of making a spiritual cultural tourism, that can well be offered, a beginning would be this project of a cultural Guide, even financed, by the companies that can be benefited by the tourism. Guanajuato deserves it.

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