

Las prácticas sociorreligiosas como mecanismo de control territorial. Caso: las Adoradoras en San Marcos, Guerrero

Religious practices as a socio-territorial control mechanism. Case: Las Adoradoras in San Marcos, Guerrero

Práticas sócio-religiosas como mecanismo de controle territorial. Caso: As Adoradoras em San Marcos, Guerrero

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Resumen

El objetivo de esta investigación fue analizar en el grupo laico las Adoradoras las prácticas sociorreligiosas que sirven como mecanismo de control territorial en San Marcos, Guerrero (México). Para ello, se estudian las acciones que tienen impacto en la dinámica de este municipio, sobre todo aquellas derivadas de 1) la promoción religiosa que hace este grupo entre sectores sociales diversos de San Marcos, y 2) las labores sociales (gestión de proyectos productivos, asistencia o visita a enfermos, recolección de ropa y víveres). Desde esta perspectiva, el control territorial se concibe como la apropiación de los espacios socialmente construidos por este grupo laico mediante las mencionadas acciones. En cuanto al sustento metodológico, este trabajo se ha apoyado en el paradigma cualitativo, con un enfoque de naturaleza exploratoria. Las técnicas de análisis que se utilizaron fueron la observación participante, la entrevista semiestructurada y la investigación documental. Con base en lo anterior, se detectó que el control territorial que ejerce este grupo es considerable en múltiples localidades del municipio de San Marcos. Las Adoradoras,

en definitiva, han conseguido suscitar, de forma simbólica y utilitaria, una dinámica sociorreligiosa con los feligreses para controlar los espacios conforme a los objetivos de la parroquia de San Marcos.

Palabras clave: control territorial, grupo laico, prácticas religiosas, San Marcos (Guerrero).

Abstract

This research will address the religious practices of the lay group "The Adorers" as a socio-territorial control mechanism, in San Marcos (Guerrero). The actions related to the territorial reconfiguration are analyzed, especially those derived from: the interaction of this group with different social sectors of San Marcos, as well as the altruistic activities (management of productive projects, assistance or visit to the sick, collection of clothes and groceries). From this point of view, socio-territorial control is conceived as the appropriation of spaces socially constructed by this secular group through the actions mentioned above. This work is of a qualitative nature, with exploratory orientation; the analysis techniques that were used were: participant observation, semi-structured interview and documentary research. Based on the above, it was detected that the socio-territorial control exercised by this group is considerable in multiple localities of the municipality of San Marcos. "The Adorers" have managed to arouse, in a symbolic and utilitarian way, a socio-religious dynamic with the parishioners to transform the spaces according to the objectives of the Parish of San Marcos.

Keywords: socio-territorial control, lay group, religious practices, San Marcos (Guerrero).

Resumo

O objetivo desta pesquisa foi analisar no grupo de leigos as Adoradoras as práticas sócio-religiosas que servem como mecanismo de controle territorial em San Marcos, Guerrero (México). Para isso, são estudadas as ações que impactam a dinâmica desse município, especialmente aquelas derivadas de 1) a promoção religiosa que esse grupo faz entre os diferentes setores sociais de San Marcos, e 2) o trabalho social (gestão de projetos produtivos), assistência ou visita a pacientes, coleta de roupas e provisões). Nessa perspectiva, o controle territorial é concebido como a apropriação de espaços socialmente construídos por esse grupo secular através das ações supracitadas. Em relação ao suporte metodológico, este trabalho baseou-se no paradigma qualitativo, com abordagem exploratória. As técnicas de análise utilizadas foram observação participante, entrevista semiestruturada e pesquisa documental. Com base no exposto, detectou-se que o controle territorial exercido por esse grupo é considerável em múltiplas localidades do município de São Marcos. As Adoradoras, enfim, conseguiram despertar, de maneira simbólica e utilitarista, uma dinâmica sócio-religiosa com os paroquianos para controlar os espaços de acordo com os objetivos da paróquia de São Marcos.

Palavras-chave: controle territorial, grupo leigo, práticas religiosas, San Marcos (Guerrero).

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Introduction

This paper examines the socio-religious practices of the Adorers lay group, located in San Marcos (Guerrero) and its surroundings, in order to know the mechanisms of territorial control that they use through evangelization, the promotion of values and the Christian faith. Specifically, it sought to identify the main socioreligious practices of the group, as well as their organizational dynamics and the symbolic content of these, which promote social control and cohesion in the community.

In this regard, it is worth noting that this research is added to the few studies on the subject, since there is practically no concrete information that explains the history and socio-religious dynamics that take place in this area of Guerrero, which is influenced by Catholicism, religious doctrine that has played a fundamental role as a factor of socioterritorial order and control in Mexican societies in general.

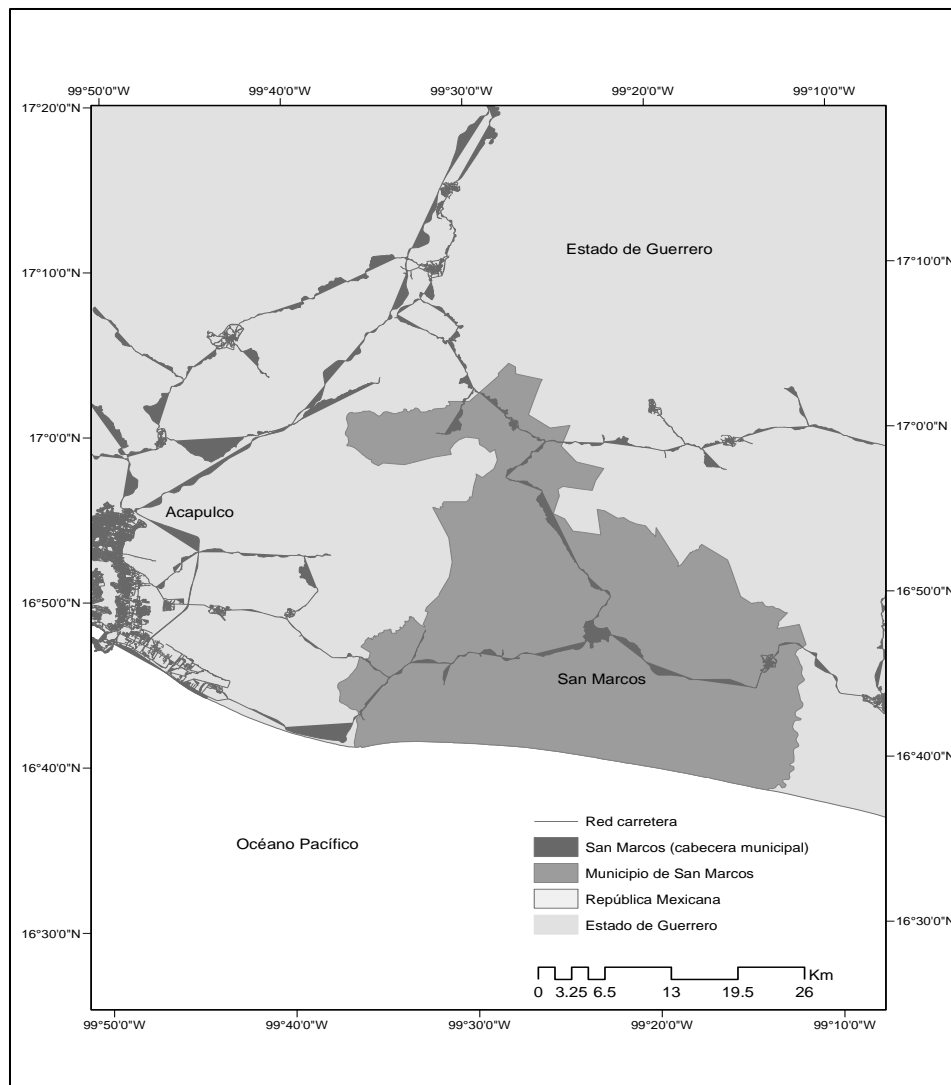
To try to fulfill this objective, the following questions were raised: what has been the role of the parish and the importance of religious practices in San Marcos (Guerrero)? And how do the social and religious practices of the Adorers group impact the territory? As for the assumptions set, these were three:

1. The influence of the Adorers group has a wide territorial scope due to the different socio-religious practices that are promoted from the parish of San Marcos Evangelista
2. Adorers-through their socio-religious practices, their discourses and their strategies-give guidelines for control and social cohesion in the space studied.
3. Faith is the main instrument that Adorers use to regulate the congregation.

Study Area

The municipality of San Marcos belongs to the Costa Chica region and is located in the southeastern part of the state of Guerrero (Mexico). According to the most recent population and housing census, it has 48 501 inhabitants, which represents 1.3% of the state total. The territorial extension of the demarcation hardly exceeds 100 000 km², so its relative population is 41.8 km² (figure 1).

Figura 1. Ubicación del área de estudio



Fuente: Elaboración propia con base en el Inegi (2018)

In the municipality there are 124 locations with the following characteristics: 63 settlements have less than 100 inhabitants, 49 have between 100 and 499 people, 17 have values ranging between 500 and 1499 Guerrero and only one locality has 13 282 inhabitants. The main localities are San Marcos (13 282 people), Las Vigas (4504 people), Las Mesas (2692 people), Las Cruces (1696 people), Llano Grande (1343 people) and El Cortés (1242 people) (Instituto Nacional de Statistics and Geography [Inegi], 2018).

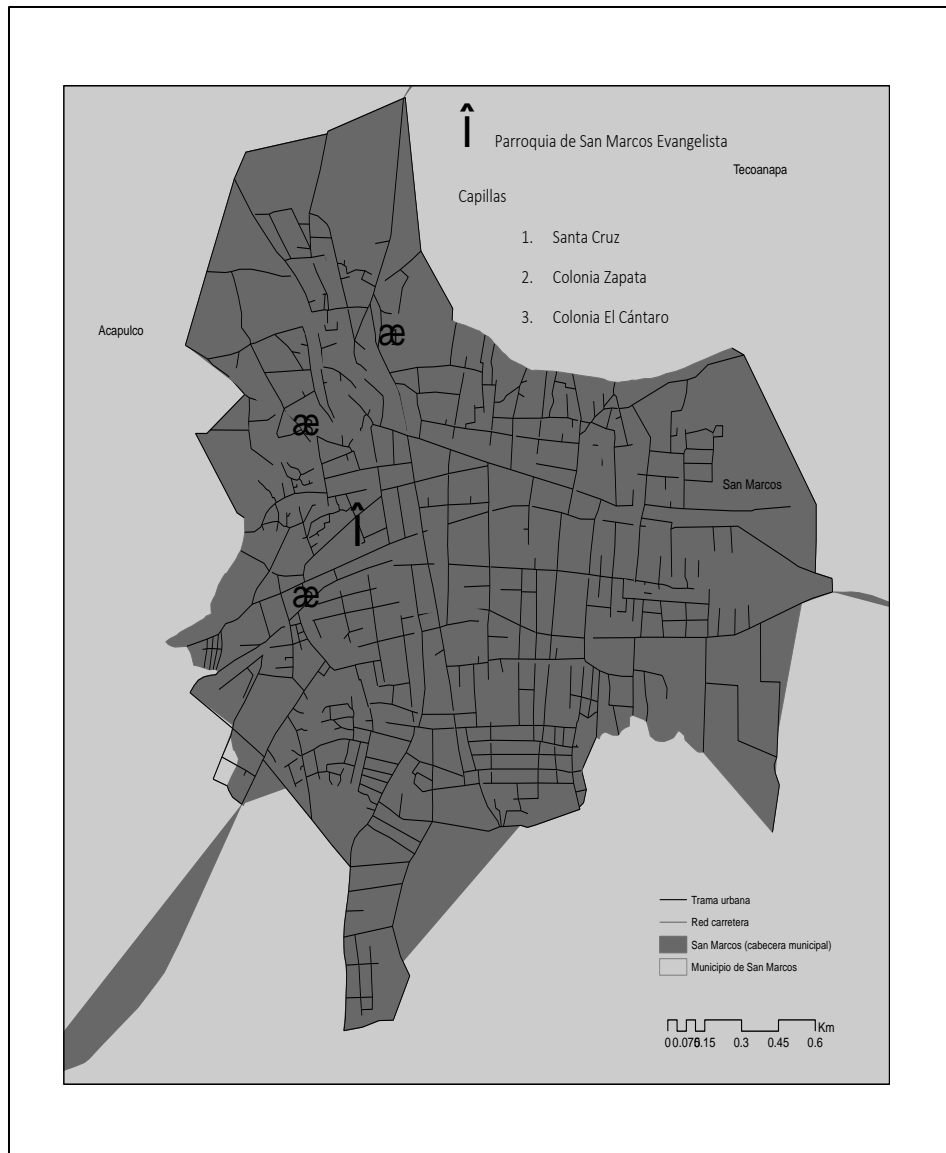
San Marcos has 42 455 people in a situation of poverty, which represents 79.3% of the municipal total. Extreme poverty affects a total of 22 486 inhabitants (42% of the total). Likewise, there are 17 521 people in extreme poverty without access to food. On the other hand, there are 19,969 inhabitants with moderate poverty. In the municipality, almost 18% of the inhabitants are vulnerable due to social needs and less than 1% are vulnerable by income. In fact, only 2% of the inhabitants of this Guerrero municipality are not poor or vulnerable (Secretaría de Desarrollo Social [Sedesol], 2016).

The inhabitants of San Marcos work, mainly, in the primary sector, which brings together almost 58% of the economically active population (PEA) in predominantly agricultural, livestock and fishing activities. Likewise, there is a significant occupation in the tertiary sector, with 28% of the municipal PEA due to the commercial activity maintained by the municipality of San Marcos with the city of Acapulco. In contrast, the secondary sector barely has 12% because there is no industrial activity as such.

Another activity that generates economic resources to the municipality is the patronal feast of San Marcos Evangelista, organized by the local ecclesiastical authority and the municipal government. This religious event usually increases the income of formal and informal businesses in the municipal capital. In fact, during the festivities, the mayor rents to foreign merchants spaces to sell their merchandise along Montes de Oca street (road that leads to the parish).

In San Marcos, Catholicism has an important role, so that the parish of San Marcos Evangelista can be considered as a center of territorial control coordinated by the following spaces: chapel of the Santa Cruz colony, chapel of the Zapata colony and chapel of the El Cántaro colony (figure 2). These act as regulating agents of the population, which has allowed them to remain and constantly receive feedback in socioreligious terms.

Figura 2. Ubicación de la parroquia San Marcos y sus capillas



Fuente: Elaboración propia con base en el Inegi (2018)

According to information collected in the field, territorial control is exercised in most towns of the municipality, mainly, Rancho Alegre, San Miguel, Colonia Anáhuac, La Vereda del Carmen, Barranquillas, Toro-Pando, Rancho Viejo, El Cuco, Piedra Stop, El Cortés, Llano de la Puerta and Medanito Water Dog. These localities are visited by the lay group the Adorers, who with their socio-religious practices have strengthened the hegemonic position of the Catholic religion in these places.

Conceptual framework

The religion-territory bond has been studied by diverse researchers. For example, Molina (2002) considers religion as a set of social practices guided by beliefs in supramundane forces in which the believer recognizes the power they have to regulate the actions of human beings. These religious practices are usually associated with a specific religious institution, and can be classified and located in the space through religious affiliation declared by the individual.

Religious practice is reflected in the unfolding of a social demarcation that is carried out by clergy and lay groups; likewise, it is carried out in similar social contexts of space-time, which is why they configure conceptions of symbolic and physical significance located in the territory. That is, religious practice builds territorial boundaries and boundaries (Solís and Martínez, 2012).

According to Solís and Martínez (2012), religious practices constitute a relevant project in society, a fact that is manifested in the constitution of religious collectivities, which, in turn, intervene in the public and private life of the subject, this is, in the way of relating, interacting and constructing symbolic and physical structures or borders in a social environment. This conception manages to inscribe and transform spaces that allow the feedback of religion in different territories.

Religion, therefore, is a system of symbols that works to establish vigorous, penetrating and lasting moods and motivations in society, formulating conceptions of a general order of existence and covering these conceptions with an aura of effectiveness such that moods and motivations seem of a unique realism. In this sense, religion has created spiritual systems that are reconfigured into a social institution (eg, the "parish") with exaltations pertaining to a general order of existence (Geertz, 2003a).

In this way, religion can also be seen as a reference from which identities and social belonging are obtained, which refers to a tradition, community, group, lifestyle, values, behaviors, phobias and phobias. Friends and foes are defined from belonging to a community or religious faith, religion structure as a way of seeing reality and the world, it transmits and signals a social imaginary, a way of socially structured (Castillejos, 2011).

According to the above, it can be affirmed that religious beliefs and cults do not escape the need to have that space for their reproduction and growth, where the territory and its faithful become objects of power for many parishes and cults (Carballo, 2009). In the words of Carballo (2009), the appropriate space becomes a kind of support or symbolic platform for religious beliefs, raising territorialities under the same premises.

The territoriality of religious practices is considered a synthesis of the system of symbols in the population. Carballo (2009) mentions that the territory is the raw material or the material reality preexisting to any social practice that supports individual or collective identities, which, at the same time, is configured as materiality of a tangible landscape that is expressed in the religious practice as another form of social capital or object of symbolic operations where the actors project their vision of the cultural-religious world as a product of culture and human work.

Territoriality, therefore, can be understood as the control exercised by a particular person, ethnic group, multinational company or State on a portion of the geographical space through a set of practices and material expressions capable of responding and guaranteeing territorial appropriation and permanence. of a social agent (Montañez and Delgado, 1998). In this sense, the forms of territoriality of religious practices are multiple, and reveal the elements that structure life in society, achieving an integral and exclusive allocation of a certain portion of the space to the simple identification of symbolic nature in a given place, where the territorial representations are expressed; in other words, from the relationships of naturally frequented spaces to social processes.

In this order of ideas, the appropriate territory is usually the framework of objectified cultural practices (parties, rituals) that is defined as an object of representation and as a symbol of social belonging. In this way, the subjects not only internalize the territory in their cultural-religious system overcoming the vision of the territory as an external culturally marked object, but an internal social reality is built and becomes an invisible territory resulting from the internalization processes of the territory subject (Carballo, 2009).

The territory, in short, has been the scene where the different religious practices have been carried out and where the first human interrelations and integrations of society have been born; From this, the creation of religious structures arises, which have reconfigured and controlled over time certain areas of public and private life, creating social, economic, political and symbolic-cultural dimensions that have given support and continuity to socio-religious practices.

Now, in terms of the integration of the members of society, this is considered as a common system of efforts and rewards, equalizer in terms of opportunities and meritocratic in terms of rewards (Barba, 2011). Thus, from conventional or economist perspectives of development, social integration has also been understood as the uniformity of social and religious relations, through the establishment of policies and development programs of a totalizing and uniform character for the social whole (Sierra, 2001).).

From this perspective, the category of social control is conceived as an integral part of religious practices. Therefore, it can be indicated that social control is a design of the citizen body from which disciplines create a general order of existence that regulates sociability among individuals through an extensive normative system of material and ideal order or order. structural and superstructural.

The normative systems are a series of actions: the material order is configured in rules, disciplines, prohibitions and punishments. It is manifested through practices that contribute to adjust or regulate the physical or moral behavior of individuals, while the ideal or superstructural order operates through symbols, myths and ideologies that function as conservation mechanisms that regulate individuals through structures cognitive that establish motivations and spiritual states, which support social interrelations determined by symbols, myths of origin, historical accounts, worldviews, collective imaginaries, among others (Quintero, 2005).

Social control is also seen from the cosmovision and the ethos of individuals, where forms, vehicles and objects of worship are surrounded by an aura of unfathomable moral reserve (Geertz, 2003b). In any space, the sacred entails a sense of intrinsic commitment that not only exhorts devotion, but asks for it; in other words, it not only promotes an educated assent, but imposes an emotional transmission. For this reason, it is manifested as a sacred symbol (God) that which is

appreciated as divine, and is considered inescapably of extensive scope for the orientation of human behavior. The power that has the sense of being must be felt as arising from a broad and effective being; In this way, religion establishes certain demands on the action of the subject and on the more general contents of human existence.

Thus, social control is perceived in a symbolic way, because it manages to manifest a meaning of values in society, which not only allow to estimate behaviors, attitudes and habits as preferable, but also make the person or group within of a social structure (Bazalar and Cervera, 2014).

In this regard, Quintero (2007) mentions that social control has two characteristics that identify it: the first is naturalness, which finds its existence in the configuration of a wide range of myths, cultural symbolisms and historical stories that are normalized as order logical of every society. In this way, the rules and social norms are almost unobjectionable, from the forms of kinship and filiation to the procedures of realization of material goods, hence social control is shown as a naturalized equilibrium. The second characteristic of social control is intertwined, since it comes from the first, and has the capacity to become unobjectionable. The social order is naturalized and perceived as the most logical and rational form of existence in individuals. This forms part of a social system that is fed by the moods and motivations of its nature, and its questioning based on the above is restricted in the symbolic-cultural.

In this sense, García (1991) points out that there are two classifications of control in society (formal and informal), which are linked to the same territorial spaces, but with different purposes. Formal control has the peculiarity of being artificial in nature because it was created by the State to explicitly or directly enforce the problems in society. In this way, the control of behavior considered socially inappropriate, where informal control turns out to be weak, is maintained.

Informal control, on the other hand, manifests implicitly in society. This focuses on institutions and in various areas where primary socialization is generated in order to achieve the insertion of the individual to the patterns of community life. Thus, family, religious, school and ideological control is imposed, which intervene under practices that act and fulfill direct norms and

roles in society. An example of this is the Catholic Church, an institution that works with symbolic mechanisms through its socio-religious practices implemented by lay groups.

In short, it can be said that these agents usually present themselves either in a covered or covert manner, depending on the situation, in order to impose a certain social order within the institutional framework. These mechanisms responsible for maintaining the stability of social order through institutions correspond to the concept of social control (Millán, 2010).

Method

The present investigation was based on the qualitative method, with exploratory orientation, since it focused on a topic little studied in the region. The analysis techniques used were participant observation, semi-structured interview and documentary research. In some occasions socio-religious dynamics (prayers, rosaries and social assistance) were carried out with the members of the lay group. This participation gave rise to an atmosphere of trust and closeness. During this interaction, semi-structured interviews were conducted, which were carried out with the purpose of gathering specific data on the territorial control mechanisms associated with the socio-religious practices of the Adorers group.

Likewise, key informants were consulted to identify valid interlocutors on the investigative route and to raise awareness among the participating actors. The key informants were the parish priest, the vicar, the secretary of the parish, the mayor and a devotee, who offered the guidelines for structuring the interviews. In total, 16 distributed among the members of the Adorers group, the members of other lay groups and the parishioners in general were applied.

With the interviews, the mechanisms of territorial control related to the Catholic religion in San Marcos were scrutinized, specifically those used by the lay group, as well as the participation of the parishioners in different religious festivities (liturgical and eucharistic in the community), the territorial impact of the religion in the surrounding communities, the feedback of the faith and the participation of the parish and the government in the local socio-economic dynamics.

Likewise, a qualitative (intentional) sample was taken from the lay group Adorers according to the following criteria: seniority, participation in the group, membership, affiliation to the parish and participation in activities with local actors. In the process of the fieldwork, several visits were made to San Marcos, particularly to the parish of San Marcos Evangelista, where all useful and relevant information for the investigation was observed and recorded in the field diary.

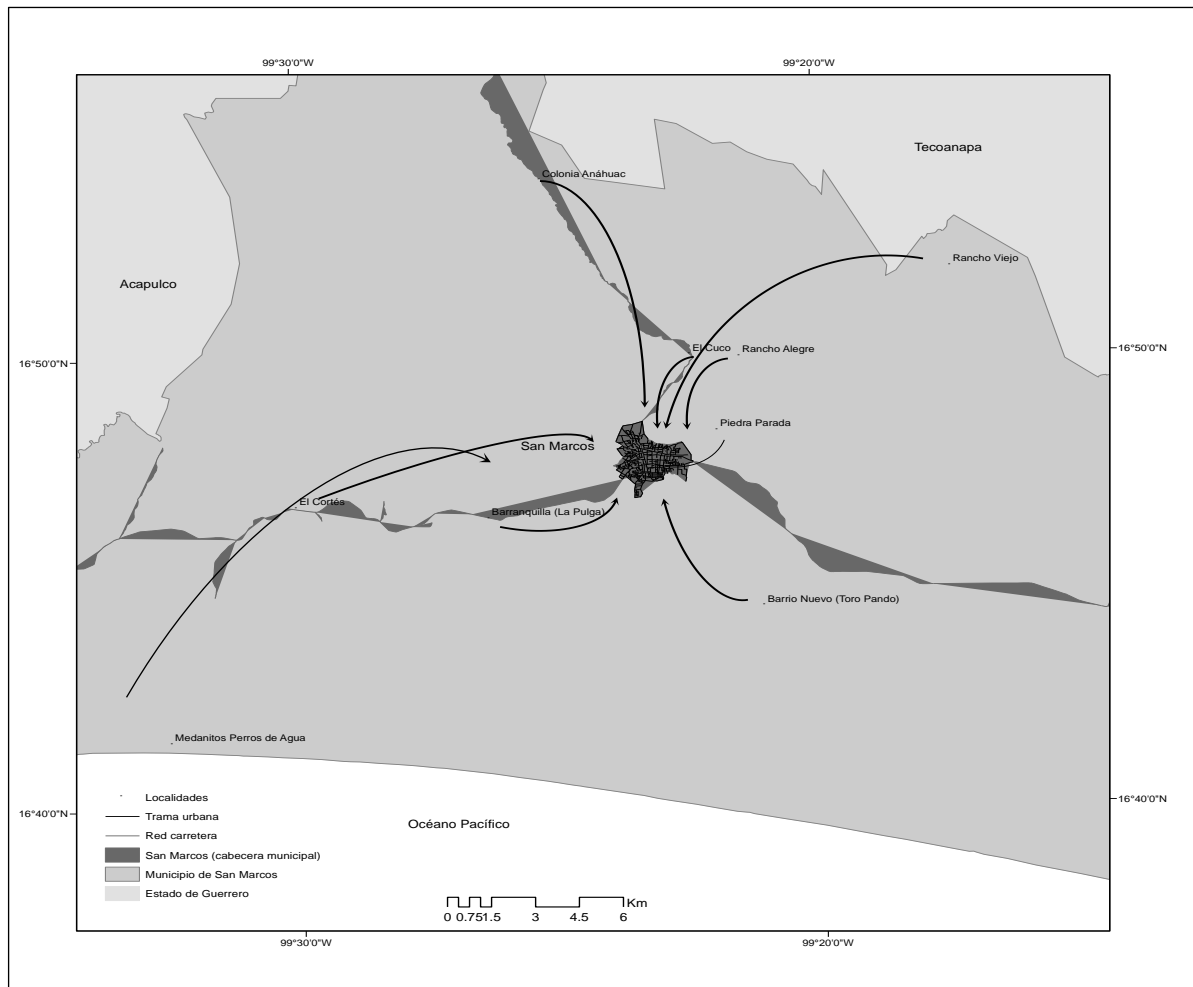
The compilation of documentary information was done in parish archives and with some historians of the community. In this sense, documentary research presented significant setbacks, especially with the collection of descriptive data about the historical development of the Catholic religion and its actions in the municipality, since these are not collected or archived, and the existing information is scattered. For this reason, information was sought in the community, although the most relevant was provided by the historians of San Marcos.

Results

The Adorers lay group consists of 15 women members, who are responsible for monitoring the spaces they frequent through the theological foundations imposed by the parish. It was created on June 17, 2004 by the presbyter Cornelio Onofre Melo in the parish of San Marcos to give continuity to the Catholic imprint in the municipality and in the surrounding towns. Its establishment was due to the adoration and faith of the Precious Blood of Christ, the sacrifice of Jesus on the cross. Their prayers are carried out through the prayer book, which were written specifically for this sacrificial mechanism. This sacrifice identifies Catholicism and reproduces throughout the territory. The Adorers fix the idiosyncrasies under this precept and work according to the symbolic link, which feeds back the sacrifice of omnipotence.

The influence of the group exceeds the limits of the municipal seat, since it takes place in different locations, such as Rancho Alegre, San Miguel, Colonia Anáhuac, La Vereda del Carmen, Barranquillas, Toro-Pando, Rancho Viejo, El Cuco, Piedra Parada, El Cortés, Llano de la Puerta and Medito de Perro de Agua (figure 3).

Figura 3. San Marcos: influencia territorial de la parroquia



Fuente: Elaboración propia

The spatial reach of the lay group shows the socio-territorial impact it has in San Marcos. The Adorers have carried out dynamics of Catholic religiosity for the ascription of social capital. The religious practices of this group are coordinated by the parish and are implemented for the feedback of Catholicism. The parish shows its interest in citizenship through the social-religious work of the lay group, which allows the territory to be administered and controlled ecclesiastically, as can be seen in the following testimony:

Well, the parish is talking about a territory that coordinates a certain town, that is, for example the parish of San Marcos Evangelista has the parish seat and its communities, each parish has a priest who is called a parish priest. San Marcos has a vicar who also assists in the activities of each of the parishes and their religious groups, so to speak of parishes we are talking about an administration regarding the sacraments regarding evangelization and regarding the territorial administration of the villages (interview with the priest of the parish of San Marcos Evangelista, 2015).

The lay group coordinates with the parish priest, who supervises each of the practices that are carried out. Adorers participate in all sociological rituals, coordinate meetings with the parish priest and the other groups of laity to organize the festivities, which are held for the feedback of believers and the peace of social conflicts in the community; in this way significant territorial control is aroused¹. In short, the Adorers persist, persuade and convince with the evangelizing discourse, with which they also travel to different communities using faith as a mechanism of control.

What is described in the previous paragraph is due to the different socio-religious practices carried out by this group in conjunction with the local ecclesiastical authorities of San Marcos. The religious practices that are relevant are evangelization, doctrine, prayers or prayers to the Precious Blood, acts of piety and social actions.

The evangelization consists of the promotion of Catholicism in the localities of the municipality, which has served to maintain and increase the number of parishioners, although the Adorers point out that the purpose is the persistence of religion in the area as a means of salvation and social recreation implied

The doctrine is the practice related to the eucharistic rituals of a believing and catholic community. Its objective is to preserve and promote through religious acts the permanence of the parishioners in community, especially through communions, confirmations and baptisms. To carry

¹ En el municipio de San Marcos existen otros grupos laicos, entre ellos la legión de María, Grupo Arcoíris, María en la Iglesia, Cruz del Apostolado, Grupo de Colores y Acción Católica.

out the eucharistic rituals a doctrinal training must be done. In this way, children and young people adopt Catholicism as their religion.

Regarding the prayer to the Precious Blood of Christ, this is considered a religious practice of great Christian transcendence not only for the parishioners to whom they have been promoted, but also for the same members of the aforementioned group, who are convinced of the power of protection and salvation of said prayer. This conception is transmitted to the followers of the whole community, which reproduce this practice on a daily basis. The prayer contains a message that becomes vigilant and punishing, hence the community remains immersed and confirms the idiosyncrasies about each of the rituals of the parish in the town.

The acts of piety, on the other hand, provide the guideline for the incorporation of more followers in the parish of San Marqueña. These activities are carried out by the Adorers, who carry out cherubs to raise funds for the most needy, donate clothing and visit the sick. In this way, the faithful in the parish keep and grow.

This group also carries out social actions that are carried out with the parishioners, the ecclesiastical authorities and the local government authorities, and are seen by the Adorers as religious practices; among them we can mention the management of productive projects and the organizations of cultural events (the patronal feast of the town in which the population in general benefits). These acts encourage the promotion of new chapels to continue promoting Catholicism.

The results of the research, therefore, show that the socio-religious practices, discourse and strategies of the aforementioned group have contributed to develop territorial control in San Marcos, which manifests itself in multiple forms of positioning and monitoring of religious spaces. In this sense, the strength of the religious message is the capacity for containment and union of religiously manifest spaces by Catholicism. The parish, therefore, constitutes a figure of power and control over the parishioners due to the predominance of discourses on the part of ecclesiastical actors and the secular group. The evidences of these facts are reflected in the testimonies recorded through the interviews with the parishioners.

Well, I think it's a good thing because we're going to hear the word of God, it keeps us united in these times ... It's good that you teach them the way of God ... It's the best, go to church to hear the word, go to mass and sow ... Love towards God and all that (interview with parishioner of the parish of San Marcos Evangelista, 2015).

People come to the Church to hear the good that God teaches us, that is, to follow him, love him and respect all people, have a respect because that is what the word of God tells us, and it is the house where we go to do the prayers, where they get married, they are baptized, first communions, confirmations and everything that is the way of God (interview with parishioner of the parish of San Marcos Evangelista, 2015).

A lot of people from all the communities and the San Marques neighborhoods; the church is full of all those people who come here, and that message is passed on to other families and that is where everything is getting bigger, it goes everywhere, people go from all the neighborhoods of all the communities and the message of God and thus it becomes bigger and bigger (interview with a parishioner of the parish of San Marcos Evangelista, 2015).

The devotees conceive of the parish and its chapels as the meeting point and interaction between the divine and themselves. This sense of belonging leads them to create faith feedback environments, which leads to participation in all the religious events of the parish; this is reflected in the same population, as well as in some peripheral communities, all as a result of the socio-religious work of the Adorers group.

In this order of ideas, it can be affirmed that faith is the instrument that the group has used to move around in the territories, a tool that has also been able to promote territorial control through socio-religious practices. In short, faith has given guidelines to regulate the parishioners in the municipality of study.

It is a very important part because it has given a lot of faith to all the people, both the peasant and the housewives as well as to all the inhabitants of here, who here have seen themselves as God they ask for their planting, for their health, for their work, and God blesses them at the moment they ask, there is much faith (interview with a parishioner of the parish of San Marcos Evangelista, 2015).

We are people of faith and we feel good going to church to see the Lord; It is a very nice thing to be in contact with the good, because God says that we should visit his house, not when one needs him urgently, not like that, I do not believe, because we should give ourselves time in that, besides being well with God It's good because he will always protect you. God loves us, loves his people and wants to see us well (interview with parishioner of the parish of San Marcos Evangelista, 2015).

The influence or participation of politics, education and economy, we can speak first in the political sector; It is interesting to see how several politicians before as candidates participate in their life of faith; being appointed presidents also continue to participate and there is a relationship with the parish, helping or embellishing the temple, giving some aspects to the same parishioners San Marche; therefore, it is also important to endorse the support with the people in the parish; they continue to participate and not only the president, but his family and several. I believe that 90% of workers come to live their faith, their spirituality; Therefore, there is a relationship between the two. In the field of schools, when they have their closure, they ask for help and help from God in the Catholic Church, they ask for their closing mass, they ask for blessings if a new room is made, a new classroom, so they are aware of all these forms, and the economic there are several events in which funds are raised for the church and parishioners are helped; then the Church not only has an impact on the baptized faithful, but we are speaking in Protestant, atheistic sectors; the Church always has something to say (interview with the priest of the parish of San Marcos Evangelista, 2015).

The Adorers, through faith, have managed to arouse in a symbolic and utilitarian way a socio-religious dynamics with the parishioners, with whom they participate on a daily basis, reviving their beliefs. The idiosyncrasies of the believers are strengthened by faith in the sacred symbols and fed back into Catholicism with each religious festival. Thus religious perceptions are formulated in the devotees, which are inserted in a general order of existence. The faith, therefore, allows to control the actions and adapt them to the specific procedure foreseen by the parish and the lay group.

The activities that we take there are prayer, the religious message and the values to transmit the faith to our Lord so that all the people are ... come to the parish and all the events that we do in the church, from the feasts and eucharist ... that they approach Christ, through the approach to Christ we can do everything ... we can take into account the faith and values that are the foundation that God has given us to lead a community and a world of peace, where there is faith, where there is charity to our neighbor (interview with a member of the group Adorers of the parish of San Marcos Evangelista, 2015).

The above serves as an argument to indicate that faith is the most latent force in the parishioners, which has been promoted with great emphasis by the members of that group through the worship of sacred symbols, which are internalized and visualized by the same population evangelized. Faith is circumscribed in the territory of the parish as a form of expansion and order of indoctrinated groups. In this way, the "evangelization" of spaces in the San Marqueña community is achieved.

The above shows, in summary, that the Catholic religion still continues in these territories and that socioreligious practices have been the main axis for the sum of capital. The participation of the ecclesiastical actors and the secular group is reinforced and continues latent as a mechanism of territorial control in the demarcation of physical and symbolic form.

Conclusion

In this work it has been demonstrated that socio-religious practices are a mechanism of territorial control that manage to influence the daily life of different spaces in San Marcos. Likewise, it has been demonstrated that the lay group Adorers (in which this inquiry has been focused) has managed to permeate socially constructed spaces, mainly through visits to the families of the municipality, interaction with children and young people, feedback from the faith with prayers and social or altruistic activities developed (collection of clothing and supplies, and management of productive projects and assistance).

This group and its activities, on the other hand, allow us to glimpse the structures of territorial control that function in San Marcos, which are reflected in the daily environment, the assistance to the parish, the idiosyncrasies, the feedback and belonging to the religious festivities of the population, the uses and the customs, which is translated in the constant ascription of social capital and the coexistence of the forces that represent the parish and the local authorities. In other words, this group seeks to keep Catholicism and the territorial control of San Marcos alive through faith, since it creates symbolic bridges for the movement of parishioners towards an invisible and at the same time objective cohesion of the community.

Finally, it can be said that the community of San Marcos, according to the testimonies of the settlers, has accepted the Catholic religion as part of various activities, which can be seen in the eucharist offered in schools or in the interactions between Church and local government, because sometimes the parish makes calls to vote during masses and pilgrimages.

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