

Meta-Analytic Algorithmic Structure of the Mobility Habitus

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Abstract

Gross mode, mobility policies are inscribed in sustainable cities models, following the guidelines of the Earth Summits, but the effects of these policies have been little linked to transport systems and user identities. The objective of the present work was to establish a model for the study of the triad, policies, systems and transportation identities, centered on four habitus indicators, understood as effective social dispositions of the environment. A non-experimental study was carried out with a non-probabilistic sample selection from sources indexed to national repositories, considering the year of population from 2000 to 2019, as well as the concepts of "mobility" and "habitus". There is a line of study regarding the comparison of mobility policies, transport systems and user identities to establish differences and similarities with the intention of anticipating ungovernability or governance scenarios.

Keywords: *Mobility, transport, periphery, centrality, habitus*

Introduction

Policies to reduce the effects of climate change on public health are distinguished by their comprehensive programs and strategies, although derived from the global guidelines of the Earth Summits, they acquire a local sense when establishing mobility criteria such as cases of restriction to vehicles that emit CO₂ into the atmosphere, the implementation of parking meters, the subsidy of catalytic converters, the investment in collective transport of zero emissions, the establishment of lanes confined to other alternative forms of transport, or, road education, including training for sustainability (Carreón, Hernández & García, 2014) .

Within the framework of policies for sustainability, the effects of climate change on environmental public health are central to the public agenda. This is so given the impact quantified in 5,5 million deaths in 2013, placing it in the fourth risk factor, as well as its effects in 85% of the world population (Carreón et al., 2014).

However, the public agenda to establish the guidelines of the Summits of the Earth, has excluded urban lifestyles, focusing on mobility with vehicles that emit CO₂ into the atmosphere more than the *habitus* of alternative mobility such as walking, the *ciclovías* and the zero emission transports (García, 2007).

In this sense, it is fundamental to explore the mobility *habitus* indicators, understood as favorable provisions for alternative mobility to vehicles that emit CO₂ into the atmosphere. Precisely, the objective of the research lies in the establishment of a model for the study of mobility *habitus* (García, 2008).

Habitus theory

The concepts that explain the *habitus* are; 1) theory of fields, 2) theory of capitals, 3) theory of habitus.

The theory of fields is considered by a risk ethic in relation to the dominant masculine gender identity, which consists in a displacement from the periphery to the center in a threatening way since, it is an ethics developed to from a context of insecurity, violence and impunity. This is so because in the periphery, structures of power are

generated that prevail over the structures of influence, which suppose a horizontal, transversal and unidirectional communication (Cerón, 2013).

The *ethos*, as an ethical disposition, allows the inhabitants of the periphery to subsist in a hostile environment, conditioning those who move towards the center to a path of risks; possible assaults, kidnappings, extortions or homicides that are recorded to a greater extent in the periphery with respect to the center of a city (Farías, 2010). Following this differentiation with respect to the periphery, centrality develops an ethic of care, which assumes that risks prevail as those that occur in the periphery, although in less intensity and frequency (García, 2011). Unlike the ethics of risk, the ethics of care tries to understand the export of violence and insecurity from the periphery to centrality, but in essence, it is a morality linked to the non-masculine gender identity, mainly female which consists of a disposition favorable to recreation and entertainment, characteristics of a scenario in which the quality of life and income allow the contemplation and preservation of spaces and equity relations between those who interact there (García et al. , 2013).

However, the ethics of risk and conservation are also reflected by expressions of defense and attack for the case of the periphery and comfort arrangements for the case of centrality (García et al., 2015).

Well, if the mobility from the periphery to the centrality implies an ethic of defense and attack in response to a hostile environment and implies an ethic of enjoyment of centrality scenarios in a pleasant environment, then mobility will be a way where these expressions of defense-attack and contemplation-preservation will be developed (Hernández, 2014).

The *hexis* or corporeal dispositions are also the result of the interaction between the individual and the scarcity or abundance of opportunities in their environment. These are differentiated expressivities by the peripheral context and centrality (Limón, 2017).

However, to differences of the *ethos* which are guiding principles of expressivities, *hexis* are instinctive reactions to peripheral insecurity or automatic responses to the security of centrality, but the mobility that goes from the periphery to the centrality or from it to the periphery, determines common expressivities such as protection against a terrorist attack, immediate solidarity and cooperation to a collective attack, or else, the precaution before the possibility of attacking the crowd (Joignant, 2012).

That is, the *hexis* that are differentiated according to the peripheral or central context are sensitive to unexpected, incommensurable and unpredictable events such as those that involve risks and threats to personal or collective integrity (Rizo, 2012).

This process does not occur in *aesthesis* or aesthetic rules, which are observable in dress or language when transported from the periphery to the centrality of cities (Rivera et al., 2015).

Considered flows, those moving from the periphery to the central interact with a dominant centrality in terms of laws, rules or values such as regulations feasibility, codes of collective transport or speeches in the areas of concentration (Tun, García & Carreón, 2017).

The theory of capitals are the circumstances that suppose differences between the aesthetic dispositions in the transfer from one place to another, but also imply extensions of these differences in the collective mosaics. This is the case of the concentrations of protest or demonstration that converge on the periphery in the centrality square, which, by their degree of order and disorder, move away from confrontations between users of water services with respect to authorities, kidnappings of supply units or the lynching of criminals (Carreón, 2014).

Well, if the *ethos* are *unpostponable* principles of mobility, if the *hexis* and *aesthesis* are expressivities and criteria of mobility, transfer and concentration, then the *eidosis* or logical arrangements are bridges of communication between inhabitants of the periphery that move to the centrality and eventually, impositions of those who are in the need to visit the periphery leaving the centrality (Cerón, 2013).

The *eidosis* are logics of verisimilitude and verifiability that distinguish the periphery from centrality. The likelihood *eidosis* consist of mobility reasoning in the periphery focused on speed and low cost. In contrast, the *eidosis* of verifiability are safe approaches and strategies to lie if anyone decides to leave the centrality of the periphery (Rizo, 2012).

In short, *ethos*, *hexis*, *aesthesis* or *eidosis*, within the framework of mobility policies against the effects of climate change on environmental public health, are provisions that reflect the asymmetries between those who move from the periphery to centrality, or , who move from centrality to the periphery, but the four concepts do not explain the differences between governors and the governed when establishing responsibilities with respect to those who make decisions to exclude zero-emission transport and who must adjust their transport styles to alternative transportation options such as walking or cycling (Valdés, Amemiya y García, 2019).

Studies of the habitus

The socio-historical process by which public transport was exacerbated by public policies and market demand, as well as its impact on the lifestyles of public service users in the State of Mexico is linked to governance in the ecocities *Habitus* have been used to reveal symbols, meanings and senses around a discursive practice or acted. The discursive *habitus* is indicated by aggregate values of entertainment with electronic devices, although such a symptom supposes an accident prevention policy aimed at university students (García, 2007).

The *habitus* theory maintains that the interaction between the agents will not only be symbolic and discursive, but practical and solidary since they are not norms or beliefs that affect a rational process, but rather are areas in which the agents are inserted without be aware of this, but at the same time enrich themselves by participating in a conglomerate of opinions, actions and intentions that can, at a given moment, define the practical world of their everyday life (García, 2008).

The periurban *habitus*, unlike the urban one, comes from marginality, vulnerability and exclusion, it is against the comfort system that transport practitioners are motivated to seek employment or replace what they have for another that will change while the salary persists as a control policy. Such a structure defines practices and discourses at the same moment in which the latter give meaning to the mobility and tariff system (García, 2011). The structure of the peri-urban *habitus* consists of eight dimensions from which it is possible to anticipate the improvisation of actions, however it is more feasible to understand the redoubts through which pass inherited schemes that are disseminated in public transport users. Only eight are retaken, but they are incommensurable as new discursive structures around tariffs and security generate practices and symbols associated with the defense of territory, identity or roots that are further diversified with discrepancies between users and operators, authorities and concessionaires, transporters and drivers (Carreón, Hernández & García, 2014).

The *habitus* is the conservation of structures of the past that activate the present while interacting with other new forms of existence that allow them to build other systems of practical schemes which will follow the process of reproduction and production, structuring and destructuring of dispositions (García et al., 2013).

As an art of invention, the *habitus* finds its symbolic production no longer in personal history but in the discrepancies that determined the present state. The debate of the inherited versus the learned looms over the first years of existence, although it is not entirely certain that the discursive practice is shaped by experiences related to affection, the innovation of responses is a form of management that can be related to the past. However, its impact is greater if it is linked to future actions since the *habitus* would be a kind of strategies that, although they are not instruments, fulfill the function of locating and positioning the actors in a public system such as public transportation (Hernández et al., 2014) .

Often, peri-urban actors are excluded from the hegemonic central system and from their own subjectivity since the built-up habitus prevents them from positioning themselves in the periphery of their madness and prevents them from entering into the centrality of the dominant logics. Peri-urban users are outside the public system and their own desires to join the productive dynamics of symbols and meanings inherent in the transition zones (García et al., 2014).

The dimensions in which the periurbano *habitus* operates as innovations in situations of insecurity and risks posed by accidents and demonstrations in the transition to the federal capital and its return as a daily practice and representation mobility referring to passivity and identity who work or study in their same locality (Carreón et al., 2014).

The peri-urban *habitus* unfolds in eight areas of mobility and passivity that involve the inclusion and exclusion of symbols associated with discursive practices related to accidents, traffic, traffic, demonstrations, transfer courtesies or added values (García, 2011).

However, it is unavoidable to assume that the *habitus* as an innovative response to the distribution of resources is only practical awareness that does not simply intend to transform the established by social structures, rather it is an automatic reflex act from which the actors do not even know they are, but they intuit that they could be inserted in certain spheres or dimensions to incorporate some of their aspects without pretending with it something less than filling a gap. "It's a train that progresses and brings its own tracks." The past does not influence more than the future in the present of the peri-urban *habitus* (García, 2008).

From the peri-urban *habitus*, traffic is assumed as a circumstance of journeys that are of imprecise origin and therefore dispersed, or else, they are emerging styles of driving that tend to an imposed and conventional regularity (García, 2007).

It is also the case of the manifestations which we consider as accumulation of speeches that operate in practice, although more than any other it brings with it at least symbols of anarchy (Carreón, 2014).

It is by the id that the courtesies of transit session is another symptom of the peri-urban *habitus* that seems to be in solidarity with those who pass from one sense to another, but disagree with those who only block or cross without preventing or taking responsibility for their actions (Hernández et al., 2014).

Another indicator is the displacement at the wheel as part of the repertoire of responses to the objective conditions of urban daily life. In the case of accidents, as established by the urban *habitus*, it is an improvised response to the security structures that operate under the logic of prevention (Limón, 2017).

The added value of peri-urban mobility is you relate or peak hours no longer for practical innovation to build discourses on social networks, but by the construction of peri-urban styles in which everyday life stop not to be missed (Tun Garcia and Carreón, 2017).

While it is true that the peri-urban *habitus* is irreducible to the proposed dimensions, it is essential to observe its emergence since the design of a mobility policy would be carried out from the reactivation of the objectified sense without excluding the subjective desires, but including the discourses intersubjectives that are gestated in the interrelation of periurbanity with centrality (García et al., 2013).

The *habitus* is to periurban imbricated between traffic and demonstrations as opposing elements involving road safety and urban mobility innovations that emerge from them. This contradiction is also observed in the relationship between demonstrations and traffic courtesies, as well as with the displacement at the wheel. These are provisions that coexist in response to mobility problems, but their belonging to other areas suggests that the urban *habitus* crosses them (Carreón, 2014).

Only in the case of accidents with pedestrian displacement there is a kind of causality, although the peri-urban *habitus* moves away from all prevention in this relationship it seems to be activating a logic of self-care on the part of the actors. Finally, the added value in the peak hours also suggests that there are concomitant dimensions before the improvisation of peri-urban mobility (García et al., 2015).

The added value is the indicator of the peri-urban *habitus*; however, it contrasts with the courtesy of giving way, which suggests that the provisions or innovations can be part of improvised practical norms and styles. It also involves the convergence of discourses with daily practices that can be translated into innovations from which a system of responses to the increase in rates or accidents is generated (Carreón et al., 2014).

Much of the transfer is consumed in traffic and therefore finding aggregate values diversifies the daily responses that the actors build against their subjective needs and objective labor structures. In this sense, the peri-urban *habitus* implies discursive and practical spaces of power in which user's appropriate public services as a refuge from insecurity, a resource for economic income or the dissemination of emotions (García, 2008).

Habitus periurban seems to be a latent disposition that emerges when their intersubjective structures relate to the transfer objective structures and subjective desires of mobility (García, 2011).

However, the periurban *habitus*, unlike the discursive one, supposes the improvisation of derived emotions, although the process is discussed, since the marginality, exclusion and vulnerability are historical antecedents of the mobility styles and materialize in speeches in situations of risk and uncertainty (García, 2007).

This is how the peri-urban *habitus* brings with it the collective history of the actors who move to the capital to work, study or simply diversify their daily activities. Although this does not directly affect the innovative responses of the actors, the added value of mobility (listening to music, messaging or chatting) are symptoms of a *habitus* that seeks to separate the actors from the objective structures while bringing them closer to the to their subjective desires, although preferences are the result of intersubjectivity (Carreón et al., 2014).

The relations of appropriation, transformation and distribution of resources and spaces in their development process, encouraged the differentiation of social classes. As the differences were exacerbated, the segregation of the spaces protects or the transformative differences at the same time that it exalted the distributive differences of the resources, mainly of the public transport. This process confronted public policies against lifestyles privileging market demands (Hernández et al., 2014).

A community participation in the internal transport supposes a peri-urban *habitus* that crosses spaces and times of transfer without leaving a mark that is not ecological but symbolic in the daily life of the communities. That is, public transport is only an instrument or means to achieve to move, even if it means some practices such as the value added by its degree of innovation are acquired provisions inherited that would contrast with those symbols and meanings previous generations built around their location and comparison to the capital (García et al., 2015).

Finally, in the establishment of public discussion agendas about safety and the collection system, accidents are considered as an emergent response to drunk drivers or who have the skill to provoke them (Carreón Hernández & García, 2014).

Method

A non-experimental, cross-sectional, exploratory, documentary and retrospective study was carried out with a non-probabilistic sample relection from sources indexed to leading repositories in Mexico such as Dialnet, Latindex, Pubindex, Redalyc y Scielo, considering the publication period from 200 to 2019, as well as the inclusion of such concepts as: "mobility", "*habitus*" (see Table 1).

Table 1. Descriptive sample information

	<i>Mobility</i>	<i>Habitus</i>
<i>Dialnet</i>	34	28
<i>Latindex</i>	30	21
<i>Pubindex</i>	28	17
<i>Redalyc</i>	21	10
<i>Scielo</i>	17	6

Source: Elaborated with data study

The information was processed following the Delphi technique, which consists of establishing a model identifying, comparing and integrating variables used in the literature consulted.

Judges experts in the subject screened extracts selected from the state of the question with the purpose of establishing consensus during three rounds: -1 for information unfavorable to the *habitus* of mobility, 0 for contents disconnected and +1 for favorable data (see Table 2).

Table 2. Processing data

	<i>Concept</i>	<i>Indication</i>	<i>Measurement</i>	<i>Inference</i>
Habitus	It refers to aesthetic dispositions (aesthesis), logical dispositions (eidòs), expressive dispositions (hexis) and ethical dispositions (ethos) related to mobility (Aldana, Sánchez, Espinoza & García, 2019).	Data relative to the preferences of use of public transport, image of the destination and quality of service	-1 for information unfavorable to the habitus of mobility, 0 for contents disconnected and +1 for favorable	High scores refer to a mobility habitus centered on aesthetic, ethical, logical and expressive dispositions
Mobility	It refers to a displacement based on the image of the destination and the quality of the service (García, 2019)	Data relating to destinations and the use of the type of transport	-1 for information unfavorable to the habitus of mobility, 0 for contents disconnected and +1 for favorable	High scores refer to the expected quality of the service based on the image of the destination

Source: Elaborated with data study

The data were processed in the qualitative data analysis package (QDA by its acronym version 4.0). The parameters of normality were estimated in order to observe their contingent relationships.

Results

Table 3 shows the descriptive values in which it is possible to appreciate the prevalence of significant relationships between the extracts evaluated by the judges with respect to the main categories of mobility and habitus.

Table 3. Descriptive instrument

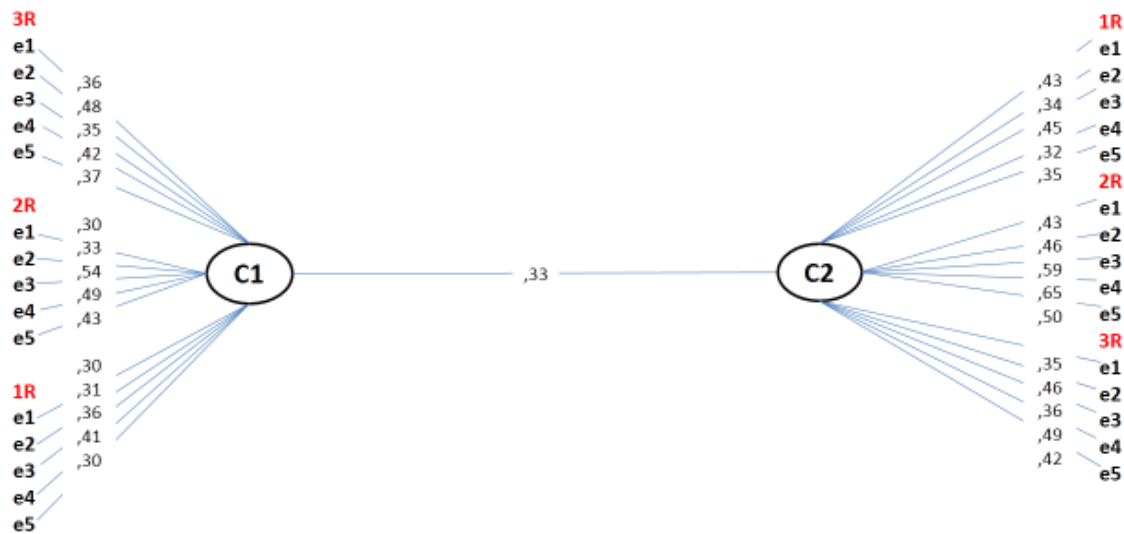
	<i>E</i>	<i>M</i>	<i>S</i>	<i>K</i>	<i>A</i>	<i>C1</i>			<i>C2</i>		
R1						χ^2	df	p	χ^2	df	p
<i>e1</i>	0,60	0,19	0,13	0,14	14,23	12	<,05	12,31	11		
<i>e2</i>	0,73	0,18	0,14	0,16	14,35	13	ns	14,25	12	ns	
<i>e3</i>	0,70	0,10	0,16	0,19	12,34	11	ns	13,90	13	<,05	
<i>e4</i>	0,66	0,16	0,10	0,10	14,39	14	ns	15,47	14	<,05	
<i>e5</i>	0,64	0,13	0,18	0,16	11,04	13	ns	14,25	15	ns	
R2											
<i>e1</i>	0,62	0,11	0,13	0,18	14,23	10	ns	15,46	13	<,05	
<i>e2</i>	0,71	0,10	0,12	0,14	15,48	15	<,05	15,36	16	<,05	
<i>e3</i>	0,77	0,17	0,10	0,13	14,39	18	<,05	13,89	15	<,05	
<i>e4</i>	0,69	0,19	0,15	0,16	14,21	19	ns	16,57	14	ns	
<i>e5</i>	0,73	0,16	0,18	0,15	13,14	10	ns	14,36	13	ns	
R3											
<i>e1</i>	0,63	0,14	0,14	0,13	14,10	14	ns	14,25	13	<,05	
<i>e2</i>	0,67	0,15	0,15	0,12	16,58	15	<,05	13,14	14	<,05	
<i>e3</i>	0,74	0,16	0,18	0,11	19,46	16	ns	15,49	12	<,05	
<i>e4</i>	0,69	0,19	0,10	0,10	18,36	13	<,05	15,47	14	<,05	
<i>e5</i>	0,65	0,10	0,12	0,14	16,32	12	<,05	13,52	15	ns	

E = Extract, R = Round, M = Mean, S = Standard Deviation, K = Kurtosis, A = Asymmetry, C = Category; C1 = Mobility, C2 = Habitus. χ^2 = chi squared, df = degree freedom, p = level significance, ns = non significance

Source: Elaborated with data study

The contingent relationships between the main categories of habitus and mobility with respect to the extracts evaluated by the judges made it possible to infer a learning process between the first and third technical qualification rounds (see Figure 1).

Figure 1. Meta-analytic algorithmic structure of the mobility habitus



E = Extract, R = Round, C = Category; C1 = Mobility, C2 = Habitus. ← Relations between factors with respect extracts; → relations between categories
Source: Elaborated with data study

That is, the habitus of mobility is an axis and a central theme in the consulted literature because it is an urban and peri-urban phenomenon that occurs in the capitals of Latin American countries, being recorded, observed and predicted by the state of the question...

Discussion

A representation of the axes and trajectories of the relationships between the factors used in the state of the question can be performed in a model: 1) ethos (ethical dispositions), 2) hexis (corporeal dispositions), 3) aesthesis (aesthetic dispositions), 4) eidós (logical dispositions).

The *habitus* of urban mobility, indicated by the *ethos*, *hexis*, *aesthesis* and *eidós*, supposes a scenario of exclusion of the dispositions that distinguish the transfer from the periphery to the centrality, as well as from the centrality to the periphery. These are provisions against or in favor of uncertainty, risk, insecurity and the threat posed by the interrelation between users of polluting or alternative zero-emission transport.

On the other hand, the *ethos*, as ethical provisions to the CO₂ emitting private transport or the alternative transport of zero emissions, supposes decisions and actions in favor of a mode of transport, considering the emission footprint.

In the case of *hexis*, understood as expressivity, these are common among those who come from the centrality or periphery always prevails a policy of exclusion expeller transport CO₂ emissions or a subsidy transport zero emission.

Regarding aesthesis, or aesthetic appreciation of movement or mobility, it is assumed that comfort prevails in centrality and self-defense in the periphery, independently of transport and its expulsion of emissions.

Precisely, it is in the *eidós* or transfer and mobility logics that the zero-emission transport will reflect the provisions in favor of the conservation of the environment, or, the dispositions in favor of the personal interest without considering the capacities of the other current and future generations.

Conclusion

The contribution of the present work to the state of the question lies in the establishment of four assumptions around which the dependency relations between the factors used in the review of the literature are explained. It is about the *ethos*, *hexis*, *aesthesis* and *eidos* that explain the aversion or propensity to use zero-emission transport, the use of cycle paths or pedestrian routes.

However, the intentional selection of information, as well as the type of analysis of its content, limit the application of the model to a context of mobility from the periphery to centrality and from it to the periphery. It is necessary to extend the search of information to international repositories such as Ebsco, Copernicus or Scopus, as well as to deepen the analysis through a more sophisticated technique such as text mining.

This recommendation will contribute to the theoretical, conceptual and empirical frameworks, which have explained the mobility *habitus*, but in terms of the differences and similarities between the periphery and centrality. It will be possible to address the problem of mobility, the risks involved and the use of zero-emission transport as central issues on the agenda of the literature consulted, as well as the loc context they explain.

The literature concerning the *habitus* in general and the *ethos*, *hexis*, *aesthesis* and *eidos* of mobility in particular, stress the importance of considering the provisions as a process of acquisition of shared social devices among the bulk of users of roads, bikeways, bridges or sidewalks, but only distinguishable from the degree of insecurity.

If a city is violent, then it will generate preventive and offensive mobility capabilities in the periphery rather than in the centrality, or, civil formation will suppose greater risk behaviors in public transport.

The present work rather opts for an integration of the contexts, identities and systems related to mobility and transport in which the indicators of *ethos*, *hexis*, *aesthesis* and *eidos* are observed in order to establish the coordinates and trajectories of relations between these factors and thus be able to analyze the differences and similarities between users, policies and systems.

Therefore, a study related to the comparison of user groups, transport systems and mobility policies will involve the unveiling of patterns of use and appropriation of public space, security and identity around cities that promote sustainability.

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