

SPECIFICATION OF A MODEL FOR THE STUDY OF ENTREPRENEURIAL MIGRATORY FLOWS

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ABSTRACT

The specification of a model for the study of entrepreneurial migratory flows in a town in central Mexico was the objective of this work. A documentary, retrospective and exploratory study was carried out with a selection of sources indexed to international repositories, considering the period of publication from 2000 to 2019. A model was specified in which it was possible to notice two entrepreneurial styles, one focused on the optimization of resources and another focused on process innovation. The study design limited the findings to the literature consulted, suggesting the extension of the work other repositories.

KEYWORDS

Migration, entrepreneurship, development, model, acculturation.

1. INTRODUCTION

Within the framework of the policies that inhibit migratory flows employed by the US government, the cycle that goes from rupture, crossing, stay and return seems to approximate local entrepreneurship (Carreon, Hernandez, Bustos & Garcia, 2017). It is a phenomenon that contravenes business promotion and microfinance policies focused on clientelism as a mechanism for electoral ascription. In contrast, migratory flows that meet the return cycle devel-

op an entrepreneurial process focused on seed capital (family savings) that constitute the heritage of migrant communities.

However, studies show that migratory flows are due to economic cycles of export of cheap labor and low-skilled labor for activities that native workers do not wish to carry out. In that sense, the emergence of economic and labor rights with the learning of migratory flows regarding entrepreneurship as a development alternative (Carreon, Hernández, Quintero & García, 2017).

In this way, the analysis of the convergence of economic and labor rights with respect to the cycle of learning of migratory flows is of vital importance as they may reveal scenery of local develop-

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ment that are independent of public administration of resources (Garcia, Carreon, Hernández & Morales, 2014).

Therefore, the objective of this work was to specify a model for the study of migratory flows at the crossroads of self-management of its capital against State welfare.

2. LITERATURE REVIEW

2.1. Theory of Migration Flows

Migratory flows entail three-step process of passage, settle and return that has been framed by three epistemic dimensions: a) acculturation; b) selectivity and c) identity. At each phase and dimension, the differences between governors and governed in terms of sustainable, human and local development policies reveal the asymmetries between migratory flows and native spheres (Garcia Carreon, Hernandez & Salinas, 2016).

The concept of migration is multidimensional, but studies related to migrant cultures with respect to native cultures have focused on a general concept of rupture, crossing, permanence and return in the economic and occupational order. Occupational placement emphasizes the dependence, compliance and obedience of migrant cultures to native cultures and is intended for human, local and regional development only with the cooperation of migrants in agro-industrial services or activities (Garcia, 2004).

Often, the phenomenon of migration has been approached from an ethnocentric or multicultural approach, focusing on the adjustment of migrant cultures

with respect to the laws, values and norms of native cultures (Cruz, 2014: p 246). In that sense, justice is the concatenation of economic, political and social rights with respect to cultural differences and their self-determination.

La migración, desde estos enfoques, se ha entendido como un proceso de aculturación, asimilación, adaptación y selectividad de talentos con respecto a un mercado laboral interno, las demandas del medio ambiente y las habilidades requeridas para llevar a cabo el desarrollo local a través de la distribución de la fuerza laboral. en sectores estratégicos como la agroindustria o los servicios. Solo en los casos de la llamada economía 4.0, la selectividad de los talentos se trasladó de los países emergentes a los desarrollados (González e Iglesias, 2015: p. 187 y 188).

Within this migration perspective, native cultures are considered active in the development process and migrant cultures as passive or collaborative in the endogenous development of native cultures. Together with justice as an antecedent of interculturality, the concepts of impartiality, such as the granting of rights to minorities, self-government or political and legal autonomy, the guarantee of the dissemination of equality among the members of a group, as well as cultural specificity and legitimacy incorporated in dialogue, negotiation and co-responsibility are constructions of a new model for the study of migrant cultures in relation to native cultures (Cruz, 2014: page 255).

In this sense, the notion of social justice was linked to the consequences of immigration as

it warned about asymmetries in terms of rights and obligations, opportunities and capabilities, as well as between commitments and responsibilities between migrant cultures and native cultures (Tena, 2010: p.320).

2.2. Studies of Migration Flows

The study of migratory flows no longer as passive entities and dependent on native cultures gestates in the work of entrepreneurship and innovation that distinguish this new wave from its predecessors who focused on compliance and obedience, now observed at migration as active and innovative entities. These are migratory flows with civic virtues oriented towards a sense of identity and belonging to a universal community, observed by their degree of empathy, commitment, altruism, solidarity, satisfaction and happiness (Tena 2010: pages 326 and 327).

The theoretical, conceptual, empirical and hypothetical frameworks with respect to entrepreneurial migratory flows are grouped into: 1) acculturation, assimilation and adaptation; 2) selectivity and human capital; 3) identity, spheres, networks and multi- and intercultural flows (Garcia, 2006).

The a cultural, assimilative or adaptive perspective distinguishes migrants and natives not only from the place of origin, its uses and customs, but also its objectives, tasks and goals. It is a logic of profit and utility as a preponderant and determining factor of the relations between migratory and native flows. In this sense, development policies with such an approach highlight the

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achievements and scope of programs based on sustainable rather than human or local development, since it is assumed that the labor market will generate and disseminate the bases for establishing quality of life and subjective well-being related to health, education and employment. These are sector programs and strategies in which support and incentives, as well as financing, are aimed at containing migratory flows according to the needs of the labor market (Carreón, 2013).

In this way, migratory flows are limited to the policies of inclusion and social protection implemented by the receiving State to promote development in the economy of production and industrial services. Migrants are considered a skilled and specialized workforce, a fundamental part in the orientation of the productive and service sectors. It is assumed that the State must protect the interests of the natives by postponing the stay of migrants and building their capacities; knowledge and skills while ensuring their occupational health (Sánchez et al., 2017).

The selectivity approach considers that the development will be gestated from the policies of business promotion and market opening. Regionalism and multilateralism are essential to encourage sustained development and, immediately, human and local development. The aim is to promote policies for evaluation, accreditation and certification of the quality of the processes and achievements of institutions and organizations sponsored by business development policies, as well as market opening policies. In this process

of selectivity, migratory flows are evaluated by their degree of intellectual capital in relation to the requirements of the labor market (Carreón, 2016).

The undertaking of migratory flows is considered as a phase subject to the implementation of business promotion policies above all, health, educational and labor policies with emphasis on the evaluation, accreditation and certification of objectives, tasks, and goals, both institutional and organizational. It is precisely in instances where the asymmetries between natives and migrants are resolved in favor of sustainable, human and local development. It is considered that the selection of the best talents, intellectual capitals, skills and knowledge will build a culture of entrepreneurship, innovation and success (García y Col., 2016).

The paradigm of identity, unlike acculturation and selectivity, warns that the asymmetries between migrants and natives result from the establishment of spheres, networks and flows. Migrants establish relations of empathy and commitment by virtue of their abilities and the natives are organized rather in terms of a culture of domination. Among other differences, migrant customs and practices are oriented and tolerated by natives from their consensual diversity: migrants are considered as different in their traditions, but at the same time, indispensable for the development of the country (Carreón et al., 2016).

Therefore, policies implemented from this approach recognize that the differences between migrants and natives determines sustained human and local development. Programs and strategies

do dilute asymmetries but increase them in favor of the recognition, admiration and respect of personal attributes, organizational innovations, state integrality and national competitive advantages (Carreón et al., 2017).

This is how development policies are structured based on differences between migrants and natives, but the approach distances and approaches groups according to programs and strategies implemented at different levels: sustainable, human and local (Rodríguez, 2010).

From a theoretical point of view, the study of migration supposes the establishment of an agenda. A review of the literature on migration from an epistemological criterion consists of two major theoretical approaches (Carreón et al., 2014b). One emanated from social work as the Benefactor State at a time when "intervention" was heralded as a contributor to economic and social development. That term gave way to "intercession" under neoliberalism's greater emphasis on participation of society while social work promoted dialogue, management, and evaluation, in effect, mediating between the State and organizations.

From the discipline of social work, intervention was privileged. However, the concept of intervention has been questioned and even replaced by the term of intercession. In fact, in the welfare state, the social work that will contribute to economic and social development. On the other hand, now paradoxically, with neoliberalism, society comes to participate more. However, social work is a promoter of dialogue, management and evaluation (García et al., 2016).

Entrepreneurship consists of empowering opportunities (including individuals' generation of their own opportunities) as well as optimizing resources and strengthening capacities. Entrepreneurship is also a historical process in which levels of development are reflected according to migratory flows. Therefore, the learning of entrepreneurship is an indicator of development (García, 2016).

In this sense, social work has generated models for the study of entrepreneurship, understood as the learning of the actors involved in the use of certain capital. It is a transfer of knowledge, knowledge and skills for local development (García, Martínez & Quintero, 2019).

Studies related to knowledge networks, also known as neural networks, have established associations between different variables, such as beliefs, attitudes, intentions and behaviors in order to demonstrate a node learning (group) with respect to a neuron (or network system) (Sandoval, Carreon, García & Valdes, 2015).

In the case of migratory flows, it is possible to note the degrees of entrepreneurship as nodes in a neuronal network or neuron of migrants returning to their place of origin, provided with resources, skills, knowledge and expertise, all oriented to investment in the local economy (Campillo, 2012).

However, most studies on migratory flows have focused on dominant native cultures by proposing that the laws, values and rules that govern are ethnocentric, polycultural or multicultural, and that although they limit the business capacities of flows Migrants, migrants can adapt, as-

similate dominant lifestyles and be selected according to their skills and knowledge to achieve their insertion in society (Albert, Espinar and Hernández, 2010).

State policies focus on promoting occupational health and job training as axes of local organizational development without considering the interrelation between the stages of migratory flows of travel, stay and return (Hernandez & Valencia, 2016).

Migratory flows are indicative of a context of social equality in the state that, instead of protecting migrants or natives, regulates dependency and interdependence relationships. This is a scenario in which it is possible to observe the incidence of migrant flows, networks and spheres in local development rather than human or sustainable development. Based on the differentiation of needs, the State mediates conflicts between social actors (Perez, García & Carreon, 2018).

With respect to the State and the integrality of its institutions, these reflect a context in which the actors are immersed in conflicts and disagreements that require government intervention. It is a process in which information on migration, development or entrepreneurship has been collected and it is possible to make decisions based on the forecast of possible scenarios.

Like cyber activism once it concentrated all the information on technologies, devices or electronic networks, migrants use the Internet for entrepreneurship and differentiate themselves from other civil flows or spheres. It is a scenario in which information is of the utmost importance, but it is much more

the processing and application of it in shared objectives, tasks and goals (García, 2019).

Finally, the co-responsibility to the other instances aims to explain that, once reached, a level of sustained development, human or local, migratory flows not only engage in dialogue with their native counterparts, but also establish agreements and government responsibilities, integrality and participation in such a way that peace is guaranteed. Entrepreneurship can be carried out and the underlying innovation as a result of the governance achieved.

2.3. Specification a model of the study of migration flows

An objective of this work was to specify a model for the study of migratory flow entrepreneurship in central Mexico, considering a documentation, processing and discussion of asymmetries between migratory flows and native communities.

What are the learning scenarios of the economic, political and social actors involved in an ethnocentric, poly-cultural, multicultural, intercultural or transcultural context of social entrepreneurship?

There are significant differences between migrant flows with respect to entrepreneurship scenarios, considering ethnocentric, multicultural, intercultural or transcultural contexts.

3. METHOD

This study uses content analysis and the Delphi Technique to examine and categorize previous studies on migration entrepre-

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neurship and related topics, along with interviews of fifteen returned Mexican migrants. The Delphi Technique “is an iterative process, and first aims to get a broad range of opinions from the group of experts. The results of the first round of questions, when summarized, provide the basis for the second round of questions. Results from the second round of questions feed into the third and final round. The aim is to clarify and expand on issues, identify areas of agreement or disagreement and begin to find consensus.

A documentary, exploratory, and transversal study was carried out. A non-probabilistic selection of sources indexed to Dialnet, Latindex and Redalyc was made, considering the period of publication from 1999 to 2019, as well as the key words: “migration,” “entrepreneurship,” “inclusion,” “development,” and “networks.”

An array of content analysis was used to set the agenda, axes, and discussion topics related to migration. The matrix includes

the coding and weighting of judges’ evaluations around the revised information (see Table 1).

The coding was established by judges who evaluated the findings matrix (see Table 1A in the annex) based on criteria such as 0 = vertical exclusion, 1 = horizontal exclusion, 2 = vertical inclusion and 3 = horizontal inclusion.

For example: the information related to “Identity, globalization, and equity” was evaluated on Thursdays as a content or extract of vertical exclusion, as the dominant culture prevails as regards migrant cultures disseminated in identities such as diaspora, wheel or nomads, the latter oriented to equity by a multicultural legal framework that raises the self-determination of groups as long as these conform to the laws of the recipient country.

The weighting threshold, considering that three models prevail for the study of the migratory phenomenon: acculturation, multiculturalism, and inter-

culturalism, was structured as: 0 to 10 information oriented to the study of vertical exclusion, from 11 to 20 information directed towards the selective exclusion vertical and 21 to 30 information oriented to the study of horizontal inclusion.

For example: “identity, globalization, and equity” reached a score of 9, evidencing that the information is oriented to the study of exclusion, focused on the vertical asymmetries between the dominant, native cultures with respect to the migrant cultures. The latter may be identified as nomads, diaspora, or wheel.

The threshold of 0 to 10 of 30 possible points was interpreted as a reflection of an agenda, with axes and content issues related to exclusion and social injustice evidencing asymmetries between native cultures and migrant cultures regarding economic, political, social, and sexual rights.

The threshold of 11 to 20 out of 30 possible points was interpreted as a reflection of a genre,

Table 1. Content Analysis Matrix				
Model	Indicator	Coding	Weighing	Interpretation
Aicultural	Adaptation, assimilation, and return	0 = vertical exclusion, 1 = horizontal exclusion, 2 = vertical inclusion, 3 = horizontal inclusión	0 to 10 points as vertical exclusion threshold	Agenda, axes, and discussion topics focused on exclusion and social injustice
Multicultural	Insertion, Selectivity and reinsersion	0 = vertical exclusion, 1 = horizontal exclusion, 2 = vertical inclusion, 3 = horizontal inclusion	11 to 20 points as selective inclusion threshold: vertical	Agenda, axes and discussion topics focused on social justice based on the legal framework and native culture
Intercultural	Entrepreneurship and innovation	0 = vertical exclusion, 1 = horizontal exclusion, 2 = vertical inclusion, 3 = horizontal inclusion	21 to 30 points as horizontal social inclusion threshold	Agenda, axes, and discussion topics focused on participation, dialogue, and co-responsibility between migrant and native cultures

Source: self-made.

with axes and debate topics focused on the possibility of dialogue between migrant and native cultures with respect to human development, health, education and employment, which, being equitable, substantially improves the selectivity of talents and directly affects productivity as well as competitiveness.

The threshold of 21 to 30 points was interpreted as a reflection of an agenda, with axes and discussion topics focused on the social inclusion of migrant cultures through dialogue with native cultures. This supposes deliberative participation, whether informed or reasoned with respect to equity in terms of economic, political and social rights.

Based on the Delphi technique, the content of the concepts and indicators of migratory flows was analyzed with respect to development: sustainable, human, and local, as well as with inclusion and social protection.

The information was arranged by year, author, concept, technique and findings to facilitate synthesis of the information. Ten expert judges evaluated the content following the criterion of vertical exclusion, horizontal exclusion, inclusion vertical and horizontal inclusion to examine the differences and similarities between migrant cultures and native cultures.

The confidentiality and anonymity of the judges was guaranteed in writing with respect to their responses, as well as the results of the study, which informed the participants that these findings would not negatively or positively affect their economic, political, and social status.

Two tables or matrices were drawn up to show the differences

and similarities in terms of the categories of development and social protection, indicators of exclusion, and vertical as well as horizontal inclusion.

A model of trajectories and axes of dependency relations between the variables used in the review of the literature was specified in order to be able to discuss the scope and limits of the results, as well as future research lines concerning the problem, the phenomenon and object of study.

4. RESULTS

Within the framework of male and female gender relations, focused on employment opportunities and capacities, the discussion of the similarities and differences between the concepts of human, sustainable, and local development can be located in two indicators of social development: 1) the dignity of life and 2) the quality of life (Sojo, 2006: 66), as well as at the institutional level regarding its lack of coordination at the different levels of government, federal, state, and municipal (Robles, 2013). The dignity of life refers to human and social rights as mediators of public action and social necessity (Sojo, 2006: 66). It is to say, it is assumed from the social development approach that the differences of rights between men and women are gestated after both identities, masculine and feminine, are victims of a crucible of violations of their rights assumes that gender identity victimizes both males and females. Even though males and females differ in their opportunities and capacities, they share

common development problems and strategies. "Quality of life" refers to health; nutrition, housing, education, environment, culture, and longevity (Sojo, 2006: 66). Opportunities and capacities for access and usefulness of each may be circumscribed by recognizing or ignoring female identity and male identity.

In this way, social development is the product of public and private actions, programs and strategies aimed at dignity and health, reflected in the quality of life, but at the same time part of a vicious circle of similarity (shared problem) and differentiation (development privileges) (Robles, 2013).

This definition of social development allows identification of the differences and similarities between human, sustainable, and local development. It will be essential to establish the definitions, objectives, instruments, and goals that distinguish them, since the scarcity or lack of dignity and quality of life is the common denominator (Carreón et al., 2014a).

However, it is necessary to consider that the differences related to employment opportunities and capacities between men and women are limited to the imperfections of the labor market (Sojo, 2006: 66). Therefore, the policies of collection and redistribution will be fundamental to clarify the solidarity that characterizes masculine identities and feminine identities, mainly cooperation oriented to their development (Carreón et al., 2015).

From a matrix around sustainable, human, and local dimensions it is possible to notice differences and similarities if the diagnosis is considered in terms

Table 2. Matrix of similarities and differences in development.

Dimension	Diagnostics (absence or inefficiency, inefficiency and ineffectiveness of rights)	Objectives (effectiveness of rights)	Instruments (efficiency of rights)	Goals (rights effectiveness)
Sustainable (generation of health, educational and employment opportunities with an emphasis on social equality: female claim, afro-descendant, indigenist and older adult to overcome poverty)	State dismantling (page 72); lack of leadership of SEDESOL (minute 6:25), federal, state and municipal lack of coordination (minute 4:15), polarization (minute 3:48), social inequality (p.74), containment and reduction of public expenditure (pp. 71 and 72), business exemptions and reduction of state employment (p.72), discontinuous growth (p.70), limited business contribution (p.71), competition in services and commerce (p.71), state malformation; macroeconomic management (p.72), extreme poverty (minute 3:30), feminization of poverty (p.73) by race and age (p.74), educational lag, access to health, access to housing, income (p. 7:50 to 9:13)	Interinstitutional coordination (minute 6:35) restoration of civil trust (p.72), social integration (p.73).	Social policy: focus, coordinate, and influence (minute 4:00 to 5:00), institutional scaffolding (minute 4:48), public investment (page 71), social dialogue (page 73), representation and governance (p. 72), solidarity and social integration (p.71), governmental responsibility (p.73); transparency (p.73), national crusade against hunger (minute 7:10), popular insurance affiliation (minute 8: 20), subsidy and productive linkage (9: 10)	Sustained growth (p.70).
Human (capacity building for dignity and quality of life in health, education and employment)	Mobility requirements (p.66 and 67), institutional precariousness (p.67), informal work (p.68), unemployment (p.70).	Overcoming poverty (p.68), strengthening human capital (p.69).	Universal care (p.67); education (p.66).	Family welfare (page 68).
Local (Public and private support and services through cooperative solidarity)	Abandonment of state centrality (p.74), end of assistentialism and paternalism (p.75), political corruption and social untying (p.71), institutional administrative centralism (p.71), scarcity of fiscal resources, monetary precariousness, labor exclusion (p.67), social distrust (p.72).	Employment opportunities (page 66), promotion of positive interactions between cultures and communities (p.75).	Social and economic compensation (p.66), migration and remittances (p.67), social capital (p.66 and 68), solidarity and trust (p.69), promotion of survival strategies (p.69).	Labor stability (p.70), equitable remuneration (p.66).

Source: Modified from Sojo (2006) and Robles (2013).

of the absence or scarcity of rights, objectives, instruments and goals (see Table 2).

In this way, sustainable development refers to an area in which the State generates opportunities and contributes to the capacities of civil society to reduce inequalities between cultures, localities, communities, families, and individuals (Fuentes and Sánchez, 2010).

If sustainable development orients social equality to overcome the poverty of the most excluded sectors, then human development will focus on the promotion of health, education, and labor rights to establish capacity building that will culminate in the scope of dignity and quality of life (García, 2008).

In this way, human needs and expectations will correspond to the policies of strengthening human capital through social care in general and education in particular, generating the desired social well-being (Gutiérrez, 2013).

Sin embargo, el abandono del paternalismo del bienestar del Estado supone políticas locales centradas en la reconstrucción del tejido social y la recuperación de la confianza civil a través de la promoción de relaciones solidarias y cooperativas y compensaciones sociales y económicas, indicadas por la equidad laboral y la remuneración (García et al., 2015).

In each of the dimensions of sustained development, human and local, the effectiveness, efficiency, and effectiveness of rights is the central issue in the state and civil agenda, deriving in cultures, races, gender identities, ages, levels of education, and income (Long, 2013).

Las diferencias y similitudes entre los desarrollos sostenidos, humanos y locales muestran la desigualdad entre hombres y mujeres, entre otros elementos. Los problemas, objetivos, instrumentos y metas parecen desfavorecer la identidad femenina sobre la identidad masculina evidenciada en el escaso número de oportunidades generadas por las instituciones y empresas, que favorecen una lógica de competencia o convicción de éxito, un atributo esencial de identidad masculina, y en detrimento de la ética de la conservación, una característica fundamental de la identidad femenina (Rentería, 2015).

In this way, sustained, human and local development policies, focusing on competition rather than solidarity, will favor male identity while excluding female identity in the fields of health, education or work and they limit the masculine identity to these areas, avoiding the relative to the family as is the case of paternity rights (Yepes, 2014).

The phenomenon of masculine youth migratory flows can be understood from the asymmetries and similarities between the processes of inclusion and social protection, considering that human rights are the universal and integral implementation instrument (Martínez, 2011; Cecchini, 2015: 331-346).

That is to say that social inclusion that manifests an ethics, vocation and discourse of equality, not only implies the exercise of rights in the foundation of programs and strategies, but also is aimed at reducing the barriers that inhibit the construction of citizenship, cohesion, belonging, and democratic life. The path to this goal passes through admini-

nistrative decentralization, social recognition, the social pact, the negotiation of conflicts, and the expansion of rights for their social redistribution (Rodríguez, 2009).

If social inclusion is reflected in social protection as synonymous with social assistance, then males in their youth and migratory flows would have ample possibilities of being included and protected, but this last question implies social assistance related to progressivity, equality, integrality, institutionalist, participation, transparency, accessibility and accountability (Yuangion, 2011).

In other words, social and economic rights must not only be guaranteed by the State, they must be inserted in a policy, program and strategy aimed at eradicating inequalities, indicated by them regressively in terms of opacity of resources and inaccessibility of information (Amujo y col., 2013).

In this way, the similarities and differences between inclusion and social protection are central issues in the political and civil agenda, mainly in relation to a diagnosis of inequality and social exclusion, as well as in the objectives, instruments, and goals aimed at the inclusion of protection (Ariza, 2002).

Grosso modo (see Table 3), social inclusion is the effect of social protection understood as a policy, program and integral strategy for managing demands and redistribution of resources in order to regulate: 1) social assistance, 2) social security and 3) the labor market (Martínez, 2011).

That is to say that social exclusion, indicated by social inequality and determined by the regressively of economic and so-

Table 3. Matrix of differences and similarities between protection and social inclusion

Dimension	Diagnosis (lack of efficacy, efficiency and effective rights)	Objective (effectiveness of rights)	Instrument (efficiency of rights)	Goal (effectiveness of rights)
Inclusion (ethics, vocation and discourses of social equality for the exercise of social and economic rights)	Ethics of inequality (p.332), distortion of citizenship (p.332), absence of cohesion, social belonging and democratic life (p.332),	Equality in well-being (page 332), dignity, autonomy and freedom (page 344), democratic participation (page 344), universality of rights (page 346).	Decentralization of responsibilities (page 346), social recognition without distinction of gender, race, ethnicity, age, belonging to specific socioeconomic groups or geographic location (page 332), social pacts (page 333), conflict negotiation (p. 333), expansion of rights (p.333), cohesion and social identity (p.333).	Social redistribution (p.332), discourses of rights (p.332),
Protection (Implementation of economic and social rights based on standards of progressivity, equality, integrality, institutionality, participation, transparency, access, and accountability)	Policy of social inequality (p.332), regressivity that inhibits the exercise of social and economic rights (p.333), illegality and labor informality (minute 4: 33), multidimensional poverty (minute 6:49), differential needs (p. minute 9: 35), transitional (minute: 9:55) and chronic (minute 10:10), female uniparental leadership (minute 11: 22). Municipal operational technical coordination (minute 17:40), information and opaque management (minute 18:35),	Reduction of social inequality (p.332) from integrality (minute 6:20), identification of demands and guarantee of access to resources (minute: 3:21), promotion of decent work (minute 4:06), focused on income (minute 2: 10),	Universal policies (p.332), horizontal integrality (minute 6:50), vertical administration (7: 10 minute), sectoral transversality (minute 8: 03), institutional coordination (minute 16:40), promotion of human rights; economic and social with an inalienable sense (p.331 and 332), coverage of needs (p.335), conflict control systems (minute 20:15),	Social assistance, contributory social security and regulation of the labor market (minute 15: 10 to 16: 25). Multi-sectoriality of state intervention (minute 6: 49); legal commitments (p.332), social security (p.342) and social assistance (p.342)

Source: Modified from Martínez (2011) and Cecchini et al. (2015).

cial rights, is reflected in illegality and labor informality, multi-dimensional poverty, differentiated needs, and directly impacts single-parent families headed by women. It supposes a lack of technical and operational municipal coordination fed by an absence of informative transparency and accountability, and justifies social protection (Trimano & Emanuelli, 2012).

In this sense, social protection is the implementation of

strategies and mechanisms of assistance, security and the labor market as part of universal, comprehensive policies, verticality in its elaboration and horizontal implementation. It implies a sectoral transversally; institutional coordination in the coverage of needs and control of conflicts between political and civil actors (Ferreiro, 2013).

The differences and similarities between social inclusion as an ethic derived from social

protection, understood as a strategy of assistance, security and labor regulation, show that: 1) migrant flows occupy a place in the integrality of social protection through demographic bonus; however, 2) migrant masculine identities would only be a priority while they are in a productive age. 3) Both migrant flows and masculine identities are more prone to state exclusion because they prioritize the sectors of the future (Garcia et al., 2017).

The social work intercession model proposes the incidence of contextual repertoires in narratives and speeches. Thus, fifteen former migrants settled in Xilitla, SLP, in Huasteca Potosina, were interviewed to interpret and establish the influence they had during their trip, stay and return; all this in the face of acculturation, selectivity, identity and governance; as well as in the face of rationality: economic, multicultural, intercultural and ethnocentric, having as evident background the entrepreneurial culture (Sandoval et al., 2015).

The former migrant traders of organic coffee had an apprenticeship in entrepreneurship based on the transparency of the management of their micro-enterprise. Each peso was used for the development of their business. The merchants without experience in migration had an apprenticeship of the enterprise based on the specificity of their sales. Each peso should be invested in a single product.

A specification refers to the establishment of axes, trajectories, relationships and hypotheses around a process in which the variables reviewed in the state of knowledge reflect a context or scenario, but their expected relationships anticipate conflicts and changes.

In this way, a preponderant axis: the integrality of the public policies on the other nodes; diversity, security, activism and co-responsibility. Each path of dependency relationship between each of the five factors allows the establishment of hypotheses that can be contrasted in the immediate future if the theoretical, conceptual and empirical frameworks reviewed in

the state of knowledge are fulfilled.

The model proposes the study of entrepreneurial migratory flows based on the leadership of the State through the integrality of social policies, as well as the diversification of social protection and public social security, although in another aspect, movements for social security. The model proposes a co-responsibility in the management and administration of public services in the field of social entrepreneurship.

It is a model delimited by two political and social actors around the establishment of a business promotion system that is distinguished by its degree of social protection, comprehensive strategies, local security and openness to social demands, as well as the construction of a co-government or governance indicated by its degree of co-responsibility.

However, the co-governance or governance scheme also implies the inclusion of other public and private sectors and actors, such as joint-stock companies and cooperative societies. This means that the model is limited to two actors that, although they are the predominant axes of co-government, their management and administration capacity is regulated by civil organizations and government institutions.

In this way, the selection of indexed sources can be extended to repositories such as Ebsco, Scopus, Elsevier or Scielo. This would include variables that explain the dialogue between the governors and the governed in terms of entrepreneurship, mainly in terms of the innovation of development policies.

In the case of the Delphi technique used to analyze the content and its specification in a model, it could be complemented with the neural network technique in order to be able to establish possible scenarios from available data and feasible dependency relationships. It is the same case of the data mining technique which would delimit the study scenario to a context and space in which entrepreneurship contrasts with protectionism or corruption.

Regarding the model of complex trajectories of interdependence between the factors subtracted from the literature consulted, it is possible to amplify such a model using the logic of structures which warns measurement errors that can indicate the similarity or difference of constructs in the explanation of a problematic.

Finally, in relation to the works of Carreón et al. (2014b, 2015b), in which entrepreneurship has its origin in local identity, regional roots, attachment to the place, and the sense of community as a substantial part of the uses and customs oriented to profit and profit, the present work rather considers that it is the interdependence between migrant and native cultures that generates an entrepreneurial hybrid and that although the local identity is its foundation, also the labor expectations that drive the crossing, the stay and the return of migrants is a factor determinant of a migrant's work cycle.

It is for such questions that it is recommended: a) to carry out an intensive processing of information in other repositories; b) adopt other content analysis techniques; c) generate integral

models that include entrepreneurial migratory flows and entrepreneurial spheres; c) as well as the discussion between the historical identity of the place of origin with respect to the labor expectation of the migrant receiving context.

5. DISCUSSION

The contribution of this work to the state of the question lies in the establishment of five assumptions that explain the trajectories of interdependence between five nodes or factors used in the state of the matter and specified in a model for addressing entrepreneurial migratory flows. It deals with the integrality, diversification, security, participation and co-responsibility of the political and social actors in the construction of a system of co-management and co-administration of resources and public services related to social entrepreneurship, business development, microfinance or microcredit focused on the localities that receive or boost migratory flows.

The discussion about social entrepreneurship, as a process of state management or administration, or, as a result of civil participation in self-management and self-organization, is being rethought towards models of co-government, co-management, co-administration and co-responsibility, which they indicate a rapprochement of public administration with organized civil society, but in terms of social protection, policies, strategies and programs are disjointed. Therefore, opening the debate is necessary to establish an integral system of social entrepreneur-

ship, at least between the governors and the governed.

Regarding a documentary study, it was carried out with a selection of sources extracted from national repositories. Using the Delphi technique, the information was analyzed in content analysis matrices with specified axes as interdependent paths between the extracted variables. The work expands knowledge in terms of repositories, techniques and data analysis. It is significant that the migratory flows that returned to their places of origin focused their capacities on enterprises rather than on the state of microfinance.

CONCLUSIÓN

The objective of this paper was to specify a model for the study of entrepreneurial migratory flows, considering a review of the literature, focused on micro-financing policies and their effects on entrepreneurship, although the research design limited the results to the scenario of the research, suggesting the empirical test of the model in the study location analyzed.

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