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Coffee Genogram: An Analysis of the Tradition of the Rural Family in Southwest Columbia

Germán Antonio Arboleda-Muñoz Mr.
Universidad del Cauca, ganar215@gmail.com

Lily Marcela Palacios Ms.
Universidad del Cauca

Hugo Portela-Guarín Mr.
Universidad del Cauca

Héctor Samuel Villada-Castillo Mr.
Universidad del Cauca

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Abstract

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Keywords

Female Farmers, Familial, Rural Sector, Qualitative Research

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Coffee Genogram: An Analysis of the Tradition of the Rural Family in Southwest Columbia

Germán Antonio Arboleda Muñoz, Lily Marcela Palacios, Hugo Portela Guarín,
and Héctor Samuel Villada Castillo
Universidad del Cauca, Popayán, Cauca, Colombia

The analysis of the family context in rural communities can provide helpful insight to promote technology appropriation processes. For this study, the family context and its influence on the coffee tradition were investigated within the framework of a proposal to build knowledge and transfer technology. To address this aim, the construction of genograms was carried out, accompanied by semi-structured interviews with coffee women from a producer's association in the department of Huila, Colombia. Key elements around their training process as coffee growers were analyzed based on the consolidation of a tradition derived from parents and grandparents, but with unknowns regarding their continuity in future generations. The findings showed a group of women, most of whom have lived and grown around coffee farming, where their role has changed from a position of support in the home to become leading actors in the coffee production processes. Opportunities and challenges were found in the face of the possibilities in the role of woman in the coffee growing development, but important questions arise regarding the role that the following generations may have in the future. Keywords: Female Farmers, Familial, Rural Sector, Qualitative Research

Introduction

Genograms in Research

“The family is a basic unit of study in many medical and social science disciplines” (Sharma, 2013, p. 306) and different approaches have established the importance of understanding family dynamics for the generation of constructions around various social phenomena. For example, Crespo (2015) establishes that within the vital development of the human being, the family group constitutes the main affective and emotional column, which implies an intense emotionality shared by a diversity of people, who coexist in the middle of their shared history, producing both individual and group life. According to Espitia and Montes (2009), families fulfill two roles: firstly it is conceived as the institution where the human development of its members is promoted, and secondly, it is understood as a function of the accommodation to the culture and the evolutions of humanity.

Within this framework, tools such as genograms support the understanding of family structures. This instrument can be understood from its genealogical graphic design, in which important data are included, both of the structure and of the types of relationships among the participants, in order to analyze a defined problem and its evolution from a family perspective (Compañ, Feixas, Muñoz, & Montesano, 2012). According to this, the genogram can be understood as “the tool capable of incorporating categories of familiar information to the problem-solving process” (De La Revilla & Fleitas, 2007, p. 19).

A genogram is a graphic representation of family composition and structure (Rempel, Neufeld, & Kushner, 2007). It is based on the concept of a traditional family tree where hereditary or behavioral patterns of relationships can be included (Tobias, 2017). It can be used to identify the specific influence on family values, beliefs, traditions and practices (McCullough & Waites, 2004). A genogram is a tool that helps interpret the problems that affect family members, as well as allowing the visualization of sources of resistance, strengthening, resilience and existing potential resources. The information contained therein is inserted in a cultural, political context, spiritual and socioeconomic of its members, which can be found both horizontally in the family context and vertically across the generations (McGoldrick Gerson, & Petry, 2012 as cited in Siqueira, Fracoli, & Maeda, 2020, p. 273). Then, a genogram structured like a family map addresses a set of questions in a specific area (Libbon, Triana, Heru, & Berman, 2020). The biological connection can be identified and that generates specific information about details like the quality of the relationships between members and other historical patterns (Turns, Handley, Story, & Hertlein, 2019) “genograms enable individuals to gain perspective on how they became who they are” (Dyer & McKean, 2016, p. 570).

Normally, these are constructed as family maps of three or more generations, where the understanding of individuals and families is facilitated within the framework of a culturally relevant life cycle, because “the cultural context is an important aspect of the families' story and plays a significant role in family development” (McCullough & Waites, 2004).

Different knowledge areas have used genograms within their qualitative research processes. For example, the health field applications have included: use as psychoeducational tools to facilitate families' understanding of diseases (Libbon et al., 2020); for clinical application from educational psychology in casework with children, adolescents and their families (Tobias, 2017); in interventions with people with autism (Turns et al., 2019); in the analysis of rural families with members with advanced cancer to plan interventions that contribute to their health (Begnini et al., 2020); to identify the social and family relationships of pregnant women and to analyze their influence in smoking during pregnancy (Siqueira et al., 2020); to analyze the quality life, expectations and needs of refugee families in relation to health (Horta, Cruz, & Carvalho, 2019); or as a tool to reflect on the work process in health services (Leite, Collet, Meincke, Carraro, & Trigueiro, 2012). Other disciplinary applications have included its use as an “intellectual genogram”, to describe the people who have influenced and guided the construction of people's thinking (Dyer & McKean, 2016); to analyze the transitions and influence of losses on social life, daily routine and the preservation of cultural values among rural families who survived a natural disaster (Fernandes, Boehs, Denham, Nitschke, & Martini, 2017).

In this sense, genograms are a tool to explore various aspects of family, social and cultural structures (McCullough & Waites, 2004). Although frequently used in the health field, genograms are applicable to other knowledge areas, when it is necessary to analyze the family context and its influence. Because this type of tool can be useful for tackling diverse problems by focusing on the analysis of the family, genograms and similar methods provide valuable elements for the construction of approaches and proposals for the resolution and understanding of myriad diverse social uncertainties.

In addition to the importance for the analysis of problems, according to Fernández, Escalante and Palmero (2011), genograms also provide an opportunity to obtain key information from other relatives who are not directly part of the exercise, from which it is possible to understand the perspective from the participant towards their family structure and their corresponding representations.

From this perspective, several authors have used the genogram tool to understand different phenomena; for example, Restrepo (2011) has made a construction of genograms, starting from the depth of key information collected from the experiences of social actors in

the migratory process. Likewise, Aguilar and Gasparetto (2016) have carried out a study in a rural community, where a mixture of tools additional to the genogram, such as participant observation and semi-structured interviews, have been used to understand the dynamics of the transformation of the collective identities of its residents. Both cases present the possibility for the use of genograms as important support materials for the understanding of phenomena in diverse areas of knowledge for different purposes.

The use of genograms is also accompanied by other tools (Tobias, 2017), such as narrative-type interviews (Begnini et al., 2020; Fernandes et al., 2017), semi-structured interviews (Horta et al., 2019; Leite et al., 2012; Rempel et al., 2007; Siqueira et al., 2020; Storlie, Lara, McKinney, & Unger, 2019). Among the advantages offered by the semi-structured interview is, first, the possibility of following a thematic guide where flexibility is facilitated for the participants (Storlie et al., 2019). For example, Rempel et al. (2007) used genograms accompanied by semi-structured interviews in family care research where the genograms provided an important context for understanding the social networks of caregivers, which was complemented by the conversation. This added depth and new perspectives to data analysis.

Coffee is among the most consumed beverages in the world (Sengupta et al., 2020). In Latin America, the coffee growing has been the opportunity of progress for several poor rural areas (Barham, Callenes, Gitter, Lewis, & Weber, 2011). In countries like Colombia, coffee growing is a factor of economic and social stability. In rural society, the coffee industry generates around 785,000 direct jobs, equivalent to 26 % of total agricultural employment. The coffee industry represents the main income for more than 550,000 households that live in 595 municipalities in the country (Muñoz, 2014). Women represent half of the labor force for the crop, but their role has not been given the appropriate significance. The challenge for the participation of rural youth has also been constant (Panhuysen & Pierrot, 2014).

This research aims to contribute to the understanding of current situations that rural families face, which also contributes to the reclaiming of the role of rural women. In the article we present the results derived by the study of family structures as a source of information to advance in the construction of knowledge by a coffee community formed by rural women. In the following article we will present results derived from the analysis of rural family structures in a coffee production context. The aim is to analyze the role of family in coffee tradition and the prospects for the next several generations of women coffee growers in department of Huila, Colombia.

Method

Research design

This study was carried out from a qualitative orientation, whose approach is based on the understanding of phenomena, based on the gaze of the participants in a natural environment and in connection with their environment (Hernández, Fernández, & Baptista, 2014). Two main tools were used: genograms and semi-structured interviews. These tools were implemented to address the following objectives: (1) to identify the origin of the coffee tradition and its environmental practices within the family (if any); (2) to recognize if the knowledge around coffee culture is being transmitted to the new generations. Thus, through use of these methods, it would be possible to identify the origin of the families of the participants, the place of origin of the coffee tradition and the possibility of continuity of the tradition.

For the genogram elaboration, the recommendations presented by Compañ et al. (2012) were followed. Processes included first tracing the family structure, followed by the recording of family information, and ending with the presentation of the family relations around the

proposed objectives and in association with the developed thematic structure. This construction of genograms was developed in the framework of a participative workshop, where from a data collection sheet, the necessary data for the understanding of the family groups according to the coffee tradition were consolidated. The construction of the genogram facilitated recording of information on the organization of the coffee-growing families as a group, including their history and the internal and external alliances that relate to them (Suarez, 2015).

To complement the findings derived from the genograms, semi-structured interviews were carried out that provided supporting information for the understanding of the phenomena of interest. The semi-structured interviews “are based on a guide of issues or questions and the interviewer is free to introduce additional questions to clarify concepts or obtain more information” (Hernández *et al.*, 2014, p. 403).

Semi-structured interviews have a greater degree of flexibility than structured ones, since they start with planned questions, with the possibility of adjusting them according to the interviewees, making them adapt to the subjects, motivating the interlocutor, clarifying terms, identifying ambiguities and reducing formalities. Then, they offer an acceptable degree of flexibility, while maintaining sufficient uniformity to achieve interpretations consistent with the purposes of the study (Díaz, Torruco, Martínez, & Varela, 2013).

Participants

The analysis group was Asociación de Empresarias Cafeteras Sur Huilenses, (Chapoleras - female coffee collectors), an organization of female coffee growers located in the municipality of Pitalito, Huila, Colombia. The organization has been constituted since 2015, and roughly 20 groups have been established that bring together more than 300 female coffee producers. Since its inception, this organization has focused on the production of chapola, recognized as coffee plants in their early stages of growth, which are offered to other coffee growers.

A group of 16 women were selected according to the following criteria: (a) Registered and active coffee growers in the association; (b) Coffee growers who actively participate in training processes, and (c) Potentially influential coffee growers for the adoption of innovations (Barnett, 1942). For the first two criteria, the information was provided by the association. According to Barnett (1942), it was identified as relevant to include among the participants in the focus group those coffee growers who could be classified as influential in the association. by their leadership, farms certified with quality seals, experience, and coffee history.

Data collection procedure

For the genograms elaboration, work sessions were held with the group of women. The particularities of the workshop were taken into account as a strategy used in research. Its main strength derives from the possibility of a comprehensive and participatory approach to social situations that require some change or development (Sandoval, 2002).

To work with participants, a work agenda was organized, and it was agreed to carry out the exercise on the farm of one of the participants. Before the exercise, the methodology to be followed with the construction of the genograms was explained. For its completion, the general work framework was explained, and each phase of the work was continued, taking into account starting with the understanding of the information.

Previously, a guide sheet was designed for the construction of the genograms, which was called “My coffee tree.” A format was divided into seven sections, each of which referred to a generation (great-grandparents, grandparents, parents, children, grandchildren, great grand-children and the current situation of the participant). The information related to past

generations was organized at the bottom and at the top of future generations, which provided the organization of a tree. The participant was asked about her information and that of her partner, if available. For each of the persons identified by the participant, data associated with name, age, place of birth and survivals (if currently living) were requested. Also included was information regarding third parties (uncles, cousins, brothers or friends). After, they were asked to indicate with colored pencils those people who had been influential in their coffee process. All the work was done with support provided by the researchers.

The semi-structured interviews were conducted in person at the farms of the participants. A question guide guided the conversation between researchers and coffee women. Participants were asked to provide signed consent for the interview process including recording. The planning, start, execution, end, and post interview phases were followed (Hernández et al., 2014).

Data analysis

Once the information was collected, the researchers followed conventions from prior research for further elaboration of genograms (Selegim & De Oliveira, 2013; Compañ et al., 2012; De La Revilla & Fleitas 2007). The basic genograms were expanded by inclusion of a generalized view of elements associated with personal information linked to age and place of provenance, current status of ancestors and descendants, along with an analysis of family relationships against the coffee tradition.

After the information gathering process, the audio-recorded interviews were listened to, and then each of them was transcribed. Maxqda software version 21 was used to carry out the process of open and axial categorization of the information (Hernández et al., 2014). This approach to categorization represents a fundamental part for the analysis and interpretation of the results in qualitative research (Romero, 2005). Then, with the analytical categories, relationships were established between the different concepts, where we sought to understand the phenomenon studied against different theories to establish how different premises were consistent or inconsistent with our findings and interpretations (Schettini & Cortazzo, 2015). With the information from the analysis of the genograms and semi-structured interviews, a process of generating logical conclusions was carried out from the information collected. An inductive-deductive analysis was carried out, through induction, generalizations were established from the common, and then, from that generalization, several logical conclusions were deduced (Rodríguez & Pérez, 2017).

The results included the descriptive analysis derived from the genograms, added to the main findings derived from the analysis of the interviews to consider in the context of two main themes: (a) Family, woman and the tradition of coffee growers and (b) Continuity of the coffee producing tradition in future generations. With this development, the objectives established in the study were achieved.

Rigor and trustworthiness

Throughout the process of this qualitative research study, efforts were made to carry out work that met the quality requirements, against the rigor of the research methodology, for which different guidelines established were followed (Hernández et al., 2014; Sandoval, 2002). We took steps to enhance rigor and trustworthiness in design, data management, and analysis. For the research design, a prior documentary review was carried out and an approach with “key informants” such as the president of the association and one of the participants who were linked between the researchers and the coffee women. The initial review, on topics such as genograms, rural family, participatory technology processes and social appropriation of knowledge,

allowed the development of a socio-cultural preparation in order to make a correct approach to the interaction that would be had with the rural women group. This contributed to increasing the possibilities for establishing empathetic relationships that would make it possible to achieve the research objectives (Sandoval, 2002).

Then, the explicit intention of empowerment of women that was manifested from every phase of the research was additionally of critical importance. Accordingly, the proposals for the determination of the research objectives were clear, added to the understanding of the role of the researchers (Sandoval, 2002).

The quality standard of trustworthiness (Hernández *et al.*, 2014), as commonly applied in qualitative inquiry was also considered. Specific details about the theoretical perspective of the researcher and the design used; the criteria for selecting the participants, the tools for collecting data were clearly explained, and the contexts for collecting information were specified. The participants were involved in the development of genograms and interviews. These were planned according to the objectives of the study and their design corresponded to a prior theoretical analysis and application according to the needs of the study.

In relation to credibility, criteria include that the results of the qualitative research are credible from the perspective of the research participants (Trochim & Donnelly, 2007). Credibility refers to whether the researcher captured the full meaning and in-depth knowledge of the participants' experiences, especially those directly related to the problem statement (Hernández *et al.*, 2014). Thus, the data gathering aspects of the research carried out by two researchers involved making visits to the participants' residence estates, which made it possible to understand the stories from the context. Sampling was done purposely where it was possible to include married, divorced, or single women, grandmothers, mothers or women without children, with different age range, from different subgroups within the organization and different areas of the municipality of Pitalito. This provided the possibility of enriching the data due to the diversity of voices that were included.

The information derived from the genograms was first transformed into representative diagrams of this type of tool and the respective analysis was performed. The interviews were recorded according to the authorization of the participants. The audios were saved and labeled to facilitate organization and protect participant identities. Interview transcripts were constantly revised to avoid errors in the writing of the stories.

In the data analysis, triangulation was used to confirm structural corroboration and referential adequacy (Hernández *et al.*, 2014), for the analysis of various theoretical perspectives. Processes contributing to triangulation and development of deep findings including the complementation of genograms elaborated by semi-structured interviews, the interpretive and analytical richness derived from the field work carried out by two researchers, and the corresponding final analysis of the information by the entire work team. Use of Maxqda software version 21, contributed to consistency in coding and analysis among the multiple researchers. Continuous team meetings were held for the purpose of discussing and considering the different findings and impressions of research team members.

Results

Findings from the 16 participants revealed an associated group of women with a common purpose in search of a better quality of life around coffee cultivation. In general, these women shared a coffee tradition, mostly inherited from their parents and grandparents. They went from being cooks and supporting their husbands to become leading actors in the production processes, illustrated by their participation in the organization of coffee women and work around coffee farming.

We don't want to be those traditional women anymore, we want to focus on getting the roasted coffee out, to take out the coffee shop and that each of the farms is fixed. The objective is to make them realize that women are the last to lie down and the first to get up (Participant, personal interview).

However, this path has been influenced by displacement phenomena: “We left there because of the violence [...] the first one that came out was me [...] after the fumigation, eradication and the conflict” (Participant, personal interview); including intra-family problems in childhood as well as difficulties in their marriages. But participants recognized that the multiple difficulties were overcome and the benefit from the production of coffee became a fundamental pillar for the consolidation of their life project.

It motivates me that one as a woman can get ahead and help support the family and for our things and there is no need to ask anything of anyone or depend on another person [...] I have always been like this, very independent (Participant, personal interview).

In general, a feeling of pride and high satisfaction was perceived for the activities as coffee growers they carry out, as well as for the achievements achieved within it. The recognition of coffee growing as the engine to achieve its objectives was a constant among the group of women. One of them expressed affection for her activity, as her expression of “my little trees” was frequent, referring to the coffee growing in which she recognized as the cause of much of her achievements. The researchers found a group of rural women, committed to their activity, responsible for their role and waiting for the development of bets for the economic, social, and environmental benefits of coffee farming.

The group of women had of wide age diversity. In the first place, the average age of the participants of the exercise was 48.1 years old. The oldest and youngest were 67 and 23 years old, respectively. According to the age profile of the participants, 14 of them were over 40 years of age, while 8 were over 50 years of age. In that sense, between 43 and 52 years represented the most frequent interval of associated women, but this was concentrated specifically between 47 and 52 years.

Likewise, their origin was diverse, although some coincidences could be established. In relation to the place of birth, twelve came from some municipality in the department of Huila, the other from nearby departments such as Caquetá, Cundinamarca and Putumayo. The department of Huila was the predominant department of origin among the participants; half of them were born in Pitalito. The other municipalities of origin of the participants in the department of Huila corresponded to San Adolfo, San Agustín, Teruel, Timaná, Isnos and Neiva. Neiva and Teruel are the farthest municipalities from Pitalito at 116 and 120 miles respectively. Isnos is 28 miles from Pitalito. San Agustín is 22 miles away. The nearest municipalities are San Adolfo and Timaná at 18 and 15 miles respectively.

Similarly, it was possible to determine the origin of the participants' parents. In relation to the parents, in the previous generation, there were thirteen cases came from the department of Huila, mostly from the municipality of Pitalito. Ten of the mother's participants come from the department of Huila, also mostly from the municipality of Pitalito. This showed that a large group of both the participants and their previous generation came from the department of Huila. Other departments of origin with respect to the fathers were Boyacá, Cundinamarca, Nariño, Putumayo, Tolima and Valle; while on the mothers' side the other departments of origin were Cundinamarca, Nariño and Valle.

These findings reveal that, although some had arrived from other territories, the majority were born and lived in the area under study, so for most, migration processes did not play a role. This is also evident in some of the expressions by the participants:

My mother brought me; we came to Huila because of the violence. My father sold the house we had there and bought a farm here on a very distant sidewalk. There in the house we lived well, with light with everything and my father bought a house without light without anything, because he wanted to have a piece of land for the boys to work, because they were fed up with men, but I didn't like that it was far from everything and everyone. I cried a lot, the change was very hard (Participant, personal interview).

Data related to the coffee tradition were extracted from the genograms, from which inputs were obtained to find the points of origin. It was found that twelve participants reported having a current couple, of which ten mentioned that this couple was currently linked to coffee culture. In relation to the influence of the parents on the coffee tradition, twelve participants showed that at least one of the parents had an influence on their relationship with the coffee culture. Of these participants, seven mentioned that both parents had influence, three only by the father and two only by the mother. Similarly, eleven participants stated that at least one of their grandparents was related to their coffee tradition. Together, maternal, and paternal grandparents had the greatest influence on the largest number of participants.

In addition to these family relationships, the participants were also given the possibility to show if, in addition to their relatives from previous generations, other types of people had a relationship with their coffee tradition, finding that in twelve participants there was an influence by external agents to the family on their coffee tradition, being those related to friends, siblings and uncles who presented a greater frequency in relation to the recognition by the participants of their influence.

Similarly, with the results it was possible to identify the strong influence of past generations on the coffee tradition of women.

I have always known about coffee [...] I am grateful for coffee, otherwise I would have to live on something else [...] My mother lives, works with coffee and my ex-partner's father worked with coffee, so that's when I started working with coffee [...] I have always worked with coffee. My farm is a coffee maker and everything has always been a coffee maker; I was born in the middle of the coffee plantations Even though my husband died, I continued with the coffee from there I haven't abandoned him (Participant, personal interview).

The routes of adoption of the coffee tradition were varied, from those that grew up in the midst of coffee plantations, to others that got involved when they met their husbands. Other cases included those who started the coffee process and influenced their partners to become involved. In others, this activity came to them through their partner. However, over time, several of them began to feel the need to become more involved with the crop and empowered themselves with greater decisions regarding it.

Some went from being support in raising children and preparing food for workers to becoming the leaders of the farm's activities. Various reasons included separations, death of their husbands or the need to take a greater role in their economic activity. However, they identified themselves beyond women's socially granted function, because they are recognized as mothers, wives, heads of family, daughters, leaders and friends, they have been at time invisible from the economic benefit and associated recognition. Nevertheless, several of them

have become the leaders of their farms, have assumed the role of owners of their patrimony and have been strengthened in their idea of central axes of their family units.

We know that coffee is money and I live very grateful with coffee. For example, I say: oh my God, I don't have money and tomorrow I have to pay and I take a bag, I throw it on my shoulder and I go to the coffee plantation and I take my 2 or 3 portions and I dissolve them and sell them green and I gather what I need to pay, I have a "petty cash there," I don't go for that (Participant, personal interview).

The conformation of the home showed different alternatives, some participants were separated while others were still married. Some of them were living alone because their children had gone to other cities for reasons of study or job. Also, some still lived with their children and even with their grandchildren. They also presented cases of extended families, where sons, daughters, sons-in-law, daughters-in-law and grandchildren lived together.

For participants, their children represented the central axis of their actions, desires and expectations, many of them expressed great pride in having given their children the possibility of studying at university. These studies were financed from coffee growing. In general, the women were nostalgic for not having been able to complete their education process and highly valued offering this possibility to their children. However, one of the issues of interest in this research related to the next generations and their continuity of the coffee tradition. It was identified that 81% of the participants had at least one child, where three and four children were the highest frequencies among these participants. A case of one, two, six and eight children respectively was presented. Of the 16 participants, 13 reported having children, while with respect to grandchildren only seven had them. Of the total number of children shown by the participants (47), a total of 22 were related to coffee-growing activities, reaching 47 %, while of the total number of grandchildren of the participants (47) only 9 of them were involved in coffee-growing activities (9 %); however, many were small children, so they would not yet be old enough to be involved in this type of activity.

Participants' children had experiences that were varied and diverse. Some had left the territory to initiate their university training process in distant cities and had installed their life project far from the countryside. Others remained in the region but are not engaged in coffee farming, instead working in beauty salons, motorcycle workshops, or shops. Some have continued with the coffee tradition and had their own farms or they were supporting the productive activities of their parents.

With the analysis of the genograms and the semi-structured interviews, it was possible to find a group of coffee women who share a tradition, a pride and a need to revalue their role in the rural world. They are the sample of a wide variety of development of coffee knowledge and experience, derived from past generations, where they have tried to place this previous knowledge at the service of their association. They have faced the difficulties of rural women and still continue to struggle in this reality. Some of them alone, others supported by their husbands or children, have advanced a process of becoming fundamental pillars, both of their families and of coffee farming.

Thus, their commitment to maintaining the coffee tradition has forced them to consider alternatives for social and economic benefit. However, this tradition also faces challenges that are not foreign to other rural realities. In relation to the continuity of the activity in future generations, where unknowns and challenges are posed regarding the role that their children and grandchildren will play in facing the coffee growing process.

Discussion

Family, woman and the tradition of coffee growers

The results of this research illustrate examples of the changing roles of rural women in coffee activity. These changes were also reflected in changes in family structures. For example, in countries of the European Union, a reduction in the importance of marriage as a “social institution” was identified, where marriage rates had been reduced along with less stability of the institution of marriage (Beier, Hofäcker, Marchese, & Rupp, 2010). These changes have been evident in the different family structures, from the single bachelor, married couples with or without children, married couples of the same or different generations (Sharma, 2013). Also, in a sample of a rural area of Bogotá, the “nuclear family” was the most prevalent structure, following the “single mother” and the “extended families” (González, Trujillo, & Pereda, 2014). This is in contrast to the diversity of family structures found in this study, which also coincides with a global dynamic in which the roles of women have been moving towards other horizons.

Even though it was identified that several of the coffee growers were displaced by the armed conflict and/or violence, it was identified by them that coffee growing is a heritage linked to family tradition. This provided insights into the participants' experience, as it was probable that from their origins a sense of belonging was promoted, fostering socio-cultural realities that had shaped a territory based on this feeling (Castañeda, 2012).

This role of the family in the cultivation of cultural and tradition values make it an extremely key focus for transformation processes:

The definition of the quality of coffee as a beverage is quite broad, being dependent on the chemical composition of the beans, which is determined by genetic, environmental and cultural factors; harvesting, processing and storage methods; and roasting and preparation of the beverage. (Pimenta, Angélico, & Chalfoun, 2018, p. 341)

Therefore, the practices are understood not to be spontaneous, but to be in line with traditions and social structures. It is based on institutions like the rural family, where basic concepts, practices, cultivation beliefs or business possibilities are learned. This also coincides with the statements of Stellmacher and Kelboro (2019) that associated low agricultural productivity with the result of an interaction of different factors, among them the lack of comprehension of the culture, the knowledge and the needs of the farmers. Thus, it is important to analyze the family context as that “source of social power” (Anakwe, Majee, Keller, & Jooste, 2020).

For this, it is convenient to analyze the role of family structures on the behavior of people, because according to Cienfuegos (2014) the family as the main social institution, is translated as the space of construction of actions and ways of acting of human beings, where part of the habits, values and thoughts of its members since early childhood take shape and where the human being is involved with a diversity of economic, political or cultural processes, which end up giving meaning to the lives of its members. Therefore, the construction of this family tradition evidenced by the participants from previous generations marks an important point for the establishment of a process of appropriation, because having a series of representations in common and the linkage of the coffee activity through the development of their life, it is pertinent to find strong links between their realities and those that coffee culture symbolizes within their lives. According to the above, it is worth mentioning that:

The rural family is a substantial element in the set of social, economic and institutional processes and relations that make up particular territories [...] considered, in its multiple interrelations, as the axis of rural development processes. (Mora & Sumpsi, 2004, p. 27)

Also, Salcedo (2016) who undertook important work to try to understand the family strategies, work and origins of small coffee producers, has identified as family work has been a central element of small property and coffee production in Huila since the seventies. Salcedo made a complete account where he outlines how the work in the field has been sustained in the contribution that the children have offered to their parents or grandparents, becoming fundamental axes in the foundation of the family capital, producing a work situation with the family conformation that was fundamental for the establishment of the coffee culture, and the constitution of groups of small producers in the department of Huila.

The study of a rural Sri Lankan community challenges the assumption of cultural traditions as rigid structures. Findings from this research suggest rural communities were able to organize themselves based on ingenuity and intangible values transmitted from generation to generation, illustrating that culture represented a valuable asset for rural communities in community development processes (Daskon, 2010).

This assertion can be seen reflected in the results of this study. As discussed previously, the strong link in the origins of the coffee tradition of the participants was related to their support offered in their youth to the sustenance of the productive units of their parents or grandparents. The values that represent them as coffee growers at present were potentially consolidated during these developmental years.

In this sense, in the Andean region at the beginning of the last century, peasant families were configured from a traditional structure, based on a patriarchal figure, broad and fertile, which remained even until the fifties, where they were profiled as productive units and self-consumption, with strong influence of Catholic and conservative values, where the division of functions was based on a gender differentiation, often based on violence and submission to the father (Castañeda, 2012). This situation was subject to variations, as reflected in a study carried out to understand the family dynamics of Latin America, where Cienfuegos (2014) shows how, based on the general appraisals of family representation in the region, both the size and the organization and the particularities of roles within current families are separated from those models based on a biparental figure, changing towards family diversity, with a higher age, a lower dependency and a greater economic contribution on the part of women.

This reality is reflected in this rapprochement with the Chapoleras women, since there are experiences derived from their active participation in the coffee growing process, either as independents or with a strong company within their role as wife, for the benefit of both them and their families, giving work and effort for the consolidation of their agricultural activity. As a consequence, a woman's contribution to the growth of the family patrimony is becoming more and more relevant and coincides with what has been found in the trends identified in Latin America.

This is also consistent with findings reported by Mora and Sumpsi (2004). The authors identified some influential factors in this distancing of rural families from traditional structures. Their argument is that influential factors include the reduction of the dependence on agricultural activity and the income derived from it, added to the restructuring for diversification of the income sources, the improvement of the exchange relations and the addition of jobs different from agriculture.

However, although processes of economic diversification by Chapoleras women have been noted, it is worth mentioning that dependence on these incomes is still high; other economic activities tend to be most frequent in non-harvest seasons, where it is a question of

correcting the incomes that are lost due to the non-sale of coffee at that time. But it is clear that these women seek, from this economic diversification, to contribute in an important way to the support of their homes.

In this sense, when working with Chapoleras women it is worth understanding how the role of women in rural development processes has been understood. Although the role played by women in rural development processes has been forceful, it seems that their figure has been left behind in the background (Seco, 2016). The importance of the role of women in the consolidation of the coffee tradition has been found since previous times; where, for example, in the 1970s, the coffee production chain was influenced by the frequent disposition of female labor, who performed a double function; on the one hand they contributed to the different tasks of the household, and on the other, they also contributed with labor in productive tasks (Rodríguez, 2013). During this time period, this work was not always associated with a salary payment. However, women contributed to the generation of wealth that impacted family prosperity through their contribution to production as well as their parallel activities addressing other domestic tasks that they carried out (Rodríguez, 2013).

Although this example describes the past when rural women played a role in both the functions of the home and agricultural production, according to what was mentioned by several of the Chapoleras women interviewed for this study, their situation is still similar. The woman farmer is still linked to domestic work, production (harvesting, drying, selection of coffee) and reproduction; while the man has been related to the productive processes of coffee (Rodríguez, 2009).

Similarly, it is remarkable how the coffee culture for the producers is synonymous with affection and gratitude; they define it as a “family business” and not only as a means of subsistence. These concepts are associated with the planning and implementation of activities of the crop and try to monitor these processes to improve their quality and productivity (Caro, Romero, & Romero, 2016).

Ancestral links provide the wherewithal for societies to act on inherited knowledge, where cultural traditions become active, creative and experiential aspects of people. It is essential to understand that traditions are not reduced to a custom received passively but are actively entertained with admiration. Such cultural values help to foster resilience, empowerment and sustainability of livelihoods, where knowledge, skills, values, norms and lifelong experiences are vital to respond to vulnerabilities (Daskon, 2010).

Alternately, according to Castañeda (2012) in relation to women in a rural environment, in rural families public and private spaces are not consistently distant, so women transition through productive-reproductive stages in their lives; while the role of men is focused on their contribution to merely productive functions.

However, the women interviewed, reflected that in recent years, their ability to make decisions regarding their functions within their farms, had increased. This was due to the fact that they had become the administrators of their own patrimony, as they were in charge of all the activities within the coffee farm, or because in company with their partners, they had built in a balanced way, a home where coffee culture had been fundamental both for the generation of income and the establishment of certain values.

Titus, Sengupta, and Madan (2017) analyzed Indian women as decision-makers in their homes and identified that generally, women needed confirmation from their husbands or fathers to make decisions, but they attempted to ensure these decisions did not reflect poorly on their home lives. The stories of the Chapoleras women reflected a situation related to decision-making and how their role as women coffee growers had allowed them to move from an observant position to a participative one within the decisions of their home, which in their case implied both their place of residence and the farm where they produced the coffee.

Similarly, Castañeda (2012) also finds in this behavior the reason why the type of education received by women is oriented towards productive and reproductive functions, while men are trained in non-agricultural activities in the productive sphere.

In accordance with this concept, understanding of the peasant family in the rural areas entails the recognition of a group in which there is coexistence and creation of both kinship and productive relationships, in which functions such as father-child and employer-worker interrelate (Seco, 2016). This family collaboration around their contribution to the productive activity of coffee could explain the high family influence that has been identified in the process of construction of the coffee tradition on the part of the Chapoleras women.

However, Rodríguez (2013) also considers another trend that impacts the community of Chapoleras women; specifically the impact of modernizing dynamics of the country represented in the access to new educational and work spaces, which, when added to an increase in widows and separated women, has influenced the assumption of traditionally masculine roles by women, in the absence of the figure of their partners in coffee farms.

In this respect, Rodríguez (2013) also manifests that this protagonism obtained by women as the axis of their family and the central element of coffee culture, has been a key factor in understanding women as receivers and agents of change, given that most of them, during the acquisition of their coffee culture, have undergone processes of improvement, innovation and evolution in their agricultural practices and ancestral customs, but they are willing to implement new technologies that can adapt to their practices, since these are imposed on them. Otherwise, the disassociation of women in technological dynamics represents the loss of possible ideas and perspectives of significant fractions of users of the new technology and members of the community. Thus, the participation of women and other under-represented individuals in innovation processes can enrich the possibilities and potentially improve sustainability of these developments (Pyburn, 2014). Then, it has been found, for example, that although women's agricultural innovation may be small-scale in terms of economic results; their social processes represent significant gains via increased women's confidence and improved opportunities for dissemination of new agricultural practices to their peers (Kawarazuka & Prain, 2019).

In general, female heads of household and plot managers are less likely to adopt a wide range of agricultural and rural technologies than male heads and plot managers. Their lower participation in research processes, reduces women's opportunity to influence nature and the development of the technologies that are produced. Different social and cultural prejudices against women have persisted over time, such as the fear of loss of control over household income (Ragasa et al., 2014). As such, it is crucial to understand how, in current times, many women in rural environments have made their configuration as crucial figures a reality, both for their family nucleus and for their productive environment, and, in turn facilitating processes of technological transformation required in the rural areas.

Goldstein and Reiboldt (2004) found that women in rural families played a variety of roles from which leaders and essence of the family and community, from which the prosperity of these groups resulted. In addition to this, women expressed, different feelings around the educational processes to which they had not had access in their childhood. The lack of opportunities that they had at the time became an impulse for their life as coffee growers, in order to provide the following generations with the opportunities that they had not had when they were girls. In this way, the coffee culture and its tradition became the route to support their children to reach different levels of academic training, which was evidenced as a process of support from the coffee culture. In several cases there is a common factor in the sense that they are very proud of giving their children the opportunity to study at university, supported by coffee production.

Continuity of the coffee producing tradition in future generations

Other family information was collected from the genograms Chapoleras women in the department of Huila. The average age of the participants was found to be around 48.1, with one 23-year-old woman being the youngest participant. This suggests a reflection regarding technological appropriation around two aspects: aging in rural areas, and the role of youth in the current rural development.

To understand the dynamics of young people from the rural environment, Castro (2012) has found a confrontation of realities on the part of young people in the rural context, where on the one hand, it seems that they are linked to a rural reality that does not present expectations for them, and on the other hand they are motivated to undertake new directions without forgetting their cultural roots. This is confirmed based on the migratory phenomena towards urban centers that have resulted in a progressive aging of the rural peasant population, where the future of this sector and the food security of the countries is questioned (Pardo, 2017).

However, as reported by Carpena (2015), questions regarding the origin of this problem, added to the migratory phenomena, low interest towards agriculture, and obligatory educational participation for young people, have been assumed as restrictive factors for the approach of new knowledge of the rural areas by this young population. In view of this, Carpena (2015) states that:

Recognizing the centrality of young people and intergenerational relations in the processes of de-territorialization, re-production of social relations and re-creation of agro-ecological knowledge places them at the center of the debates on sustainable development in rural and agrarian studies (p. 28).

This is consistent with the findings from this study, as participation has been oriented towards older women, so activity on the part of young people is reduced. This is a key factor to consider, as it is assumed that in a process of thoughtful technological appropriation, any technology should be sustainable over time, so participation of the young population in rural areas is essential.

The majority of participants in this research had at least one child; of the total number of people of the next generation, 47% were part of the coffee activity. This, taken in account with the average age of the participants of more than 45 years, raises a question in relation to the renewal of both the coffee activity and therefore the transmission of knowledge. According to Seco (2016) the primary resource of a territory is human capital and in this sense, rural youth are part of a privileged population from which they can raise the reasoning and difficulties of current economic, political and cultural structures (Carpena, 2015).

In this regard, important research on the role of young people has been undertaken, for example, it has been found that according to the Statute of Juvenile Citizenship (Law 1622 of 2013, Colombia) “young people” are those persons between the ages of 14 and 28, who represent around 26% of the population (12 million), with a rural proportion similar to that of the total population (22% of rural youth). Thus, the nearly 2.6 million rural youth represent 24.5% of the total rural population (Pardo, 2017)

This proportion and other characteristics of this generation, such as a higher level of education than previous generations, demonstrated greater flexibility, willingness to change, and openness for innovation (Pardo, 2017) are reasons to analyze the role that these young people should play in relation to the development of new technologies for the countryside. Similarly, these young people are also close to the development of new information technologies, as well as a diversity of channels for the socialization and acquisition of

knowledge, which is why they can be considered potential actors in their territories (Pardo, 2017).

Furthermore, based on another analysis of rural families, in the case of the Colombian region of Caldense, the dynamics of a nuclear family similar to the urban family has been found. New generations have shown a tendency to abandon agricultural work, opting for occupations other than coffee; this has produced a framework of uncertainty regarding generational change. Therefore, the competitiveness of peasant production units has been affected by the reduction of available family labor (Parada, 2017). This coincides with the findings of Stellmacher and Kelboro (2019), which highlighted the dynamic nature of family farming, where in Ethiopia's case, cultures and identities in rural areas were in an accelerated change, linked also by a distant motivation of young people towards a career in agriculture. The trend associated with the employment of young people in non-coffee activities has derived from such reasons as the increase in schooling, which has become a channel for social mobility towards other activities, integration of youth in productive activities such as mining or informal urban activities in the service sector, or migration to more dynamic urban centers where they seek other lifestyles (Parada, 2017).

In a similar way, Anakwe et al. (2020) examined how other factors, including family structures, might contribute to the disconnection of rural youth. Hence, coming back to the importance of the family as a fundamental social "power center" for the development of youth, in which it is associated as a critical issue in terms of modelling the roles and learning the exemplary values of their parents. Their findings, however, revealed that for rural Missouri community members, young people in their communities were not perceived as active participants in civic engagement activities. There was no clarity on how to link young people according to their interests. They therefore proposed that the development of collaborative and interdependent relationships between families and communities, schools and churches, would be critical to support structures for strengthening the link between youth and the rural community.

In contrast, authors such as Jurado and Tobasura (2012) claim the role played by the recognition of the identity of young rural people linked to rural territory, is in micro scenarios such as the family, to meso scenarios such as the municipality. This construction of identity requires the vindication of a series of stories, principles and customs specific to the rural environment, where it is possible to consolidate networks that connect traditional and modern productive logic. Faced with this, a process of appropriation of a new technology that responds to global trends, such as biodegradable packaging, can represent an important contribution to the consolidation of an identity where those rural traditions are rescued and join the modern dynamics demanded by new generations.

Under this perspective it is pertinent to reiterate what was mentioned by Jurado and Tobasura (2012) who highlight the need to understand that the identities of these young people are not properly referred to "being young", but referred to being "peasant" and being "rural inhabitant of a given locality"; because this gives rise to the consideration that young people have their own anxieties regarding the development of their potentialities, and therefore seek possibilities that lead them to participate in rural development proposals. Promoting meeting points for the contribution from the youth vision to a process of technological construction can represent an opportunity to take advantage of these virtual capacities of the young people of the countryside.

Other research has explored the characteristics of rural young people. With respect to related studies, there is overlap with the findings of this article. As an example, Troian and Breitenbach (2018), reviewing literature, identified in Brazil strong interest in migratory movements from rural to urban areas. This circumstance has caused many questions about the future of rural areas.

Additionally, young rural women face gender stereotypes and struggles. Inequalities still exist regarding the importance of their role in productive activities. The role of women in rural areas is often still limited to household work. Pizzinato, Uribe, Da Costa, and Ferreira (2016) found young women presented desires to have another role in their environment but the limited opportunities and little educational offer, forces them to consider the city as an option for their future. For many young women in the rural areas, the city becomes the possibility of escaping from patterns of life that do not offer them the possibility of developing beyond caring for the home.

Similarly, other research in Colombia explored why young people do not want to stay in the rural areas. There were four key factors that could answer this question: (a) employment opportunities (b) access to productive assets (c) particularities of the family socioeconomic environment and (d) education and professionalization (Méndez, 2016).

The inclusion of women, youth and other marginalized or vulnerable groups is an essential element for the challenges of innovation systems (Pyburn, 2014). According to the results, from the family perspective identified for the Chapoleras women in the department of Huila, it is evident that there is fertile ground for the appropriation and use of knowledge that can benefit their productive activity, since there are a series of relevant elements: (1) their role as coffee growers has arisen from a strong coffee tradition, conceived from the family influence (2) their disposition towards the role as peasant women is solidified according to their desires for consolidation as independent women, and (3) the cultivation of coffee represents a central axis in the life of many of the Chapoleras women.

Considering the proposal put forward by Marin (2012), for understanding of the social appropriation of knowledge, he suggests that this concept:

[...] from the point of view of the knowledge society, means, therefore, the democratization of access to and use of scientific and technological knowledge, as a strategy for its appropriate transmission and use among the different social actors, which will result in the improvement of the quality of life of communities and their members. (p. 57)

In this context, the social appropriation of knowledge becomes a means to improve the living conditions of social organizations, based on this and taking into account the strong link identified from the Chapoleras women, related to their coffee tradition and the role to which they have been currently devoted to play as central axes of their family nuclei, both from the productive functions and from the home. It is essential to have important inputs such as those mentioned above, as these strong connections to their work provide decisive bridges to achieve the task of establishing an appropriation and use of new technologies within the Colombian coffee culture.

In addition to these factors, the identification of these family peculiarities of Chapoleras women, linked as social agents determining their family groups as well as their economic activity, added to the strong interest they have shown in the process, become points in favor of a consolidation of this type of betting; responding in this way to what was proposed by Pabón (2018) who, based on an analysis of the state of social appropriation of knowledge in Colombia, establishes as indispensable that culture-science interaction becomes the axis of social evolution from the generation of knowledge and innovation, so that the results derived from scientific activities are configured in people's lives.

However, as mentioned previously, it is worth reflecting on the role that young people are playing today in the new practices for rural development and strengthening the productive activity linked to coffee. This raises questions regarding the future of this rural environment

analyzed and the perspectives regarding the sustainability in time of the technologies that are appropriate today.

Conclusion

It is evident that the results found derived from the construction of the genogram with Chapoleras women, have confirmed to a certain extent other research findings in relation to the importance that the family has in the transmission of cultural values and knowledge, and have shown the strong influence that kinship has within the consolidation of the coffee tradition in the Chapoleras women who participated in this research. It has also been possible to understand how the role of women in the rural environment has been transformed from a past linked to reproductive and household care activities by a leading and determining role in productive activities, also illustrated by the Chapoleras women who have participated in this study. It is critical for a developmental rural process to identify how the role of women within their rural households has changed in terms of their greater autonomy in decision-making, their strong link with a tradition generated in their homes and their relationship between grandparents, parents and grandchildren around coffee cultivation. From this perspective, it is important to reiterate that the family dynamics of our participants - women over 45 years old on average, where less than half of their children were linked to activities related to coffee cultivation - corresponds to a regional trend in which little by little there has been an aging of the rural population added to a displacement of the productive activities of the new generations. However, it is important to consider the possibility of trying to increase efforts in order to contribute to a greater participation of young people in the construction of new processes in the coffee tradition, that have potential to contribute to a greater growth of economic activity, the generation of opportunities and increased conditions of prosperity for younger people.

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Author Note

Germán Antonio Arboleda Muñoz (<http://orcid.org/0000-0003-2900-880X>) is an Agro-industrial Engineer, Master in Project and Organization Management and researcher at the Universidad del Cauca. He is currently Junior Research recognized by Minciencias. He is part of Research group of Science and Technology of Biomolecules of Agro-Industrial Interest in Faculty of Agricultural Sciences (Cytbia) of Universidad del Cauca (Popayan, Cauca). He has worked in the development of biodegradable packages. His current research interests include innovation management, rural development and social appropriation of knowledge. Correspondence regarding this article can be addressed directly to: garboleda@unicauca.edu.co.

Lily Marcela Palacios (<https://orcid.org/0000-0001-5788-6541>) is an Agro-industrial Engineer, Master in Social Innovation Management at the Universidad ICESI, Colombia and a researcher at the Universidad del Cauca. She is part of Research group of Science and Technology of Biomolecules of Agro-Industrial Interest (Cytbia) in Faculty of Agricultural Sciences of Universidad del Cauca (Popayan, Cauca). She has experience in the development of science and technology, also her research interests are social innovation, environment and

society and qualitative research. Correspondence regarding this article can be addressed directly to: lilymarcelap@unicauca.edu.co.

Hugo Portela Guarín, PhD (<https://orcid.org/0000-0002-5369-0848>) received his bachelor's degree in Anthropology and her master's degree in Linguistics from the Universidad del Cauca. PhD in Anthropology from the University of Montreal. He is a professor of different bachelor's, master's and doctoral programs. He is part of the Faculty of Human and Social Sciences of the Universidad del Cauca and director of the Antropos research group. He has extensive experience in medical anthropology and environmental sciences. Correspondence regarding this article can be addressed directly to: hportela@unicauca.edu.co.

Héctor Samuel Villada Castillo (<http://orcid.org/0000-0002-5557-3215>) received his degree in Agro-industrial Engineering from Universidad La Gran Colombia. He received his PhD in Food Engineering from Universidad del Valle, Colombia. He is a professor in the Faculty of Agricultural Sciences at the Universidad del Cauca and founder of the Cytbia research group. Currently he is ViceChancellor of Research. His research interests include: development of bioplastics, science, technology and society. Correspondence regarding this article can be addressed directly to: villada@unicauca.edu.co.

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