

Bonding Profile of Coffee Harvesters in the Municipality of Circasia (Quindío)*

[English version]

Perfil vincular de los recolectores de café del municipio de Circasia (Quindío)

Perfil dos colhedores de café no município de Circasia (Quindío)

Received on 02 July 2022. Accepted on 13 April 2023

› How to quote:

Andrade, R. & Arbeláez, J. S. (2024). Bonding Profile of Coffee Harvesters in the Municipality of Circasia (Quindío). *Ánfora*, 31(56), 226-257. <https://doi.org/10.30854/anfv31.n56.2023.974>
Universidad Autónoma de Manizales. L-ISSN 0121-6538. E-ISSN 2248-6941. CC BY-NC-SA 4.0

Ricardo Andrade Rodríguez**

<https://orcid.org/0000-0002-6546-7432>

CvLAC https://scienti.minciencias.gov.co/cvlac/visualizador/generarCurriculoCv.do?cod_rh=0000925489

Colombia

Joan Sebastián Arbeláez Caro***

<https://orcid.org/0000-0001-9935-5781>

CvLAC https://scienti.minciencias.gov.co/cvlac/visualizador/generarCurriculoCv.do?cod_rh=0000112178

Colombia

Abstract

Objective: The objective of this research was to determine the bonding profile of a sample of coffee harvesters in the municipality of Circasia, Quindío. **Methodology:** The

* Article derived from the research project «Perfil relacional de recolectores de café del Eje Cafetero». Research Group: Estudios clínicos y sociales en psicología (A1). Funding: Universidad de San Buenaventura, Medellín (Minutes M3883). Declaration of interests: The authors declare that there are no conflicts of interest. Availability of data: All relevant data can be found in the paper.

** PhD in Philosophy. University professor, Faculty of Psychology, Universidad de San Buenaventura, Medellín. Email: ricardo.andrader@tau.usbmed.edu.co

*** Master in Social Neuroscience. University professor at the Faculty of Human Sciences of Alexander Von Humboldt University, Armenia. Email: Jarbelaez266@cue.edu.co

design was based on a quantitative approach, descriptive in nature, and exploratory in scope. Fifty coffee harvesters were interviewed through non-probabilistic purposive sampling. The information was collected using The Tennessee Self-Concept Scale, Social Well-Being Scale, Rootedness to Place Scale, and Perceived Social Support Scale. **Results:** It was found that harvesters show low percentiles in social contribution and cultural rootedness. Likewise, some associations between variables were found, among which the association between the perception of familial relationships and social acceptance ($X^2 = 10.409$; $P = 0.03$), and also between relationships with coworkers and cultural rootedness ($X^2 = 12.041$; $P = 0.00$). The study variables were correlated; most correlations are reported between the dimensions of perceived social support and self-concept. **Conclusions:** It is concluded that the Bonding profile corresponding to the indicated sample is constituted on the basis of the perception of social and familial support, and that these are related to the capacity for rootedness and self-concept.

Keywords: Coffee industry; labor profile; family; social support; self-concept.

Resumen

Objetivo: el objetivo en esta investigación fue determinar el perfil vincular de una muestra de recolectores de café del municipio de Circasia (Quindío). **Metodología:** el diseño se basó en el enfoque cuantitativo, de carácter descriptivo y de alcance exploratorio. Mediante un muestreo no probabilístico de tipo intencional, se entrevistaron 50 recolectores de café. Se usó la escala de autoconcepto de Tennessee, Escala de bienestar social, Escala de arraigo al lugar y Escala de apoyo social percibido de familiares. **Resultados:** se encontró que los recolectores manifiestan percentiles bajos en la contribución social y el arraigo cultural. Asimismo, se hallaron algunas asociaciones entre variables; dentro de las que destacan la asociación entre la percepción de relaciones de familiares y la aceptación social ($X^2 = 10.409$; $P = 0.03$), y relaciones con compañeros de trabajo con arraigo cultural ($X^2 = 12.041$; $P = 0.00$). Se correlacionaron las variables de estudio; la mayoría de las correlaciones se reportan entre las dimensiones de la percepción del apoyo social y el autoconcepto. **Conclusiones:** se concluye que el perfil vincular que corresponde a la muestra señalada se constituye a partir de la percepción del apoyo social y familiar, y que estos se relacionan con la capacidad de arraigo y el autoconcepto.

Palabras clave: Industria del café; perfil laboral; familia; apoyo social; autoconcepto.

Resumo

Objetivo: o objetivo desta pesquisa foi determinar o perfil relacional de uma amostra de colhedores de café no município de Circasia (Quindío). **Metodologia:** o delineamento foi baseado em uma abordagem quantitativa, descritiva e exploratória. Utilizando uma amostragem não probabilística e intencional, foram entrevistados 50 colhedores de café. Foram utilizadas a Escala de Autoconceito de Tennessee, a Escala de Bem-Estar Social, a Escala de Enraizamento no Lugar e a Escala de Apoio Social Percebido dos Parentes. **Resultados:** verificou-se que os catadores apresentam baixos percentis em contribuição social e enraizamento cultural. Foram também encontradas algumas associações entre variáveis, entre as quais a associação entre a percepção das relações familiares e a aceitação social ($X^2 = 10,409$; $P = 0,03$), e as relações com colegas de trabalho culturalmente embebidos ($X^2 = 12,041$; $P = 0,00$). As variáveis do estudo foram correlacionadas; a maioria das correlações é relatada entre as dimensões de suporte social percebido e autoconceito. **Conclusões:** conclui-se que o perfil relacional correspondente à amostra indicada é constituído com base na percepção de suporte social e familiar, e que estes estão relacionados com a capacidade de enraizamento e autoconceito.

Palavras-chave: Indústria do café; perfil profissional; família; apoio social; autoconceito.

Introduction

Coffee is a product of national and international demand. Countries such as Brazil, Vietnam, Indonesia, and Colombia comprise more than half of international market in coffee production (Figueroa et al., 2019). During the late twentieth century, until the beginning of the millennium, coffee was a key factor in the Colombian economy. Specifically, Coffee culture is one of the characteristic economic sectors of the so-called "Colombian coffee triangle region," to the point that it is part of the traditions and cultures of this region (Cataño, 2012).

However, the organization and continuity of coffee production are threatened. Aguilar (2003) warns that the crisis in the production of coffee directly affects the development of regions that once depended on the coffee industry, such as the aforementioned Coffee Triangle in Colombia, formed by the departments of Caldas, Quindío, and Risaralda. A way to measure the impact of the crisis is the number of planted hectares. According to data from the *National Federation of Coffee Growers of Colombia* (2020), since 2002 there has been a downward trend at the national level. In the year 2010 914,400 hectares were planted, in 2019, there were 853,700.

This phenomenon can be understood as a response to an international trend, according to authors such as Baker (2010), Cano et al. (2012), and Esguerra and McAllister (2013). Studies conducted from approximately 1920, conclude that the coffee industry is very volatile and depends on many factors, among which are climate change and economic fluctuations. In the Colombian case, according to Turbay et al. (2014), climate change does indeed operate as a determining factor in coffee production. However, economic and political factors are also involved. Ocampo and Alvarez (2017) point out that "the increase in the production price, labor shortage and price volatility" (p. 140) are other relevant elements to consider.

According to Aguilar (2003), the specific problem regarding coffee production lies in its production cost and the overproduction occurred in 1990 decade. Regardless of the reasons for the coffee production crisis, there is an impact on the economy and regional development, as well as on communities that depend on coffee culture.

As an industry, coffee is composed of several production segments: planting, harvesting, production, and commercialization, among others. In each of these segments, there are people, communities, regions, and institutions that are economically dependent on the industrial process. For this reason, focusing studies on the communities linked to each of these segments can constitute a relevant perspective. These perspectives contribute to the understanding of the

phenomena associated with coffee culture and the industry, as well as with the general social reality of the region already mentioned.

The present study focused on the communities that practice the coffee harvesting trade. This profession is one of the most dynamic and changing in its characteristics, due to changes in the commercialization of coffee and in its production system. This, in turn, has led to modifications and adjustments in social groups, lifestyles, and relationships between people in relation to coffee harvesters (Arango, 1977; Duque, 2004; Machado, 1986; Palacios, 2009; Ramírez, 2010).

In effect, market dynamics have been significantly modified, which has caused the consequent replacement of coffee crops in the region by other plantations or other forms of economy. This signifies an important problem for the families that have traditionally been dedicated to coffee harvesting. However, perhaps even more importantly, cultural symbolisms are woven around this work dedication that also generates types of relationships with the land, with the community, and with oneself. There is no way to practice a trade without identifying oneself and elaborating a series of beliefs about oneself as a member of a certain social group.

Rojas (2015) sustains that coffee in Colombia has passed through three historical phases. The first is when the coffee industry became the main sector of the agricultural economy, which occurred before 1920. The second, which lasted until 1960, was the pinnacle of the coffee industry and its focus on certain regions, such as the Coffee Triangle. In this phase the cultural identification of Colombia as a coffee-growing country takes place. The last phase, up to the present, is marked by the coffee crisis and the entry into the international market.

For these authors, coffee adhered to the early neoliberal productive model developed in Colombia at the beginning of the 90s. It would be framed in the rupture of the International Coffee Pact. This element, in addition to the drop in coffee prices and the situations that affected the production process led to the displacement of families and individuals. Subsistence methods based on taking advantage of the harvests were then established and many of the coffee harvesters became nomadic, constantly migrating according to work opportunities.

This panorama may imply a social and individual impact that has not been diagnosed or studied, especially with respect to coffee harvesters, who are not very visible as a group in this industrial process. Coffee harvesters are a population that stands out in Latin America because they live in rural areas and contribute to the local economy, as well as to the cultural trajectory of each region. According to Ramírez et al. (2002), Coffee harvesters are connected to culture, identity, and communication, which influence their decision-making in daily situations.

However, the people who carry out this work have several conditions in common that can become vulnerabilities to copy external and internal factors. This is related to the scarce economic resources, the working conditions, inherent

to their trade; the presumably precarious social conditions they experience during their life cycle, and the exposure to public health problems.

For example, research based on coffee bean production, such as that carried out by Garzón et al. (2017), concludes that aspects such as the condition and geography of the cultivated land, added to the commitment of harvesting greater quantities of coffee, may be possible occupational risk factors. In addition, the weight that harvesters must carry when performing their tasks and the long distances they have to travel in a workday imply a medium- and long-term risk of musculoskeletal problems.

Nevertheless, this population problems in the Coffee Triangle, and particularly in the department of Quindío, are notable for the lack of scientific knowledge. Therefore, conducting an exploratory study that allows for the recognition of psychosocial conditions in this population is important. Specifically of interest is the bonding and affective environment in which these people are immersed, especially if the role of this environment as a condition of protective factors and as a main predictor of unfavorable mood conditions is considered.

In psychology, the research tradition in this regard has focused on studying peasant communities in general, rather than productive industries. The common conclusions in studies with peasant communities propose that communal identity depends on what is sown, because symbolic productions are developed around it. An example of this are regional festivals, forms of dress, dances, songs, and narratives. In this context, the coffee harvesters, as a community dedicated to coffee bean production, have developed a distinctive identity. Furthermore, rural communities foster ancestral knowledge, concern for the environment, and political empowerment (Bonomo & de Souza, 2020; Múnera & Piña, 2016; Sánchez et al., 2019; Vergara-Buitrago, 1970). Indeed, approaching these conclusions within the specific context of coffee harvesters remains to be investigated, as research concerning these characteristics is scarce, as mentioned before.

Regarding living conditions of coffee harvesters, the sole available source found in databases was a study conducted by the Colombian Coffee Growers Federation (2016). A sample of 7,578 individuals was used to characterize the labor market, as well as specific aspects pertaining to the role of coffee harvesters. A notable finding was “the prevalence of informality in hiring, coupled with low efficiency and a seasonal labor shortage that influences production costs and the profitability of coffee growers” (p. 35). However, the sample used does not allow analysis of the specific conditions in each region due to the extensive scope covering the entire country.

As a result, the problematization framework of this study can be categorized into general and specific perspectives. In general, a comprehensive understanding of the coffee crisis is imperative due to the significant role that coffee production

plays in shaping the cultural structure of Quindío. The ongoing loss of this structure entails considerable economic implications and psychosocial consequences. Specifically, acknowledging a frequently overlooked segment of the population is essential: understanding the psychosocial traits of coffee harvesters can enhance the visibility of their needs. As a result, this understanding can serve as the basis for the formulation of alternatives for improving their conditions and directly contributing to the preservation and cultivation of coffee culture. Subsequently, as indicated in the previously mentioned study, coffee growers are facing increasing difficulty in recruiting harvesters for their crops. Hence, it can be asserted that the crucial role of coffee harvesters might be overlooked, because they have a very important role within the coffee industry.

Although findings suggest the need for greater discussion and expansion of scientific information regarding the psychosocial situation of coffee harvesters, it is noteworthy to mention the prevailing “industrial” trend observed throughout the studies. Hence, it may be appropriate to adopt an approach from a psychological perspective that prioritizes subjective aspects. Additionally, the argument can be made that coffee harvesters cannot be viewed as isolated individuals; instead, they can be represented within an interconnected network that is essential to the formation of the self-concept. Therefore, considering the potential for defining boundaries in the patterns of relationships individuals establish amongst themselves, their environment, and their work, this study aims to understand this process as a bonding profile.

This understanding entails their connection to the role of coffee harvesters, their familial and social context, as well as their individual perceptions. To achieve this objective, the following question will be explored: What comprises the bonding profile of a sample of coffee harvesters in Quindío? This study employs an exploratory design based on the following dimensions: self-concept, perception of well-being, perceived family support, and place attachment.

Components of the Bonding Profile

This study examines the concept of “bonding” to better understand the psychosocial reality of this population. Bonding is defined as a psychic relationship with affective nuances that connects individuals with their diverse contextual entities. It is internalized in their psychic perception of themselves. Bonds tend to establish and remain relatively stable over time, so they can be analyzed in terms of their patterns. Therefore, these patterns allow for an understanding of the ways individuals weave their social and subjective reality, as well as how

they appropriate their life context through feelings of belonging, perceptions, opinions, and cognition, among others.

Furthermore, a description of bonding patterns across various levels of societal life implies an approximation to the bonding profile. From this perspective, this can be a construct that represents the individuals' current situation, allowing for the understanding of key dimensions to comprehend context appropriation, place perception, and their societal role satisfaction. Hence, it may be a crucial topic for evaluating subjective life dimensions within a community, as well as understanding the relationship between the environment and culture.

One of these dimensions is self-representation: self-concept. Similarly, the family bond contributes to the formation of a representation of the support offered by social system. Additionally, individuals are connected to a larger social group as community members, and they form a representation of the well-being they derive from this bond. Finally, individuals establish a bond with their territory, characterized by a relationship of place attachment.

Self-concept

As previously stated, the bonding profile in this study comprises multiple dimensions. The dimension most theoretically relevant, and, therefore, encompassing the most remarkable information, is self-concept. This paper first briefly addresses the core concept before exploring related dimensions.

The self, or self-concept was initially explored as a psychological construct by James Gergen (1971), who pursued other phenomenological studies. In his studies, Gergen emphasizes the critical importance of self-representation as a context of individual perceptions and attitudes toward the world, others, and one's own cognitive and affective processes. Syed's (2017) studied self-concept from the perspective of social psychology, focusing on the self within a context. They examine how expressions of identity are associated with various conditions, including interactions, social situations, and perceptions of self and others. This implies focusing the analysis on the identities that are activated in settings of different group membership and the consequences of that salience of behavioral and attitudinal interplay styles. Also, they are connected to the social contexts inhabited (Syed, 2017).

Canto and Moral (2005) propose the study of self-concept based on the theory of social identity. Social identity can be defined as a component of the self that encompasses the perception and feeling of similarity with others. results from the recognition of group membership and the associated value judgments. Permanent categorization processes assist individuals in arranging their social

environment by forming stereotypes based on the perceived similarities among group members. Similarly, categorization aids in establishing a reference system that defines and demarcates an individual's position within the social context, based on similarities between their social identity and a particular group (Canto & Moral, 2005). These processes within social identity not only facilitate the formation of affiliations among group members but also have the potential to lead to the exclusion of individuals from an outgroup.

Furthermore, a perspective on individual and evolutionary interests, as proposed in L'Ecuyer's Integrated Model, as cited by Martínez (1992), posits that the self is a complex system comprised of multiple dimensions, resulting from a range of lived, perceived, symbolized, and conceptualized experiences. This system is built upon fundamental structures, which include more specific segments of the self (substructures), further encompassing concrete elements (categories). These categories provide meaning and content to the multiple dimensions of the self-concept. This multidimensional perspective of the self-concept has been embraced by other authors. Esnaola et al. (2008) explored the concept of self within an academic context and defined "global self-concept" as "a collection of partial self-perceptions (multidimensionality) organized within a hierarchical framework" (p. 70). Various researchers have stated three distinct components of self-concept: identity, which depicts the cognitive dimension; self-satisfaction, encompassing affect and behavior; and behavior which is influenced by the interplay of the first two components (Amar & Hernández, 2005, p. 3).

The exploration of this construct has led to the creation of multidimensional scales designed for its measurement. Specifically, Fitts (1965) structured his scale based on the following factors: Self-criticism, physical self, moral-ethical self, personal self, familial self, and social self. Amar and Hernández (2005) explain these constructs as follows:

Physical self: is the individual's perception of their own material body, state of health, physical appearance, capacity, and sexuality. Ethical-moral self refers to the individual's perception of their own moral strength, their relationship with God, their conviction of being a decent and morally attractive person, and satisfaction (or lack thereof) with their own religious life. Personal being refers to the self-perception of the subject's inner values, his feeling of adequacy as a person and the valuation of his personality independently of physique and relationships with others. Familial being reflects the individual's own feeling of valuation and importance as a member of a family and as belonging to a restricted circle of friends. Social being has to do with self-perception in relation with others. It refers to a person's sense, adaptability, and the value of social interactions with other people as a whole. (p. 4).

The dimension of "I'm a professional" might be added to the previously mentioned dimensions of self-concept. According to Garavito-Bermúdez and Lundholm (2017), a "professional identity" refers to a fluid, multifaceted entity that bridges personal and professional interests. This cycle is mediated by historical, social, cultural, and psychological factors. Another author mentioned by Garavito-Bermúdez and Lundholm (2017) is Reynolds, who mentions the following factors as mediators for this construct: the person's environment, what others expect of her, and the factors she permits to have an impact on her identity. The intersubjective conditions established in the workplace environment, allowed by the interpretation of social situations and actions carried out. The ways in which a person feels, thinks, and behaves are related to expectations of others, of herself (in relation to what she hopes to accomplish), and to any sense of competition, she may feel in relation to the unassumed professional role (Leitch & Harrison, 2016).

For this reason, the established relationships with family members and other significant individuals greatly influence the dimensions of self-concept. Early on, children start to develop an idea of who they are, according to the way they relate to their parents and what they hope for them in terms of their goals, accomplishments, and potential (Villarroel, 2001). To establish a positive and competent self-concept, children will need their parents to help them recognize who they are and what they are trying to become (Martinez, 1992). A frame of reference for one's self-concept and value judgment that endures over time and confers some stability is provided by references to expectations, traditions, and skills that have been recognized and internalized through primary connections, even in crucial later stages (Garavito-Bermúdez & Lundholm, 2017). According to Herrera and Ramírez (2002), the pairs and other significant outsiders to the immediate family replace this last connection as the primary source of self-information.

Perception of Family Support, Social Well-being, and Sense of Place

Vargas (1994) suggests that perception has been misunderstood when referenced as an aspect of individual attitude. He states that the process of perception involves the identification of stimuli and the presence of a context. From this, the organization of sensitive information is achieved. In a complementary line, Yudhitia et al. (2020) point out that perception allows individuals to organize and understand information, allowing it to assume meaning in their lives.

Thus, in the context of family and work life, individuals conduct an evaluative act regarding the support received by an individual from the members of their familial nucleus. The identification of that support is dependent on both cognitive and affective factors. An example of this is what Bazán et al. (2007) claim in their study that the academic involvement and support provided by parents impact the interest and effort in children's learning process.

In this way, when it comes to coffee harvesters, one of the components of a person's relational profile in the context of their work performance is the way in which they perceive support from their family environment is to be expected. In other words, the more this variable is present, the more likely it is that the person will develop a close, meaningful relationship with their environment and, naturally, with their work.

On the other hand, the concept of "social well-being" encompasses aspects related to subjective satisfaction with life and social relationships, such as identity and social interaction (Espinosa et al., 2015). These characteristics are expressed in terms of community, friendship, and family.

The perception of social well-being is organized within the framework of situations in which one acts, that is, at work, home, and in the community. As a result, work is a component of the relationships that make up the human being and through which one can construct a picture of social well-being. At the same time, the work may contribute to the development of this representation and, thus, to a sense of overall well-being. Because coffee collectors are not the exception, this study views this as one of the dimensions that can be used to profile the relational reality of a population like this.

The last of the dimensions that have been suggested as part of the bonding profile is "sense of belonging." In general terms, it can be understood like "the subjective bond that individuals develop with places" (Maldonado & Kronmüller, 2020, p. 3). Aspects such as the characteristics of the place, the connections with the surrounding community, and the psychological processes involved in this bonding experience complicate defining this construct. According to Pinto and Cornejo (2018), this can be understood as a symbolic relationship between a person and a certain environment. This relationship becomes evident in the emotional meanings that are shared; it emerges from culture, a place that is physically and symbolically built as a home and is shared on an individual, collective, and political level. In their perspective, feeling a sense of belonging or attachment to a particular place has implications for psychological well-being and mental health. In this sense, uprooting implies conditions of vulnerability because the individual does not identify with the established symbolic space in the place they inhabit. Under these conditions, one can consider a loss of sense of life and other psychological risk factors (Di Masso et al., 2008). Berroeta et al. (2015)

consider that attachment to a place is the most important element to consider in empowering vulnerable communities regarding their issues. The conditions that lead to positive change are not created by the individuals themselves if they do not feel an adequate connection to the location.

Methodology

Research Design

The study was designed from a quantitative approach, descriptive in nature and exploratory in scope. The descriptive study was transversal and the descriptive model, given the characteristics of the non-probabilistic sample, was selective. The design of this research is justified by the scarcity of socio-relational information that could establish a certain hypothetical model. Thus, according to Ato et al. (2013), descriptive research is used when: “it is intended to describe things as they occur, without any manipulation of variables, nor comparison of groups, nor prediction of behaviors, nor testing of models” (p. 1,042).

Population and Sample

The study population was the coffee harvesters of the municipality of Circasia (Quindío). The research team consulted with two organizations that were assumed would have information about the number of coffee collectors in this municipality, but in both cases, there were no statistics available that could have contributed to an appropriate parameterization of the sample. However, the team decided to conduct a non-intentional probability-based demonstration. For this purpose, the following inclusion criteria were considered:

- Being a coffee harvester by profession.
- Becoming a resident of Circasia, Quindío.
- Signing the informed consent form.
- Being of legal age.

The following were the exclusion criteria:

- Being under the influence of alcoholic beverages or psychoactive substances.
- Being a minor.
- Working sporadically in coffee harvesting.

The sample consisted of 50 subjects. The main sociodemographic characteristics will be described in the results.

Ethical Criteria for Research

The current research was approved by the Research and Bioethics Committee of the Universidad de San Buenaventura, Medellín. Additionally, the research was carried out in accordance with the recommendations made in Law 1090 of 2006, specifically in its Chapter VII. The participants were instructed on the following ethical considerations: confidentiality and good information management, the right to abstain, the right to information, the right to accompaniment, and respect for privacy.

Instruments

Sociodemographic chart (ad hoc). Individual, familial, and fundamental social factors such as gender, age, educational attainment, type of housing, access to health care, relationship with social security, parent-child relationships, and thought patterns are all evident. Basic requirements for harvesters include hours worked, pay, relationships with coworkers, and consumption of psychoactive substances.

Tennessee's scale of self-concept (Fitts, 2014). Consists of 100 items. Likert-type scale for adults. Participants rate a series of statements between 1 (completely false) and 5 (completely true). The dimensions it evaluates are: physical self, ethical-moral self, personal self, familial self, social self, and self-critical self. In the study conducted for its validation, its author obtained a respectable degree of reliability (α : .89). In Colombia, it has been used with an alpha.85 (α : .85) by Gamboa and Gracia (1997). The same methodology has been applied in other studies where it has demonstrated statistical reliability (Amar & Hernández, 2005).

Social Well-Being Scale (Keyes, 1998). A 25-item Likert-type scale for persons 18 years of age and older. There are three possible responses: 1, agree; 2, neutral; 3, disagree. The dimensions it evaluates are: social integration, social acceptance, social contribution, social actualization, and social coherence. In the Spanish adaptation, the dimensions ranged from α : .68 to α : .83. In a validation in Colombia, it obtained α : .75.

The scale of attachment to place (Torrente et al., 2011). A 16-point Likert scale with ratings ranging from one (none at all) to five (a lot). Measures the three following dimensions: cultural, ecological, and socio-labor. Original scale α :.89.

Scale of Perceived Social Support from Family (PSS-FA) (Procidano & Heller, 1983). A Likert scale of 20 reactivities. They are divided into three options: 1 – yes; 2 – no; 3 – I do not know. It measures the following dimensions: perceived social support from family and friends (PSS FA PSS- Fr), a-dimensional measure that evaluates the degree to which an individual perceives his/her needs for support; and information and feedback from friends (PSS - Fr) and family (PSS - Fa). For this case, only fa (family) version will be used. For the authors, it demonstrated a consistent reliability with α :.87, in a Chilean population an α :.82 and in Colombia it has been used as a measure of perceived support from family (Molina & Arbeláez, 2014).

Procedure

This study belongs to an internal research project from the Universidad de San Buenaventura, Medellín. The authors had the participation of research assistants and students of the College of Psychology. The empirical phase of the research reported in this article was preceded by a background review on coffee harvesters, and by a review of available literature. Additionally, along with the parameters of the research construct, a search for scales was conducted to measure the factors associated with the link profile. The information was submitted to the Bioethics Committee and then the fieldwork took approximately a month. All biosafety recommendations for the contingency caused by COVID-19 pandemic were followed.

Analytic Strategy

Data was processed in JASP (version 0.14.0.0). The analytical-selective methodology leads the analytical strategy of the data. Descriptive statistics were carried out and the results of the quarter scales were recoded. An association analysis was performed for nominal contextual variables with the variables of an ordinal, using Pearson's statistical Chi square as there were at least three subjects per dimension. The exact Fisher test was not applied. Finally, a correlation analysis between the variables was carried out using Kendall's statistical Tau-B, for the polytomous nature of ordinary variables.

Table 1. *Frequencies of Sociodemographic Factors.*

Factor	N	%
Gender		
Female	3	6%
Male	47	94%
Schooling		
High School Graduate	19	38%
None	6	12%
Primary	23	46%
Technician	2	4%
Housing Type		
Rent	30	60%
Quarters	1	2%
Different quarters	4	8%
Tenancy	10	20%
Own House	5	10%
Permanent job		
No	41	82%
Yes	9	18%
Psychoactive Substance		
No	42	84%
Yes	8	16%
Payment		
Daily	4	8%
Monthly	4	8%
Bi-weekly	7	14%
Weekly	35	70%
Support Network		
No	16	32%
Yes	34	68%

Table 2. Measures of Central Tendency Sociodemographic Data.

	Age	Time as Coffee Harvester (years)	Worked Time (months)
Media	42.72	8.70	7.06
Typical Deviation	12.93	12.40	2.76
Minimum	22.00	1.00	2.00
Maximum	70.00	50.00	12.00

According to Table 1 the majority of respondents are men (94%) and they only have basic primary education (46%). The majority live in rented houses (60%) and they only work in coffee harvesting (84%). Eighty-four percent do not consume psychoactive substances, and the majority receive a weekly salary (70%). Coffee harvesters mostly report having a support network, such as family, friends, and acquaintances (68%). Table 2 shows an average age of 42.7 years. They have been picking coffee for an average of 8.7 years and they spend seven months harvesting per year.

Table 3 records the main dimensions of the Tennessee Self-Concept Scale with their recoded dimensions. Table 4 presents the scale results of social well-being, family support, and attachment to a place.

Table 3. Frequencies of Self-concept.

Variable/Dimension	N	%
Social Integration		
High Social Integration	9	18%
Low Social Integration	14	28%
Medium Social Integration	27	54%
Social Acceptance		
High Social Acceptance	10	20%
Low Social Acceptance	16	32%
Medium Social Acceptance	24	48%
Social Contribution		
High Social Contribution	11	22%

Variable/Dimension	N	%
Low Social Contribution	21	42%
Medium Social Contribution	18	36%
Social Actualization		
High Social Actualization	12	24%
Low Social Actualization	15	30%
Low Social Actualization	23	46%
Social Coherence		
High Social Coherence	9	18%
Low Social Coherence	14	28%
Medium Social Coherence	27	54%
Perceived Familial Support		
High Perceived Family Support	11	22%
Low perceived family support	13	26%
Medium Perceived Family Support	26	52%
Cultural Attachment		
High Cultural Attachment	7	14%
Low Cultural Attachment	26	52%
Medium Cultural Attachment	17	34%
Ecological Attachment		
High Ecological Attachment	13	26%
Low Ecological Attachment	10	20%
Medium Ecological Attachment	27	54%
Socio and Labor Attachment		
Low Social and Labor Attachment	23	46%
Medium Social and Labor Attachment	27	54%

Table 4. *Frequencies of Familial Support, Social Well-being, and Attachment to Place.*

Variable/Dimension	N	%
Integración social		
Social Integration	9	18%
High Social Integration	14	28%
Low Social Integration	27	54%
Medium Social Integration		
Social Acceptance	10	20%
High Social Acceptance	16	32%
Low Social Acceptance	24	48%
Medium Social Acceptance		
Social Contribution	11	22%
High Social Contribution	21	42%
Low Social Contribution	18	36%
Medium Social Contribution		
Social Actualization	12	24%
High Social Actualization	15	30%
Low Social Actualization	23	46%
Low Social Actualization		
Social Coherence	9	18%
High Social Coherence	14	28%
Low Social Coherence	27	54%
Medium Social Coherence		
Perceived Familial support	11	22%
High Perceived Familial Support	13	26%
Low Perceived Familial Support	26	52%
Medium Perceived Familial Support		
Cultural Attachment	7	14%

Variable/Dimension	N	%
High Cultural Attachment	26	52%
Low Cultural Attachment	17	34%
Medium Cultural Attachment		
Ecological Attachment	13	26%
High Ecological Attachment	10	20%
Low Ecological Attachment	27	54%
Medium Ecological Attachment		
Socio and Labor Attachment	23	46%
Low Social and Labor Attachment	27	54%
Medium Social and Labor Attachment		

Table 3 shows all recoded dimensions of self-concept scale in average percentile ranges. Likewise, the other dimensions of variables of social well-being, familial support and attachment of a place, with the exception of social contribution most results are in a low percentile range (42%); as cultural attachment that belongs also to a lower percentile area (52%). Table 5 shows the results of significant associations between variables.

Table 5. *Associations of Qualitative Variables.*

Contextual Variables	Variables	X ²	P
Gender	Physical Self-concept	9.083	0.01
Parallel Job	Ecological Attachment	10.044	0.00
Substance Intake	Social Acceptance	6.132	0.04
Work Time	Social Actualization	29.706	0.00
Familial Relationships	Social Acceptance	10.409	0.03
Familial Relationships	Social Actualization	10.571	0.03
Familial Relationships	Perceived Familial Support	11.420	0.02
Friendships	Perceived Familial Support	12.229	0.01
Coworkers Relationships	Physical Self-concept	6.253	0.04
Coworkers Relationships	Cultural Attachment	12.041	0.00
Coworkers Relationships	Ecological Attachment	6.218	0.04

According to Table 5, significant associations were compiled (P value less than < 0.05). In the case of perception of relationships with family and coworkers, higher associations with variables were observed. Table 6 presents the results of the correlations between the variables.

Table 6. Variables of Correlations between the Variables.

Variable	Variable	Tau-B	P
Social Actualization	Physical Self-concept	0.25	0.04
Social Actualization	Perceived Familial Support	0.25	0.04
Social Contribution	Physical Self-concept	0.39	0.00
Social Coherence	Physical Self-concept	0.31	0.01
Social Coherence	Physical Self-concept	0.29	0.02
Social Coherence	Social Self-concept	0.32	0.01
Social Integration	Familial Self-concept	0.29	0.02

Table 6 shows that the main correlations between variables in social well-being. The correlations are low, ranging between 0.25 and 0.39, but signified an important heuristic value in guiding the significant relationships between the variables in the general construction of the link profile.

Discussion

The goal of this research aimed at determining a link profile, built from relationships with oneself, family, perception of social and familial well-being, and attachment to a place in coffee harvesters. This to explore a relational perspective of psychological dynamics in this population, so important within the coffee industry and production. The main findings of the research follows. It surveyed a sample of harvesters from the municipality of Circasia (Quindío). This sample does not allow generalizing results.

The only data group currently available, from a reasonably large sample ($n=7,578$) of coffee harvesters, that can serve as a reference point for this research was conducted by *Dirección de Investigaciones Económicas de la Federación Nacional*

de Cafeteros de Colombia in 2016. Some of the results confirm statistical trends; for example, gender: in both researches, this occupation is occupied mainly by men. There is also a concurrence in age, with an average of 42 years. Another concurrence is the level of education; the majority of coffee harvesters only have primary school education. The average number of months of coffee harvest is seven in this research compared with the research of the National Federation of Coffee Makers (2016). It shows that the Coffee Triangle is the region of the country with the longest harvest time. Another concurrence was how the coffee harvesters learned about the work on the farms: in this research, the majority indicated that it was through neighbors or friends, as the National Federation of Coffee Makers (2016) also reported.

In addition, in the study carried out by the National Federation of Coffee Growers (2016) it was found that the department of Quindío is one of the largest departments with coffee harvester migration (17%); which makes it an important location for collectors from other regions. This could be explained by its atypical geographical characteristics, including having three thermal floors and, therefore, the possibility of three production seasons per year: the municipalities located on the mountain range, in valleys, and along foothills.

In another study carried out by Ortega (2018), through analysis of the literature and data content on coffee harvesters, a sociodemographic profile of coffee harvesters is carried out with an economic approach. This study also finds the same trends as that of the National Federation of Coffee Growers (2016). However, unlike the present study, this approach stems from a fundamental interest in finding strategies to help increase production and economic performance. Likewise, other trends in documents and other studies focus on the productive capacity or on the coffee harvester as a labor agent who must achieve certain productive objectives (Amaya & Ruiz, 2018; Amaya et al., 2017; Garzón et al., 2017; Rojas, 2015; Trejos et al., 2016; Villegas-Bueno et al., 2005).

Beyond the studies about the productive capacity, aimed at improving the production of the bean, other studies have focused on understanding the social dynamics around the practice of coffee harvesting, not only as an occupation, but also as a social amalgamator and identity generator.

From this point of view, it can be affirmed that there is a coincidence in the findings of the present study. It is noteworthy in this regard that an association has been found among the coffee harvesters' relationships with their colleagues, and cultural and ecological roots. This would suppose – of course with the need to carry out further research with a greater heuristic possibility – that it is possible to think that the place in which a coffee harvester inserts himself, within his own guild, influences the relationship that establishes the place, as well as the countryside and the same coffee region's cultural landscape. Moreover, with the

possibility of linking with himself from the recognition of his role of care and attention to the environment, not minor aspects within any mode of psychosocial approach to the population.

This associative trend of variables is significant since it confirms what previous studies have found about the correspondence between the roots or bonds that a person develops in a certain place and the work that they perform there (Jackson, 2020; Reyes-Guarnizo, 2020). This implies that belonging to the culture and the region in which the life of coffee harvesters unfolds, would be associated with the way in which relationships with their peers are woven. This is also relevant because it is a labor force that generally does not receive any type of guidance or support that would maximize the nature of their ties. In other words, on the coffee farms where they work, no intentional actions are directed to qualify this component. This not only supposes that it is a phenomenon that is worth understanding through the development of the psychological discipline, especially with regard to the psychology of rurality, but also implies a horizon of work that may be relevant for the conservation of the coffee culture and its production.

In addition, the social contribution and cultural roots also draw attention. In other words, just as it can be said that the strengthening of ties between coffee harvesters would be associated with their cultural and ecological roots, it must be said that the relationship that they establish with themselves as collectors is affected by the perception of performing a job of little importance. In turn, it is logical that the same phenomenon occurs with respect to cultural roots; that is, the constructed social identity seems to indicate the possibility of finding there a work route to qualify the psychosocial environment of the collectors, but also the industry itself. It has already been suggested that this population may be critical in maintaining the coffee culture and production.

Indeed, in a study carried out in 2010, Castaño analyzes the social representations of poverty among coffee harvesters. Arriving at the conclusion that part of the academic and family conditions make up a negative perspective of the world among coffee harvesters. Thus, it could be affirmed with Castaño that the perception of little or low social contribution could depend on the negative productive tendencies of coffee, reported by coffee harvesters themselves. Their relationship with the perception they have of their work within the production chain of the coffee industry, could also be questioned.

In addition, regarding cultural roots, in people with labor characteristics in which there is migration, the symbolic ties of a person with their community deteriorate. These results were also found by Garavito-Bermúdez and Lundholm (2017) with fishermen, who also migrated to find their source of work. However, this finding does not stop suggesting the need to go deeper, because although

in the past it was common for coffee harvesters to travel great distances, it was also common for the coffee farms to have shelters during the harvests, this being an increasingly obsolete practice. In other words, migration would not explain cultural uprooting in the case of coffee harvesters.

Another element to highlight within this link profile is the association of familial relationships with the capacity for acceptance and social updating. Certain studies have shown the relationship between these two variables, which conclude, as in the present, that there is a relationship between how relationships are developed in the family niche along with the belief of feeling socially accepted (Coppari et al., 2013; Medellín et al., 2012; Thomas et al., 2017). In the same sense, regarding social updating, it could be proposed that the fact that family relationships constitute a dimension that is strong in this population, is related to the perception that the social context of which they are part “moves” in a somewhat beneficial direction. This constitutes a strong belief that the coffee harvesters and their social network largely control their own destiny. Obviously, these are remarkable dimensions within the construction of identity and its social characteristics.

This implies that any intervention approach to improve production conditions in the coffee growing process that considers the harvesters, could not fail to consider the family as a fundamental component. Another aspect that would nourish the understanding of this finding is that, on average, the coffee harvesters perceive that they have a support network, which allows deducing that a good part of the perceived social well-being has to do directly with the nature of these networks. Its empowerment may be pertinent to foster a relationship of social identity with their job and with the region. Finally, it was found that there is a correlation between the dimensions of the perception of social support and some of the dimensions of self-concept. This relationship has already been previously explored in research (Cavallo & Hirniak, 2019; López, 2017; Yokouchi & Hashimoto, 2020). There would be a dialogical relationship between social relationships and how subjects build their self-concept. In the case of coffee harvesters, this could be explored later. These relationships belong to a rural community, with the social components that characterize it; but, in addition, their social bond is complemented by belonging to a particular guild, which is related to the land, crops, and a particular industry. The dimensions, particularities and meanings related to these social components could be the orientation of further studies.

Making use of the findings of this exploratory study to formulate a design and a broader sample, which would allow to consolidate and generalize its results is recommended for subsequent studies. Beyond the sociodemographic profile, understanding the forms of social, family, rooted and self-relationship,

which are considered as components of the linked profile of coffee harvesters is necessary. In addition, emphasizing family dynamics and their relationship with the perception of social well-being, as well as emphasizing the link between relationships with coworkers and rootedness is recommended. Likewise, the link between the perception of social support and self-concept should be explored.

Conclusions

The coffee harvesters of the municipality of Circasia, Quindío constitute their link profile, mainly, from the perception of social and familial support, which at the same time, are related to the ability to take root and self-concept. These findings, in addition to explaining the possibility of continuing with a line of studies regarding this population, point to an interesting direction for research in other populations and, particularly, around the way in which social relationships are related to the self-concept, at the same time in which belonging to a region, to a job, to an environment interacts with psychological variables. This simultaneously involves various fields of psychology, such as the psychology of organizations and work, environmental psychology and, for that matter, the psychology of ruralities.

These results also point to the general claim of the study, to be able to recognize the quality and characteristics of the social, familial, personal and organizational relationships of the coffee harvesters, and with this aim at studies with a larger sample scope, including other variables in order to recognize risk and protection factors. An investigative path was paved here on a very particular and little-recognized phenomenon that involves a population that should have greater importance in the production of the coffee bean, a regional symbol of the Coffee Region. Among the main limitations of the study, a certain reluctance was found on the part of some collectors and their employers to access the interviews since local and national government institutions constantly conduct interviews and surveys that exhaust coffee harvesters. Additionally, the COVID-19 pandemic delayed fieldwork and the expansion of the sample or, at least, conducting research probabilistic tests.

References

- Aguilar, L. (2003). Crisis del café y el desarrollo regional. *Cuadernos de economía*, 21(38), 236-273. <https://revistas.unal.edu.co/index.php/ceconomia/article/view/10397>
- Amar, J. & Hernández, B. (2005). Autoconcepto y adolescentes embarazadas primigestas solteras. *Psicología desde el Caribe*, 15, 1-17. <https://rcientificas.uninorte.edu.co/index.php/psicologia/article/view/1870>
- Amaya, A., Jiménez, R. & Montealegre, A. (2017). *Análisis de la deserción laboral de recolectores de café en el Eje cafetero (2001-2014)* (tesis de grado). Facultad de economía, Fundación Universitaria Los Libertadores, Bogotá, Colombia.
- Amaya, R. & Ruiz, L. (2018). La contratación laboral en los recolectores de café, Caso: Café Majavita, Socorro, Santander. *IUX Praxis*, 2(1), 113-131. https://revistas.unilibre.edu.co/index.php/lux_praxis/article/view/6966
- Arango, M. (1977). *Café e industria 1850-1930*. Carlos Valencia Editores.
- Ato, M., López, J. & Benavente, A. (2013). Un sistema de clasificación de los diseños de investigación en psicología. *Anales de psicología*, 29(3), 1038-1059. <https://revistas.um.es/analesps/article/view/analesps.29.3.178511>
- Baker, P. (2010). *Peak Coffee?* International Coffee Organization, ICO World Conference.
- Bazán, A., Sánchez, B. & Castañeda, S. (2007). Relación estructural entre apoyo familiar, nivel educativo de los padres, características del maestro y desempeño en lengua escrita. *Revista Mexicana de Investigación Educativa*, 12(33), 701-729. <https://www.redalyc.org/pdf/140/14003312.pdf>
- Berroeta, H., Ramoneda, A., Rodríguez, V., Di Masso, A. & Vidal, T. (2015). Apego de lugar, identidad de lugar, sentido de comunidad y participación cívica en personas desplazadas de la ciudad de Chaitén. *Magallanía*, 43(3), 51-63. <https://www.redalyc.org/articulo.oa?id=50643662005>
- Bonomo, M. & de Souza, L. (2020). Dimensões identitárias entre camponeses de uma comunidade rural brasileira. *Revista Interamericana de Psicología*, 54(2), 30-45. <https://link.gale.com/apps/doc/A638430721/IFME?u=anon~83f95bd3&sid=googleScholar&xid=7dd85800>

- Cano, C., Vallejo, C., Caicedo, E., Amador, J. & Tique, E. (2012). El mercado mundial del café y su impacto en Colombia. *Borradores de economía*, 7(10), 1-56. <https://repositorio.banrep.gov.co/handle/20.500.12134/5733>
- Canto, J., & Moral, F. (2005). El sí mismo desde la teoría de la identidad social. *Escritos en Psicología*, 1(7), 59-70. <https://revistas.uma.es/index.php/espsi/article/view/13399>
- Castaño, G. (2010). La pobreza en las representaciones sociales de los recolectores de café en torno a sí mismos y a su actividad. *Antropología sociológica*, 12, 89-125. <https://revistasoj.s.ucaldas.edu.co/index.php/virajes/article/view/940>
- Cataño, G. (2012). El café en la sociedad colombiana. *Revista de economía institucional*, 14(27), 255-272. <https://revistas.uexternado.edu.co/index.php/ecoins/article/view/3287>
- Cavallo, J. & Hirniak, A. (2019). No assistance desired: how perceptions of others' self-esteem affect support-seeking. *Social Psychological and Personality Science*, 10(2), 193-200. <https://doi.org/10.1177/1948550617732394>
- Coppari, N., Aponte, A., Ayala, P., Moreno, M., Quevedo, C., Sola, M. & Velázquez, T. (2013). Percepción de bienestar social y participación política en adultos de una comunidad rural en Minga Guazú. *Alto Paraná. Eureka*, 10(1), 55-67. <https://www.psicoeureka.com.py/publicacion/10-1/articulo/12>
- Di Masso, A., Vidal, T. & Pol, E. (2008). La construcción desplazada de los vínculos persona-lugar: una revisión teórica. *Anuario de psicología*, 39(3), 371-385. <https://revistes.ub.edu/index.php/Anuario-psicologia/article/view/8418>
- Duque, O. H. (2004). Caracterización socioeconómica de la mano de obra empleada en la cosecha de café en cuatro municipios de Caldas. *Cenicafé*, 55(4), 302-316. <https://catalogosiidca.csuca.org/Record/UNANI.052636/Details>
- Esguerra, M. & McAllister, D. (2013). *El mercado internacional del café verde. Su evolución reciente y sus perspectivas 2013-2020*. Universidad del Rosario.
- Esnaola, I., Goñi, A. & Madariaga, J. M. (2008). El autoconcepto: perspectivas de investigación. *Revista de Psicodidáctica*, 13(1), 179-194. <https://ojs.ehu.es/index.php/psicodidactica/article/view/231>

- Espinosa, A., Freire, S. & Ferrándiz, J. (2015). Identificación colectiva y bienestar en una comunidad rural de la costa norte del Perú. *Revista de Psicología*, 34(1), 201-219. <https://doi.org/10.18800/psico.201601.008>
- Federación Nacional de Cafeteros de Colombia. (2016). *La recolección de café en Colombia: Una caracterización del mercado laboral*. Dirección de Investigaciones Económicas. https://federaciondefcafeteros.org/static/files/La_recolecci%C3%B3n_de_caf%C3%A9_en_Colombia_mercado_laboral.pdf
- Federación Nacional de Cafeteros de Colombia. (2020). *Estadísticas cafeteras*. <https://federaciondefcafeteros.org/wp/estadisticas-cafeteras/>
- Figuroa, E., Pérez, F. & Godínez, L. (2019). *La producción y el consumo de café*. Ecorfan.
- Fitts, W. H. (1965). *Manual Tennessee Self Concept Scale*. Counselogs Recordings & Tests.
- Fitts, W. (2014). *Tscs. Escala de autoconcepto de Tennessee*. Projective.
- Gamboa, S. & Gracia, J. (1997). *Características del autoconcepto y perfiles en los adolescentes escolares de quibdó (estudio con 8° y 9° grados de la educación básica secundaria)*. (Tesis de Maestría). Universidad de Antioquia, Departamento de Educación. Chocó, Colombia. <https://bibliotecadigital.udea.edu.co/handle/10495/22786>
- Garavito-Bermúdez, D. & Lundholm, C. (2017). Exploring interconnections between local ecological knowledge, professional identity and sense of place among Swedish fishers. *Environmental Education Research*, 23(5), 627-655. <https://doi.org/10.1080/13504622.2016.1146662>
- Garzón, M., Vásquez, E., Molina, J. & Muñoz, S. (2017). Condiciones de trabajo, riesgos ergonómicos y presencia de desórdenes musculoesqueléticos en recolectores de café de un municipio de Colombia. *Revista de la Asociación Española de Especialistas en Medicina del Trabajo*, 26(2), 127-36. <https://pesquisa.bvsalud.org/portal/resource/pt/ibc-165331>
- Gergen, K. J. (1971). *The concept of self*. Holt, Rinehart & Winston.

- Herrera, F. & Ramírez, M. I. (2002). El autoconcepto. *Eúphoros*, 5, 187-204. <https://dialnet.unirioja.es/servlet/articulo?codigo=1181506>
- Jackson, M. (2020). Life begins at 40: the demographic and cultural roots of the midlife crisis. *The royal society journal of history of science*, 74(3), 354-364. <https://doi.org/10.1098/rsnr.2020.0008>
- Keyes, C. (1998). Social well-being. *Social Psychology Quarterly*, 61(2), 121-140. <https://doi.org/10.2307/2787065>
- Leitch, C. M. & Harrison, R. T. (2016). Identity, identity formation and identity work in entrepreneurship: Conceptual developments and empirical applications. *Entrepreneurship and Regional Development*, 28(3-4), 177-190. <https://www.tandfonline.com/doi/abs/10.1080/08985626.2016.1155740>
- Ley 1090 de 2006. *Por la cual se reglamenta el ejercicio de la profesión de Psicología, se dicta el Código Deontológico y Bioético y otras disposiciones*. Congreso de la República de Colombia. 6 September 2006. DO: 46383. <https://www.funcionpublica.gov.co/eva/gestornormativo/norma.php?i=66205>
- López, M. (2017). Análisis del orden en el que el autoconcepto, la autoestima y la autoimagen deberían aparecer en el proceso de maduración personal para alcanzar el bienestar emocional. *International Journal of Developmental and Educational Psychology*, 2(1), 257-264. <https://revista.infad.eu/index.php/IJODAEP/article/view/1126>
- Machado, A. (1986). *Problemas agrarios*. Siglo Veintiuno Editores.
- Maldonado, L. & Kronmüller, E. (2020). Apago al lugar en áreas post-desastre: el caso de la reocupación de la ciudad de Chaitén, Chile. *Psykhé*, 29(1), 1-18. <https://ojs.uc.cl/index.php/psykhe/article/view/20621>
- Martínez, P. (1992). El desarrollo personal y social: el autoconcepto. *Anales de Pedagogía*, 10, 185-220. <https://revistas.um.es/analespedagogia/article/view/287291>
- Medellín, M., Rivera, M., López, J., Kanán, G. & Rodríguez-Orozco, A. (2012). Funcionamiento familiar y su relación con las redes de apoyo social en una muestra de Morelia, México. *Salud mental*, 35(2), 147-154. <https://www.medigraphic.com/cgi-bin/new/resumen.cgi?IDARTICULO=34016>

- Molina, L. & Arbeláez, S. (2014). *Influencia del vínculo familiar en el proceso de resocialización de las mujeres recluidas en el establecimiento Penitenciario y carcelario COIBA/ PICALLEÑA, Ibagué – Tolima* (tesis de grado). Universidad Nacional Abierta y a Distancia, Escuela de ciencias humanas y sociales. Ibagué, Colombia. <https://repository.unad.edu.co/handle/10596/2632>
- Múnera, J. & Piña, J. (2016). Disyuntivas ambientales y políticas de los campesinos papeiros del Páramo de Cortadera en Boyacá-Colombia. *Psicología Política*, 16(37), 321-334. <https://dialnet.unirioja.es/servlet/articulo?codigo=7436722>
- Ocampo, O. & Álvarez, L. (2017). Tendencia de la producción y el consumo del café en Colombia. *Apuntes del CENES*, 36(64), 139-165. <https://doi.org/10.19053/01203053.v36.n64.2017.5419>
- Ortegón, M. (2018). *Perfil sociodemográfico de los recolectores de café en Colombia* (tesis de grado). Escuela de administración, Universidad del Rosario, Bogotá, Colombia. <https://repository.urosario.edu.co/items/95b6d159-a7ae-48ea-b3d4-028238925561>
- Palacios, M. (2009). *El café en Colombia 1850-1970. Una historia política, social y económica*. El Áncora Editores.
- Pinto, L. & Cornejo, M. (2018). Por una aproximación crítica al apego al lugar: una revisión en contextos de vulneración. *Athenea Digital*, 18(3), 1-40. <https://atheneadigital.net/article/view/v18-n3-pinto-cornejo>
- Procidano, M. E. & Heller, K. (1983). Measures of perceived social support from friends and from family: Three validation studies. *American Journal of Community Psychology*, 11(1), 1-24. <https://pubmed.ncbi.nlm.nih.gov/6837532/>
- Ramírez, L. F., Silva, G., Valenzuela, L. C., Villegas, A. & Villegas, L. C. (2002). *El café, capital social estratégico; informe final Comisión de Ajuste de la Institucionalidad Cafetera*. FNC.
- Ramírez, R. (2010). Estudios e historiografía del café en Colombia, 1970-2008. Una revisión crítica. *Cuadernos de desarrollo rural*, 7(64), 13-31. <https://revistas.javeriana.edu.co/index.php/desarrolloRural/article/view/1174>

- Reyes-Guarnizo, A. (2020). Comprensión del territorio para la construcción de apropiación e identidad en el municipio de Soacha. *Revista de Arquitectura*, 22(1), 44-57. <https://revistadearquitectura.ucatolica.edu.co/article/view/2651>
- Rojas, F. (2015). *Recolectores de café de las fincas la Julia y Costa Rica: entre la intensificación de la precariedad laboral y el desarrollo cafetero* (tesis de grado). Universidad del Valle, Facultad de Ciencias Sociales y Económicas. Santiago de Cali, Colombia. <https://bibliotecadigital.univalle.edu.co/handle/10893/8682>
- Sánchez, D., Castaño Pérez, G. A., Sierra Hincapié, G. M., Moratto Vásquez, N. S., Salas Zapata, C., Buitrago Salazar, J. C. & Torres de Galvis, Y. (2019). Salud mental de adolescentes y jóvenes víctimas de desplazamiento forzado en Colombia. *CES Psicología*, 12(3), 1-19. <https://doi.org/10.21615/cesp.12.3.1>
- Syed, M. (2017). Identity integration across cultural transitions: Bridging individual and societal change. *Journal of Psychology in Africa*, 27(2), 105-114. <https://doi.org/10.1080/14330237.2017.1301675>
- Thomas, A., Liu, H. & Umberson, D. (2017). Family relationships and well-being. *Innovation In Aging*, 1(3), 1-11. <https://academic.oup.com/innovateage/article/1/3/igx025/4617833>
- Torrente, G., Ruiz-Hernández, J., Ramírez, M. & Rodríguez, A. (2011). Construcción de una escala para medir el arraigo en inmigrantes latinoamericanos. *Anales de psicología*, 27(3), 843-851. <https://revistas.um.es/analesps/article/view/135591>
- Trejos, J., Mejía, C., Montoya-Restrepo, E., Rendón, J. & Montoya, D. (2016). Análisis de la deserción laboral de recolectores de café en el Eje cafetero (2001-2014). *Cenicafé*, 67(2), 78-85. <https://repository.libertadores.edu.co/handle/11371/1635>
- Turbay, S., Nates, B., Jaramillo, F. L., Vélez, J. J. & Ocampo, O. L. (2014). Adaptación a la variabilidad climática entre los caficultores de las cuencas de los ríos Porce y Chinchiná, Colombia. *Investigaciones Geográficas, Boletín del Instituto de Geografía*, (85), 95-112. <https://www.sciencedirect.com/science/article/pii/S0188461114728225>

- Vargas, L. (1994). Sobre el concepto de percepción. *Alteridades*, 4(8), 47-53. <https://alteridades.izt.uam.mx/index.php/Alte/article/view/588/586>
- Vergara-Buitrago, P.-A. (1970). Los saberes campesinos como estrategia de desarrollo rural en la Serranía de los Yariguíes (Santander, Colombia). *Anales de Geografía de la Universidad Complutense*, 38(2), 461-477. <https://doi.org/10.5209/AGUC.62488>
- Villarroel, V. (2001). Relación entre autoconcepto y rendimiento académico. *Psykhé*, 10(1), 3-18. <https://ojs.uc.cl/index.php/psykhe/article/view/19557>
- Villegas-Bueno, M., Montoya-Restrepo, C., Vélez-Zape, J. & Oliveros-Tascón, C. (2005). Desempeño de los recolectores de café según la altura de la plantación. *Cenicafé*, 56(1), 19-36. <https://biblioteca.cenicafe.org/handle/10778/105>
- Yokouchi, N. & Hashimoto, H. (2020). Evolving self-concept in the workplace and associated experience of stress: A case of a large Japanese company. *Journal of Workplace Behavioral Health*, 35(3), 175-192. <https://doi.org/10.1080/15555240.2020.1809438>
- Yudhitia, Y., Akbar, D. & Mahadiansar, M. (2020). Análisis de las percepciones de la comunidad sobre el bienestar social en la ciudad de Batam después de las elecciones presidenciales de 2019. *Revista Internacional de Ciencias Sociales y Religión (IJSSR)*, 1(1), 1-16. <https://doi.org/10.2020/ijssr.v1i1.5>

