TOWARDS THE CONFIGURATION OF A PROFILE OF THE NEW CONSUMER IN MEXICO

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Resumen
El presente trabajo es un análisis crítico del comportamiento del consumidor mexicano hasta la fecha. Es una investigación exploratorio-cualitativa, a través de la técnica del análisis de contenido cualitativo (Bardin, 1996; Mayring, 2000; Pérez, 1994; Krippendorff, 1990) y basada en temas de estudio factores del comportamiento del consumidor como culturales (cultura, subcultura y clase social), sociales (grupos de referencia, familia, roles y estado), personales (edad y etapa en el ciclo de vida, ocupación, situación económica, personalidad y autoconcepto) y psicológicos, percepción, aprendizaje, creencias y actitudes (Solomon, Russell) -Bennett, & Previte, 2013 (Kotler, 2012). Con base en el patrimonio de los antepasados, la evolución económica, política y social del país, las nuevas tendencias de la población, el aumento de la población adulta y, en consecuencia, la disminución de los niños y el impacto de la globalización, México sigue siendo un país con ¿ciudadanos fiesteros? ¿Los mexicanos todavía son irreverentes a la muerte? El mexicano todavía desconña de sus habilidades y habilidades, pero resuelve sus problemas de estilo. ¿Cómo ha cambiado el comportamiento de consumo del mexicano? Con base en el análisis de la información presentada, se puede decir que el nuevo consumidor mexicano seguirá siendo feliz, alegre e irreverente durante siglos. Sin miedo a la muerte, festejando por todo y nada, orgullosos de su tierra, sus costumbres y familia. También seguirá siendo el calzonudo mestizo con zapatos de gachupín, que ahora consume marcas europeas y gringas porque ya es de primer mundo. Él es terco, pero sensible y preocupado por el maltrato de los animales. Aunque despreocupado e indiferente al vecino y con el surgimiento y el acceso relativamente fácil de internet se ha convertido en un consumidor más informado y más responsable ante el consumo: en precio, cantidad, calidad e impacto ambiental.

Palabras-clave: Consumidor, comportamiento del consumidor, consumidor mexicano
Abstract
The present work is a critical analysis of Mexican consumer behavior to date. It is an exploratory-qualitative research, through the technique of qualitative content analysis (Bardin, 1996; Mayring, 2000; Pérez, 1994; Krippendorff, 1990) and based on study topics factors in consumer behavior as cultural (culture, subculture and social class), social (reference groups, family, roles and status), personal (age and stage in the life cycle, occupation, economic situation, personality and self-concept) and psychological, perception, learning, beliefs and attitudes (Solomon, Russell-Bennett, & Previte, 2013) (Koller, 2012). Based on the heritage of the ancestors, the economic, political and social evolution of the country, the new population trends, the increase of the adult population and, consequently, the decline of the children and the impact of globalization, Mexico remains a country with partying citizens? Are Mexicans still irreverent to death? The Mexican is still distrustful of his skills and abilities, but solves his style problems? How has the consumption behavior of the Mexican changed? Based on the analysis of the information presented, it can be said that the new Mexican consumer will continue to be happy, cheerful and irreverent that has been for centuries. Without fear of death, partying for everything and nothing, proud of their land, customs and family. He will also continue being the mestizo calzonudo with shoes of gachupin, that now consumes European and gringas marks because he is already of first world. He is stubborn, but sensitive and concerned about the mistreatment of animals. Although carefree and indifferent to the neighbor and with the emergence and relatively easy access of the internet has become a consumer more informed and more responsible to consumption: in price, quantity, quality and environmental impact.

Key words: Consumer, consumer behavior, Mexican consumer
1. INTRODUCTION

In the last hundred years, Mexico has undergone a major demographic change brought about by a decline in the birth rate and advances in living conditions, health and technology which, in turn, have increased life expectancy and (local and global), the need for products (goods, services, ideas and experiences) (Larios-Gómez, 2014) and space-belonging within each society (culture, subculture or tribe, whether geographical or virtual). This situation offers a unique opportunity to reform and adapt new products in social security, savings, health and consumer goods aspects before the larger generations (Baby Boomers and X) start fully retiring in the year 2040. Based on the age of the people who currently live in Mexico, can be identified five generation: Traditionalists (born between 1926 to 1946), Baby Boomers (born between 1946 to 1964), Generation X (born between the years 1964 to 1980), Generation Y or Millennials (born between 1980 and 2000) and Generation Z or Digital Natives (born as of 2000) (Benavidez, 2016).

Mexico can be considered a young country in the middle of transition to adulthood. In recent years, life expectancy at birth for Mexicans has increased from 36 to 74 years between 1950 and 2000 and is expected to continue rising; it is assumed that by the year 2050 it will be 80 years. At the same time, Mexico has experienced a steady decline in fertility, from an average of 7 children per woman in 1960 to 2.4 in 2000 (Aguila, Díaz, Manqín Fu, Kaptyn, & Pierson, 2011). As a result of the demographic transition, population aging in the long term, given that in 2010 there were 20.2 million young people between 15 and 24 years of age, of whom 10.4 million were adolescents (15 to 19 years) and 9.8 are young adults (20 to 24 years old). Overall, young people accounted for about one-fifth of the country's total population, which amounted to 108.4 million (CONAPO, 2013). In an analysis of the demographic transition in Mexico by CONAPO, it presents general trends that confirm the decline in fertility, general and infant mortality, as well as the increase in the life expectancy of the population in general, but also, the lag in the welfare and living conditions of the population. CONAPO estimated in 2013 that the population reached 118.4 million, which implies in absolute terms a growth of 1.58 million people, with an annual growth rate of 1.13 percent (CONAPO, 2013) (Mendoza García & Tapia Colocia, 2010).

The current Mexico, with a population of almost 120 million inhabitants, with 48.57% of men and 51.43% of women with the following age ranges. As can be seen in Table 1, children and young people represent a higher percentage of the population (36.41%), this fact is relevant, because they are those groups that in the future will make purchases by nontraditional means using the electronic media with greater ease than the present generations use it now. Also, another point to emphasize is that in the near future the population pyramid in Mexico will be inverted, so that it will lose its triangular shape, characteristic of a young population (as it was in 1970), to acquire a bulging rectangular profile in the cusp, typical of aging populations, by 2050 (see Figure 1). In Figure 2, one can observe the transition from the triangular to the rectangular population pyramid from 1970 to 2000 and its projections for 2030 and 2050 (CONAPO, 2013).
With a greater number of people over 50 years old, it will bring about a change in the products to be offered, an example being in people who are currently between 54 and 72 years old, are living a second chance to satisfy their desires. One of the trends that have been observed in them, is to tattoo after 50. They are being tattooed for the first time at age 60. They are in a stage of unfinished dreams, so that marketing specialists are beginning to develop products for the gray market, we already find greater opening of geriatric clinics, centers for the elderly, nurseries, recreation centers, etc. Also, in Mexico old age will have a predominantly female face, as in the rest of the world, there is a tendency that Mexican women tend to live longer than men. It is estimated that women's life expectancy in 2005 is 77.9 years and that of men at 73.0 years, which will increase to 83.6 and 79.0 years, respectively, in 2050 and a population of more than 130 million (CONAPO, 2013).

Figure 2. Population Pyramid of Mexico 1970-2050.

Source: (CONAPO, 2013).
Then, based on the heritage of the ancestors, the economic, political and social evolution of the country, the new population trends, the increase of the adult population and therefore the decline of the child and the impact of globalization, Mexico remains a country with partying citizens? Are Mexicans still irreverent to death? The Mexican is still distrustful of his skills and abilities, but solves his style problems? How has the consumption behavior of the Mexican changed?

2. HISTORY OF CONSUMPTION OF MEXICAN

The Mexican people are a melting pot of cultures, there is a strong Indian and Spanish influence. Before the arrival of the Spaniards, Mexico was inhabited by different towns, predominating Tarahumaras and Yakis, in the north; the Mayans, the Totonacs, the Mixtecs, the Zapotec, the Huastec, and the Totonac in the south; Olmecs, Toltecs, Teotihuacans, and Aztecs in the central highlands. These were the ones that populated the Central Altiplano and constituted one of the most resplendent cultures of the pre-Hispanic period, dominating the region and making subjects to the neighboring villages until the arrival of the Spaniards in 1521. (Fischer, L., Espejo, 2006).

In the course of Mexican history, for economic, demographic, political and historical reasons, Mexico City has had a constant commercial predominance and food supply over the rest of the states, both those located in the limits of the metropolitan area, as well as the north and south of the country. This concentrating capacity - mainly of food - was manifested from pre-Hispanic times: the great Tenochtitlan had in the market of Tlatelolco fresh fish of the Gulf, tropical fruits and vegetables of hot land, besides the grains of the center zone (Aguilar, 2006). It is important to emphasize that, at present, this type of commercialization continues to persist in the country, counting on 5,755 channels at the national level; only Mexico City has 1,415; also exists in the country a form of itinerant sale, also called tianguis and / or markets on wheels, since, they change of place, returning to the same point every week and millions of people make their daily purchases through this system selling. Currently all lakes and marine routes were dried and trade is done by land only. Based on the historian Cau Canovas, who distinguishes three important periods in the commercial life of Mexico (Cue Cánovas, A., & Cánovas, AC, 1963), and in the consequences of consumer behavior of the citizens, it can be affirmed that are actually four stages: 1) trade in "Tenochtitlán a la Conquista", 2) trade in "Colonia a la Independencia", 3) trade in "Porfiriato a la México Moderno" and 4).

Table 1. Total population in age groups 0-99 years

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Inhabitants</th>
<th>Age Range</th>
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<tbody>
<tr>
<td>00-19 años</td>
<td>43,523,857</td>
<td>36.41 %</td>
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<tr>
<td>20-34 años</td>
<td>28,849,164</td>
<td>24.14 %</td>
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<tr>
<td>35-44 años</td>
<td>16,818,431</td>
<td>14.07 %</td>
</tr>
<tr>
<td>45-59 años</td>
<td>17,816,211</td>
<td>14.91 %</td>
</tr>
<tr>
<td>60- + años</td>
<td>12,436,321</td>
<td>10.40 %</td>
</tr>
</tbody>
</table>

Source: Own elaboration with information of Census of population and housing 2010, (INEGI, 2015).
3. SOCIOECONOMIC LEVELS AND ITS RELATIONSHIP IN THE CONSUMPTION BEHAVIOR OF MEXICAN.

In the middle of the last century in Mexico, during the 1960s and 1970s, large companies started with an incipient marketing trying to dissuade customers to bring them closer to their brands, products, people or places (Larios-Gómez & Giuliani, 2016). The marketing arguments are related to the customers’ wishes and these in turn are directly related to the socioeconomic levels or purchasing power and the lifestyle of the consumer. Likewise, social recognition, customs, habits, preferences and lifestyles that are obviously different in groups of people; hence the need to divide them into social classes. At the beginning the three typical classifications were chosen: the upper class, the middle class and the lower class; where the former represented rich men with a lot of purchasing power, who own business, travel constantly, have several luxury cars and live in the most distinguished colonies.

The middle class was conformed by those who study, investigate, impose new developments in the company, administrators, professionals, traders and the lower class were made up of workers, labor, street vendors etc., to mention a few: worked with this classification, however, did not respond to the needs of the market, so it is decided to abound in the classification, to make it more specific and to create by extrapolation a typical classification also: the High High, High Medium, High Low, Medium High, Medium Medium, Medium Low, Low High, Low Medium, and Low Low; forgetting the specific classification by variables, that is to say, it needs to be considered in order to be able to belong to a socioeconomic level, such as to achieve the differentiation of a level of the immediate inferior or the immediate superior, this gave rise to a group of advertising agencies, which, being a competition, saw the need to give a better response to their clients by making a better classification of socioeconomic levels (Larios-Gómez & Barrera Arias, 2016).

If the behaviors in each of the people are different, more so when they are integrated to groups or societies of interest. With the sole objective of creating a real classification of socioeconomic levels for Mexico, AMAI, the Mexican Association of Research Agencies and Public Opinion, is born. Who through the market research agencies that integrate it, identified and differentiated with letters socioeconomic levels in Mexico. According to the Mexican Association of Research and Public Opinion (AMAI) there are 6 socioeconomic levels in Mexico, typified as A / B, C +, C, D +, D, and E, these were divided A / B, and C +, for upper class, C and D +, for the middle class and D and E for the lower class.

Recently, in 2011, the C- (Romo, AMAI, 2011) was added, given that the middle class is the most complex class in demographic terms, constantly evolving and with the new patterns of consumption, these can purchase high class items but most of them buy their own class, is also very close to the lower class, because it is the one that studies and aims for a better quality of life (Larios-Gómez & Barrera Arias, 2016). These levels have different styles of consumption, attend different shopping centers, buy different types of clothes, travel tastes, distraction activities, restaurants and a number of products and services are differentiated by socio-economic level. This rule produces an index that classifies households into seven levels AB (planning and future), C + (entertainment and communication), C (practical life), C- (practical minimum), D + walls and some services) and E (scarce). Considering eight characteristics or possessions of the household and the schooling of the person who most contributes to the expenditure (Romo, AMAI, 2011). The eight variables are: 1. Schooling of the head of the household or person who contributes the most to the expense, 2. Number of rooms, 3. Number of bathrooms, 4.
Number of outbreaks, 5. Number of cars, 6. Watering, 7. Possession of stove and 8. Type of floor. In Table 2 and Figure 3, the NSE for Mexico are described:

Figure 3. Classification Socioeconomic Levels of Mexico AMAI 8x7. Source: Mexican Association of Market Intelligence Agencies and Opinion A.C.

<table>
<thead>
<tr>
<th>NSE</th>
<th>Description</th>
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<tbody>
<tr>
<td>1. NSE A / B High Level</td>
<td>It is the segment with the highest standard of living in the country. This segment covers all welfare needs and is the only level that has the resources to invest and plan for the future. Income from various sources: salary, property income, savings and banking investments, pensions and pensions. It currently represents 3.9% of the country's households and 6.4% of households in towns with more than 100,000 inhabitants. Average schooling of the head of the family: undergraduate or postgraduate. Enterprising and materialistic families. Decisions in a consensual way and involving all members of the household. Decisions of purchase: focused on values aspirations and status. Houses with architectonic or esthetic proposal very defined and differential. Two or three bathrooms. It has the services and financial and security resources that allow you to live with a very good quality of life.</td>
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<tr>
<td>2. NSE C + High Medium Level</td>
<td>It is the second group with the highest standard of living in the country. Like the previous segment, this has covered all the needs of quality of life, however it has certain limitations to invest and save for the future. The services and resources they provide enable them to have a good quality of life. It has slight surpluses that allow you to access certain luxuries. It currently represents 9.3% of the country's households and 14.1% of the households located in towns with more than 100 thousand inhabitants of the country. Average schooling of the head of the family: complete or incomplete degree. Proportionally more families with young, extended and same-sex couples. Entrepreneurial and idealistic families stand out. Purchase decisions: very focused on psychological benefits. Most homes built on land of more than 300m2, with more than 200m2 of construction. Four out of five households have one or two cars. The highest percentage of professionals or independent workers is at this level.</td>
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<tr>
<td>3. NSE C Typical Middle Level</td>
<td>This segment is characterized by having reached a standard of living practical and with certain amenities. It has a basic infrastructure in entertainment and</td>
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technology. They have the resources and services that allow them to have a practical life and an adequate quality of life, however it has no luxuries or surplus. First source of income: salaried work. 2.5 members of each family of level C contribute to household income (average). Currently, this group represents 10.7% of the country's total households and 15.5% of households in localities with more than 100 thousand inhabitants of the country. Average school attendance of head of household: high school or college. Significantly more families with young, extended, same-sex couples and roomies than in other NSE. Idealistic families and gregarious families who enjoy doing all the activities together. Purchase decisions: very focused at cost benefit. One in six families lives in a rented house or apartment. In the great majority, a single bath for all members of the family.

4. **NSE C - Emerging Middle Level**

Homes at this level are characterized by having covered the needs of space and health and by having the equipment and equipment that ensure the minimum of practicality and comfort in the home. It has the minimum resources to cover the most basic needs of the family, but they aspire to a lifestyle with higher quality. This segment represents 12.8% of the country's total households and 16.6% of households in localities with more than 100 thousand inhabitants of the country. Average school attendance of the head of household: secondary or high school. Emerging families: reconstituted, same sex couples and single parents. Entrepreneurial families stand out. Decision-making: permissive and authoritarian families. Purchase decisions: The cost benefit and price are very heavy. Only one in three households has a car. Main income: wage and formal and informal work. One in four households was built with a credit from INFONAVIT, FOVISSSTE or FONHAPO. 30%, female head of household.

5. **NSE D + Typical Low Level**

This segment has the minimum sanitary infrastructure of your home. Poor Quality of life. He has problems with the basics. It has the minimum sanitary conditions. Higher expenditure: food, beverages, transportation, payment of services and care person. It currently accounts for 19.0% of the country's households and 20.2% of the households in the localities with more than 100 thousand inhabitants of the country. Average schooling of the head of household: secondary school. Purchase decisions: Focus on price. Very small bathrooms compared to high levels and one in five is not connected to drainage. Main income: I work in a company or factory. About a fifth share land or construction with another home. There are more families with children and single mothers. Traditional and authoritarian families, but also the families without rules of coexistence stand out.

6. **NSE D - Low Level Extreme**

It is the second segment with lower quality of life. It is characterized by having achieved a property, but lacks various services and satisfactors. He has serious problems to survive including stopping eating at times. It is the largest group and currently accounts for 31.8% of the country's households and 23.8% of households in localities with more than 100,000 inhabitants. Average schooling of the head of the family: secondary and primary. Half of the D level families have a shared bathroom with other families. Main income: salaried work and government aid or remuneration in kind. The little space of the dwellings is used to fulfill the basic functions of a household: to sleep and to eat. There are proportionally more empty nest families, single parents and also young couples without children. There are proportionately more materialistic and individualistic families struggling for subsistence.

7. **NSE E - Very Extreme Low Level**

This is the segment with less quality of life or well-being. It lacks all satisfactory services and goods. Shortage of all services and goods. Spaces built with disposable materials. Permanent and serious problems to survive. It currently accounts for 12.5% of the country's total households and 3.4% of households.
in towns with populations greater than 100,000. Average schooling of head of household: less than primary. In larger proportion than in other NSP there are empty and single-parent families. More families with individualist values and subsistence. They practically do not have apparatuses that facilitate the works to him of the home. They buy only basic and necessary foods.

Source: Authors’ compilation with information from (Romo, AMAI, 2011) and (Larios-Gómez & Barrera Arias, 2016).

4. CULTURE AND VALUES IN THE MEXICAN CONSUMER.

Another aspect to consider when referring to Mexican behavior is culture, considered as the representation of a series of factors such as: knowledge, beliefs, values, art, morals, laws, customs, and habits acquired by man as a member of a society. Culture is a complex concept, which influences the individual’s thought and behavior processes, although it does not influence their biological impulses, it does determine the patterns of action to carry them out, culture is acquired, not born or inherited culture if we live in it, if we live in Mexico, we acquire its culture and the way to interact in it, if we change of country we will have to modify our behavior and adapt to this new culture (Fischer, L.; Espejo, J., 2011).

The economic transformations associated with the development of mercantile capitalism and the expansion of the inhabited geographical dimension gave as a derivation the breakdown of urban life with traditional paradigms and the establishment of new social groups. With the notoriety of capitalism the individuals belonging to societies began to adapt to the first of the exchange of resources whereby their lifestyles were affected and began to emancipate from the roles they had to play traditionally. Culture, subcultures and social classes are an important factor in consumer behavior.

Culture is the determinant of people’s desires and behavior, and each culture is made up of smaller subcultures that provide its members with more specific identification and socialization factors (Díaz, Hernández, & Ibarra, 2012). Subcultures include nationalities, religions, racial groups, and geographic areas (Kotler, 2012). Subcultures, urban tribes, counterculture groups or frenetic fashion followers, these tribes of consumption are groups whose philosophy, lifestyle and dress differentiates them from the rest of the population. Those who have been the focus of study for sociologists, communicologists and marketers due to the global dynamics that was presented in Mexico, resulting in the controversy, which is still current, on the countercultural role of the tribes or are of simple groups of consumers who render cult of the image (Mañesoli, 1998).

The development of information and communication technologies allow the transmission of information and interactions in society, not only among the members of a given community, but also between all communities, even the most isolated. This leads us to ask ourselves if we are really faced with a single Western, globalized and unifying macro-culture or, on the contrary, each community continues to maintain relevant cultural differences (Molla, 2006). To what the consumer is not alien to the cultural influence of the world, well, it can be said that cultural factor defines and characterizes a society by the set of values, traditions and customs that are shared.

Derived from this, and for a better understanding of the concept of culture, social scientists have divided it into three parts: 1) Habits, customs and ways of conducting, which are beginning to learn from birth. The most important habit is the way of communicating, 2) belief systems, ie religion, magic, patriotism, as well as all symbols and creeds accepted by your society, and 3) artifacts, tools, utensils, constructions and machines that the society has developed or received from other companies (Maldonado, 2008). From the perspective of habits and customs, symbols and artifacts. Mexicans have
very particular characteristics, Octavio Paz, (quoted by Fischer and Espejo, 2011) in his work "The Labyrinth of Solitude" describes them with great precision. He describes a Mexican from the 1950s, who from a critical analysis, globalization has changed - as in most world cultures.

Octavio Paz described fifty years ago that: The Mexican takes into account more the value of the position than the value of the person who works to live, does not live to work, can improvise, create, is immensely imaginative. But it is NOT racist but IS classy. Especially with the Pure Indian. For the Mexican to be accompanied by a güera is a symbol of social success and the poor spend ostentatiously to achieve position. For the Mexican the past is not dead, the present is lived intensely and the future is seen with fatalism and punctuality is not very valuable, so planning is abnormal, is open, generous with the team, hospitable to an extreme degree.

The Mexicano lives in the party a catharsis, is insecure, is afraid that the woman deceives him, so he comes forward and thinks that the mother is selfless and pure, but the wife is an aberration of female perfection. He was educated to be enormously flexible and still trapped in the contradictions of his ancestry. He is as much son of Cortes as of Cuauhtémoc, but he does not feel neither Spanish, nor indigenous, nor mestizo.

5. URBAN TRIBES IN THE DEFINITION OF THE NEW MEXICAN CONSUMER.
Urban tribes are those groups of friends, gangs or simply groups of young people who dress similarly, possess common habits and places of meeting, but maintain homogenous behaviors and shared needs. Maintain a canonical aesthetic among several individuals of the same tendency, accompanied by strong sociopolitical beliefs or religious beliefs or mystical, depending on the movement or urban tribe to which one belongs (Gray, 2010).

Urban tribes retain the same identity, despite being in different countries, in different situations and speaking different languages, and yet in all cases these cultures and subcultures have remained for many years, the most known in the world are: Geeks, Gamers, Gothic, Heavies, Hippies, Punks, Rappers, Rockers and Skin Heads (s / a, 2008) (Lipovetsky, 2002) (Palm, 2004). In countries like Mexico, Colombia, Argentina, Venezuela, Chile, Ecuador, Peru, Costa Rica, Bolivia, Dominican Republic and Paraguay, there are some urban tribes that have different names according to each zone. There are also tribes created in these countries that are not present outside Latin America, especially some created since the year 2000, the most important being: Flaites, Nymphs, Turtles and Nacos, Cholos, Emos, Pokemon, Floggers, Hardcores, Darks, Metaleros, Otakus, Strawberries, chetos, gomelos and sífrinos, Rastas, Reggaetoneros, skaters, Chakas, Pelolais, Xtrials, Gruperos, Hoperos, Scene, Rollingsas, Hardcores / hardcoreros and Visuals (Agostinelli, 2008) (Molina, 2000) (Berthier , 2002).

Urban groups or tribes have been stereotyped in the imaginary cities of Mexico, these groups have a history of 100 years in which ideology, unique behaviors and even extravagant dress have been key elements to map an imaginary full of aesthetic stridences. The urban tribes that have lodged in the collective memory in Mexican culture have been (Osorio, 2009) (Maffesoli, 2004) (Ramos, 2010): 1. Pachucos, 2. Onderos or jipitecas, 3. Punks, 4. Darks, 5. Cholos, 6. Skatos, 7. Bakalas, 8. Emos, 9. Chacas and 10. Cosplay. In Table 3, the characteristics of each one are explained.
Table 3. Urban Tribes in Mexico 1940-2015.

<table>
<thead>
<tr>
<th>SUBCULTURES / URBAN TRIBES</th>
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<tbody>
<tr>
<td><strong>1. Pachucos.</strong> In the 1940s, emerged from the border interaction between Mexicans and Chicanos, Pachucos, the first youth culture had as main characteristics the taste for swing, danzon and mambo, a particular language with border slang terms and a way distinctive and very striking dress, which followed the trend of the zoot suit. The diffusion of the pachuco style among the young Mexicans received a strong impulse by the figure of the comedian Germán Valdés, &quot;Tin Tán&quot;.</td>
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<tr>
<td><strong>2. Onderos or jipitecas.</strong> From 1960 to 1970 emerged the onderos or jipitecas, whose cultural practices were linked to the rock trends and American cultural movements. This youth culture of the middle class had a transgressive behavior, in which they emphasized the use of drugs and the sexual freedom. His image was composed by appropriating the ways of dressing and acting of his rockers idols.</td>
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<tr>
<td><strong>3. Punks.</strong> The punk style was the symbolic heart of the generation of 1980, that had greater adepts between certain young people of the cities of Mexico and Nezahualcóyotl. This youth culture was the first to be inserted into a cosmopolitan and global generational identity, which manifested its rejection of the social system and certain cultural patterns. The hair in tips and colors, the denim and the skin, the boots, the studs and chains, outlined a shrill image that symbolized the rejection of the system.</td>
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<td><strong>4. Darks.</strong> The Dark movement emerged in England in the late 1970s with the emergence of post-punk bands, genre out of classical Punk, being this post-punk or post punk more experimental and dark. At the beginning of the 80’s is when the followers of Gothic Rock (coming from the Post-punk) are named Gothic. Taking strength in England and USA, this is the beginning of Dark Culture. The word dark means DARK. The darketos take shelter in the shadows, with a new form of Life. After the fall of the punks and the massive scandal of repudiation of society came a time of calm, in which one seeks a meaning of life: a &quot;yes there is a future&quot;, but that proposes the darkness as a way of self-knowledge. The Dark is in a few words pain, fear, anguish, satire and depression. It is actually a way of living marginally in this disgusting world.</td>
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<tr>
<td><strong>5. Cholos.</strong> During the 1980s and early 1990s, the Cholo, organized in cliques or gangs built from affective ties formed since childhood in the neighborhoods, were areas of popular youth questioning in the city. This youth culture, heiress of the pachuquismo, also had its origins among the Mexicans of the border zone of the country, from where it would derive its exaggerated aesthetics: Dickies bombay trousers, loose t-shirt, tennis, sometimes straps and occasionally paliacates, chains that go from the belt to the trouser bag, mesh to hold the hair and tattoos of the Virgin of Guadalupe or the symbol of his click.</td>
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<tr>
<td><strong>6. Skates.</strong> This youthful culture derived from the combination between skateboarding and ska music, a musical genre that during the 1990s had a boom among the country’s youth. Skato is recognized both for practicing graffiti on city walls and for his clothing: baggy clothing, large baseball caps and tennis shoes, wide and large sole.</td>
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<tr>
<td><strong>7. Bakalas (or machiners).</strong> They are those young people who during 1990 and 2000 identified themselves with the disco culture, especially with musical styles such as techno, house, progressive, trance or hardcore, encompassed in what is generically called &quot;electronic music&quot; or cod. Music created mainly by the computer and led by a DJ, who is responsible for creating and mixing &quot;live&quot;.</td>
</tr>
<tr>
<td><strong>8. Emos.</strong> In 2009, they suffered violence and repudiation among existing urban tribes, and were unveiled as a new youth group: the Emos are a youth culture emanating from the Mexican middle class, which is characterized by wearing stout shirts and tube pants, usually colored black, as well as make up his eyes, straighten his hair, wear a fringe that covers his face and display quirky hair.</td>
</tr>
</tbody>
</table>
| **9. Chacas.** From the hand of the reggaeton the chacas appeared in Mexico, an urban tribe that is lodged in the popular districts of the delegations Gustavo A. Madero, Venustiano Carranza, Cuauhtémoc and Iztapalapa. These young people between 13 and 21 who call themselves reggaetoneros are characterized by a dress in which they combine both consumer trends and religious beliefs: their aesthetic is guided by...
the fashion that implants the exponents of their favorite music, which add scapulars and other religious items.

10. Cosplay. Since the 2000s, the popularization of Japanese series and Japanese culture in general, has led the countries of the West to copy the fashions of this country. The Cosplay Summit, a cosplay competition organized by the TV channel Aichi, which brings together cosplayers from Japan, Spain, Germany, France, the United States, Italy, Brazil, Korea, China, is held annually in the Japanese city of Nagoya. , Thailand. Mexico, Singapore and Denmark were recently annexed. Nowadays one sees finery in cinemas. in the premieres of the g

Source: Authors' own elaboration with information of being (Osorio, 2009) (Maffesoli, 2004) (Ramos, 2010).

6. METHODOLOGY

The present work is a critical analysis of Mexican consumer behavior to date. It is an exploratory-qualitative research, through the technique of qualitative content analysis (Bardin, 1996; Mayring, 2000; Pérez, 1994; Krippendorff, 1990) and based on study topics factors in consumer behavior as cultural (culture, subculture and social class), social (reference groups, family, roles and status), personal (age and stage in the life cycle, occupation, economic situation, personality and self-concept) and psychological , perception, learning, beliefs, and attitudes) (Solomon, Russell-Bennett, & Previte, 2013) (Kotler, 2012) Figure 5. The objective was to identify the new characteristics or behavior behaviors of Mexicans, for the present century. Because it is an exploratory-qualitative research, one does not have a position (hypothesis), regarding what will be found during the study. Because this type of research gives us the guideline to have a hypothesis when conducting a conclusive investigation (Kerlinger, 2004, Malhotra, 2008).

With the help of qualitative indicators, the manifest content and the latent content of the analyzed data of secondary sources of investigations of other researchers and of the authors of the present work were denoted. The process was followed step by step through the six stages proposed by Mayring (2000). From the deductive-inductive sense. As a first step, a reference model was developed - Figure 4 that supported the basis of the pre-analysis as a second stage, then the units of analysis, the elaboration of rules and codes, the definition of categories and the final synthesis were defined. Solomon, M. R., Russell-Bennett, R., & Previte, J. (2013) refers that consumer knowledge goes beyond the act of buying: Being and being are equally important, or perhaps more so. Consumer behavior not only involves buying items, but it also covers the study of how having (or not having) goods affects our lives, and how our possessions include the feelings we have toward ourselves and the others (Solomon, Russell-Bennett, & Previte, 2013).
Figure 4. Qualitative Content Analysis Model: Factors that Influence Consumer Behavior.


Trying to homogenize the tastes, wants and needs of individuals is a complex work, for the very mobility of society especially in this era of immediate communication. The study of buying behaviors has been explained from the perspective of where the interest is more by the act of consumption than by the act of buying (Schiffman & Kanuk, 2010), to the truths and lies of why they buy (Lindstrom, 2009), the revolutionary ideas of the Shopsumer (Vom Stein, 2008) and, recently Neuromarketing, a concept that will evolve marketing to improve the level of relationship and communication between the values of satisfaction of humanity. (Malfitano, Arteaga, & Romano, 2007).

To reach this process of "understanding" consumers have been identified as alocentric, loyal to the brand, future-oriented, trend-oriented, prone to promotions, homeless, addictive, compulsive, obsessive, ostentatious, profane, male hedonistic, women, homosexuals, lesbians, bisexuals and transsexuals (Solomon, Russell-Bennett, & Previte, 2013) (Hoyer & MacInnis, 2010). At present, consumption habits in Mexico have changed by different factors, forcing companies, personalities, brands, places and products - both goods, services, ideas and experiences - (Larios-Gómez, 2014) to change and adapt to the new Mexican consumer. Study variables: The operation of variables was performed through the factors in consumer behavior, as shown in Table 4:
Table 4. Variation Operationalization

<table>
<thead>
<tr>
<th>Variable</th>
<th>Analysis Units</th>
<th>Categories</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural</td>
<td>Culture, subculture and social class</td>
<td>Urban Tribes</td>
</tr>
<tr>
<td>Social</td>
<td>Groups of reference, family, roles and status</td>
<td>The new Family</td>
</tr>
<tr>
<td>Personals</td>
<td>Age and stage in the life cycle, occupation, economic situation, lifestyle, personality and self-concept</td>
<td>Generations Identification: Traditional, Baby Boomers, Generation X, Millennials and Generation Y</td>
</tr>
<tr>
<td>Psychological</td>
<td>Motivation, perception, learning, beliefs and attitudes</td>
<td>Generational Life Cycle, Urban Tribes and Family</td>
</tr>
</tbody>
</table>


7. RESULTS ANALYSIS

A. GENERATION IDENTIFICATION. Beyond the socioeconomic level and the type of family to which a Mexican belongs, based on the analyzed information, it can be said that there is another segmentation for the analysis of consumption behaviors, based on the historical experience and its socio-economic impact -cultural, that is, the age or generation to which people belong. Social researchers have defined each of the generations, especially the latter.

For some there are great differences and for others there are similarities between the members of each generation. Based on the age of the people currently living in Mexico, five generations can be identified: Traditionalists (born between 1926 and 1946), Baby Boomers (born between 1946 and 1964), Generation X (born between the years 1965 and 1980), Millennials (born between 1980 and 2000) and Generation Z or Digital Natives (born as of 2000) (Oblinger, 2003) (Howe & Strauss, 2007) (Cuesta, 2008). The current coexistence of five different generations of Mexicans in markets, companies, social networks and, in general, in any real or virtual social space is being studied by sociologists, demographers, communicologists, entrepreneurs and marketers.

This situation is due to the increase in life expectancy, improvement in the conditions (quality) of life and the demand for work (local and global), products (goods, services, ideas and experiences) and space- of each society (culture, subculture or tribe, whether geographical or virtual). These five generations are characterized by having lived social events - national as well as international - that have marked and defined their lifestyle. In spite of acquiring behaviors to belong in addition to defined traditional segments (age ranges, socioeconomic level or civil status, etc.), each of these Mexicans consume, buy and live according to:

1. The traditionalist generation in Mexico (1926 to 1946), despite not living in the flesh the Second World War and the Holocaust, the impact of these events on his life, determined the perception and appreciation of peace and a life without war, in spite of living the Mexican Post-Revolution, the establishment of an imposed Federal Republic and the social and democratic rearrangement of the country (with a one-party democracy: PRI). Mexicans fully attached to the religion, customs and social values inherited from their revolutionary parents (Oblinger, 2003) (Howe & Strauss, 2007) (Cuesta, 2008): Most are already dead. They live on memories and nostalgia. They yearn to return to the times of the procession of Man to Woman. They do not conceive same-sex marriages. Nor
adoption by this type of couples. They do not conceive the variety of brands, more than the products they have always consumed. They have well defined roles in the household: Man-provider and Women-Education of the children.

2. The Baby Boomers Generation (1946 to 1964) was influenced by the Korean War, the Vietnam War, the social movements of Equestrianism, sexual liberation and the arrival of the moon (they are also known as Alpha Boomers or Golden Boomers because they are the world leaders since 1990 and this century). In addition, there have been protagonists of the student movements of 1968, the commercial opening of Mexico and the economic problems resulting from the beginnings of Globalization (revolutions, crises and devaluations, external debt, inflation and commercial centralization of the State in basic consumer goods). Providing in them the American dream, the perception of American power (some began to repudiate and others to accept) and indications of consumers with decision (product options). They take care of money and seek to have their own property instead of rents, to feel economic certainty towards the future (there are a large number of them working, most are already retired or in the process of doing so) (Howe & Strauss, 2007) (Cuesta, 2008): Heterosexual marriage is the way to make a family. They are attached to religion, mainly Catholic. Come, listen or read news (printed newspaper or watching a TV newscast). They like the contest programs, the news programs and the documentaries. They mainly read novels and books of personal improvement. At home and prefer to eat at home to pay for doing it outside. They live mainly from a pension or savings (they are careful when spending). Main motivation is the family. They are the parents, grandparents or great-grandparents of the generations X, Y and Z. They live the technology gap, from the birth of the color television / cinema, the disc phone to the tone phone, fax and viper, electric washing machine, digital bracelet and cell phone, personal computer and the Internet.

3. Generation X (1964 to 1980) lived or was a spectator of the cold war and the beginning of the era of knowledge (intensive use of computers). In addition to the technological changes in telecommunications, soccer world cups in Mexico and witness in the behavior of buying their parents, by failing to buy in CONASUPO to be the pioneer-heir of shopping in supermarkets. This generation created an espionage worldview, Disney’s dream fairy tale life, and that of a Mexico that promised that the children - at that time and now the 30-40’tones - were the future-current of the country (Oblinger, 2003) (Howe & Strauss, 2007) (Cuesta, 2008): Work begins to be the most important. It begins to be flexible in the value of productivity and leisure. Appreciate the status symbols. Believe in vertical authority in the family and in a company. The woman is definitely incorporated into the labor market. It is opened mind to the change in the traditional model of family. Dual life: Analogue life in its infancy and digital in its maturity. They lived the arrival of internet. They accept the rules of technology and connectivity. It is the generation of the transition to new ways of living and thinking about: technology, culture, family and behaviors. It has friction with the generations Y and Z. They support and accept their children with homosexual preferences.

4. Generation Y or Millennials (1980 to 2000) -Milenio to the Mexican style- received at an early age the impact of the fall of the Berlin Wall and the end of the cold war, as well as the reconfiguration of world geography. Heirs of third-world Mexico, with the opening of national democracy (finally PRI-PAN-PRD), concern and appreciation of natural resources (air, sea, land) and considered as the first digital native generation. They have resulted in this as a life optimism by continuing to live with their parents, to Google as a robot-invisible God to venerate and a solid security to live alone, without children or divorced at a young age (Oblinger, 2003 Howe & Strauss, 2007) (Cuesta, 2008): They are
multitasking. They do not conceive reality without technology. Quality of life has priority. They are entrepreneurs. They use more types of technology for entertainment: Internet, SMS, CD player, MP3, MP4, DVD, BlueRay, iPhone, among others. Luxury (for Generation X) are "basic" products. They are creators and not replicators. They are leaders and followers. They have virtual friends instead of imaginary ones. Sexual preference is flexible. They are still sensitive to events that harm the environment and pets. They are criticized for transmitting, encouraging and being initiators of the de-humanization of their generation.

5. Finally the Digital Natives, the Generation Z (from 2000). Mexicans belonging to the generation are being impacted - benefited by the digital revolutions, the pessimism transmitted by the mass media and the destructive-constructive impact of social networks in almost all areas of daily life. Transversal children of an X or Y, grandson or great-grandson of a Baby Boomer (distant relative, but very distant of a Traditionalist) and dehumanized of the worldly and religious emotions. They are the new "promises of Mexico" (Oblinger, 2003) (Howe & Strauss, 2007) (Cuesta, 2008): Since their childhood they exist, they use and they are of internet. They have not yet entered the world of work. They have access and management to all their technology: Internet, instant messages, SMS, cell phones, iPod, iPad, Notebook, etc. They see technology as a fundamental element (they do not conceive access to information without the existence of Google). His main means of communication are social networks. Deepen virtual environments. They tend to de-humanize by the over-native use of technologies.

B. NEW MEXICAN TRIBES. Recently, both in Mexico and in the rest of the world, due to the impact and access of technology on young people, Urban Tribes are letting themselves be conventional to evolve virtual. Virtual tribes or cyber-tribes are the equivalent of conventional urban tribes, applied to the world of networks and the Internet and online communities and profiles of typical users that can only be found on the Internet, but meet all the characteristics of an urban tribe. Nowadays, given the possibilities offered by networks (anonymity, versatility, instant communication), online communities and user groups can be created where people with common tastes and purposes meet about almost any subject (Murolo, L. & Lacorte, N).

Most interesting of all is that many times the "online life" of people is completely separated from their "real life", so people who have a monotonous real life, when accessing the Internet completely change and become totally unexpected. These are the most well-known virtual tribes are: Geeks, Trolls, Gamers, Tecnoadictos, Early adopters, Hackers, Crackers, Bots, Bloggers, Foreros and YouTubers (Bachère & Ocaña, 2014).

The most common Urban Urban Tribes in Mexico and that are having an exponential growth are the Bloggers and YouTubers. The notion of cyber-activism begins to make a name for itself in the social actors and the population in general, mainly from the published discourse of the mass media, with the idea of the emergence of a type of local political militancy characterized by the use of blogs and networks social as part of the political, social, entertainment, culture, arts and even leisure. There is talk of bloggers, twitterers, cybermilitaries or, more contemptuously, cybernetics (Bachère & Ocaña, 2014) (Prophet, J., Honduras, & & Berte, 2011).

The phenomenon of bloggers since its origin in the blog and its current secondary role or superimposed in communication, contributes to the understanding of the processes of attribution of meanings in the symbolic constitution of Mexican social reality: everyday life, traditions, relationships, politics and religion. Since the year 2000, the use of blogs is more common, especially in young people, who are dedicated to the publication of texts in these sites. And its audience are other young people identified with new daily leaders
in online life (adolescents and young people of the Facebook generation), for their language without limitations, thinking and casual philosophy, life free of taboos and teasing the conservative society. The initiators of these tribes belong to Generation Y (creative, acid and irreverent), and consumers to Generation Z (the neglected children of Generation X and premature of Generation Y).

The young Milenio have mixed the blog with youtube video-layer to create the vlogger (video-bloggers), to give way to a new generation of Mexican comedians who do not have a production or image budget, nor are they in conventional television. However they do have millions of virtual followers. It is the vloggers who have invaded the screens of mobile devices, tablets and computers to talk about the first day of school, about how to hook a girl, how to go to a party without your parents knowing, situations that live daily, of uncomfortable situations between family and friends, and other things, which in the end are consumption behaviors. Impact on the culture of the Mexican teenager, young and adult (under 30 years), in their behaviors and lifestyle. They are a copy of the copy of the television monologue (Seinfeld in the United States and Adal Ramones in Mexico).

Currently, Mexican children, adolescents and young people feel represented (identified) by vloggers (on Youtube) as:

1. Werevertumorro, with its popular satire to casual situations and with more than 9 million followers. It represents the disrespectful young Mexican, who does not plan the future, abandoned by his parents and educated by the internet, television and servitude.
2. Lady16makeup, known by Yuya, with its freshness, gives tips of makeup and fashion has achieved more than 10 million followers. She represents the empty and superficial Mexican girl, worried about the appearance and seeking the attention of her social environment, that her parents did not give her to work and leave in charge of the grandparents or uncles.
3. Luisito Rey, putative son of Werevertumorro with own channel. It makes gameplays for its almost 4 million followers, who being unique children, the video game replaced the company and the brotherhood that they did not have.
4. CaEliKe, the female version of Werevertumorro and with more than 4 million followers. It represents the vulgar Mexican princess, who waits for her bricklayer or truck driver to wake her from the millennial dream.
5. Yuyacst, with almost 2 million followers, represents Mexican children united and happy companions of the same abandonment of parents (Yuya and Fichis), accomplices of a malformed counterculture share stories to feel heard.

C. THE NEW MEXICAN FAMILY. Today's Mexican families have structures ranging from families without children, to rebuilding, same-sex couples and composite families, among others. The National Institute of Statistics and Geography (INEGI) identified five types of family, but it is obsolete, due to current social trends and behaviors (religion, sexuality, family, lifestyles, citizen mobility, etc.). A recent study in Mexico by Lopez Romo (2014) identified 11 types of family structure (see Table 5): Dad, Mom and Children (25.8%) Dad, Mom and Young (14.6%) 9.6%) Reconstituted Family (11.1%) Single Parent with Children (4.7%) Single Parent with Children (4.7%) Single Parent with Children (4.7%) Single Parent with Children (16.8%) Co-Resident (4.1%) and Unipersonal Family (11.1%).
Table 5. The New Mexican Family.

<table>
<thead>
<tr>
<th>DADDY, MOM AND YOUNG PEOPLE (14.6%)</th>
<th>ARENTS, CHILDREN AND OTHER RELATIVES (9.6%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAMILY DYNAMICS Permissive families predominate and those who seek to make decisions by consensus.</td>
<td>FAMILY DYNAMICS Permissive families predominate, although there is also an important percentage of authoritarian families.</td>
</tr>
<tr>
<td>VALUES They seek to maintain certain traditions, the presence of young people impresses an enterprising spirit.</td>
<td>VALUES The values of this family oscillate between the individual and trying to maintain the traditions.</td>
</tr>
<tr>
<td>SHOPPING STYLE When buying, they mainly seek the cost / benefit, but also the psychological and emotional benefits acquire relevance.</td>
<td>SHOPPING STYLE When buying psychological benefits and status play an important role, although the price is a factor that keeps track of.</td>
</tr>
<tr>
<td>CONCERN How to simultaneously live the adolescence of the children and the perennial adolescence of the parents. Dad, Mom and Youth.</td>
<td>CONCERN How to understand and appropriate modernity without losing traditions, family protection and coexistence.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>POPE, MOM AND CHILDREN (25.8%)</th>
<th>SINGLE MOM WITH CHILDREN (16.8%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAMILY DYNAMICS Organic families that make decisions by consensus, but also authoritarian ones.</td>
<td>FAMILY DYNAMICS Overprotective and permissive families predominate. The decisions are made in a personal way with a high emotional load.</td>
</tr>
<tr>
<td>VALUES Idealist due to the presence of children.</td>
<td>VALUES They are idealistic heads of families who seek to maintain traditions.</td>
</tr>
<tr>
<td>SHOPPING STYLE When buying, you are looking for the best purchase and find the highest quality for the best price (Cost-benefit).</td>
<td>SHOPPING STYLE The price is very important also make shopping costing reason.</td>
</tr>
<tr>
<td>CONCERN How to deal with rock stars, princesses, mini tyrants, mini adults, mini sages and mini dictators with integrated chip, without losing the leadership, respect and future heritage.</td>
<td>CONCERN How to learn to live independent, although living with the children Help so that the children do not assume roles of substitution of the pair.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EMPTY NEST (6.2%)</th>
<th>UNIPERSONAL (11.1%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAMILY DYNAMICS Expressive and authoritarian families predominate. VALUES Their values tend to tradition and material.</td>
<td>FAMILY DYNAMICS They are authoritarian and overprotective looking to pamper themselves. They make decisions with a strong emotional load.</td>
</tr>
<tr>
<td>STYLE OF PURCHASE When buying, they mainly look for price and products with very clear functional benefits.</td>
<td>VALUES Their values are more individualistic and material oriented.</td>
</tr>
<tr>
<td>CONCERN How to learn to live longer in the best possible conditions.</td>
<td>STYLE OF PURCHASE When buying, they mainly look for price.</td>
</tr>
<tr>
<td></td>
<td>CONCERN How to live a life in freedom, without ties or responsibilities, with well-being.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>YOUNG COUPLE WITHOUT CHILDREN (4.7%)</th>
<th>CO-RESIDENTS (4.1%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAMILY DYNAMIC Authoritarian families, in which one of the members of the couple makes the decisions. VALUES They have an entrepreneurial spirit and very focused on the material.</td>
<td>FAMILY DYNAMICS Authoritarian families predominate, mainly among families of co-resident relatives. Although there is an important percentage of overprotective dynamics.</td>
</tr>
<tr>
<td>PURCHASING STYLE There are two types of families: Permissive families who buy for pleasure and status and the lower-level, authoritarian families who, when buying, are mainly focused on price.</td>
<td>VALUES They are individualistic and material oriented.</td>
</tr>
<tr>
<td></td>
<td>STYLE OF PURCHASE Buy only what is necessary to subsist, for what it reaches, even taking into account both functional and psychological benefits.</td>
</tr>
</tbody>
</table>
CONCERN How to anticipate and visualize the consequences of your decision on the arrival or non-arrival of the children.

RECONSTITUTED FAMILY (3.8%)
FAMILY DYNAMICS They are families in constant search for consensus and overprotective.
VALUES Of less traditional and individualistic values.
STYLE OF PURCHASE When buying, seek the psychological benefits of the product, as well as the status.
CONCERN How to learn to live without guilt and appreciate as pioneers of an alternative way of coexistence.

POPPY ONLY WITH CHILDREN (2.8%)
FAMILY DYNAMICS Permissive families and those who make decisions by consensus predominate.
VALUES They are individualistic and with an entrepreneurial spirit.
STYLE OF PURCHASE When buying, they mainly look for products with functional and practical attributes.
CONCERN How to live parenthood with enthusiasm, pride, security and joy. Generate identity as parents with emotional ability.

Source: Own elaboration with information from (López R., 2014).

8. CONCLUSIONS

Based on the analysis of the information presented, it can be said that the new Mexican consumer will continue to be happy, cheerful and irreverent that has been for centuries. Without fear of death, partying for everything and nothing, proud of their land, customs and family. He will also continue being the mestizo calzonudo with shoes of gachupín, that now consumes European and gringas marks because he is already of first world. He is stubborn, but sensitive and concerned about the mistreatment of animals. Although carefree and indifferent to the neighbor and with the emergence and relatively easy access of the internet has become a consumer more informed and more responsible to consumption: in price, quantity, quality and environmental impact.

The Mexican will be the designer of the products themselves (goods, services, ideas and experiences) that will consume (prosumer: producer and consumer). Result of geographic and cultural miscegenation. You will buy for living experiences, which satisfy your basic needs. Through it will be the game of their emotions to make purchasing decisions. It will be more sensory and will seek more, belonging to selective groups. So there will be more market niches and a real demasification of marketing (beyond the customization of the 1990s). With products of unlimited series and to the measure.

The Mexican will be a Dalai Lama consumer because he is in search of himself and will feel that he did it through individual self-realization. And it should be treated as the only one at all times, but it is paradoxical and versatile. It can be compulsive and reflexive at the same time, wasteful and thrifty. It will also demand new postmodern aspirations based on time (everything fast and practical), health (I take care of myself), the cult of the body (I love myself), leisure (that really amuses me) and nature (care and conservation).

For what must be heard, take it into account. You will be involved in many marketing processes in the company, product, personality, place or brand that you want to consume, otherwise you will no longer consume (customer-company relationship).
The Mexican will be a consumer of lifestyles, when he identifies with the spokesman he will change each style and will return when another spokesman convinces him in another lifestyle. They will not be faithful to the product or to their own needs (their grandparents were, their parents cheated and adulterated products from time to time, but they will be monoga-products). They will look for more time with themselves, but will give the right time to their friends, family and colleagues (in that order of priority). And they will not conceive anything without the intervention of technology.

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