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Resources and Capabilities Development of Musicians: The Case of the School of Higher Sacred Music of the Archdioceses of Guadalajara

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I. Introduction

The study of music in Mexican society, predisposes to a lack of aspirations intended to whom pretends to carry it out by the people around them and society in general, unless he or she is descended from a family dedicated to music or art in any form. In most cases it is seen as strange, and he or she is being told to studying something serious, something that he or she get something left, etc. What ignorance of these people do is create some kind of trauma, i.e. it discouraged to the extent that sometimes he or she decides to leave the study of music.

However, the study of this art is not easy. It takes many hours of study to the instrument, music theory and harmony etc., etc. And these are not all the subjects tostudy, however these tools will allow him or her to get to provide it all others. There is little or no work related to economics and in this case the vision of strategic management and music, but yes there who are interested in works that mix economics with culture, which can help to make a rapprochement.

A leading exponent of this line of research is Ernesto Piedras (ITAM-LSE economist) who in a paper published in 2004 sponsored by the National Council for Culture and the Arts (Consejo Nacional Para la Cultura y las Artes, CONACULTA), and by the Center for Economic Research and Teaching (Centro de Investigación y Docencia Económica, CIDE) entitled "How much is the culture? economic contribution of industries protected by copyright in Mexico "an analysis of the importance of cultural industries in the country's economic activity, leading to interesting conclusions.

Although this work is not intended to make claims of such significance as does Piedras (2004), it pretends to be a grain of sand in the field of strategic management knowledge and music. Attali (1995) states with a historical view and rightly that music consumers belong equally to all walks of life: farmers on the occasion of cyclical festivals and weddings, artisans and brothers in the celebrations of the patron saint and the annual banquet, bourgeois and nobles.

That is why the aim of this study is to determine the labor market of the musicians of the Diocesan School of Sacred Music From Guadalajara (Escuela Superior Diocesana De Música Sagrada De Guadalajara, ESDMSG), i.e., in what area (s) they operate, how they get their income, variables that determine it and make a theoretical analysis that follows the lives of the musicians.The theory based on the resources and capabilities of the company, as the Archdiocese of Guadalajara provides, as it is discussed below, training and development of musicians capabilities, and for that reason can make a decision as the unit of analysis, a business.

II. The Music Industry

According to Piedra (2004) the music industry is, within the cultural industries, the largest economic impact. It is present in many of the industries protected by copyright (IPDA), for which it becomes necessary and even indispensable to develop.

Stone estimates (2004) of 6.7% contribution to GDP of cultural industries in the country, the music provides 2.6 percentage points. Because the musical element is essential for other IPDA, such as film, opera, theater, entertainment centers and even to museums. And finally the total contribution of the music, both directly accounted for in the same sector as one that contributes by way of other sectors IPDA, reaching 3.5% of GDP. As seen 3.5% of GDP is not a number that can

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be ignored because it represents a very large part, and which can have input in order to create conditions for greater prosperity for those involved in this industry.

Same Piedra (2004) mentions that there are other daily activities, but not least important from the whole of society, which is also surrounded by execution or public communication of the music, as the one is permanently in consumption centers such as super-markets, shopping centers, department stores, etc., and certainly the most varied social activities where music is central or peripheral, e.g. parties, weddings, religious activities, sports, musical shows at halftime, etc.

III. Music and Employment

Awidely used indicator for calculating the economic contribution of a particular industry is that related to the number of people working for it, i.e. employment. Piedras (2004) says that this indicatoris of great importance, not only economic but social. He mentions that employment it self is a prerequisite for growth and for development. However, the employment must be formal, as it generates a series of contributions such as paying taxes, social security generating a formal legal frame work and although the informal economy also generates jobs, definitely lacks these multipliers mechanisms of the activity economic activity and welfare distribution.

IV. Shadow Economy

The "shadow economy" is understood as the production of goods and services both legal and illegal that escape from detection tax estimates. It is important to understand the difference between these two concepts, as:

> "The casual sub sector can be described as a set of units engaged in the production of goods and services with the primary objective of generating employment and income for the people involved. These units are characterized to operate by a low level of organization, with little or no division between labor and capital as factors of production and small scale. Labor relations, if they exist, are usually based on casual employment, kinship or personal and social relations rather than contractual arrangements with formal guarantees" (Piedras, 2004:164).

While the second covers the activities punishable by law as: "... domestic production, processing and distribution of narcotics and drugs, production of pirate software, music and videos, usury, ticket resale, surgical interventions unauthorized, trade and transportation of contraband goods among others "(Stone, 2004:164).

As you can see, cultural activities are not at all an isolated case of economic contribution. Cultural activities are as Piedras (2004) demonstrated a 6.7% of GDP. It is for that reason that must be taken into account and of course have a greater monitoring because they can create jobs.Now as it can be seen how the music industry has the greatest impact within the IPDA this is a first indication that music as a profession can generate an income to live on.

Now, the next part of this research aims to show how the activity of musicians ESDMSG is a source of employment which can live in dignity. And note that there is a labor market that operates within the "shadow economy" which mentions Piedras.

V. The Scope of The Musicians

The Catholic Church is constituted and organized in the world by dioceses and these in turn by parishes and temples. The dioceses are entrusted to the bishops, parishes are entrusted to the pastors who are cooperators of the bishops, and the priests are responsible of temples. In the case of the state of Jalisco, Mexico, the Archdiocese of Guadalajara consists of 1360 places of worship that are tangible resources. In these constructions consecrated masses that are celebrated fueling the faith of believers and is where are performed the various pastoral activities. In celebration of masses are involved clerical and secular ministers. Masses are presided over by bishops or priests supported by altar servers, monitors, ministers of communion and singing.

Among the reasons for the celebration of masses are to celebrate the Lord's Day, which is binding on all the faithful and is held every Sunday of the year. Other masses also very important are celebrated for reasons to celebrate baptisms, confirmations, priesthood consecrations and marriage. Other reasons for the celebration of masses are commemorating the fifteenth year of the youth and obtaining academic degrees, among others. According to Fr. Estrella (1985) the ESDMSG was born with a purpose: to train, through a careful musical education, performance elements of singing in the liturgy.

Having said this, it can be concluded that musicians at ESDMSG are ipso facto linked to the Church, to whom they serve then, beginning from here it is possible to start an analysis of the behavior of the labor market.

VI. Theoretical Labor Market of the Musicians, their Resources and Capabilities

According to Peng (2006), the resource-based viewis a leader on strategy perspective that suggests the differences in the performance of a company are caused primarily by the difference in the resources and capabilities of firms. The firm's resources are the property or tangible assets that a firm uses to choose

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and implement its strategies. Instead capabilities are tangible and intangible assets that a firm uses to choose and implement its strategies. In this case the strategy of the Archdiocese of Guadalajara is to evangelize faithful individuals, because from therefore has tangible and intangible resources to carry out its mission.

Peng (2006) mentions that the resources and capabilities are tangible assets that can be seen and easily quantified, and can be divided in to four categories:

- Financial resources and capacities
- Resources and physical abilities
- Resources and technological capabilities
- Resources and organizational skills

For purposes of this paper, we are interested in physical resources because the Churches are the companies that host as the musicians. Likewise, there are also intangible resources and capabilities, only the seas the name says are difficult to see and quantify. However, they are vital to the development of the musicians, especially in the human resources field.

To describe in detail the labor market of musicians, this analysis will be in two parts. The first corresponds to the assumptions of perfectly competitive labor market which will examine each case in relation to what happens in reality. The second is an analysis from the behavior of internal labor markets. It must be said that one of the authors of this paper, is part of this market.

A perfectly competitive labor market has the following characteristics that differentiate it from other labor markets:

- A large number of companies competing for the hiring of a certain type of work to cover identical jobs.
- Numerous qualified people have identical qualifications and offer their services work independently.
- Conduct wage taker, i.e. neither workers nor firms control the market wage.
- The information and labor mobility are perfect and have no cost.

Given the first assumption is that there are indeed a large number of temples that can compete for the recruitment of workers for identical jobs. These are all churches that exist in the Archdiocese of Guadalajara as there are around 1360 temples that act as companies hiring workers they need. However, there are distortions in this sense because most are not interested in training musicians trained for liturgical service, if so, the ESDMSG not have enough places to accommodate as many students.

There distortions because in most if not in all parishes and temples at the metropolitan area of Guadalajara (ZMG) existing choirs that are "quasi" musicians and are members of the community. "Quasi" because they are not musical trained choirs, i.e., they do not know music theory, do not play piano (much less the organ), do not know music the or y or harmony, and much less vocal technique and the worst is that they do not have training liturgical for liturgical jobs performance, i.e., although the service, also service because they do not charge for it, is with the best intentions. They lack professionalism and affect the rite as they discuss many abuses of the liturgy.

It is note worthy that for the Church, Gregorian chant is the liturgical chant par excellence. Since this was designed specifically to perform the job, later when music was evolving and after several councils, the pipe organ was adopted as the official instrument of the Church, as this is the most similar to the human voice. This means the formation of a musician in ESDMSG offers these features also provide positive externalities which will be discussed later.

In this sense, although there are a number of potential firms in the labor demand side that can engage the services of a professional musician, i.e. ESDMSG trained in, not carried out because some people cover the very good work only by very good will and without no charge. Another option is that some pastors send someone of these choirs to form in school and then transmit knowledge to other community choirs.

Departing from the second assumption it is found that there are few people that form properly, and because few people think they have a lot of work, but this is not so, since their work is based on:

- The ceremonies to sing in the week (weddings, fifteen years, anniversaries) from where The musicians get a share of income.
- Of the tastes and preferences of the people who hire them separately, i.e. to go to another parish to perform the proper liturgical service.

There is another distortion of the market, which is well formed musically but lacks knowledge of the liturgical act and how to work within the mass. Here it refers to the so-called professional choirs. These choirs certainly have a strong musical background, with extremely good-singers and instrumentalists, most of them are musicians trained at the University of Guadalajara. Speaking from experience, these musicians are good, the bad thing is they do not know the liturgy and commit abuses because they are hired to sing and play well, and not do the job.

Regarding the third assumption it can be argue that the salary of the musicians do not have this behavior at all "wage taker." Sometimes the wage paid for providing the liturgical service is appointed by the pastor and this can go down, as it sometimes does not pay $100.00 per mass. Although some other times the salary is determined by the musician, who comes without a yardstick because there are singers who charge at least $ 100.00 for both mass and other

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ceremonies and there are musicians who charges $ 400.00 per mass and ceremony.

What is a behavior between ESDMSG communities is to charge by level of study and experience the musician has to exercise his activity. And there is another variant with professional choirs, a musician formed either in school or not. And this results from the person who hires the service because they can pay one or more musicians to sing a mass and this amount is also established "by feel" depending on the number of musicians and place, if it must travel long distances. These prices are determined at least $ 250.00 per choirgirl and an extra amount for the passenger (s) and the choir director. And it can be from $ 1,500.00 to what you are willing to pay.

Finally in terms of the fourth assumption, it is argued starting from interviews with teachers and students of ESDSMDG, that neither the information nor mobility in the labor market is perfect. This is because the information to enter the market is low, not advertised and the advertised are usually professional choirs that were mentioned. However mobility is easier because the user can to go to a parish or church, meet with the priest in charge and depending on him it will be hiring.

Thereupon now proceed to the analysis from what is a domestic labor market, as this will reveal is how the resources and capabilities of the company, in this case the Archdiocese of Guadalajara, provide benefits for same, in this case the benefits are the increase in the faith of the faithful.

For this case the Archdiocese of Guadalajara takes the role of a company that has tangible resources: churches, seminaries where priests are trained and developed, and for this case the ESDMSG where the ministers are trained and developed for singing. This shows that the Church is interested in specific training and development for work, because it can only be used in the company that provides the priests, musicians and the true faithful, these are intangible resources.

Thus there are students who are forming, developing and training in the disciplines of sacred music, which in turn will become trainers of new applicants. This well represents human resource development in order to continue with the objective of the company itself. The concrete form as the employment relationship is established, is when using rules, habits or customs, the ministers are paid for their services and musicians in charge of singing, which may come from a priest or directly by the contractor requesting the sacred celebration of the mass.

Another way that could motivate students financially without leaving aside the ministerial commitment to the sacred chanting, would also beside be able to aspire to be choir director, is to take an interest in the academic training of the post of trainers. What dynamically presents is an internal employment relationship, which is one of the characteristics of internal labor markets that appear in many of the companies structured.

VII. Externalities Musicians as Intangible Resources

According to Pindyck and Rubinfeld (1998) externalities are the effects of production and consumption that are not reflected directly in the market.These can be negative, when the action of one party imposes costs on the other, or positive, when the action of one party to the other is beneficial and receives no compensation. Since they cannot be counted if they are received, however, represent an intangible resource which is perhaps the most important, in the sense of objective ESDMSG.

In this sense, the musicians' externalities are positive, due to the following:

- As part of their training in ESDMSG, teachers ask students as possible to dignify the liturgy, and it is important the way they dress. They are required to present themselves in the best possible way which has the effect of seriousness and formality of the work they do, as being an important part of the liturgy, helps to dignify that ask.
- In training, the students are asked to go through the songs a purge themselves to become the most suitable for the liturgy as this is a very important aspect of the Catholic Church, that not all communities are respected. And a musician ESDMSG is suitable, i.e. he has all the tools to make this selection that favors supporting the liturgy and this may be a factor influencing change in explaining the doctrine and of course help in life of a believer.
- Most ESDMSG musicians working in a parish or temple are consulted by other community choirs and this helps them in the training outlined in the previous section, but they receive no payment for help in this aspect. That's why we also consider a positive externality this point because without doubt the attention paid to the other choirs influences for the dignity of the liturgy that the Church seeks. This means that they also become trainers in either ESDMSG or elsewhere.
- From this it follows that the musician from ESDMSG is the only one with the proper training to perform in the mass. It is in this training that the musician to have very specific labor market: it's like church singer and although no is the only one, if the most qualified for the job.

VIII. Conclusions

From the discussion in the previous sections of this paper on the labor market of ESDMSG musicians,

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their resources and capabilities, it can be concluded the following.

As stated at the beginning, the economics begin to worry about view and investigate the contribution of economic sectors than before, although it was known that they have a stake in the economy as a whole, it was not well known what the amount of their participation was, and how it was given. Thanks to studies by economist Ernesto Piedras, who has pioneered in this sector, today we know that culture and all that it implies in terms of economic production, distribution, consumption, and employment have an impact strong on the national economy, which is why you should continue doing studies like this to identify sectors of the economy that can provide growth and development of society.

In this study we found a labor market with the resource-based view approach, that although it was unknown if it was ignored. The labor market of musicians from ESDMSG, a market where as piring musicians can find employment opportunities, and this in turn permits them to live a decent life, where there are opportunities for growth and development. As part of the training of human resources managed by the Archdiocese of Guadalajara, which in this case is a large company, it sees as an important strategy for increasing faith through music. However, it is not enough and it is needed to continue to promote the formation of more human resources.

It was noted that based on the assumptions of perfectly competitive labor market, there are distortions for ESDMSG musicians, and that from the perspective of the internal labor market offers a closer attachment to reality. Musicians also provide externalities which are highly valued in the labor market as they know and meet all the requirements to do the job in the most dignified as possible within the liturgical act.

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