SUSTAINABILITY AND ECOTOURISM: THE LEARNING PROCESS OF A SMALL BUSINESS IN MEXICO

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ABSTRACT

Objective: The objective of this study is to investigate the implementation process of ecotourism, with the aim of understanding the different forms of knowledge generation and learning in a company with precolonial references.

Theoretical Framework: This topic presents the main concepts and theories that support the research through the critical perspective of Organizational Studies. The binomial knowledge-organizational learning stands out, providing a solid foundation to understand the context of the research.

Method: The methodology adopted for this research includes a case study based on a qualitative approach with a phenomenological approach. Interviews were conducted with members of the organizations and advisors who supported the implementation of the ecotourism model. Data collection was carried out through semi-structured interviews, participant observation and document analysis. Data were analyzed with an interactive model using an inductive approach.

Results and Discussion: The results obtained revealed the influence that the origin and ownership of the land has on the process of conception and practice of ecotourism. In the discussion section, cooperation between community members stands out as essential in the management of knowledge and learning, and the achievement of organizational objectives.

Implications of the research: These implications could cover the theoretical-methodological limits to understand these organizational forms that live between premodernity and modernity and the need to generate sustainable reproductive, consumption, distribution and maintenance systems. Organizational Studies present a critical vision in the analysis between the complementarities and contradictions that underpin the implementation and practice of ecotourism.

Originality/Value: This study contributes to the literature by exposing the nature of this type of organizations with precolonial references where ecotourism merges with the traditions, rituals and worldviews of the community, exposing tensions and paradoxes of an organizational model that incorporates contradictory elements and at the same time complementary, such as sustainable development. The relevance and value of this research is evident in understanding the knowledge-learning process from the perspective of the subjects and the practical application in the implementation of ecotourism based on the nature of land ownership.

Keywords: Ecotourism, Forms of Precolonial Organizations, Sustainability, Organizational Learning.

SUSTENTABILIDADE E ECOTURISMO: O PROCESSO DE APRENDIZAGEM DE UM PEQUENA EMPRESA NO MÉXICO

RESUMO

Objetivo: O objetivo deste estudo é investigar o processo de implantação do ecoturismo, com o objetivo de compreender as diferentes formas de geração de conhecimento e aprendizagem em uma empresa com referências pré-coloniais.

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Referencial Teórico: Este tópico presenta los principales conceptos y teorías que sustentan la pesquisa a través de la perspectiva crítica de los Estudios Organizacionales. Destaca el binomio conocimiento-aprendizaje organizacional, ofreciendo una base sólida para comprender el contexto de la pesquisa.

Método: La metodología adoptada para esta pesquisa incluye un estudio de caso a partir de un enfoque cualitativo con abordaje fenomenológico. Se realizaron entrevistas con integrantes de las organizaciones y asesores que apoyaron en la implementación del modelo de ecoturismo. La recolección de datos se realizó mediante entrevistas semiestructuradas, observación participante y análisis de documentos. Los datos se analizaron con un modelo interactivo utilizando un enfoque inductivo.

Resultados y Discusión: Los resultados obtenidos revelaron la influencia que tiene el origen y la propiedad de la tierra en el proceso de concepción y práctica del ecoturismo. En la sección de discusión, la cooperación entre los comuneros se destaca como imprescindible en la gestión de conocimiento y aprendizaje, y el logro de los objetivos organizacionales.

Implicaciones de la pesquisa: Estas implicaciones podrían abarcar los límites teórico-metodológicos para comprender estas formas organizacionales que viven entre la premodernidad y la modernidad y, la necesidad de generar sistemas sustentables de reproducción, consumo, distribución y mantenimiento. Los Estudios Organizacionales presentan una visión crítica en el análisis entre las complementariedades y las contradicciones que sustentan la implementación y la práctica del ecoturismo.
1 INTRODUCTION

The economic, social and ecological deterioration of rural areas of Mexico, and other parts of the world, has led communities to seek new forms of organization based on different activities to which they traditionally devoted themselves, changing towards aquaculture production, or agricultural production of new products, tourism (adventure, nature, cultural, religious), artisanal production, among others. Although it is true, migration is the main phenomenon of these communities, where when they do not find opportunities in their locality that allow them to have an adequate standard of living, they migrate to cities or regions that suppose they will improve their current state.

The search for new opportunities that provide an adequate standard of living for its inhabitants, has generated that the communities are organized to respond to an economically adverse environment (Wamafma et al., 2024); the evolution of rural communities such as ejidos and communal goods, such as those social properties intended, initially for exploitation through agriculture, logging, livestock; among others, they have been modified, finding new ways of organizing work, customs and uses of their locality. Many of them have found in tourism, the appropriate formula to combine an economic activity with respect for the environment and the environment that surrounds them, so these now ecotourist communities, are organized with the interest of showing the beauty of a physical environment (seas, lagoons, lakes, swamps, rivers, waterfalls, cenotes, mountains, forests, etc.) where their flora and fauna become, a point of attraction. And what used to be an effect on their environment, today becomes a means of subsistence and communion with the environment.

Likewise, these forms of organization combine the social aspect as it is the figure of community member and/or ejidatario, with an economic one as that of the small company
and/or the cooperative, in order to allow a formalization that regulates the moderate and consensual exploitation of the natural resources that provides them their own environment. This formal figure of small business becomes an interesting mode of operation, since in the strict sense these organizations, mix the way of operating of a small company, a cooperative and an ejido or communal community.

This forced change generates a very important cognitive and cultural movement in these communities, since the constitution of a small service company manifests another type of productive and social relations, the treatment with the client, the interaction with the environment from this idea of conservation and the promotion of respect between the environment and the individual constitute fundamental transformations that are established even in a possible mutation of the rural community, where this type of social conformation in a developing country, is mainly based on the primary sector such as mineral extraction, agriculture, logging, livestock, oil, among others.

Then the impact on the know-how of the members of the community is modified, and the dimension of learning and knowledge becomes relevant when studies are carried out on these experiences. Apatlaco, as a productive group of the Amecameca Communal Goods (BCA) seeks to conserve the flora and fauna endemic to the place by establishing an ecotourism organization that allows creating alternative sources of employment to the already existing productive activities such as logging, agriculture and livestock.

The Apatlaco project is an example of this new way of organizing work, seeking the conservation of a natural and specific scenario such as the coniferous forest, endemic fauna and the waterfall; in which the members determine their action from the appropriation of a model such as ecotourism by scrutinizing new forms of coexistence and use of the forest. The main objective of this project has been formulated for the generation of stable jobs for the community and the preservation of a clean and living environment for current and future generations. To implement the changes, Apatlaco members were trained in ecotourism, project planning, customer service, basic accounting, among others. Although they continue with their agricultural work and some of them livestock or even productive, they had to modify their skills.

Recognizing how these organizations emerge from a complex reality where traditional knowledge converges with the new formulas of ecotourism development that the country offers, generating questions, how they learn and even unlearn some of the capabilities and skills developed and used for years, or how they resize or apply these capabilities to a new field of service, and how they acquire and apply new knowledge and skills, requires multidisciplinary approaches such as Organizational Studies. Learning allows us to recognize deep elements of
this phenomenon. The actors involved in these new organizations require learning and unlearning uses and customs through the implementation of new practices.

The objective of this research is to study the process of knowledge-learning that the Apatlaco organization uses in its new organizational processes. For which we must answer the following question: How do you learn and what new knowledge does the Apatlaco organization generate in the implementation of an organizational model such as ecotourism?

2 THEORETICAL FRAMEWORK

2.1 ECOTOURISM

Nature tourism has become a phenomenon due to all this reflection around the relationship between tourism and the environment based on recovery and conservation and the impacts on nature; in the interaction of tourism with the place where the phenomenon takes place, the conjugation of cultural elements, the beauty of the place as both flora and fauna, landscapes and climate have determined a new form of tourism expression that integrates the reflection on the part of the visitor.

Nature tourism has been defined as a form of tourism that seeks to approach nature in a more direct and active way, but at the same time more responsible, valuing and respecting the natural and socio-cultural particularities native to the places visited; this definition introduces the key concept as responsible travel and highlights conscious attitudes of the visitor in relation to nature and its socio-cultural environment, also highlighting the possibility of being used in function and benefit of the local population.

Environmental protection has become one of the most important topics in recent years. In general, the majority of the population has understood that the resources of the planet are limited, likewise the reflection on environmental problems such as pollution and the indiscriminate use of natural resources has been generated (Coccossis & Nijkamp, 1995), that is why in this century, in this industrial age, where the prevalence of the technological and economic is above the environmental alterations that have occurred on Earth, alternative organizational models have been sought in the tourism sector to protect the environment, modern society has tried to adopt mechanisms or strategies that allow it to have a harmonious development between the economic and ecological, Tourism as an economic activity, has caused effects on the environment, since the environment is the heart where the phenomenon occurs (Zainal et al., 2023).
The birth of a new approach to tourism, related to the care of the environment has been Ecotourism, which is defined as those trips that have as their main purpose the interaction, knowledge and contemplation of nature and the participation of its conservation.

2.2 ORGANIZATIONAL LEARNING

Organizations do not create knowledge and learn, individuals are the generators and creators of such processes, and organizational knowledge and learning is rather a metaphor, to refer to the set of knowledge and learning of individuals in a given organization. In this sense, this element should not be lost sight of, and thus the approach to these variables should always be referred to the assumption that the process of knowledge creation and the learning process are dynamic processes and inherent to the individual, and when talking about organizational learning (AO) should be aware of this metaphorical order.

The AO follows from the idea that organizations do not have a mind, but from social interaction, shared cognitive systems and memory can be established, developing a personality of its own from its habits, beliefs, ways of acting and thinking (Bandura & Walters, 1987), unique in each organization that is combined in a process of constant adaptation to the environment in which it operates.

The AO as a concept used to explain a phenomenon intimately linked to processes of change (Abdollahi et al., 2023), is immersed in the logic of a context that modifies social, economic and cultural relations, and that is explained as a phenomenon that is determined from a constant dialectic between individual cognition and the social construction of the reality where it is effected (Bratianu, 2023). Fiol and Lyles (1985) identify organizational learning as a process that allows new actions to be taken through the acquisition and development of new knowledge and skills, while Guns & Anundsen, (1996) reformulate that organizational learning, although it is necessary to acquire knowledge, is also needed an application of these, as techniques, values, beliefs, and attitudes that promote mechanisms of adaptation, conservation, growth, among others.

From this position the AO is placed in the intergroup interaction of each organizational space, so it is observed as the set of individual efforts; individuals (members of the organization) are observed as beings that build knowledge (tacit, explicit) to guide their actions, and from the consequences of such actions can understand the same organizational changes (called organizational learning), understood as that modification of an action of the organization preceded by a collective effort exercised with the deliberate purpose of causing changes in the
organization and with relatively enduring results (Argyris & Schon, 1978); thus Organizational Learning becomes a necessary process in any organization, having as a premise individual learning (Brown & Duguid, 2008)).

It is here that the individual begins to have a complex character, because it can be verified that learning is from its birth a group, collective, social activity, because it is mediated by the exchange with other human beings (Nonaka et al., 1996), it is the process through which man assimilates, in interaction with his own characteristics, skills, actions and experiences, in the interaction with the knowledge acquired from the skills, emotions, feelings and values immersed in cultural, social and economic contexts (Brown & Duguid, 2001; Fromm, 1980).

Thus the AO starts from individual learning as a process in which the individual acquires or assimilates all those elements necessary for his performance as a social being. Learning is a dialectical process through which the subject modifies his behavior and acquires new forms of acting. The new knowledge thus generated, is incorporated into the mental model of the individual and modifies his rules of decision. A person's learning ability develops when individuals create a new mindset, change the way they understand things, and face difficulties in a different way (Pozo, 1989).

The authors emphasize that organizational learning emerges as a means of survival, as a creative tension that remains within the organization, stimulating individuals to reexamine the operations and tasks they perform as a means of conversion between what has been learned and what is next to learn, between the needs and situations of change and conflict that allow establishing parameters of organizational learning. Cooperation functions as a link that allows individuals to continue in and for the system, converging between individual learning and the transformation of it into a collective based on the dichotomy between individual desires and organizational objectives that permeate the daily processes of the organization. Thus learning levels can be observed as single loop learning (single loop learning) and double loop learning (double loop learning) and triple loop learning (Argyris, 1999; Swieringa & Wierdsma, 1995).

The organization is subject to different levels of learning, it can be said that they are not consecutive, nor exclusive, and the process of generation of knowledge and learning can be simultaneous, discontinuous and diverse.

The integration between individuals, the organization and the environment involves the creation of internal capacities in the organization that allows it to adapt to the environment and face both the current situation and the future, incorporating new concrete knowledge in new practices, processes and tangible products. Organizational learning is a continuous and dialectical process that requires a period of development and that is sustained by the members
of the organization, based on their skills and experiences as a collectivity; this continuous and necessary capacity, becomes a key factor for the performance of the organization.

3 STUDY AREA

The Apatlaco project, located in the State of Mexico, is part of a productive reconversion project implemented by an interdisciplinary group made up of the Cooperative "Estudios y Proyectos Sierra Nevada", the Civil Association "Guardians of the Volcanoes" and the Research Program for Sustainability (PISUS) of the Metropolitan Autonomous University with the guiding objective of conserving the Sierra Nevada basin.

In the Sierra Nevada project, Apatlaco is part of a cluster of companies linked to nature tourism called EcoAventura San Rafael, El Faro, El Colibrí, La Cabaña, La Luna, Ecofruticultores and Guardian Guides of the volcanoes with meeting venues in the Incalli Ixchahuecopa Center for Sustainability (INCALLI). Apatlaco develops in a context in which various expectations, dreams, hopes and desires come together on the part of the entrepreneurs and members of the Sierra Nevada project; The social relationships of these actors are established around the knowledge and reappropriation of new ways of structuring and conceiving work with the incorporation of the new management model for the use of the forest and its habitat.

The main objective of the Apatlaco project is the creation of jobs for the community members of the Amecameca Communal Property and the conservation of the environment through the use and exploitation of the unique landscapes, these being the main assets available, such as the forest, the waterfall and the endemic fauna of the place, thus the search for strategies on the implementation of the ecotourism model lies in stopping the gradual and continuous erosion of the forest due to clandestine logging, livestock, pollution of the river and the waterfall, the ocoteo², pests, forest fires, and the extraction of flora and fauna.

4 METHODOLOGY

The present research used the case study with the phenomenological approach in the implementation process of the organizational model of ecotourism. 33 semi-structured

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² It consists of cutting small pieces of wood rich in resin, which are used as fuel to light bonfires and stoves. This practice is done on large trees, undermining its trunk until eventually killing it. The “ocoteo” also encourages the attack of parasites on injured trees, reducing their chances of survival. Source http://www.eambiental.org
interviews and non-participant observation were carried out. It is important to mention that the time of the interviews is varied, since the Community Member JH, who is the president of the place, was interviewed when he was doing his operational duties such as reforesting, or taking care of the trout, among others. The interviews took place in Apatlaco at the time of carrying out a assigned task. The reason was that it was the only time they could attend to without neglecting their task. Everyone answered separately, except on some occasions when they were doing a task together.

The members of Apatlaco are accustomed to constant talk between people outside the project given the support received from the INCALLI center on technical and advisory issues, which allowed a broader approach. In addition to the 11 interviews, 11 visits were made in order to collect information, in addition to visits to the INCALLI center where they spoke with those who have served as advisors, and to Amecameca, the municipality, where they attended to interview apart from the members of the commissariat of communal property of Amecameca.

The documentary analysis was limited to reading some documents from the General Assembly of Community Members of Amecameca, such as its legislation, as well as documents on its history and formation of communal property, in addition to the Apatlaco Project; some references of the courses taught for members of the organization.

5 RESULTS AND DISCUSSION

To understand Apatlaco as an organization, it is essential to analyze its roots and historical foundations. Apatlaco, a productive group of the Amecameca Communal Assets, is based on a community land structure that maintains practices inherited from the Aztec culture. Amecameca and its surroundings, such as Amaquemecan and Chalco, were part of the Aztec system, which used a social organization known as calpulli.

The calpulli was a community unit that managed land collectively for the benefit of its members. Although it has evolved over time, current Mexican legislation still recognizes these social properties, maintaining practices such as the use of land for the community and the election of a commissariat, traditionally called "centecpanpixques."
Today, Apatlaco follows these traditional practices, which are regulated by both Mexican legislation and the internal regulations of the Amecameca Communal Property. The continuity of these traditional practices reinforces a close relationship with the community and fosters values such as cooperation and commitment, integrating these qualities into the organizational structure of Apatlaco. This not only defines its unique identity, different from that of a conventional tourism company, but also ensures the preservation of cultural and social values that come from the Aztec calpullis.

The history of Apatlaco is immersed in a context that is based on precolonial and modern roots, where processes of continuous change and processes rooted in the daily life of the community can be identified.

The BCA dedicated their lands to forestry activities, especially to the exploitation of the forest through logging; Currently Apatlaco has been used for another purpose; By offering a tourist service, the exploitation of the forest is directed in another direction; The main asset of the service is the forest; However, its history delimits a way of behavior and perception of the world that makes it particularly interesting.

Cooperation, although it is an important characteristic in any organization, takes on special relevance in Apatlaco due to its nature and community structure. In Apatlaco, each member, or community member, is symbolically committed to actively participate and collaborate, since the land is common property, a good shared by the entire community. This idea of "what is ours" fosters a strong moral and social obligation for everyone to contribute to well-being.

Although there is the idea that the community members are loggers, it is also true that they are concerned about the conservation of their lands; obtaining economic resources and generating jobs. The forest-individual relationship and the generation of income for community members has been a constant search for tools and mechanisms that allow them to achieve this objective with two references between the company and forest conservation.

Apatlaco is a business figure that finds in the small business an organizational form that allows work and employment to be brought together, it is the way in which the members of the community, the market and society in their community can understand their economic participation and The society that surrounds them requires these organizations for exchange, which is why they have to use a figure or configuration like this, otherwise some hybrid figure

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3 Forestry activity includes all the operations necessary to regenerate, exploit and protect forests, as well as to collect their products, that is, afforestation activities (planting, replanting, transplanting, thinning and conservation of forests and forested areas) and exploitation or harvesting forests, both native and plantations.
would have to be created that would not initially have official recognition of fiscal operation. For example, however, this situation is observed by Organizational Studies, and from this perspective it is understood that there is a symbiosis, and that the figure of a small business is only a pretext to operate, but the formulas inside, as seen with cooperation, and with the purpose of the organization that cares for the environment, if it is different from that of the traditional small business that seeks economic good and hiring workers at low costs.

Apatlaco has become a type of organization that has sought to integrate the creation of jobs and care of the environment, this objective changed the essence of land use, contracted new expectations, new forms of coexistence with the forest, a new form of exploitation of the lands of the community members; This event was immersed in a triple cycle learning process, when the very purpose of the use of the community members' lands was questioned, the identity of the organization was redefined based on this new coexistence between the community member and the forest; This questioning is immersed in a context of overexploitation of the forest through logging, logging, lack of water and pollution.

Each community member as part of the BCA community and as a participant in the Apatlaco project has as their motto the care of the forest and its conservation because the idea of community permeates the entire organization, one member mentions:

“I come because Comunero RS told me that this is ours and we must take care of it” (Comunero PM).

Thus, the implication of being a community member and being the owner of a common property determines their actions, referring mainly to cooperation for their own good and that of the community. In this sense, each individual knowledge and learning is referred to a collective performance based on the specific application in the Apatlaco project; in such a way that the process of creating organizational knowledge from workshops and training, the experience of its members, and learning from others, refers to a dynamic and dialectical process.

5.1 SPIRAL OF KNOWLEDGE

Apatlaco has generated new knowledge from the joint experience of its members and the incorporation of new tools from training and workshops. When the community members join Apatlaco, they do not leave behind their way of being, their customs and preferences, their learning and experiences, but also integrate new knowledge and practices that are formulated within the organization; Based on the needs detected by the members, the experiences of each member can be referenced to a specific product or service within the organizational order, the
process of generating knowledge and acquiring learning are not immediate and continuous processes, but rather these. They can be observed from the specific practices within the group.

The distribution of activities is referenced to the logic of the know-how of its members, thus each function is executed by the person who, in the team's opinion, is most qualified to execute the task. For example, for the construction of the site's infrastructure, each of its members refers to knowledge about masonry, carpentry and blacksmithing, which allowed their experience to be integrated into the group to direct:

- Construction of the dam;
- Construction of wooden games for children;
- Construction of the cabins;
- Construction of stairs, bridges and handrails;
- Construction of trout ponds. From the perspective of Nonaka et al., (1996) this process is determined by the exchange of experiences related to tacit knowledge through imitation, observation and practice.

The construction of cabins, wooden games, etc. corresponds to the socialization process (tacit-tacit) where the master-apprentice relationship is contemplated. Learning a trade, such as that of a carpenter or bricklayer, refers to knowing how, to that knowledge related to the aptitudes and abilities of each individual to do something, it is based on intuition and pattern recognition, learning by doing. The socialization process becomes a way of sharing and generating knowledge among members (Bratianu, 2023). In reforestation activities in the forest, those in charge are those who have prior knowledge about the process of caring for seeds and small trees, which allows this knowledge to be integrated into the organizational order through the four forms of knowledge conversion.

The detection of needs in terms of knowledge is referred to in the meetings that are held on the stipulated days or at meal time when they meet to eat, where it is discussed what is missing in the sense of the opportunities and weaknesses of the project in general, what is left over and how it is solved, in this sense the need for certain knowledge is identified from the knowledge of each member and if they have it; In the event that no one reports knowledge about the group's needs, a means is sought to obtain it through workshops, training, diplomas and any course that gives meaning to their actions and solves them.
6 CONCLUSIONS

Learning can be visualized as a strategic mechanism whose purpose is based on a principle of survival and adaptability mediated by the achievement of particular objectives that guide the action by establishing conscious and unconscious guidelines that reformulate the relevance, utility and application of knowledge in different contexts, the knowledge-learning relationship of the individual is conjugated in the uniqueness and uniqueness of his cognitive mental maps that allow him to organize a congruent image of the world from the use of developed tools such as skills, skills, and experiences that are reconfigured in the social and cultural order in which he develops. The need to learn is pre-established as a priority and required by the social and cultural context that manifests itself in the social interaction between the individual and others, intertwining socially accepted behaviors and attitudes and referenced to the cosmology and worldview of a given community.

In the organizational space, the learning-knowledge process can be understood and delimited as a process inherent to human nature, the individual is configured in the need for survival and adaptability in the spaces that transcend it, among phenomena that require it to transform its context from the use of its particular referents that merge in social interaction with others, a phenomenon that is determined from a constant dialectic between individual cognition and the social construction of reality where it is effected.

In a context of continuous transformation between the individual and others, the generation of knowledge in the organizational order is modified in the search for new answers and questions from the relationship between its members, the willingness to share and transform individual experiences into organizational knowledge disrupts the continuous stage of any organization, the inputs as knowledge are configured from a perspective of continuous change led to an expression of a cosmology of belonging and commitment.

The practices, processes, norms, policies and objectives in the organization itself refer to a concrete expression of the phenomenon of organizational learning, talk of change and transformation in the organizational context is established in this order, in the reconfiguration of knowledge itself, learn, unlearn or refunctionalize the tacit and explicit knowledge of its members.

The use of mechanisms such as imitation and observation in the organizational space is formed as a tool that allows the generation and reproduction of shared schemes on specific practices and processes that are reformulated in any process of change, adaptation or need of the organization that converges in a constant shift between individual skills and experiences as
groups, the refunctionalization of previous applicable knowledge and the knowledge to be acquired intersect in the delimitation of the guiding objectives of the organization.

The construction of organizational skills carried out by a teaching-learning process between processes of imitation, observation, reproduction and use of language affect the production of shared schemes that refer to the identity of the organization, its personality endowed with unique characteristics that are delimited from the knowledge-learning process.

Establishing new capacities that are based on the organization is determined from the search for new tools, new information, new knowledge that respond to the questions that the system intrinsically requires from the production relationships that the organization itself detects, in which case training becomes a source of data and information that can be referenced to the organizational order, organizational learning is carried out at the time of creating collective cognitive maps referenced to the established learning paths or the creation of others.

Each learning and each knowledge acquired is directed to a specific objective, in this sense within the organizational order of each organization, continuous learning by its members is referred to the application of previous and current knowledge that are functional to the organizational order.

The need and requirements of the political, economic and cultural environment suggests and requires learning and relearning new mechanisms and applicable tools where the process of individual learning, the capacities, competencies, skills and abilities of each member could be integrated into the organizational order through the mechanisms of cooperation of each organization, formal and informal, taking into account that this process is not immediate and mandatory, the integration of these individual capabilities constitute an intellectual good that is difficult to reproduce accurately in another individual which resignifies said process, in addition to its fusion is subject to non-organizational issues such as interpersonal relations between members and the willingness of them to share or not their knowledge, highlighting that the theory of organizational learning leaves aside inherent processes that are conjugated in the organizational space as traditions and rites that reorganize as a social space, produces.

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