

Indigenous Companies and Organizations in Mexico: Alternative Modalities of Etnodesarrollo

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Abstract: This article uses the analog hermeneutic method to carry out an analysis of indigenous companies and organizations, emphasizing the categories of power, domination and exploitation that occur in the different forms of community work in Mexico; in that, we find an association between ethics, worldview, productivity and identity that sustain its administration. The study presents diverse evidences of a dynamic model of the relations between social and cultural capital, as an alternative model of sustainable development, despite its limitation is the need to extend these studies attending to the state and regional particularities of the country.

Key words: indigenous organizations; community work; worldview; ethics; sustainability

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1. Problem Statement

In Mexico, the problem of indigenous communities, carries the dilemma of how to integrate them into the National project, González Casanova (2006), coined the concept of “internal colonialism”, as a phenomenon that arises within national borders, within the domain and exploitation of the natives by the natives. Similarly, Eduardo Galeano (1971, 2018, p. 17) adds: “and symmetrically, the well-being of our dominant classes — dominated inward, dominated from without — is the curse of our multitudes condemned to a life of beasts of burden”.

From the conquest until today, inequality is marked in every way: education, institutional support, imparting justice, absence of credits to develop productive activities, lack of legal recognition, of communal property titles.

Throughout the last decades of the 20th century and the beginning of the 21st, indigenous peoples have ventured into social movements and struggles, under the sign of plurality and diversity in the reformulation of national policy, indigenous peoples are re-emerging, showing the possibility to go from “Indians integrated into political subjects” (Flores Jose, 2005).

Initiatives that establish the fundamental right to autonomy and self-government have emerged in different indigenous communities. The problem of indigenous communities has become an eminently political issue; the strategies of these communities to self-manage their historical heritage generate many conflicts of interest.

The study of the legal framework of indigenous organizations refers us to the questions of whether their practice is legal or illegal, legitimate or illegitimate. To address these issues, one must go to the legal pyramid that goes from the Political Constitution of the United Mexican States, the Federal Labor Law, the Political

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Constitution of each State of the Republic and the Law of indigenous customs and uses.

The federal constitutional reform of 08/14/2001 modified articles 1, 2, 4, 18 and 115. Article 2 refers to the rights of indigenous peoples and communities in section B. The multicultural composition of the nation is recognize, the legal definition of indigenous people and community, self-determination and autonomy are contemplate, and the indigenous rights that can be exercise within the framework of the Constitution and laws with respect to the federal pact and the sovereignty of the states are indicated. In the third section, the rights of indigenous peoples recognized in the Constitution and in Convention 169 of the International Labor Organization (ILO) are address, as well as some issues pending discussion by the competent authorities.

The autonomy has given rise to different discussions about the relationship between the Mexican State and indigenous peoples, the customary law of the Indians is in a position of subordination with respect to the positive law of the State, and does not constitute a body of formally recognized norms, there are as many customary rights as there are indigenous ethnicities

In Mexico, community-owned institutions play a crucial role in the sustainable management of natural resources (Cervantes, Carabias et al., 2008). Alcorn and Toledo (1998) refer to communal property institutions as the framework for land tenure and emphasize the importance of their articulation with the legal system that has given them formal recognition.

In indigenous communities, man is not the enemy of nature and the relationship established with nature — through work — is sacred. Herein lies a central difference with Western culture, which understands nature as an enemy that must be dominate and exploited to the fullest.

The sustainable development discourse arises in a context of new paradigms that seek to integrate the economic process with the ecological and population dynamics. It has penetrated different social, business, academic, and international organizations. Indigenous and peasant communities are demanding political organizations from been the appropriation of its resources to conserve and transform them through its values.

The conflict resides in that the context of the political ecology of sustainable development does not correspond to an accounting or financial exercise of cost-benefit, according to the negotiation rules of the dominant financial and technological centers, everything is reduce to a market value. Compared to conventional accounting, environmental accounting emerges as a new way of revaluing natural assets, as a potential for alternative development.

Cultural identities and natural resources cannot be account for and regulated by the dominant economic system. In our country, the loss of ecosystems, plants and animals, and cultural values is alarming, for this reason the urgent need arises for a strategy and public policy aimed at conserving and using in a sustainable way the cultural and biological wealth of Mexico.

2. Conceptual Theoretical Framework of Indigenous Businesses and Organizations

In this section we begin an approach to the epistemological and sociological problems of the administration of indigenous companies and organizations, the debate focuses on the definitions of companies and organizations, which from functionalist and positivist perspectives distract the basic questions of society such as power, domination, exploitation. Contrary to these approaches, new unconventional management research agendas are proposed synthetically

Different theories and approaches to administration ranging from the classics Taylor and Fayol (1973) and neoclassical like Koontz O. Donelly (1964), and other authors based on the reading of Parsons (1951)), who distorted Weber's work, use the same criteria that defines the organization as a synonym for company.

The so-called Theory of Administration, (Management science) arising from the Anglo-Saxon liberal context, and the Organizations theory (Jo Hatch, 1997), consider companies and organizations as similar entities, are conceived as communities or societies, relatively permanent oriented towards the same objective, focused on organizational action, as a set of organs and functions.

Mills (1961, pp. 44-47)), questioned Parsons' work claiming that "neutral" social science does not exist, by distracting the basic questions of society such as power and domination, this author and the sequel to authors Based on his work, they hide the structural realities of society itself. The vacuum created by the functionalist and positivist currents in the administration has sparked new research agendas, in search of an interdisciplinary understanding of companies and organizations, within these approaches are readings associated with Weber's work.

That is why we return to some concepts derived from this author. The concept of "administrative ordering" that Weber proposed is a set of institutions that regulate social practice, the history that is created in companies and organizations is defined through the rules of the game from which certain forms of subjectivity arise, types of knowing and therefore of truth. In the course of historical evolution, words change their meaning, but it also happens, sometimes, that the word loses its meaning, not having the social efficacy implied by its original concepts; is the case with institutions that lose their social efficacy.

By looking at how administrative law makes management possible, Weber introduces two essential terms: legitimacy and legality. Likewise, this author does not dissociate the legality and legitimacy of "domination": "Domination must be understood as the possibility of finding obedience to a mandate of a given content among given persons" (Weber, 1962, 1922, p. 42). Weber recognizes three pure types of legitimate domination: "legal domination by virtue of statute, traditional domination and charismatic domination (Weber, 1962, 1922, p. 707)".

Another essential concept that we must address, which will help us to develop the concept in the area of indigenous organizations is that of "Power", It means the possibility of imposing one's own will, within a social relationship, even against all resistance and whatever the basis of that probability" (Weber, 1922, p. 42). In this regard, Foucault dictates: "that power is not something that is acquired, started or shared, something that is conserved or is allowed to escape; power is exercised from innumerable points and in the game of mobile and non-egalitarian relations" (Foucault, 1977, p. 118).

The organization itself leads us to a questioning to know what their culture is and the codes are located, how they interact and what significant relationships they do not have with each other: "As long as the systems codes are in question, these systems can be accepted within their limits, one next to the other". "It is obvious to suppose — and the investigations of the simplest societies seem to confirm it — that a moral conditioning is developed, first of all, in communication and is limited in the participants in it (first variable)" (Luhmann, 2008, p. 301).

Companies cannot understand each other without their counterpart, the organizations that regulate them, which conventional management theory cannot see as a whole, as is the case of the relationship of indigenous companies and organizations, where the dominant interests of society capitalist, and the direction of technical and scientific progress subordinated to pre-modern forms of administration

That is why in this space we make a theoretical-conceptual approach to how the productive activities of indigenous communities are manage. Habermas (1993) has characterized traditional societies by the existence of a

centralized system, which is imposed by the existence of a central vision, any of the world (myth, magic, religion). Traditional authority is imposed by gerontocracy, by routine, by questions of honor. The transformation of traditional or legal or bureaucratic patrimonial domination is associated with processes of secularization (Protestant, Calvinist religion) that generates a world view that implies constant work by virtue of a moral obligation, coupled with secular ideas and habits that favor the rational economic purposes (Habermas, 1976).

In tribal society, the political is above the specialist and commands respect, as it is decided collectively. In modern society the role has been reverse, since the specialist imposes his logic on the situations that arise, politics is subordinate to technique: “the popular political will is replaced by the imminent legality of the things that man produces as science and technology” (Habermas, 1976, p. 86).

In the patrimonial administration and, later, in the bureaucratic one, this gregarious principle is lost, in these cases, the administrative staff is organized based on servile or bureaucratic principles tending to legitimize a process of exploitation or domination. The servants of power emerge slaves, eunuchs, courtiers, monks, macegales, mayorales, supervisors and, finally, the figure of the legitimized administrator on bureaucratic and rational principles (Cosser, 1978, p. 11).

Communal organization is the relationship of a group or a community of people who pursue the same ends, ethnic characteristics, values, etc. Its regulation depends on its size and the characteristics of the members. If the group is small, the organization may be primary in nature; in such a case, in the regulation of shares all members participate in conditions of equality (which is not the same as equality). In large organizations, the nature of integration is secondary; that is, it is characterized by interests that do not affect its members intimately, but rather in their economic, political or cultural interests.

It is important to mention another aspect that distinguishes companies from organizations: organization is related to the “expansion” of power; that is to say, the organization has to do with control outward, its actions permeate other instances, on the other hand, the concept of “power” in the company is closely related to actions that are poured inward.

The main distinction between MYPYME and the family business depends on parameters such as the number of members or annual income (Hellriegel, Jackson & Slocum, 2006; Secretary of Economy, 2009), another criterion essentially depends on blood ties, or marital relations, within the same family (Hellriegel et al., 2006; Dodero, 2002; Rodríguez, 2005; Ronquillo, 2006; Puig, 2007)

The family presence in the MSMEs cannot be qualified as something positive or negative by itself, in some companies their unprofessional practices, their structural weaknesses, the inadaptability to the trends of the markets are frequent, little development of a business culture, among others (Lafuente & Yagüe, 1989; Tirado et al., 1995; Camison, 1997, 2001).

Business culture has been studied from different works, Lee and Peterson address it in relation to entrepreneurship and competitiveness, Alberti and Giusti (2012), with a social and regional development approach, Hult (2002) observes the role that culture has in the creation of competitive advantages, and specifically the relevance of culture in the competitiveness of family businesses (Zachary, 2004; Vallejo, 2011).

Hofstede (2000), suggests that culture is a “collective mental programming” of the members of a group based on a value system developed from the family and in the organizations in which a person develops throughout his life. Schein (1992) refers to culture as a pattern of basic assumptions shared in an organization; they are learned from solving problems of adaptation to the exterior and integration within, these assumptions are validated by their “functionality” or correspondence with the interests of the organization.

Schein (1992) and Kreps (1990) study organizational culture based on beliefs or tacit assumptions, feelings, attitudes, conscious values, anecdotes and legends, translated into the practice of ceremonies, customs, rewards, punishments and in basic manifestations such as design of products, buildings, logos or decorative aspects.

In the case of organizational culture in the family business, they state that it is a set of basic artifacts, values, beliefs, norms, habits, customs and assumptions that are learned and practiced by the members of a company whose ownership and management is in the hands of family members (Schein, 1985; Belausteguigoitia, 2004; Davis, 2006; Bjursell, 2011; Cheung, Wong & Wu, 2011; Gupta & Levenbur, 2012; Stinnet, 1983).

Kleanthous and Anastasiou (2006), add the social interaction, the collaborative level and the patriarchal role of the board of directors, as part of the formal and informal aspects of the organization that affect its mission (Denison & Mishra, 1995).

The family businesses of the indigenous groups they made on of cousin brothers, uncles, nephews, brothers-in-law where practically everyone is related. The family and the ethnic group cover the satisfaction of the needs: "That is, the family provides identity, being at the same time a corporate entity, in addition to assuming different functions. In ethnic MSMEs there are informal recruitment networks created by family and friends who fulfill this mission. The ethnic group, the family, the community and the commonwealth are within the scope of privileging the selection and choice of the group" (Miranda, Contreras & López 2013, p. 87).

According to research carried out by Gervasio (2006), among the outstanding characteristics of the ethnic family business is the division of labor, based on cultural capital, as a cognitive corpus of skills and abilities inherited from millennial times.

In the case of indigenous peoples, by virtue of their traditional forms of family organization, a domestic economy based on family work and reciprocal aid for production among friends or relatives, acquires different modalities between different ethnic groups. At the base of their collective life is where people and groups linked at intra-family, inter-family, community and inter-community levels.

According to INEGI (2010, 2015), 12 million people live in indigenous households, which represent 10.6% of the national population, 25.7 million people self-subscribe as indigenous, which represents 21.5% of the national population, there are 64,172 localities with indigenous population, 1.3 million people consider themselves Afro-Mexican, what which represents 1.2% of the national population, which includes sixty six different ethnic groups.

A quarter of the country's social property is located in the territories of Indigenous Peoples, which corresponds to 4,786 *ejidos* and 1,258 agrarian communities; in addition, there are 304 thousand small property units. Much of the wealth of the subsoil and air is located in the territories of indigenous peoples, INPI (2018-2024, p. 6).

According to the National Survey of employment in indigenous areas (ENEZI, 1997), the preponderance of agricultural activity among men absorbs three quarters of the total number of employed people and leaves them little time for other activities. Among women, agriculture is predominant, but slightly more than half is dedicated to manufacturing, followed by trade; many of these activities have little possibility of developing in other markets, except for some activities such as pottery, textiles, leather.

The figures on economic activities of indigenous populations do not reflect the reality of individual and collective work carried out by these communities, it is common for statistics to classify the activity of men into farmers and women, who are masters of casa, but additionally carry out other activities. For example: midwives, healers, artisans, musicians, etc. Child labor occurs at an early age, which inhibits school attendance and places

them at a disadvantage in the labor market.

Regarding the workplace, more than 80 percent of the population employed in indigenous areas works in a precarious place, which includes the plot, the home itself or the street. Only ten percent work in formal establishments (public administration, educational and health services).

There are also indigenous groups that, with the exhaustion of their natural resources, choose to migrate to other localities, states, regions or countries, work in the *maquila* in border cities or as swallow migrants in the United States in companies with high intensity of exploitation, indigenous women resort to domestic work in urban locations. There are also circuits of migration, misery and exclusion, where indigenous people live on alms or garbage *pepena* in large cities, in conditions of extreme poverty and vulnerability

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This situation of the labor market and poverty is not exclusive to indigenous people, although if it is accentuate due to multiple factors such as agrarian backwardness, the economic structure of indigenous areas is temporary for subsistence purposes, although they also grow some products with commercial purposes.

There is another sector of indigenous groups that are organize with their own dynamics, especially those that conserve the territories or assigned areas with resources that have worked for a long time, have developed paradigmatic business models that have turned to manifest sustainability in certain entities such as cooperatives, ejidos or indigenous productive associations. Miranda, Contreras, Salazar (2012), present a directory of these paradigmatic companies located throughout the Mexican Republic¹.

Many of these companies have adopted the cooperative model, which has now become an economic plan for employment and wealth in many countries, is more than 1,200,000 cooperative companies worldwide that generate 100 million jobs (International Cooperative Alliance²).

¹ <http://www.uaim.edu.mx/webraximhai/Ej25articulosPDF/Art05.pdf>.

² <http://www.ica.coop/statistics>.

In an attempt to synthesize the correlation of variables between organizational cultures in ethnic companies, as a competitive advantage, we have an empirical comparative study of amaranth producers (Robles, Ballina, Solis, 2017). The first case is a union of producers, made up of 107 ejidatarios located in the municipality of Xochimilco, Tulyehualco in Mexico City.

This organization works in a territory of 400 hectares, based on the plantation, harvest and commercialization of amaranth since pre-Hispanic times, the culture of its inhabitants is traditional and conservative, it has been an obstacle to work differently because they are not trained and updated in innovative ways of working, as a result they have not been able to legalize, market or position their products on the market.

In contrast to this model, the Quali cooperative group emerged, constituted as a three-level cooperative, which covers the entire organic amaranth production chain, dedicated to planting, processing and marketing through specialized cooperative units, made up of indigenous communities, from The Mixtec, Popolocan and Nahua families located in the states of Puebla, Oaxaca, Tlaxcala, Veracruz, cover an area of 628.44 hectares. They have obtained many awards and recognitions; they export to the United States and Europe³.

The study establishes the relationship between the strategy the company uses to compete in the market and its performance. To measure strategy, the typology of Milles and Snow (1978) is used and to measure performance, the model proposed by Quinn and Rohrbaugh (1983) is used. As a result, the Quali cooperative group is located according to the typology of Milles within the group of exploration companies; they are those that make changes and improvements in products and markets, trying to be the first to develop new products. While producers in Tulyehualco are not interested in technological innovations, they do not make strategic alliances, they compete with each other in prices and markets, they do not seek quality certificates, and they are not in a position to respond to the demands of the environment.

Among the successful strategies of economic appropriation of nature and culture to revalue human life, is the development of organic agriculture in the world. In Mexico, there has been a boom and growth in different products, organic coffee that is produce with the fair trade label, is consume mainly in Europe, employs a rural population of 1.9 million people, of which 1.1 million are indigenous.

In the regions where the indigenous population of Mexico lives there are a wide type of ecosystems and a great biodiversity; it is calculated that about 60% of their territory are protected natural areas. Likewise, ecotourism or ecological tourism in indigenous areas has developed in recent years, which represents a good source of income for these communities and contributes to preservation and sustainability. The National Commission for the Development of Indigenous Peoples (CDI* has promoted the program “Indigenous paradises”⁴, which offers information on their location and contact in each ecotourism center.

Another sector that offers great development potential is the knowledge, development and marketing of alternative medicines. UNESCO has recognized traditional Chinese, Mesoamerican and other medicine as “World Heritage”.

3. The Administrative Regulation of Community Work in Mexico

When speaking of indigenous companies and organizations in Mexico, we must understand that indigenous groups manifest a cultural and territorial, and even cosmological, identity that expresses a determined way of

³ <http://www.quali.com.mx/>.

⁴ <http://www.paraisosindigenas.com/>.

relating materially and spiritually between human beings and nature.

Different multidisciplinary studies highlight the above: Lenkersdorf (1999), Boege (2003), Habermas (1993), Sahlin (1992), Leff (2002, 2005), Levi-Strauss (1998), Miranda (2011), etc. These authors recognize that indigenous peoples have different ways of structuring their knowledge and that it is based on the local worldview and culture, therefore, each village, each culture reveals a unique way, contrary to what the West “made believe” for centuries to humanity (Miranda, 2011, p. 70).

This situation does not necessarily imply that of a change in the nature of knowledge “between primitive” and “civilized”, between “wild thought” and “scientific thought”, with the apparent superiority of scientific knowledge over popular narratives or accounts that legitimize institutions of society based on myths or legends or stories that regulate the actions. In fact, the phenomenon of syncretism arises that admits a plurality of language games referring, for example, the known of the sky, the seasons, flora and fauna. Statements that prescribe what should be done as these same references, about the knowledge of human nature and that of nature (Argueta, Licona, 2015)

The ancient political economy is important in understanding the role of community relations, specializing in alliances (Gregory, cited by Hirth, 1995, p. 99): have argued that, in the absence of coercive political mechanisms, activities cooperatives and attributes such as celebrations, group marriages, and various forms of scheduled and ritual exchange served to establish and strengthen peaceful relationships between otherwise hostile groups. All pre-state societies faced the same political dilemma. They had to seek peace and resolve their problems before hostilities broke out, or face the danger of an endless cycle of wars against which there was no effective intermediation.

Exchange mechanisms allow the accumulation of wealth to occur in a society: “Here wealth is defined as the accumulation of goods with a socially prescribed value. Wealth is generally defined in terms of rare, high-priced, or exotic items that may need to be obtained in regions outside the group’s immediate control. Often a society prescribes specific uses for accumulations of wealth. Wealth can be used to build clienteles, strengthen social relationships, acquire spouses (dowries), compensate families for their losses (mortuary payments), and convert perishable surpluses into accumulative wealth” (Hirth, 1995, p. 99).

The economic structure, in these cases, behaves according to various strategies linked to productive, commercial and associative family self-consumption options, where people develop ways to solve the problems they face. All this according to their accesses (cultural, social and economic) and differentiated by the “needs” of the regions or by the specific niches given in the market (Miranda, Contreras & Lopez, 2013, pp. 71-72).

According to various studies, found that: “Throughout its history, indigenous communities have carried out numerous and varied forms of communal, family or individual work: ‘Many of these strategies applied to guarantee subsistence, social security or harmony. of the group, to obtain a service in exchange for the provision of labor, and to achieve the smooth running of interpersonal relationships ...’ these forms of contribution, with or without reciprocity, are called *tequio*, *tequil*, *gozona*, *mano back*, *fajina*, *guelaguetza*, *homework*, *córima* and middle work, among others”.

“Tequio is the best known, it has a long history and it did not always present the characteristics that indigenous communities retain today. Through this institution it has been possible to build community services in these communities: water, electricity, roads and other community services” (Zolla, Márquez, 2010, p. 81).

The concept of the *tequio* gives rise to different philological, semantic, phonetic, legal, sociological and administrative connotations: “The *tequio* is a common and collective work called by the authorities and which is

generally oriented to the realization of works of social or collective benefit for the town” (Rendón, J. 1995). It is define as the treat, the correspondence, the help, it has, and a historical meaning that is attribute to the word *tequio* is “tax on work” from *tèquitl* (Gibson, 1967).

Another reference is: “The eminent function of the neighborhood or *calpul* should be sought in the political organization (regional council), in the religious organization (stewards) and in the organization of cooperative work (*tequio*)” (Zolla, 2004). The topic of *tequio* in Mexico has been treated from historical (Case 1956), anthropological, (Barbro 1976) and social economy (klicksberg, 2011), perspectives (Ragazzini 2011). In Good’s proposal (2005), the author explains Nahua reciprocity from work (*tèquitl*) as an expression of “strength” (*chicahualistli*), because whoever loves and respects another recognizes their “strength” to achieve — through their work — a collective benefit. The “strong” or “respected” people are able to mobilize large numbers of people to act by asking for “the favor”. “Aid” is a form of institutionalized relationship that acts as the forger of a system of “reciprocity”. In the case of the Nahuas, the motivation to ask for help lies with the people of “respect” of the families that make up the community.

There are few empirical studies of community administration, among these (VelazquezY., 2014, pp. 41-50), he analyzes the role that “aid” (*quipalchuiya*) plays as a system of exchange that regulates social organization, collective life, social responsibility and the worth or “gift” of the participants in the Mixtec community. In this community, the *tequio* or *faina* is the work that give for the benefit of the people to which it belongs, which can be use, for example, to clean rivers of garbage, place piped water. The planting of the cornfield in the Mixtec community is carries out from February 3 and ends on March 19, the dates are establish by tradition.

According to this study, communal work in general is not see as a burden, but rather a way to socialize with friends, *compadres*, and relatives: “Men carry *itacates* prepared by women and place them in the center to share them with everyone. . .” (Velázquez, p. 46).

“Aid” is a form of institutionalized relationship that acts as a forger of a system of reciprocity. In this case, “aid” is a kind of gift that is exercised “individually” or “collectively” is a voluntary act between givers and recipients, from which derives an ethical norm and a component of obligation (Godelier, 1998) .

Other authors (Alberti, Mayer, 1974, p. 23) point out that the center of the exchange lies in the mutual obligation, which at some point in the future will become a “turned hand”. This is what makes them “equal” so despite the inequality that may exist in asymmetric exchanges they are still reciprocal. (Alberti, Mayer, 1974, p. 43).

In addition to the *tequio* and the “help system”, each city has its patron saint. Stewardship is a pyramid-based model: at the top, the deity who is The object of worship, on the second level, past stewards , the godfather of the image and the current stewards, the singers, the church administrators and the sacristan, at the base of the pyramid, all members of the community.

In Santa Maria Alotepec, there are two types of authorities: the political, and the traditional, the former exercise their authority through electoral processes, the latter obtain it through power entrusted to them by the community and manifested in events of nature civic, in traditional or religious events (Zolla & Márquez, 2010, p. 98).

Freighters do not receive any payment during their period of service, on the contrary, very often the payment means a considerable cost in time of lost work and in expenses in cash, but as compensation the charge gives the person in charge a great prestige in the community” (Torres Cisneros, 2003, quoted by Zolla & Márquez, p. 98).

Another activity derived from the uses and customs of Mexico, receives the name of *Guelaguetza* means

intention to serve each other” (Henestrosa, 1991, pp. 15-16). “This spirit of cooperation and help to relatives and neighbors and countrymen and friends is something that is found in daily life and is never sporadic or eventual. It comes from the remotest antiquity”... “The help that the Zapotecs grant is in two ways: one is a gift or alms; the other is a kind of loan or cooperation. For example, it is free to help a mourner to dig a grave, to lay the foundations, walls and roof of a house. On the other hand, cooperation is that which is given to defray the expenses of a stewardship, of a marriage, of a profane or religious feast” (Henestrosa, 1991, p. 16)

In each indigenous community, communal ethics influences the organization of work through its linguistic and oral narrative conception; the worldview affects in each case the productivity in the organization of work. In turn, in each case, different levels of legitimacy and legality are perceived.

In indigenous worldviews time and calendar occupy a prominent place”. “The calendar not only determines the appropriate times for sowing and harvesting, but also sets the days on which religious festivals must be held, which serve to worship the gods (and from colonial times to patron saints), carry out exchanges and renew the traditional authorities ” (Henestrosa, 1991, p. 86)

According to González Casanova (1958, pp. 11, 12), “Technique is the reproduction of knowledge in reality”. The same author distinguishes different kinds of techniques: empirical, scientific, and the magical technique. Each of these techniques corresponds to a way of being and knowing. In the case study that concerns us, the magical technique occupies a preponderant place, it corresponds to a series of procedures where daily experiences are combined, and very exceptionally scientific ones. The magic technique is transmitted by oral tradition and practical imitation.

Within indigenous spirituality, various rituals and sacred roles are formalized: “even the smallest cultures have priests, priestesses, or shamans, who conduct collective ceremonies to celebrate the passing of the seasons, celestial events, and the various rites associated with birth, puberty and marriage” (Fisher, 2003, pp. 33-34).

In the calendar of the Mesoamerican tradition, myths speak of these processes of what was, or will: “The processes remain as causal chains; but all of them, in all their links, are always present time. In other words, things are neither expected nor gone there: they simply are, and are ordered in the logical sequence of cause and consequences” (López Austin, p. 45).

In all the cultures of the world, there are certain objects or places considered sacred, in the same way: “the indigenous peoples of our country have places and objects that they consider sacred and that are protected with extreme zeal. Caves, rivers, lagoons, islands, temples, cemeteries, rocks, in which ceremonies are performed and offerings are deposited: crosses, stone sculptures, sticks of command and other objects related to the history and religion of the peoples” (Rajsbaum, 2001, p. 60).

In this section, we have approached the description of social and anthropological variables, backed by the theory of social administration, where an attempt has been made to locate and identify the order of the *tequio*, the figure of power, dominance and authority, the legality and legitimacy, ethics linked to the governed worldview.

4. The Epistemology of Indigenous Knowledge and the Construction of the Ecoproductive Paradigm

Without a doubt, Mexico is among the richest countries in the world in biodiversity and cultural wealth. The geographical location of Mexico, its environmental evolution, results in a great wealth of flora and fauna, which places us among the top five places in the world. Cultural wealth is in turn measured by the sum of indigenous

peoples, located in various geographic settings, hotbeds of knowledge, traditions, and languages from diverse cultures, Olmec, Mayan, Teotihuacan, Toltec, Zapotec, Mixtec, Aztec, and many others who developed complex astronomical and mathematical knowledge, their worldview still has validity and considerable influence on the daily life of indigenous communities.

In the case of indigenous peoples, by virtue of their traditional forms of family organization, a domestic economy based on family work and reciprocal aid for production among friends or relatives, acquires different modalities between different ethnic groups. At the base of their collective life is where people and groups are linked at intra-family, inter-family, community and inter-community levels.

In the poor countries, new theoretical developments and political strategies in the face of sustainability are being generated, from a more critical and conscious perspective of their ecological, cultural and political conditions. The potential of solar energy and wind sources turns tropical countries into a potential of enormous wealth for the development of clean energy sources for the 21st century. The construction of the eco-productive paradigm would allow establishing new ecological balances and provide a basis for sustainability, would allow alleviating poverty and improving the quality of life of the indigenous population of each region.

For this, the epistemology of indigenous knowledge must be potentiated; it implies the registration of an environmental accounting and a sustainable administration, with a gregarious, cooperative sense, of the self-determination of their needs and the self-management of the ecological potential of each region. It raises the need to rescue, conserve, and develop its cultural manifestations, such as music, language, archaeological sites and everything that comes from the past.

In Mexico, with the advent of López Obrador's (Obrador, 2019), a series of reforms and programs to support indigenous peoples, to the effective exercise of their rights, the sustainable use of their territories and natural resources, as well as the strengthening of their autonomies, institutions, cultures and identities, through the implementation of permanent processes of dialogue and participation.

Specific objectives seek to promote and strengthen the economies and productive activities of indigenous communities and regions, in particular traditional agricultural systems and basic crops, to achieve self-sufficiency and food sovereignty, job creation and sufficiency of economic income. Access, establishment and operation of services and means of communication, broadcasting and telecommunications in indigenous communities and regions will be guaranteed.

5. Conclusions

The strength of community organizations and companies is manifest by the fact of their transcendence and survival as indigenous peoples, who challenge the "universal" values that are born of modernity and Eurocentrism. In both indigenous organizations and companies, we find an association between ethics, worldview, productivity and identity, which has guaranteed their survival. The concept of social capital emerges in the XXI century as a central theoretical concept for sustainable administration.

It is necessary to integrate different mechanisms to promote actions to protect all kinds of knowledge, artistic and cultural works, agricultural knowledge, medicinal plants and the rational use of flora and fauna, governments must take immediate measures, in cooperation with indigenous peoples, to identify sacred and ceremonial sites, including cemeteries, traditional teaching sites, and protect them from any unauthorized entry or use.

Indigenous companies and organizations must have the support of the state as a guiding axis that fosters a cooperation model, to streamline processes and generate feedback that allows public organizations to be more efficient and less bureaucratic.

In México, is necessary to incorporate a strategy in the National Development Plan to integrate indigenous communities into the nation's project, protect their biodiversity and cultural wealth, and establish actions through win-win relationships, rather than relationships where there is abuse of power and mistreatment of those who perform subordinate jobs.

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