

ORGANIZATIONAL LEARNING AND IDENTITY IN THE BIENES COMUNALES OF AMECAMECA. A MEXICAN CASE STUDY

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Abstract

This research refers to a case study aimed to understand a Mexican agrarian community. This figure relates to the division of the land from before the Spanish Conquest. Currently is recognized by the Mexican State, called Bienes Comunales of Amecameca. This includes ecotourism practices from a project called Apatlaco. This project allows the comuneros to utilize their land for their best interest and promote green tourism. The study mainly investigates the learning process and organizational identity and its impact on the way they carrying out the project, where the comuneros play a major role. By recognizing its historical and cultural context helps to define who they are as a community. The Bienes Comunales are embedded between yesterday and now a social and economic relation that is defined by the form of ownership. In which birth led to understand the elements that define the organizational identity. The methodology used is qualitative and the applied tools are observation and semi-structured interviews.

Keywords: learning, organizational identity, ecotourism, community property

1. INTRODUCTION

The proposed analysis on these organizations dates back to pre-Hispanic times in Mexico, where their traditions and practices contained in customs of indigenous people have been mixed with modern beliefs. The communal lands are embedded between yesterday and now as a social and economic relationship that is defined by the form of ownership which led to the understanding of the elements that define organizational identity by which these groups are designed and structured. The search for new opportunities to provide an adequate standard of living for its members has led these rural communities to respond to the adverse economic environment. The transformation of rural communities devoted mainly to the field have gradually found new ways of organizing work, transforming customs and the usage of land. These rural communities, ejidos and communal lands such as those for social properties, have been modify due to the exploitation by agriculture, logging, ranching and others. Many have found in ecotourism, the right formula for combining economic activity with respect to the environment and their surroundings. Now these green tourism communities are organized in the interest of showing the beauty of a physical environment where its flora, fauna and geological attractions such as seas, lakes, cenotes which are converted into points of attraction. What was affection for nature has now become a livelihood and communion with the environment.

2. COMMUNITY PROPERTY BIENES COMUNALES DE AMECACA (BCA)

This section is devoted to the definition and creation of this agrarian legal concept, the communal good lattice in Mexican history; as a representation that has been perpetuated among indigenous communities and as a way of organizing production and consumption. This section aims to establish an overview of this figure, legal and organizational structure, based on the constitutional foundations that support it; likewise within the historical roots that have being formed.

2.1. Historical basis

The land was beneficial to the pre-Hispanic cultures economies due to farming prosperity. Their distribution and use was defined by the customs of each culture (Wobeser, 1983). In Aztec or Mexica culture, the land was divided into two large groups.

- A. The lands belonging to the king (tlatocalalli), nobles or pili (pillalli) and outstanding warriors (tecpillali).
- B. The lands belonging to the people the (macehualtin) that latter were divided into various settlements that became the stablish calpullalli. Each section of land from large settlements formed a calpulli.

Among the practices of the Aztecs in terms of the division of land (Redfield, 1928), they watched the social stratification, land ownership, and the division of labor (Monzón, 1983). The calpullis represented part of the cultivated land by free citizens whose ties are based on lineage relation. The land of calpulli, in turn, included plots for work where one part was destined for agriculture, and three other types of land, which were dedicated for the war practice, for the gods and for the palace servants. The land production that included mountains arable land and hunting fields, subsidized the community, products to finance the war, offerings to the gods and feed the palace servants. The internal organization is established from a commissioner elected by its members whose name title was centecpanpixques (León-Portilla, 1983) who had the main role of being in charge of the distribution of land, expansion of plots, or to declare empty. Among the main features of this form of organization was the cultivation of land, inheritance rights over them and the use which was determined by the Centecpanpixques, curating the calpulli. These common lands were inalienable, and only they could establish membership and ownership based on the relationship established in the same lineage. (See Table1)

Table 1. Property Type in ancient times

DISTRIBUTION OF DIFFERENT TYPES OF LAND USE DURING THE PREHISPANIC TIME
Pillis lands (king, nobles and warriors)
Pillalli: Lands of the nobles. A legacy passed from father to son.
Tecpillali: Lands that were awarded to members of illustrious strain as the warriors who had distinguished themselves in combat. Lands tlatoani
Tlatocalalli: Land of magistrates. The products of these lands were used to pay the expenses of the palace (mayeques and worked by slaves).
Yoatlalli: Land of the enemy. They were divided into mitlchimalli and cacolmilli. The products were awarded to the noble warriors or enoblecidos mentioned once became part of the heritage of the state.
Mitlchimalli: Land for War (milpa crops). These products were used to fund wars.
Cacolomilli: Dedicated to the cultivation of cocoa.
Teoplantalli: Land of the Temples (worked by mayeques under the direction of priests). The crops were intended for religious activities.
Tecpantalli: Land whose fruits were used to feed the servants of the palace (tepanpouhque or tecpancalli).
Tlatocalli: Used for maintenance of merchants (pochteca) when they went on mission on behalf of tlatoani.
Macehuatin lands: Village lands
Calpullalli: Land of neighborhoods. Within each calpulli existed a set of land called altepetlalli, which stood just outside the village, including forests, arable land and hunting fields with its production was for covering the community expenses.

Source: Wobeser Gisela Von. La formación de la hacienda en la época colonial. El uso de la tierra y el agua, (1983) p. 25

Upon arrival of the Spaniards this way of doing things was retained because it could integrate the feudal monarchy which Spain was ruled by. This also helped to regulate the goods and services produced in the communal territory. Therefore, the calpullis who were now fiefs people, had exclusive property rights over the territory which consisted of 600 rods of land around the town (Bichirraga, 2004), and whose aim was to take control and obtain taxes to pay to the Spanish Crown.

Currently the commons falls under rules and regulations laid in the Mexican Constitution and the Land Act. Land and communal property are recognized in the legal framework of the rights of ethnic people over their territories, allowing them to keep their communal access to natural resources in their territories (Salomon, 1978; Birrichaga, 2004); aiming three main functions.

- A. The economic function: the organization of indigenous production
- B. The legal and economic regulation of land
- C. The administration of territory, natural resources, communal lands and bodies of water

Commons are one of the three legitimate forms of ownership that records the Political Constitution of the Mexican United States in Article 27 in which indigenous peoples have exclusive ownership and rights over a territory.

Communal land is a property whose owner is not an individual but a human assembly that share the same ethnicity. No single member of a community governed by the system of communal property may own any portion of such land. The land is literally an egalitarian form of all. Each of the components of the pattern of communal property or a group of them upon authorization of the president of commons, who, in certain cases, must consult the entire assembly, may have, for a certain time, which can be long, a space for the particular exploitation of a natural resource, such as forestry, or to sow crops such as corn, fruit or other.

3. ECOTURISM

Environmental protection has become one of the most important topics in recent years. In general, most of the population has understood that the planet's resources are limited, so it has concentrated on environmental issues such as pollution (Coccossis and Nijkamp, 1996). Therefore, in this industrial age, where the prevalence of technology and economics has taken precedence over environmental changes that have occurred on Earth, there is a need to seek alternatives to protect the environment. In this sense, with modern society trying to adopt mechanisms or strategies that will provide for a harmonious development between the economic and ecological (Coccossis and Nijkamp, 1996). Tourism as an economic activity has effected the environment, because this is the heart where the tourism phenomenon occurs.

The new focus on tourism related to environmental care has been Ecotourism, which is defined as those trips whose main purpose is interaction, knowledge and contemplation of nature and participation in conservation (CESTUR, 2000). The definition given by Ceballos-Lascurain (1998) is also used by the IUCN (World Conservation Union). Those environmentally responsible, travel and visit relatively undisturbed natural areas to enjoy, appreciate and study the natural attractions (landscape, flora and fauna) in these areas, as well as any cultural event (of present and past) related to the natives. This process promotes conservation, has low impact on the environment and culture, and encourages an active socioeconomic involvement of local populations.

The International Tourism Society (TIES) defines ecotourism as, 'Responsible traveling to natural areas that support the conservation of the environment and improves the welfare of local communities'.

Ecotourism aims (Coccossis and Nijkamp, 1996)

- The conservation of nature.
- Communication of natural history which contemplated local cultural characteristics.
- The welfare of local cultures.
- Sustainable development for present and future generations.

4. LEARNING AND KNOWLEDGE

Action defines how we relate to the world. Knowledge is the instrument that guides the way forward in achieving individual and group goals which combine to reach the objectives of any organization. Knowledge could be the most important aspect to organizational order. Organizational objectives are built on logic that is learned through cognitive and social skills, abilities, experiences, aspirations and desires as an individual moves through and reflects on their environment. Knowledge is an important resource and enables the organization to achieve and maintain their goals and expectations (Drucker, 1994). It is capable of transforming and perpetuating the organization. Although, it's dynamic is conflictive and contradictory.

Various theories from psychology and neurology help to understand human behavior and try to explain how individuals access knowledge. Its object of study focuses on the acquisition of skills and abilities, as well as reasoning and attainment of concepts. Knowledge, in the most general aspect plays a substantial role in the sense that it is a tool that allows the individual to establish and determine their actions. Learning emerges as the medium which leads to knowledge. Learning theories try to explain how meanings are constituted as new concepts are learned (Bandura, 1963).

The role of attention, memory, perception, pattern recognition and use of language in the development of learning is an inherent part of the process. The human being acquires knowledge through a process of interaction with social groups and individuals so that cognitive and social perception leads to the construction of mental and cultural symbols that represent the world and reality in which they develop. This dialectical relationship between the world and the mental and cultural symbols is the key to configuring information and behaviors needed in determining the outcome of a particular social situation by a specific context and is needed to move safely in the world and in society. Therefore, it provides the processes that govern the actions and information on what, where, and how (Johnson-Laird, 1988).

Humans are beings of continuous learning who seek knowledge due to the biological inability they are born with. Born with the four instincts of sucking and mourning, seeking pleasure and avoiding pain (Lamo de Espinosa et al, 2002) this inability endows man with the ability to adapt to any environment. Responsiveness will be stimulated by the ability to learn. A man needs societal addition to his natural environment to become an individual. Every society, group and person has a cosmology or worldview. This conscious awareness of self emerges when the subject begins to separate what is known and unknown or what is the same, the separation of the error and success of knowledge (Lamo de Espinosa et al, 2002: 26).

Knowledge in the organizational order is created by the interaction of individuals, each member upon joining brings a wealth of knowledge and experiences that define the way they operate and integrate their wisdom. The contribution each makes to the organization defines how it is created in the community. Organizations create knowledge all the time, reconstructing perspectives, theoretical and practical frameworks and assumptions (Nonaka and Takeuchi, 1999). The generation and creation of knowledge is a dynamic and ongoing process that is generated through the interaction and combination of experiences of each of the members. All this through the mobilization and conversion of tacit and explicit knowledge, in which integrates, know-how, know-why, know-how, and to know who individually and collectively. Each organizational space is shaped by the knowledge of each member, everyone contributes in the logic of cooperation and coordination that allows the group to continue and persist.

Knowledge creation is referred to as the interaction with others, and each member of the organization learns and recreates a series of cognitive and social schemes which are used to act in certain conditions and contexts. Therefore, the organizational order is a building process which modifies social and organizational practices from individual and social references provided by the context in which the organization develops. The role of each member depends on the definition of the requirements and needs of the organization, the need for some type of knowledge required to integrate and re-appropriate an organizational order.

Organizations are not the creators of knowledge and teaching methods, individuals are. They are the generators and creators of these processes. It is rather a metaphor to relate the scenario in which wisdom and learning of individuals takes place in a particular organization. In this sense, this element must not lose sight, and so the approach to these variables should always be based on the assumption that the process of knowledge creation and learning are dynamically inherent to the individual, and when discuss AO be aware of this metaphorical order.

5. ORGANIZATIONAL IDENTITY

In the study of organizations, organizational identity has taken an important role and understanding what they are and how they behave in a specific socio-historical space. (Montoya, 2007) In order to make intelligible and understandable the complex system produced by the interaction and their different needs, economics and social expectations arise in the daily dynamics of the organization. In such a defined organization, its construction is delimited by several edges and the conjunction of several worldviews. The understanding of the symbolism in organizational dynamics creates and plays a significant role in realizing its identity, creating the world, ordering it, transforming and consuming it and reproducing themselves as distinct groups (Aguado & Portal, 1992). Identity has to do with the collective sense that the individual and the group to which it belongs criticizes his actions by understanding and interpreting the social system, the concept involves the permanence and relevance to a group in a historic time which determined under the logic of differentiation / exclusion and similarity / inclusion (Giménez, 1986).

The organizational identity has several definitions and angles, including some that refer to conceptual attributes that define it as a social group leading to certain dynamics expressed by practices and decisions that shows how the organization and members will carry themselves to present an image to the world (Albert, S. & DA Whetten, 1985). The process of creating the distinctive core is subject to the coexistence of multiple identities, not only individual but also social identities such as gender, profession, ethnicity, religion, among others (Pratt & Rafaeli, 1997) (Parker, 2000), giving rise to the understanding of the construction of organizational identity as a complex adaptive process that affects the perception of each individual with their own symbolic references, social and contextual frameworks that generate a vision of what is organization. One of the main arguments of what IO is and means is influenced by the idea of cohesion and belonging, forming limits between ourselves and others.

Identity is one of the key categories in the study of organizations (Montoya, 2007), being a concept that allows us to approach organizational dynamics under a complex perspective that shows the symbolic face that interlaces from norms, values, gender, socialization, performance, roles, among others. The organizational identity is a vital element of social life that opens the doors to interpret social interaction and sense of action in a particular area such as the organization. To understand the concept of identity it is crucial to clarify that this is inseparable from a cultural point of view as it is formed from the world around us and interaction with others (Geertz, 1987). In order to try to answer who we are, and who others are, based on the social and cultural context that defines us as groups and as individuals, IO belonging and differences that creates and recreates us, as individuals, as unique and as part of a community.

The issue of identity is incorporated into the organizational field as a relevant problem to rediscover their emotional and significant part of the organization (Dutton & Dukerich, 1991). In this sense as a social space provides not only productive or economic bonds, but other relationships, passions and feelings (Pagès, Bonetti, Descendre, & de Gaulejac, 1979) that attach to the interaction of the members so that organizational identity (IO) is built from a series of identifications that delimit certain structures in the behavior of the members in order to answer "Who we are as an organization (Albert, S. & Whetten DA, 1985). Putting at the center the identity elements that are used as essential points in distinguishing references and highlighting similarities in the sense of belonging to a particular type of organization, i.e., what is central , distinctive and enduring (Albert, S. & DA Whetten, 1985) (Dutton & Dukerich, 1991) (Andrews, Basler, & Collier, 2002). Centrality, distinctive and enduring, has been

the subject of several questions (Driver, 2009) and a current study that defines the organizational identity as "coherent collective construction, unitary and definable alignment" is identified. Being an interpretive and perceptive process for each individual, organizational identity is not homogeneous and its study is delimited at many levels, individual, group, organizational.

Identity is defined as:

A subjective (and often self-reflective) process so the subjects define their difference from other subjects (and their social environment) by self-assignment of a repertoire of cultural attributes frequently recovered and relatively stable over time (Giménez, 2007 p. 61).

The concept of identity is made up as follows (Aguado & Portal, 1992, p. 45):

- Permanence relating to the reproduction of the system.
- Differentiation relating to the distinction from one to the other.
- Identification relating to a group or a person recognized as identical.

Identity is also defined as:

A process of identification historically appropriate that give meaning to a social group and give meaningful structure to be assumed as unity (Ibid, 1992, p. 47).

The focus of Erikson (1974) reports that identity is a psychosocial process of reflection and simultaneous observation, both publicly and privately, of individual and community. It is also an unconscious mental process by which the individual is mentally judging himself and observing the others to create his own behavior. This is how the identity should be understood as a set of changing relations where the individual and the social are inseparable. Socially identity depends on parental and community role models for establishing and maintaining a certain coherence (ibid, Pp.11-12).

6. CASE STUDY

Times have led to the emergence of the reconfiguration of organizational forms some call postmodern, where the orthodox model of the bureaucratic organization of vertical structure and standardized participants seeking to gain functions, fades into flexible structures and multivariate functions looking for profit. Indeed, a strategy which blurs the functionalist character and is directed towards obtaining more social objectives for the community. To mobilize these new forms requires learning mechanisms and the development of new knowledge. This new form of organization generates interesting processes of learning and unlearning knowledge in different areas: technical, practical, skills, etc., in areas that had not previously been discovered or observed in their immediate surroundings.

Apatlaco is an organization that brings together all these aspects, and is located on the border between Mexico and Puebla state near Mexico City in the foothills of the Ixtlaciuhatl and Popocatepetl volcanoes. Here I have observed as a researcher how this community reached agreement to form an ecotourism organization that would allow them to improve their quality of life without losing the respect for the environment that not only surrounds them, but also hosts them. Modifying their productive tasks, most of the members of this organization not only had learned new skills and knowledge, but also had to reconfigure what they already knew in order to give viability to the new project.

6.1. Organizational Structure

In the formal division of labor within the organizational scheme, tourist services are governed by the administration of the cooperative project whose main function is to offer substantial activities within its natural beauty such as forests, waterfalls and landscapes.

Since Apatlaco belongs to the BCA (Bienes Comunes de Amecameca), implies that this organization belongs to productive groups within communal lands belonging to Amecameca. However, this

productive group has autonomy over management, which was given by a charter of the Assembly of Communal Goods granted for 15 years, to be used and administrated.

Within the work division of Apatlaco Project are established functions for each of the members which hierarchically are as follows:

- A. President
- B. Treasurer
- C. Secretary
- D. Those responsible for specific areas like food and beverage services, housekeeping, recreational activities, maintenance, surveillance and security.
- E. General assistants.
- F. Consulting and advisory bodies (the Incalli Center)
- G. Assembly of Communards BCA and Supervisory Board

7. FINDINGS

Apatlaco, as an organization, has preliminarily established its practices from the inherited customs of BCA. Among these practices is labor management in the form of hierarchical structure and organizational values. The notion of equality among the community and the cooperation necessary for each successful project has led to a sense of commitment among the commoner and the community.

The project is carried out through the organizational order of those who join the project and the management of their required tasks which are performed with a sense of cooperation and without receiving any salary.

"I come on Sundays and holidays, I'm a farmer that sows corn, I am also commoner. I have being in the project from about 5 or 6 years; when we got here was very dirty, so here there is nothing but work and sheer slaughter" Comunero GS

Apatlaco is a community based on their values, mainly in the commitment of its members due to the idea "of what we have in common" and the idea of fairness and equality among its members and endowed by the customs of the community.

"I as a comunero have rights and obligations; here we have to help, for example when chambusquisas are made on the mountain so we have to put up with. No one pays us, but if this is ours, we must take care of it, so just get to the reforestation. I like the mountain this is wonderful, I care for it. This has gone ahead with all our sacrifice". Comunero GS

Having a title deed as a comunero gives rights and obligations that must be recognized before the members of the BCA and Apatlaco. That way the right of equality is exercised allowing for comments, suggestions on changes or improvements to the infrastructure, ways of organizing work, in addition to others. The use of forced labor as mechanism has established ties of commitment among members. This is used as a filter so that those who want to belong must perform a number of tasks set by the group. When he passes satisfactorily the members allow him access to exercise his rights and obligations among the productive group. Working without pay requires a strong commitment from the individual to the group.

"Here in order to come to work oneself must come to do hard work. You're entitled obligations as a commoner" Comunero CE

The structure of the organization of Apatlaco is modeled after the BCA, whose process methodology is called mimetic isomorphism. Apatlaco entered a process of imitation that allows creating order in the work division and directly or indirectly shaping their practices from its base, the organizational

form of the BCA; "organizations tend to model themselves along similar organizations in their field; which seems more legitimate or successful "(Powell and DiMaggio, 1999: 113)

The villagers that join Apatlaco don't leave their way of life, their habits and preferences, their learning and experiences. They integrate new knowledge and practices that are formulated within the organization based on the needs identified by its members. The experiences of each member can be referenced to a specific product or service within the organizational order. The process of knowledge generation and acquisition of learning are not immediate but continuous processes formed by specific practices within the group.

"In the communal goods there is a president, secretary and treasurer, here we all are the same (equal), they are who organized and in fact brings us to our homes." PM Comunero

Following the structure of BCA allows the Apatlaco project to direct and manage practices and uses accepted by the community. This mimicry is determined in the reproduction of the ways in which BCA as an organization enacts its regulations, policies and practices. Likewise, we must not forget that Apatlaco is an organization that grows directly from another organization depending on resource management processes. Apatlaco is an independent organization in the internal management processes. Although, the villagers do not stem from the same relationship of owners of the land to which they belong. In this sense, it becomes a natural way for these villagers to manage the work and practices previously established and already legitimized in their everyday life.

7.1. *Learning, organizational identity and ecotourism:*

Each Comunero, as part of the community and as a participant of BCA Apatlaco project's forest, has to care and work for the conservation because the idea of community permeates the entire organization. A member mentioned, "I come because he (Comunero RS) told me, this belongs to us and that we have to take care of it and cherish it" (PM Comunero). So the implication of being a commoner and owning a common property is that it determines how the Comunero carries himself in regards to his prosperity and his genuine concern for the good of the community. In this sense, each individual utilizes their knowledge from what they have learned collectively through their experiences depending on the particular application in the Apatlaco project. So the dynamic and dialectical process of creation through organizational knowledge comes from workshops, training, experience of its members and learning from others.

The villagers belonging to the Apatlaco group spend much of their time caring for the forest due to their close relationship with it. This relationship is based on the economic benefit that they obtain from the land. In this sense, the commitment and cooperation of each member is immersed in a sense of belonging to their land and the care that the land provides for them and therefore to the community to which they belong. We can explain the fact that the land is communal property and is transferred throughout the generations with the same practices and a singular commitment to the common good and care of the forest.

"We already live, and enjoy the mountain, so we have to take care of it, for our children and for future generations, every spend peso on this land, in the future will be worth gold because this is for all mankind, for water harvesting and regeneration of the forest."

The PM commoner, being part of a project that has brought economic order which grants employment to villagers who by nurturing and preserving their land feel a sense of pride and commitment to the community.

This comunero relationship with the forest has been established from the manners and customs of each member. Most farmers have established this relationship through their coexistence and love for nature. A GS Comunero says, "I love nature, so we chose ecotourism ". Ecotourism as a model benefits the community of Apatlaco in many ways by incorporating logic conservation and economic benefit to its members. It is an important stimulant although, strictly speaking they assert that economic benefits are few and there are times that only the expenses get covered and only receive some remuneration to the work performed. The benefit is sought in future forest recovery and the commoners.

"Something important in ecotourism is that the water is running low, there is no job, and we comuneros have always lived of the forest, but the forest is almost gone, we must look after it so that we do not go without life. And therefore we must apply knowledge that serves earth to save our world, for that the use of good organic fertilizers, and if we do a good work here this is for the future, to have a job and caring for the earth" (PM Comunero)

The sense of belonging is created in a dialectical dynamic between what each villager does for his land, and what is done together, allowing them to observe their forest from a different perspective in the community. The group is set to assist in the care of the forest and through it generates economic returns for its members.

"Before these properties were used for forest exploitation, or logging, however now we have a commitment that if you remove we must give back, is our duty to the reforest". CE Comunero

Apatlaco has become a type of organization that has sought to integrate the creation of jobs and caring for the environment by integrating values and customs within their community. This new goal changes the essence of land use in the community, creating new expectations and ways of living with the forest. This event was immersed in a learning process of triple cycle, when the very purpose of land use was questioned by the villagers. The identity of the organization was redefined from this new coexistence between commoner and forest. The answer to the question is immersed in a context of over-exploitation of the forest through logging, ocoteo, water shortages and pollution.

8. CONCLUSIONS

Apatlaco as an organization determines its characteristics, ways of working and their main references that provide with its own identity, unlike any enterprise-class organization in the tourism sector. Apatlaco as a productive group of BCA is supported in a form of organization of land that is based on practices of pre-Hispanic cultures of Mexico such as the Aztecs, as explained above, the area of Amecameca was ruled by the Aztecs; Amaquemecan and Chalco and became part of the Aztec system, incorporated in the social form of organization "the calpulli".

Ecotourism merges the social and economic dimensions starting from a basic principle, cooperation for the development of the host community and the conservation of natural resources emphasizing the economic benefits of this practice. Apatlaco, a place surrounded by traditions, rituals and worldviews, integrating the community that is exposed to tensions and paradoxes of an organizational model that incorporates complementary and yet contradictory elements and time, such as sustainable development. The change in economic activity that incorporates concepts such as economic, social and cultural well-being of its inhabitants is not an easy subject, in the sense that traditional production schemes respond to different logic as capitalist. The capitalist productive relations between subject and environment depart completely from the approaches of sustainable development in Ecotourism, where its main objective is the preservation of cultural and environmental context through mechanisms such as cooperation between members of this community.

From the history of Apatlaco as an organization immersed in an environment that is sustained between the roots of a Mexico-prehispanic and Mexico of today, we can identify processes of continuous change and rooted customs in the everyday life of the community. The forest, as means of survival that plays a part between two forms of exploitation, the organizational model based on the extraction of wood, the indiscriminate use of resources; and ecotourism that proposed another way of life, other knowledge, other individual-forest is contextualized in a learning process that requires arguments that are based on gradual changes in the coexistence of a community; a processes that goes back to between the pre-Hispanic era of Mexico to a "modern" Mexico with environmental problems such as lack of water, excessive pollution of groundwater, air and earth. Apatlaco, Mexico born at a time of new ways of using environmental diversity that is held on the slopes of the volcano Popocatepetl and Iztlacihuatl among those peasants who have lived and grown up in the forest, in the mountains, with the logic of sharing and reformulating for future generations a world full of life. Ecotourism has taken new insights into its component based on the process of learning a way of life that is adapted to obtain

a common benefit among its members as a way to generate economic resources for themselves and their families personal growth and the sustained cooperation in a social property as a community, and inheritance of an organization that is manifested in the respect for nature. Learning a new way of forest exploitation disrupts the old ways of life which were defined in turn from a logic that is based on the good of the community, including the employment generation and conservation of their forest.

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