

















Rural communities as organizations where human aspects contribute to the preservation of traditional knowledges

Comunidades rurales como organizaciones donde los aspectos humanos contribuyen a preservar conocimientos tradicionales

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Abstract







This research aims to analyze the relationship between human dimensions in organizations such as rural communities and so-called traditional knowledge. This allows to provide information that will help to obtain knowledge that helps to understand more about this type of knowledge and the elements that allow its existence in certain organizations. This is done by using a qualitative approach supported by a thematic analysis based on literature review, which examines traditional knowledge in specific contexts, as well as documents addressing the relevance of human dimensions in organizations. It is concluded that there is a broad relationship between the characteristics of traditional knowledge studied in rural communities and the human dimensions present in any organization. This correspondence is possible because rural communities are a type of organization where various human aspects remain relevant within the daily life

Resumen

El presente documento tiene por objetivo analizar la relación que las dimensiones humanas presentes en organizaciones como las comunidades rurales, tienen con los llamados conocimientos tradicionales. Esto para aportar información que permita obtener conocimientos que coadyuven a entender más sobre ese tipo de saberes y los elementos que permiten su existencia en ciertas organizaciones. Para lograrlo se utiliza un enfoque cualitativo apoyado en un análisis temático sustentado en la revisión de literatura donde se estudian los conocimientos tradicionales en contextos concretos, así como documentos donde se aborda la relevancia de las dimensiones humanas en las organizaciones. Se concluye que existe una relación amplia entre las características que presentan los conocimientos tradicionales estudiados en comunidades rurales y las dimensiones humanas presentes en cualquier organización. Esa correspondencia es posible porque son las comunidades rurales un tipo de organización donde diversos aspectos humanos, se mantienen como relevantes dentro de la dinámica cotidiana.

Rural communities as organizations where human aspects contribute to the preservation of traditional knowledges		
Objectives	Methodology	Contribution
<p>To analyze the relationship between human dimensions in organizations such as rural communities and the traditional knowledge that is preserved within them.</p>  <p>To provide information that will lead to knowledge that will help to understand more about traditional knowledge and the elements that make it possible.</p> 	<p>Qualitative approach supported by a reflective thematic analysis based on the review of relevant literature on two topics, traditional knowledge in specific contexts and human dimensions in organizations.</p>  <p>Key questions: 1) What is the relationship between the human dimensions present in organizations and the characteristics of traditional knowledge? and 2) Why do organizations such as rural communities represent a suitable space for preserving traditional knowledge?</p> 	<p>Increase existing information on traditional knowledge and those elements that can support its preservation, this is very relevant because it helps to give greater value to this knowledge and thus to preserve it over time.</p>  <p>Be the trigger for a new discussion on the relevance of both human aspects and traditional knowledge to the different types of organizations that exist in the world, especially for rural communities in any society.</p> 

Human dimensions, Traditional knowledge, Rural communities

Comunidades rurales como organizaciones donde los aspectos humanos contribuyen a preservar conocimientos tradicionales		
Objetivos	Metodología	Contribución
<p>Análisis de la relación existente entre las dimensiones humanas presentes en organizaciones como las comunidades rurales y los conocimientos tradicionales que se preservan en ellas.</p>  <p>Aportar información que permita obtener conocimientos que coadyuven a entender más sobre los conocimientos tradicionales y los elementos que permiten su existencia.</p> 	<p>Enfoque cualitativo apoyado en un análisis temático reflexivo sustentado en la revisión de literatura relevante sobre dos temas, los conocimientos tradicionales en contextos concretos y las dimensiones humanas en las</p>  <p>Preguntas clave: 1) ¿Cuál es la relación entre las dimensiones humanas presentes en las organizaciones y las características de los conocimientos tradicionales? y 2) ¿Por qué organizaciones como las comunidades rurales representan un espacio adecuado para preservar los conocimientos tradicionales?</p> 	<p>Incrementar la información que existe sobre los conocimientos tradicionales y aquellos elementos que pueden apoyar a su preservación, lo que es muy relevante pues coadyuva a otorgar mayor valor a esos saberes y por ende a que subsistan con el paso del tiempo.</p>  <p>Ser detonante para retomar una discusión sobre la relevancia que pueden tener tanto los aspectos humanos como los conocimientos tradicionales para los distintos tipos de organizaciones que existen en el mundo, en especial para las comunidades rurales de cualquier sociedad.</p> 

Dimensiones humanas, Conocimientos tradicionales, Comunidades rurales

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Introduction

At present, human beings suffer many problems (destruction of ecosystems and species, global warming, excessive pollution, proliferation of harmful foods due to the use of chemicals, among others), a consequence of a lifestyle that prioritises the benefit of a few people, regardless of the harmful effects on the planet and the beings that inhabit it. Specifically, climate change has come about as a result of an exponential increase over the years in the emission of carbon dioxide as a result of the use of fuels such as oil and its derivatives, natural gas or coal (Fernández, 2011), all of which are the main inputs for the production of a variety of products, resulting in the generation of biophysical waste that affects nature (Murray, 2005) and therefore all living beings. Derived from the above, the presence of climate change is recognised, where the temperature of the planet has been increasing (Equihua et al, 2016), which is why it is considered that human beings through their actions have reached the point of impacting the world as a whole (Crutzen, 2002), becoming what Steffen et al (2007) call a global geophysical force.

Thus, for the past two decades, the earth has been referred to as being in the Anthropocene epoch (Crutzen and Stoermer, 2000), a term that refers to a new geological stage (Brown, 2014) where human activities have significantly altered the global environment (Waters et al, 2014).

This has caused a variety of problems that are not only limited to the environment, but also to health issues (increase in people with cancer, diabetes, high blood pressure, thyroid problems, allergies, as well as neurological problems), given the exponential growth of the chemical industry that has generated substances that are harmful to people and that are used in different commercial activities (Fernández, 2011). As Romano (2009) mentions, the harmful effects of these chemicals have become known and documented over time.

Faced with such a scenario, it has become imperative to seek alternatives to address these problems, which affect more and more people, living beings and entire ecosystems every day.

In this sense, scientific knowledge has been taken up in the first instance, which, although helpful, with the passage of time does not seem to be sufficient to combat this deterioration, so the search for solutions has been emphasised. One of these is what is known as traditional knowledge (TK) or traditional ecological knowledge (Huntington, 2000; Inglis, 1993).

It is necessary to clarify that, although there is no single definition for the concept of traditional knowledge, according to several authors (Eun et al, 2017; Dudgeon and Berkes, 2003; Luna, 2002; Berkes et al, 1995; Wenzel, 1999), traditional ecological knowledge is an extension of traditional knowledge, so it is possible to use it as a synonym for traditional ecological knowledge.

This is due to the diversity of research where it has been proven that they can provide solutions that allow societies to achieve adequate development, by offering ancestral knowledge that is respectful of nature and other living beings (Gómez-Baggethun et al. 2012; Borah et al, 2024; Bussey et al, 2016; Berkes and Turner, 2006; Berkes et al, 2000; Guadarrama et al, 2022; Huntington, 2000; Jiao et al, 2024; Martin et al, 2010; Pérez et al, 2014). This is why Olivé (2007) asserts that taking up TK has great potential for economic and social development that does not contribute to the destruction of the planet. In the words of Guadarrama et al (2022, p. 45):

‘Traditional knowledge impacts human well-being through contributions to health, agriculture, food security, environmental and natural resource management, land use, livelihoods, management of natural phenomena, arts and culture, among many others’.

Thus, TK has increased its visibility in many nations; for example, in Kenya, the relevance of TK has been so high that policies and legal frameworks have been sought to protect it, although so far they have not been adequate (Nakitare et al, 2024).

In another case, the Baduy tribe, an indigenous people in Indonesia, possesses TK that enables them to sustainably care for the region's forests, which is why the government is seeking to translate some of this knowledge into forest conservation laws (Asteria et al, 2022).

In Tehran, Iran, Sabet and Khaksar (2024) found that the participation of people in rural communities can contribute a great deal to their development; in this context, TK contributes to knowledge that supports social policies and programmes.

However, despite this importance, TK in organizations such as companies (those with the greatest presence in the world), seems to have little or no value to be taken up due to what Olivé (2007) mentioned, the existence of a 'scientific bias' in today's societies, where it is assumed that the only knowledge that drives economic and social development is scientific and technological knowledge; Lertzman (2006) complements this by commenting that in a context where the economic and the political are predominant, building links between TK and scientists seems destined not to materialise. An example of this is mentioned by Schafer and Reis (2008), who share that for more than a decade, fishing activity has been based almost exclusively on scientific methods, ignoring the TK that different communities have about fishing and which is respectful of both ecosystems and living beings in bodies of water.

It is then evident that outside of some governments (Boafo et al, 2016; Endere and Mariano; 2013; Usher, 2000) and educational organizations around the world that have started to consider TK as relevant to solve current problems, this kind of knowledge is mostly reproduced in rural communities, not in companies, urbanised societies or other types of organizations. But why does this happen, what is it about that particular type of organization that seems to be conducive to the use and preservation of traditional knowledge? In seeking to address these questions, the authors of this text start from the premise that, in organizations such as rural communities, although they are still immersed in the logic of capitalism, their 'nature' allows them to value human aspects that are normally omitted in companies and other forms of organization.

These aspects or human dimensions (HD) are considered relevant elements that contribute to TKs being able to maintain and even reproduce themselves over time, since they present certain characteristics that suitably match organizations where the economic aspect is not the only thing that guides their functioning.

Considering the above, the objective is to analyse the relationship between HD present in organizations such as rural communities and TKs. The aim is to provide information that will allow us to obtain knowledge that will help us to understand more about the TK and the elements that allow them to exist. In this way, the document is structured as follows: first the methodological design is presented, followed immediately by the concept of organization, after which we talk about human rights in organizations, to continue with the characteristics of TK. With all of this on the table, we proceed to reflect on the relationship between HD and TK, and finally offer the corresponding conclusions.

Methodology

Based on the aforementioned objective, this paper seeks to answer two questions: 1) What is the relationship between the human dimensions present in organizations and the characteristics of traditional knowledge? 2) Why do organizations such as rural communities represent an adequate space for preserving traditional knowledge? What is expected to be achieved after the analysis is to obtain relevant information on how HD could collaborate in the preservation and dissemination of traditional knowledge in organizations such as rural communities.

Considering the above, the research has a qualitative approach supported by a thematic analysis, which Braun and Clarke (2006) define as a method that allows identifying, analysing and exposing patterns or themes derived from the collection of information, while Joffe (2012) mentions that it is used to develop themes based on patterns in the data. It is flexible and can be used for both deductive and inductive research (Guest et al, 2012; Nowell et al, 2017), for Braun et al (2019) it can be used for interpretative, subjective and reflexive analysis, and it also allows reporting experiences, meanings and realities, as well as using different theoretical approaches (Braun and Clarke, 2006).

Lochmiller (2021) shares that the components necessary to carry it out are: 1) codes, 2) categories and 3) the themes that the researcher generates based on them.

It is worth clarifying that according to Braun and Clarke (2019) there are currently three versions of thematic analysis; one of them is the reflexive approach, which stands out because subjectivity in analysis is conceived as an advantage and not as something to be avoided (Braun et al, 2019), therefore, coding is generally done deductively (Terry et al, 2017) using information contained either in published academic literature, observations, documents, notes, interviews, images, photographs, etc. (Lochmiller, 2021).

Thus, a reflexive thematic analysis is conducted inductively, based on the review of academic materials on TK and HD related to organizations. The choice of documents (in English, Spanish or French) initially considered that they were highly cited, to later review others based on the snowball technique, stopping the search once no new elements of study were found, in accordance with the theoretical saturation proposed by Glaser and Strauss (1967). To support the generation of ideas and better structure the information, the qualitative software Atlas Ti version 24 was used, which made it possible to code and categorise the most relevant elements identified throughout the research.

Results

The concept of organization

It is pertinent to begin by commenting that the aim of this section is not to offer a universal definition of the term, but rather to establish an adequate one for the purposes of this text, as organizational scholars have so far not been able to reach a broad consensus. That said, the first element to consider is that organizations are human constructs that pursue common goals (Hall, 1983; Scott, 1981), usually in a rational, albeit constrained, manner (Scott, 1981; Simon, 1988). In addition, Pfeffer (2000) shares that an organization is a collectivity where clear limits, norms, authority ranks and forms of communication are established, not necessarily formalised or documented, and, furthermore, regardless of the objectives, they seek to last as long as possible.

For Smircich and Stubbart (1985), organizations are groups of people who share both values and beliefs that help to strengthen the actions of their members.

As is evident, the people who make up an organization need to collaborate, so they need to communicate adequately (Cooper, 1986) in order to carry out actions aimed at achieving objectives. In addition, Kast and Rosenzweig (1997) state that organizations establish goals to be achieved, are made up of people who collaborate in a relatively structured way by means of the techniques and knowledge they possess.

Thanks to the above elements, it is possible to affirm the following: an organization is a group of human beings that are integrated to achieve objectives that would be difficult to achieve individually, where its members generally share values and beliefs that allow them to collaborate and generate actions in order to achieve what is proposed. In addition, they are embedded in a given context and have a structure that allows them to function, where the most important goal is to survive the passage of time.

The definition makes it possible to conceive of rural communities as organizations, as well as companies, governments, universities, hospitals, prisons, etc. This needs to be determined, as the research starts from considering rural communities as a type of organization. Having made this clear, the following section presents the human aspects, encompassed in various dimensions, that exist in any type of organization.

Human dimensions in organizations

For decades, efforts have been made to re-evaluate the human aspects that are present in any type of organization, since for a long time they have been omitted due to the priority given to the economic sphere, resulting in a domination of management and companies in the lives of people, which was accompanied by the vision of the human being as a homo economicus, that is, a 'being' (rather seen as an object) that is completely rational and whose motivations are exclusively economic (Chanlat, 1998). In this sense, one of the proposals stands out for giving greater relevance to inherent human issues present in organizations, but at the same time avoids minimising the economic aspect, conceiving it as important but not the only one that affects the functioning of organizations.

Prior to specifically addressing various human aspects within organizations, there was critical thinking among various scholars who began to conceive of organizations from a sociological, historical, dialectical, actionist and emancipatory perspective (Bouilloud and Lécuyer, 1994; Castoriadis, 1975; David et al., 2001; Golsorkhi et al., 2009). Based on this, culture and ethnography, elements directly related to anthropology, became relevant to the study of organizations (Aguilera, 1996; Corsín, 2007; Czarniawska, 2012; Luthans et al, 2013; Schwartzman, 1993).

Thanks to these efforts, an Anthropology of Organizations was generated where, as Mauss (1958) said, sciences where people are considered living, conscious and social beings are important. This organizational perspective has been promoted mainly by the French academic and researcher Jean François Chanlat for many years (1994, 2001, 2006, 2009, 2012, 2023, 2014, 2019), through which, with the support of various scholars and taking knowledge from various human sciences such as sociology, psychology and anthropology itself, he managed to build a proposal that can be summarised in the following dimensions (Chanlat, 2019) that take up human aspects generally omitted in organizations.

The first dimension considers people in organizations as social actors in relationship, i.e. every human being has the capacity to relate to others in their daily work, which is why they should be considered as social actors who interact with others. This requires speech, a human aspect through which a person constructs his or her reality and with which he or she can communicate for various purposes, hence people need to talk to others in any type of organization.

The second dimension sees people as subjects in action, which means that they are mobilised not only on the basis of objectivity, but also on the basis of subjectivity. In other words, human beings have dreams, ambitions, desires and drives, through which they try to give meaning to their existence and to be recognised by others, hence the psychic life of people must be considered important in organizations, otherwise negative emotional consequences can occur.

The third dimension visualises people in organizations as actors and subjects who carry identities, who are very different due to aspects such as gender, age, physical, family or religious characteristics, as well as relationships with other people resulting from the family and social context they have lived in.

This implies that they are active and reflective beings who can think and make their own decisions while relating to others, as the social element is generally inseparable from everyday life.

This is why human beings are both generic, in sharing biological characteristics, and singular in having particular identities. Moving on to the fourth dimension, it mentions that people are situational workers, in other words, any individual adjusts their behaviour based on their actions, their subjective aspects and their identity, so that they can be functional in the organizations where they are, which helps them to be recognised by colleagues, friends, family or society in general.

Regarding the fifth dimension, it is mentioned that people in organizations are actors and subjects in search of meanings, given that human beings are symbolic, since through images, signs, symbols, myths, legends, metaphors, stories, among other expressions, they create meanings that give meaning to the world, hence all these elements are related to culture and guide the actions of people in any type of organization. Here the word again plays a fundamental role by serving as a means of expressing these constructed meanings.

The sixth dimension affirms that the human being is rooted in space and time. On the one hand, every person belongs to a space, be it at work, at home, at leisure or in their relationships with others, within which they not only seek to survive in the biological sense, but also in the psychological sense, which is why no human being can live without a space.

For example, each person is born, lives and dies at different times, and is happy or has failures at other times, which is why it is said that time is qualitative and subjective, because for some it can be very long and for others very short, as well as very significant in symbolic terms or very unimportant in a quantitative perspective.

The seventh dimension emphasises that every human being within the organization is an embodied actor and subject, which implies that people can touch, move, act, reflect, feel happy or suffer. Moreover, through the body it is possible to communicate with others through gestures and movements, which, in turn, contribute to giving meaning to the behaviour of each individual. In this sense, emotions are an element that cannot be separated from each human being, thanks to them, others can understand certain behaviours that occur in particular circumstances, for example, anger, rage, sadness, happiness, anxiety, are manifested through the body, either with gestures or particular movements that help communication. As for the eighth and last dimension, it mentions that, within any organization, human beings are ethical subjects, which is why their actions should not stray from social values such as respect, tolerance, honesty, solidarity, empathy, among others. Sticking to ethics contributes to a better coexistence between people within organizations and to their respect for other living beings, as well as for the environment, which contributes to achieving an ecological and social balance.

Having exposed the HD present in any type of organization, the following section addresses those characteristics that make up the TK, which will later allow us to fully reflect on the relationship between these and the dimensions of the human being.

TK: characteristics

The relevance that TKs can have in the modern life of human beings was previously mentioned, but before moving on, it is appropriate to have a notion of what they are. In this regard, there are several definitions for the concept, after analysing them and based on the objective of this work, it is considered that the one provided by Berkes et al (2000, p.1252) is the one that initially offers clarity before knowing its characteristics specifically; ‘cumulative body of knowledge, practices and beliefs, which evolve through adaptive processes and which are inherited through cultural transmission, addressing the relationship between living beings (including humans) and their environment’.

Having a reference to the term, it is now appropriate to present the characteristics that traditional knowledge presents based on the diversity of research that has studied it in a variety of rural communities, which ensures that these elements have been identified within specific realities.

Firstly, traditional knowledge is linked to the existing customs and traditions of each place, which are part of the culture (Batchuluun, 2021; Guadarrama et al., 2022). Customs or traditions serve as a basis for generating traditional knowledge that reaffirms the identity, values, relationship with nature and the role of people with other living beings, elements that are transmitted to other generations due to the relevance they acquire over time (Khiri, 2022; Lertzman, 2006; Batchuluun, 2021). In that sense, research has been done where the above has been corroborated in different latitudes and cultures (Gómez-Baggethun et al., 2012; Bofo et al., 2016; Gruberg et al., 2022; Martin et al. 2010; McCarter and Gavin, 2014; Paneque et al., 2018; Pérez et al., 2014; Sánchez et al., 2015).

The next characteristic is subjectivity, which is closely related to customs and traditions. It has been found that traditional knowledge includes subjective elements that are part of the cosmovision of each place, for example, songs, tales, stories, legends, prayers, dreams, stories or myths, as well as spiritual practices that give meaning to the world where people live, which accounts for a close relationship between the natural and the supernatural (Bussey et al., 2016; Gruberg et al., 2022; Guadarrama et al., 2022; Martin et al., 2010). The spiritual and emotional are therefore important (Batchuluun, 2021) and carry sufficient weight to determine actions to be taken as part of TKs. For several years this has been found in various communities in different regions (Bofo et al., 2016; Camacho-Villa et al., 2021; Lertzman, 2006; McCarter and Gavin, 2014; Paneque et al., 2018; Ríos-Cortés et al., 2023).

The third characteristic is orality as TK needs to be passed on to others, this is achieved by word of mouth, reaching children, grandchildren, relatives, friends or others in the community and thus new generations (Bussey et al., 2016; Berkes et al. 2000; Oteros et al., 2013; Thennakoon and Gamachchige, 2020).

It is in informal spaces such as parties, meals or family gatherings, where TK can be widely expressed, although there are also cases where schools transmit it, but it is within the family where there is usually the greatest opportunity to share it (Batchuluun, 2021). Thanks to various research studies, it has been documented that the orality of TK is essential for it to be preserved over the years (Berkes et al., 2000; Bussey et al., 2016; Gruberg et al., 2022; Lertzman, 2006; Pérez et al., 2014; Ríos-Cortés et al., 2023; Usher, 2000).

In line with the above, fourthly, it is identified that TK is interactive, i.e. it relies on the interrelationships of human beings to be transmitted and preserved. Socialisation between people is the basis for passing on knowledge, whether with co-workers, friends, family, neighbours or even people who are not well known but are inhabitants of the community (Boafo et al., 2016; Gruberg et al., 2022; Ríos-Cortés et al., 2023; Sánchez-Olarte et al., 2015; Setalaphruk and Leimar, 2007). Without such interactivity, traditional knowledge would be of no use to people, as it would not be used in reality due to the lack of socialisation of knowledge. Several authors have confirmed this in their research (Batchuluun, 2021; Camacho-Villa et al., 2021; Jiménez et al., 2021; Pérez et al., 2014; Ríos-Cortés et al., 2023; Schafer and Reis, 2008).

Another characteristic is that TK must be practised, as only by using them in reality can they have an impact on people's lives thanks to the experiences they offer (Batchuluun, 2021; Gruberg et al., 2022; Usher, 2000). So relevant is it to practice them that not doing so contributes to them being forgotten over time because if one does not know how they should be used, there is unlikely to be a genuine interest in them. This has been proven in previous research, highlighting that practising in the company of other people leaves significant experiences that contribute to the validity of TK when shared with new generations (Halbrendt et al., 2014; Oteros et al., 2013; Pearce et al., 2015; Ríos-Cortés et al., 2023; Sánchez-Olarte et al., 2015; Setalaphruk and Leimar, 2007).

A sixth characteristic is the fact that TK varies according to a person's gender, a consequence of the division of roles that exist in many societies based on being a man or a woman (Aubel, 2006).

Thanks to research carried out in different cultures throughout the world, it became evident that, in the same communities, men possessed certain TK and women others, in fact, there seems to be a condition of exclusion, that is, what men know is not learned by women because it is not of interest to them and vice versa, so marked is the differentiation in this area, that in certain cases it is possible to speak of the existence of exclusive TK for each gender depending on the locality in question (Boafo et al., 2016; Gruberg et al., 2022; Jiménez et al., 2021; Oteros et al., 2013; Ríos-Cortés et al., 2023; Setalaphruk and Leimar, 2007).

The seventh characteristic is that they change based on the age of the individuals, which is due to the fact that the role they play changes as the years go by (Gruberg et al., 2022). In this sense, the constant identified by various research studies is that it is adults who generally possess a large amount of traditional knowledge, while children and adolescents play the role of apprentices who, as the years go by, increase this knowledge and change their role to an active one that tends to preserve it (Aubel, 2006; Boafo et al., 2016; McCarter and Gavin, 2014; Oteros et al., 2013; Setalaphruk and Leimar, 2007; Si, 2020; Thennakoon and Gamachchige, 2020).

Finally, TKs adapt to contextual changes because the environment cannot be predicted and it is necessary to adjust to the modifications it presents (Batchuluun, 2021; Berkes et al., 2000; Setalaphruk and Leimar, 2007). For this reason, Pearce et al. (2015) and Leonard et al. (2013) consider them to be flexible, fluid, dynamic and adaptive. This even allows TK to combine with so-called scientific knowledge to remain functional and offer benefits to people (Newmaster et al., 2011). Over the last few years, several cases have shown that this adaptability has enabled communities to remain relevant in difficult situations (Aubel, 2006; Berkes et al., 2000; Fredriksson, 2022; Gómez-Baggethun et al., 2012; Leonard et al., 2013; Oteros et al., 2013; Sánchez-Olarte et al., 2015; Oteros et al., 2013).

Box 1**Table 1**

Human dimensions and characteristics of traditional knowledge

Human dimensions in organizations. Human beings as:	Characteristics of traditional knowledge
Social actors in relation	Linked to customs and traditions
Subjects in action	They consider many subjective aspects
Actors and subjects carrying identities	Orality to be transmitted
Workers in situation	They are interactive
Actors and subjects in search of meanings	The following should be practised
Actors and subjects rooted in space and time	They vary according to gender
Actors and subjects embodied	They are modified on the basis of age
Ethical subjects	Adapt to changing contexts

Discussion. HD and TK in organizations such as communities

Based on the above, it is possible to say at the outset that TK is built with elements that are inherent to people in any organization. In this sense, when it is said that human beings are social actors in relationship and also workers in situation, this is directly related to the fact that TK is oral, interactive and practical, since these three characteristics require interrelationships between people, whether within the family, among friends or with co-workers, recognition of others as part of a group that has common objectives, the use of words to communicate and to carry out actions based on the personality and convictions of each individual to achieve an end. It is thanks to the collaboration between human beings that the knowledge transmitted through words can be put into practice, which to a large extent is what helps traditional knowledge to be shared so that it can last through the years, generally when more people live together. This is evidence of the relational nature of human beings with others of their species.

On the other hand, the fact that people are subjects in action, who are also bearers of identities, in search of meanings and ethical subjects, is largely related to the fact that TK is constructed on the basis of customs, traditions and subjectivity.

People build part of their identity thanks to the existing customs and traditions where they live; in turn, these elements help to give meanings to the things that surround people and allow them to give meaning to their daily lives. Within traditional knowledge, much relevance is given to customs and traditions, since it is from them that aspects that shape them are extracted, together with subjectivity, such as the existence of deities, stories, myths, tales, legends, etc.; it also plays an important role in the definition of shared beliefs that, among other things, address the relationship with nature and other living beings. Subjectivity is inherent to human beings and therefore forms a fundamental part of their identity construction, hence TK may have more value in places where subjectivity is considered important. As for the ethical part of the human being, this is evident when TK takes into account the relationship of people with their environment, including flora and fauna, one in which there is generally a broad respect and supernatural meanings that explain these interactions. All this denotes a subjective-cultural element that human beings possess.

The next dimension of human beings in organizations mentions that they are rooted in space and time, which is linked to the fact that traditional knowledge is modified based on the age of the people and that they adapt to changes in the context. As mentioned, a person is always rooted in places and times, be it at work, school, home, or other living spaces, which is very evident when traditional knowledge first changes over time in people. At each stage of human life, different roles are played in society, which means that the knowledge that is obtained is modified by learning more, living experiences and modifying the role to be played, for example, in childhood one is only a receiver of TK, learning and practising it, but in adulthood, one acts as an active disseminator, as this knowledge is mastered. Furthermore, traditional knowledge adapts to changes in the context because human beings need a space in which to live and develop; not considering the space where TK exists would mean that there would be no adjustments, which could contribute to it ceasing to be beneficial and therefore to be considered of little use. In short, there is a spatio-temporal aspect.

The remaining dimension considers people in organizations as actors and embodied subjects, which is related to the fact that TKs vary according to gender.

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Human beings possess feelings and emotions, have a body through which they express themselves and complement their personality to communicate and define a role in society, these elements come to determine in a very general way some aspects for each gender. In that sense, at least in the vast majority of rural communities, the roles to be played are different for men and women, which may also be due to the customs and traditions of the places, based on that role is how TK should be learned and used, for example, men may have the traditional knowledge about harvesting vegetables, but women do not, although they have the traditional knowledge about harvesting vegetables, but women do not, although they have traditional knowledge on the use of plants and vegetables for cooking food, an aspect that men do not even try to learn because in their social role, it is not necessary to know it, just as in the case of women it is not necessary to learn about work in the fields.

Addressing the relationship between HD and what characterises TK allows us to better visualise the question of why in rural communities the latter seem to be valued and reproduced, as opposed to, for example, enterprises. The fundamental starting point is to know what distinguishes rural communities from corporations. Corporations are driven by economic goals, they need to make a profit to survive or else they will disappear, that is their main guide; whereas rural communities, in essence, do not pursue economic goals (obviously there are some) but rather social ones and ones that benefit their members in various ways with the goal of continuing to survive.

This helps to understand the ‘nature’ of both types of organization; businesses are places dedicated to ultimately generating money, which is mostly for one person or a small group, that is the most important thing, so all actions must be aligned to this, what is not perceived as useful to achieve this contributes nothing, e.g. most if not all of the human aspects already mentioned. In contrast, the ‘nature’ of rural communities, without denying the importance that the economic sphere may have for them, also seeks the subsistence of its members, but with actions of a different nature, not only focused on the economic, as it is not the only one that helps to achieve this end.

For example, in these places, the celebration of festivities such as patron saint festivals, the end of school years, the coexistence with others through family celebrations or with friends, the resolution of common problems through community assemblies or the support of their members in difficult times through solidarity actions are very important. Therefore, it can be said that they are a type of organization that values more the human aspects within them, since in them the family is usually very relevant, the coexistence with others through personal interrelationships, the use of the word to communicate, having a history, a present, a future, as well as having a place to live, having a collective identity and shared culture, respecting the subjectivity that surrounds daily life; all of these elements are found in one way or another in traditional knowledge.

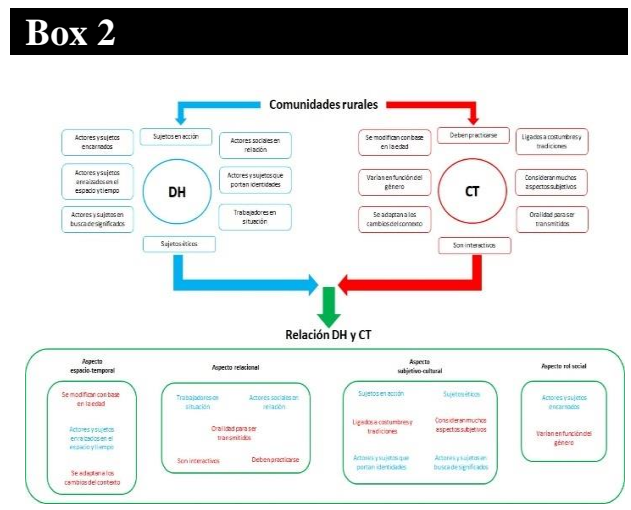


Figure 1
 Relationship between human dimensions and traditional knowledge in rural communities
 Source: Own elaboration

Due to the above, rural communities represent ideal spaces where the human development that the anthropology of organizations takes up is very present, and therefore, they are places where TK is valued, to the extent of promoting its dissemination and seeking to ensure that it endures over the years. In other types of organizations, such as schools or universities, although they seem to give some relevance to TK in recent times, they are still based on scientific knowledge, so they are not organizations where they can really be reproduced, but rather studied in order to learn from them.

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Within organizations such as governments, some of them may be giving importance to TK in order to take advantage of its potential benefits, but they are not places where there are conditions for replication, because as such, the various human aspects mentioned are not relevant. In the case of companies, although they have incorporated issues where human aspects figure, these are conceived as completely controllable or predictable, which denotes that they are taken into account out of convenience and not out of conviction to improve people's conditions; then, by not giving importance to HD, which are often even omitted, TK is seen as information that is not productive because it has no scientific basis. Thus, it is considered that rural communities, being a type of organization where HD are important, value TK because of the direct relationship they have with those aspects inherent to any person in any organization.

Conclusions

Based on what has been exposed throughout the document, it is possible to conclude that there is a broad relationship between the characteristics of the TK studied in rural communities and the HD present in any organization. This correspondence is possible because rural communities are a type of organization where the aforementioned human aspects are kept as relevant within the daily dynamics, which encourages that TK can be important and useful for its members. This is why, unlike other organizations (especially companies), in such organizations, TK continues to be transmitted and reproduced, at least to a large extent. Of course, this does not mean that rural communities are completely exempt from problems related to the preservation of their TK, since the influence of different factors, such as the extension of the vision of companies to societies (where the most important thing is to generate money and be productive regardless of future consequences), is causing that in some cases, even in those suitable spaces, problems are beginning to arise in order to preserve TK or even to disseminate it to young people.

To conclude, it is considered that this work contributes, on the one hand, to increase the existing information on TK and those elements that can support its preservation.

On the other hand, what has been presented hopes to be a trigger to resume a discussion on the relevance that both human aspects and TK can have for the different types of organizations that exist in the world, because even today, organizations are still made up of human beings (although the trend is that there are fewer and fewer of them in companies to optimise profits) who can affect nature and other living beings.

Declarations

Conflict of interest

The authors declare that they have no conflicts of interest. They have no known competing financial interests or personal relationships that might have appeared to influence the article reported in this paper.

Authors' contribution

Rivera-González, Gibrán: Contributed to generating the subject matter, objectives and methodology, as well as writing the paper, reviewing and validating the information.

Ángeles-Tovar, Luis Canek: Contributed to generating the subject matter, objectives and methodology, as well as to writing the document, reviewing and analysing the literature, obtaining information and validating it.

Escamilla-García, Pablo Emilio: Contributed to the writing of the document, literature review and analysis.

Rivera-González, Ángel Eustorgio: Contributed to the writing of the document, literature review and analysis.

Availability of data and materials

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Abbreviations

TK	Traditional Knowledge
HD	Human Dimensions

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