

**Acción colectiva, cultura organizacional y desarrollo  
comunitario en el contexto educativo y de bienestar del  
grupo menonita en Cuauhtémoc, Chihuahua, México**

*Collective Action, Cultural Organization and Community Development in the  
Context of Education and Welfare for Mennonite Groups in Cuauhtémoc,  
Chihuahua, Mexico*

*Ação coletiva, cultura organizacional e desenvolvimento comunitário no  
contexto educacional e de bem-estar do grupo menonita em Cuauhtémoc,  
Chihuahua, México*

**José Esteban Hernández Salas**

Universidad Autónoma de Chihuahua, México

[jesalas@uach.mx](mailto:jesalas@uach.mx)

<https://orcid.org/0000-0003-0462-434X>

**Jerónima Antonieta Pérez**

Universidad Autónoma de Chihuahua, México

[jeperez@uach.mx](mailto:jeperez@uach.mx)

<https://orcid.org/0000-0002-8290-1739>

**Laura Escalera Ochoa**

Universidad Autónoma de Chihuahua, México

[lescalera@uach.mx](mailto:lescalera@uach.mx)

<https://orcid.org/0000-0003-4869-9204>

**Sandra Patricia Castillo**

Universidad Autónoma de Chihuahua, México

[pcastillo@uach.mx](mailto:pcastillo@uach.mx)

<https://orcid.org/0000-0003-2493-8012>

**Hugo Morales Morales**

Universidad Autónoma de Chihuahua, México

[granja\\_escuela2@uach.mx](mailto:granja_escuela2@uach.mx)

<https://orcid.org/0000-0002-2632-4148>

## Resumen

El presente artículo aborda la correlación entre la acción colectiva, la cultura organizacional y la educación en la comunidad menonita de Cuauhtémoc, Chihuahua, México; y cómo es que dicha simbiosis ha sido capaz de proveer un nivel de bienestar económico y social satisfactorio. El objetivo particular fue conocer la manera en que la educación juega un rol primordial en la calidad de vida de este grupo social; en este caso, menonitas que se dedican por completo a los agronegocios. De esta manera surgieron los siguientes cuestionamientos que dieron forma al artículo: ¿Cuál es la relación causa-efecto entre la acción colectiva y la cultura organizacional con la formación profesional educativa de los individuos en la comunidad menonita de estudio? y ¿cuál es la relación entre las formas de organización colectiva educativa y el bienestar social y económico en la comunidad? El método de investigación que se utilizó fue de corte cualitativo a través de entrevistas semiestructuradas. A partir de los resultados se concluye que las prácticas colectivas y organizacionales representan un modo de intercambio de saberes o prácticas cooperativas entre comunidades menonitas que contribuyen ampliamente a su bienestar económico y social.

**Palabras clave:** acción colectiva, bienestar económico y social, cultura organizacional, educación comunitaria.

## Abstract

This research addresses a collective action and organizational culture in the context of some traits trying to explain the correlation among the collective action, cultural organization and education in the Mennonite community of Cuauhtémoc, Chihuahua, Mexico, proving being somehow related to a satisfactory level of welfare. The general objective of the article was conducted to know in what way the education plays a key role for welfare in the community. This might be the case of Mennonite communities in agribusinesses sector. Following upon

that, there are these questions to be analyzed. Is there a relationship between collective action and organizational culture with the education among individuals in the community? and, is there a relationship between collective action and organizational culture with the education among individuals in the community to reach for economic development. The research method used was a qualitative approach using semi-structured interviews that finally found out that collective actions and cultural organizations represent the way in which knowledge is acquired in the Mennonite community, turning into social and economic welfare.

**Keywords:** collective action, economic and social welfare, cultural organization, community education.

### **Resumo**

Este artigo aborda a correlação entre ação coletiva, cultura organizacional e educação na comunidade menonita de Cuauhtémoc, Chihuahua, México; e como essa simbiose foi capaz de proporcionar um nível satisfatório de bem-estar econômico e social. O objetivo específico foi conhecer o modo como a educação desempenha papel fundamental na qualidade de vida desse grupo social; neste caso, menonitas que se dedicam inteiramente ao agronegócio. Desse modo, emergiram as seguintes questões que moldaram o artigo: Qual a relação causa-efeito entre a ação coletiva e a cultura organizacional com a formação do profissional educacional dos indivíduos da comunidade menonita? e qual a relação entre as formas de organização educacional coletiva e o bem-estar social e econômico da comunidade? O método de pesquisa utilizado foi de natureza qualitativa por meio de entrevistas semiestruturadas. Com base nos resultados, concluiu-se que as práticas coletivas e organizacionais representam uma forma de trocar conhecimentos ou práticas cooperativas entre comunidades menonitas que contribuem muito para o seu bem-estar econômico e social.

**Palavras-chave:** ação coletiva, bem-estar econômico e social, cultura organizacional, educação comunitária.

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## **Introduction**

The thematic development finds a reality subject to the problem of the lack of collective action and organizational culture since childhood in the different societies of the world. In a large number of regions and communities with potential for economic well-being, adverse situations prevail in which the development of a community is hampered by issues related to socio-cultural elements, such as individualism or lack of association between individuals, which hinders totally the forms of transfer of learning that could enlarge the knowledge and economic and social well-being.

It presents a case study based on the conceptual theory of various specialists in the field and field work that leads to the verification of the hypothesis under such circumstances, where it can be concluded that collective action and organizational culture can be part of studies of case of cooperative practices as new forms of associationism, production and market in an economic system. All this thanks to a collective educational culture that does not necessarily correspond to a traditional university education or a technical or professional specialization of services, but of cultural commandments that are the common denominator when exchanging knowledge between individuals, and thus a relationship of cause and effect between collective action and organizational culture with the educational training of individuals in the Mennonite study community, namely, the one located in Cuauhtémoc, Chihuahua, México.

The general objective of the article is to make known a form of education with strong positive repercussions, of a social economy capable of generating greater economic well-being at the community level through collective actions, a community organizational culture and collective practices.

### **Collective action and organizational culture based on community education**

The lack of collective associationism between groups of individuals where an example of collective education could be given is a reason for study. Several authors propose that the sum of economic benefits between individuals with systems of production and organization defined as collective is very different from the system in which individualism is justified by the argument that the individual is a rational entity that seeks the maximization of your earnings in a particular way.

The theory of collective action arises from analyzing the needs of the human being to interact and conceive as eminently social among the different groups of people for the achievement of work; conception that is inculcated to the Mennonites from its first years of age.

Olson (2010) assumes that a member can not be excluded from the benefits of a common or collective good once this has occurred and in which the individual has engaged in a collective action. The theoretical contribution of Olson is considered as the starting point of numerous theories alluding to this topic in the case of cooperative models, transfers of technologies between cooperative enterprises, knowledge and culture in general. It should be noted that the above has not been proposed as a public policy, but that there is only reference to the existence of these collective practices in some parts of the world. That is, a shared effort in teaching processes, particularly in agribusiness and metalworking.

For the above to happen, the principle of a set of values, beliefs and customs that in general terms gives its members the sense of belonging and community identity must be fulfilled. It is then when we can talk about community, religious or ideological education, which implies, from the point of view of collective action, why individuals must act collectively to the degree of helping or providing assistance to others or to the local level, ie, one teaches the other. An accountant gives accounting classes free of charge and collectively to other entrepreneurs in community workshops, for example.

According to Shein (1992), Guns (1998) and Serge (2006), institutions arise in the selection of customs that enhance and give effectiveness to the practical educational life of a community, which are understood as behavioral causes at different levels towards certain forms of life and social, family and economic institutions, having a direct relationship with the moral customs of the common good and inherent in collective action, which theoretically guarantees benefits in rural areas where there is greater family cohesion unlike the large metropolises (Ostrom, 2009).

Following Delgado (2011), the collective actions are oriented to the common good generated through the law and institutions, including economic and business, in a context of knowledge and practices that provides a process to establish control over society, property and resources, which prioritizes the nature of consumption, determines the production of goods and services and defines a community wealth distribution system (Toledo, 2010).

In most cases, societies do not have these collective work systems. They do not occur because the producers, users or inhabitants of a community do not have a culture or education that leads them to establish bonds of trust between them. Therefore, a collective action that derives in norms and behaviors learned among social groups weighs more than an individual action (Axelrod, 1981, 1984).

In terms of Scott (1992), the set of norms and behaviors is represented by what he calls the social education model (TES), which analyzes the procedures and norms in collective decision according to individual preferences.

### **The organizational culture**

Kennedy and Deal (1982) characterize the cultural part of a shared organization or identity as the language, the way of acting, cultural education and the way in which knowledge is transmitted between the same members of the community to other organizations. These identity characteristics of learning give permanence to an organizational educational culture over time informally. According Fitzgerald (2002), informal culture is one that is governed by values, norms, conventions, meanings and traditions that give meaning and direction to any organization over time in a given time and space (Vaitsman, 2000). The essential or internal dimensions of a cultural organization are constituted by assumptions, values, ideologies and knowledge.

In the most practical sense, a successful community is identified and characterized as one in which economic and social benefits are constantly generated for the majority of the individuals that make up those communities. Otherwise, the organization would cease to exist. It is important to rigorously analyze the culture of societies precisely because it is in essence the factor that determines the permanence of these. As a theoretical contribution, cultural issues are involved in the organizations of collective actions, since it is often in the studies on competitiveness and organizational performance that educational institutions arise with the main role of establishing public educational policies in very different ways. There are educational models based on business, collective, religious versions, etc. (Alvesson 1993; Schultz, 1995, citado en Rowlinson *et al.*, 1999).



There is much talk that the educational part, indistinctly of the formation of any individual, is gestated from the family culture and the social environment outside it. And it is in this environment outside the family nucleus, from a perspective of theoretical reflection on collective identity, where a theory of social identity is developed that reinforces the group organizational culture, conceiving it as the psychological link that allows the union of an individual with a group or community (Tajf, 1981; Delgado, 2016).

Education starts from the family structure of Mennonites living in the region of Cuauhtémoc, Chihuahua, Mexico, and largely regulates economic and social life under two main guiding principles that synthesize the definition of a community family:

1. The relationship between parents and children (lax or authoritarian), which measures the level of cohesion of the family group, mainly in traditional rural contexts with a high number of households under one roof, that is, with several generations grouped in the same address: parents, children and grandchildren, so this system requires strong parental authority since married children are still related to parental authority.
2. The relationship between brother (egalitarian or inequitable). The inheritance customs in the Mennonite community are those that indicate the relationship between brothers in an egalitarian way.

On the other hand, collective education (outside the family nucleus) bases its norms according to the following:

1. Desire to participate.
2. Democratic organizations and controlled by their cooperative, who actively participate in the formulation of their policies for decision making.
3. Education is promoted through the elected representatives, managers and officials of the communities through the community vote. Said representatives must disclose their education and information received to the other members of the community.

Education in the community is integrated into the processes of community transformation, although the most important thing is the recognition of the value of these processes in the population, which historically, for the Mennonite case, have held a very important place in community work . One of the greatest achievements of community education

has been the institutionalization of processes and working groups. This in many cases generates assistance mechanisms through a collective effort that is organized to meet needs, and turns the population into a self-management community, independent and socially concerned about their own development.

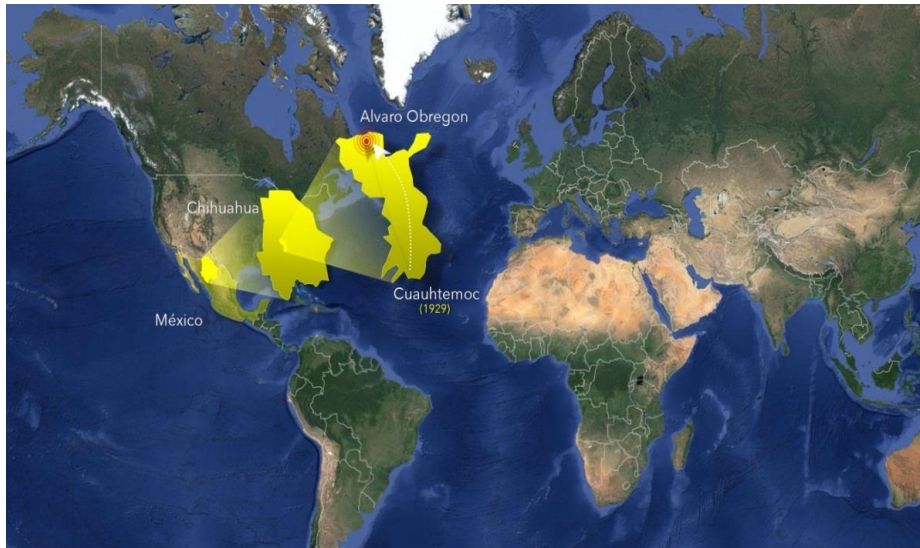
Therefore, in the Mennonite case, community education is a representation of the sociological character of knowledge; It has a physical space for its development and is carried out at a particular time. It is also seen as an activity whose learning and fruits can be linked to work, coexistence, a common future, values and beliefs, as well as establishing a shared language. In general terms, Mennonite education aims to prepare individuals to participate in the community itself, and improve the conditions of collective life and individual fulfillment. Mennonite community education takes into account the concepts and values of work by incorporating adults, youth and children into the productive tasks of the field, even when they are in an active school year.

### **Methodological procedure**

The purpose of this investigation was to respond to the research questions posed and to test the hypothesis formulated. Therefore, a specific research model was selected (Sampieri 1997 and Christensen, 1980) and the following were determined as independent variables: collective action, organizational culture and educational community development and dependent on economic and social well-being.

Specifically, the justification for why study in the region of Cuauhtémoc, Chihuahua, is due to the richness of its culture and the organizational values that characterize it (see figure 1).



**Figura 1.** Municipio de Cuauhtémoc, Chihuahua

Fuente: Elaboración propia

An illustrative example of the economic potential of the region is the agroindustrial corridor of up to 70 continuous kilometers of various companies, called the Mennonite commercial corridor (see figure 2 in annexes).

According to Selltiz (1979), the type of research that is presented allows us to analyze what a phenomenon and its components are and what they are. The selection of participants was made through an information collection tool called snowball, which consists of selecting an informant who is asked for information about who to interview and the data is taken as a reference and randomly they continue to be chosen more samples. On this occasion, a selection of 23 interviews was reached, of which four were not applied due to the fact that no people were found who could provide the information that they intended to have in the interviews.

Once the snowball technique was used to collect data, information was processed. According to Selltiz and Sampieri (1997), the method refers to the procedures that can be followed in order to prove the hypothesis, comply with the research objectives and give a concrete response to the problem that was identified by responding to the research questions.

The methodological design that was used was exploratory, descriptive and explanatory, to all of which Seltitz (1997) calls the scopes. The first scope, exploratory, consisted of a familiarization with the phenomenon and was done through field work. The description or

location of the variables or categories of analysis were made through the conceptualization of characteristics or elements that make up the collective action, the organizational culture and the educational community development, according to the matrix of Cameron and Quinn (Toca y Carrillo , 1999). Finally, an explanatory investigation allowed to have a greater structuring and scope of the results obtained in terms of the objective of the investigation. Therefore, these three scopes of which Seltitz (1997) speaks are those used in the methodology (figure 2).

**Figura 2.** Alcances metodológicos de una investigación



Fuente: Seltitz (1997, p.72)

The fieldwork, exploratory and familiarization with the phenomenon, allowed to enter the Mennonite context from a qualitative method, taking as reference points the theoretical and contextual conceptualization of collective action, organizational culture, community development and educational training as elements that characterize the economic well-being of the community. The description and location of variables or categories of analysis was carried out through a model called competence values (Cameron and Quinn, 1999).

The matrix of Cameron and Quinn (1999) was used as a reference point of theoretical conceptualization<sup>1</sup>. The matrix represented seven aspects of collective action, organizational culture, community development and the educational model. This also allowed to justify and reinforce the elements that characterized the independent variables, which was compared with

<sup>1</sup> La conceptualización se refiere a la forma de definir las variables independientes: acción colectiva, cultura organizacional, desarrollo comunitario y cooperativismo.

the results obtained in the investigation.

#### Preparation of semi-structured interviews

By taking the conceptualization of Cameron and Quinn (1999) as a reference, semi-structured interviews were carried out, combined with multiple and open answers, and as clearly as possible in order to concretize the results obtained. For this reason, the questions of the interviews are related to the theoretical conceptualization of the elements that characterize the economic well-being of the community.

The methodology thus constituted a process of collection, processing and analysis of data from the qualitative point of view by allowing to contrast with the research hypothesis. The process of collecting, analyzing and processing data for the information obtained from results was as follows:

1. Field work that allowed the approach with the Mennonite community.
2. Conceptualization of independent variables and dependent variable for the elaboration of the surveys.
3. Preparation of semi-structured surveys.
4. Data collection.
5. Coding of responses to semi-structured surveys.
6. Narrative that contrasts the results obtained with the theoretical framework of research and corroborates the hypothesis of this through a cross-over matrix of analysis categories (see table 1).

**Tabla 1. Codificación y respuestas**

Individuos / Grupos	Acción Colectiva	Cultura Organizacional	Desarrollo Comunitario	Cooperativismo
Sector Privado (COPARMEX, Pizzería La Sierra, Pizzería Los Arcos, Metálicos Colibrí S.A. de C.V., Industrias Helper S.A. de C.V.)	Existe necesidad de organización cultural y económica en equipo en comunidades pequeñas, disminución de costos de transacción, normas sociales y culturales. Las empresas cooperativas o sociedades anónimas menonitas que operan como cooperativas son empresas exitosas en medios rurales particularmente, que comparten los predios y canales de comercialización de manera colectiva, así como la conformación de derechos y obligaciones dentro de las empresas. La acción colectiva es muy evidente en las formas de organización económica de los menonitas, puesto que entre ellos siempre existe un sentido de corresponsabilidad para con el prójimo menonita. El lema de los empresarios menonitas es "Todos para uno y uno para todos".	La cultura es considerada como un conjunto de instituciones informales que legitiman una conducta colectiva, misma que se ve reflejada en la religión, el comercio, el idioma, los artefactos, los símbolos, las historias y una determinada conducta. Todo esto conforma una cultura organizacional económica y social, vista desde el ámbito empresarial. Las instituciones informales son consideradas como un conjunto de valores y creencias que se gestan en la comunidad menonita, surgiendo así la organización empresarial. Enseñanza, Importante, Aprendí, Licenciatura, Cívica, Forma, Menonita, Familiar, Cultura, Escuela.	El objetivo de la comunidad es considerar la sumatoria de las riquezas individuales. Existe un fuerte arraigo a las formaciones sociales y culturales históricas, costumbres, formas de organizarse principalmente en torno a las actividades empresariales, la autogestión, la solidaridad, la mutualidad y la filantropía. Esto reditúa en una acción colectiva de trabajo. Menos, Cultura, Emprendido, Vez, Subconjunto, Antiguos, Tradicionales, Menonita, Cada, Decir.	El cooperativismo es resultado de la acción colectiva, la cultura organizacional y el desarrollo comunitario. Empresas, Dedicar, Siempre, Tal, Fiscal, Negocio, Empresa, Bien, Cada Ganado.
Individuos/Grupos	Acción Colectiva	Cultura Organizacional	Desarrollo Comunitario	Cooperativismo
Sector Comunitario (Escuela Primaria Álvaro Obregón y Asilo Menonita)	La educación y el desarrollo social e institucional contribuyen a mejorar el nivel de vida de la comunidad basada en la acción colectiva, organizacional y de autogestión de la propia comunidad. Las acciones colectivas surgen del factor religioso. El factor religioso anabaptista es predicado tanto en la escuela como en el asilo.	Hay un fuerte arraigo en núcleo social comunitario. La cultura es considerada como un conjunto de instituciones informales que legitiman una conducta colectiva, y esto se ve reflejado en la religión, el comercio, el idioma, los artefactos, los símbolos, las historias y una determinada conducta. Ser, Aprendí, Ética, Sociedad, Vivir, Pacífica, Responsabilidad, Filantropía, Armonía, A través.	Existe una cultura de combatir la desigualdad económica y social vinculada a la moral dentro de la comunidad y la coparticipación, procurando el bien común. <b>Forma, Condición, Vida, Aportación, Mayor, Mejor Enfermedades, Último, Valerse, Decisión.</b>	El cooperativismo es resultado de la acción colectiva, la cultura organizacional y el desarrollo comunitario. Nosotros, Baratos, Agua, No, Lo, Todo, Abastecen, Trabajar, A, Precios.

Fuente: Elaboración propia.

### **Matrix cross-category analysis**

For purposes of systematizing the methodological information, only one of the matrices is shown as an example of what was done. In the matrices that are presented, the individuals or groups that are Mennonites and non-Mennonites are indicated in the first column, but with a deep knowledge or knowledge of the Mennonite culture of the region, to whom the semi-structured interview was applied, as well as the sector to which they belong, which were public sector, private sector or community sector. In the rows corresponding to each sector, the narratives of each of the categories of analysis to which they belong are shown, as well as the coded words resulting from the semi-structured interviews that were applied to their respective group or individuals to which they are indicated in your ranks

Finally, the narratives were introduced to the wordcloud.com program, available on the Internet, which facilitated knowing the most repeated words. This finally allowed us to codify what is meant by economic welfare among the members of the community as a product of the organizational and community educational association in the context of the Mennonite group of study (see table 2).



**Tabla 2.** Categorías de análisis

CATEGORÍA DE ANÁLISIS DEPENDIENTE CODIFICACIÓN DE PALABRAS DE ENTREVISTAS SEMIESTRUCTURADAS				
Bienestar Económico				
Crecimiento de empresas, trabajo en equipo, comercialización organizada, transferencia tecnológica entre las empresas de la comunidad y compromiso e interés por los trabajadores. Trabajo, Sí, Generación, Cultura, Desarrollo, Comunitario, Hoy, Corredor, Menonitas, Conocemos				
Crecimiento de empresas, trabajo en equipo, comercialización, transferencia tecnológica, compromiso e interés por los trabajadores. Que, Siempre, De, Negocio, Lo, Todo, Por, El, Lavadura, Mercado				
Crecimiento de empresas, trabajo en equipo, comercialización, transferencia tecnológica, compromiso e interés por los trabajadores. Resultado: Es, Vida, Mayoría, Como, Atendidos, Que, Más, Económico, De, Ser				
Crecimiento de empresas, trabajo en equipo, comercialización, transferencia tecnológica, compromiso e interés por los trabajadores. Muchas, Corredor, Generamos, Comprometida, Empresas, Crecer, Americana, Ampliar, Empresarios, Créditos				
Individuos/ Grupos	Acción Colectiva	Cultura Organizacional	Desarrollo Comunitario	Cooperativismo
Sector privado (Refacciones agrícolas de Cuauhtémoc S.A de C.V, Abarrotes el norte Cuauhtémoc S.A de C.V, Comercial Arenales S.A de C.V, Comercial Tarahumana S.A de C.V, Conasuper de la sierra S.A de C.V, El molino S.A de C.V)	Existe necesidad de organización interna en la empresa que pueda eficientar los costos y lograr la eficiencia económica sin ciudado de la comunidad. Son empresas exitosas unas cuantas, las que logran posicionarse dentro del mercado mediante proveedores más baratos en la zona urbana rural particularmente, por lo tanto no se comparten los canales de comercialización de manera colectiva.	La cultura es considerada como un conjunto de instituciones informales que legitiman una conducta individual, misma que se ve reflejada en el comercio. Vida, Se, A, Saber, Enseñanza, Que, Elemental, Rumbo, Elemental, Uno	El objetivo de la empresa es el interés individual por la obtención de ganancias mediante el lucro y las formas de organización internas de la empresa en función de la competencia dentro del mercado. Como, Establecer, A, Importante, Uno, Saber, Hacer, De, Muy, Aprender	No existe el cooperativismo dado que no hay elementos característicos de acción colectiva, cultura organizacional y/o desarrollo comunitario. El, Producto, Tienda, Sola, Vendo, En, Toda, Una
CATEGORÍA DE ANÁLISIS DEPENDIENTE CODIFICACIÓN DE PALABRAS DE ENTREVISTAS SEMIESTRUCTURADAS				
El crecimiento de las empresas es menor al no haber una fuerte vinculación en los canales de comercialización y trabajo en equipo que garantice oportunidades del mismo para la mayor parte de los individuos dentro de la comunidad. El comportamiento individual de las empresas no fomenta la transferencia tecnológica y esto limita el crecimiento de las empresas, por lo tanto las sociedades anónimas concentran la riqueza en pocos individuos. Como, Establecer, A, Importante, Uno, Saber, Hacer, De, Muy, Aprender				

Fuente: Elaboración propia

In general terms, the theoretical framework, together with the codifications, allowed us to conclude that the theory of collective action is based on mutual support -founded in turn on the belief of a supreme being-, loyalty, commitment and trust. mutual, as well as the need for cultural and economic organization as a team in small communities and that collective beliefs are given at a regional level. Culture is governed by values, customs, traditions and beliefs that foster collectivism and that remain over time. There is always a family or religious leader in a certain social nucleus, in addition to the family. Culture is considered as a set of informal institutions that legitimize collective behavior, which is reflected in religion, commerce, language, artifacts, symbols, histories and a certain behavior.

## Conclusions

Education from family roots and social and institutional development contribute to improving the level of community life based on collective, organizational and self-management action of the population group itself. Education in Mennonite communities is considered as only a factor that contributes to the social and productive development of the community. Collective action at the educational level is reflected, according to some interviewees, when the classes are suspended at harvest time so that the children can help their parents in productive activities in the primary sector.

This article gives a contribution in terms of tools and methodologies that allow having a clear association of ideas, concepts and statements that support the collective and organizational theory as elements that characterize economic well-being; In future work this approach could transcend a focus of study of regional and educational development. The methodology used sought qualitative innovation since it allowed to combine the ideas and semi-structured responses of the participants, who answered in an open and multiple-choice questions focused on the elements that make up the aforementioned theories throughout the work.

In the present case study it is concluded that the forms of associationism contribute greatly to collective educational models where knowledge is transmitted in the communities. This could be the guideline for future trends based on a theoretical framework based on associationism as a response to educational problems or, what would be the same, knowledge transfer. Undoubtedly, it is a communitarian tendency that to some extent is based on cooperativism.



Likewise, a new investigative branch could derive from the present work in the deep study of cooperativism, given that, according to what is observed, cooperative practices are common forms of economic organization among Mennonite communities. It can be deduced that it is partly due to their collective and organizational economic beliefs throughout their history. Some concrete issues that could give continuity to the writing could be collective action and cooperativism, the Mennonite economic organizations in the world and the regional development of the Mennonite community in Cuauhtémoc, Chihuahua, Mexico.

Cooperativism by itself is understood as a form of economic organization, but that, largely and under a second lieutenant, could well be based on the correlation between education and economy, given that in essence the act of speaking of Mennonite communities in many. Sometimes it is to talk about their productive vocations with very particular forms of organization and, in this case, the community of Cuauhtémoc is the living example of this, given their way of operating financially and organizationally. It can be concluded that collective action and organizational culture can have as a final product cooperativism, since the organizational culture represents the way in which social groups are associated in the distribution of corporate profits. Education could be, then, the way to act to achieve an economic objective of generating wealth, which is reinforced if we deeply study the Mennonite community referred to here.

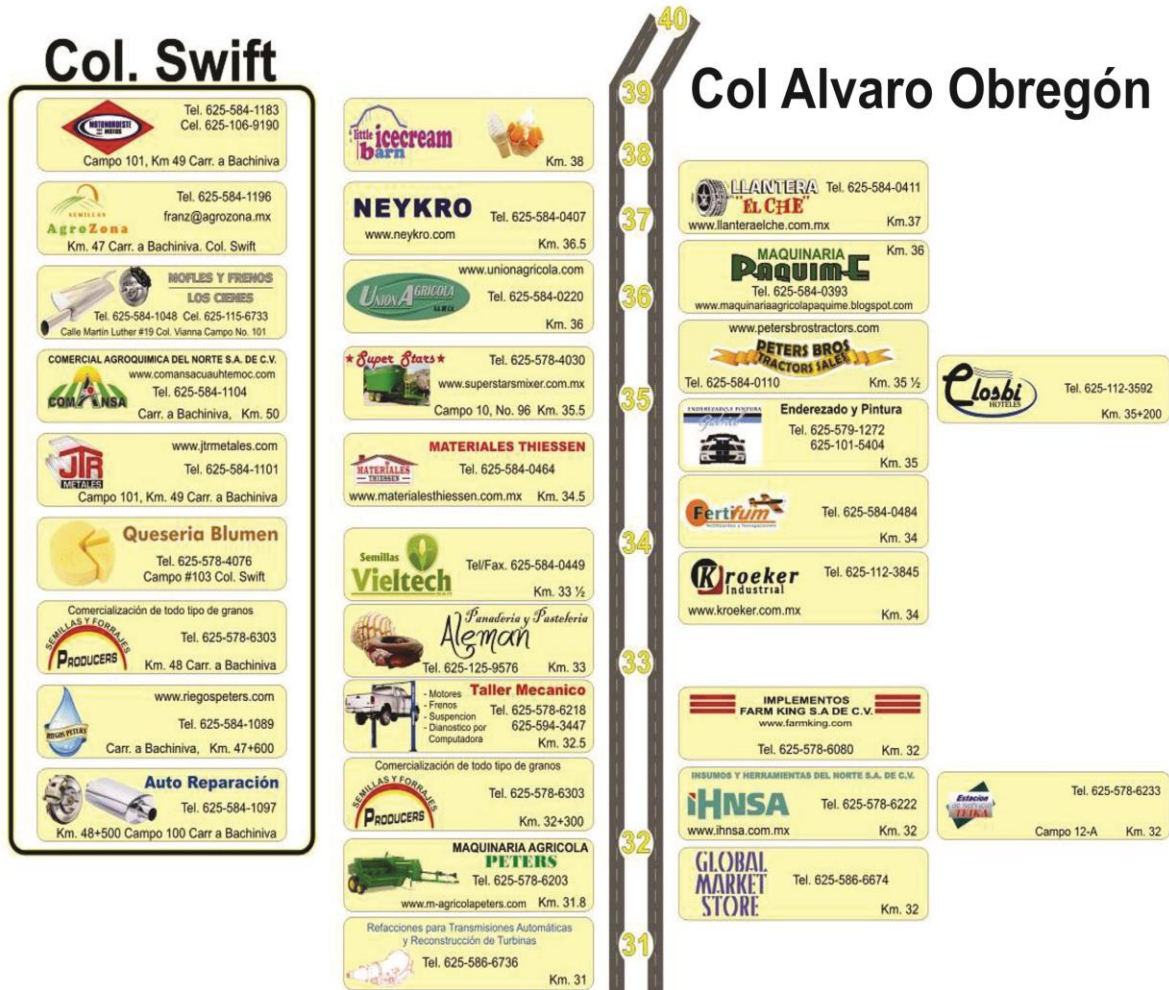
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## Anexos

Figura 3. Corredor comercial menonita





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## Cd. Cuauhtémoc, Chih.

Fuente: [www.corredorcomercial.mx](http://www.corredorcomercial.mx)

Cuestionario aplicado a los entrevistados

**Acción colectiva, cultura organizacional, desarrollo comunitario y cooperativismo en la comunidad Menonita de Cuauhtémoc, Chihuahua, México.**

<b>ACCIÓN COLECTIVA</b>
a)¿Ha hecho usted algún favor a personas fuera o dentro de su comunidad?
Si ( ) No ( )
b)¿Ha visitado usted familiares que vivan en otra comunidad menonita ya sea dentro o fuera de México?
Si ( ) No ( )
c)¿Ha recibido o dado préstamos financieros, de maquinaria o equipo a otros miembros de su comunidad?
Si( ) No ( ) ¿Cuáles?

<b>CULTURA ORGANIZACIONAL</b>
a)¿Cuántos años de escolaridad tiene?
b)¿De acuerdo a su criterio, qué es lo más importante que aprendió en la escuela?
c)¿Qué tipo de valores y creencias aprendió o le fueron inculcadas en la escuela?

<b>DESARROLLO COMUNITARIO</b>
a)¿Es frecuente que coopere usted con otras personas en actividades dentro de la comunidad? ¿Con qué frecuencia?
b)¿Cuál considera que es su mayor aportación al desarrollo económico y social de su comunidad? ¿Cómo?
c)¿Considera que es importante el tener un líder para el desarrollo de su comunidad?
d)¿Considera tener un fuerte arraigo en esta comunidad menonita?

<b>BIENESTAR ECONÓMICO</b>
a)¿Cómo definiría la cultura menonita/ no menonita y su relación con las empresas cooperativas para generar bienestar económico en la comunidad menonita?

<b>DE QUE FORMA ADQUIRIO SU EDUCACION</b>
¿Considera la cultura importante en el aprendizaje en general?
¿Considera importante el educarse en los talleres comunitarios sobre temas de agronegocios?
¿Qué importancia tiene la comunidad en la educación del individuo?

<b>¿CÓMO DEFINE EL CONCEPTO DE BIENESTAR SOCIA Y ECONÓMICO DESDE EL PUNTO DE VISTA COMUNITARIO?</b>
---



**¿DE LA SIGUIENTE LISTA CUALES SON LOS ELEMENTOS MAS IMPORTANTES PARA EL CRECIMIENTO DE UNA EMPRESA EN SU COMUNIDAD?**

- 1.- Comercialización
- 2.- Transferencia tecnológica
- 3.- Desarrollo de pequeñas y medianas empresas
- 4.- La constitución de la empresa
- 5.- Las exportaciones
- 6.- El nivel de producción
- 7.- Trabajo Colectivo
- 8.- Patrones culturales organizacionales
- 9.- Cultura familiar
- 10.- Educación Elemental
- 11.- Profesiones técnicas

Fuente: Elaboración propia

Rol de Contribución	Autor (es)
Conceptualización	DR. JOSE ESTEBAN HERNANDEZ SALAS
Metodología	DR. JOSE ESTEBAN HERNANDEZ SALAS, DRA. JERONIMA ANTONIETA PEREZ
Software	DR. JOSE ESTEBAN HERNANDEZ SALAS, DR. HUGO MORALES MORALES
Validación	DRA. JERONIMA ANTONIETA PEREZ, MTRA. LAURA ESCALERA OCHOA.
Análisis Formal	DR. JOSE ESTEBAN HERNANDEZ SALAS, M.A. SANDRA PATRICIA CASTILLO MATA
Investigación	DR. JOSE ESTEBAN HERNANDEZ SALAS, DR. HUGO MORALES MORALES
Recursos	DR. JOSE ESTEBAN HERNANDEZ SALAS, DR. HUGO MORALES MORALES
Curación de datos	DR. JOSE ESTEBAN HERNANDEZ SALAS, DRA. JERONIMA ANTONIETA PEREZ
Escritura - Preparación del borrador original	DR. JOSE ESTEBAN HERNANDEZ SALAS, MTRA. LAURA ESCALERA OCHOA
Escritura - Revisión y edición	DR. JOSE ESTEBAN HERNANDEZ SALAS, MTRA. LAURA ESCALERA OCHOA
Visualización	DR. JOSE ESTEBAN HERNANDEZ SALAS, DRA. JERONIMA ANTONIETA PEREZ
Supervisión	DR. JOSE ESTEBAN HERNANDEZ SALAS
Administración de Proyectos	DR. JOSE ESTEBAN HERNANDEZ SALAS
Adquisición de fondos	DR. JOSE ESTEBAN HERNANDEZ SALAS