

# Communication-knowledge in the university-commune

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## The common interest knowledge of the university-commune

In the university based on the conceptualization of commune, the six principles of communication in the communes<sup>3</sup> are the ba-

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  - 3 Exchange: There exists a political economy of words, a communicative model that privileges exchange that acknowledges that words are not innocuous but are the exercise of synergies produced by the exchange of knowledge and the construction of values.  
Equality: In each community, there exists the felt need for balance among its inhabitants, a place of equal expression regardless of the post or role that people occupy in the community. The disregard of hierarchy when dialogue is urgent makes comprehension from a humanist point of view possible, and it allows it while also generating harmony.  
Transparency: people in communities look for clarity through communication or education. This allows them to generate trust in both their peers and the system within which they live.  
Solidarity: Within a commune, common good is the primordial aim. In order to achieve it, it is necessary that people develop support, help and protection among themselves. This principle is notable within communities otherwise there could not exist consensus.

sis of the collaborative learning ecosystem, common interest of the university community. Collaborative learning does not occur if there is no communication and communication is not achieved by developing an ecosystem without the application of the common principles of communication in the commune.

Indeed, communication in the university is directly related to knowledge. Communication-university makes the message the action of change. The quality of the message is independent of the social knowledge it produces, it refers to how the action is a message when it communicates, when it acquires identity by the fact of being communicated and socialized. In order to establish the ties capable of creating the conditions where knowledge is produced, the university has to make its university space a communicational environment, it incorporates the community values described in the deductive approach of the studied communities: equality, transparency, solidarity, dialogue and culture.

Communication is a process, a change from one state to another through a series of sequential actions that do not materialize. Communication is a social phenomenon that occurs in a space-time framework with social codes and rituals that respond to a culture. Communication develops more communication, from the same communication, in a circle. With the action-message, the news and the conjunction of news are built to improve the quality of life and change reality, resulting in the public opinion that social knowledge has been achieved.

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Dialogue: Sharing experiences and ways of communicating needs is also a common element of all social groups. Somehow, the commune finds ways to express itself.

Culture: Despite their will to grow, be it a growth of population, ideology or ways of communicating, communes also look to strengthen their culture through meetings, the sharing of celebrations and rites, promoting traditions and transmitting knowledge (see chap. 1 in this book).

Communication is an interactive space for building knowledge and knowledge in the university population. Intercultural communicative practice breaks the dilemma of hierarchy and dichotomy of cultures and knowledge, through adding knowledge to solve problems (Rapiman, 2007). Communication for change has as its object the study of human development action that generates knowledge, but communication puts it within reach, understanding and interpretation of the population. This generates acceptance and nurtures the construction of the bottom-up development planning process.

During the communication process when the object is social transformation, the methodology applied is based on the assumption that all knowledge is generated in a specific practice and that all knowledge is validated from a specific practice (Cabezas & Rosario, 1980). Therefore, communication in the university understood as a commune, is configured towards the identification of the following characteristics:

- Ability to trigger a participatory communication process.
- Tendency to produce modifications that reproduce those characteristics that, in a renewed theoretical framework, are characteristic of the new society that is intended to be built.
- It is aimed at energizing the community organization for the use of the environment, depending on their development needs.
- It acts as a trigger for other social processes conducted by popular organizations.
- It becomes a central nucleus that demands a permanent process of reflection on the daily activity of the development proposal.
- The participatory action of the local population in the field of communication-development creates new perspectives that enable the construction of a new development paradigm more in line with the interests of the population.
- The binding communication-development process has an ethical-social dimension that defines the task of development from the human factor and the ecological claim.

- In theorizing knowledge-action-communication-new knowledge, the process is managed in ecosystem terms as a whole that adds public policies and proposals of the population of the territory, combining creativity with productivity, inclusion with sustainability, participation with institutional change; a process that reinforces and respects cultural identities.

In short, communication in the university-commune tends to follow the principles of equality, transparency, solidarity, dialogue and culture. Additionally, and more specifically, it should be aimed at promoting participation, revitalizing the environment, building a collective ethic and approaching the interests of the population that, in this case, is represented by students, teachers, administrators and authorities. In summary, the communicative process in the commune-university must be perceived as the cornerstone to transmit ideas, develop the teaching-learning process of new knowledge and practices, change attitudes and modify habits towards sustainable development.

The university is a commune because its members, in the style of any of the communes studied, have a common interest. The interest of each university actor is knowledge and for this they are articulated in a collaborative learning ecosystem. It is a characteristic of the collaborative as a tool that allows members to have access to the knowledge of the other and thus achieve the construction of new knowledge that is their initial interest, and becomes common because it belongs to all members.

### **The communication tool of knowledge exchange for the organization-commune**

Social reality is the result of a social construction, which implies that theory and practice make up a whole, as such, cognition and social interaction are also indivisible and complementary. Commu-

nication is the source of that indivisible relationship. Far from behaviourism, communication manages to unite constructively the nature of relationships and exchanges at a phenomenological level through a kind of system of ideas and concepts that interact with actions.

In short, all behaviour is communication, which in turn implies that the social organization is also communication. Schiuma (2009) argues that an organization can be analyzed as a system made of elements of knowledge, which are somewhat interdependent. In other words, tacit knowledge is “deeply rooted in the action and experience of an individual, as well as in the ideals, values or emotions that he embraces” (Nonaka & Takeuchi, 1995, p. 9).

Now, how much of what someone knows (tacit knowledge) communicates it (explicit knowledge), or how much knowledge can be produced through what is communicated? Michael Polanyi (2009) establishes the differences between tacit and explicit knowledge with a simple phrase “we know more than we can say”. On the other hand, knowledge is created at the individual level and then amplified and structured until systematized, forming a communal culture. Then the cycle is repeated within a spiral, always increasing the level of knowledge (Nonanka & Takeuchi, 1995). The communication-knowledge-organization is an indivisible triad.

### *Communication as an exchange*

According to Weber (2014), a community is the product of subjective feeling and the participation of building a *common whole*. This feeling governs and guides the commune, that is, a commune is not only shaped by familiarity and kinship, but also born from shared relationships and values that shape and regulate the association and organization. Beyond shared interests and rational motivations, what promotes a commune is the construction of a common whole on which we all depend.

The predominance of *the common* transcends rational common interests and gives value to the shared and to the participation of *the common* that regulates the behaviours of the social organization; a kind of collective personality that incorporates the individual. The commune turns out to be, more than a form of articulation or social structuring, a social model of systemic organization,<sup>4</sup> what gives value so that economic exchanges can take place in a non-commercial dimension within the community.

The management proposal of a *university as a common pool resource* promotes a sense of *communalization*<sup>5</sup> of the university, that is, the awareness of a communal dimension of the university, a community of communities where the groups that comprise it can find a rationale of social cohesion in the academic community. This involves three characteristics: new socio-economic strategies, greater autonomy and self-organization. The first encourage exchanges that support synergies, the second is a guarantee of a relevant university capable of transforming society and the third is a guarantee of citizenship in the training of people.

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4 According to Morin (1984), the concept of system has three facets that he considers indissoluble: System (that expresses the complex unity and the character of the whole as a phenomenon, as well as the complexity of the relation between the whole and its parts). Interactions (that express the set of relations, actions and retro-actions that take place and weave a system). Organization (that expresses the constitutive character of these interactions – that which forms, keeps, protects, rules, governs, and regenerates- and that equips the idea of the system with its backbone).

5 University “communalization” does not mean that those who take part in it are also its co-owners; on the contrary, and beyond concerns with its ownership, communalization implies the inauguration in the University of non-mercantile individualistic logics. It is about get back a sense of the communal in society, that which gives a sense that society is ours and that goes beyond the good to be communally managed. It is about overcoming the reductionist, individualistic, and possessive view of market society.

The communal identity of the university is not said but done, not only inherited but continually done and rebuilt. Identity is not defined by what it is, but is narrated through the life story of the commune and therefore is found in the account of what it meant and means to be. Those who participate in this commune combine their life stories with shared identity. Then the individual is not only his own thought, but also the past of the commune to which he belongs. Therefore, it is through the communication of knowledge produced in their *life stories* that which is significant in the experiences and behaviours of a group can be outsourced, the value of social relationships that reinforces identity and ensures reproduction of this group so that this can continue to be reinterpreted and acted.

The codification of the message in the experiences, perceptions and representations in a group of people produces relations of exchange of information and knowledge that influence their socio-economic strategies, autonomy and self-organization, modifying the synergies that cause the group to reproduce the above-mentioned conditions again.

A commune is not constituted through pieces and features, rather it is constituted by a complex set of systematized rules. Although the richness and variety of information and knowledge communicated and linked to the life stories of individuals make it difficult to decode their signifiers, the evidence of the results of the synergies produced is much more objective in the socio-cultural dimension.

Synergies are what keep an organization-system alive (Haken, 1984). These are able to unite the actors at all levels, making it possible for the properties of the macro-levels arise from the interactions of the micro-levels (Haken, 1979). These synergies occur in a *non-linear way* when the system becomes destabilized or enters crisis and is reorganized according to new *attractors* (values) looking for a new balance of a *higher state*, but at the same time respecting the history

of the road travelled and the shared values built, which *optimizes*<sup>6</sup> the *self-organization*<sup>7</sup> a function of the Common Pool Resource.<sup>8</sup>

The relationship between the emergence of values given the self-organization *bottom-up* and the imposition of shared values *top-down* form a permanent cycle of circular causality that stimulates the dynamics of both *appropriation-provision*, as well as *individual behaviour-corporate behaviour*.

The macro-level properties (shared visions, shared values) that emerge from the micro-level properties (individual or group interests), only because of the synergy of interactions and interdependencies.

The values that emerge (bottom-up) from the synergy, eventually order gradually and at the same time coordinate the micro elements, giving coherence and meaning (direction and rationale) to the macro community organization, which influences in a spiral way in the properties of the micro elements (top-down) given that they cannot escape these systemic properties.

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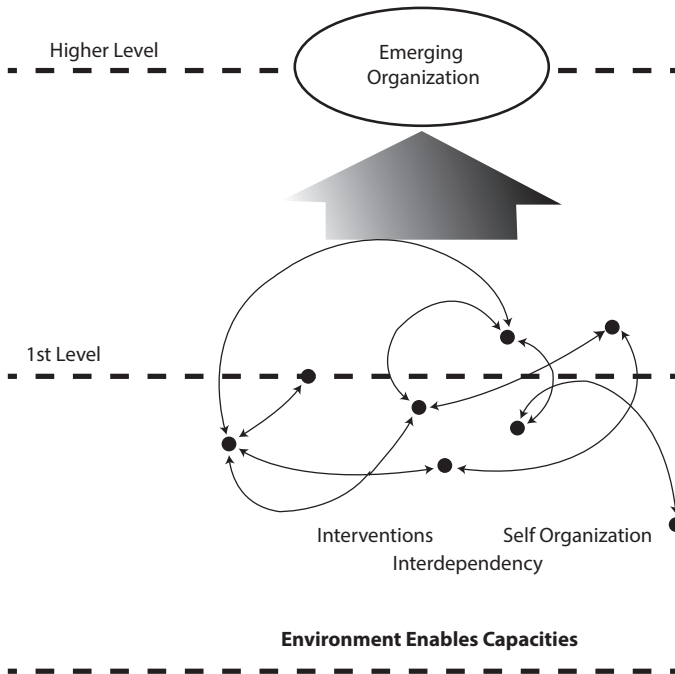
6 In nature, ecosystems prioritize optimization rather than maximization because it works under a logic of balance between efficiency and equity. Optimization promotes multi-functionality because it has immersed the system, recycle, processes, information, among others (Guild, 2009).

7 When we refer to self-organization from an ecosystem perspective, we speak of a horizontal structure that requires independent interactions between each of its components. Synergy plays an important role in self-organization because it allows actors to be interconnected at different levels.

8 Ostrom (2000) develops her theory about the RUC and analyzes the behaviour of the actors that participate in this resource. She establishes that these actors in a given context can self-organize and self-govern in order to obtain common benefits from the RUC. The management of these RUCs implies that the actors must be aware that their sustainability depends on the degree of their appropriation and provision.



**Figure 1**  
**Organization Emergence**



Source: (Salgado, 2018)

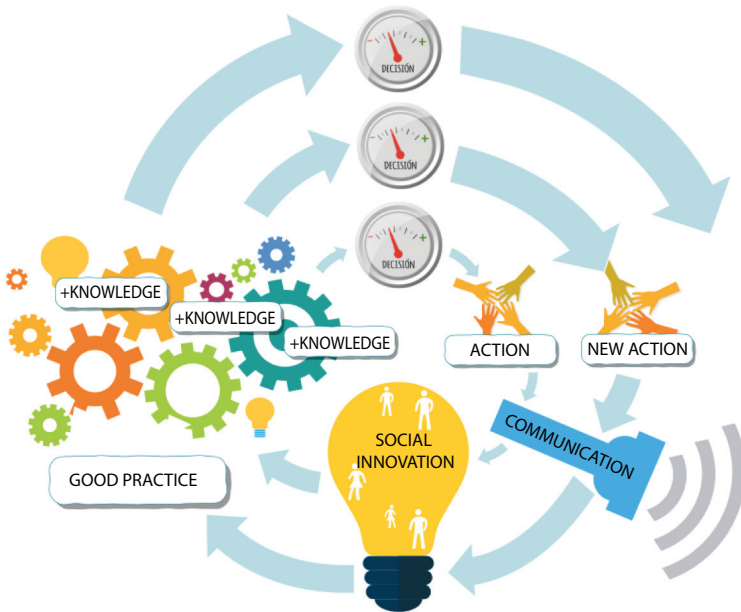
Now, if values are qualities of facts or things of the same social realities or phenomena (Parga, 2012, p. 19), then these are qualities related to action and experience:

- The action and experience produce knowledge and this knowledge communicates (valued) calls for a new action, this time collective. The spiral transformation can be initiated again based on an *action-communication-knowledge-action* cycle (Feyerabend, 1975).

- If the valuation is positive, then the value is generated and the ecosystem remains stable, while if the assessment is negative, the experience is questioned and therefore the practices and routines will be changed. The micro and macro level values maintain a constant and dynamic relationship (Meynhardt, 2003).

The cycle of values motivates self-organization in two ways: *emergency (bottom-up)* and *consensus (top-bottom)*, at the same time generating a spiral of knowledge production (Figure 2), based on *action-communication -knowledge-action*.

**Figure 2**  
Action-communication-knowledge and self-organization spiral



Elaborated by, J.P. based on (Herrán Gómez, 2015, p. 263)

Co-creation<sup>9</sup> of the commune will depend on the synergies (Haken, 1979) (interactions and interdependencies) that by its ability to identify values will regulate the dynamics of appropriation-provision and individual or corporate alignment.

In this way, more than communicating meanings, signifiers, knowledge and recognition are *exchanged*, a communication-relationship is born that is fundamentally intercultural and not so much interpersonal. That is, the grammatical level of communication permanently shows the normative provisions of the group rather than the individual experiences of the members (Bernstein, 1985, p. 65).

Communication is codified in ways that reinforce recognition and identities, solidarity relationships and socio-cultural integration. Communication is not a simple means, but represents in itself the synergy produced by the exchange of value, every organization is communication (Broekstra, 1998) and every culture is communication. Every cultural relationship can be understood as an act of synergistic communication and exchange, familiarities, production, power, wealth, or religion.

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9 Institutional creation is a manufacturing or a production in so far as the institution is an effect of the essence of what has been established, that is to say, the established does not invent the institution, but it produces it based on its core. Poiesis becomes institution (i.e. it goes from not being to being, in Plato's sense) and praxis is defined by the objective of such aim, which is autonomy. A commune is both, because it has institutionality as its aim-outcome, and autonomy as its aim-objective. Castoriadis uses the institution of Greek polis as a tool to explain such relationship: "Greek mythology did not cause the polis, but the polis would have been impossible without such mythology". Praxis relates to what Castoriadis calls the explicit founding power, not only in relation to unconscious transmission-modification of ancient habits, but also of new signifiers and new ways of acting. However, the exercise of such a praxis will always have to do with recovering that which has been given; the establishing commune establishes itself based on and upon something already established, but at the same time, praxis as an institution presupposes initial conditions and changes such conditions by working upon them.

The power of the word lies beyond producing communication and exchange at the grammar level is part of the exchange and communication. However, even more important is to understand in which particular form of exchange and synergistic communication certain information and messages have emerged and how they can produce, through the same exchange and communication, a level of organizational knowledge.

Many times it has been heard to say that a good relationship starts from good communication, because in the commune it is about understanding that a good exchange guarantees good communication. Communication does not speak for itself, but rather it is the organization-system that makes up the culture that speaks through it.

Communication as an exchange reinforces the relationships of co-responsibility with respect to the RUC becoming the basis of the relationship between appropriation and provision.<sup>10</sup> The groups that produce the most valuable assets of the commune are self-obligated to redistribute them for the best and most just reproduction of their mode of organization, thus avoiding the main resource remaining in the hands of concentration and accumulation.

So, on one hand, the action produces knowledge that calls for a new action and on the other, co-activity is the foundation of the political obligation of each of the actors based on the sustainability of *the common* and these two features are crossed by communication.

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10 When referring to the RUC, Ostrom (2011) establishes that when the actors act independently, the total benefits are usually less than they would be had there been a set common strategy. For such reason, organizing mechanisms are set up, since individual actions are incapable of realizing or promoting a common interest or aim. The appropriation-provision dynamics implies the constant search for balance.

## *Knowledge-Organization Relationship*

Within organizations that create knowledge (Nonaka and Takeuchi, 1995), autonomy is an *autopoietic* process<sup>11</sup> in which the set is not a result of the addition of the parties, nor an analysis of their subordination, but that all the changes that occur within the organization are controlled by autonomy.

The basis of any organization is knowledge –created and used within it– (Leonard, 2011; Nelson, 1991; Sveiby, 1997). Hence, the capacity of organizations to adapt to new circumstances and recreate their environments through innovation and knowledge creation.

When the university opens up to the outside context, it is capable of being a product and producer of society, developing innovation and creating organizational knowledge, which is understood as an amplification of knowledge that is generated individually by individuals and materialized within the knowledge system of the organization (Nonaka, Takeuchi & Umemoto, 1996).

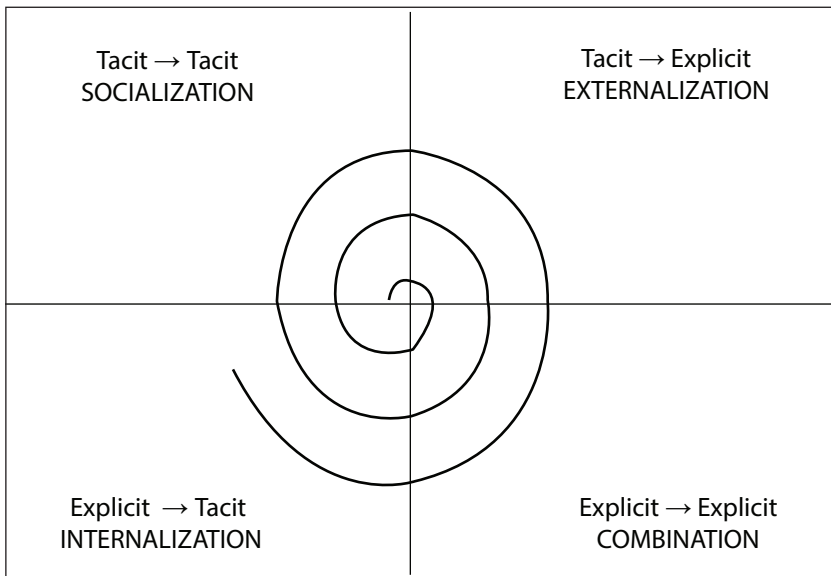
The duality of tacit-explicit knowledge (Polanyi, 2015) has a transformative capacity, since it coexists in the person acting separately but also interacting with each other. Explicit knowledge is transmitted in a formal way –systematic language; while tacit knowledge is related to action, commitment and participation within a specific context.

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11 Autopoiesis is a Greek word that combines the prefix *auto* (by one self) and *poiesis* (creation, production). It has been used to refer to the definition of life (Varela, Maturana & Uribe, 1974). Maturana notes that living beings are dynamic systems in a continuous process of change. Interactions among elements of an autopoietic system rule the production and regeneration of the system components, and bear within themselves the potential to develop, preserve and reproduce its own organization (Varela *et al.*, 1974). The concept of autopoiesis has been extended beyond biology (Froese *et al.*, 2010; Luisi, 2003; 1974), although so far no formal measure has been taken. It may be interesting to refer to Plato's definition of *poiesis* as "the cause that converts anything we consider from not-being to being" (Crespo Güemes, 2007).

The creation of knowledge is considered as a self-transcendent and continuous process, which results in a new knowledge and therefore a new worldview (Prigogine & Hiebert, 1982). Organizations create knowledge in a dynamic way and within this approach a SECI model for knowledge creation has been proposed (figure 3) which demonstrates the conversion of tacit and explicit knowledge (Nonaka, Toyama & Konno, 2000).

Figure 3  
SECI spiral of knowledge



Source: Nonaka and Takeuchi, 1995. Elaboration by Salgado, J.P.

The SECI model is also known as the knowledge conversion spiral (Nonaka & Takeuchi, 1995) and aims to transform tacit knowledge into explicit knowledge and vice versa. The authors propose four ways of converting knowledge: socialization –tacit to tacit;

outsourcing –tacit to explicit; combination– explicit to explicit; and internalization –explicitly implied– (figure 3).

- **Socialization:** tacit knowledge is produced through the exchange of experiences. This is best evidenced in the relationship of the trainees with their teachers / mentors. The former through observation, practice and imitation are acquiring knowledge as a result of shared experience with their teachers. This knowledge in turn produces emotions related to the context in which they operate. Socialization leads to the transmission of knowledge from individual to individual, because through the dialogue of knowledge and interaction, one learns to know, giving way to the next part of the model, outsourcing.
- **Outsourcing:** tacit knowledge becomes explicit through the transformation of concepts. The analogy, metaphor and models that promote “learn to do” are used in a creative and cognitive process that allows the discovery of new meanings that give rise to paradigms.
- **Combination:** people exchange and combine knowledge through meetings, conversations, communication networks, which allow the systematization of concepts. In this phase the explicit knowledge that is collected in a group is transferred to the organization through “learn to live together”. Firstly, different techniques of breakdown, classification, addition, categorization are used; then, these techniques are combined, edited, processed to form new knowledge that is disseminated among the members through databases and communication networks. This knowledge management system is receptive to new ideas. The results must penetrate society so that it can provide feedback (feedback) on the cycle. The dynamic cooperation between the actors allows the generation of feedback that motivates the sharing of knowledge, solving problems, changing points of view and knowledge returns to the cycle of internalization.

- **Internationalization:** explicit knowledge is transformed into tacit knowledge when the experiences of socialization, outsourcing and combination are internalized in the knowledge base of people, leading to the creation of organizational knowledge. The objective during this cycle is to acquire new tacit knowledge and learn through practice. Organizational knowledge passes to people through personal experience, experimentation and simulation.

The spiral dynamics of the constant tacit-explicit transformation enables the passage of theoretical knowledge to experimental knowledge, as well as enriching the organization since knowledge communicates from the individual to the collective through the group. One could talk about organizational learning caused by communication-knowledge.

The characteristics of this organizational learning can be explained from the Working With People model (Cazorla, De los Ríos & Salvo, 2013):

- **Bidirectionality:** There is a permanent exchange of information between decision makers and the different groups affected by organizational development initiatives. This dual direction also occurs between the different groups at the time when the information provided by one of the groups is incorporated into the project of the community organization, allowing the other groups to contribute on the basis of this information.
- **The planning is based on the action:** Only the ideation (internalization) is not part of an active process, but in the other phases it always starts from a previous action that generates knowledge and the new knowledge generated in each stage causes a new action.
- **Affected people are involved:** The population affected by the project of the community organization actively participates



from the bottom up in the planning process, in this way the knowledge experienced by promoting organizational learning is validated.

- It supports the implementation of policies: Development initiatives (formulated from the bottom up) depend fundamentally on the outcome of the organizational learning process. This learning process conditions the application of communal development policies (from top to bottom) (Cazorla *et al.*, 2013, pp. 230-232).

Organizational learning along the path of communal development creates the conditions for the mutual recognition of diverse interests and the social sphere for the reduction of resistance to action that changes realities, fosters charisma and consensus.

The communal factor and its ability to generate consensus is fundamental at all stages of the knowledge spiral. The community is not as relevant as a way of life but in community management as a cultural factor that is present in decision-making, where the communication of the action has a leading role for the transition from theoretical-individual knowledge to an experienced communal one.

*The community consensus* is not a simple agreement but the result of a process in which, through the SECI cycle, the knowledge resulting from the action is communicated to involve the internal aspects of the community and those that affect it from the outside. This learning by doing and reflecting develops competencies in the members of the community, it is not a teamwork methodology, but it becomes a community action that participates in the definition of actions and decision-making.

The community consensus process generates social learning that, as Cazorla *et al.* (2013) comes from the experience of changing reality. The active participation of the commune, with its own beha-

viours, attitudes and ethical-social values, integrates the knowledge acquired and experienced into new actions and communicates the knowledge experienced to the community. Community consensus is a cultural factor in the organizational learning process and is present in decision-making.

Although the action is basic to the production of experienced knowledge, it is not an action by action but an action that in the SECI process is able to communicate and produce organizational knowledge. Far from a form of *activism*, what is proposed is that the commune actively participate by validating the knowledge experienced and promoting mutual learning.

The theory does not replace the lived experience, but the experience is impoverished without theory, the two dimensions are necessary and development is produced through resolving tensions and fuelling other unresolved tensions between theoretical and experienced knowledge.

The adaptability and flexibility of the organization's charism to overcome activism must occur within faithful and energetic mobilization, guiding the work towards the only shared identity mission in the management of the Common Good.

This social learning that produces the strength and originality of the charism constitutes the most important reason to ask what the charism brings as long as the experience lived, not theorized in rational logical schemes, but made paradigm in values, habits and life models. Experience is also their own ways of knowing, interpreting the world and making decisions.

Given this viewpoint, institutional charism includes theory, not to obtain answers that explain reality but questions that help to conceptualize the social fact conceptually and therefore the charismatic activity.

### *Knowledge-communication relationship*

As stated above, beyond producing communication and exchange, speech is the grammatical level that is inscribed as part of the exchange and communication. On the other hand, it is necessary to understand how in particular this phenomenological exchange and synergic communication occurs, in addition, how the information and messages (product of that communication and exchange) can produce a level of knowledge through the same exchange and communication organizational.

Broekstra (1998) identifies three levels closely linked to the questions posed in the previous paragraph, and defines them as follows:

- Grammar level: This level is explained as the most basic level of rules, these rules are interpreted as all those directions that govern the repertoires of behaviour of the actors in the next higher level, and that govern the interactions between them. They are rules that are born of a causality-effect or can be understood as the rules of the game.

As such, all kinds of rules, guidelines and specific procedures of the organization are more general policies, strategies and systems. The rules may be explicit, but they are mostly tacit. To discover the grammatical level of these rules it is necessary to pay attention to those who communicate: (i) what is important for people; (ii) who is important to them; and (iii) how they get what they want (Scott-Morgan, 1994). Although it seems that this is the starting point in reality at the same time it is the point of arrival; a result of dynamic processes of cognition at a higher level of a previous cycle. The unwritten rules are a crystallization of people's perceptions of the written rules and actions of the organization's management (Scott-Morgan, 1994). According to Broekstra, this level of underlying rules can be called *system grammar* because it is shared by a community of actors

and constitutes a consensual domain. This system of interdependent actions is also called *grammar validated by consensus* and is the starting point of a cycle that continues with the development of phenomenological interaction and subsequent cognitive level of consensus and organizational system, but at the same time it is the top level of a cycle prior to common values and organizational consensus. While this explanation may surprise, supporters of the ubiquitous organization or idealists of the organization-control, more and more authors agree with a new era of systemic organization where the most important is done and sustained in the autopoiesis of individuals.

- Interactive phenomenology level. This level means the dynamics of recurring interactions between the social actors of a complex adaptation system and their experiences. The essence of behavioural relationships at the level of phenomenology is communication, in a broad, verbal or nonverbal sense, between the actors in the system, to the total sum of communicative relationships in action is called conversation<sup>12</sup>. At this level you can find a tangible, observable or explicit aspect of the social system of interaction, and a tacit and intangible aspect, not observable. The synergy based on the recurring interactions between the actors of the system produces a flat structure that does not depend on pre-established functions but on the basis of enriched projects of value by the community. This organization is based on meeting places and uses the functionality of the University to optimize the service of projects that catalyze wills. This approach of continuous renewal of the organization is consistent from the theory of complex systems, in it the self-organization of the system is a powerful driving force

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12 According to Maturana, conversations connect language, body and emotions (Maturana & Varela, 1980).

in the spontaneous emergence of conversation patterns. It is believed that this phenomenon is due to a natural tendency of complex systems to achieve cyclical developments thanks to the interaction due to communication-exchange that produces knowledge.

- Level of cognition: Although cognition is generally understood as the domain of explicit knowledge, cognition encompasses both explicit and tacit knowledge. Michael Polanyi (2009, p. 4) distinguishes between tacit and explicit knowledge with the phrase “We know more than we can say.” This distinction and the dynamic of exchange between the two types of knowledge are applied, for example, in a fundamental theory of the creation of organizational knowledge developed by the Japanese organizational theorists, Nonaka and Takeuchi. They state that tacit knowledge is “deeply rooted in the action and experience of an individual, as well as in the ideals, values or emotions that he or she embraces” (Nonaka & Takeuchi, 1995, p. 9). The authors Nonaka and Takeuchi distinguish between two dimensions –technical and cognitive– from tacit knowledge. The former is related to skills, trades, competencies and capabilities integrated within the organization, which in turn conform the social interaction system. The second dimension relates to mental models, perceptions and beliefs with are the reflection of “our image of reality (what is) and our vision of the future (what should be)” (1995, p. 9). Socialization occurs, because tacit knowledge is exchanged through experiences, processes of dialogue and imitation. For Nonaka and Takeuchi, experience is the key to the acquisition of tacit knowledge (1995, p. 63), since this is specific, relates to the context and is socially constructed. The key to acquiring tacit knowledge is experience (p. 63). Tacit knowledge is specific to the social context and the relationships created, in other words, it is socially constructed.

These three levels: grammatical, phenomenological-interactive and cognitive-systemic proposed by Broekstra (1998), show the relationships between the communicational and knowledge production factors within an organization, it is therefore evident that the word or communication as Broekstra defines it is not innocuous, but becomes the production of relationships and exchanges that enrich the cognitive levels of the community.

Communication as an exchange implies a political economy of the word, a communicational model that privileges the exchange, so the word is loaded with a praxis where the social and the economic are a substantial part of the institution of *the common* and are not relegated to the need or to the domain of instrumental reason. The word represents an exercise of the synergies produced by an exchange of knowledge, the construction of values,<sup>13</sup> the political implications of co-activity, co-obligation, co-operation and reciprocity.

*The common*, therefore, is not the result of an *abstract principle of solidarity*, which would work for both children's play and an army at war, but is a production of *the common* by a social interaction where communication meets a *sine qua non* role.

The *political* sense of *the economy* and *non-economic of politics* has its roots in a *common wealth* as translated to the political level as a *common pool resource* no longer understood from the *property* but as a *process of political institution of the common*.

The intangible work of strong cognitive intensity is a universal and spontaneous operator of *the common* (Hardt and Negri, 1979), it is this network knowledge that affects the way in which the com-

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13 Values built through synergies are the outcome of a common evaluation of interest, therefore, rather than an obligation or a "utopic north", they are values-obligations necessary to guarantee the sustainability of the RUC.

mune understands the world and acts on it, so that the knowledge becomes an inappropriate and uncontrollable source.

The communication guarantees that *the common* determines the institutional and not vice versa, where the legal-political structure descends to the foundations and then emerges in the *institution of the common* in a kind of adaptations and correspondences, a dynamic cycle that so far neither private institutions nor public ones seem to be able to host.

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