

# ENTREPRENEURIAL CAPABILITIES IN THE LITERATURE FROM 2020 TO 2024

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## ABSTRACT

*Entrepreneurial skills are the result of the establishment of freedoms and opportunities, while they are antecedents of social responsibility. Thus, the purpose of writing this was defined as a model for the study of entrepreneurial skills in situations of scarcity of resources and political corruption. For this purpose, we carried out a documentary study indexed and recorded with ISSN and DOI during the period from 2020 to 2024. Later sources, the information was processed into arrays of content analysis to establish the central themes of the agenda research and to build a model of observable to specify the study of social entrepreneurship variables. Under the state of knowledge warns of the emergence of approaches ranging responsibilities capabilities, a discussion was made by comparing the analysis of the literature in question.*

**Keywords:** *freedoms, opportunities, capabilities, responsibilities, entrepreneurship*

## INTRODUCTION

Entrepreneurship supposes representations, habitus, fields and capitals around production, marketing and business training. In a certain sense, objectivation and anchoring, essential processes of social representations, explain the transformation of knowledge and knowledge in common sense, more precisely, heuristics from which the logic of supply and demand fades into affects or feelings about orienting time. and money to coffee production.

However, knowledge is not only disrupted by entrepreneurial forces, but also adjusted to local ecotourism dynamics. In this sense, the discourse, among other elements, is the means to build predispositions around coffee growing.

This is how, through social representations, coffee farming is transformed into discursive habitus from which local conventions are sustained in reference to global conventions, since micro-enterprises, being linked to transnationals, adopt organizational forms and discourses to promote the entrepreneurial spirit. in inhabitants of "magical towns" as in the case of the Huasteca region in Xilitla, San Luis Potosí, Mexico.

It is a process in which symbols, meanings and meanings are categorized into images that impact personal interpretation and action, although such a process is disseminated to groups and organizations related to coffee. This makes possible the social distinction of an entrepreneurial sector in allusion to the community, but even in reference to the other agricultural groups in the Huasteca region.

At a discursive level, it is not only possible to differentiate the symbols or meanings in their temporal or spatial spheres, but also to anticipate the diversity of expectations that are generated after a business activity has become a hallmark of a community in clear allusion to industry, commerce, tourism or poverty, marginalization, vulnerability or exclusion. Such dimensions are condensed into propensity or aversion to the future since while social representations are connected with the past and the future, they generate risk predispositions around which sowing and harvesting are planned. In other words, the representation of coffee farming seems to circumscribe preferences, actions, feelings or thoughts, which constitute discourses that delimit fields of expectations and generate relationships of cooperation and trust.

What representations, habitus, fields and capitals around coffee farming update what opportunities, capacities and responsibilities in what contexts of migration or entrepreneurship in Xilitla?

Such a question implies five explanatory theoretical frameworks of the imbrication of coffee growing in the discourses of producers and merchants. The Theory of Social Representations, being a process of communication of innovations regarding coffee farming, infiltrates the symbols and meanings that microentrepreneurs build. Once these have been infiltrated into images and words, they are now recovered as a repertoire of knowledge regarding the always or coffee harvest.

If a representation links coffee growing with other personal or community needs, then it implies provisions that facilitate the objectification or anchoring of information related to planting, harvesting, weather, pests, prices and quotations. If such dispositions have been transferred from generation to generation, then a longitudinal study would account for the representations, objectification and anchoring, as well as their habitus, inherited or acquired, throughout a relatively transitory period in which the community went from being migrant to microentrepreneur.

This is how the Theory of Discursive Habitus focuses the efforts of explanation on those symbols from which symbols can be derived, grouped and redefined, evidencing at the same time a way of thinking, acting and feeling that would distinguish Xilitla from other original or magical towns dedicated to coffee growing.

And why is such a methodological conceptual journey necessary if each region, locality or entity is different from others?

For the purposes of this study, differentiating the communities is the first link to infer the process through which a group of migrants became microentrepreneurs. In this sense, the Theory of the Fields of Power maintains that the conflicts derived from the asymmetric distribution of inputs for coffee cultivation is the engine of the changes that are coming in the production and commercialization of coffee in the micro-region.

However, such a transformation seems to be more discursive since while the migrants from Xilitla return, groups of merchants take on the task of undertaking new projects and business plans that involve the dissemination of the town as a place of tourism and recreation rather than production and sale of coffee. At the level of symbols, it is necessary to understand the discursive relationships between those who generate jobs and those who diversify them with the spread of community innovations such as ecotourism, organic production, handicrafts and typical food.

Such a process of diversification and imbrication of coffee farming is focused on the formation of collaborative networks and not just discourses. These are processes of trust in which the cooperation between the families of coffee growers makes their analysis feasible as social capitals in which knowledge is no longer a matter of management, but of representation, habitus and empowerment.

In this way, Xilitla is assumed as an economically prosperous entity because it is anchored in discourses that deal with entrepreneurship, trade and progress. That is, at least the community no longer shows symptoms of discursive or economic impoverishment. The people who live in this micro-region assume responsibility for their own destiny and act accordingly, carry out actions motivated by the social differentiation that being a migrant, merchant, coffee grower or micro-entrepreneur entails.

However, the process would be incomplete if we did not recognize the opportunities in line with the capacities and responsibilities of the inhabitants of Xilitla towards their future generations and other networks of social capital that act in favor of the progress of the community or at least the distancing with poverty. The Theory of Economic Capabilities, in line with the freedoms of choice for lining the social fabric in terms of employment, health and education, assumes that individuals are agents of knowledge and management whose capabilities allow the dissemination of responsibilities towards the groups in question. Those who are immersed.

It is precisely at this point where the symbols and meanings regarding coffee farming are linked to scenarios of collaboration and knowledge transfer that allow merchants to enter a local market. This is where the knowledge that makes it possible to differentiate coffee cultivation in planting, harvesting, refining, packaging, logistics, distribution, preparation and sale seems to emerge. The new generations of coffee farmers have not only objectified or anchored knowledge, but have also assumed it as part of their lifestyles and discursive modes.

Faced with the environmental problems of droughts or floods, the networks of social capitals in Xilitla respond by organizing the crop in diversified stages, but confined to the achievement of goals that guarantee the productive cycle. Furthermore, the production process is complemented with the management and promotion of coffee growing in other locations in the region and beyond as a tourist entity. This is the key to economic success and prosperity in Xilitla of which remittances continue to be a fundamental part of the economic dynamics, but it is the symbolic capital that drives social, political and economic relations. The culture of entrepreneurship or the entrepreneurial spirit of Xilitla undermines poverty and encourages business and labor capacities to stabilize the representations, habitus, fields and capitals related to coffee growing.

### **THEORY OF SOCIAL REPRESENTATIONS**

Representations are discursive innovations from which scientific knowledge is disseminated in common sense and social thought, although this is not only exclusive to science, art or culture in general, since the symbols to be discovered or invented are also prone to its transformation into interpretations of reality and more properly discursive meanings (Caykoylu, Egri, Havlovic & Bradley, 2011). However, social representations, being communicative, move away from individual cognition and approach the asymmetric relationships of groups. Once the scientific information is available, the groups are responsible for socializing their content. For this purpose, a differentiation between the groups will be necessary in order to establish the conflicts that lead them to anticipate changes. The groups are divided into minorities and majorities around surrounding information that allows them to represent behavioral prototypes to build an identity (Fuentes and Sánchez, 2010). In such a scenario, the perception of justice spreads the legitimacy of decisions. However, the transfer of public information becomes its incorporation into the repertoire of personal knowledge (Figueiredo, Grau, Gil & García, 2012). This is so because information is a means of disseminating asymmetric relationships between groups and individuals, but supposing that group dynamics is imbricated, just like individual

dynamics, in an object of representation that, when it is not social, is cultural or at least contextual implies a reduction of symbols to expectations, skills or attitudes (Mendoza, Orgambidez & Carrasco, 2010). Rather, social representations are observable interpretations, but this does not suggest that these can be symptoms of perceptions, beliefs, motives or knowledge since they are conventions or discrepancies, but they cannot be indicators of individual processes (Gargallo, 2010).

That is why social representations facilitate and inhibit the insertion of symbols in the individual cultural repertoire, but above all in the images that we share or want to dissuade. It is a central figurative nucleus and a peripheral set of concrete acts in which the ideological components are enveloped by an emerging periphery of common and conventional symbols (Morales, Ariza & Muñoz, 2012).

The process that goes from the abstract to the concrete is known as objectification and the symbols that are incorporated into the discursive repertoire is called anchoring, however, since representation is an organization of symbols shared by a group, objectification confines such symbols. to words that will have a meaning closer to the experience and lifestyle of the group that adopts it, or assigns images to such assertions of knowledge, although it ends up being incorporated as perceptual signals, attitudinal traits or symptoms of dispositions (Galindo and Echavarría , 2011).

In the case of anchoring, it is a complementary process of incorporating symbols into the individual's perceptual or attitudinal file, but anchoring supposes a defense through those same symbols that were incorporated in the past and that now compete for control of decisions. and personal actions (Gaxiola, Frías, Hurtado, Salcido & Figueroa, 2011). In this sense, concretion, regulation and defense are constituted as fundamental elements of social representations, although they occur in the human mind, in reality they are conventions, not to say constructions of reality that, when shared by a group, organize not only people but to its environment. That is, social representations are organizations of reality that impact the individual and the group, but it is a social work that, being invisible, we think is transformed into images, but it is only enough to change the context to account for the diversity of representations.

In this way, in a context in which symbols are oriented by social representations and meanings by their processes of objectivation and anchoring, the meanings or directions of symbols and meanings are oriented by the defense of representations that, in the face of conflicts and changes, have repercussions. in its centrality because the periphery is so abrupt that it reveals an interrelation with the centrality and this suggests that social representations are actually interpretations rather than communication, cognition or persuasion, they are information that can be biased to transform uses and customs (Vargas & Arenas, 2012).

In the case of migration and entrepreneurship, their social representations seem to be confined to a short-term dynamic, since the costs and benefits are the ones that would most modify the centrality of social representation. That is, when faced with loans, credits, financing, investments and other economic support, migrants, merchants and coffee growers are exposed to making their decisions not based on their common sense, but based on the balance between their income and expenses (Vargas & Speck, 2013).

According to the state of knowledge, migration and entrepreneurship are psychological and social processes explained from social representation, organizational climate, trust (Velasco, Spencer & Navarra, 2011), leadership (Anwar & Norulkamar, 2012), commitment (Danes & Juyoung , 2013), capital, habitus and satisfaction.

From the state of the question it is possible to anticipate a reflective model to illustrate the central and peripheral social representations around coffee growing in Xilitla, San Luis Potosí, Mexico. Rather, social representations only explain the contexts of migration and entrepreneurship, but do not clarify their permanence. In other words, why Mexico is a country that expels migrants and now why it is becoming a country of entrepreneurs are questions that can only be explained from the Theory of Discursive Habitus.

### **DISCURSIVE HABITUS THEORY**

The concept of habitus refers to a set of anchored dispositions, if you want to relate to social representations, in the core or centrality of a context (Bourdieu, 2011). As a system of dispositions, they are indicated by associations between people, behaviors, feelings, opportunities, capacities, responsibilities or freedoms

(Capdevielle, 2011). However, its psychological symptoms are only part of sociological dimensions from which it is possible to notice differences between groups, communities, societies, cultures or generations (García, 2011). It is about relationships between structures, beliefs, norms and values, which can be in organizations or institutions, but since they are not exclusive to such contexts, it opens the possibility that habitus are themselves contexts of scenarios (Vega, Madrazo & García, 2011). In such a process, the discursive habitus is linked to practices that enhance the differences between individuals since they can act under the same context, but the meaning or resignification of spaces, objects or people is different. This is so because habitus are the product of asymmetries, discrepancies, controversies, disagreements or tensions that may be short-lived, although they may extend given the magnitude of the conflict and, above all, the influence of the context (Castro & Martins, 2010). The truth is that a context impacts actions, feelings, perceptions and thoughts in a more lasting way because it infiltrates the structure of discursive skills and when they are naturalized, following the discourse of social representations, they are no longer only on the periphery, but they have been incorporated into the central nucleus. That is to say, the habitus are the result of the penetration of the context in the cultural repertoire of individuals and by having infiltrated the concepts of defense they have managed to become familiar with the central elements (Castro, 2011).

Joignant (2012) recognizes that habitus are, in essence, a consequence of the context in the form of a scheme and organization of symbols. This duality makes it more feasible to recognize the complexity of the context since the habitus are its indicators. It is a context, in terms of human life, short since they are structures inherited and learned in the first years of life. Such a process reveals a sociohistorical dimension of the habitus and therefore another sociopolitical dimension consisting of the socialization of the schemes and structuring of the dispositions as if it were a dialectical process, but it is not because it is rather the influence of the context on the schemes. personal (Robles & Leso, 2012).

Like the social representations that defend themselves from the emergence of other symbols, the habitus will not hesitate to counteract the influence of other habitus while defining the actions to be followed according to the contexts to be dissuaded, since new events would imply a diversity of responses, but such resources are rather homogeneous thanks to the fact that each person incorporated a system of symbols, meanings and senses that differentiate them from other people or from themselves under similar or diametrically different circumstances (Basta, Cavalleri, Fink, López, Maiola, Stancanelli & Vdovsov, 2012).

In short, the habitus come from the past located in childhood, but also being acquired and not only inherited, it supposes emerging dispositions that indicate the penetration of the context in the structure of dispositions (Martínez, 2013).

In the case of migration and entrepreneurship, the habitus explain the process by which a society moves from expelling to merchants (Chinchilla & Cruz, 2010). This, of course, goes beyond the influence of the context in the communities or individuals, it supposes the incidence of public policies related to tourism since the Huasteca community of Xilitla obtains its income from the promotion of its ecotourism space, mountainous areas and forested as well as their uses and coffee customs. In this way, the habitus of the community past explain migration since in their eagerness to build a heritage, the residents of Xilitla had to seek employment outside their territory. Once a heritage was built, the ex-migrants returned to their community to establish the discourses acquired abroad and that it is possible to identify as a process of entrepreneurship if it is assumed that a climate of trust, commitment and satisfaction was generated for this purpose. In other words, the new generations of entrepreneurs are the result of a generation that inherited a migratory habitus and/or transformed it into an entrepreneurial habitus, but such a process must have occurred in a context in which business promotion policies were strategically oriented towards tourism and Their derivatives. Thus, the sociohistorical premise of the habitus is fulfilled, according to which a situation is the result of a structure, although not completely influenced, if it has been disrupted in its foundations since the Xilitla community is now an entrepreneur. The resurfacing of its streets, the remodeling of its buildings, the relocation of its waste, the financing of its trade and the investment in hotel, restaurant and road infrastructure suggest that the community is committed to tourism as an alternative for progress and prosperity, but There is a coffee sector that has been able to insert itself into the migrant habitus and now into the new entrepreneurial dynamic as it employs other workers from surrounding towns and trades with other groups of coffee growers in the Huasteca region.

Although it is true that the migrant and business habitus are discourses related to the search for opportunities, capacities and responsibilities, it is noteworthy that in the case of the migrant habitus, emotions predominate over the actions or deliberations that correspond to the entrepreneurial habitus (Vargas, 2011). In other words, the differentiation between one habitus and the other is since the economic situation prevented the realization of innovations and oriented actions towards migration, while in the current situation the minimum factors for carrying out projects that are financed by the State seem to be combined. through the secretary of tourism and

labor, but that are accepted and developed by the community (Vargas, 2013).

However, while an entrepreneurial habitus was forged, resources were redistributed, mainly the discourses and their symbolic goods that gave rise to scenarios of power without which it would be impossible to explain the differences between day laborers and coffee growers, authorities and citizens, politicians and merchants.

### **POWER FIELDS THEORY**

A power field is the equivalent of an electromagnetic field, since it denotes a space built by internal forces in reference to external ones (Berdecia, González & Carrasquillo, 2012). However, a field of power is symbolic rather than physical or magnetic, but it works in a similar way because it attracts its own and expels strangers (Díaz, 2013). However, a field of power only reflects asymmetric relationships with respect to symbolic goods or capitals that structure groups in the face of conflicts that differentiate them from other communities (Joignant, 2012). In this way, the fields of power are linked with representations and habitus by circumscribing the anchoring and defense of symbols, however, unlike these, the fields of power reflect asymmetries and therefore are assumed as a cause of the representations and habitus.

More than the socialization of differences, the fields of power are the interrelation of resources or capitals that define the power of a group over others similar in their habits or representations (Fortich & Moreno, 2012). In this sense, if a field of power emits symbols that will be re-signified by individuals, then these are areas in which the defense of representations and habitus prevail over the production of symbols. Rivas (2012) suggests that such symbolic defense scenarios indicate the professional activity of a group. It is a deliberate space in which the production of symbols is confined to the defense of said territory rather than its resignification or change.

In the case of migration, a field of power is inferred by the discourse around the journey, the permanence or the return. In other words, migrants build symbols to defend their lifestyle as migrants, unlike those who reside with all individual rights and guarantees. However, migrants build a field of power not to preserve their ways of coexistence, but to protect themselves from other discourses that imply abandoning their roots and cutting remittances for their families (Giddens, 2011). That is why the amount of money sent exceeds other sources of income such as tourism, but also migration seems to be supported by networks of capital or symbolic goods that the migrants themselves carry with them every time they relate their experiences. In contrast, the entrepreneurial spirit seems to be configured from multiple spaces of power (Lanier, 2012). When fewer coffee growers, intermediaries and vendors build discourses from the distribution of their interactive spaces. Think of the coffee growers who limit their actions and speeches to planting and harvesting, naturally they are at a disadvantage with respect to those who manage their financial, logistical or productive resources.

However, a field of power is symbolic and as such it is understood that the conflicts and changes that occur in it are also symbolic. That is why, in the face of droughts and floods, the symbols of power that are at stake refer to forecasts and strategies related to technology and knowledge management. That is, whoever accesses specialized information has control of the symbolic field of power.

Some rituals linked to the journey, permanence and return can be observed as indicators of the field of power relative to migration. In the opposite case, the indicators of entrepreneurship, as a field of power, would be concretized in deliberate or heuristic knowledge and knowledge, planned or improvised, systematic or automatic. In other words, while migrants use affects and emotions as scenarios of influence, merchants allude to administrative or legal knowledge to differentiate themselves from other economic groups with which they compete.

It is precisely here where the Xilitla community, in reference to other neighboring ones, has constructed discourses alluding to the generation of opportunities and capacities for responsible social and environmental growth. This implies elements related to their assets or symbolic capital.

### **HUMAN CAPITAL THEORY**

The concept of capital is equivalent to goods or resources that are used to enhance one individual over another regarding freedoms and opportunities of choice (Castel & Freundlich, 2010). However, the term is volatile as it implies economic, cultural, natural or social indicators. However, the literature on human capital seems to converge in that it is about values, skills and knowledge acquired through professional training (Coronel, 2010).

Even praise is part of human capital, since the motivation of talent is a fundamental aspect for a climate of trust, commitment, and satisfaction (González & Pérez, 2012). In this sense, human capital is discursive, although it has a symbolic content, it operates in a peculiar way through motivation and leadership (González, Sánchez & López, 2011). In principle, human capital supposes subsistence, but also the consolidation of a system of symbols that operate in favor of a representation, habitus or field of power (Guillén, Lleó & Perles, 2011). Indeed, human capital is an instrument of objectification, anchoring, inheritance, acquisition and construction of symbolic scenarios that empower those who use them (Joignant, 2012).

However, human capital is a fragile instrument since it can break if there is a gap of mistrust or lack of commitment (Manning, 2010). Or, it is a means of manipulation that consists of materializing expectations or consolidating collaborative networks from which representations, habitus and fields such as discourses around power are woven (Sen, 2011). In the same way that financial credit operates as a guarantee of trust and certainty for business relationships, the credit of knowledge, values and skills that is granted to a group or individual expresses confidence that such person can satisfy a need, solving a problem or simply widen the symbolic gap between groups (Sobrados & Fernández, 2010). In other words, they are human talents that can become opinion leaders and mobilizers in favor of economic, political, social or cultural interests.

In the case of migration, human capital attends to the expulsion of talents not only because of their knowledge or skills, but also because of their values of honesty, as is the case of day laborers or caregivers who are seen in the market as examples of dedication and effort. . In the case of organizations, the values of loyalty and commitment are essential requirements for the quality and competitiveness of small and medium-sized companies against the insertion of transnationals in the community.

Both dimensions of human capital, migratory and entrepreneurial, seem to approach each other since both share values that make the migrants and entrepreneurs of Xilitla unique with respect to other communities that saw their young people leave, but did not see them return, or else, observed how the profits of their entrepreneurs were not reinvested in their communities and in the end they were abandoned without natural resources or infrastructure for tourism since their migrants did not return and went from being original towns to ghost towns without having been magical towns.

Such difference is explained by the generation of opportunities not only for employment, but also for life and personal growth that entails skills and responsibilities.

### **THEORY OF ECONOMIC CAPABILITIES**

A capacity is the result of freedoms and opportunities while it is the cause of the generation of social and environmental responsibilities (Arnau & Montané, 2010). In this sense, the Theory of Economic Capabilities assumes that freedom of choice, spread by liberal or neoliberal public policies, is the favorable context for the emergence of opportunities that will force individuals to improve or specialize their knowledge and adjust their skills to market requirements (Cuesta, 2012). This implies knowledge of anticipation and understanding of the problems. Especially in the face of crisis, the selection of the most adaptive elements is necessary to face the challenges of unexpected changes that do not imply conflicts or differences between the parties involved in the competition for resources (Borjas, 2010). In the case of groups and their internal differential dynamics, capabilities are a source of stability since the diversity of opportunities generates innovative ideas, of which the most optimal will be chosen by the group (Long, 2013).

Faced with the challenges of the environment, groups seek at all costs to solve their shortcomings through continuous improvement of skills via training, but being an external process, it transforms the dynamics of the group in one way or another (Sen, 2011). To the extent that such responses to internal contingency come from diverse knowledge and knowledge, the greater the probability that they will remain in constant competition for the benefit of the group (Genesí, Romero & Tinedo, 2011). This is how a group acquires competitive advantages over another similar in representation, habitus, field or capital, but different in terms of freedoms, opportunities, capabilities and responsibilities (Henaó & Londoño, 2012).

Economic capacities explain group differences in the same communities and the competition for their resources, whether financial or natural (Ríos, Téllez, & Ferrer, 2010). In the case of migration and entrepreneurship, skills are the result of a series of public policies related to the expulsion of cheap labor and business promotion for the development of large-scale tourism.

It is possible to observe that the migrant economic capacities obey a series of intentions and actions at risk in the face of the undertaking of productive, distributive and logistical processes in a context of flexibility. Both dimensions deregulated by the State and its business promotion policies at the expense of reducing labor rights. However, the financial support supposes a minimum planning of the organizations if they are adjusted to the objectives of the public programs for entrepreneurs, micro-entrepreneurs or merchants around coffee growing. In contrast, the helpless migration of the State, assumes risky behaviors that imply a greater probability of improvising the migrant practice, labor insertion, support networks, or, greater possibilities of fraud, extortion or theft of goods. In this sense, capacities denote risk habitus and uncertainty representation in the case of migration and microfinancing habitus as well as representations of flexibility or alliances between SMEs and transnationals in the case of entrepreneurship.

In short, both dimensions, migratory and business, seem to be different, but rather they are part of the same process that goes from exclusion to inclusion, passing through the marginalization and vulnerability of a Huasteca community over two six-year terms in which the public policies contributed to the development of entrepreneurship in the micro region. Precisely, the representations, habitus, fields, capitals and capabilities are the indicators of this process that goes from migration to entrepreneurship.

#### **STATE OF KNOWLEDGE**

The entrepreneurial spirit, whether inherited in the place of origin or acquired in the place of migrant stay, supposes a process that would culminate in life satisfaction as remuneration increases or opportunities diversify (Chiang, Méndez & Sánchez, 2010). Life satisfaction seems to have a link with the entrepreneurial spirit in terms of the search for utility, profit and benefit from a systematic activity that implies a commitment to an organization.

That is why, in contexts of uncertainty, mobbing inhibits life satisfaction and resignifies the entrepreneurial spirit, since the obstacles that task relationships represent are undermined by human relationships (López, Vázquez & Montes, 2010). Indeed, if the relationships between colleagues overlap with the objectives of the group, then dimensions of a resilient order emerge in the entrepreneurial spirit in which the individual will develop coping strategies in the face of the inconveniences of working under a climate of tension.

In such a scenario, the entrepreneurial spirit correlates with transformational leadership styles in which each of its symptoms are supported by specific innovation actions that disrupt other corrective, avoidant, or motivating styles (Molero, Recio & Cuadrado, 2010). In this sense, human relations between leaders and subordinates seem to influence individual rather than collective or group entrepreneurship for the simple fact of including egocentric rather than altruistic values.

Differences are also observed between men and women regarding stress situations in which the entrepreneurial spirit is inhibited more in male groups than in female groups (Moreno, Ríos, Canto, García & Perles, 2010). Apparently, the relationships established between men facilitate coping with noise.

It is in the male groups where a climate of trust is created that is more closely linked to life satisfaction, the main indicator of the entrepreneurial spirit (Omar, 2010). As the tasks involve greater coordination, collaboration between workers increases, but a reduction in it is closer to frustration, although this implies the innovation of ideas as another symptom of entrepreneurship.

However, the agreements between leaders seem to affect more the work dynamics between the subordinates and even motivates them to carry out strategies to adjust their actions to the decisions of the higher-ups (Yañez, Arenas & Ripoll, 2010). This means that the entrepreneurial spirit would also be motivated by the dynamics of decisions and their effects on the job stability of the employees.

If job satisfaction is the result of a positive task and relationship climate, then entrepreneurship would have two dimensions. The first dimension would be the product of contexts favorable to the formation of groups as well as to the achievement of objectives, while the second would be the result of a series of barriers and obstacles from which creativity and innovation are encouraged (Adenike, 2011).

However, if the results are far from the established goals, then a series of conflicts arise that anticipate the change, the paradigm shift in interpersonal relationships and the way in which teamwork is carried out (Celik, Turunc & Begendirbas, 2011).

In other cases, the entrepreneurial spirit, when spuriously correlated with life satisfaction, denotes other factors that would be influencing it, since it would be rather indicated by factors of an impersonal order and close to stress levels that, far from reducing entrepreneurship, credit it as an alternative in the face of organizational contingencies (Jyoti & Jyoti, 2011).

In reference to performance and productivity, both dimensions of the entrepreneurial spirit announce the incorporation of lifestyles that are developed within organizations as a response to the absence of leadership (Rodríguez et al., 2011). This means that when communication channels are blocked, then employees adapt to a production pattern that leads them to achieve goals. This is so because in work environments the economic stability of talents is involved who, faced with the onslaught of problems inherent to senior management or a recognition crisis, develop skills, knowledge and values oriented towards process innovation rather than control of quality (Rojas, García & García, 2011). Under the context of conflict, entrepreneurship is a construction of the needs, expectations and skills of employees.

However, the entrepreneurial spirit also underlies the sense of community, roots and identity around a region, locality or space (Yuangion, 2011). In other words, the workers who live in the areas surrounding the organizations are willing to accept the working conditions if jobs are generated that benefit the community, even if the company gets the most profits.

It is the identity processes that surround entrepreneurship, but also the competition for resources. In both cases, organizational commitment is revealed as a relevant factor in influencing performance, satisfaction and skills (Anwar & Norulkamar, 2012).

In those localities where the transnationals implemented knowledge management systems and transferred a production model to the community, labor commitment intensified (Díaz, Hernández & Roldán, 2012). That is, shared knowledge was generated, but in cases where knowledge was the result of transnational technology and local community participation, commitment also increased substantially (Hallak, Brown & Lindsay, 2012). The same processes were observed in those cases in which transnational companies implemented knowledge management models in small and medium-sized local companies (Hazlina, Mohd & Rohaida, 2012). Work commitment seems to have been the main determinant of entrepreneurship as long as trust and innovation were correlated with both variables (Tayo & Adeyemi, 2012).

Based on such reviews, it is possible to affirm that entrepreneurship has commitment, trust, innovation, cooperation and resilience as essential indicators (Cardon, Gregoire, Stevens & Patel, 2013; Danes & Joyoung, 2013). By relating to local culture, community uses and customs, as well as regional identity, the entrepreneurial spirit substantially increased life satisfaction values (Rante & Warokka, 2013).

However, strategic planning based on international quality standards has had an impact on greater productivity and intensification of competitiveness more than hybrid models and alliances between transnationals and SMEs (Zampetakis & Mostakis, 2013).

In short, the state of the issue warns about the emergence of entrepreneurship in local contexts from which strategic alliances are created at the regional and local levels in which communities adopt management, production, logistics and sales systems disseminated by transnationals through of SMEs or micro-enterprises. In a context in which business promotion policies are intensifying, the entrepreneurial spirit seems to be a response from communities that were previously migrants and are now scenarios of federal and local investment that brought them into a dynamic on which they built representations, habitus, fields, capitals and capacities oriented to local development.

### **SPECIFICATION OF HYPOTHETICAL RELATIONSHIPS**

What are the relationships between the psychosocial dimensions that emerged from entrepreneurship as a social economic phenomenon in Xilitla after this town went from being a migrant to becoming a merchant?

There are 8 hypotheses that answer the question of the entrepreneurial spirit in a former migrant and merchant scenario. In principle, the objectification and anchoring of management and production that former migrants adopted in the US seem to have influenced their dispositions toward generating trade in Xilitla. Once the knowledge was disseminated in the ex-migrant and now merchant community, its effects were observed in the increase of values, skills and knowledge. At the same time, lifestyles were generated in which the trust and commitment inherited by their relatives in Xilitla and learned in the US emanated, which had repercussions on their values, skills and knowledge.

However, the objectification and anchoring of US entrepreneurship in former Xilitla migrants required the formation of capitals such as cooperation and solidarity when developing the values, knowledge and skills necessary for the survival of the micro-enterprise. Or, through the freedoms, opportunities and responsibilities that were conceived as discursive fields, the social representations had repercussions on the generation of capacities oriented towards entrepreneurship.

Finally, the formation of dispositions for entrepreneurship influenced investment capacities through the discursive groups in which freedom, opportunity and responsibility served as decisive elements for entrepreneurship. The relationships observed between representations, habitus, fields, capitals to predict capabilities around entrepreneurship fit the relationships specified in the hypothetical model.

### **DISCUSSION**

The entrepreneurial spirit that is built in Xilitla in reference to migration to the US is more determined by provisions inherited in Xilitla and acquired in the US . This finding clarifies the differences found by Rante & Warokka (2013) when explaining the impact of transnationals on local economic dynamics. Unlike the strategic alliances that lead to franchises, cooperation and innovation relationships were forged in Xilitla involving the local government, the migrant community in the US and the micro-entrepreneurs who returned to Xilitla. It is true that financial differences determine global business models based on local needs, but in the case of Xilitla, the community specialized in coffee growing and ecotourism, not from a cross-cultural pattern, but from innovation in services and products of such so that it differed from other surrounding communities.

Between the community history of the entrepreneurial spirit in Xilitla and the entrepreneurial knowledge acquired in the US, life satisfaction disrupts the process that local development entails. Jyoti & Jyoti (2011), finding that the most entrepreneurial Hindu communities have greater life satisfaction, open the discussion about whether the goals of entrepreneurship are merely economic or also involve community development. It is true that coffee growing and ecotourism are two instruments for local well-being, but they also mean activities that are favorable to the environment of Xilitla. This means that community entrepreneurship is far from the globalized entrepreneurial spirit which assumes utility and profit over regional preservation or the well-being of communities. It is a logic more anchored to the traditions, uses and customs that are developed within the towns. It is through rootedness that entrepreneurship is shaped according to local rather than global needs.

Indeed, the tension between transnational business models with respect to local identity seems to be fading as strategic alliances delimit the margins of investment and action. That is, foreign investment can coexist with local entrepreneurship modes even in contingent situations. Furthermore, local production implies a greater

commitment on the part of the community and strengthens the bonds of trust with multinational companies as long as there is an inherited and acquired habitus called entrepreneurship.

If the entrepreneurial process that began in Xilitla and was developed in the US is correct, then it will be possible to observe entrepreneurial habitus that differentiate them from other localities and surrounding communities. In addition, the impact of the provisions on entrepreneurship would have observable effects on the values, knowledge and skills for entrepreneurship in the locality.

However, entrepreneurship also underlies situations of uncertainty, risk and scarcity. Cardon, Gregoire, Stevens & Patel (2013) observed significant differences between leaders and employees in work environments of tension, exclusion and pressure. The assumption according to which entrepreneurship is the product of creativity and innovation, which are responses of individuals and groups to scarcity and conflict, seems to have been confirmed. This implies that in Xilitla, unlike the economic crises and labor exclusion prevailing in the US, the fatalistic scenarios of scarcity, conflict and competition for resources are factors that the community has not yet experienced and therefore does not seem to anticipate. In this sense, the opportunity to manage funds for natural disasters is latent.

However, the Xilitla community is also exposed to investment flight since there are other towns that compete for tourism and coffee sales. In this dynamic, fatalistic scenario are more beneficial for local entrepreneurs since they allow them to anticipate a scarcity of resources or conflicts of interest.

In both cases, financial, ecological or social stability or instability, Xilitla's entrepreneurial spirit is moving towards a scenario in which social reliability could emerge after transparency in the allocation of resources, business promotion or internal competition force authorities to limit investment and deregulate credits for ecotourism trade or organic production.

## CONCLUSION

The entrepreneurial spirit seems to have two dimensions according to the contexts of economic stability or ecological instability. In its inherited and acquired dimension, Xilitla's entrepreneurship seems to be built from the networks of migrants and microentrepreneurs. On the other hand, in its innovative dimension and manager of knowledge, the entrepreneurial spirit would be the result of conflicts, tensions, discrepancies, disagreements or misunderstandings between migrants, microentrepreneurs, authorities and transnational companies when some contingency approaches or some catastrophe takes place.

Entrepreneurship, as an instrument of local development, is necessarily linked to the governance of natural resources, which consists not only in the transparent allocation of financing and investments, but also implies the concerted and co-responsible participation of the community. In this sense, local economic capacities should not only be limited to ecological values, business knowledge or discursive skills, but will also consist of the dissemination of roots, identity and belonging to the community and the environment of Xilitla.

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