Emprendizaje

Higher Education for Entrepreneurship, Learning, and Collective Intelligence in Southern Chile

The Talloires Network

MIT CoLab
COMMUNITY INNOVATORS LAB

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Cover: Participants gather in a circle and sing the name of activities as part of the Dragon Dreaming methodology. The workshop was held in January 2015.

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"Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world."

— Paulo Freire

Women from rural areas use Lego blocks to imagine their ventures in five years, September 2015.

Action Research

This case study is the result of an ongoing action and learning collaboration among three university centers that seek to advance civic engagement — the Talloires Network at Tufts University (the Network), the Community Innovators Lab at the Massachusetts Institute of Technology (MIT CoLab), and el Centro de Emprendizaje, or the Center of Entrepreneurial Learning, (CEM) at the Universidad Austral de Chile (UACh).

The three university centers have common goals, values and aspirations for the future. The **Talloires Network** is a global coalition of 363 engaged universities in 77 countries. Member institutions are committed to strengthening the civic roles and social responsibilities of higher education in their local communities and around the world. The **MIT Community Innovators Lab** supports the development and use of knowledge from excluded communities to deepen civic engagement, improve community practice, inform policy, mobilize community assets, and generate shared wealth. **Centro de Emprendizaje** at the Universidad Austral de Chile stimulates and hosts a variety of programs to support community entrepreneurship and innovation.

The Talloires Network has partnered with UACh since 2011, first by way of a project dubbed "New Colors and Living Landscape." The partnership supported the engagement of architecture and anthropology students with residents in the design and implementation of a garden. In 2013, UACh was one of eight universities chosen by the Talloires Network for participation in its Youth Economic Participation Initiative (YEPI). MIT CoLab first connected with UACh in 2012 as part of a faculty-led collaborative research project on hydropower issues in Southern Chile. Since then, MIT CoLab has worked with CEM team on alternative approaches to local wealth creation, using capacity building as an entry point for territorial development.

In May 2015, CoLab's Executive Director, Dayna Cunningham, Lorlene Hoyt and Alyssa Bryson met to explore the idea of using an upcoming Tufts graduate research seminar as an "instrument-for-action" (Hoyt, 2010). Such an approach, they decided, might provide an effective structure for generating knowledge from and maximizing the impacts of the ongoing action and learning collaboration among the three university centers. A few days later, Bryson conferred with colleagues at CEM, who expressed enthusiasm, and the idea quickly grew into a reality.

In September 2015, Lorlene Hoyt and Alyssa Bryson launched and co-taught a graduate seminar at Tufts University entitled *Community Development, Planning, and Politics.* The seminar included faculty, staff, students and community partners affiliated with the Network, CoLab, and CEM. It positioned higher education as a vital system of knowledge production and preservation, and a system with the muscle to encourage and support new ways of knowing.

Twelve graduate students enrolled in the seminar. Together and with CEM partners, they sought to answer the following question: what new, relevant knowledge can be shared and developed on the topic of community development through a diverse, dynamic and complex network of human relationships among people in the Global South and with people in the Global North? Seminar assignments gave students an opportunity to acquire knowledge and skills by critically analyzing community development concepts and strategies in the United States and other countries; engage directly with leading experts in the community development field in the United States and beyond; conduct personal interviews and collect data from secondary sources; build cultural competencies by participating in a growing international community of practice; and develop and apply community development principles by working in collaboration with seminar participants.

Over the course of the 15-week long semester, seminar students researched diverse perspectives on community development by examining case studies in the United States, Brazil and the Basque region of Spain. These cases illuminated a variety of community development principles and strategies. The seminar syllabus included multiple collaborative assignments. To ensure student research would reach the wider public, assignments were published in a variety of formats including blog posts, interviews and this report.

With technical and logistical support from Monique Ching, the seminar's teaching assistant, students also interacted directly with a variety of CEM representatives. They conducted personal interviews with faculty, students, small business owners and workshop facilitators by phone and video-conferencing. CEM faculty, staff and students gave presentations and led seminar discussions in person and using video-conferencing services. For example, CEM's Ronald Sistek and Mathias Eggers visited Tufts University and shared personal reflections about the CEM with seminar students in November. At this time, they introduced the idea of collective intelligence. When asked to describe what the idea might look like in practice, Ronald explained, "(it is) when egos disappear." He continued, "If there are 400 years of life and experience in a room, why would you make a decision individually, with only 25 years of experience? Coming together to make a decision, believing it will be a better decision, that's collective intelligence."

The seminar concluded in December 2015. In January 2016, Alyssa Bryson and Jonathan Diaz, a graduate student who had participated in the seminar, visited CEM seeking feedback on the student report, which was translated into Spanish and circulated with CEM team prior to the visit. CEM staff and the Dean of the School of Economics and Management Science provided extensive verbal and written feedback over a period of several months. The Network, CoLab and CEM ensured this report was available in Spanish and English and available online, free of charge. It aims to advance "the practice of freedom" by inspiring people "to participate in the transformation of their world."

CEM students and lecturers gather outside the department's building.

Centro de Emprendizaje

Emprendizaje is a term invented by CEM that merges the ideas and practices of entrepreneurship *(emprender)* and learning *(aprendizaje)*. CEM's methodologies are grounded in the belief that "education and entrepreneurial action are two realms with strong bonds." Specifically, "Education is a process where intellect, capacities, talents or competencies develop, and entrepreneurial action is related to the risks that people assume in order to produce wealth" (Fecci et al., 2011).

CEM is not a typical university center. Like other university centers, CEM offers courses, hosts workshops, and provides student opportunities for field work. However, a distinctive feature of CEM is the way it values historically-informed human development over neoliberal capitalist development. It is deeply attuned to its staff, students and community members' needs and is dedicated to building relationships across disparate groups. Its commitment to Human Scale Development functions as a model for community development, while strengthening place-based culture and history.

CEM has internalized horizontal, collaborative relationships despite university hierarchies. Its nurturing culture pushes beyond the boundaries of traditional educational practices in Chilean society. It reconnects students with their home communities in ways that strengthen community-based development processes. It engages university "field communities" with respect while educating students to serve as agents of change. In short, CEM provides an alternative approach to university civic engagement that warrants attention.

This study begins with a brief history of the region to provide context for a subsequent history of CEM and its theoretical foundations, such as Manfred Max-Neef's Human Scale Development (HSD) Theory. It details some of CEM's key approaches and practices; it also discusses the challenges faced by CEM model and compares CEM to other university civic engagement initiatives in Latin America. Lastly, the authors draw a few lessons learned for others and identify principles of CEM model that readers may apply in their own communities.

A woman participates in a World Café session in October 2014.

The Relevance of History: Valdivia, Chile

Located in the southern Chilean city of Valdivia, the primary goal of CEM is to provide students, many of whom come from rural communities, with the knowledge and skills to implement entrepreneurial projects in their communities. This identity of community-driven interventions has emerged from a turbulent past. The capital of the Los Ríos region, Valdivia sits at the confluence of three major rivers: the Calle-Calle, the Cruces, and the Cau-Cau rivers. The natural setting reflects the convergence of different cultures and histories on the city, the university, and the Center.

Before the arrival of Europeans, the indigenous Mapuche people lived and farmed in the Los Ríos region for many centuries. The name Valdivia comes from the Spanish conquistadors, who founded a settlement there in 1552. Valdivia was embroiled in turmoil from settlement to independence — the surrounding indigenous populations mounted numerous uprisings against the city, and its control changed hands between the Mapuche people, the Dutch and the Spanish. The Spanish prevailed. In 1811, independence fighters in Valdivia and other Chilean cities revolted against Spanish rule and, by 1826, Valdivia became a province of an independent Chile.

After independence, the Chilean government sought to expand economic growth under the now-dominant Western understanding of development. As a result of a 19th century immigration program meant to attract skilled German settlers, Valdivia transformed from a strategic colonial base into one of Chile's most important industrial centers, partially attributed to the existence of the natural port of Corral. The city's commercial and administrative hub was home to residential districts, railroad shops, boat yards, and factories producing food, leather, lumber products, and fabricated metals. Many aspects of the Valdivian economy prospered (Almonacid 2013).

The UACh, one of the country's seven original universities, was founded in Valdivia after years of local pressure to build a university in the province. The UACh is the largest educational center in southern Chile, initially focusing on fine arts, agriculture, forestry, and veterinary medicine, which enhanced the region's competencies. The UACh has played a significant role in the development of the region in the last 60 years, compensating for the decline in local industrial output, the consequences of natural disasters, and the loss of administrative autonomy during the twentieth century (Almonacid 2002).

The University was established in 1954 by an organized group of committed citizens at a time when the industrial economy of Valdivia was decaying, primarily because of lasting effects of the 1929 economic crisis and the opening of new ports across the Pacific coast (Almonacid 2002). A few years later, in 1960, Valdivia was hit by a magnitude 9.5 earthquake causing a tsunami and mass devastation in the city. Then in 1973, a military coup d'état overthrew the elected socialist president and installed a military dictatorship that reorganized the administrative division of the

country and stripped Valdivia of its status as a province, incorporating it to the Los Lagos region, whose capital was Puerto Montt.

Each of these events compounded those preceding it and, after decades of prosperity, the city was thrown into political and economic instability. Valdivia suffered economically and politically for several decades. During this turbulent time, the UACh served as the city's anchor institution in place of a weak government. A major employer at that time, the university took on the role of encouraging neighborhood revitalization and community building. Eventually, a natural resource-based economy began emerging in the mid-1980s alongside a service sector devoted mainly to tourism, with a labor force that consisted of mainly UACh graduates.

Valdivia's unstable political and economic past made it an ideal incubator for progressive ideas on development, prosperity and wellbeing. Ideas of a "community consciousness" began to emerge in the latter half of the 20th century, which challenged Chilean society to question its understanding of development and prosperity. In the same way that the community organized to create a university in a region in decline, it also organized to recover Valdivia's regional status as a formal administrative entity through a citizen-led movement. This historic context provided fertile ground for CEM to focus on community-based approaches as the basis for territorial development.

Today, Valdivia is home to approximately 130,000 residents. The UACh flourished and is arguably one of the most recognized anchor institutions in southern Chile, playing a major role in the region's development.

Foundation of CEM

Incorporating initiatives that began in 2007, CEM was created in March 2014 in the Department of Economics and Administrative Sciences known as *Facultad de Ciencias Económicas y Administrativas* (FACEA). It was founded as a result of the success of the UACh's Entrepre-Learning Initiative, which promotes self-employment through entrepreneurship for students from the more remote areas of the region.

CEM focuses on three forms of learning:

1. *Experiential Learning:* participatory workshops and training sessions;
2. *Action Learning:* connecting the learning process with the daily work of participants;
3. *Collaborative Learning:* creating spaces for groups of teachers, entrepreneurs, and students to learn together.

CEM was designed as a space to support innovative and entrepreneurial processes across all facets of the University, focused mainly on undergraduate students and teachers through a variety of programs associated with teaching, research and extension, with ties to local and regional development (Fecci & Boisier 2014).

CEM model is a response to the country's more recent efforts to promote entrepreneurship and self-employment as a national economic development strategy (Mandakovic et al. 2015). Ester Fecci — a faculty member at FACEA — first developed a course oriented around entrepreneurship, applying alternatives to academic training to allow students to develop skills and projects in alignment with two core competencies defined by the university: autonomous work and social responsibility.

Unlike traditional courses focused on individual outcomes within strict disciplinary boundaries, Fecci's course drew from different disciplines and attracted a diverse set of students. Patricio Belloy — another faculty member — joined CEM after working at a different UACh center focused on an environmental honors program, which added a broader perspective to CEM program. CEM's leaders felt they could leverage the university's structure and resources to do community development projects while incorporating the new focus on student competencies. CEM could also reinforce the university's mission and priorities, notably enhancing instruction to meet the needs of students and the community, improving university retention rates, and preparing students for success in work and life after graduating.

Involvement and funding support[1] from other institutions strengthened CEM. In 2013, the Center had a platform for courses that involved more instructors. Courses include *Collaborative Entrepreneurship*, *Business Plan Development*, and *Attitudes for Employment*. CEM introduced new methodologies and students became interested in courses that gave them employment opportunities.

One of these methodologies was Human Scale Development, which has influenced the institutional ideology of CEM. Manfred Max-Neef, the creator of Human Scale Development, arrived at UACh in the early 1990s, and is one of the most notable scholars on alternative economics.[2] The theory of Human Scale Development, introduced in the late 1980s, focuses on developing greater self-reliance through the satisfaction of human needs. It contrasts with neoliberal development approaches, which have historically defined development in terms of macroeconomic growth indicators, such as Gross Domestic Product, which has not consistently translated into improvements in wellbeing (Max-Neef 1991).

One of CEM's goals is to grow interest in the Entrepre-Learning approach beyond the walls of the university. In pursuit of this goal, CEM has begun to institutionalize its methodologies, which have been customized by participants. CEM staff leads workshops and trainings to teach alternative methods of instruction, learning, and community building. CEM actively works to expand its base of staff members and diversify the backgrounds and insights they bring to each project. Additionally, CEM encourages students — particularly those from marginalized or indigenous communities — to participate in the Center's programs and work collaboratively with each other,

1. Beyond the university, CEM has received support from national and international groups, including the *Corporación de Fomento de la Producción* (CORFO) of the Chilean government, which encourages regional entrepreneurship and innovation, as well as the MIT International Science and Technology Initiatives (MISTI) and the MIT Sloan School of Business.It has also benefited from partnership with and support from the Talloires Network's Youth Economic Participation Initiative, The MasterCard Foundation and Santander Universities.

2. Max-Neef is a council member of the World Future Council, also affiliated with the European Academy of Sciences and Arts, the Club of Rome, the New York Academy of Sciences, and the Leopold Kohr Academy of Salzburg. He has received the Right Livelihood Award (known as the Alternative Nobel Prize) and the Kenneth Boulding Award of the International Society of Ecological Economics.

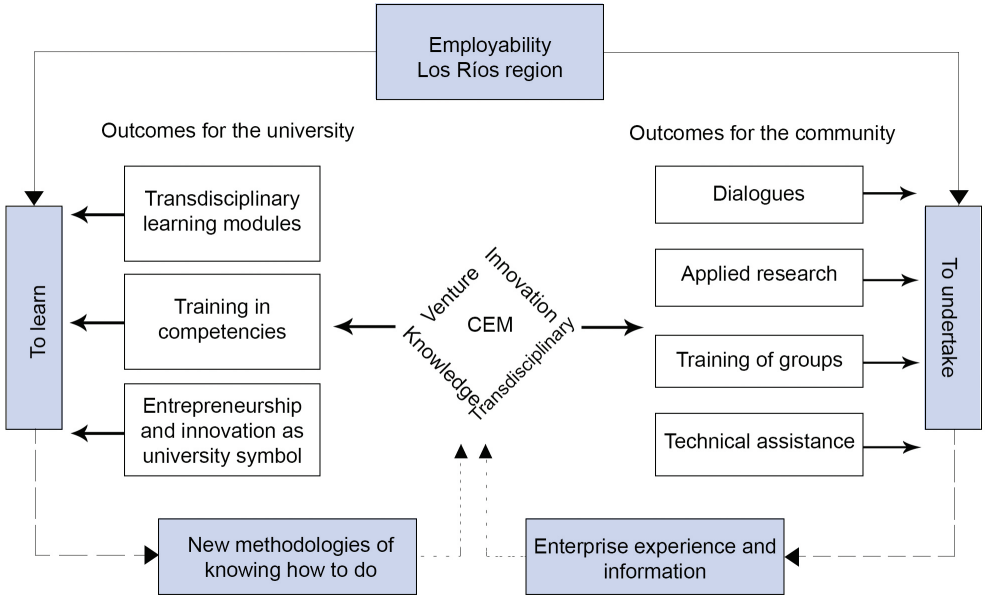
faculty, and local communities to explore entrepreneurial and innovative initiatives that benefit the participants and the region as a whole. These initiatives aim to generate employment opportunities and advance the local identity, improving retention of talent throughout the territory and the region. Today, CEM is instilling the values of social entrepreneurship into the culture and practices of academic departments throughout the university by training faculty members to teach social entrepreneurship in their own discipline.

Key Approaches

> **"We don't just teach methodology, we help generate consciousness and collective intelligence."**
>
> **— Mathias Eggers**

CEM's model for community development is democratic, values-oriented, rooted in Human Scale Development, and ever evolving. CEM seeks broadly to empower communities through self-assessment and self-actualization, bridging local needs with the assets and abilities of community residents. It emphasizes working with communities in solving their own problems, not solving problems for communities (Fecci and Boisier 2014). CEM does this by implementing a variety of methods, such as:

Integrated Model of Learning and Undertaking – Emprendizaje



Human Scale Development (HSD) — a way of interpreting reality, seeing and evaluating the world, people, and processes differently. HSD emphasizes that humans must be seen as part of a larger economic, cultural and ecological system and their needs are interrelated (Max-Neef 1991). In contrast with neoliberal development thinking, HSD stresses the need to decentralize economic and political power, to build up more responsive and local democratic institutions and enterprises.

In addition to proposing a new conceptual framework for development, HSD includes a matrix of nine fundamental human needs, the satisfiers of which change over time and in different contexts. Led by HSD practitioners, the matrix can be completed in a participatory fashion with community members as a diagnostic tool in which the participants themselves define their current — and desired — state of development. Using HSD, the Center's programs and courses actively encourage deep understanding of social and ecological systems among staff, students and community, engaging all stakeholders in the analysis of their context and generation of ideas for their future. The Center employs myriad methodologies, such as *World Cafe* — an approach using a cafe-like environment — to facilitate collaboration in this analysis.

Dragon Dreaming — a strategic planning framework with a set of techniques used to develop successful working groups and projects. It is built on the pillars of personal growth, community building, and service to the earth. The method emphasizes a cycle of dreaming, planning, doing, and celebrating. It notes that sharing your dream with others is vital to building an invested group to collaborate on a project. The Dragon Dreaming methodology says that the shortest definition of the work is "unconditional love in action" (Dragon Dreaming International). Dragon Dreaming emphasizes the successful design and execution of collective projects.

Art of Hosting — a training series which teaches people to lead conversations that start from mutual understanding and work towards collective planning. In multi-day faculty workshops, CEM uses the *Art of Hosting* and other pedagogies to enhance student participation and collaborative learning opportunities. The method can be implemented with a large group of students. UACh professors throughout the university have incorporated it into their courses.

Theory U — a theoretical and practical framework that highlights social systems and the quality of awareness, attention, or consciousness of its participants. This framework begins with understanding the reasons a community desires change. It identifies the distinctive features of the community and seeks to alter its social systems. For CEM, this means relational and community-based educational work to build understanding of existing challenges as well as the base for alternative economic development projects.

By creating a space in which community members can come together in solidarity to make decisions, CEM supports the work communities are leading to impact the wellbeing of their environment and economy. More than 50 faculty in departments throughout the university have participated in at least one cycle Dragon Dreaming training, for example.

"Relationship building and Human Scale Development is the 'methodological DNA of CEM.' CEM holds a belief that strong relationships allow for sharing knowledge, also referred to as collective intelligence, which leads to more successful and lasting solutions. To teach is not to transfer knowledge, but to create the possibilities for the production or construction of knowledge. CEM faculty and students see themselves as facilitators of solution building and reciprocal learning. (In traditional education) we're so accustomed to getting all our emotions and putting them in a box, and putting it aside. . . . The reaction of the students (to CEM) is 'no teacher ever has asked me how I am when I am studying a course. So I really wanted to thank you.'"

— Ronald Sistek, workshop facilitator at CEM

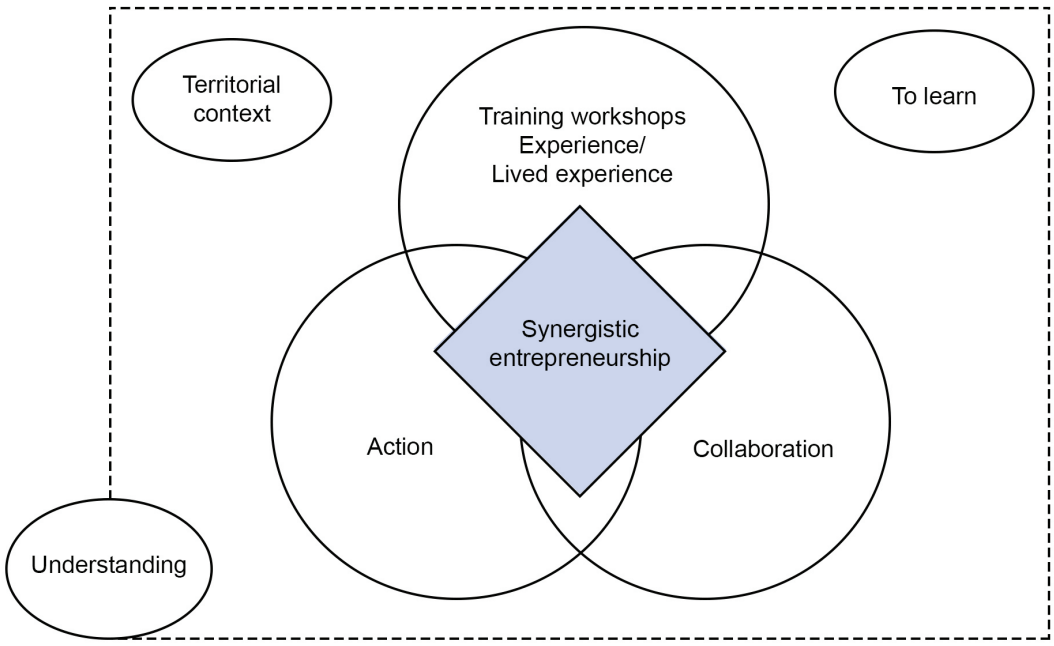
As these methods illustrate, CEM encourages participants to exercise their collective intelligence and create their own solutions. In an interview with David Oyarzo, a student of UACh and staff member at the Center, he described CEM as one that creates "a chain of value within the community, meaning that community members feel empowered and share a stake in the development of the region" (David Oyarzo 2015).

CEM operates under the theory that community empowerment may be achieved by working collectively and accepting control over development decisions. CEM restructures traditional roles, where teachers become students and learn along with community members (Fecci and Boisier 2014). CEM's goal, according to UACh student Bernardo Mella, is "to make collaboration a culture in people" (2015). The learning environment created by CEM to support collaboration is as important as CEM's methodologies.

Synergistic Entrepreneurship

CEM model aims to foster an environment for synergistic entrepreneurship, applying a variety of methods to convene, accompany, and stimulate people inside and outside the university. These structured experiences create lasting relationships and new collaborations. For example, a UACh student from an indigenous community in Paillaco (a district in the Los Ríos region) got involved in one of CEM's courses. As a result, the Center began facilitating meetings with groups in the city who participated in workshops to generate collective ideas to improve quality of life in the district. These conversations included high school students, representatives from neighborhood associations, cooperatives and municipal staff in charge of local development initiatives. CEM cultivated a horizontal environment where community stakeholders with different experiences in the territory identified a number of actions that could benefit their district as a whole.

CEM Model - Entrepreneurship



Following these events, the community created the Office for Youth at the local municipality and the Cooperative of Young Professionals of Paillaco. These initiatives were not suggested by CEM but emerged out of the conversations it facilitated in the community. Later, CEM partnered with the Municipal Unit for Communal Development, the Office for Youth, community organizations and other local leaders to think about how to support small ventures that could boost income generation opportunities for Paillaco residents, with a particular focus on women and youth. This is what CEM calls an "environment for synergistic entrepreneurship." This environment allows students from Paillaco enrolled at the UACh, university researchers, and others to connect and undertake revitalization projects using their collective intelligence.

CEM in Context

University civic engagement is a strategy for addressing pervasive challenges to civic life, such as poverty, illiteracy, and disease. It is a collaborative form of learning-by-doing that reflects, and is shaped by, its environment — the history, climate, culture, politics, and economy of where the work happens (Hoyt, 2014). The literature about university civic engagement is dominated by case examples in the Global North; experience and perspectives of the Global South are critical to advancing the global movement's impact (Hoyt and Hollister, 2014b).

The Universidad Austral de Chile's CEM provides valuable lessons. In many ways, CEM model resembles other university civic engagement initiatives in the Global South. It also has its own distinctive features. For example, the Universidad Metropolitana in Venezuela is an anchor institution and was among the nation's first universities to incorporate student community service as a requirement for graduation. Today, national law mandates community service for all university students (Watson et al. 2011). To foster social responsibility in its region, Universidad Metropolitana provides training to faculty about the value of civic skills. Much like CEM, students associated with the university's Centro de Iniciativas Emprendedoras (CIE) work with entrepreneurs to develop business plans.

Indeed, there are numerous engaged universities in the Global South and around the world redirecting approaches to instruction and to community development projects. The elements of the Paillaco case are similar to others in vision, strategy and values. Some of the common themes include co-creating knowledge, vision and development priorities; trust-building as an essential ingredient for effective partnerships; replacing traditional hierarchies with more collaborative, horizontal systems; and following and investing in community leaders including youth and women.

However, CEM model is distinctive among its Latin American counterparts in two ways: its engagement with community is not viewed as "service" and their strategy for institutionalization includes intensive faculty training. CEM model has emerged from a specific melding of circumstances — arising within an anchor institution created by the people rather than state intervention. Additionally, CEM benefits from the support of its home department. Dean of FACEA, Jorge Diaz, works to

make the goals of the Center known throughout the department and university, by offering unwavering support from its inception to its present form. "Ideas are developed and germinate in CEM. These are also the ideas that the department supports. We need to implement these ideas in a society that requires it and shouts it imperiously" (Jorge Diaz 2016).

Challenges of CEM Model

Despite notable impact within the area surrounding Valdivia, Chile, there are a number of challenges facing the future of CEM. Some challenges are inherent within many community development models, while others reflect CEM's unique socio-political, historical, cultural, and theoretical parameters.

Documentation, Dissemination, and Evaluation

An ongoing challenge articulated by CEM has been the documentation and dissemination of its work, as well as the evaluation of its projects. The Center emphasizes the role of its staff members as practitioners, and documentation of practice inevitably draws attention away from their work. Ester Fecci emphasized that CEM's work needs to reinforce the need to invest in relationships inside and outside the university to assist in dissemination efforts. It is not enough for the Center's approach and influence to be isolated within one realm. The goal is to engage as many people as possible in conversation and participation so both the university and the community can move toward greater collaborative processes (Ester Fecci 2015). Additionally, the highly contextual, responsive methodologies utilized by CEM in doing community development work, as well as the wide array of roles the Center assumes within the university setting, make applying traditional models of evaluation challenging. While CEM staff have made efforts to assess effectiveness by developing a participatory monitoring and evaluation framework that focuses on student outcomes, this is only one part of their university-community model, and will need to be supplemented with additional measures of impact. The dearth of project documentation further complicates evaluation of CEM-affiliated projects.

Diversity of Perspectives on CEM

Perspectives on CEM's work vary widely depending on one's relationship with the Center. While it is desirable for all types of participants — whether as an entrepreneur, community member, student, faculty or staff member — to embrace the ambitious CEM vision, developing a common understanding of CEM for all its stakeholders may not be critical. The Center's staff describe CEM as a tight-knit community with a familial feel where colleagues hug and enjoy each other's company. According to Eggers, the Center's informality and ability to engage on personal level extends into the work the Center does in the community. However, CEM's Director Ester Fecci notes that developing relationships with people across disciplines and interests takes time and is not always straightforward (Ester Fecci 2015). The informal nature of CEM and their emphasis on collaborative relationships does not always mesh well with more formal university and community

environments. The Center faces similar challenges in partnerships with municipal governments, for example. Faculty members note that failing to map and fully understand the needs and objectives of local institutions before launching a collaboration can result in serious missteps and create resistance to new programs or ways of thinking.

Responsiveness Versus Long-Term Goals

CEM is a dynamic, democratic, problem-solving environment and network of relationships. Its flexibility is a key strength, but it can also become an obstacle when looking at long-term goals. Although an inherent component of its success is providing marginalized community members with pathways to action according to their needs and interests, this responsiveness poses challenges to developing more cohesive, strategic plans and goals for the Center. In other words, CEM's model is primarily reactive, which makes setting a long-term agenda difficult.

This challenge is exacerbated by university expectations. Today, CEM courses for faculty are part of the university's accreditation for teaching techniques. CEM also takes a lead role in welcoming activities for incoming students of FACEA. As the Center gains prominence, its workload expands and pressure to broaden its focus increases. It is becoming increasingly necessary therefore to conceptualize CEM's mission and strategic long-term goals. In this context, establishing a strong institutional identity with sustained support from the University is also essential.

Growth and Relationship-Building

CEM has been successful in cultivating new relationships within local communities, which has required considerable time and human capital. To establish additional long-term relationships and achieve greater regional impact, it may be necessary to place greater emphasis on networking communities. In other words, how can CEM move beyond its first phase of relationship-building and begin growing a coordinated effort in territorial economic and social development?

CEM model has significant potential for growth, but deciding whether and how best to grow is critical. CEM could grow by bringing more students into its workshops and entrepreneurship coursework, by developing new partnerships and staging more community interventions, or by helping other universities apply their training curriculum or community engagement strategies. Each potential pathway for growth presents challenges. Dissemination of CEM model to other universities necessitates a clear understanding of the model's core components and a clear way to transfer them, e.g. a curriculum for Human-Scale Development practices. Taking on more students may require significant university resources that are not currently available, or otherwise may divert attention from external partnerships. New interventions require months or years of immense socio-political relationship building.

Principles of CEM Model

CEM model is evolving in response to its geographical context and socio-political history; it is therefore a model for coping with constant and sometimes turbulent change. An investigation of its ideals and practices reveals a set of principles that may be helpful to other university civic engagement initiatives seeking societal impact. They are:

- **Understand and respond to regional and institutional environments**

  The success of CEM is derived from the contingencies that have made its existence possible. The history of South America and Chile's hyper-centralized social, political and economic system have contributed to the thinking and circumstances that brought about CEM's model. It is from that historical background and an identity of self-development — necessitated by a historically weak state presence in peripheral regions — that the philosophies and guiding principles of CEM emerged. CEM thrives by embracing the history, values, and customs of Valdivia and the Los Ríos region.

  CEM created a name that embodies its ideas and practices. *Emprendizaje* reflects CEM's dual focus on entrepreneurship and learning as well as its ethos of creativity and experimentation. It is broad enough to attract faculty in the Department of Economics and Administrative Sciences as well as faculty and students in other disciplines. Interdisciplinary courses and community development projects challenge traditional pedagogies while strengthening national economic development strategies and reinforcing university priorities.

- **Focus on Human Scale Development, experiment with a variety of approaches**

  CEM challenges neoliberal development thinking by decentralizing decision-making and political power. It is deeply attuned to its staff, students and community members' needs and is dedicated to building relationships across disparate groups. Its commitment to Human Scale Development emphasizes the importance of altering the orientation of institutions to more effectively meet human needs and place the demands of ecological systems alongside those of economic systems. With this foundation, CEM deploys multiple methodologies including the *Art of Hosting*, *Dragon Dreaming*, and *Theory U*. Such methods are intended to nurture an environment for cooperative thinking and projects. They build trust and foster collective intelligence among individual participants and disparate stakeholder groups.

- **Create horizontal structures and systems to promote synergistic entrepreneurship**

  While CEM maintains many roles and responsibilities, including a typical hierarchy, titles and power are checked in conversation, as well as in project design and implementation. Within the Center's hierarchy it is understood that decision-making is a collaborative process and as such requires more than just the direct say of a superior. In this way, CEM carries its ideals of respect

and communal learning into every aspect of its work and existence. CEM cultivates horizontal structures and systems while engaging with community stakeholders in the territory. An environment for synergistic entrepreneurship is fluid, permitting participants to use context as the base for solutions and interventions. Given the inherent differences in every situation, entrepreneurial frameworks need to reflect the circumstances and the distinctive features of the community. CEM promotes collaborative decision-making in line with stakeholder needs and dreams, while recognizing the assets of the university, Valdivia, and the Los Ríos Region.

- **Listen, take action and build collective intelligence**

  In support of CEM's efforts towards synergy, it is essential to recognize that this attitude is an inherent part of the educational systems in which CEM operates. Cooperative learning and working is not inherent to Chilean life, but rather is taught as the best means to a desired end. Therefore, CEM uses various educational methods for staff, students, and community members on how to engage one another. It also, however, has educational systems for projects and workshops that teach and then facilitate processes of collective intelligence and production. This two-tier system of educating for initial conversation and then for cooperative creation allows CEM to truly respect individuals and groups. Building collective intelligence begins with knowing how to listen, learning to cope with conflicts, letting go of ego and fear, staying curious and exploring possibilities, believing there is enough for all, and practicing flexibility. Collective intelligence requires trust and creates an environment for trust to flourish.

A student of the Skaters Association, city of Paillaco, displays his skills to local authorities during a World Café session, May 2015.

Closing Remarks

University civic engagement is increasingly viewed as a growing, global movement actively shaped and driven by millions of participants who are organizing locally, nationally, regionally and internationally (Hoyt and Newcomb Rowe 2016). A network of networks, the Talloires Network is the largest international network focused particularly on university civic engagement and social responsibility. It serves as a global hub by collecting and sharing information from and with various networks, partners and advocates to elevate the visibility of such exemplars as CEM. The ongoing action and learning collaboration among the Talloires Network, the MIT Community Innovators Lab, and el Centro de Emprendizaje is one of countless efforts underway. University presidents, vice-chancellors, and rectors in every region of the world have placed civic engagement at the center of their institutional mission. From Malaysia to Mexico to South Africa, national governments, development agencies and foundations are investing in engaged universities.

Many governments in developing countries are turning to universities, seeking their partnership in addressing high unemployment rates (Carrier et al. 2016). The world urgently needs more young people who are prepared to be transformative leaders, individuals equipped to deal "critically and creatively with reality" and "participate in the transformation of their world." However, traditional pedagogies are inadequate to prepare students to meet the expectations of employers or the demands of an entrepreneurial career in an increasingly complex and globalized workforce. Leaders in the university civic engagement movement invest in the belief that students who develop their civic capacities and entrepreneurial skills will be capable of later achieving their own well-being as well as contributing to the well-being of their communities. CEM model represents an inspiring vision and provides a set of specific strategies for how universities around the world can accelerate the cultivation of civic and entrepreneurial capacities.

As is the case with CEM, moving beyond the ivory tower often begins with the courage of university faculty, staff and students who challenge the dominant paradigm of technical rationality in higher education. Sometimes the head of the university mandates an institutional shift, charts a new course, and establishes incentives for faculty and staff to test new strategies. Sometimes universities engage with local communities in response to external pressures including student activism, community demonstrations, governmental mandates, and funding opportunities. Many such experiments emerge and grow quietly on the margins of campus while no one is watching. Active participants in the university civic engagement movement, in some instances, risk their health, safety, and livelihood. At the same time, they develop the capacities for their own evolution and survival, emerging as global citizens who are actively contributing to societal betterment.

In this era of cascading crises, university civic engagement holds great promise. Institutions of higher education are multiplying and the sector will continue to expand globally for many years to come. The rate is staggering — global enrollment, for example, has doubled since 2000 (from

100 million to 200 million). Higher education is simultaneously supporting the emergence of numerous other overlapping mutually reinforcing social and economic movements (e.g., Black Lives Matter, Occupy). A hopeful future can be seen as these ambitious and productive relationships and ideas expand, creating new knowledge and tools to cope with profound societal change.

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