ASSOCIATIVE EXPERIENCES IN THE MEXICO-TEXAS BORDER: A SOCIAL COACHING EXPERIENCE

EXPERIÊNCIAS ASSIOCIATIVAS NA FRONTEIRA MÉXICO-TEXAS: UMA EXPERIÊNCIA COACHING SOCIAL

Blanca C. Garcia
El Colegio de la Frontera Norte. (COLEF, Northern Borderlands Research College) -
blancagnava@gmail.com;bgarcia@colef.mx

Rosa E. Garcia
Tec Salud at Instituto Tecnológico y de Estudios Superiores de Monterrey. (ITESM, Monterrey Tech) -
rosaelva.garcia@gmail.com;rosaelva.garcia@itesm.mx

Resumo
O capital social está preocupado com os recursos que os indivíduos, grupos comunitários, instituições e organizações derivam de sua participação em redes e associações para a mudança social. Neste contexto, este artigo pretende explorar dimensões do capital social, ativado através de iniciativas de *coaching* social. Esta intensa experiência associativa é relevante, incluindo as dimensões emocionais das redes sociais e experiências de capital relacional para mudança social. Destinam-se a promover mais responsável e consciente conhecimento da cidadania, com um novo conjunto de valores coletivos, os acordos e perfil. Estas iniciativas de *coaching* social na verdade questionam como uma construção social diferente de uma nação pode ser acionada. Na sequência dessas perspectivas, este artigo foi construído em torno de uma experiência recente de *coaching* social ontológico em grupos de jovens na região Norte do México, da cidade de Monterrey. Estes jovens estão aparentemente buscando desempenhar um papel principal como cidadãos de conhecimento em suas comunidades, contando uma história diferente no presente intensamente desafiado da fronteira.
Palavras-chave: Capital Social, *Coaching* Social, Capital Relacional.

Abstract
Social capital is concerned with the resources that individuals, community groups, institutions and organizations derive from their participation in networks and associations for social change. In this context, this article is aiming to explore dimensions of social capital activated through Social Coaching initiatives. This intense associative experience is relevant as it includes the emotional dimensions of social networking and relational capital experiences for social change. It aims to advance a more conscious and responsible knowledge-based citizenship, with a new set of collective values, agreements, and profile. These social coaching initiatives actually inquire how a different social construction of a nation can be triggered. Following those perspectives, this article has been built around a recent experience of ontological social coaching in youth groups in the Northern Mexico city-region of Monterrey. These youngster are seemingly aiming to play a leading role as knowledge citizens in their communities by telling a different story in this intensely challenged borderland.
Key-words: Social Capital, Social Coaching, Relational Capital.

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Introdução

Social capital, also known as relational capital, is concerned with the resources that individuals, community groups, institutions and organizations derive from their participation in networks and associations for social change. In particular, application of social capital models are increasingly important to social policy practitioners to engage with communities and enable them to better use community assets for development. In this context, this paper presentation is aiming to explore dimensions of associative social capital activated through Social Coaching initiatives.

This approach is relevant as it allows research that includes the emotional dimensions of social networking and relational capital experiences for social change and the advance of a more conscious and responsible knowledge-based citizenship. In this sense, like other forms of social capital, social coaching brings the relevance of social movements and social change into the social change scene. This paper thus explores dimensions of Social Coaching and even Social Entrepreneurship as an alternative to approach social problems on a global scale and scarce resources to address them. The paper will then introduce a singular case of Social Coaching within the city of Monterrey, an intensely-challenged region in the Texas-Mexico Borderland. Such case is a mission-driven initiative aimed at mobilizing larger population groups into social change, partly triggered by a social environment lacking of security, trust and citizen participation. By banking on the communities untapped relational capital, the Cambio yo Cambia Mexico (CyCM) initiative seeks to generate and multiply socially constructed changes in citizenship resilience, responsiveness and responsibility within the local city-region and the wider national community as well.

2. A Systemic view of Capitals

This piece of work builds up on a systemic view of Social (Relational) Capital, an approach stemming from the third generation of Knowledge Management (KM) research. It aims to take into consideration "ethno-methodological tools to bring enhanced reflectivity to the research" (Huysman and Wulf, 2005:86) along with the emergent Knowledge Cities (KCs) concept, which in turn consolidates key knowledge-based development (KBD) principles. Comparable to previous Knowledge Management generations, a third generation has emerged, for which systemic, social change analysis is becoming increasingly predominant. This emerging third generation of Knowledge Management (KM3) has highlighted that "learning is the key factor that distinguishes the knowledge society from the

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information society" (Tuomi, 2004a:25). These emerging theorists have advanced that individuals, workplaces, communities and even entire cities can be perceived as connected (Servage, 2005; Huysman and Wulf, 2005; Sassen, 2002) complex systems of Values (Carrillo, 2004), of Meanings (Tuomi, 2004b) and/or of Conversations (Dvir, 2006). The importance of interactions, dialogues and knowledge- moments for value-based knowledge sharing is deliberate in these models. Their emphasis on dialogue, now on a scalable, global basis, may become "one of the most significant cognitive contributions of the current phase of Knowledge Management" (Tuomi, 2004b:9) according to scholars shown in Table 1.

Table 1. Third Generation Knowledge Management (KM) Aspects
Source: Adapted from Huysman, M.H. and Wulf, V. (2005); Carrillo, F. J. (2006) and Tuomi, I (2002).

k-Aspects	Connectivity	Value/Capital Systems	Meaning Processing
Influences	Bourdieu **(1990)**, Putnam **(2002)**, Davenport & Prusak **(1998)**, Wenger **(1998)**.	Porter **(1995)**, Nonaka **(1991)**, Florida **(1995)**.	Dewey **(1949)**, Vigotsky **(1986)**,
Some key Authors	Sassen **(2002)**, Huysman & de Witt **(2004)**; Huysman & Wulf **(2005)**	Carrillo **(2004, 2006)**, Chatzkel **(2004)** Edvinsson & Grafstrom **(1999)**,	Dvir **(2006)**, Engestrom **(2004)**, Tuomi **(2002, 2004)**.
Key words	Connectivity, Network Interaction	Value systems, Capital systems	Conversations, Meanings, Knowing in Action
Target Agent	*Communities of Practice* and their potential of knowledge sharing	*Knowledge citizens* in cities and regions integrated as performing systems for value-creating knowledge sharing.	Practice-based *knowers* and *knowledge revolutionaries* able to manage social conflict and change.
Focal Root Users	Social networks such as Communities of Practice (Wenger's CoPs) engaged in problem-solving activities. This includes emerging virtual CoPs	Every member of an interconnected city/society, generating value through the intensive use of innovation and knowledge	Every member of a globalised city/society, generating continuous contacts and interactions in meaningful "conversations" and/or *Knowledge moments*
Technology Emphasis	Importance of technology systems that play a role in building and sustaining the relational base of social capital.	Importance of a system of systems that interconnect **capitals** to add value to human activity for knowledge-based development.	Importance of communication systems that facilitate access to the largest number of people possible at a given time.
Aim	Developing Social Capital in communities	Developing Value-driven Capital systems in cities	Developing parallel systems of meaning in societies

Hence, value capital accounts and connectivity are key elements within complex knowledge-based development (KBD) models, which incorporate a context-centered value alignment as does the third generation of KM (Carrillo, 2006:47). The Knowledge-City (KC) concept, ✲ a subfield of KBD, proposes a comprehensive value system based on the identification and systematization of social knowledge capital. It aims to facilitate the exploration and categorization of every aspect of a city's capitals, thus finding the most subtle levels of knowledge, revealing the value structure of the city; and facilitating the

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apprehension of its core identity. Carrillo envisions a systemic, global, value-based third KM generation (Carrillo, 2006:47). By seeking for a sustainable balance of capitals, the emerging KM generation aims to find the value blueprint or "soul" of the target city. (Carrillo, 2006:57).

Moreover, some research advances indicate that in third generation KM models (Table 1), social change analysis will be predominant, as Ilkka Toumi affirms: "in the next years, knowledge management theorists and practitioners will find themselves asking how revolutions can be managed". Clearly, the KC conveys a creative, generic and systemic view of cities and societies as living organisms in a constant, perennial process of change. Indeed, dramatic changes in the orientation of KM as a discipline respond to the parallel changes in knowledge-based societies, where "in social spheres, knowledge sharing and KM models will emphasize the aspects of knowledge as power, redefining the goals of education as lifelong learning and the role of educational systems in a world where creative destruction dominates" (Tuomi, 2004).

Such context positions the third KM generation at the crossroads of development and change, not only in organizations but in society as well, as foreseen by some KM scholars (Carrillo, 2004, Tuomi, 2004). From our point of view, it is in this realm that learning and conversations regain their due place in the discipline.

3. Conversations, Meanings and Knowledge.

It might be common sense these days that "learning is the key factor that distinguishes the knowledge society from the information society" (Tuomi, 2004). But if we believe that knowledge acquisition clearly entails a social learning process, we are conveying a powerful underlying assumption that learning is collective, constructive and conversational (Scott, 2005).

This can become a complex task when research is targeting city-regions as units of study. From our perspective, only complex frameworks for the analysis of cities such as the Knowledge City model facilitate such task. As it defines a KC as a city whose citizenship "undertakes a deliberate, systematic attempt to identify and develop its capital system, with a balanced and sustainable approach" (Carrillo, 2004:34) the KC model involves as many city levels as needed to turn the city into a comprehensive unit of analysis for research. From this perspective, the value generated by each citizen's (working and learning) participation, incorporated into the city's system is critical to the city's construction of its value capitals.

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Moreover, generated value is multiplied in terms of its significant relational basis: only shared knowledge amongst connected knowledge citizens contributes to the city's system of capitals.

Such considerations are critical to understand how KCs emerge and consolidate in practice. The following section of the article explores the Monterrey city-region's as an emerging case where some principles of knowledge-based development characterize it "as a milieu which triggers and enables an intensive, ongoing, rich, diverse, and complex flow of Knowledge Moments" (Dvir, 2006:245). Although the concept of a knowledge moment is still elusive in the literature on Knowledge Cities, it does not lack of a relevant definition: "a Knowledge-moment is a spontaneous or planned human experience in which knowledge is discovered, created, nourished, exchanged and transformed into a new form" (Dvir, 2006:245) and thus intrinsically linked to collective learning experiences.

In essence, a knowledge moment is a conversation between (or even within) people in a particular place, using structured and unstructured processes aimed at explicit or implicit purposes (Dvir, 2006:271). According to this approach, we aim to understand the knowledge city as a complex collage of interconnected Knowledge moments... and apprehend the knowledge city as a conversing city (Dvir, 2006:271).

Following such theoretical outlines, Social Coaching thus plays the role of a social intervention in which a collective window opens for dialogues, and to trigger a positive sense-making of reality. In cases where deep emotional malaises, that are socially entrenched (and were caused by drug-related addictions, depressions, violence and stress) need to be dealt with, social coaching provides an unquestionable way to search for solutions. As an intervention, it is thought to trigger conversations in which participants' considerations (and actions) move from being a faultfinder into becoming an engaged, responsible citizen. Seemingly, Social Coaching actually creates new worldviews that bring new (life) meanings to large groups, and a shared sense of strength, leadership and vision to them (i.e.: we can do this together!). Such processes empower individuals with a collective awareness of the principles of belonging, community-building and their own incidence in the social construction of shared environments.

In the specific case of the Monterrey City-region, the recording of knowledge moments, their frequency and intensity aim to mark their transcendence for the collective building of the city's emerging value capital systems. Those knowledge moments might play an important role in understanding how this epicenter city in Northern Mexico attempts to re-construct its social networks and partnerships shattered by escalating processes of socially-

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constructed violence and lawlessness. It attempts an escapade from existing worldviews that lack purpose, life and vision.

4. Monterrey: a North-East City-region in the Texas-Mexico Borderland

The North east region of Mexico is a territory of contrasts. Three states (provinces, departments) integrate the Mexican north-east: coastal Tamaulipas (bordering the Gulf of Mexico), inland Nuevo León and Coahuila. All three states share their borders with (US) Texas. Monterrey is the capital city of Nuevo León, an epicentre of recent Mexican economic growth.

However, from an outsider eye, the Monterrey city-region of 4 million people and 140 miles from the Texan border has suddenly gone from being a "model for developing economies to a symbol of Mexico's drug war chaos, sucked down into a dark spiral of gangland killings, violent crime and growing lawlessness" (Emmott, 2011).

Indeed, Monterrey's business culture established over a hundred-years-old entrepreneurship standards, now embedded in the city-region. This entrepreneurial city has attracted specific metal-mechanic industry clusters that now constitute Monterrey's backbone manufacturing and service industries. A Mexican leading urban community in the 20th Century, Monterrey has nevertheless been both at the leading and bleeding edge of Mexico's socio-economical history. Shaped by its unique geo-historical conditions, Monterrey has developed original forms of human collective capital, defined and characterized by its condition of 'borderland'. Such converging force has been re-defining the Mexican-American border, creating a corridor of opportunities for collaboration within the contradictory, yet simultaneous processes triggered by the North American Free Trade Agreement (NAFTA) (Pavlakovich-Kochi, et.al., 2004) and the relentless processes of marginalization and deleriction that accompany the post-industrial urban phenomena.

On the surface the Monterrey city-region, which generates eight percent (8%) of gross domestic product with only 4% of the whole country's population, is still a model city. Businessmen walk into marble and glass airport terminals, housewives drive first class vans

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and youth enjoy a variety of educational and entertainment options. Most people challenge violence and fear by determinately going to work every day (walking, driving and using public transportation). A good number of locals still enjoy traditional barbecue parties with family and friends in gardens and patios around the connurbated areas of the city-region. Also, a number of international conferences still attract visitors given the hosting vocation and venues available in different parts of the city. Visitors seem to be still attracted by this northern entrepreneurial style and the iconic Saddle Hill and Sierra Madre Mountains that dominate the city skyline. Indeed, like the Catalans and Basques in Spain, "Monterrey residents used to think of themselves as different and singular from the rest of their Mexican countrymen: efficient, reliable and led by decent political leaders." (Emmott, 2011). However, over 600 people have already died in drug war killings in and around Monterrey by 2011. Innocent victims range from local mayors to students, young professionals to housewives and even small children caught in cross-fire, some in Monterrey's busiest streets and avenues. To that respect, some city leaders have declared: "If we can't deal with the problem in Monterrey, with all the resources and the people we have here, then that is a serious concern for the rest of Mexico," (Javier Astaburuaga, CFO of FEMSA-Cocacola, a key industry player). Also Lorenzo Zambrano, CEO of Cement global emporium Cemex, expressed his concern: "the trend is worrying, but we won't let Monterrey fall". This is a leader whose family is rooted in the network ties, tradition and history of the city, in terms of entrepreneurship, social capital and wealth creation (Emmott, 2011).

The valuable debate around the idea that social capital can be expressed and leveraged could be revealing and informative for challenged contexts such as Monterrey. However for those of us used to trying to operationalize such fuzzy concepts as community and social ties (Pascal, 2011), some methodologies fit the kind of context Monterrey seems to be demanding.

5. Methodology: Social Coaching

The idea of social ties as a resource is a constructive one, which appeals to many academics and policy makers alike. However, social capital has its dark side. People can use their networks to promote anti-social behaviour, pursue criminal goals and to reinforce ideas and behaviour that clash against desirable policy goals (PASCAL, 2011). This is not a side of social capital explored by many academics or policy practitioners, but it is increasingly demanded in multiple urban contexts, such as the above one described for Monterrey.

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From these perspectives, leveraging ideas, networks and resources to assist in the building of communities can be done from their current areas of strength, through social capital strategies that trigger models of regeneration and innovation. Social capital models point to people owning and controlling their network assets. It also allows policy decision-makers to engage with communities, developing and building upon these community assets, in order to revert violence and other anti-social processes. This paper thus advances that social capital construction perspectives can be bought about through Social Coaching in challenged communities, also bringing a link to emerging knowledge-based development (KBD) initiatives with social capital significance in the regional arena (Carrillo, 2006). Indeed, Social Coaching puts an emphasis on social change. It's thought as a unique and powerful tool, able to trigger social transformation. Indeed, Humberto Maturana, one of the leading Social Coaching practitioners highlighted the transformative power of Social Coaching (Maturana, 2010), because it uses a systemic approach. According to Maturana, culture transformation finds its essence in the Relational Biology that is maintained in its system of origin. Although Social Coaching aims to keep the essence of such original system, it brings a different perspective to the culture changes achieved through coaching interventions, and leads people to assume responsibility for the changes they would like to see reflected in their system. At the heart of Social Coaching frameworks, lies a principle of respecting all others, who are not necessarily as I would like them/need them to be. This is one of the bases for relationships that aim to build social/relational capital in these models.

5.1 Social Con-versing

Clearly, Social Coaching is about "coaching a way of being, as a means of producing major shifts in perception and behaviour through all aspects of communication" (Sieler & Loho, 2011). It advances a dynamic interplay between three spheres of human existence:

a) language,

b) emotions and

c) physiology (body posture).

A basic assumption in Social Coaching is that people's performance and effectiveness is shaped by their way of being (Sieler, 2010). Hence, the Cambio yo Cambia Mexico (CyCM)©® Social Coaching program's ultimate aim, as for any other program of its kind, is to empower its participants. If participants learn how to use their inner potential and are "willing to do it", they will be able to attain their aims. However, participants' attitude is

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essential to succeed, and is tightly linked to the emotional and relational capital of each individual participating in the program. Moreover, following Reginald Revans principle in which you learn by doing (Revans, 1998) it is indeed in the workplace where participants clearly engage their social dimension. Social coaching applies a humanistic approach to project-based learning and simultaneously vindicates workplace learning as a fundamental space for personal and social growth (Maturana, 2010). Clearly, Social Coaching also relies on a great deal of emotional intelligence and emotional capital. For instance, from Norberto Levy's perspective, "love and hatred are only two apparent opposites. They can also be revealed as equal components of a larger, more comprehensive unit". Levy identifies such unit as Love (with capital L) as a general and universal intelligence that integrates, connects and transcends all created beings, including citizens willing to change their vision of the future (Levy, 1999).

Following such perspectives, a core concept for Social Coaching is that liberating conversations arise as a "reflective-relational oriented framework that is realized through dancing together – this is what we usually call conversing…". Hence, liberating conversations occur as a sensorial-relational-operational reflexive opportunity of "amplification of our conscious doings and reflexive autonomy in our cultural-biological living and living together" (Maturana, 2010). In fact, con-versing from its latin roots means changing together, which actually translates directly into what social coaching is intending to do (Garcia, R. 2011).

As for the Cambio Yo Cambia Mexico (CyCM) Social Coaching program, its methodology evidences influence not only from ontological coaching, but also from systemic coaching, critical thinking, emotional intelligence, relational capital systems and other influences, in which four core parts emerge:

a) Language: the model provides a deeper and more effective way of listening that enhances communication and relationships. Listening is regarded as the crucial factor in communication and essential for establishing trust and rapport. Listening is a core business process.

b) Moods and emotions: the methodology contains tools for recognising, managing and shifting moods and emotions. How effectively people speak and listen cannot be separated from moods and emotions.

c) Body and Posture: the model elicits understanding on how small shifts in body posture can generate a more positive outlook and produce more effective communication.

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d) Values & Spirituality: the model provides with tools to get in touch with the inner being of the individual, and how it connects with the transcendence it aims and pursues.

Indeed, the CyCM program converges in a time and context in which people in the region are concerned seeking for answers. Given the rising levels of criminality and lawlessness in different parts of the country (as described earlier), an increasing awareness of Mexican citizenship responsibility has emerged nationwide. A debate on what Mexicans would like to have as a nation, what we are willing to change or avoid, and the realization of the things we do not really want to avoid in favor of social wellbeing is poignantly present. Seemingly, the intense emotional process at national level in which Mexico is now immersed, transpires strong emotions such as loss of hope, collective sadness and fear threatening to permeate the whole social realm. Thus, a generalized invitation to re-connect with the nation's roots, emotional capital and original vision is voiced out in different communities across the country. It attempts to answer questions such as: What kind of system have we built? What kind of system do we want to create in the near future? Initiatives such as CyCM in the Northeast borderland are boldly attempting to provide the nation with some of these answers.

6. The Iniciative: Cambio Yo, Cambia México

Cambio yo, Cambia Mexico (CyCM) targeted youth with leadership skills who were willing to one by one, transform the whole (country) as their emblematic anthem says (http://cambioyocambiamexico.com/himno.html). The program leaders were willingly declaring: "we love Mexico and we want to plant seeds to turn it into a better country" (CyCM, 2011). By facilitating a personal development program, they would lead youth participants to discover and develop the abilities, values, attitudes and behaviors that build character and bring long-term cultural change, both to the individual and the group. Cambio yo, Cambia Mexico (CyCM) is about identifying leaders who direct small group cells that will detonate new forms to manage their emotions, thinking and actions. They actually seek to develop people who are able and willing to change their conversations: from being judgmental to being responsible. Their vision is to develop the largest relationally-based network in Mexico promoting values such as: confidence, respect, honesty, patriotism, generosity, responsibility, integrity, meekness, solidarity, hope and care for others (CyCM, 2011). In fact, one of their long-term goals is to create a brand and a public identity through a certification program, in which young professionals can earn a citizen profile according to such values, socially recognized in organizations and institutions.

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My first encounter with CyCM participants, facilitators and coordinators altogether, was actually on term graduation day. On 5th of June 2011, in the late afternoon we arrived to a three-hundred-seat auditorium packed with color, smiles, community guests, institutional authorities and program participants. On the right side, you could see the pilot group of eighty young people wearing their distinctive Mexican green t-shirts, with the CyCM legend. They were a flamboyant army of transformative energy. It was a time to celebrate: the first part of the development program was completed and now they were heading for a new term in which they would actually lead a cell group of their own. It was perceived as a big privilege and a big responsibility!

Being a pilot group, youth were selected to be part of the first CyCM group on some basic criteria:

* 18 to 25 years old

* Student Status

* A Recommendation Letter &

* A criminal record check / disclosure

A preliminary budget accepted a total of 50 youngsters to participate in the program. However, the response overthrew expectations and coordinators eventually admitted 80 group members, from various states of the nation (i.e.Tamaulipas, Jalisco, Sonora, Merida). Participants were convoked on Saturdays and Sundays every other week during thirteen weeks to attend two personal development sessions of three hours each, which included sharing a meal together on Sunday. It is indeed a very demanding program. A lot of energy is invested every week. As Rosy puts it, "the whole group experiences the cries, the laughter and the blatant confrontation of each member by other members of the group. That really creates a highly emotional and demanding dynamic within all the members of the group. Most of us ended up very tired after each module".

However, the program is described as an intensely enriching experience. From the fist module, a new level of awareness arose within the group, recalls Rosy (Garcia, R. 2011), the executive director of the program.

At the personal level, participants:

a)   Became more responsible. An 18 year old lady shares her experience on how her mother would drive her occasionally to the school. The mother seemed unable too take enough margin to arrive on time, and to avoid her daughter being late, she would occasionally fly-pass some red lights on the way to school. The young lady recalls: "I had a serious talk

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with my mother. I made it very clear that I will not tolerate her lateness or her breaking the law on red lights". I did not want to be the cause of an accident!".

b)   Became more conscientious and aware. "I barely believe what my son has been experiencing, a mother recalls. What a change the program has triggered! He has stopped smoking! He used to give me a hard time with that! Now he is really taking care of his health!

At the group level, participants:

a)   Became more sensitive. They were aware they were the pilot group who was creating the CyCM brand. So they were willing to behave socially. They would wear the t-shirt, the bracelets or use a bumper sticker with the name of the program and do every right thing to make others aware of their change: no smoking, no binge drinking, no skipping red-lights!

b)   Became more caring. Participants would create an atmosphere of fellowship and trust within the group, exhibiting care and sensitivity when addressing other members of the group, during confrontations or even when group dynamics were over.

At the institutional level, participants:

a)   Raised a new standard. Sponsors and evaluators were positively impressed by program results, and were willing to start similar programs in other campus of the institutional network.

b)   Became a role model. Institutional authorities started to believe that the net changes observed in the pilot group can indeed trigger desired changes within the community, worth encouraging.

In brief, a snow ball effect is expected after the first generation of the program. The program vision is to "become the relationship network with most impact at national level. It aims to congregate millions of citizens with an acute awareness of their individual worth for social transformation, making Mexico a respectable, worthy, honest and trustworthy country". The program is willing to foster the best of each Mexican citizen, unveiling his/her values and developing his/her inner being to enable him/her to build a new culture" (MyCM, 2011).

Hence, a network expansion is contemplated, in order to cascade down the development already reached by the first group of participants. Stemming from humanistic social coaching, the program believes that "if I change, and I add my change to yours, we will

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eventually change Mexico" (CyCM, 2011). The group anthem also advances such individual principles and aspirations (http://cambioyocambiamexico.com/himno.html):

It's just around the corner…

Change is within me…

I'm a small part of a great nation

I will go ahead,

Since somebody has to start

The world awaits…

My change will make Mexico change

My change will make Mexico change

Such a social transformation proposal is seemingly welcomed in the Mexican context in these moments. In the delicate process of a socially-constructed environment (violent or not) a number of complex elements such as the ones highlighted for Social Coaching are at stake. That is why Social Coaching approaches are emerging as alternatives to collective, extended needs in the social realm.

7. Discussion

In the particular case of Monterrey's context, for the CyCM initiative a wide variety of social ties was observed. This social-relational dimension refers to the strength of ties (Granovetter, 1985 in Huysman and Wulf, 2005): strong ties are important for the exchange of tacit knowledge while weak ties are important for the sharing of explicit knowledge. According to some scholars (Wallis, 2004, Portes, 1998, Grattnovetter, 1985), social ties can be classified in at least three types of social capital: bonding, bridging and linking social capital, which seem to need a different methodological perspective, as detailed for Monterrey's residents and some CyCM program-related participants in the next paragraphs.

Bonding social capital refers to the intra-community ties that members can depend on in situations of need (Wallis, et. al., 2004). In this opportunity, the instrument allowed to observe a simultaneous appreciation for the ethical values of the city-region, translated into emotional support and the cognitive ability to share. The bonding social capital observed was that of long-term self interest and reciprocity towards leaders and citizens; as well as a fairly high degree of fellowship and goodwill through participation in different aspects of regional

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life. Sample respondents showed a high degree of identification with the community, but not all of them used the same language to share knowledge.

Bridging social capital refers to the inter-community ties with cross social divides, like ethnicity, gender and socio-economic status. In this opportunity, the sharing of explicit knowledge was higher than the exchange of tacit knowledge, as each respondent seemed to have a different degree of identification with the group and institution, often relative to the years spent and the level of hierarchy enjoyed in the institution. However, in order to further identify the density of ties, an in-depth series of interviews are deemed necessary.

Linking social capital refers to the nature and extent of the ties connecting the civil and political sphere (also embeddedness). Of all three forms of relational capital, participants seemed to have a high degree of linking social capital. Survey results showed that most staff (and students) are aware of the benefits they receive as members of their community to a great extend, and in most cases they have a high degree of identification with their community. This is probably shown through the high incidence of external collaborations that participants display.

The correspondence between the strategic elements within the individual, his/her behaviour, performance and development seem to strongly highlight the direct relationship between personal development and societal development .

8. From the individual realm to the social realm

Indeed, one of the Social Coaching major emphases is on developing individuals' skills to trigger change in their surroundings and workplace spaces. This approach to social capital increase provided a conceptual framework that is useful to explore social change from a qualitative perspective. Theoretically, it allows us to distinguish social capital from other types of capital and similar concepts such as emotional capital, social capacity and cohesion. At the same time, allows us to focus on the ties developed within institutions and groups that are the most visible manifestations of particular types of ties and social relations.

The Social coaching framework also highlights the dynamic nature of social associative experiences. It is a characteristic based in social relations, but these relations are always changing and they may be used for a variety of objectives. As a result, an organization, group, or network might at one point be used for learning and pleasure, while at another point it may serve as a basis for a business venture. This venture might in turn,

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contribute to an increase in social cohesion that augments the social capital that generated it in the first place.

Finally, the Social Coaching framework identifies how social capital can be reproduced and cascaded down into a greater number of trainees, enabling researchers to closely observe its impacts and contributions. Furthermore, Social Coaching has been identified as a tool for Knowledge-based Development given its powerful conversational-based tools. It seems to greatly support KBD schemes at individual, organizational and societal levels. Although this analysis is preliminary and in some ways only suggestive, the long-term, comparative, participatory approach to this research could provide us with a strong basis for exploring some of the more dynamic features of the Social Coaching model. Using this general analysis, we will be able to focus on particular developments and transformations in a comparative way – providing further opportunities to test the model and at the same time explore the strategic implications of social capital for culture transformation.

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