

making weconomy

COLLABORATIVE ENTERPRISE MAGAZINE

powered by Logotel

EN

HR: HUMAN (R)EVOLUTION

04



Open



Free



Infinite

Perpetual
Beta
Collective
Magazine



making
weconomy

COLLABORATIVE ENTERPRISE MAGAZINE

powered by **Logotel**

04

HR: HUMAN (R)EVOLUTION

Logotel presents this Magazine at the (In)visible Innovation event (Milan Design Week 2013). Two different circumstances, one common purpose: to put people back at the very core of our business transformation. Because the challenge of complexity can be won only through a new, great, shared Human (R)evolution. Enjoy your reading.

CREDITS

MAKING WECONOMY

Collaborative Enterprise

Magazine

www.weconomy.it

Designed by

Logotel

making together.

Project & Content Manager

Cristina Favini

Special Guest Editor

Andrea Faragalli Zenobi

Book Editors

Thomas Bialas

Antonella Castelli

Matteo Pozzi

Art Direction

Gianluca Alderuccio

Claudia Molinari

We Authors

Emil Abirascid, Leandro Agrò, Matteo Amori, Maria Grazia Andali, Massimiliano Aramini, Tommaso Arenare, Silvio Barbero, Laura Bartolini, Laura Bianchi, Daniele Cerra, Simone Colombo, Sandra Corradi, Philippe Daverio, Alessandro De Martino, Alberto F. De Toni, Simonetta Di Pippo, Nicola Favini, Flaminia Fazi, Maria Grazia Gasparoni, Stefano Maffei, Salvatore Natoli, David Orban, Renata Rizzo, Francesco Schianchi, Francesco Varanini, Francesco Zurlo.

Logotel is the service design company that shapes and drives business innovation in a collaborative way.

The company's team is made up of more than 120 people. It is located in Milan in 2,000 m2 of spaces in the former Faema factory plant.

The company is currently working with 50 clients, developing more than 70 different projects.

In 2012 Logotel trained more than 5,000 people; it also designed and managed 24 business communities that daily connect and deliver services and contents to more than 40,000 people.



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc-sa/3.0/> or send a letter to: Creative Commons, 171 Second Street, Suite 300, San Francisco, California, 94105, USA.

INTRO
4

WHY?
6

HR
MANIFESTO
8

HR
SCENARIO
10

HR
ME
16

BELIEVE
IT
18+20

MAKE
IT
19

WECONOMY
INSIGHT
21

WECONOMY
TOOLS
22

HR
ME+ME
24

MAKE
IT
27

BELIEVE
IT
26+28

WECONOMY
INSIGHT
30

WECONOMY
TOOLS
31

HR
WE
32

MAKE
IT
35

BELIEVE
IT
34

WECONOMY
INSIGHT
36

WECONOMY
TOOLS
37

PRESENT
STORIES
38

FUTURE
STORIES
43

FINAL
LAP
46

SPECIALE
NEXT FUTURE
48

INTRO

MISSION: NEXT FUTURE

A PURPOSE NETWORK FOR
COMPREHENDING PEOPLE/COMPANIES
FUTURE CONSISTENCY

Cristina Favini
*Strategist &
Manager of Design Logotel*



Last year, during a routine meeting with Andrea Fagalli Zenobi, a thought was born – a thought which later became a true “purpose network” connecting people under different “brands”, with cross-organizational “hats”, characterized by different ages, attitudes and personal passions that often had nothing to do with the role they were called to have during that meeting – in order to design an answer to an emerging question. A team based on “biodiversity”, with few resources except its own time and its own network, in order to answer the following thought.

“What we have gained so far is essential, no doubt about it: a growth in human rights, internet, smartphones, global information, nanotechnology... However, we are realizing that what we’re experiencing these days is a transformation of values so radical that it can be detected only in a few other pivotal transitions in history. Uncertainty is overwhelming both people and organizations. In such a complex scenario – a scenario which requires companies to “re-design” themselves in order to become competitive again and to create value for society, for people and for themselves - how to rethink the organizations? How to ask people for more “sacrifice” in exchange of a lower economic value? How to empower them, engage them and make them accountable for a common “destiny”? **How to enable**

them to re-invent a future for themselves (we should all agree by now: the future is not given), to find a new balance between personal and professional issues, to get “digital”, to change their skills, to undermine some of their consolidated beliefs in order to become themselves a “project”, an “enterprise” and part of a collective enterprise?”

More or less, this was our thought. I guess we can all agree on the fact that behind every service or product we sell there are PEOPLE, or rather all the people that shape our organizations. If we innovate our offer (not

just “what” we sell - products, services, experiences - but also “how” we sell) without innovating the organization and therefore our plan for a collective business, we won’t go anywhere.

Talking about the “evolution of the organization” or the “evolution of people” means facing two sides of the same coin or, more precisely, going through the one and only side of the same “Moebius strip”: these two issues can not be split, since they are mutually and continuously determined one another

In other words, they co-evolve together and at the same time, simultaneously with the scenario transformations. That’s why we’re talking about the letter “H” for “HUMAN (R) EVOLUTION”: our need to invest in and promote people’s consistency.

Consistency is an emerging property for the future of individuals, of organizations, and of the ecosystem in which organizations operate. Consistency, from Latin “cum + sistere”, means to get together, to have substance, structure, durability from “ME” to “WE”, where “ME” (the single person), “ME + ME” (the organization) and “WE” (the organization in its ecosystem) become active subject in trying to carry out a wide spectrum of challenges. Among these challenges:

Consistency in being “ME”: the single person

- Developing self-awareness: “I am aware of WHAT I’m doing, of HOW I am doing it and, most of all, of WHY I’m doing it, which means being part of a community of fate”

- Training the openness to the unpredictable and continuous change and learning (the “design” dimension)

- Managing the balance and the diversity of our different roles and identities (personal/professional, functional/inter-functional, physical/digital etc.)

Consistency in being “ME+ME”: the organization

- Designing a future “meaning” (“why we exist”), engaging people inside our future business because there is no participation without direction, there is no vision without sharing. The model for communicating, engaging and sharing this meaning must change accordingly

- Being “agile”: we should become one single organism, increasing our capacity of reactive adaptation through self-organization

- Innovating the leadership: contextual leaders, collaborative leaders in order to focus on execution (decision, design, delivery – fully accompanying the projects from the beginning to the end becoming less managers and more makers)

- Building diversity: cultural, generational, gender, disciplinary inclusion, being open to talent empowerment not only from a professional but also from a personal point of view (hard + soft)

- Developing systems thinking (interconnectivity) in order to facilitate collaboration and sharing between different intelligences, both inside and outside organizations

Consistency in being “WE”: the ecosystem

- Designing new “purpose networks” collaborative networks that are temporarily set up for a purpose, a project, an objective in defining new innovation thus extending the enterprise by creating alliances for the access and the use of new technologies, new knowledge, new markets

- Sharing skills in order to hybridize sectors, technologies, processes. Entrepreneurial cross-innovation can be generated only through hybridization

- Learning to manage new quality networks in order to gain new collaborative skills. Networks can generate new meaning and create strong bonds between partners

- Creating hubs, developing new cross-innovation spaces where entrepreneurs can share hybrid skills and develop conversation and co-creation

- Embracing collaborative models of coopetition between companies and with the territory too: the territory can be some sort of “dojo” for developing new

partnerships and being an example to the outside of the organization

The list is long, yet not exhaustive. Our search for an answer to these questions has led us to build a purpose network that is gradually growing, engaging people with different knowledge: philosophers, scientists, anthropologists, experts in art, technology or organizational models, as well as people involved everyday on the business “battle ground” - managers of multinational companies, start-ups, SMEs, all with their different points of view.

This topic is wide and far from being resolved, so in this Magazine we simply want to share some of the thoughts that we all have begun to explore, the first design tools that, just as you’re reading, we are experimenting with in our organizations. We’d like to extend this network so, if you are willing to invest some time and energy to reflect with us, come on!

In conclusion: the urgency is to **innovate people management, governance and education tools, to stop working by one-shot “events” and start engaging people in continuous and meaningful processes, made of opportunities for training, self-training, collective exchange and learning by doing.** A process where both the customer and the organization can visualize and “measure” their growth through new dimensions. This is the real challenge. Enjoy your reading, enjoy your work.

WHY

TOWARDS A SINGLE WORLD

IMAGINING THE IMPROBABLE IN ORDER
TO UNDERSTAND THE FUTURE

Two concepts seem to dominate today's reality: nihilism and relativism. Systems of thought which reflect one another: the first, that "loss of being" of Heideggerian vintage, finds itself reflected in the second - the manifest relativity and indefiniteness of contemporary values.

"These are our principles: if you don't like them we have others", joked the comedian Groucho Marx. Yet this witty paradox has a flavour that feels right up to date, **in a world such as ours that is troubled and devoid of certainties, where every value appears interchangeable, downgraded to the same common denominator of all the others.**

The other side of this phenomenon is the growth of our individual liberty: freedom of thought, of belief, of "meaning-giving", independently of any value construct or a priori system of values which prevailed in the not so distant past.

However it is not always realised that this liberty or freedom is not something gifted to us without effort. On the contrary, it is an enterprise in the dual sense of the term: a personal adventure but also an organisation in process. Engaging in and becoming a "project" is a rather complicated endeavour: it requires consistency and coherence and the ability to take on (again) an identity, precisely at a time such as the present which is characterised by extreme confusion and complexity. This suggests the metaphor of a dog or a snake chasing

its own tail. However, there are a few "buts" that have the potential to open chinks and cracks in this loop without necessarily interrupting the continuity between nihilism and relativism mentioned above.

The first "but" relates to the current context of technological acceleration: we are experiencing a genuine anthropological leap forward which is transforming us from ordinary human beings increasingly into "symbionts" or human/technological hybrids (and here we have everything: from social networks to medical prostheses). And not only that: the whole equilibrium between humankind and "techné" is positioned on a point of rupture. If for tens of thousands of years, the clear instrumental aim of technology was to improve our existence (from the "invention" of fire onwards), is it the case that we have ourselves now become the instruments by which technology can evolve autonomously (see "singularity" and vicinities)? Whatever the answer, **it is clear that we are no longer what we were. And this process cannot be stopped. For this reason imagining the improbable is one of the (few) keys we have available to us to unlock and understand the future.**

The second "but" relates to the need, unchanged and unchanging, to find something that still "holds us together" as people. Should this thing be something other from the totem of traditional systems of value? Cer-

Andrea Faragalli Zenobi
*Head of Strategies and Resources
Corporate & Investment
Banking Division
Intesa Sanpaolo Group*



tainly another will emerge (or else we will not survive). The tendency towards a “single” world can be seen in a variety of areas, one being technology itself. Another is the economy. Another is competition. Everything is connected to everything else and everything literally is ecosystem: we are moving into a world of interdependence from a world of independence. But if there is no Meaning, with a capital M, greater efforts will be required to deal with such change, and these will be the transcending efforts of the athlete or the Acrobat: the efforts and force of resilience.

Resilience, first of all, is knowing how to ask the right questions. **How can we endure? How can we manage the complexity in which we are immersed? How can we liberate resources, and for what purposes? Contemporary managerial/organisational thinking experiences these dilemmas,** and in tackling them it has an urgent sense that it must not (or cannot?) respond in accordance with the conditioned reflexes of classical paradigms i.e. primarily the paradigms of control. The thinking is that one can properly manage complex transformation processes only by creating a context that is capable of autonomous evolution without the intervention from on high of a Power with a capital P. The organisation of the future is an organisation or structure that will be in perpetual balance between order and creativity, and the metaphor of the tight rope walker is as appropriate as ever. The paradigm of Power,

we might say, is replaced by the paradigm of Meaning: the ultimate challenge for organizations (especially for their leaders) is therefore to ensure that people recognize within companies the very same “plan of life” which I mentioned earlier. The tendency to believe in something bigger than ourselves is an invariant trait of human beings, beyond any anthropological mutations. **Only the future will tell us if companies will be able or not to embrace this challenge and become for their people that “something bigger “to believe in.** If this will happen, we will have fulfilled a real “Human (R)evolution”.

Human resources, manpower, talent, labor, people: however we may call it, the human capital of an organization is its most valuable asset.

“Future is for companies that can imagine, create and innovate collectively”, we wrote in 2010 on “Weconomy” book.

We still believe it. We firmly believe it.

But the starting point to carry out this program for our future, to make this change happen, to act (and not to “suffer”) this transformation is only one: the **Human Person.**

Just like Copernicus placed the Sun at the center of his “Revolution”, the business (R)evolution places Man at the center of future.

HR

MANIFESTO

This is the new meaning we want to give to the two HR letters: from Human Resources to Human (R)evolution.

Human (R)evolution

IS DESIGNING IS BUILDING IS DEVELOPING

SHARED SENSE

SHARED IDENTITY

SHARED CONSISTENCY

Human (R)evolution is transforming the Human Person from a “re-source” to an athlete, an acrobat, an artisan - in one word: in a protagonist - of future:

FUTURE OF PEOPLE OF ORGANIZATIONS OF THE ECOSYSTEM



Generating
PURPOSE NETWORKS

p. 37

Facilitating
COLLABORATION

p. 36

Innovating
RELATIONS

p. 26

Investing on
COMPLEMENTARITY

p. 30

Integrating
DIVERSITY

p. 28

Empowering its
TALENTS

p. 18

Developing
SELF-AWARENESS

p. 20

Training
RESILIENCE

p. 21

ME
People

Learning for being
ABLE TO CHANGE

p. 22

ME+
ME
Organization

Designing
**ENGAGEMENT AND
MOTIVATION**

p. 31

WE
Ecosystem

Shaping
**COMMUNITIES
OF FATE**

p. 34

SCENARIO INSIGHT

BEING HUMAN TODAY COMPLEX SYSTEMS AND DIS-IDENTITY

Salvatore Natoli
Philosopher

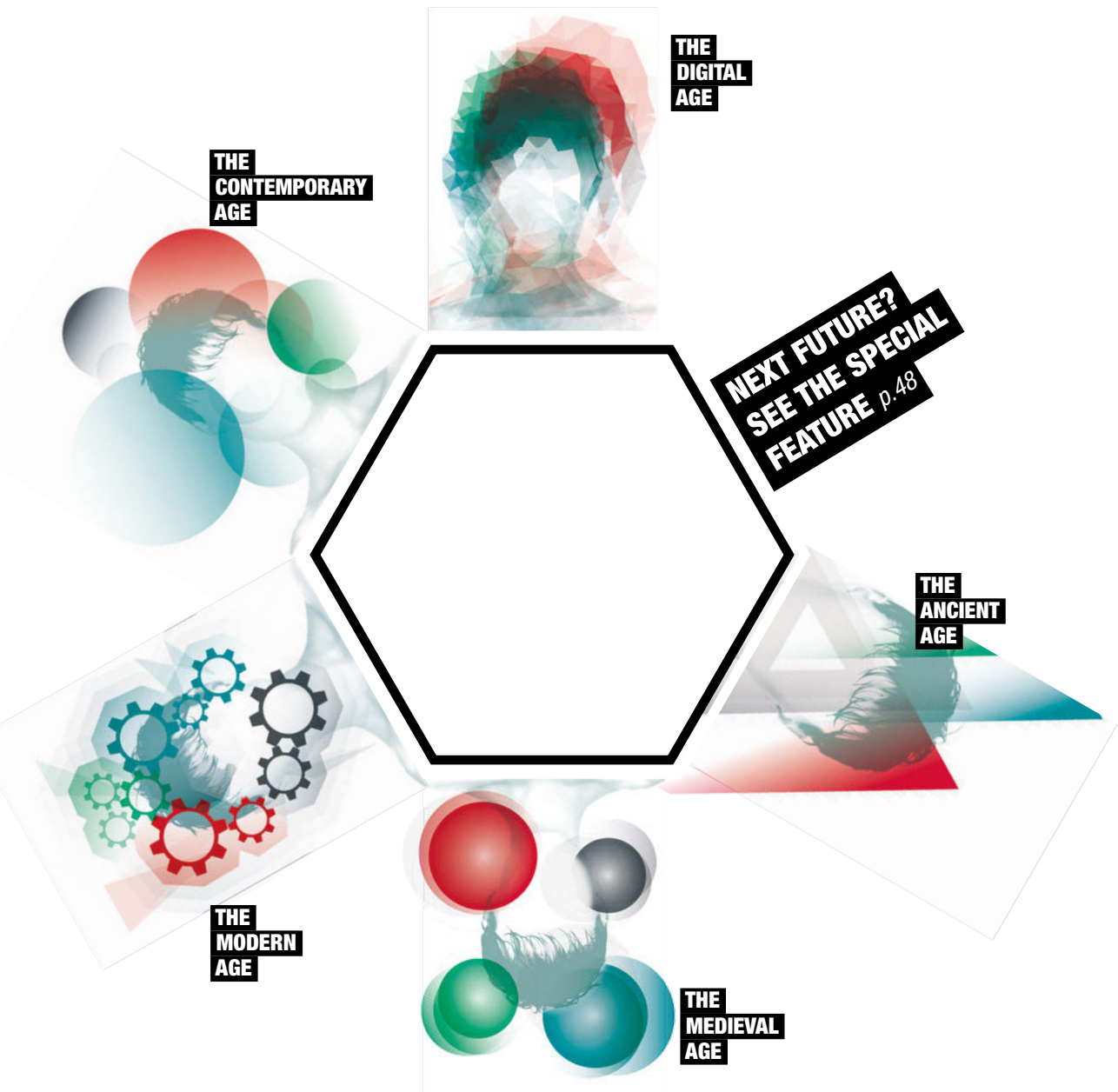


What do we say when we use the word “Man” today? A convenient and still current definition is that of Aristotle: Man as an animal that has language. The Homo Sapiens is an organic, neuropsychic entity which has developed its specific identity, throughout the course of its evolution, in and through the very dimension of language. Language as relationship, as stabilisation of time, as the permanence of ideas, as the transformation of reality into symbolic devices. This dimension of language is closely associated with the theme of self-awareness, self-reference: namely, Man has an awareness of its relational functions, and is thus better understood as “Men” rather than “Man” – in a word, society. Man’s history, in other words, has been a history of human groups: from an ancient world where people essentially “resembled” one another, **human communities have over a long period of time become differentiated and discovered new and different dimensions of Man. Men have continually redefined themselves, re-formed themselves** based on what they have over time been required to do by the imperatives of space and time (one only need recall the archaic confrontation with the natural elements), thus leading to the emergence of new skills in response to new contexts. As we grew in complexity, we came to know ourselves better, and in this process we became “individuated”. These are precisely the two great discoveries of modernity: individuality and liberty. But it’s important to be aware that the contemporary period has demonstrated that this ongoing change is no longer dictated by developments outside ourselves, but also by those which we ourselves are responsible for producing. Let’s think of a manufactured article (once upon a time the splintered flint, today digital technology):

its manufacture certainly solves a particular problem, but it in turn generates a feedback that loops back to us. **The technological dimension, therefore, represents an environmental mutation of such a kind that Man ends up changed by the very things made by Man.**

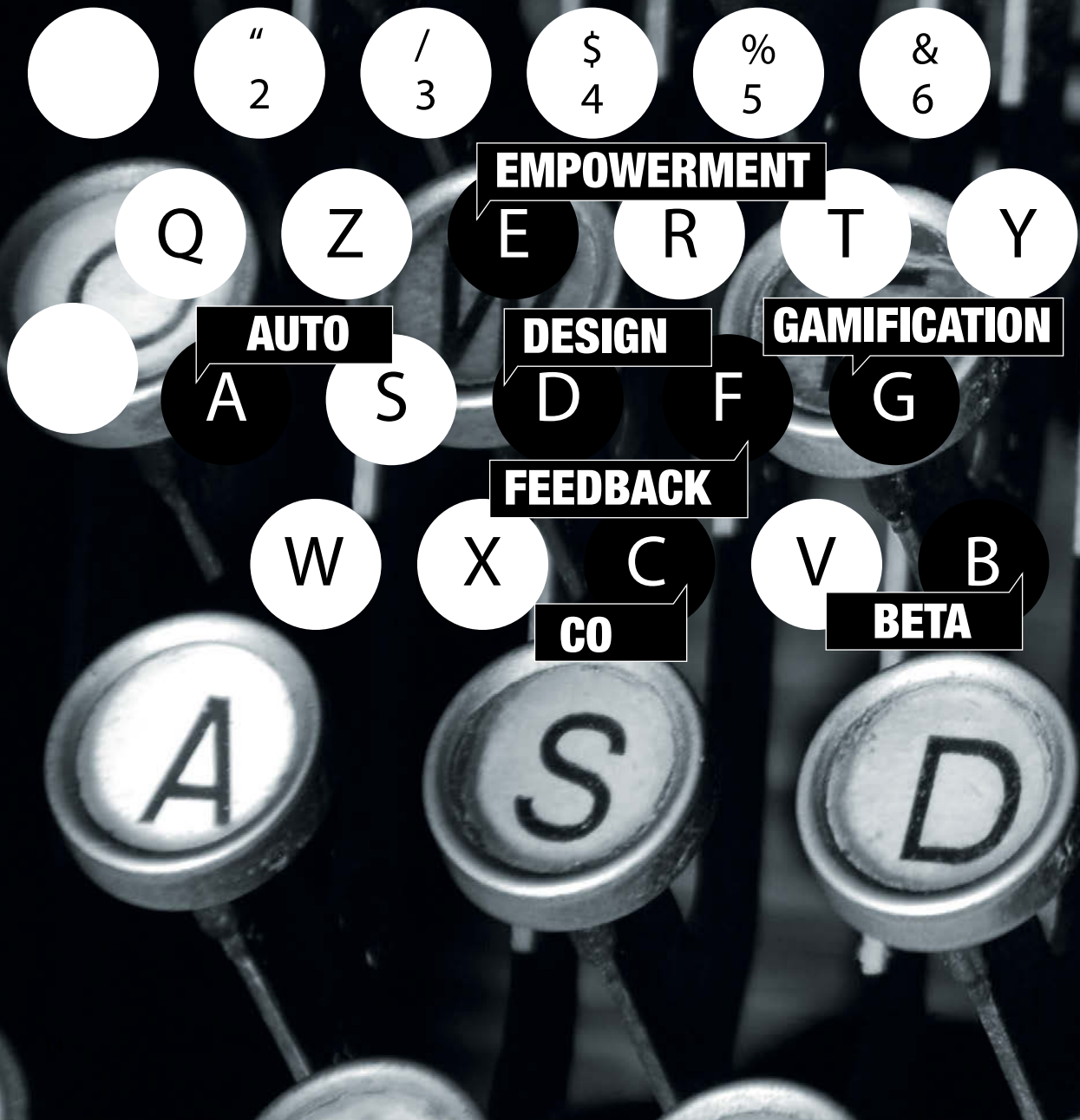
The most appropriate formulation for contemporary society – a society that is complex and high differentiated – may thus come from systems theory: we no longer inhabit a past composed of functions that are distributed within a single common space with well-defined borders, rather we inhabit a present consisting of separate and only partly-connected systems. The overload of traditional functions has in fact produced disjointed systems (the financial system, the legal system, the political system), spheres which are independent of each other based on a model that is no longer hierarchical but rather cybernetic, where the other systems are - from the point of view a single system – ambient systems. **What happens to a person who lives and moves in such a society? He finds that he has to “play” with or among different subsystems without actually belonging to any particular one, and he emerges torn and divided.** “Who am I?” beyond these partial roles. This is the theme of dis-identity, of the molecular distribution of individuals. Going back to the critique of Baumann, it is therefore not systems that are “liquid” (they are in fact strongly stabilising and capable of absorbing crisis without breaking up - think of the financial system), so much as people themselves, who are fragmented between these systems, confronted by a cognitive horizon which patiently awaits investigation but which exceeds their faculties and leads them to neurotically fear the very freedom they demand.

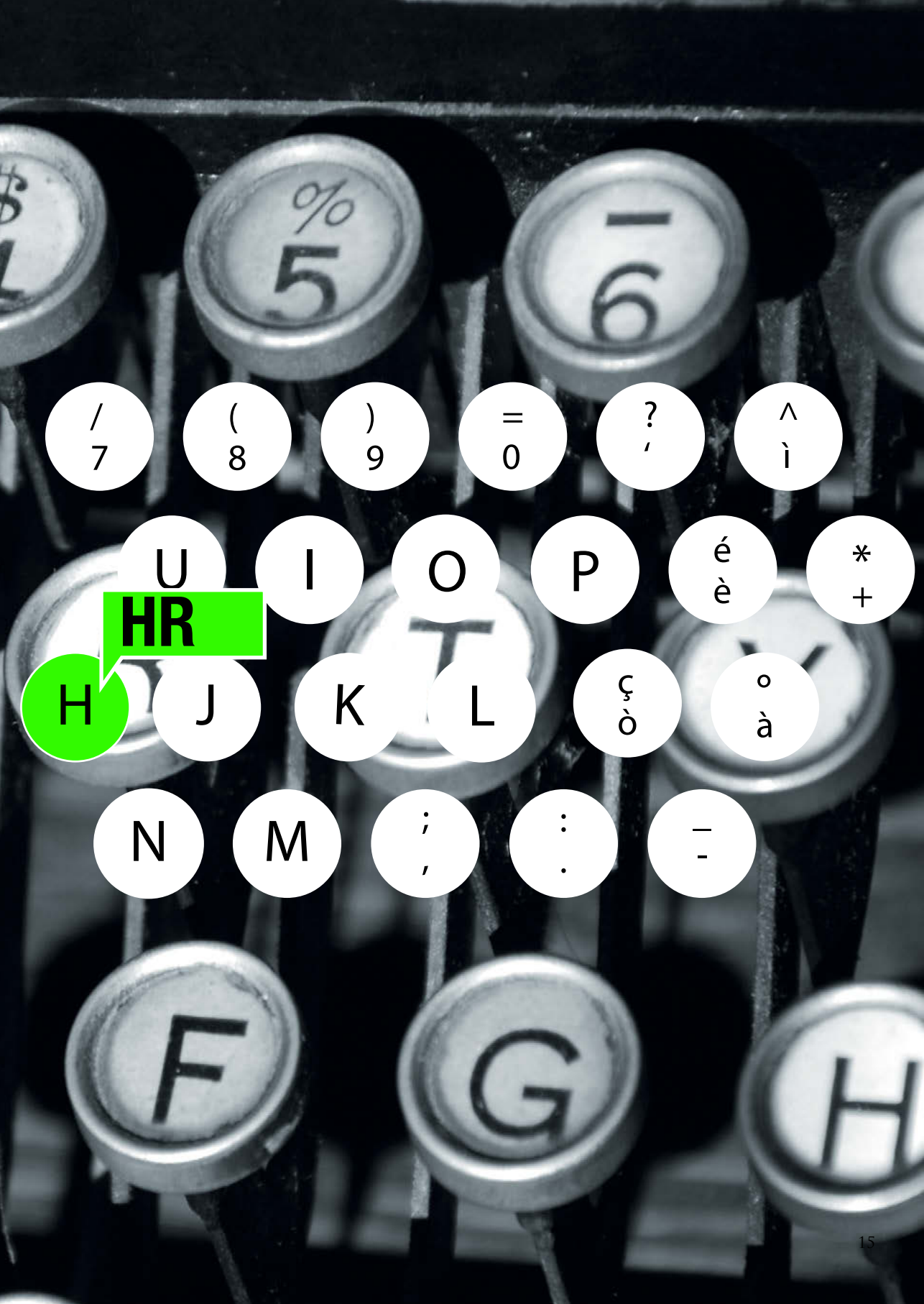
How to mitigate this splitting of the ego, this social angst, and allow people to be completely themselves? The efficient organisation has the ability to bring out the best in those working within it; and apart from an elite group of people for whom work flexibility means the privilege of “changing in order to grow”, it is necessary to think in terms of making a gift at all levels - starting from “below”: a gift that bestows the values of inclusion, equity and self-realisation.



Previously on Making Weconomy:

- 01. Auto, Beta, Co: (re)writing future
- 02. Design: (re)shaping business
- 03. Empowerment, Feedback, Gamification: once upon a time in retail?





HR

H

/
7

(
8

)
9

=
0

?
,

^
`

U

I

O

P

é
è

*
+

J

K

L

ç
ò

ó
à

N

M

;
,

:
.

-
_

F

G

H



Human

(ME

“Do I contradict myself? Very well,
then I contradict myself, I am large,
I contain multitudes”

Walt Whitman

) +

(ME+ME

“Everyone is more or less another
aspect of someone else, otherwise
how could we hope to understand
even the slightest thing about other
people?”

Dashiell Hammett

) +

(WE

“Happiness is real only when
shared”

Lev Tolstoj

) =

(R)evolution





ME



Watch the videos

youtube.com/weconomybook

“ME” PILLS

Perpetual learning and training on the job, of course: yet personally I think the most important thing is to be aware of the world and of what happens around us, to train our awareness of change, almost in a “Zen” way.

Leandro Agrò

I’ve always hated the word “specialization”, I believe it stands for “reduction” and I think that, in order to manage complexity, the future will be made by people who are versatile, eclectic and capable to re-design things.

Stefano Maffei

ME: the single person, the starting point.
Empowering the individual talent is a mantra
of any healthy managerial culture.

That's why we start with the contribution of
Francesco Varanini by clarifying the meaning
of the word "talent" - or shall we say "talents",
plural.

As pointed out by Francesco Schianchi, in fact,
every person carries a "toolbox" of different
kinds of knowledge to resort to, in accordance
with our needs.

Among these skills, one of the keys – the one
which perhaps embraces them all – is the
capability of resilience, as Laura Bianchi and
Maria Grazia Gasparoni write.

But "skills" are nothing without an almost
"athletic" training to change: Laura Bartolini,
supported by the educational tool of the
"self-consistency roadmap", thus explains that
learning means exactly being able to change.



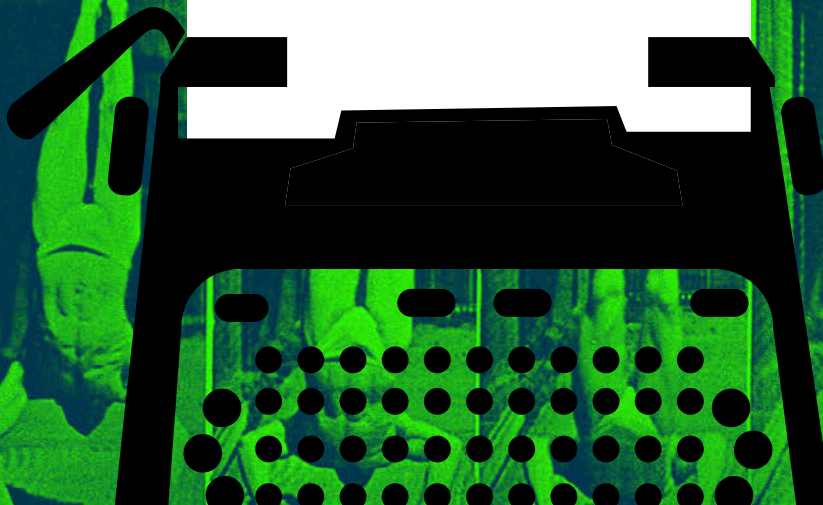
Want to know more?

Watch this movie

The Hudsucker Proxy

by Ethan and Joel Coen, 1994

en.wikipedia.org/wiki/The_Hudsucker_Proxy



BELIEVE IT

PEOPLE AND THEIR TALENT A JOURNEY THROUGH THE ETYMOLOGY OF A KEY WORD

Francesco Varanini
Scientific Director
Assoetica



A voyage through the etymon, the history of word, leads to reflection on the concept of “talent”, and three points are worth highlighting here.

Firstly there are no “talents” understood as abstract entities. There are only “people that come with talents”.

Secondly, each of us has several talents which are mostly “buried”, talents which we are for the most part denied through surfeit of humility, laziness, the poor attention we devote to them or because of the disinterest of others.

The third point completes and clarifies the second: **if we concentrate on only one talent we end up seeing only the talent which is most visible, most superficially in evidence. However, this is never the richest and most important talent.**

The Greek word *talanton* refers to the angle of inclination of a scale pan caused by a weight, typically gold or silver. This use of measure expresses the value of what is on the other scale pan. Hence the Latin *talentum*: “scale pan”, “weight”, “sum of money”.

The metaphor is central to a well-known biblical parable. A proprietor, “leaving on a journey, called his servants and gave them his property. He gave one five talents, another two and another one, each in accordance with his abilities, and he then left”. We know what happened: on his return, the person who was given five talents doubled his earnings. And the same for the person who was given two. But the person who was given one talent buried it underground from fear – and for this he incurred the proprietor’s anger (Matthew, 25, 15-30). In the Middle Ages the *talentum* meant primarily “desire”, “will”. A secondary meaning – “natural or acquired aptitude” – manifested itself on a sporadic basis in Italy and France and became more established during the Renaissance.

Still, it remains a strange and ambiguous word, so much so that Galileo, believing it to be compromised by references to magic and animism, refused to use it and instead used a different word with an apparently very different meaning: *momento*. But if we look closer, while the word *talent* is in the end an abstraction which cannot be demonstrated a priori and which depends on an instrument of measure and on the metric adopted, the word *moment* (a contraction of *movimentum*) is the very opposite, referring as it does to a concrete value or capacity in the here and now.

The key point is that talent refers to the capacity, aptitude, value, desire, will of the person. But nobody in any language, until recent years, ever dreamt of defining a talent as a person.

The Oxford English Dictionary (1933) refers to the term’s use: “rarely, as a singular, a person of talent”. But to the extent that individuals could be defined as talents, the lexicographer limited himself to 2 paltry examples: the cleverest gambler on horses and the woman who is “judged according to attractiveness and sexual promise”.

Only with the arrival of management literature is the word *talent* understood as referring to a special class of people rather than to a personal quality. **Unfortunately, however, the term “talents” is attributed to people who have completed courses of study strictly by the book, people who demonstrate that they possess only the skills and abilities circumscribed and required by a particular model.**

But on closer inspection it emerges that these people – like one of the servants of the prior parable – have buried their own diversity and their own distinctive and original talents, out of fear or convenience.

Excerpt from: *Nuove parole del manager. 113 voci per capire l’azienda*, Guerini e Associati, 2012

MAKE IT



TETRA PAK

Top of the 2012 Italian classification of Great Places to Work, the Swedish multinational packaging producer is characterised by its policy of optimising individual talents which is part of a broader avant-garde corporate culture (for instance: the owners reinvest 80% of earnings in research and development). A “distributed” office (the motto is: freedom with accountability, work anywhere you like but with full responsibility), no fixed timetable, and instead a simple self-certification at the end of the month, and an advanced system of corporate welfare in terms of personal services and work-life balance. Tetra Pak also operates in a quasi-monopolistic capacity in the field, but the concrete results - growth against the trend amidst the desert of economic crisis - appear to reward this instance of the “exportability” of certain Scandinavian HR models abroad.



About Tetra Pak's corporate welfare
goo.gl/f5sTm

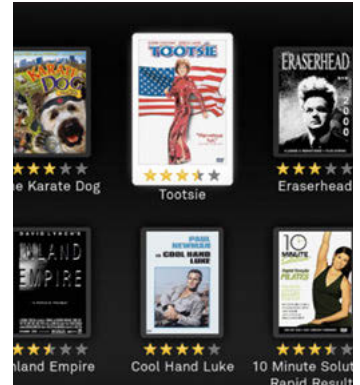


3M

When we talk about the importance of optimising talents, one of most frequently cited cases is the famous “rule of 20%” from Google: give your personnel back a fifth of their work time to devote to individual projects (which may of course be of potential interest to the company) and the results could surprise you. The first crucible for this new idea was not, however, the pleasant Silicon Valley but the much more distant Minnesota, where 3M is based. Yes, the famous post-it – the small adhesive notes - is one of the legitimate children of this enlightened policy, calibrated by 3M in the distant past 1948 (!) to 15% and still in vogue. Extended to all employees, and not just those with engineering and scientific skills, and structured in a large annual collaborative workshop for presentation of projects, the policy has also proven over time to be an effective recruitment tool: for equal pay, who would not choose 15% more freedom?



Fast Company about 3M's culture
goo.gl/kul40



NETFLIX

The COO of Facebook recently referred to it as “the most important document that has ever come out of Silicon Valley”: the 129 slides of “Freedom & Responsibility Culture” of Netflix, a public company involved for 15 years in streaming of Videos on Demand for America and Northern Europe. The presentation opened a breach in managerial culture of this enterprise: the starting point was to put the creativity of people at centre stage, primarily because an accelerated market such as the digital market required unforeseen and unforeseeable solutions. The practices that followed from this axiom were uniquely radical. Risk sharing, leadership of context and a “special effect” that would be difficult to take seriously if the company were not listed on the NASDAQ: unlimited holidays for everyone. Because the shared meaning metabolised by each employee is clear and simple: “Act in Netflix's best interest.”



Freedom & Responsibility Culture ppt
goo.gl/iAfn

BELIEVE IT

THE 7 FORMS OF KNOWLEDGE TO BECOME A LEADING PLAYER A TOOLBOX FOR UNDERSTANDING OUR PRESENT

Francesco Schianchi
*Professor &
Management Consultant*



In training courses, as well as in the committed personal project/process of accumulating knowledge, each person needs to be able to apply seven forms of knowledge, which should be understood as indispensable tools in their arsenal. We briefly mention them here. 1. Knowledge of one's ignorance. The starting point, the basic precondition of the search for knowledge: an awareness of the partiality of knowledge and of the dramatic disparity between the vast quantity of extant knowledge and the limits of each person and of each human ability to accumulate, process and apply such knowledge. This Socratic approach is based on the conviction required to embark upon a heroic and unending journey where knowledge is continually developed and refined in its essence, purity and pleasure. 2. Knowledge as the accumulation of the capacity of critical thought, planning acumen and operational thinking, the ability to learn and apply the heritage of past and present human knowledge. From the catch-cry of the Enlightenment which privileged the value of knowledge – “dare to know” to the new catch-cry “cum ergo sum” (I am with, therefore I am) which represents the awareness of being plural and not singular, the ability to find one's identity only in relationship with others and not alone. Beyond learning as mere mastery or memorisation of information, towards a destination that privileges the development of wisdom, authenticity and evidence based on personal witness. 3. Knowledge of how to listen. A learning process which is difficult to teach: just knowing how to hear, how to verify the effectiveness of our receptive system. Listening is a predisposition, a mental attitude, a form of openness to the Other. It is a sensitivity to attunement to others, to encounter, to “completing” the alchemy of an encounter between two or more persons, an openness to welcome, receptivity and avail-

ability. 4. Knowledge as intuition. Expressing an attitude, a predisposition and a desire to go beyond what is visible, beyond the uppermost layer, beyond what is immediate and to seek out what lies beneath the surface, hidden from our senses, the meaning: an ability to “excavate” into circumstances and situations, occurrences and relations. In-tuitus, going beyond appearance, such as the decision and the wish to “bring to light” and reveal new riches, new points of view and to express new sensibilities. 5. Knowledge of how to do. The ability to use a variety of tools - including techniques and technology which still constitute only means - when these become ends in themselves, and finish by using us as their means. For this reason it is worth interpreting this knowledge as a form of mastery and skill, which in fact were the highest expressions of the Renaissance arts and crafts. A knowledge based on culture, research, experience, error, enterprise, and on the practical and concrete predisposition and openness to solutions. 6. Knowledge of how to be. Awareness of the key importance of the multiple commitment towards oneself, towards one's own direct reference points, towards the group or collectivity and towards future generations: a pursuit of, training in and expression of a citizenship of ethical, social and cultural responsibility. 7. Knowledge of how to be well. An awareness of the right to happiness, joy, meaning and of the right to the full realisation of one's own universe of desire as a fundamental condition-aspiration of life. An emotional heritage of sensations, images, memories and situations tending towards the deep satisfaction of the person through his or her freedom of expression, creativity and serendipity, without ever forgetting the important advice of Che Guevara: You have to be tough, but tender at the same time.

WECONOMY INSIGHT

TRAINING RESILIENCE AN “AUTO, BETA, CO” ROADMAP

Maria Grazia Gasparoni
Laura Bianchi
Trainer, Coach & Counselor
Logotel



Resilience means an individual's ability to positively handle traumatic events and the “impacts” one receives in one's personal or professional life, and the ability to effectively reorganise his or her own resources. The “A of Auto” which has inspired this series of Magazines, brings up the theme of resilience which may be associated with another two concepts which, deriving as they do from different contexts, enrich the meaning even further: organismic auto-regulation and autopoiesis (“auto-production”). Organismic auto-regulation is the ability of the organism to discover or rediscover new structures in order to maintain the system in equilibrium. And the concept of autopoiesis is associated with this – another distinctive characteristic of living systems: the process of continuous auto-production and maintenance of the system's own components, the ability of systems to define and maintain themselves by themselves. These two capacities of auto-regulation and autopoiesis are the very abilities that turn an individual who is subject to environmental stressors into a resilient system, generating the creative tension we often define as “innovation”. So optimism and curiosity are fundamental abilities to train resilience, as well as openness and a positive attitude to change as an opportunity, the ability to interpret problematic situations from the point of view of their potential solutions. **We can therefore say that developing resilience is a kind of ongoing “beta” design project, encompassing the ability to know and recognise whatever has created value in the past** in order to discover behaviours and attitudes that help us to resist breakage in the present (or in the future) or, better, to experience breakage again, if necessary, but with the new ability to retrieve and put the pieces together again, possibly in other forms but with the same consistency. So training is a way to stimulate and educate resilience: implementing the attitude that can change our habits, helping us to make useful analogies between different fields and thus expanding the range of our skills. Also coaching, focusing on goals and development of motivation, helps people to expand their ability to have a vision, to challenge their limiting beliefs, to reflect on what is really important, to maximize the resources available to capture not only the threats but, on the contrary, the opportunities for a given situation.

So, more a manager - through training and coaching - educates her/his resilience, more she/he boosts her/his chances of action (relentless self-motivation), and more she/he trains her/his team not to read the difficulties as “falls” along their path but as opportunities for growth. This is a new corporate culture that can produce real value and ensure that we optimize any moment we're given by taking advantage not only of best practices (which is useful but too easy!) but also of all the situations we have not positively addressed. Resilience is heart and mind - mind to remind us that “we did it” before, and heart to find the courage not to give up, not to leave the pieces in a corner but to put them together again using an increasingly effective strategy and trying out new tools and solutions – training. And resilience is a process of the “self”, which, however, we should not undertake alone. **It can help to know that others succeeded: we can all become inspired by the living stories of narrators who have drawn us unselfconsciously into their world, telling the tale of difficult life events where people manage to pull themselves up once again,** stronger than ever. To conclude, in this socio-economic context which overwhelms our personal and professional lives and even threatens our “sense of self”, resilience is the ability to continually discover in ourselves new personal equilibriums from all that we have been, that we are and that we still wish to be, despite everything. An alchemy of passion and reason, determination and courage, acceptance and vision.

WECONOMY

SERVICE DESIGN TOOLS

LEARNING TO BE ABLE TO CHANGE? IMPORTANCE OF SELF-DIRECT LEARNING

Laura Bartolini
*President & Manager of Education
Logotel*



“Training” today is acceptable in the context of our times and of our daily lives only if one is able to embrace the new challenge of being able to work with the support of theory in combination with practice and its quality results. Theory must be verifiable the very moment it is applied to create value in the world of work. Training is evolving, with profound changes. On the one hand it is easy to see how information technologies are revolutionising the procedures of transmission of knowledge and, on the other hand, the deep-seated idea that knowledge comes from experience is increasingly in evidence. For this reason, when one is called upon to design training programs today, one is increasingly required to think in terms of alternative units of time and to seek out, however reluctantly, innovative ways of doing things. But the most interesting challenge that trainers must be aware of is that the fast pace of technological change is accompanying the progressive dismantling of the ideal myth of objective rationality. **Once again it is necessary to assess the Person and his or her human being with its plethora of multi-faceted states of mind that accompany a form of existentialism articulated by transformed approaches to life, revalued values and reassessed ambitions.** The main goal of training has always been to help people to change in particular ways. Today, however, the profound change in the whole concept of being a person within an organisation is now forcing change in the very nature of training demanded by organisations. Because:

1. permanent change in organisational systems - not excluding the huge social/economic/political changes, but above all taking into account the hysterical changes that result from uncertainty, discontinuity and turbulence - ensures that all previously consolidated knowledge has a sell-by date. That is to say that change produces moderate theme-solutions which (if they are not to become obsolete) must be re-integrated with other theme-solutions that have been given a new interpretation or re-examined with the help of lateral thinking.

2. One no longer speaks of roles, trades and functions, but only of skills and competences - especially those whose shared, combinable and flexible qualities satisfy the needs of the moment.

3. The work life cycle is extending, and the difficulty and inability to learn new skills which is experienced by people not yet of retirement age, creates the priority to invent training programs that can build on their often valuable expertise and make them enjoy work once again – this being the only antidote to isolation and depression.

Education has to anchor itself to action learning, and hence to the idea of the utility or usefulness of learning, by monitoring structured processes in courses that analyse and solve real problems. Other key ingredients that become part of our training programs geared towards the world of sales are those that lead us **to design a process of transformative learning, which envisages the ever-contemporary interpretation of real world scenarios, of immersion in the here and now, facilitating the development of a critical awareness** and use of personal interpretation which the people following the course can project onto their own life experiences and deduce from their behaviour as perennial clients.

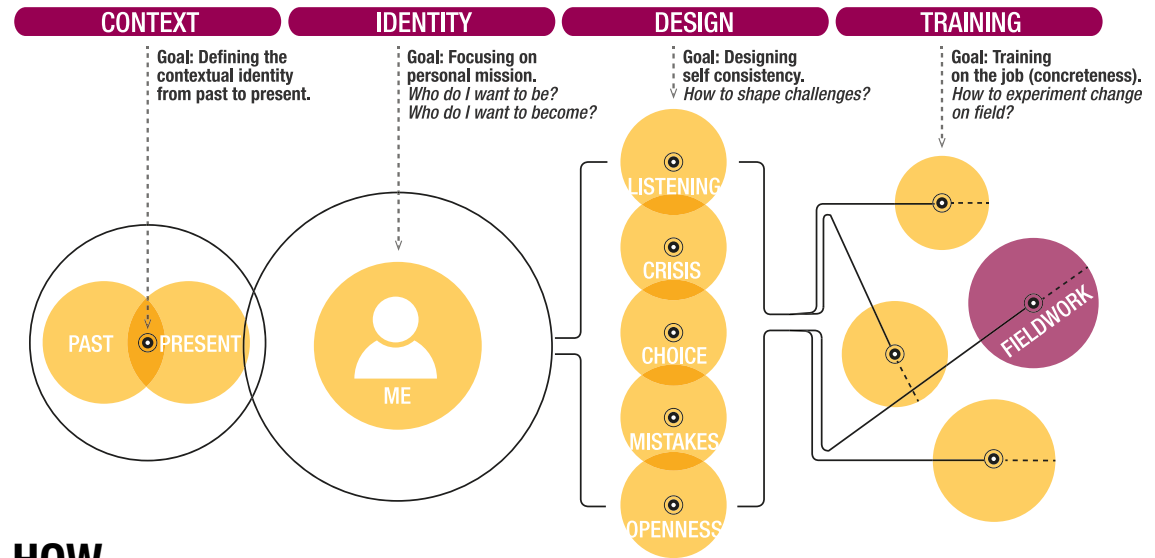
The challenge is to foster ongoing or lifelong learning by working not only on concrete content but also on method, and by developing a course design that is customised to and compatible with the rhythms, seasonal preferences and background context of the client, breaking away from the traditional tendency to continually do things the same

way. This involves interrupting class work to allow for experimentation and application to the workplace, and concluding the training course by allowing participants to propose to their own manager or to the facilitator solutions, advice or projects that have not simply been passively learnt, but have been actively brought up during the training in the collaborative context of their own Company.

The most important goal, however, remains the often invisible (but critical) one of encouraging people to grasp the primary importance of self-directed learning; and the stimulation received should prepare each participant follow a further self-directed and self-aware trajectory where these choices can be put into action. And indeed, these choices – which stem from a process of self-recognition – determine the visibility of their own creative abilities, which are so decisive for the production of value. Whilst never ceasing to investigate and examine, to be curious, to gain nourishment from all the sources which the world makes available to them.

We are, ourselves, highly committed to promoting the authenticity of a training process which must focus - visibly and recognisably - on the personal development of Clients guided by the training unit, whilst always remembering that an invisible symbiosis exists between learning and transformation, which generates motivation and courage in serving a good life.

SELF CONSISTENCY ROAD MAP



HOW

“One shot” vocational training is not enough anymore. How to train people to embrace change? Through a process of developing the knowledge and responsibility of key leadership figures such as Sales Managers, Area Managers, Coordinators, Business Drivers, etc.
The leader must hybridise skills and abilities which enable him or her to achieve results in the present but at the same time to create the conditions to improve the future.



ME+ME



Watch the videos

youtube.com/weconomybook

“ME+ME” PILLS

The biggest challenge for organizations is the “War of Talents”: to keep the ones we already have, to seduce those that we need. Hire according to diversity, and when the going gets tough let the “hybrid” ones get going, not the “technicians”.c

Leandro Agrò

The best quality for an organization today is the ability to be reconfigurable: building adaptable forms of collective intelligence, which make it sometimes agile, sometimes strong, always focused on (re)thinking its purpose.

Stefano Maffei

ME + ME: the organizational dimension, the relationship between people (a result that's always greater than the mere sum of its parts). The centrality of interpersonal relationships as the foundation of organizational efficiency is the subject of Tommaso Arenare's article about the balance between hard and soft skills.

A balance, almost a perpetual "duel", which the new leadership roles in collaborative contexts should pay particular attention to, as highlighted by Flaminia Fazi.

Sandra Corradi further explores this issue by focusing on the complementarity of opposites in which every company inevitably lives.

So the tool of this chapter (the Behavior Model) deals precisely with this issue: how to design this "leap" toward excellence and engagement for change.



Want to know more?

Try this sport

Tennis, best if doubles

See "John McEnroe & Peter Fleming"

goo.gl/MIOiR

BELIEVE IT



Read more on Open Thinking blog
tommasoarenare.wordpress.com

ME + ME, HARD + SOFT

A FEW THOUGHTS ON LEADERSHIP
IN A COLLABORATIVE WORLD

Tommaso Arenare

Egon Zehnder, Milan Office

@tommaso_arenare



In a context of collaborative innovation, how does leadership change? How does leading interfaces with collaborating? I look at leadership as a sum of hard and soft skills, which evolve during our life. Competencies are behaviours, ways of doing things. In theory, we can do things with or without other people's involvement. This is a first, important point. We can have non-people-related (which we often call hard) competencies, where our ability to do things does not necessarily depends on interacting with others. For example, orientation to results (how determined we are towards achieving our goals) could be measured in situations where interaction is absent, if only for the sake of the argument. Other hard skills include all sorts of technical skills required for our job, plus a number of additional competencies such as market knowledge and even strategic orientation. **In abstract, again, one's ability to craft a business' crucial strategic lines does not necessarily require immediate collaboration with other people. Implementing the strategy does.**

Then we have what we often call soft competencies, or people-related competencies. These are ways of doing things which can only happen through relating to other people. It can be through collaborating with colleagues or influencing them (what we call collaboration & influencing) or leading and motivating a team (team leadership), or changing the way a group of people works (change leadership).

One of the simplest, perhaps most banal yet best kept secrets is that after a certain point, rather early on in life, hard skills start to decline in absolute terms. The very same me today is clearly far less results-oriented, all things being equal, than I was ten years ago. It takes me more effort to be updated, to reach a similar level of knowledge.

At the same time, "social", interpersonal skills, by then, take off. For best-in-class talent, they continue to grow over time. **From that point onwards, growth in soft skills more than offsets the decline in hard skills. The same me today, all things being equal, can be far more effective in interacting with others than I was years ago.**

The sum of hard and soft competencies is a proxy for leadership, as well as for one's satisfaction, and can be measured. Both our leadership and our satisfaction grow, from a certain point in time on, if we are able to more than compensate a decline in hard skills through an increase of hard in soft skills. In other words, all of our incremental satisfaction, from a certain point on, depends entirely on our ability to grow interpersonally. The key message of all this is the following: what we do is important, that's clear. **More important, though, is for and with whom we do what we do, whose needs we address through what we do.** This opens up an entirely new element, which we've kept unconscious for so long.

We live a life of overexposure to connecting, not the opposite. How do we sharpen the focus, then? Growing interpersonally means becoming better at leading a team, but, even before that, better at collaborating and influencing people. Collaborating means connecting effectively, persuading, understanding, listening to their needs, identifying needs and selecting those we like to satisfy. All of this requires the ability to connect, and to do so in a wise manner, through careful selection. Selection is choice. Choosing who we like requires thinking, open thinking, and listening, making room for other people's needs.

Most of us would highly benefit from broader focus on relationship and connection.

MAKE IT



VALVE

From the “Handbook for New Employees” of the American software house Valve: “Hierarchy is a perfect way of maintaining predictability and repeatability. It simplifies planning and facilitates top-down control of large groups of people. But if you are an entertainment company that has spent the last 10 years trying to recruit the most intelligent, innovative and talented people on Earth, telling them to sit at their desk and do what they are told has the effect of destroying 99% of their value.

We want innovators, and this means maintaining an environment in which they can develop.

Therefore Valve is a “flat” company. It’s our way of saying we do not have management, that nobody reports to anyone else. We have a founder/president, but even he is not your manager”. Self-directed projects, mobile desks, peer reviews amongst employees: this is the organisational arsenal of one of the most innovative video games manufacturers in the world.



SYNTAXON

Our “tool to further investigate” the F in Feedback in the last issue was - provocatively but not too much so – the free software Liquid Feedback, a collaborative decision-making platform created in Germany from parts of the notorious Pirate Party. While in Italy, the use of this platform was tested out in the strictly political arena, in Germany one can even find enterprises that have turned it into an internal organisation tool, such as the IT company Synaxon. From leading questions such as the installation of air hand dryers in bathrooms right up to more substantial decisions such as the adjustment of contracts – **everything passes the lens of the wiki community, either visibly or anonymously depending on the occasion, and according to a simple democratic majority mechanism.** Because, as the company motto has it: “change is good, nothing is final.” Auto, Beta, Co.



LOCCIONI

Loccioni Group – an enterprise from the Marche that develops automatic measurement and control systems – has distinguished itself over the years as a **small jewel of corporate collaboration and sharing in the Italian corporate world. The model is that of an “Open Company”:** this includes an openness to accommodating people as well as projects at its own headquarters which may diverge from a core business that remains highly technical but that is nourished by new relationships and forms of contamination. Very high value has been produced in the territory and beyond as a result: from the Bluzone project for students to the Silverzone project involving the over-65s, from the spin-offs of former employees-turned-entrepreneurs (82 companies founded in 43 years) to the ecosustainable community project Leaf Community.



Valve Software's Handbook pdf
goo.gl/6RxDe



Interview w/ Frank Roebers, CEO Synaxon
goo.gl/8lewp



Weconomy Day 2011 feat. Renzo Libenzi
goo.gl/Dwn7v

BELIEVE IT

WE LEAD INTEGRATING FOR EMBRACING COMPLEXITY

Flaminia Fazi
*Leadership Awakener &
Executive Coach*



Successful organisations demonstrate the ability to share business objectives through processes of strategic integration of individual as well as corporate demands/objectives in order to define vision and citizenship. The aim is to work towards creating virtuous equilibriums between the convergent and divergent forces which continually intersect the organisation and working groups, increasingly revealing the obsolescence of historical incentives which target the individual player, and the growing preference for personalised incentives aimed at rewarding successful teams and co-leadership. Organisational systems are exposed to such a level of input complexity that each of their components are seriously put to the test. Entrusting the leadership of an enterprise to just one person becomes hazardous and transforms the leader into an alchemist who, serving the organisation and its associated system, transforms work processes and services and products and creates new relationships while integrating the contribution of all stakeholders in a process of co-creation. **Given these considerations, success is the result of the leader's specific ability of integration, and his duty is to bring talented people together and to design corporate strategy in collaboration with them.** They are no longer the trusted soldiers who implement the ideas of the “genius”, as Jim Collins puts it, rather they represent a talented team put together so that important decisions may be taken – collaboratively – which will represent the destiny of the organisation. A team which exists with its leader, who exists with his or her team.

A highly vibrant system which produces insights, which co-identifies the enterprise's goals by integrating into them the goals of all of its stakeholders.

Integration of:

- information from the field, from customers, from the media, and gathering weak signals and trends
- the best practices of various kinds of business, to develop new models of success and innovation
- ideas that come from all stakeholders, thus building a synthesis which guides the organisation in a virtuous spiral

– the abilities and capacities of persons, to facilitate them in placing their intelligence and productivity at the service of the teams, the organisation and the customers

- their own abilities with those of others, developing an autopoiesis capable of sustaining the virtuous transformation of processes, of services and products, and of the organisation itself
- the demands and expectations of each individual with those of the organisation and of the associated community, maintaining the focus on the business
- individual and group interests in a continuous process.

In order to succeed in this epochal historical period we are living through, **the figure of the charismatic leader gives way to that of an ordinary man or woman aware of his or her personal limitations and vulnerability as an individual, and of his or her strengths and abilities within a group of equals.**

A person capable of being in his/her colleagues and collaborators service, like a trainer of a team that works in order to create the best conditions to let them achieve their goals by expressing their intelligence.



HUMAN (R)EVOLUTION LINKOGRAPHY

2020 work skills map by the Institute For The Future:

goo.gl/YN6Uo

"The Future of Work", latest edition of the traditional PSFK report:

goo.gl/PswtV

"Start with Why", the Golden Circle in Simon Sinek's TED Talk:

goo.gl/yq0A

"Why We Hate HR", the historical disruptive article by Fast Company:

goo.gl/0BsmI

... and its reloading ("Why We Shouldn't Hate HR"), 5 years later:

goo.gl/4nnnB

A "shot" of Singularity recommended by David Orban:

kurzweilai.net

A book that "has changed the world" (Sunday Times), Taleb's "Black Swan":

goo.gl/II488

Understanding Man through "A History of the World in 100 Objects":

goo.gl/bH7kL

Fortune's "100 Best Companies to Work For" index:

goo.gl/UX82p

Josephine Green's speech from Making Weconomy issue #2:

goo.gl/hgm8F



WECONOMY INSIGHT

FROM OR/OR THINKING TO AND/AND MAKING GENERATING EXCELLENCE THROUGH COMPLEMENTARITY

Sandra Corradi
Trainer e Coach
Logotel



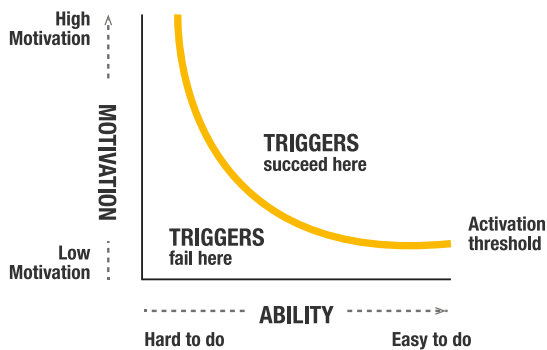
“Excellence is doing ordinary things extraordinarily well”. This quote by John W. Gardner is a perfect expression of how we may define excellence: doing something ordinary in a really special way, using all the resources inside and outside of ourselves. The person who is in touch with his or her personal excellence understands how to shape the context in which he or she operates, expressing one’s own uniqueness, and is able to give the best of him- or herself without being forced to be somebody else, discovering his or her own value in the right measure. If we observe a person of “excellence” in his or her own field, we observe the natural and free way in which they move, and the sense of “alignment” with their own being. Achieving excellence involves the ability to recognise what lies inside and outside of ourselves and to embrace that complexity, to combine in the same experience elements which appear to be opposites by developing what may be called “generative complementarity”. **This means fostering in ourselves and in others an attitude towards and thinking – a way of thinking which is inclusive – and not or-or thinking which tends to eliminate and exclude.** The concept of “generative” complementarity may be better understood with reference to the metaphor of cycling: in order to succeed we must combine movement and stability, and it is only by entering into motion that we will actually succeed in remaining in equilibrium. Therefore we achieve excellence when we learn how to reconcile stability and change, to marry our fear and our courage, when we are capable of following as well as breaking the rules and when we have learnt how to combine “discipline” and “sense of freedom”. Becoming reconnected with all the resources that lie within ourselves means that it is necessary to resolve an implicit conflict between two forms of complementarity which we often experience as anta-

gonistic. The acceptance of this paradox is the source of a profound liberty and generative openness. **One example of complementarity for a leader is the ability to combine arrogance and humility in his or her own personal way of doing things, to combine compassion with ruthlessness, generosity and gratitude.** The ability to integrate elements which are considered incompatible is an art that enables a Leader more easily to develop his or her potential, and that of others. The ability to transform whatever we perceive as a limit into a resource is a necessary condition to achieving excellence and maintaining it over time, by respecting our true nature and fostering personal alignment. Take for example personal shyness. For certain culturally and historically shared models of leadership, shyness is viewed as an obstacle. But can this quality be turned into a resource to foster the achievement of excellence? What is shyness, and what does it produce? A shy person is generally uncomfortable being at the centre of attention. How can a potential leader who has this characteristic use it to his or her advantage? Presumably, for example, by focusing all attention on others, and thereby bringing his or her team to a level of excellence without necessarily becoming the focus of attention him or herself. Despite its apparent simplicity, this is precisely the strategy used by leaders who are shy. Gandhi once said that gentleness had the ability to stir up the world. The deeply intelligent presupposition of the search for excellence is that **everything can be used and that everything in the system (person, organisation) may and should be used**, including what we interpret as a strength (light) and what we interpret as an obstacle (dark) - the apparent obstacle in which, contrary to expectations, we often find our strength.

WECONOMY

SERVICE DESIGN TOOLS

BEHAVIOR MODEL



WHAT

The Behaviour Model - devised in this form by the founder of the Persuasive Technology Lab in Stanford University, BJ Fogg – purposely relates the motivation of people to their skill levels and the nature of the relevant “triggers” (or “activators”) in order to explain the reasons for the success or failure of an engagement action: from the most “cliched” reasons, such as the use or non-use of a service by a user, to more profound reasons such as participation or otherwise in processes of change.

HOW

- the hyperbole that divides the quadrant into two parts marks the threshold of success of the action: below it, the engagement fails and the attempt to change a behaviour fails. Above it, the engagement is successful and the person’s behaviour “changes”;
- the two Cartesian axes mark the variables, which are mutually independent, of the person’s motivation (y-axis - from low to high motivation) and of the “easiness” of the required action (x-axis – from difficult action, which requires elevated competence, to easy action that does not require this);
- the diagram shows positive outcomes for “difficult” requests for change accompanied by high motivation of the people involved, or “easy” requests for micro-changes which do not make significant demands on them.

WHY

- because participation is a matter of engagement, and engagement should be planned while taking account of all of its variables: not just ease of access (x-axis) but also and above all the so-called Motivation Design (y-axis), what induces people to do things or not to do things, what makes them change or not change.

WHEN

- the Behaviour Model is particularly flexible: it can be adapted as a planning tool for very specific and concrete questions (“will this marketing or communication action succeed?”), or to trigger new behaviours in people within organisations.

WE



Watch the videos
youtube.com/weconomybook

“WE” PILLS

The well-known video “The Joy of Stats” by Hans Rosling states it clearly: mankind has never been better than now. Connective digitalization is one of the best ways to accelerate the construction of the “better world” we all desire.

Leandro Agrò

As Joe Strummer says, “the future is unwritten.” Future does not live only in our individual minds but also in the collective desire: and its true essence lies in a mix of capabilities to foresee, to configure, to adapt.

Stefano Maffei

WE: the ecosystem, the “sum of all sums”.
If no man is an island, not even
single organizations are: in the age of
interdependence, everything is connected
to everything else or - to quote the ancient
alchemical principles - that which is above is
the same as that which is below, and vice versa.
It's within this infinite fractal that the concept
of “community of fate” as articulated by
Silvio Barbero lives: organizations as systems
of meaning that place Man at the center of
everything, opening themselves to collectivity
and collaboration.

An “agile” WE - as Simone Colombo defines
it - which designs its own consistency and
which is not afraid (it encourages indeed)
the conversation with the network of other
organizations, according to the model of a
multi-faceted “StartHub” as proposed among
the final service design tools.



Want to know more?

Read this book

“Compendium for the Civic Economy”

(VV.AA., 2011)

free download from

civiceconomy.net

BELIEVE IT



Watch Making Together's video speech
this article is based on
youtube.com/weconomybook

TOWARDS A COMMUNITY OF FATE PLACING MAN BACK TO THE CORE OF OUR RELATIONSHIPS

Silvio Barbero
*Vice President
Slow Food Italia*



Our Chairman Carlo Petrini always says, the jackets or pants I buy will always be “outside of me”, whereas the food that I eat becomes part of me. From the beginning, Slow Food has therefore based itself on one simple concept: a new focus on the importance of food. Our society over time has come to regard food increasingly as “fuel” and less as something that has to do with the construction of one’s very identity. Our attempt (still underway), then, was to help people to recover the precise sense of personal choices and an awareness of their eating habits. Choices and habits which are otherwise at risk of being exclusively imposed from the outside, without the chance to understand the consequences in terms of models of production, distribution and consumption.

Our initial error as an association was to try to tackle this problem by limiting it to an elitist framework associated with the concept of gastronomic pleasure. When in actual fact the concept of food means something quite different today, **since it encompasses science, ecology, earth, the identity rights of people, an entirely holistic approach. In a word: complexity.**

It was actually after our company had developed and gained in international dimensions that we highlighted two fundamental aspects: a proper and dignified relationship with the Earth and with those who provide us with food (the so-called “last ones”) and a focus on communities. Because a community’s decisions in terms of food production always have consequences that are multiple and interconnected.

Two considerations in the light of this experience of mine:

The first: it is not conceivable or possible that each of us can solve our problems alone. In order to find a way out of the state of entropic crisis we are currently experiencing, new solutions and paradigms are required, new cultures within which we can interrogate ourselves. We must return to being and to regarding ourselves as a community of fate. Not only people who collaborate amongst each other – in whatever field – but an organic ecosystem linked by a common destiny. Second, **we must build a new humanism. To return Man to the core of all our relationships, and to retrieve all of Man’s basic elements.** And food is only one of these. If we lack the courage to take this step back (in order to take two steps forwards), it will be difficult for us to free ourselves from a technical-specialist logic that is proving increasingly sectioned, blocked and stuck. Today we do not need specialists, we need people who are able to interpret reality 360 °. This is what Slow Food has sought to achieve, in the realm of food, by breaking down the barriers of gastronomic elitism, replacing the idea of the “consumer” with the idea of the “co-producer”, and becoming open to the cultural and environmental, social and ethical consequences of our food choices. **But what all of us can and must aspire to is a new quality of care for the ecosystem – however difficult, complicated and wearying this may be to achieve.**

MAKE IT



GOOGLE

How can we have reached the fourth instalment in a series of notebooks devoted to the collaborative enterprise without having mentioned the collaborative enterprise par excellence? What better occasion than an “HR Special” to remedy this? Present for years on the podium of all the rankings of “best workplace” worldwide, the (R)evolution of which Google is a leading protagonist goes beyond the renowned interior design of the reputed Googleplex – more like an amusement park than an office. **The phenomenon that animates relations with the ecosystem at all levels is in fact a multidimensional WE:** from the open Android platform to the historical job-swapping experiments with P&G; from the co-investments in startups of the “Project 10 to the 100” to the open knowledge services such as Zeitgeist or Art Project, it is impossible to deny that Google has always placed the Human factor, simply put, at centre stage.



ETSY

“Etsy is our shared market. We are anthropologists of commerce. We are curious about people and about what they make, exchange and consume. By opening our eyes to the things that really count in our lives, we believe we are in a better position to understand what moves us as human beings”. These are the profound words which the e-commerce crafts website Etsy uses in its own company profile. Words which, for this reason, have pierced the hearts of millions of users. Three million articles sold per month - where “articles” does not mean products that emerge from an anonymous assembly line but, rather, creations handmade in bedrooms and garages around the world - represents a statistic which substantiates the concept of “community of destiny”: **personal life projects that are married to a collective business project**, maintaining an acrobatic equilibrium between physical and digital, global and local, public and private.



SLOW FOOD

Although it may sound like a provocation, the inclusion of a non-profit association among the best practices of a corporate notebook is a sign - as its Vice-Chairman beside me Silvio Barbero well describes - that the paradigms are really shifting. The Slow Food movement has been engaged for almost thirty years in its small, large and very human cultural revolution on behalf of food that is “good, clean and fair”. On its path, however, which has transformed it from a small dot on the Cuneo province map to a global network, it has created a significant side effect by generating around itself a significant amount of new value and new business. From the Slow Food Presidia to the Markets of the Earth, **it has been shown that another model “from the bottom up” is possible. And that “being inclusive”, in a word, pays.**



Think Quarterly with Google
goo.gl/kjW3Y



Etsy's Vimeo channel
vimeo.com/etsy



Slow Food on Wikipedia
goo.gl/5Ex0Y

WECONOMY INSIGHT

CONSISTENT ECOSYSTEMS INTERPRET-ACTING AN AGILE “WE”

Simone Colombo
Community Manager
Logotel



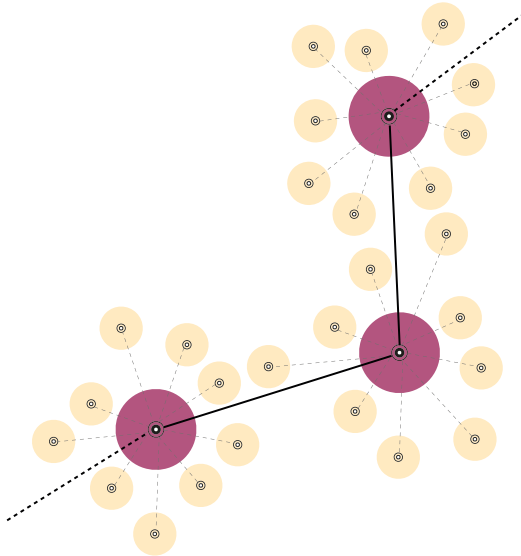
The process of reflection which attempts to analyse the concept of “self consistency” – i.e. firmness and tension and intensity of self – is often accompanied by the recognition that man, each one of us, is essentially agile or capable of moving and of coming and going, of interpreting and of producing an effect. The very character and ethos of man lies essentially in man’s intrinsic ability to move, in its auto-motility. But what direction should my movement towards something take me in? Which result should I achieve? A solution to these questions requires focusing on the issue of method. Finding the right points of reference, knowing how to move in a context of growing complexity, expanding the range of avenues we learn to take: that’s what makes the difference. Look at our business card. **How many ways of thinking do we have to master, how many different “skins” do we have to wear to achieve a particular result, how can our “emotions” teach us something that we can apply to our role? And to what extent does the opposite happen?** We are increasingly turning into “slash” people: project manager/trainer/coach and even photographer/writer/confectioner... We are surrounded by tools that give us the skills to amplify our potential and our possibilities. My professional status isn’t something that I lose and find again, but rather a quality which I must continually enrich and take ownership of. As professionals we develop and we continually demonstrate our ability to become something different without becoming a different thing. Collaboration is a response to the demand for a method that seeks to optimise our interpretive capacity and to guarantee a level of coherence for our actions. It is a method which derives from a vision of things and in order to achieve results it requires trust, commitment and continuous pursuit. The question of

what direction should be taken, then, is no longer a personal but a collective issue. It concerns a team of people more or less numerous and in particular it concerns the agility demonstrated by those people. **The ability to “WE-act”, or to act collectively, is a way of “making things happen through the synergy of styles and abilities and aptitudes and interests contributed by all.** It means developing the ability to collaborate with clients and colleagues and, indeed, with those participating in a business community. Managing a business community as a team involves the daily requirement to understand words and meanings, and to refine the map by which we interpret the conversations that occur in an enterprise. The greater our ability and agility in doing this, the more intricate the map we will obtain. This is an ongoing training process requiring an element of tension and intensity – which are necessarily individual traits. Ideas and concepts continually bounce off one another in the search for artefacts that reveal to our vision the things that are important today, in order to respond consistently and coherently to the relevant priorities identified. Proper “WE-acting” comprises the ability each day to translate a poetics and an aesthetics and even an ethics into one’s own way of doing things. **A business community can become a sound project if it works on the identity of a group of people that share in common the quest for a context to interpret, for a way of doing things that can bring value and for positive relationships that enhance one’s own professional growth.** What each person brings to this project is essential: the “movement towards” and the “doing” always occur in relation to what I would describe as contextualised meaning. Each person is responsible for interpreting it and for collaborating in defining it.

WECONOMY

SERVICE DESIGN TOOLS

STARHUB MODEL



WHAT

StartHub Model is a meeting/exchange “space” aimed at creating new opportunities for companies to meet and understand their emerging needs, to co-design new paths and solutions, to assess the efficiency of their own services and to accordingly reposition themselves from a global, networked perspective. Our challenge is not only to renew models of relationship and forge new models from these by developing active exchange pathways between companies, a genuine evolution of processes: from a passive and statistical analysis to an analysis that is actively planned, where listening is collapsed into action and where it is sought to re-balance market asymmetries. The aim is to collaboratively design the enterprises and relationships of the future.

WHY

- they facilitate the design and elaboration of new ideas, challenges to tackle the current environment they create new spaces, moments of growth and criteria for comparison, and tools for the development of enterprises by optimising the strategic role of each person
- they facilitate collaborative experimentation, for embarking together on the pathways towards the Enterprise of the future.

WHEN

- we undertake a project that impacts on one’s own business and on the ecosystem
- participating in the StartHub Model could be very useful if it is sought to better understand who are one’s competitors/partners and to intercept potential Clients
- it is intended to design collaborative innovation processes that impact on the ecosystem

HOW

- Inaugurating a new type of relationship with the network, and in particular for:
- understanding the new demands of the market and of one’s own Clients/Partners
 - understanding how to improve one’s own service model Involving companies, Clients/Partners in the co-design of new solutions for Business
 - collaborating to identify new challenges and actions that improve the “system”

PRESENT STORIES

VALUES ARE NOT ON SALE SHARING PATHS BETWEEN PEOPLE AND COMPANIES

Alessandro De Martino
*Managing Director e³
General Market Manager
Continental Italia*



My professional life has brought me into close contact with various forms of business integration in the wake of mergers and acquisitions. One thing I learnt is that while it is possible to purchase a company, it is not possible to purchase its customers and even its People. And anyone who fails to take account of this will waste a significant part of the value sought to be acquired. Customers have selected suppliers, and it is a bit like marrying one person but finding a different person at home whom you did not choose. People in the company have over time developed certain values which give them a particular identity, and all of a sudden they're required to apply other values, which are often described using slogans that have never been translated into a concrete *modus operandi*. Therefore People cannot be purchased. Nor their values. At the very most, one "purchases" the possibility of presenting them with a project or dream, with an opportunity to realise their potential qualities. But there is only one sure way to succeed: to express clearly this dream, this project, to ensure that People are genuinely able to see themselves in it and identify with it. Not only that: the qualities which People will bring to realising that dream or that project must be "organic" qualities in the company, they must be broadcast, understood and shared. I see too many organisations – closed in their vision and certainties – that have failed to take time to understand whether People have been empowered to act in conditions of harmony with those organisations and with a sense of convergence among themselves. I believe, in other words, that one of the main duties of a Managing Director (in the ordinary life of a company, never mind during more stressful periods of mergers and acquisitions) is to ensure that the vision in question (assuming it has been framed properly, which is inevitably assisted by a process of "upstream" sharing)

is one that is understandable and "feasible" i.e. capable of being put into practice by the people who are taking on board that vision. And this is possible only by working alongside People, ensuring that their professional and even private life can operate in more sustainable dimensions, and together confronting their difficulties and assessing and optimising their potential. And this is how the Enterprise enhances its potential to achieve its own goals and to create value. This is how People enhance their ability to identify with a work environment which is, indeed, increasingly complex and unfamiliar and irrational in the mathematical sense of the term: namely not reducible to comprehensible relations. Think, for example, of young people embarking on their first experiences in the world of work. I see many of them dealing with these experiences as if "in apnea": as if on the one hand they have their private lives with its difficulties, and then on the other hand they have to work in places which bear no resemblance to their dreams, which therefore remain incommensurable and indeed "irrational". This kind of relationship with work – completely lacking in explanation of the real "whys" – is unsustainable. Enterprises have failed to modernise their approach to and relationship with young people. And for this reason they prove unable to bring them back in again, accusing them of being switched off and unenthusiastic. During that phase of searching for a better approach, which currently has no obvious models to rely on, work represents a bothersome plethora of responses already made to questions yet to be formulated. The question which, in my opinion, needs to be re-launched in order to bring us towards a genuine human (r)evolution is therefore the following: how can we rediscover the possibility of a shared path and destination for People and Enterprises to embark on together?

NO “RECIPE” IS FOREVER

WE NEED CONSCIOUSNESS, COURAGE,
CURIOSITY

David Orban

CEO Dotsub

Lecturer e³ Advisor

Singularity University



Acquire and maintain a precise awareness of the level of organisational flexibility required in each particular situation encountered. Today, in fact, no particular recipe can last for a very long, given the rapid change in competitive, market conditions. Have the courage to discuss and to risk even the most entrenched positions, and try to objectively assess the sustainability of the value of the most profitable products and services. **At the same time it is necessary to invest heavily in the definition spread and maintenance of the company's particular culture, which remains the most important element from the point of view of competitive differentiation.**

It is important to have a sense of well-rounded curiosity to facilitate preparation for change. The strategy of driving specialisation at the expense of a broader and more indirect form of knowledge may, in fact, be a product of the more stable economic and technological periods to which this strategy is better suited. What becomes essential is continuous learning, not only of skills and knowledge, but of access methods and abilities.

THE NEW RULES OF INNOVATIVE ENTREPRENEURSHIP

ACQUI-HIRING, ENTREMPLOYING
AND MORE

Emil Abirascid

Founder e³ CEO

Startupbusiness

and Editor-in-Chief Innov'azione



We are living at a particular historical juncture, involving not simply economic contraction and reduction in the reach of markets but also a radical change of the underlying rules and paradigms.

Understanding this transformation is already a challenge in itself, and the theme of personal relationships within organisations is certainly no exception. I think for example, of phenomena such as acqui-hiring (acquisition + hiring), where forward-looking companies are on the lookout not for startups, as such, but for the skills of startup founders, or hybrid figures such as the entremployee (entrepreneur + employee), to entrust such persons with greater resources and responsibilities. The upshot is new ideas and perspectives for the enterprise on the one hand, and greater value in relation to the business cost of the individual person on the other. Even in Italy there are an increasing number of medium-sized companies that host startups in office spaces within their buildings, a form of “adoption” that creates business and, above all - from the human point of view - benefits the established company by exposing it to a wide range of new and fresh mentalities, attitudes and visions of the world. **This is precisely the question: the new rules of business innovation (internationalisation, competitive cooperation, culture of failure, ability to look beyond immediate returns etc) are written into the genetic heritage of last-generation startups, but they are not easily assimilated by “traditional” companies.**

Tools such as the two mentioned are valuable resources to accelerate this process of understanding the new paradigms. But they are not enough: flexible hours, surpassing old-fashioned management models and fixed compartments, networking activities, ongoing training – all of these factors will in the future be increasingly important at the personal level for the indirect benefits they bring, compared with specialised skills. Given that the concept of specialisation itself will become more unstable: what about teaching children at school to program software as we teach them to learn English?

NO SOCIAL, NO PARTY

LEARNING FROM THE “STREET STYLE”

Francesco Zurlo
*Deputy Director
INDACO Department
Politecnico di Milano*



I think the most pressing challenge/urgency for today's organizations of any size can be summed up in one single, maybe obvious, word: “complexity.” We can not solve complexity, we can just “tame” it by activating all of the human resources we have in our organizations: “No Social, no Party”, in my opinion, is a right metaphor which can encompass the meaning of this challenge. It means being able to transform businesses in social arenas, open to conversation and exchange, (constructive) conflict and co-optation.

I appeal to human resources: set aside the manuals that pigeonhole people into roles and super-limited tasks. Today, in order to activate this “social party”, soft skills are more valuable than expertise. And even more valuable is setting up an “activated environment”, capable of empowering these soft skills. So my advice is that HR can learn from the “street style”! In other words, to learn to read how in normal life, normal people adopt and adapt lifestyles, behaviors, patterns of meaning and motivation for socializing. And then, of course, replicate the conditions of that style of meaning inside their companies.

It seems like the evolution of the human being first, and its supremacy over creation then, is due to many different factors, among them a constant form of “eustress” that makes us active and able to pick warning signs and adapt quickly to change. In short, the science tells us that a continuous shock can be positive for us. That's what Nassim Taleb - author of “The Black Swan” - has described very well in his latest book “Antifragile: Things That Gain from Disorder”. The key word is “fragile”; only a healthy and conscious state of stress, which is a constant and positive adaptation to change, can allow the survival and the development of individuals and organizations.

STARTUP = SHARING

PERMEABLE TO INNOVATION

Maria Grazia Andali
Co-Founder Formabilio srl



A few months ago, I decided to embark with my husband on the adventure of my startup Formabilio; that was not a matter of changing our skills, rather of fully investing on them. We therefore connected with a network of partners who could complete our know-how in marketing, logistics and administrative management thanks to their expertise: designers on one hand, small manufacturing companies on the other. A win-win-win situation which systematized some specializations that would have remained otherwise unconnected. Sure enough, to be an entrepreneur is like to be manager “without a parachute”, so to speak, with all the subsequent pros and cons (for example, the fact that we had to move from Milan in a 2500-inhabitants medieval village in Treviso countryside). That's why I think the essential and natural requirements for people working in a startup are relentless passion and curiosity, willingness to take paths that are not clear yet, or even to create new ones from scratch, not to mention the risk culture that even a simple “co-worker” inevitably has to share with the entrepreneur. A natural 360° sharing both of risks and opportunities, such as knowing that we are the ones who can make a difference. We can not foresee where will the innovation of tomorrow come from; to be more “permeable”, to listen, to keep in mind the fact that workers are people with brains - brains that can have good ideas regardless of any hierarchy - are therefore prerogatives of startups that even large-scale companies could (or should?) make their own.

THE LOGIC OF “WE”

CULTURAL DIVERSITY + EMOTIONAL INTELLIGENCE

Renata Rizzo
Marketing Italy Director
Costa Crociere



We should necessarily take the concept of “organisation” for granted these days: efficiency, preparation, speed – these are all clearly necessary conditions for any enterprise. However they are not (any longer) sufficient. But these conditions are in danger of becoming limitations if the organisation is conceived along the lines of the classic top-down model. In fact, the challenges that we face are increasingly universal (trans-thematic, trans-functional, trans-national), and the only way of embracing these challenges is to systematise resources and skills and to think and reach beyond the vertical silos. Only thus will we be able to imagine a type of innovation that involves more than just incremental improvements - a type of innovation that can happen “by leaps”. **Certainly, the act of “breaking the silos” (if only on specific projects) requires courage. But it is also the best way to tap into the rich resource of cultural diversity which often lies “hidden” within our enterprises.** Diversity, indeed, does not just refer to differences in geographical origins (added value which only multinationals, by and large, can rely on); it actually represents a three-dimensional model which also includes generational diversity (combining the experience of age and the “freshness” of youth) and gender diversity (combining male and female). Too often, indeed, companies leverage only professional experience; however it is the retrieval of personal abilities which today, in my view, has the ability to add real value to a business activity. Beginning even with very simple and practical actions, such as a greater focus on individual “soft” skills in curricula, or **sharing new skills of emotional intelligence that go beyond the sphere of numeric calculation, procedures and strictly quantitative data, which are increasingly less able to provide us with the tools we need to understand the complexity and “liquidity” of the present** (and therefore of the future). Emotional intelligence therefore means placing oneself “inside” people, interpreting their behaviour before it is applied in practice, when they are still in the “womb” and invisible. During the design phase of a new product or service, for example,

the logical chain is no longer sustainable which goes from identifying the need to devising the test right up to producing the product or service; people should be included upstream of the process, whether as end-consumers or people working within the enterprise. The centrality of the human person (in other words, the “logic of the WE”) thus becomes the focus also of professional relationships, because the values of a powerful and ethically just human action – in contrast to what we have been led to believe by current top-down market paradigms – represent wealth for the enterprise as well as a potential, modest antidote to the social suffering which we face. It can no longer be a case of winners and losers; we should all be winners – perhaps winning less, but all together.

REVOLUTION IN PROGRESS

FOR TRULY HUMAN “HUMAN RESOURCES”

Massimiliano Aramini
HR Manager Business Area
Health & Beauty Care
Artsana



Human (R)evolution. Let's start from where we are: from Man, from revolution and from evolution. The world is changing, it takes little to realise this: technology is increasingly important in our lives, countries which we would until recently have considered part of the “Third World” are turning into economic giants; social relationships are changing, the possibilities for communication are increasing, nevertheless many of us have more “virtual” than real friends... **Transformation is happening today and organisations cannot pretend it is not, they cannot postpone it; transformation is urgency, it is Revolution, the second great revolution after the shift from Taylorism to Human Resources**, from the Man-Machine of the large 19th century factories (masterly represented by Charlie Chaplin in *Modern Times*) to the Human Resource, a Resource in certain respects analogous to other corporate resources (raw materials, technologies, machinery...) but endowed with its own psychology, a Resource that is motivated, stimulated to continually develop its performance and skills with the ultimate goal of (almost) infinite professional development. Today, however, even this model is in crisis: the exaltation of performance has engendered the economic disasters of recent decades, the exaltation of career has led to the devaluation of manual labour, the beauty of “doing”, while magnifying the role of the manager as the figure who gives the orders, uses his head and not his hands.

Where to begin? From a small change. From a human Resource to a Human resource, focusing on a person, not as a resource to be empowered or optimized, but also to be consumed. A human being with all of his or her wealth. Only thus can the new oft-spoken (at last!) terms have a meaning: sustainability, diversity, knowledge. Sustainability refers not simply to the “green economy”: a genuinely ecological vision must take cognisance of the human being and the environment as a single unit. An enterprise that is careful not to generate pollution certainly should be lauded, but it must at the same time create a work environment for its employees that is sustainable, stimulating and competitive but also peaceful and (why not?) pleasant. Diversity is not just – as is often believed – about facilitating the integration of people of different genders, nationalities, ages: achieving genuine “diversity” is above all about fostering the expression of new and diverse ideas, facilitating and not hindering the encounter of opposing ways of thinking, accepting originality and occasionally also eccentricity. Knowledge is not simply about “knowledge management”, it is not enough to seek out and find tools and methods for knowledge management. Perhaps for the first time in history there is now too much knowledge! It is available to everybody, but one must learn how to search for the right information, how to choose and interpret it without ever forgetting the great “treasure trove” of knowledge to be found within the people who work with us: this skills of our best experts, the curiosity of young people, the small and large talents of our colleagues.

Let's begin with the human being, always in perpetual Evolution. We imagine that our organisations are living beings that can survive only if they are constantly evolving, if they react quickly and effectively to the complexities in their environment. The average life of man has extended in time in a remarkable way, and we now remain young for longer: some studies suggest that at 40 years of age we are like our parents when they were 32. By contrast, organisations have increasingly shorter life spans, with an average life of about 18 years. 60% of the top 500 companies compiled by Fortune in the 1970s no longer exist. Organisations must therefore learn from man, from the great abilities intrinsic to each of us: adaptation, change, re-thinking one's own existence. This will be the great new Human (R)evolution.

FUTURE STORIES



Towards "circus vitae": search for "Steve Jobs"
on eyePlorer visual engine
goo.gl/iJ4Lx

CURRICULUM IS DEAD LONG LIVE CIRCUS VITAE

Thomas Bialas
Futurist



Think about this: once upon a time, in the 1970s, a long-haired, smelly and unkempt guy high on weed showed up at a large company reception, wearing zen sandals. He declared: "I'm not leaving here until you have found me a job". Would you have hired him? Obviously not. Well it's a pity, because the guy in question was Steve Jobs. Now let's face it: The problem is not one of human resources but rather the selection of human resources. In a radically changed world only the curriculum vitae survives oneself. Dull, boring, linear, superficial and the (illegitimate) son of Fordism. We have said and written it 1000 times before in the weconomy blog and book: the era of strict and clear hierarchies, linear organisation tables and mechanistic organisations ended a long time ago. In the pyramid it is sought to standardise complexity, but in the pancake it is sought to distribute complexity. And today we are already living within the "circle", in corporate organisms and ecosystems. Why then the absurd conventional CV format – a "dull" rectangle which closes the door on our story and our history? To have one's identity reflected for decades by a disappointing screenplay. As Fantozzi expressed it: the curriculum vitae is (possibly) a crazy piece of bullshit. Human biography is far too complex a phenomenon for it to be caged inside a chronological and sequential standardisation of stages, which are supposed to justify the course and journey of our professional and non-professional lives. It freezes talent (occasionally humiliating it) and turns the selection process into something superficial (occasionally grotesque). Our life story should be narrated and interpreted as a constellation of events. Some leave their mark, others do not. Nothing linear. Better to think in terms of tag clouds, associative clusters and

visual maps. Returning to Steve Jobs: the events that contributed significantly to his obsessive minimalism (also the aesthetic of Apple products) were his experiences of Zen and his trip to India. The events that were crucial in developing his sense of intuition (including design intuition in terms of graphic interface and font) were his courses in calligraphy (while he was hanging out at college). How would he have been judged? Would personnel directors and selectors (often dull-witted, fundamentalist headshrinkers) have deduced these qualities and professional gifts from such a myriad of apparently unrelated experiences? Of course not. Curriculum vitae. It is high time to pension off this entity, also because it is far too closely associated with career, a term now in disuse among the younger and better generations that have replaced it with phrases such as "to get involved in wonderful and stimulating projects" and "to live and breathe our work". We therefore invite managers and human resource managers to review their selection procedures and recruiting methods. New talents come equipped with a discontinuous curriculum that reflects discontinuities in business. New talents have a destructured curriculum that reflects the destructured models of new "flat" organisations. In an age in which it counts to have cross-cultural and cross-disciplinary skills, the selection of human resources becomes a method devoid of linear models. To summarise. The traditional curriculum is tedious and distant. The circular curriculum is funny and relevant because it highlights qualities, emotions, passions and specific events reflecting the skills and abilities of the person. Experience the difference. Try to imagine research biographies that think in terms of relevance, just like the engines.



GOODBYE SAPIENS!

WHAT WILL THE ARCHAEOLOGISTS SAY
WHEN THEY'LL STUDY THE FIRST
13 YEARS OF THE THIRD MILLENNIUM?

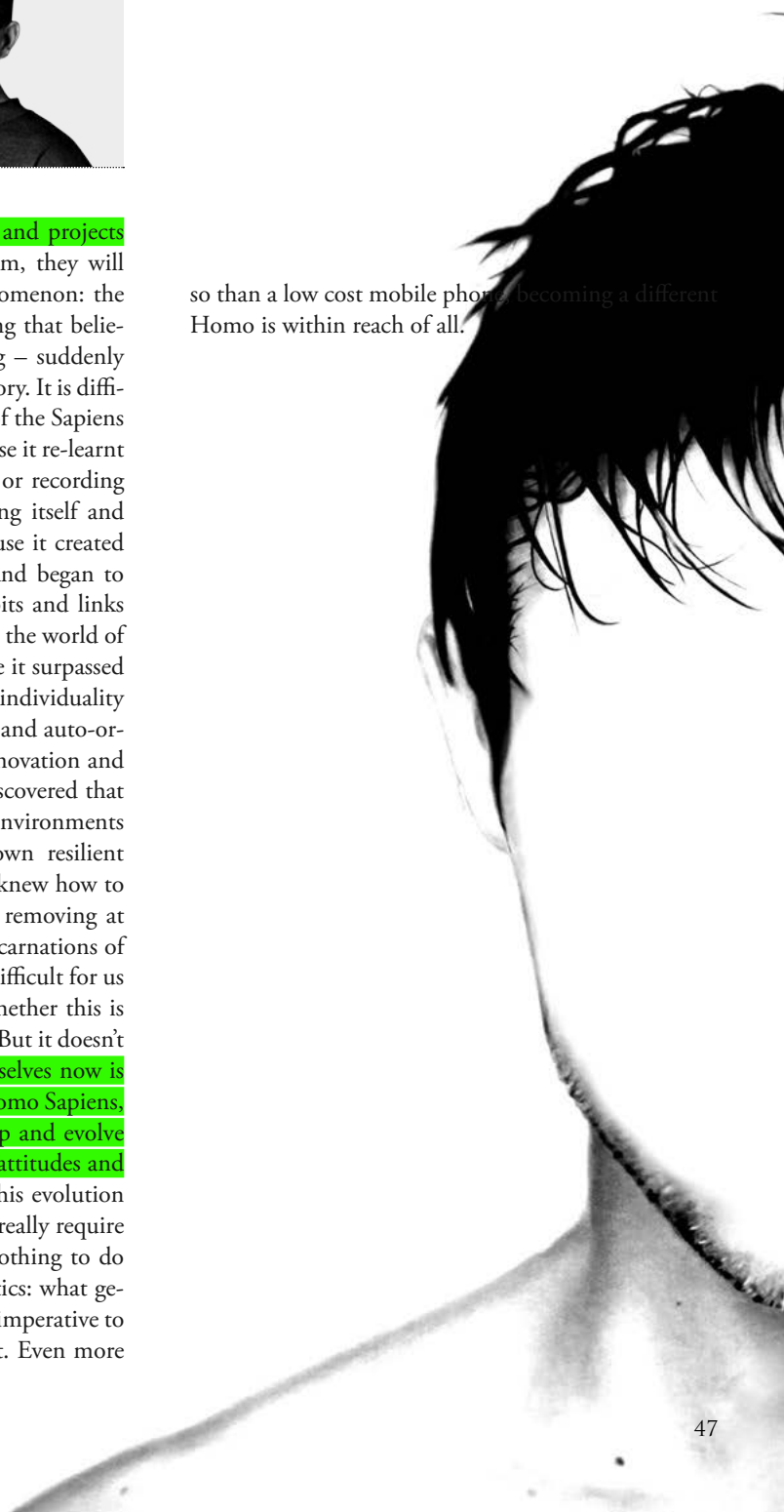
A thousand years from now, archaeologists and anthropologists will certainly want to comprehend the events that led to the extinction of the Homo Sapiens. They will certainly want to investigate how and why it happened – so suddenly and in all likelihood imperceptibly – that the Homo Sapiens evolved (not necessarily biologically) into something different that was better adapted to the environment and context which it itself shaped and formed over its previous 200,000 years of existence. Their research will clarify how it came to pass that all ordinary men and women suddenly gained access to extraordinary technological artefacts which gave them breathtaking abilities and enabled them to take advantage of powers that not even the most ambitious filmmaker had managed to foresee. An era that will be described by descendants as the years when mankind went digital and began to tele-transport not bodies (as fantasised by “standard” science fiction) but sense-perceptible emanations such as vocal sounds and images (ever heard of Skype?), and to wear technologies that enabled man to expand its senses beyond cognitive and anatomical limits (augmented reality...), and to use tools to gain access in real time - wherever one’s location - to the knowledge archive of the entire human race (€90 for a smartphone, for everything else a credit card), and to design and manufacture fully personalised objects (3-D printers, soon to be sold (off) for the price of popcorn), and to find, connect and engage with any other person on the planet who happened to have something in common with you. They will speak of when, for the first time in the history of humanity, there were 1 billion people from all cultures and religions and places on earth (and no longer the tiny number of separate individuals who had written up the painstakingly slow history of human civilisation in the preceding millennia) who were able to connect with one another in

Daniele Cerra
*Digital Innovation
Officer Logotel*



order to share knowledge, ideas, visions and projects and together create a new future. In sum, they will speak about the first extraordinary phenomenon: the moment when Homo Sapiens – the being that believed it knew everything about everything – suddenly deviated off on a new evolutionary trajectory. It is difficult today to imagine how the successor of the Sapiens will be called. Homo again Habilis, because it re-learned once again the importance of engraving or recording and forging and modelling and recreating itself and its own world? Or Homo Digitalis because it created a parallel reality to the physical world and began to live and breathe in a world filled with bits and links every bit as real as the world of atoms and the world of motorways? Or Homo Connexus because it surpassed the concept of creative and intellectual individuality and succeeded in leveraging connectivity and auto-organisation in teams to achieve further innovation and evolution? Or Homo Agilis because it discovered that flexibility and adaptation to changing environments could become the cornerstone of its own resilient identity? Or Homo Hybridus because it knew how to mix and blend together - installing and removing at will - the characteristics of all previous incarnations of man, including the Homo Sapiens? It is difficult for us to know from our present perspective whether this is what we will actually be remembered for. But it doesn't matter. The question we need to ask ourselves now is whether we can still afford to be "only" Homo Sapiens, or if we should now forge ahead, develop and evolve by adapting new tools and methods and attitudes and approaches. And the great thing about this evolution which we must undergo is that it doesn't really require the birth of a new generation – it has nothing to do with DNA or age or physical characteristics: what generates evolution is our perception of the imperative to evolve and our willingness to experiment. Even more

so than a low cost mobile phone, becoming a different Homo is within reach of all.



FINAL LAP

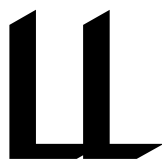
INVISIBLE HR FROM ARCHITECTS TO BIOLOGISTS

Nicola Favini
*DG & Manager
of Communities
Logotel*



The HR profession has entered its most difficult season: the season of hard choices, those that relate to their identity. And it's up to all of us! We live in a present where the word "change" has been emptied of its original meaning. We've been culturally educated to a "change" as a moment of transition. As if there was a "before change" and an "after change". Too bad that this does not make sense anymore. **Companies are a place of accumulation of all the transformations, both social and technological, related both to markets and to our "Self". How does the HR's mission mutates in this contemporary world, a world that is meant to last for a long time?** In fine arts, when you change material, you have to change the tools to mold it and shape it. In companies this material has already changed for good, but what about the tools? The organizational theories, the concept of "skills", talent scouting, development, internal communication, organizational maps are all meant not to fit anymore to the bodies that "wear" them. In order to evolve, companies must ground themselves on relationships and on the ability to transform complexity into an evolutionary value. Organizations are not a deal of "cells" (like in prison) anymore, of pyramidal hierarchies and silos; they're a deal of "cells" (like in living beings) that come together in a community of fate, interdependencies and circles. From architects to biologists? Maybe. In order to keep enterprises alive, we must first learn to separate their specific DNA, and then search for it in each and every part of them. Train it and cultivate it, recognize it and reward it. Here comes a dilemma: shall we reward performance only or also this "transfer" of DNA? And what about managers: we have built them and wanted them to "manage", but the keyword now is to "innovate", not to "protect" or "control" only. **How can we get out of this? Innovation requires risk culture, requires peripheral vision, hybridization between what's internal and what's external, design. But what we are doing for supporting the transformation of people from "managers" to "makers"?** We're talking about new roles, not just new jobs. Makers must be able to empower the people that the company entrusts them, they need to transfer DNA and motivation, to work more on the "why" rather than on "what" and "how". Are we supporting them? And what about young people? They often take the path of a talents programs! But talent - as TV talent shows prove - is something to be discovered and stressed, not to be stigmatized. Talents programs must be rethought: everyone can participate to the casting, someone will emerge, someone will not. But from that point on it's all a matter of challenges and tests that should bring out the many faces of talent. Because talent is a dynamic concept, it is critical ability, broad vision, attention to the other, and desire to build, relentless passion. What can we do for talent? Just a program? Just some etiquette? Which new software should we "install" in our skills maps? **Perhaps the most important would be a "self-updating" one! Yes, because we have to build consistent, not only competent, professionals.** So why did I find myself one day teaching a course about scenarios in a company that had blocked access to the internet to 90% of the sites that I should have used? There's a lot to do for a H(R)evolution! First to struggle to undermine all of their paradigms, then those of the many "ME" that now use them as an excuse for justifying their resistance to change. The good news? It's that the HR profession is crucial for the future of our business, and that the prophecy was only postponed. One day an enlightened HR told me that the HR function has to "design its uselessness." Yes, because if it works well, in the future there will be no need for it. Brilliant.

**IN THE NEXT
ISSUE
OF MAKING
WECONOMY:**



(IN)VISIBLE INNOVATION

JOIN THE CONVERSATION

WEBSITE weconomy.it
TWITTER [@weconomybook](https://twitter.com/weconomybook)
MAIL weconomy@logotel.it

MAGAZINE CONTINUES HERE



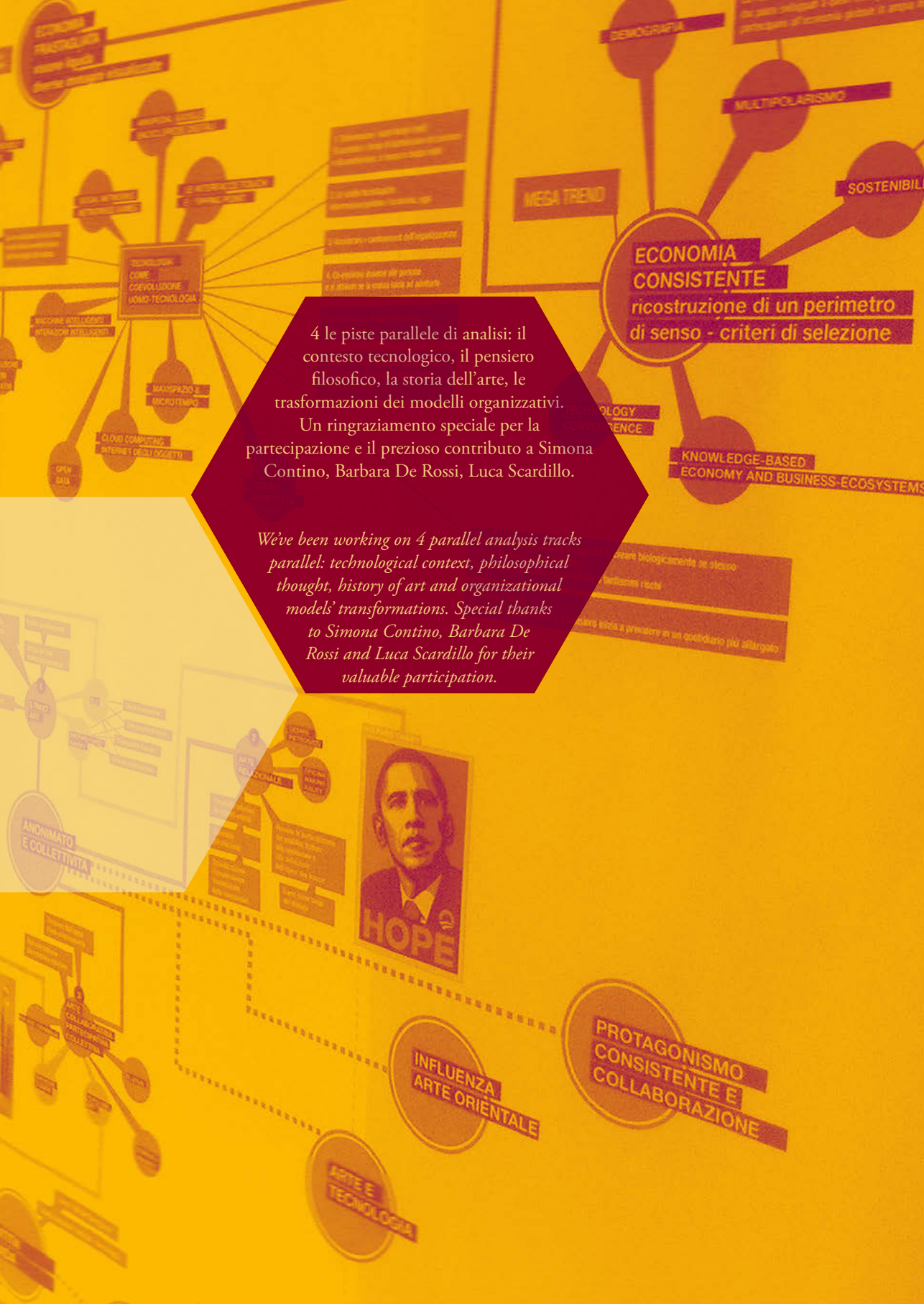
NEXT FUTURE

Senza alcuna pretesa di esaustività ma col proposito di fornire uno strumento di ispirazione utile e sintetico, l'inserto ripercorre in 5 tappe (dall'età antica all'età digitale) l'evoluzione della concezione di Persona Umana nell'ambito della civiltà occidentale.

Questo inserto è frutto del lavoro di ricerca emerso da una "rete di scopo" informale (vedi Intro p.4), attivata per rispondere insieme alla domanda "come ripensare le organizzazioni nel contesto complesso di oggi?"

"Next Future" aims to provide an useful and concise 5-steps inspirational tool for tracing the evolution of the idea of "Human Person" along the history of Western civilization (from the ancient age to the digital age).

This special feature sums up the research emerged from an informal "purpose network" (see Intro p.4) we have activated in order to answer this question: "how to rethink organizations in today's complex scenario?".



4 le piste parallele di analisi: il contesto tecnologico, il pensiero filosofico, la storia dell'arte, le trasformazioni dei modelli organizzativi.

Un ringraziamento speciale per la partecipazione e il prezioso contributo a Simona Contino, Barbara De Rossi, Luca Scardillo.

We've been working on 4 parallel analysis tracks parallel: technological context, philosophical thought, history of art and organizational models' transformations. Special thanks to Simona Contino, Barbara De Rossi and Luca Scardillo for their valuable participation.

ETÀ ANTICA

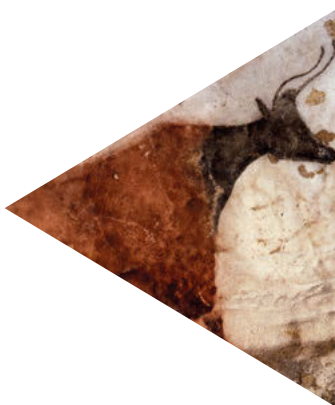
The ancient age

L'età antica è il periodo storico che ha inizio con le prime testimonianze scritte dall'uomo fino alla caduta dell'Impero Romano nel 476 dopo Cristo. Tre trasformazioni hanno caratterizzato quest'epoca: 1. dalla produzione agricola alla realizzazione di opere ingegneristiche; 2. dalla concezione di organizzazioni composte da leader alle prime organizzazioni di consulenza dettate da norme di relazione; 3. dalla cultura animistica alla nascita della filosofia, al pensiero critico (in Grecia) accompagnato a quello scientifico.

La visione dell'età antica si può definire "olistica" (dal greco "olos", ovvero "il tutto"), una visione globale, unitaria dell'esistenza dove la figura dell'Io non esiste ancora, l'uomo esiste come produttore, come artigiano dell'arte, come parte di un "coro" di personalità con una visione univoca della propria esistenza.

The ancient era unfolded from the earliest evidence of the written word until the fall of the Roman Empire in 476 AD. This period was characterised by three main transformations: 1. from agricultural production to the creation of engineering works; 2. from the conception of organisations led by leaders to the first consultancy organisations governed by relational rules; 3. from animism to the birth of philosophy, to critical thought (in Greece) accompanied by scientific thought.

One may define the outlook of the ancient world as "holistic" (deriving from the Greek "olos" or "all"), a global, unified vision of existence where the Self does not exist yet as an independent entity, man's identity is producer, as artistic craftsman, as part of a "chorus" of person-hoods with a shared perspective of their existence.



Lascaux Caves (15000 BC)

CONTEXT

PRODUCTIVITY AND TECHNIQUE

From agricultural production to the creation of engineering works.

Technology as functional conversion of Nature.

Conversion of natural resources into simple tools.

NATURE AS DOMINANT ELEMENT

NATURE vs. THE ARTIFICIAL

ARTIFACTS MODIFY AND REINTERPRET NATURE

THOUGHT

HOLISTIC DIMENSION OF MAN

The sum of the parts is greater than the individual. The Self does not exist.

CONTRAST BETWEEN DOMINANT FIGURES AND ANONYMOUS ARTISANS

BIRTH OF PHILOSOPHY, BIRTH OF CONSCIENCE

MAN AS PRODUCER: IF I PRODUCE, I ACT ON THE WORLD

HISTORY OF ART

ANONYMITY OF THE ARTIST

Art as a representation of daily communal life.

Mimetic image of the artistic I.

THE FIGURE OF THE ARTIST HAS NOT YET EMERGED

THE ANONYMOUS ARTISAN vs THE SOVEREIGN AS DIVINITY

DOMINANT REPRESENTATIONS: NATURE, DAILY LIFE, THE HUMAN BODY

ORGANISATION

SINGLE AND INDIVISIBLE ORGANISM

Organism with responsibility for the totality.

ELECTION OF THE LEADER AS HISTORICAL MEMORY OF THE GROUP

ADMINISTRATIVE MACHINE, WRITTEN RULES

FIRST RELATIONAL RULES

FIRST CONSULTING ENTITIES

MANAGEMENT IS SIMULTANEOUSLY SCIENCE AND ART

FROM PREHISTORIC TIMES TO THE FALL OF THE WESTERN ROMAN EMPIRE

HOLISTIC WORLD-VIEW

NATURA
ELEMENTO
DOMINANTE

NATURA vs
ARTIFICIALITÀ

ARTEFATTI
MODIFICANO
E REINTERPRETANO
LA NATURA

CONTRAPPOSIZIONE
TRA FIGURE
DOMINANTI E
ARTIGIANI ANONIMI

NASCITA DELLA
FILOSOFIA
NASCITA DELLA
COSCIENZA

L'UOMO COME
PRODUTTORE:
SE IO PRODUCO,
AGISCO SUL MONDO

LA FIGURA DELL'ARTISTA
NON È DICHIARATA

L'ANONIMO ARTIGIANO
vs SOVRANO COME DIVINITÀ

RAFFIGURAZIONI:
NATURA, QUOTIDIANITÀ,
CORPO UMANO

ELEZIONE
DEL LEADER
COME MEMORIA
STORICA DEL
GRUPPO

MACCHINA
AMMINISTRATIVA
REGOLA SCRITTA

PRIME SOCIETÀ
DI CONSULENZA

PRIME NORME
DI RELAZIONE

IL MANAGEMENT È
CONTEMPORANEAMENTE
SCIENZA E ARTE

ETÀ ANTICA | DALLA PREISTORIA ALLA CADUTA DELL'IMPERO ROMANO D'Occidente | VISIONE OLISTICA

CONTESTO

PRODUTTIVITÀ E TECNICA

Dalla produzione agricola alla realizzazione di opere ingegneristiche. Tecnica come conversione funzionale della Natura. Conversione delle risorse naturali in strumenti semplici.

PENSIERO

DIMENSIONE OLISTICA DELL'IO

La somma delle parti è più forte del singolo. L'io non esiste.

STORIA DELL'ARTE

ARTISTA ANONIMO

Arte come rappresentazione della vita quotidiana di comunità. Immagine mimetica dell'io artista.

ORGANIZZAZIONE

ORGANISMO UNICO E INDIVISIBILE

Organismo con assunzione di responsabilità nei confronti della totalità.

ETÀ MEDIOEVALE

The medieval age

L'età medievale è il periodo storico che ha inizio dal V secolo al 1492 la scoperta dell'America.

Tre trasformazioni hanno caratterizzato quest'epoca: 1. la nascita di una società gerarchizzata, in cui si delineano precisi confini sociali, in cui i vari ceti sociali sono delle vere e proprie caste chiuse. Si delinea la prima organizzazione a sistema gerarchico; 2. il mutamento del pensiero sull'uomo, è persona, «universo di natura spirituale dotato della libertà di scelta e costituente un tutto indipendente di fronte al mondo» ed è essere nello stesso tempo naturale e soprannaturale; 3. l'idea dell'universalità dell'ordine divino. L'Impero è preposto a garantire la beatitudine in terra. La Chiesa deve garantire la beatitudine dell'aldilà. La visione dell'età medievale si può definire "simbolica" (dal greco *súmbolon*, segno), dove ogni aspetto del mondo non vale solo per sé, non ha un significato in sé concluso, ma rimanda sempre ad altro, a qualcosa che è al di là delle semplici apparenze, a qualcosa di più alto in cui è inserito e che ha significato: il disegno di Dio che ha ordinato il mondo.

The medieval period unfolded from the 5th century to the discovery of America in 1492.

*Three changes characterised this period: 1. the birth of a hierarchical society which delineated precise social boundaries and in which the various social classes were veritable closed castes. The first hierarchical organisation emerges; 2. the concept of man mutates, embracing a concept of the person as "a universe of a spiritual nature endowed with freedom of choice and constituting an independent whole vis-a-vis the world" - and of a being that is both natural and supernatural; 3. the idea of the universality of the divine order. The empire is arranged so as to ensure happiness on earth, the church to ensure bliss in the next world. The medieval worldview may be defined as "symbolic" (from the Greek *súmbolon* or *sign*) i.e. no aspect of the world is valid independently or encompasses conclusive significance within itself, but always refers to something else, to something that is beyond mere appearances, to something higher of which it is a part and which has meaning: God's plan which ordered the world.*



Giotto, Lamentation of Christ (1300 AD)

CONTEXT

TECHNOLOGY AS MECHANICS

The "theoretical" scientist and the "practical" craftsman begin to merge.

RELATIONSHIP BETWEEN THE SCHOLAR AND THE ARTISAN (THE INTELLECTUAL AND THE PRODUCER)

THE MACHINE 'DECEIVES' NATURE IN ORDER TO SATISFY MAN

SYMBOLIC REALITY, GOD'S DESIGN EVIDENT IN THE WORLD

THOUGHT

THE MAN AT THE CENTRE OF THE UNIVERSE

Strengthening of the Self, the individual as responsible for his actions.

CULTURE BECOMES A CULTURE OF THE INDIVIDUAL

THE SELF EMERGES, THE EMERGING PERSONALITY OF THE INDIVIDUAL

HISTORY OF ART

AFFIRMATION OF THE ARTIST

Affirmation of the role of the artist, the artist as "cultivator of the fine arts"

SPECIALISATION AND SELF-DETERMINATION OF THE ARTIST

EARLY ARTISTIC FIGURES OF IMPORTANCE

RELIGIOUS REPRESENTATIONS (HARMONY, PERFECTION AND SYMBOL-OGY)

ORGANISATION

HIERARCHICAL SYSTEM

Code of written rules, order of priority and classification.

FIRST HIERARCHICAL ORGANISATION

RATIONAL AND RELATIONAL SOCIETY. Scientist of the possible

RELATIONSHIP OF SUBORDINATION (benefit, immunity, management, obedience)

FROM THE 5th CENTURY TO 1492

SYMBOLIC WORLD-VIEW

RELAZIONE TRA
IL DOTTO E L'ARTIGIANO
(INTELLETTUALE
E PRODUTTORE)

MACCHINA
"INGANNA" LA NATURA
PER SODDISFARE L'UOMO

REALTÀ SIMBOLICA,
DISEGNO DEL DIVINO
SUL MONDO

L'IO EMERGE:
PERSONALITÀ EMERGENTE
DELL'INDIVIDUO

LA CULTURA DIVENTA
"CULTURA DEL SINGOLO"

SPECIALIZZAZIONE E
AUTODETERMINAZIONE

PRIME PERSONALITÀ
DI RILIEVO ARTISTICO

RAPPRESENTAZIONI
RELIGIOSE (ARMONIA,
PERFEZIONE E SIMBOLOGIA)

RAPPORTO VASSALLATICO
(BENEFICIO, IMMUNITÀ,
GESTIONE, OBEDIENZA)

SOCIETÀ RAZIONALE
E RELAZIONALE,
SCIENZIATO DEL POSSIBILE

PRIMA ORGANIZZAZIONE
GERARCHICA

ETÀ MEDIEVALE | DAL V SECOLO AL 1492 | VISIONE SIMBOLICA

CONTESTO

TECNICA COME MECCANICA

Inizia la fusione tra la figura dello scienziato «teorico» e dell'artigiano puramente «pratico» in un'unica persona.

PENSIERO

L'UOMO AL CENTRO DELL'UNIVERSO

Rafforzamento dell'io, ogni individuo è responsabile del proprio agire.

STORIA DELL'ARTE

AFFERMAZIONE DELL'ARTISTA

Artista come coltivatore delle belle arti.

ORGANIZZAZIONE

SISTEMA GERARCHICO

Codice di norme scritte, scala di ordine e classificazione.

ETÀ MODERNA

The modern age

L'età moderna è il periodo storico che ha inizio dalla scoperta dell'America al Congresso di Vienna (1815). La trasformazione che ha caratterizzato quest'epoca è la rivoluzione scientifica che ha avuto queste ripercussioni: 1. nella concezione della scienza come sapere sperimentale-matematico, avente lo scopo di ampliare progressivamente le conoscenze dell'uomo e di dominarle a vantaggio dell'uomo stesso; 2. nella concezione dell'organizzazione che diventa "meccanica" attraverso l'ingegnerizzazione dei sistemi e il conseguente sviluppo delle fabbriche per la produzione di massa; 3. Nella concezione dell'uomo e del suo pensiero che diventa sperimentazione sia nelle opere artistiche che sia nelle opere letterarie.

La visione dell'età moderna si può definire "scientifica" (dal latino scientia, che significa conoscenza) cioè una scienza che passa da una visione rinascimentale legata alla magia ed alla "elezione" quale presupposto per l'accesso al sapere, ad una visione moderna della scienza quale metodologia di conoscenza sistematica e trasmissibile.

The modern era stretches from the discovery of America to the Congress of Vienna (1815). The scientific revolution was the principal transformation that characterised this era, which had the following effects:

1. the conception of science as experimental – mathematics knowledge, having the purpose of gradually expanding human knowledge and controlling it for the benefit of mankind; 2. the conception of an organisation that becomes a "mechanism" through the engineering of systems and the consequent development of factories for mass production; 3. the conception of man and of man's thought which becomes experimental, in both artistic as well as literary works.

The world-view of the modern age may be defined as "scientific" (from the Latin scientia, which means knowledge) i.e. a science that develops from a Renaissance vision related to magic and "election" as a precondition of access to knowledge, to a modern view of science as a systematic and transferable methodology of knowledge.



Rembrandt, The Anatomy Lesson of Dr. Nicolaes Tulp (1632 AD)

CONTEXT

SCIENTIFIC EXPERIMENTAL ECONOMICS

Beginning of collaboration to create scientific practices.

MEASUREMENT, REFORMATION OF METHOD AND OF RULES

EXPERIMENTATION BRINGS CONTACT WITH NATURE

SCIENCE REQUIRES TECHNOLOGY FOR ITS DEVELOPMENT

SCIENCE AND TECHNOLOGY COMBINE AND BECOME EXPERIMENTATION

THOUGHT

SCIENTIFIC THOUGHT

Understanding of the causes of phenomena. A thing is not true unless it has a plausible cause.

EVERY OBJECT IS SIMULTANEOUSLY A SUBJECT

REASON AS A METHOD OF BECOMING LIBERATED FROM A PRIORI BELIEFS

EXPERIMENTAL METHOD

HISTORY OF ART

THOUGHT AT THE CENTRE

The artist has freedom of expression and is credited with the intellectual design of the work.

DESIGN OF THE WORK

FREEDOM OF EXPRESSION OF THE ARTIST

SCIENTIFIC STUDY OF REALITY

ORGANISATION

MECHANICAL ORGANISATION

Formulation of a mechanistic conception of organisation.

ENGINEERING OF SYSTEMS

WORKERS AS SUBORDINATE TO MACHINES

DEVELOPMENT OF MASS PRODUCTION

GROWTH IN SIZE OF FACTORIES

INCREASE IN PRODUCTION VOLUMES

DIVISION OF LABOUR

**FROM THE 15th CENTURY TO THE CONGRESS OF VIENNA
SCIENTIFIC WORLD-VIEW**

MISURAZIONE, RIFORMAZIONE
DEL METODO E DELLE REGOLE

L'ESPERIMENTO CI METTE IN
CONTATTO CON LA NATURA

LA SCIENZA HA BISOGNO
DELLA TECNICA PER
POTERSI SVILUPPARE

SCIENZA E TECNICA SI FONDONO
E DIVENTANO SPERIMENTAZIONE

OGNI OGGETTO È ANCHE
AL TEMPO STESSO SOGGETTO

LA RAGIONE COME STRUMENTO
PER LIBERARSI DALLE CREDENZE
APRIORISTICHE

METODO SPERIMENTALE

PROGETTO DELL'OPERA

LIBERTÀ DI ESPRESSIONE
DELL'ARTISTA

STUDIO DELLA REALTÀ
IN MODO SCIENTIFICO

INGEGNERIZZAZIONE
DEI SISTEMI

I LAVORANTI SONO
SUBORDINATI
DELLE MACCHINE

SVILUPPO DELLA
PRODUZIONE DI MASSA

CRESCITA DELLA DIMENSIONE
DELLE FABBRICHE

AUMENTO DEI VOLUMI
DI PRODUZIONE

SUDDIVISIONE DEL LAVORO

ETÀ MODERNA | DAL XV SECOLO AL CONGRESSO DI VIENNA | VISIONE SCIENTIFICA

CONTESTO

**ECONOMIA SCIENTIFICA
SPERIMENTAZIONE**

Inizio della collaborazione per la creazione di
una pratica scientifica.

PENSIERO

PENSIERO SCIENTIFICO

Comprensione delle cause che determinano
i fenomeni. Una cosa non è vera se non ha
una causa plausibile. una pratica scientifica.

STORIA DELL'ARTE

IL PENSIERO AL CENTRO

L'artista ha libertà di espressione e
riconoscimento del pensiero progettuale
dell'opera.

ORGANIZZAZIONE

ORGANIZZAZIONE MECCANICA

Formulazione di una concezione meccanicistica
dell'organizzazione.

ETÀ CONTEMPORANEA

The contemporary age

L'età contemporanea è il periodo storico che ha inizio con la Rivoluzione Francese e termina alla fine del XX secolo; in particolare gli storici concordano nel concludere la storia contemporanea con il 1989 (crollo del muro di Berlino). Tre trasformazioni hanno caratterizzato quest'epoca:

1. la tecnologia ha preso il sopravvento: la parola chiave è accelerazione. I nuovi ritmi sono dettati dalle nuove tecnologie che determinano lo sviluppo della nuova economia. Siamo passati a una "soft revolution" guidata dalla tecnologia;

2. la crisi dell'Io esplode: la coscienza che il soggetto, che l'Io ha di se stesso, della sua 'identità, lo porta a domandarsi: chi sono? Si parla di frammentazione dell'Io. La costruzione dell'identità ha assunto la forma di un'inarrestabile sperimentazione;

3. L'organizzazione sperimenta nuovi modelli di impresa, sia incentrati sulla persona e sia incentrati sulla gerarchia. Prende il sopravvento la learning organization. La visione dell'età contemporanea (specie di fine secolo) si può definire "liquida", uno scenario di trasformazioni silenziose che hanno portato a disegnare una realtà fluida e indeterminata. Si sta preparando l'emergenza di un nuovo modello di organizzazione sociale, una nuova generazione imprenditoriale, nuovi strumenti per comprendere e imparare dal presente per incidere sul futuro.

The contemporary age is unfolded from the French Revolution to the close of the 20th century; historians agree on considering 1989 (fall of the Berlin Wall) as the end of contemporary age.

Three changes characterised this period:

1. technology has taken control: the keyword is acceleration. The new rhythms are dictated by the new technologies, which determine the development of the new economy. We experience a "soft revolution" led by technology;

2. the crisis of the Self explodes: the awareness that the subject or the Self has of itself and of its identity leads to the question: Who am I? Theme of fragmentation of the Self. The construction of identity took form of unstoppable experimentation;

3. the organisation tests out new business models, both person- and hierarchy-centred. Learning organisation becomes the focus. The contemporary world-view (especially towards the end of the century) may be defined as "liquid", a scenario of silent transformations which have led to the conception of a fluid and indeterminate reality. We are seeing the emergence of a new model of social organisation, a new business generation, new tools to enable us to understand and learn from the present in order to impact on the future.



James Ensor, Christ's Entry into Brussels (1889 AD)

CONTEXT

ECONOMICS OF THE INTANGIBLE
Link between science and economics. Man becomes a cog in the very process that he has created.

INFORMATION AND KNOWLEDGE SOCIETY

DISRUPTING TECHNOLOGIES AS ENGINES OF THE ECONOMY

ADVENT OF SOCIOLOGY

THOUGHT

THE CRISIS OF THE SELF

No longer is there anything definite, no longer are there any a priori certainties. Pluralistic thought: not the sum of experiences but rather a mosaic of different viewpoints.

THERE IS NO SHARED NARRATIVE.
MULTIPLE IDENTITIES, COMMUNICATIONS, EXPERIENCES ...

FROM LINEAR TO NONLINEAR THOUGHT

LIQUID, MULTIPLE IDENTITIES

HISTORY OF ART

SUBJECTIVITY AND SELF OF THE ARTIST

Art founded on thought.

ART AS VITAL COMMUNICATION

THE ARTIST BECOMES A THINKING SUBJECT

THE SOUL OF THE ARTIST DIRECTLY IN REALITY AND IN THE ART WORK

ORGANISATION

MANAGERIAL, PSYCHOLOGICAL ENGINEERING

The organisation is in crisis and tests out hierarchical business models, as well as those focussed on the person.

LEARNING ORGANISATION

ORGANISATION OF THE WORKPLACE BY MEANS OF HUMAN RELATIONS

TOOLS AND MODELS OF ANALYSIS, MANAGEMENT AND GOVERNANCE

FROM THE FRENCH REVOLUTION TO THE END OF THE 20TH CENTURY
LIQUID WORLD-VIEW

TECNOLOGIE SCARDINANTI
COME MOTORE DELL'ECONOMIA

SOCIETÀ
DELL'INFORMAZIONE
E DELLA CONOSCENZA

AVVENTO DELLA
SOCILOGIA

NON ESISTE UNA NARRAZIONE
CONDIVISA. MOLTEPLICI IDENTITÀ,
COMUNICAZIONI, ESPERIENZE...

DA PENSIERO LINEARE
A NON LINEARE

IDENTITÀ LIQUIDA,
IDENTITÀ MULTIPLA

ARTE COME
COMUNICAZIONE
VITALE

L'ARTISTA DIVENTA
SOGGETTO PENSANTE

L'ANIMA DELL'ARTISTA
DIRETTAMENTE NELLA
REALTÀ E NELL'OPERA

LEARNING ORGANIZATION

ORGANIZZAZIONE DEGLI
AMBIENTI DI LAVORO ATTRAVERSO
LE HUMAN RELATIONS

STRUMENTI E MODELLI
DI ANALISI, GESTIONE
E GOVERNO

ETÀ CONTEMPORANEA | DALLA RIVOLUZIONE FRANCESE ALLA FINE DEL XX SECOLO | VISIONE LIQUIDA

CONTESTO

ECONOMIA DELL'INTANGIBILE

Nesso tra scienza ed economia. L'uomo diventa un ingranaggio del processo che ha creato.

PENSIERO

LA CRISI DELL'IO

Non esiste più la certezza, non esiste più a priori. Pensiero pluralistico: non somma delle esperienze, ma mosaico di punti di vista.

STORIA DELL'ARTE

SOGGETTIVITÀ ED EGO DELL'ARTISTA

L'arte fondata sul pensiero.

ORGANIZZAZIONE

INGEGNERISTICA MANAGERIALE PSICOLOGICA

L'organizzazione entra in crisi e sperimenta sia modelli di impresa incentrati sulla gerarchia, sia modelli legati alla persona.

ETÀ DIGITALE

The digital age

Oggi siamo specchio del contesto complesso e frastagliato in cui stiamo vivendo che sta delineando una nuova geografia del valore. In sintesi possiamo dire che siamo di fronte all'annullamento dei confini territoriali, nazionali, aziendali, personali. I sistemi economici sono sempre più permeabili. Si creano nuove identità culturali, ibride, liquide che sviluppano nuove relazioni produttive e di senso. Le economie internazionali sono sempre più interdipendenti, questo significa maggiore concorrenza da parte di economie sviluppate ed emergenti, ma anche nuove opportunità in nuovi mercati. Siamo di fronte alla presa di coscienza dei limiti. L'incremento della domanda e l'esaurimento delle risorse stanno creando degli squilibri. Ma soprattutto la tecnologia o meglio il pensiero tecnologico si è radicato nella quotidianità personale, aziendale, economica. La persona deve essere sempre più "consistente": questo significa aver la capacità di strutturare un percorso interno di identità (ognuno di noi oggi ha identità multiple), capire quali sono le proprie abilità (le skills da mettere in campo), quando agire (ricercare degli equilibri nell'azione), selezionare relazioni di qualità (costruire un network "intelligente") quindi avere un progetto di vita. All'impresa l'arduo compito di elevare a potenza collettiva e condivisa tutto ciò.

Today we are living in a sort of "looking glass" of the complex and multi-faceted environment which is shaping a new "geography" of value. We can say that we are facing the annihilation of territorial, national, business and personal boundaries. Economic systems are increasingly permeable. New cultural identities are being created: hybrid, liquid identities which develop new productive relationships and meaning. The international economies are increasingly interdependent; this means more competition from developing and emerging economies, but also new opportunities for making new markets. We are facing the awareness of our limits. The increase in demand and the depletion of resources are creating imbalances. But above all, technology and the technological thinking are planting their roots in the personal, business and economical everyday. People must be more "consistent": this means having the ability to structure an internal path of identity (each of us has multiple identities), to understand what our skills are (skills to be deployed), when to act (search for balances in action), how to select quality relationships (building "intelligent" networks) and finally to design a life plan. Raising a new collective and shared power from all these challenges is the arduous mission for our companies.



Jason Rohrer, Passage (2007 AD)

CONTEXT

COMPLEX ECONOMICS

Reconstruction of a horizon of meaning. Criteria for selection of relations.

SOCIAL, PERSON-BASED, REAL TIME, OPEN TECHNOLOGY

COGNISANCE OF LIMITS

EROSION OF VALUE AND CREATION OF NEW ISSUES

INTERDEPENDENCE OF GLOBAL FACTORS

THOUGHT

CONSISTENT IDENTITY

No longer is anything definite, no longer are there any a priori certainties. Pluralistic thought: not the sum of experiences but rather a mosaic of different viewpoints.

IDENTITY IS DETERMINED BY THE ENERGY OF THE SELF

LIVING THE PRESENT

CREATING "RELATIONS WITH AN END"

CREATING A PERSONAL LIFE PROJECT

HISTORY OF ART

SELF-PROMOTION AND COLLABORATION

New collaboration between artist and context.

ART AS A PLACE OF DIALOGUE

ART AS A COLLECTIVE RESOURCE

ART INFLUENCED BY TECHNOLOGY AND NEW MARKETS

ARTIST AS PROTAGONIST

ORGANISATION

DEVELOPED ORGANISM

Our awareness of an increasingly multiple identity, our ways of relating and our urgent need to find a place for ourselves in society - increasingly become a human act.

"NETWORK WITH AN END" vs. COMMUNITY OF DESTINY

SELF-ORGANISATION, EXPERIMENTATION, COLLABORATION

SUBSTANTIAL ENTERPRISE

CONTINUOUS LEARNING as LEARNING ORGANISATION

FROM THE 21ST CENTURY TO NEXT FUTURE
MULTI-FACETED WORLD-VIEW

TECNOLOGIA SOCIAL,
PERSONALE BASED,
REAL TIME, OPEN

PRESA DI
COSCIENZA
DEI LIMITI

EROSIONE DEL VALORE
E CREAZIONE DI
NUOVE EMERGENZE

INTERDIPENDENZA
DI FATTORI GLOBALI

L'IDENTITÀ È DETERMINATA
DALL'ENERGIA
DELL'IO

CREARE RELAZIONI
DI SCOPO

ABITARE IL
PRESENTI

CREARE UN PROGETTO
DI VITA PERSONALE

L'ARTE COME
LUOGO
DEL DIALOGO

ARTE COME
FRUIZIONE
COLLETTIVA

ARTE INFLUENZATA
DALLA TECNOLOGIA
E DAI NUOVI MERCATI

PROTAGONISMO
DELL'ARTISTA

NETWORK DI SCOPO
E COMUNITÀ DI DESTINO

AUTORGANIZZAZIONE,
SPERIMENTAZIONE,
COLLABORAZIONE

IMPRESA CONSISTENTE

APPRENDIMENTO CONTINUO COME
LEARNING ORGANISATION

ETÀ DIGITALE | DAL XXI SECOLO AL NEXT FUTURE | VISIONE RETICOLARE

CONTESTO

ECONOMIA COMPLESSA

Ricostruzione di un perimetro di senso. Criteri di selezione delle relazioni.

PENSIERO

IDENTITÀ CONSISTENTE

Non esiste più la certezza, non esiste più a priori. Pensiero pluralistico: non somma delle esperienze, ma mosaico di punti di vista.

STORIA DELL'ARTE

PROTAGONISMO E COLLABORAZIONE

Nuova collaborazione tra artista e contesto.

ORGANIZZAZIONE

ORGANISMO EVOLUTO

Si confronta con un'identità sempre più multipla, si relaziona e deve trovare un ruolo nella società, diventa sempre più un atto umano.

ORGANIZZAZIONE ORGANIZATION



L'intervista ad Alberto De Toni dal numero 1 di
Making Weconomy
goo.gl/iVFE2

NUOVI MODELLI, NUOVE CAPABILITIES

NEW MODELS,
NEW CAPABILITIES

Alberto F. De Toni

*Presidente della Facoltà
di Ingegneria Università degli
Studi di Udine*



Storicamente le imprese hanno risposto alla crescente complessità dei mercati esterni in due differenti modalità. L'aumento nella varietà dei prodotti esplode intorno agli anni '70. I mercati vanno saturandosi e per mantenere alto il livello di domanda le imprese offrono prodotti in gamme sempre più ampie e personalizzabili. La complessità dei mercati entra quindi dentro le fabbriche. Non sono più i tempi del modello Ford T-101 di qualsiasi colore purché nero.

Le imprese occidentali - preso atto che la classica tecno-struttura centrale, responsabile dell'organizzazione del lavoro, non era più in grado di gestire la complessità che, dall'esterno, faceva irruzione nei processi interni - hanno tentato di sostituire la tecno-struttura con un potente computer che potesse garantire un'automazione integrata dei processi. Se gli uomini non riescono più a controllare i processi diversificati, a riuscirci sarà un sofisticato sistema informatico. E' l'illusione "pan-tecnologica" del Computer Integrated Manufacturing, una sorta di "Fordismo oltre Ford" che ha caratterizzato in quel periodo le imprese europee e statunitensi.

Dall'altra parte del pianeta, intanto, Taiichi Ohno andava da tempo riorganizzando la Toyota con un approccio diametralmente opposto: antropo-centrico versus tecno-centrico. La parola chiave è auto-attivazione. Anche l'ultimo operaio in periferia deve auto-attivarsi per gestire la complessità della diversità che non può essere gestita centralmente. È il modello auto-organizzato della cosiddetta "aristocrazia operaia" nipponica. Gli operai sono denominati aristocratici perché non sono responsabili solo dell'esecuzione, ma anche di programmazione, qualità, manutenzione e coordinamento con monte e valle.

Storicamente a vincere la sfida non è stata l'esperien-

Historically, business enterprises have always responded to the increasing complexity of the surrounding environment in two alternative ways.

In the 1970s we witnessed the explosion of variety in the product choice: the market was about to reach saturation and in order to keep an high level of demand enterprises offered an increasing selection and personalization of the products. Complexity thus, emerged from the market and then irrupted onto factories, the golden age of Ford's black-only T-101 couldn't be more over than that.

Western enterprises, realizing that the classic centralized corporate techno-structure was no longer able to support the emerging complexity, attempted to substitute it with a powerful computer that would allow for an integrated automation of the production processes. If people can no longer manage to control the diversification of processes, then a sophisticated information system will be the solution. That was the Computer Integrated Manufacturing's "pan-technological" delusion, a sort of "Fordism beyond Ford" that characterized many European and American enterprises during that time.

On the other side of the planet, meanwhile, Taiichi Ohno had already started reorganising Toyota with a diametrically opposed approach: anthropocentric instead of technocentric. The key word is auto-activation. Every single worker till the last one in the periphery has to auto-activate and manage the complexity of diversification that cannot be managed centrally. This is the self-organised model of the so-called "blue-collar aristocracy" in Japan. Workers are called aristocracy because they are responsible not just for the execution, but are also involved in the planning, quality control, maintenance and coordination with the line (upstream and downstream).

In the course of history the second option won out, the integrated automation of the west had to yield, and the auto-organization of the east, intended as a "many-minded" responsive

za occidentale - l'automazione integrata - bensì quella orientale, ovvero l'auto-organizzazione, intesa come un modello organizzativo di risposta "a molte menti" in contrapposizione a quello classico "ad una mente". Oggi possiamo identificare quattro diversi modelli ispirati all'auto-organizzazione. Il primo è quello circolare: dalla rappresentazione classica a piramide dell'organigramma si passa ad una visualizzazione per cerchi concentrici; si aggiunge una dimensione di interconnessione orizzontale oltre a quella verticale del passato. Un secondo modello è quello ologrammatico: la parte è nel tutto, il tutto è nella parte, come nei frattali. Tradotto in termini organizzativi: tutti sanno fare tutto. Una concezione del lavoro non più fondata sulla specializzazione, bensì su job enlargement e job enrichment, la quale supera la tradizione taylorista e punta a profili professionali ridondanti, polifunzionali e polivalenti. Un terzo modello è quello cellulare, di origine antropologica, ispirato alle teorie dei gruppi che hanno naturalmente segnato l'evoluzione dell'uomo e delle scimmie antropomorfe tutte. Fulcro del modello cellulare è il tema della condivisione: di valori, di processi, soprattutto di visione. Perché senza la condivisione di una visione – una visione che dia un senso, che accompagni l'intera organizzazione verso un futuro desiderato, che possa essere esemplificata, che sia evolutiva – il rischio è quello di disperdere le energie.

Il quarto e ultimo modello di auto-organizzazione è quello olonico: le singole unità dell'organizzazione sono capaci di riconfigurarsi di volta in volta per dare risposte sempre diverse a diverse sollecitazioni ed esigenze. Quattro modelli di auto-organizzazione che richiamano quattro capability: circolare -> interconnessione; ologrammatico -> ridondanza; cellulare -> condivisione; olonico -> riconfigurazione.

La ridondanza merita una particolare attenzione. La ridondanza di cui parliamo è di natura intangibile: le persone possiedono maggiori capacità cognitive, funzionali, informative e relazionali. Solo una elevata ridondanza intangibile può ridurre la ridondanza tangibile, ovvero ottenere gli stessi prodotti con meno ore di manodopera, meno ore-macchina, meno materiali, meno spazio, etc. Questo trade-off tra ridondanza tangibile e intangibile, questa proporzionalità inversa è imprescindibile: non c'è "lean model" possibile senza education, senza cooperative learning, senza tutta una serie di azioni volte ad aumentare la disponibilità di informazioni e le capacità professionali e di adattamento delle persone.

organizational model and opposed to the classic "one-minded" model, had its own way.

Today we can find four different models that are inspired and evolved from the auto-organization principles. The first model is circular: in the representation of the organizational chart the classic pyramid is replaced by concentric circles, thus adding a dimension of horizontal interconnectivity to the purely vertical dimension of the past.

The second model is hologrammatic: the part in the whole, the whole in the part, as in fractal mathematics. Translated in organisational terms this means that everyone knows how to do everything. A conception of work that is no longer based on specialization, but that is grounded on practices such as job enlargement or job enrichment, which goes beyond Taylorism by relying on multifunctional, broad spectrum professional profiles which are positively "redundant" between each other.

The third model is cellular and anthropological in its origin, inspired by the theories of "groups" that have naturally marked the course of evolution of mankind and of anthropomorphic apes alike. The fulcrum of the cellular model is the theme of sharing: sharing of values, processes and, above all, vision. Because without the sharing of a vision - an exemplified, evolutionary and meaningful vision, that accompanies the movement of the entire organisation towards a desired future - the risk is wasting energies and time.

The fourth and final model of self-organisation is the holonic one: the single units within the organization can continuously reconfigure themselves, and come up with always different answers to the various necessities that constantly emerge from the always different situations.

Four different models of auto-organization, each one calling for a different capability: circular -> interconnection, hologrammatic -> functional redundancy, cellular -> sharing, holonic -> reconfiguration.

Redundancy, in particular, deserve special consideration. We are in fact talking about a redundancy that has an intangible nature: people must develop greater cognitive, functional, informational and relational capacities. Only an elevated intangible redundancy can reduce tangible redundancy: that is obtaining the same products and results with less man-working hours, less machine-working hours, less materials, less space etc.). This trade-off between intangible and tangible redundancy is unavoidable: no "lean model" is possible without education, without cooperative learning, without a whole series of actions aimed at increasing the availability of information and people's professional skills and resilience.

STORIA DELL'ARTE

HISTORY OF ART

HR: UNA SFIDA PER L'ITALIA

HR: A CHALLENGE FOR ITALY

Philippe Daverio

Storico dell'arte



Parlare di valorizzazione delle risorse umane significa anzitutto fare dei distinguo di carattere geografico. Il contesto italiano o francese, per esempio, è profondamente differente da quello tedesco o scandinavo, giustamente considerati più “avanzati” in questo senso. Una prima sfida per le nostre organizzazioni è allora quella di costruire per le persone percorsi di flessibilità e di remunerazione – oggi attuati nella sola dimensione delle piccole imprese – anche sulla scala delle grandi aziende, molto (troppo?) codificate secondo i sistemi sindacali. Secondo punto critico del nostro Paese è la mancata concezione del capitale umano come capitale reale dell’impresa: nessuno farà mai una valutazione di un’azienda in funzione dell’intelligenza “invisibile” che in essa è contenuta, basandola semmai sulle sole valenze creditorie visibili al sistema bancario. Sia il sistema vero della private equity (la partecipazione azionaria al rischio d’impresa), sia quello del finanziamento bancario restano così troppo distanti dal mondo reale delle risorse umane. Terzo tema fondamentale è quello della formazione: l’errore è di non considerarla, malgrado tutto, una vera priorità nazionale. L’Italia laurea in media il 7% di una generazione a fronte del 21% della Germania, e il discorso si ripropone in forma ancor più imbarazzante nell’ambito della formazione tecnica para-universitaria. Parlando terra-terra: per lavorare in una grande industria automobilistica tedesca non è sufficiente essere un buon operaio, bisogna avere anche una cosiddetta Weltanschauung, una “visione del mondo”.

Speaking of human resources optimization means, first of all, making distinctions of a geographical character. The Italian or French context, for instance, is profoundly different from the German or Scandinavian one, which are rightly considered more “advanced” in this sense. An initial challenge for our organisations is thus to build flexibility and create remuneration trajectories for people at the level of large companies (and not just small enterprises where this is already implemented) which are highly (too much?) subject to the codified practices of trade union systems. The second critical point to be made in relation to Italy is the lack of a conception of human capital as representing the real capital of a company: no one will assess a company in terms of the “invisible” intelligences within it, relying instead on the financial values that are fully visible to the banking system. Both the real system of private equity (equity participation in business risk), and that of bank financing thus remain too distant from the real world of human resources. The third key theme is that of training: the mistake lies in failure to consider this factor, despite everything, as a genuine national priority. An average of only 7% of the young generation graduates in Italy, compared to 21% in Germany, and our record is even worse in the area of technical para-university training. In plain terms: in order to work in a big German car industry, it’s not enough to be a good worker, you also have to have a so-called Weltanschauung, or “world view”.

Yet Italian history itself shows us the extent to which genuine acculturation also serves the acculturation of the enterprise: if in the 15th century Cosimo the Elder bought and published books for the city of Florence, he (also) did so in order to enhance its competitiveness in the textile trade. Lifelong learn-

Eppure è la stessa storia italiana a dimostrarci quanto l'acculturamento vero serva anche all'acculturamento d'impresa: se nel Quattrocento Cosimo il Vecchio acquistava e pubblicava libri per la città di Firenze, lo faceva (anche) per aumentare la propria competitività nel campo del commercio delle stoffe. Educazione permanente, dunque, e soprattutto trasversale, dalle regole di un vivere civile e cortese in società fino a un rapporto positivo con l'ambiente e il territorio.

Quale ruolo può ricoprire l'arte contemporanea in tutto questo? Dipende chiaramente da cosa intendiamo: se per arte contemporanea facciamo riferimento a ciò che avviene alla Biennale di Venezia, il rapporto tra arte e società è ormai inesistente. Se nel concetto di arte contemporanea includiamo invece, per esempio, il mondo del design, il rapporto tra società e creatività, tra arte e organizzazione, è forte ed evidente.

ning, therefore, and in particular indirect learning: from the rules of civil and ethical life in society right up to a constructive relationship with the environment and the territory. What role does contemporary art have to play in all this? That clearly depends on what we are talking about: if by contemporary art we mean what happens at the Venice Biennale, then the relationship between art and society is now non-existent. But if we include within the concept of contemporary art, for instance, the world of design, the relationship between society and creativity and between art and organisation – then the relationship between art and society is strong and self-evident one.

CONTESTO

CONTEXT

MANAGEMENT SPAZIALE MANAGEMENT IN SPACE

Simonetta Di Pippo
*Astrofisica e Responsabile ASI
European Space Policy Observatory*



Nel mondo spaziale, l'organizzazione è il nostro mestiere. Date le molte variabili, le collaborazioni internazionali, le scadenze prefissate legate alle leggi della meccanica celeste e delle finestre di lancio, le difficoltà tecnologiche nella consapevolezza che una missione non è mai come la precedente, occorre saper gestire questo sistema complesso con un insieme di competenze e caratteristiche manageriali alquanto diversificate. Abbiamo bisogno di leadership, di leaders capaci di creare una motivazione collettiva, una consapevolezza basata sui successi di oggi ma anche sulle sfide di domani, assieme ad una vision di lungo termine. Non abbiamo la possibilità di scegliere tra risolvere un problema impellente e lavorare sul lungo termine, perché il problema impellente è parte del progetto a lungo termine. E quindi innovazione e pianificazione, precisione e flessibilità, non in contrasto tra di loro, ma complementari. Determinazione, concentrazione, spirito di team con ognuno che ha il suo compito, e dove il risultato positivo si ottiene solo con il concorso di tutti, soprattutto quando magari si opera in strutture orbitanti intorno alla Terra per mesi lontano dal pianeta. Non si può sbagliare. E sbagliare la pianificazione è come pianificare l'errore. La struttura di gestione di un programma spaziale, più o meno complesso, è consolidata da tempo. Abbiamo imparato, negli ultimi 50 anni, dall'inizio dell'era astronautica cioè, a gestire missioni spaziali sempre più complesse.

Ed è quindi sui talenti, oltre che sull'organizzazione "perfetta", che si potrà affrontare la sfida di domani, una sfida fatta anche di efficienza dei costi, di riduzione dei tempi di sviluppo, gestione rapida delle emergenze, aumento delle applicazioni e dei servizi per i cittadini, dove serve la capacità consolidata ma anche la creati-

In the world of space, organisation is our trade. Given the many variables, international collaborations, the predetermined deadlines related to the laws of celestial mechanics and launch windows, the technological difficulties that spring from the realisation that one mission is never like the previous one - one must know how to manage this complex system by applying a cohort of quite diversified skills and managerial characteristics. We need leadership, leaders who are able to create collective motivation and an awareness based on today's successes but also tomorrow's challenges, accompanied by a long-term vision. We do not have the luxury of choosing between solving an urgent problem and working on a project long-term, because the urgent issue is part of the long-term project. Therefore innovation and planning, precision and flexibility, are not antagonists: rather, they complement each other. Determination, concentration, team spirit with each person doing his or her own thing, and where a positive result is achieved only with the contribution of all - all the more so when people are working together in facilities that orbit the Earth for months at a time, at a huge distance from the planet. Errors are not an option. Erroneous planning makes for the planning of error. The management structure of a more or less complex space program has been well established over time. We have learned how to manage ever more complex space missions over the last 50 years, since the beginning of astronautic era.

And therefore tomorrow's challenges may be tackled not just through "perfect" organisation but also through the plethora of talents that exist: challenges which also include cost efficiencies, reduction in development times, streamlined emergency management, increased applications and services for citizens, where what is required are consolidated abilities, yes, but also creativity and the correct perception of the public's needs. Therefore the new manager of space and of space's future activities must be able to combine skills that are rather different from

vità e la corretta percezione dei bisogni del pubblico. Insomma, il nuovo manager spaziale, quello delle attività spaziali del futuro, deve coniugare capacità molto diverse tra di loro, deve conoscere tecnicamente i problemi ma guardarli con un occhio più rivolto anche alla riduzione dei costi, mantenere lo standard alto della sicurezza e allo stesso tempo ridurre i tempi di sviluppo, guardare a settori diversi per ottimizzare la cross-correlazione tra capacità e conoscenze. Peraltro, non esistono ancora scuole o università che preparano veramente a questo tipo di mestiere, che richiede, oltre a quanto già detto, anche un continuo aggiornamento della conoscenza, di base e specialistica. Per non uscire sconfitti quindi da “la Guerra dei Talenti” (Ed Michaels et al, Harvard Business Press, 1/10/2001) c’è bisogno di ripensare il profilo di studi per i futuri manager dello spazio. Non perché non si sia fatto bene sino ad ora, ma perché i tempi sono maturi per un salto quantico, un cambio di paradigma. Stiamo assistendo, in modo progressivo, ma inevitabile, ad un approccio sempre più commerciale all’accesso allo spazio, che ricorda l’avvio delle aerolinee commerciali e private. La sicurezza quindi dovrà essere totale, e la gestione del rischio oculata. La cultura dell’errore, l’approccio fly-fix-fly, può avere i suoi vantaggi eventualmente solo nelle primissime fasi di un progetto innovativo, salvo poi passare immediatamente, quand’anche si volesse usare questo approccio, ad una pianificazione certissima rivolta al successo pieno. Quando andare in viaggio di nozze o celebrare un anniversario su una stazione orbitante a circa 400 km sulle nostre teste sarà diventato normale, milioni di persone lavoreranno in questo settore, mentre altri esperti staranno lavorando alla costruzione di qualche avamposto su un altro pianeta del nostro Sistema Solare. Il progresso va di pari passo con l’aumento di conoscenza. E, soprattutto, “Failure is not an option” (dal direttore di missione dell’Apollo 13). Applichiamo questo approccio a tutti i settori della società, e otterremo una spinta notevole verso il progresso della conoscenza.

each other, and have a technical mastery of problems but also be able to look at them with an eye that is more focussed also on the reduction of costs, and be able to maintain high safety standards while at the same time reducing development time, to be able to look at different sectors in order to optimise cross-correlation between skills and knowledge. Moreover, schools or universities do not yet exist which can really prepare for this kind of work, which also requires – beyond what has already been mentioned – a continuous updating of knowledge, both basic and specialised. Therefore, if one is not to emerge defeated from the “War of Talents” (Ed Michaels et al, Harvard Business Press, 1/10/2001) there is a real need to rethink the training profile of future managers of space. Not because it has not been done properly to date, but because it is time for a quantum leap, a paradigm shift. We are witnessing more and more – and more inevitably – an increasingly commercial approach to access to space, which calls to mind the start-up of commercial and private airlines. Safety must therefore be total, and risk management wise. The culture of error, the fly-fix-fly approach, may be advantageous only in the earliest innovative phases of a project, as long as this phase is immediately replaced (if it is decided to resort to in the first place) by a meticulous planning process targeted at full success. When it becomes normal to go on honeymoon or celebrate an anniversary on a space station orbiting about 400 km above our heads, millions of people will be working in this sector and at the same time, other experts will be working on the construction of some outpost on another planet within our Solar System. Progress accompanies the increase of knowledge. And above all, “Failure is not an option” (from the director of the Apollo 13 mission). If we apply this approach to all sectors of society, there will be a significant impetus towards the advancement of knowledge.

PENSIERO THOUGHT

ESSERCI NEL CAMBIAMENTO È PIÙ CHE PARTECIPARE

BEING IN THE CHANGE IS MORE
THAN PARTICIPATING

Matteo Amori

Post-doc researcher

*Dipartimento di Lettere e Filosofia
Università degli Studi di Bergamo*



Per cogliere un cambiamento, anche quello più radicale, è necessario un punto di vista. Non solo. È necessario anche un criterio. Alle persone non basta semplicemente rilevare che qualcosa muta o sta mutando, ma hanno l'immediato bisogno di rilevare se ciò che sta accadendo mette in crisi o meno la propria familiarità con il mondo. È una questione di senso prima ancora che di crisi o di opportunità. Il che significa che la domanda in gioco non è soltanto "che cosa posso perdere o guadagnare?", ma anche "di che cosa si tratta?". Solo un'autentica (anche se parziale) comprensione della realtà genera infatti quella adesione al nuovo che è capace di mettere in moto le variegate energie ed i talenti di ciascuno. Il tramite di questa comprensione sono innanzitutto le parole, il linguaggio.

Attraverso il nostro parlare noi diciamo chi siamo legandoci ad altre persone e, allo stesso tempo, in questo legarci veniamo trasformati dalle parole che gli altri ci rivolgono. Il mondo comune e familiare che abitiamo è dunque un mondo linguistico e lo è ben al di là del mero pronunciare o scambiarsi parole. Proviamo infatti a pensare che cosa resta della nostra esperienza se noi non potessimo leggere un volto, un gesto, le azioni di un'altra persona o un accadimento. O se persino il nostro pensiero non avesse, soprattutto nei momenti più importanti, la forma del dialogo con sé. Il presupposto generativo delle varie forme di questo dialogo è un mondo comune e denso di significato.

Un mondo in cui riconoscersi, prendere insieme iniziativa e nel quale anche gli stessi conflitti possono essere affrontati senza rinunciare alla certezza (o alla speranza) di un comune riconoscimento.

Nel corso della lunga storia della civiltà umana ogni periodo di trasformazione culturale ha sempre preteso di coniare nuovi linguaggi. Ciò a cui però assistiamo

To embrace change, even the most radical one, we need a point of view. Not only: we also need discernment. Realizing that something is changing is not enough; people immediately need to realize whether what's happening is causing distress to their familiarity with the world or not. It is a matter of meaning rather than of "crisis" or opportunity. This means that the issue at stake is not only "what can I gain or lose?" but also "what is all about?". Only a genuine understanding of reality (though partial) can generate that embrace of change that is able to set in motion everyone's diverse energies and talents. Language, words, are the means of this understanding. We say who we are through the act of talking, binding ourselves to other people and at the same time being transformed by the words that others make to us within this binding. The familiar and common world we inhabit is therefore a linguistic world, well beyond the mere exchanging or expression of words. Let's try to think for a moment about what would be left of our experience if we could not "read" a face, a gesture, the actions of another person or event. Or even if our thoughts wouldn't take the form of the continuous dialogue with ourselves we have, especially in the most crucial moments of our life. The generative assumption of the various forms of this dialogue is a common and very meaningful world. This is the world where we recognize ourselves, where we take initiatives together, where our very own conflicts can be addressed without sacrificing our certainty (or hope) for a common recognition. Each and every age of cultural transformation during the long history of human civilization has always claimed to create new languages. What we are living today, however, seems to be the beginning of an even more radical transformation: not only our words are being "rewritten" but our very idea of binding is called into question. The opacity that seems to envelop our present condition and our possibility to imagine a future which can be familiar and supportive with our energy and desires seem to dictate the need for a leap forward and

oggi sembra essere l'inizio di una trasformazione ancora più radicale: non solo le nostre parole vengono riscritte ma viene messa in discussione la stessa idea di legame. L'opacità che sembra avvolgere la nostra condizione attuale e la stessa immaginazione di un futuro familiare e solidale con le nostre energie e i nostri desideri sembra imporci un salto in avanti e la rinuncia a portare con noi ciò che abbiamo di caro e di chiaro. Siamo, ci viene detto, destinati a diventare altro da ciò che siamo.

Si tratta di una situazione che prima di tutto presenta i caratteri del paradosso. Quegli stessi mezzi di comunicazione che da una parte mettono in scena un mondo e una storia ormai "fuori controllo" e dominato da forze impersonali, infatti, dall'altra continuano incessantemente ad evocare come decisive e irrinunciabili le risorse e i moventi più personali di cui una persona dispone: iniziativa, speranza, fiducia, creatività...

Si tratta, a ben vedere, di ciò che il protagonista di qualsiasi intrapresa economica in realtà già da sempre sa. Il dato di fatto di un mondo che appare cambiare ad una velocità vertiginosa può apparire come una sfida e dunque scatenare interazioni, energie e creatività, solo a condizione che si desideri imprimere ad esso qualcosa di sé.

Il mondo è certamente più complesso di qualche decennio fa. Il proliferare di strategie ed organizzazioni di impresa e di progettazione realmente cooperative sono la risposta naturale ed evidente alla necessità di guadagnare una migliore e più integrata visione di insieme. La vera posta in gioco, però, non è quella di una semplice partecipazione al cambiamento. Esserci in questo cambiamento è più che partecipare perché nessun successo può venire riconosciuto e apprezzato senza apparire come l'espressione di qualcosa di nostro.

for a surrender of the chance to bring with us what we hold dear and clear. We are told that our destiny is to become other than what we are. First of all, this is an almost paradoxical situation. Those same media which show us on one hand an "out of control" world and history, dominated by impersonal forces, on the other incessantly keep on evoking as decisive and indispensable the most personal resources and motives people have: initiative, hope, confidence, creativity... In hindsight, that's what the protagonist of any economic enterprise already knows. The fact of a world that is changing at breakneck speed may seem like a challenge and therefore trigger interactions, energy and creativity only if we are willing to somehow leave our mark on it. The world is certainly more complex than a few decades ago. The development of cooperative design strategies and business organizations is actually the most natural and emergent response to our need to gain a better and more integrated systemic view of the world. The real issue, however, is not that of a mere participation to this change. "Being" in this change is more than participating to it, because no success can be recognized and appreciated without appearing as the expression of something of ourselves.

Analisi del contesto socio-economico
con focus su:

- evoluzione cronologica dei momenti storici
- evoluzione del concetto di ECONOMIA
- selezione di fenomeni influenti a livello di storia, tecnologia, società, cultura, mercato...

TECNOLOGIA

ARTE

Analisi dello scenario artistico
con focus su:

- evoluzione cronologica delle avanguardie
- evoluzione del concetto di ARTE nell'arte
- selezione di fenomeni del contesto del sistema di rappresentazione artistica in linea

