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COLLABORATIVE ENTERPRISE MAGAZINE

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10

P.O.P. COLLABORATION: POINT OF PRESENCE

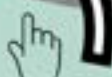
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Logotel presents the tenth issue of the Weconomy Making Together Magazine, on the occasion of the Milano Design Week 2016 and of the exhibition "Poetry – 21 words for...", an opportunity to discover who one's real design Self is through poetry's disorienting dimension of surprise. This issue adopts a bipolar structure that, by defining two extremities, the Hyperself and the Integrated Self, describes the whole sense spectrum between them.

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

The company's team is made up of more than 150 people. It is located in Milan in 2,400 m2 of spaces in the former Faema factory plant.

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

In 2015 Logotel trained more than 5,000 people; it also designed and manages 29 business communities that daily connect and deliver services and contents to more than 60,000 people.



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WHY

FULL OF SELVES

HOW TO DESIGN SELF SUSTAINABILITY

Those who know me know that to help me “see” projects, I must visualize the parts of the system on a map. Lately, I have been surprised to see the following change: people who were once simple “knots” in a defined linear network are now superimposed subjects that are variable and influential to many levels. I was surprised to visualize all of us together as a group of people who have multiple roles in the project game, yet, nonetheless, we are more and more in resonance with others. Have you thought about the technique of a collage? Mash-up is one of the aesthetic forms which express one of the dimensions of our contemporary society. Multifaceted figures; that is, figures capable to adapt themselves to continual changes that the context requires of us. In fact, in our daily personal and business realities, everything has become more provisional in order to facilitate adaptation to sudden needs. Instead of being immobile, business structures are reconfigured continuously on the basis of ongoing projects, which become constitutive internal organization units. **Reconfiguration continues to ask you and me to reconfigure ourselves as people, to be prototypes, to learn how to absorb faster and be more perceptive in our knowledge and skills, in “pasting on our figures,” in our abilities, and in our diverse professions.** The result of reconfiguration is better collaboration. These experiences will in turn change the organization of time. **Collaboration permits us not only to exchange ideas but also to complete ourselves.** The experience of project management brings us to “see” how the best projects occur when the exchanging and the collaborating are made possible by people who possess a substantial “self.” We are the “self” which we are redesigning, but how much awareness of it do we have? Each of us is a “knot” in the network because we possess both the past and future, right and left, high and low, backwards and forwards — all juxtapositions which are tied and connected together. It has always been like this. We cannot be unaware of that truth. And then we cannot stop playing the role of simple threads by

which we are connected to the events which always occur beyond ourselves. P.O.P “Point of Presence” does not just merely indicate a fact: the simple truth that as “I” or “we,” we are present. That I am here and that I am truly myself. Above all, “Point of Presence” indicates the vital necessity to reawaken as “self,” to regain consciousness of self and know it personally. As subjects that have consciousness of the changes they must undergo, of what skills, trades and perceptions they must train, and what words, events and plots must happen, and why they can collaborate. Protagonists in a collaboration diverse, precisely aware. Not as simple channels or network cables, but participants in an act of collaboration, self-intended and perceived that for this alone can one renew, adapt and interrupt to assume new forms and directions. In another sense, this is that which occurs every time we speak and act: every word and action illustrates that we are on the hunt for something (or someone) for ourselves. To nurture ourselves, to grow, and to assume a greater substance and presence. But the first presence to recuperate is that of ourselves. A SELF which in time becomes multifaceted. We have understood that to collaborate is an egotistical act for survival, as much as it has become more diffused and popular. A quality collaboration happens when there is something to exchange, when the diverse parts of me or the diverse SELF are... full of SELF! We speak thus of SELF of SELF, the whole of essential qualities that constitute the uniqueness of a Person. How many times do we see concrete and unexpected collaboration results when the people involved have a substantial SELF and voluntarily participate and facilitate a lively exchange?

Marco Bersanelli explains in which environments that complexity is impossible and how people must perceive others as an asset. And the most difficult role for a leader or boss is recognizing the SELF of others in order to know how to value every individual and create empathy for the common goal. A SELF which, in the course of our life, we are called to self-maintain as recounted by **Maria Grazia**

Cristina Favini
*Strategist &
Manager of Design Logotel*



Gasparoni and **Sandra Corradi**. They demonstrate the need to add, integrate and substitute our skills, and the need to train ourselves to grow in new dimensions and new personal and professional identities (slashing). **A SELF** that grows in continual relations with the other. The SELF, as **Matteo Amori** describes, exists, evolves and creates, and is the subject which is the vital principle of each connection, collaboration and community. It is a self in a relationship. Our SELF thus becomes Self upgraded to a **HYPERSELF**. Today we reflect on the relationship between Person and Person, but what will happen to our SELF when we will collaborate more and more with objects and artificial intelligence? The questions that **Sir Ken Robinson** raises are how to engage people, and what nature of education system will exist in order to cope with the changes taking place alongside self-maintenance? **Giuliano Favini** reminds us that the overwhelming proportion of investments in corporate training is still usually limited and dedicated to content and skills. However, in many companies, a cultural transformation process has been initiated, which necessarily seeks to modify many historical beliefs and focus more on behaviors than skills.

Alfonso Molina emphasizes that the formation of SELF is a journey that involves our whole life, and, as we walk, we build our path. During our journey, when we confront ourselves with other people and learn how to collaborate with the surrounding ecosystem, we discover aspects that truly interest us and will thus become a part of our SELF.

If there is a life journey that might serve as a model for us, **Sara Bongini** tells us how new technologies influence the way we encounter/connect with others and illustrates how to keep building opportunities and environments that accompany people. If the SELF is nurtured by others and by the experiences that shape our daily lives, **Antonio Russo** explains that it is also true that we become more aware of the SELF in the moment that we try to find an equilibrium to make our multitudes of selves collaborate.

Awareness is also forming a whole. Thus, the concept of

INTEGRATED SELF. In this sense, the Integrated Self is the SELF which is conscious of the other selves, which works in an independent but coordinated manner, producing dynamics of spontaneous collaborations directed toward one unique dimension. The boundaries between the private and professional world, and digital and physical identities, are founded on a single entity. The characteristics of every individual Self enter in resonance with those of other adjacent selves and generate a synergistic and non-confrontational result, which we measure with well-being. Looking ahead to the future and the role of Self, **Thomas Bialas** provokes us and asks us if we will be capable to collaborate in a system where the boundaries and perimeters will be more thin and less-defined. He predicts a world in which the new generation builds an identity that is less bound to parameters such as age, sex, position, income, status, geographical location and gender categories. Where collaboration will not be only between People but also with artificial intelligence. The result is that we will have to approach the SELF with a hybridization of behaviors that are more marked.

Launched under the letter P of the new collaborative economy alphabet, the 10° Making Weconomy notebook has chosen a difficult theme on which to reflect. It is one in which we are all involved; both as people who have a SELF (Hyper and Integrated) to nurture and maintain by making appointments with ourselves and taking time to assess our P.O.P. Point of Presence, and also as People who support and guide other People to help them "reawaken" and become aware of their own SELF, and of its presence in the project and in the company.

In the blender in which we live, many models and practices of our way of doing things ought to be rethought and redesigned. The People are and always will be that which make the difference. It is crucial to believe that future survival, the so-called sustainability, is in large part due to People and their awareness.

The subject is vast and far from resolved. Enjoy.

P.O.P. COLLABORATION

IMAGINARY DIALOGUE ON THE HYPERSELF AND INTEGRATED SELF MODELS

Q.

P.O.P. Collaboration, do Andy Warhol and Taylor Swift have anything to do with that?

A.

You have it in for pop singers at the moment (ed., see Imaginary Dialogue no.9)... Nevertheless, they do have something to do with it. Not too much though. The collaboration has no doubt turned pop, namely popular, to a certain extent, a little Taylor Swift'ish. In the corporate sphere, it has also taken on the role, to a certain extent, that Pop Art has in the wider world.

Q.

In what sense? Collaboration as art?

A.

Yes, in terms of how the meaning has evolved, a parallel could be drawn. Over history, art has been interpreted differently. Plato, for example, thought that art created distance from the concept of reality, in that it was an imitation of it; exponents of the Aesthetic movement believed, conversely, that life and reality should be modelled on it, imitate it.

Q.

What does Pop Art have to do with collaboration, then?

A.

Pop Art fused both approaches and combined real life with art. Meaning tins of Campbell's Tomato soup could be art. P.O.P. Collaboration is the same for us. It is a real and approachable form of collaboration, which is neither redundant and imitative, nor abstract and ideal. We're talking about real, popular collaboration!

Q.

For kings and countrymen, then. ... but why the full stops?

A.

Because P.O.P. stands for Point of Presence. Not the IT one but the collaborative one. In P.O.P. Collaboration, the individual, with his/her specific traits, unique value, multiple facets, plays a key role. The collaboration is not interpreted, therefore, as a flat process in which the only thing of importance is the sharing of information and the generation of outputs. It is seen as a dynamic and irregular process in which selves have a greater centre of gravity than the cooperative procedures. The individuals taking part in the collaborative process influence each other in a spontaneous, unforced way. The presence - mental and conscious not physical - is essential in this context. The actively-present self is conscious of its own role and that of its collaborators and, thanks to this awareness, creates synergistic exchanges which are targeted and not superfluous.

Q.

A collaboration that starts from the self then..

A.

Precisely, it starts from a self which is present, conscious and multidimensional.

Q.

The Hyperself?

A.

Yes! The hyperself, a self at more than one level, is the basic component of P.O.P. collaboration. If, as we said earlier, P.O.P. Collaboration develops as a dynamic, irregular and spontaneous process, then clearly the more individuals can adapt, adjust and "wear more than one hat", the more successful the process will be.

Q.

Able to adjust and "wear more than one hat"? Are we talking about self-maintenance and slashing?

A.

Precisely! Both dynamics are essential to the development of a conscious self. Self-maintenance means broadening one's abilities, extending what one knows and recalibrating the cognitive dimension. Slashing is the ability to transform oneself, also using skills acquired through self-maintenance, and of taking on more roles depending on the situation we find ourselves in. And the collaborative process encourages these dynamics.

Q.

Can collaboration also be a personal development tool?

A.

Yes, that's right. Successful P.O.P. Collaboration is one that generates evolution of the selves involved in the process, the kind that produces shared value and individual value from the spontaneous, everyday connections generated in conscious and present selves.

Q.

So, we're talking about connected selves, then..

A.

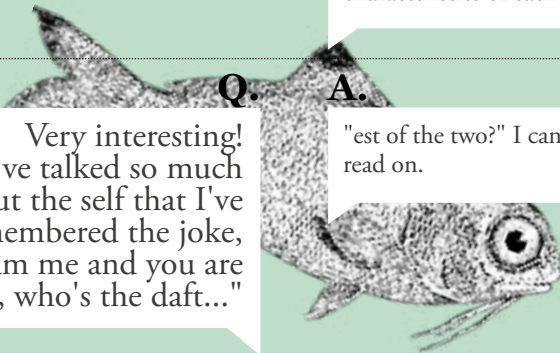
We're talking about connected, Integrated Selves which, by their very nature, interface every day with other integrated selves, generating spontaneous interactions. To do this, individuals must be conscious of their own position and that of their collaborators, allowing the specific characteristics of each self involved to emerge.

Q.

Very interesting! We've talked so much about the self that I've remembered the joke, "If I am me and you are you, who's the daft..."

A.

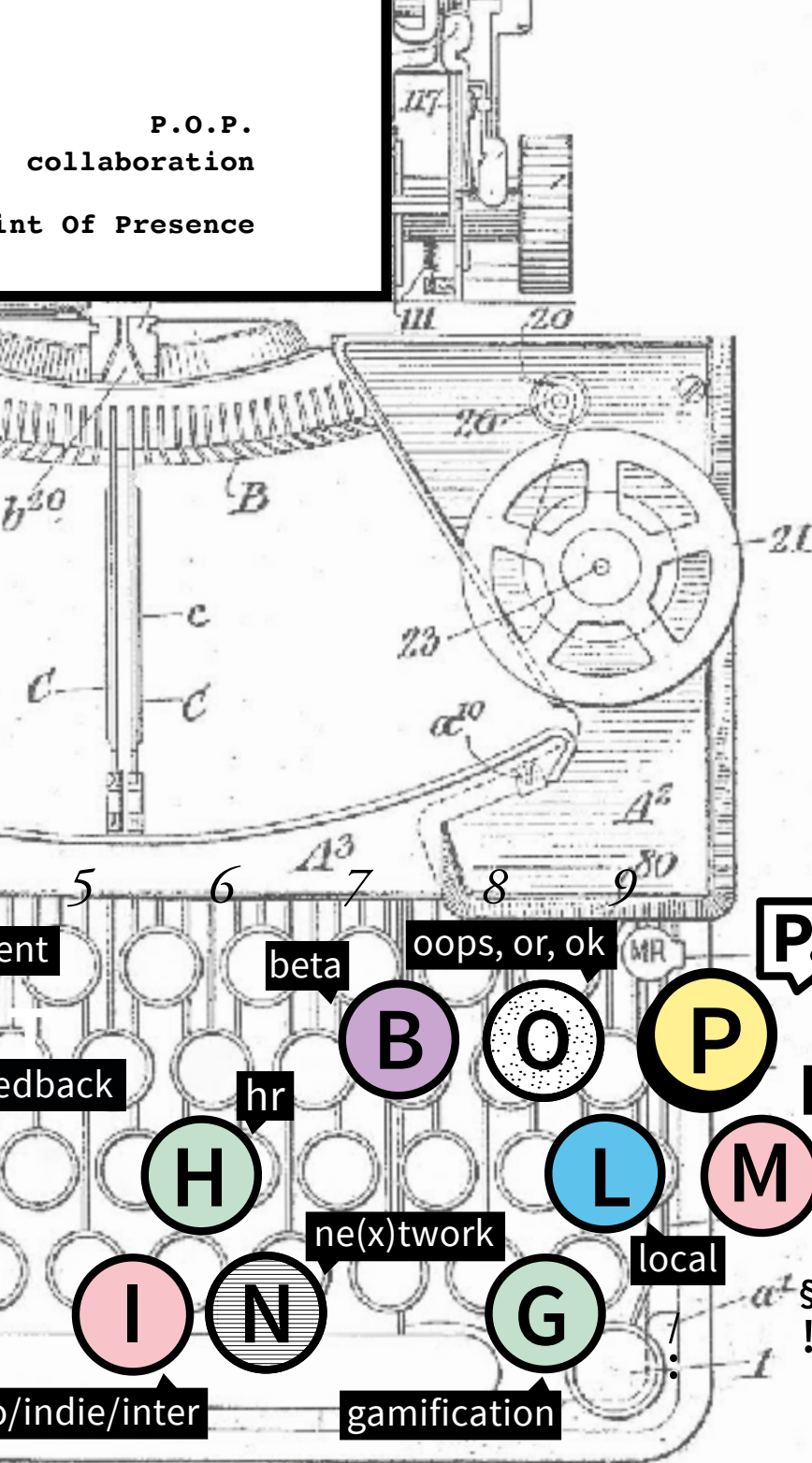
"est of the two?" I can't answer that. To be a little less so, you can always read on.





- **01.** Auto, Beta, Co: (re)write the future
- **02.** Design: (ri)dare forma al business
- **03.** Empowerment, Feedback, Gamification: once upon a time in retail?
- **04.** HR: Human (R)evolution
- **05.** Info, Indie, Inter: Innovation renewed
- **06.** Local: Talent, Community, Making
- **07.** Management: Cross, Self, Content
- **08.** Ne(x)twork: Flow, Amplified Identity, Common Environment
- **09.** OOPS, OR, OK - The paradox of continual choice

P.O.P.
collaboration
ent Of Presence



TYPEWRITING MACHINE,
APPLICATION FILED JAN. 13, 1921.

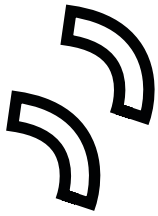


HYPERSELF

Within the collaborative universe, the Hyperself is the essential particle, it is the Self that reprograms and transforms itself to take part in the processes in an even more effective way.

INTEGRATED SELF

The Integrated Self describes those selves that, by collaborating in a diffused and spontaneous fashion, are aware of the role of those other selves they come in touch with. They use this awareness to generate shared value.



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How to highlight your talent by sharing ideas and not CVs

<http://goo.gl/EuvNqf>

“What does it feel like to be a bat” Thomas Nagel

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The Future of Work, Jobs and skills 2030

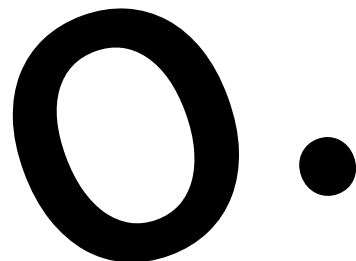
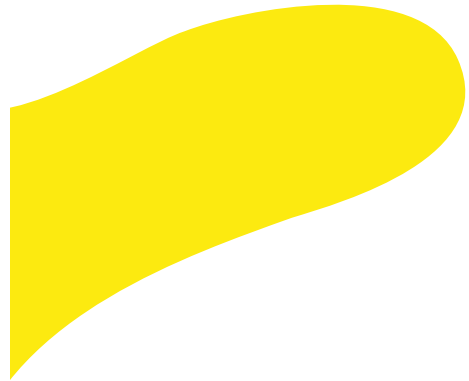
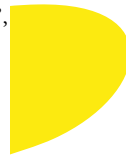
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Integrated Self in Formula1

<https://goo.gl/G7JFBU>





To make sure the collaborative process is effective in practice, each person involved must be specifically aware of their own role (of their goal and their position within the system), they must know how to manage their talent, make the most of their skills, harness the potential of their personality and work on their charisma. The self (a conscious self), is the essential particle that defines the energy of the process itself - the collaborative dynamics, taken as a whole, are a product of individual values. Or rather, if $1+1=3$ then is it's also true that $5+5=15$; in other words, the greater the value of each addendum/person, the greater the effect of the synergistic collaborations.

Defining the self is not an easy task, however. The free encyclopaedia Wikipedia defines it as "the subject of one's own experience" or, in relation to the philosophy of self, as a central element to "describe essential qualities that constitute a person's uniqueness." It may be hard to imagine that the self, whatever that may be, armies of scientists and philosophers have pitted their wits with the problem of existence, from Descartes' "Cogito ergo sum" to the transcendental self of Kant and Husserl, from Wittgenstein's limits of language to human genome-mapping and modern neurosciences.

There are perhaps three cardinal points for the approximation of the self (Jan Westerhoff What are you? – The self: The one and only you, New Scientist #2905, 23 February 2013). First, there's the idea that it is an unchanging, constant thing and that, despite all the changes we may be subjected to, there is nevertheless something that remains unchanged and makes me, today, the same person I was years ago and the person I will be in the future. Secondly is the fact that we perceive ourselves as the place in which everything is unified, combined; the world around us consists of an array of disconnected impulses, but in the self, these impulses become integrated and unified stimuli. The world emerges from here. Thirdly is the idea that the self computes, that it is the place from which ideas and actions begin, the place where the representation of the unified world is used in order to act within it. These representations nevertheless entail an inexorable partiality. The nature of the self apparently remains unassailable. In the corporate universe, the self needs to acquire a hyper dimension. Defined in Wikipedia as a "prefix used in mathematics to denote four or more dimensions", when associated with the self, hyper describes a multi-dimensional self featuring a larger number of professional identities. The hyper-self can be seen as the atom in the "collaboration" molecule, as a basic element in a complex structure. This unit is marked by the ability of each individual self to define their personal goals, identifying what may be useful, and pro-actively and responsibly pursuing this goal with humility and the awareness that one must broaden our skill-set, adding new skills, integrating and replacing others. We're talking, therefore, about self-maintenance. Self-maintenance leads the self to develop specific new abilities, which nurture the uniqueness of the individual and, at the same time, make it adaptable. Every self, a prototype of itself, varies with respect to the situation in which it finds itself, being formed of different roles; this is Slashing.

BELIEVE IT

THE SELF THAT OBSERVES THE COSMOS... AND THE COLLABORATIVE DIMENSION OF SCIENCE

Sometimes it happens to return to university, years after graduation, and to be compelled to wonder why we did not continue studying. This happened to us as we interviewed the astronomy and astrophysics professor Marco Bersanelli on the intersections between science and collaborations.

What are the conditions that facilitate collaboration?

First of all, it is essential to have an awareness of your common goal. Awareness grows over time and it should not be “on/off,” because it is a process to always become more aware of the value and the beauty we tend to. Another fundamental aspect is consideration for the work of others; one does not go anywhere alone. The work of another is an “asset” for me in the moment when there is an understanding of our common direction.

Leadership authority: a leader must know how to value individuals and create a common understanding for the goal that must be reached. Thus, a leader becomes an authority to whom people willingly listen and then ask for a coordinated situation. This is very different from an imposed coordination, which does not function in scientific research. The leader must ensure that others perceive in its entirety the field of freedom inherent to each individual contribution. The authority of a leader becomes an instrument that stimulates personal-growth, and as it develops, one becomes more able to enjoy their work in an intense and positive work environment.

How would you describe collaborative processes that engage more international teams? We are thinking, for example, of the ESA Planck mission on which you worked...

The complexity of international collaborations only make the dynamics described earlier more decisive; a leader's authority is vital. No one does anything solely because he was told he must; in scientific research, this has no worth. It is essential to share the goal of every step of a project; only in this way, can one accept that sometimes one path must be sacrificed in favor of another, even if significant work has been already done. It is interesting that at a certain point

people are directed to optimize a global research path not only top-down but also bottom-up. The questions which everyone asks himself, “But how can I be more useful? How can I be useful to the process as a whole, perhaps even changing my contribution if required?” exemplify the fundamental need and desire to do a good job. For example, a complex and intricate space mission that is dependent on an individual's adhesion to the group, requires full cooperation in order for one's contribution to be an asset to the mission.

How would you describe the collaborative processes in difficult situations and environments? For example, the Amundsen-Scott base in Antarctica.

At the South Pole, a few dozen people live in very tight spaces in an “unfavorable” environment. For such a difficult cohabitation, very specific rules are required. In this circumstance, the rule is perceived as an aid, not as an imposition. There is a trust in the leadership of the base coordinator, which is not bureaucratic, but rather founded on respect, which is crucial in extreme situations.

To work collaboratively, what are the qualities, both personal and relational, that a researcher must possess?

Another person is an asset — in regards to work and also as a fellow companion in the time we share together. **Work relationships are human relations.** One must perceive the other as an opportunity for human growth. If you are involved, it is especially beautiful to see others happy in the work that they do. The endeavor can be accomplished with a lighter heart. When one makes a mistake or when something goes awry, **it is extremely important to have the capacity to restart.** Making mistakes is normal; the critical point is what follows. How do you recommence? Do you want to begin again? And how do you perceive others, as an asset or as a threat?

Does a heterogeneous team enable or complicate collaboration?

If it is a serene atmosphere and there is mutual respect, diversification becomes a value. Otherwise, it becomes a very burdensome situation. If people in the group possess a high ambition, the group diversity becomes an asset.

Marco Bersanelli
Astrophysicist



What are the collaborative moments in scientific research?

In some way, every moment has a collaborative dimension. Even when you work alone, you are well aware that the work is inserted in a broader context. In my experience, there is nothing that substitutes a face-to-face discussion. There is no technology which can supersede direct communication.

It is important also to listen to young people and students, such as when one is in the midst of a graduation thesis... a direct rapport makes the difference, even at the training stage. You cannot renounce direct contact when collaborating. With it, you truly feel part of the story, rather than just an extension of it.

In our last issue, you discussed the role of errors in the generation of new alternatives for collaborative enterprises. What role do errors play in scientific research?

In research in particular, we deliberately put ourselves on the threshold of the unknown, where the error coefficient is very high. It would not be possible to speak of research without the imminent possibility of errors. The most devastating thing is to be afraid to make mistakes. One would remain immobilized. In scientific research, the allure of the new must prevail over the fear of making mistakes. If there is integrity in recognizing the error, even at self-expense, it is thus true that every error brings with it a "fruit." Many scientific discoveries have been made "by mistake." One prime example is the discovery of the cosmic microwave background, the primordial light that shows us the universe as it was 14 billion years ago when the cosmic expansion began. The discovery of that first light was a discovery that happened "by mistake." About 50 years ago, Penzias and Wilson, two American radio astronomers, noticed that their instrument, which measured the radio emission of our galaxy, registered an excess of electromagnetic energy. For months, they had thought this was a defect, an error. In the end, they were forced to "capitulate" to the evidence that they were registering a real signal that came from every part of the sky with more or less the same intensity. Only after time and comparisons with others did they realize the extent of what their instrument had registered: none other than a residual symbol of a primordial

universe, of high energy and high temperature. The two Americans won the Nobel Prize, a recognition earned for their persistence and resolve in not overlooking a signal that "by mistake" had entered in their instrument.

Are we born collaborative or we become so?

Above all, we become collaborative. As human beings, we become what we are due to our encounters and the way in which we welcome them.

Education and formation, from primary schools to the university, is fundamental. It is also extremely important how we consider others and if we recognize collaboration as an asset. There is no compromise between expressing yourself and collaboration. The more you work with others, the more you become capable of expressing yourself.

We are people at the center of a collaborative universe...

On the cosmic scene, the view that one has is paradoxical; for this, it is very beautiful and profound. In one sense, as human beings we are almost nothing. For us, it is difficult to comprehend how marginal we are in the universe. The disproportion that we have in comparison with the immensity of the universe is unconceivable. There is a sense of marginalization, a sense of being lost in the universe, which is an idea that stems from Galileo but has since grown as human horizons have expanded.

In another sense, in closer examination of the nexuses that physics has brought to light, we realize that the story of the universe explains itself in tight correlation with the possibility of our existence. We are "almost nothing"; however, if the universe were made slightly diverse, we would not exist.

The universe becomes conscious of itself in this infinitesimal point that is the human being. The poet Leopardi, who also studied astronomy, said: "all is little and very little to the capacity of one's own soul."

If we think of our own experience, we know that even the vastest spaces become truly small in respect to the desires of man. There is this paradox: we are humbly small and disproportioned, yet there exists something in man which is even greater than the universe.

BELIEVE IT



Watch the TED speech on
<https://goo.gl/677xim>

DO SCHOOLS KILL CREATIVITY? EDUCATION AND CREATIVITY

Sir Ken Robinson
*Author
Educator*



In the current social context, there has been talk of a crisis of human resources. Even the word "resources" is no longer recognized, nowadays we talk about thinking individuals, people. People who have multiple identities, who seek their specific specialization and, at the same time, are able to continuously switch roles. In order to be like this, continuously evolving, people must first have the foundations on which to develop. What kind of development? How is the educational system evolving to tackle these changes? Sir Ken Robinson, a British educationalist and writer is in favour of creating an educational system that nurtures creativity (instead of endangering it); he explains this in a series of TED talks (Ken Robinson "Do schools kill creativity?" is the most watched TED talk of all time, with over 36 million views.)

Sir Ken Robinson says, Our education system is predicated on the idea of academic ability. This is because there were no public systems of education before the 19th century. They all came into being to meet the needs of industrialism. So, the most useful subjects for work are at the top of our educational system. Second, academic ability dominates our view of intelligence, because the universities designed the system in their image. We need to radically rethink our view of intelligence. To talk about intelligence means talking about people. We think visually, we think in sound, we think kinaesthetically. We think in abstract terms, we think in movement. Secondly, intelligence is dynamic. If you look at the interactions of a human brain, intelligence is wonderfully interactive. The brain isn't divided into compartments. In fact, creativity - which Sir Ken Robinson defines as the process of having original ideas that have value -- more often than not comes about through the interaction of different disciplinary ways of seeing things. The third thing about intelligence is,

it's distinct.

People are like natural resources; they're often very well hidden. You have to dig deep to find them. You won't find them on the surface. You need to create the right conditions for them to emerge. Everything must revolve around people. And it is possible to imagine that this might take place in an educational context.

Human society is built on the diverse talents of people and not on a single notion of ability. At the heart of the challenge lies the reconstitution of the idea of ability and intelligence.

Human talent is tremendously diversified. Individual aptitudes are extremely diverse. And much more besides. It's a question of passion. People are often good at things that they are not interested in. It all depends on passion and whatever excites the spirit and gives us energy. We must move away from an industrial model of education, a production model based on the linearity, conformism and segmentation of people. We need to recognize that human development is not a mechanical process, it is organic. We must create the right conditions in which people can start to grow and develop. Sir Ken Robinson believes that our only hope for the future is to adopt a new conception of human ecology, one in which we start to reconstitute our conception of the richness of human capacity.

We must treat human imagination as a gift, as the differential richness of the "lateral thinking" of people.

From: https://www.ted.com/speakers/sir_ken_robinson

WECONOMY INSIGHT

THE SELF-IN-RELATION THE VITAL COMPONENT OF COLLABORATION

Matteo Amori
Professor of Business Ethics
UCSC International



More than a century ago, Nietzsche commented, in a mix of anger and satisfaction, that perhaps all that remained to give man faith of being the centre of everything is grammar. If we get rid of grammar - following his line of thought - we'll have eliminated the unjustifiable "vanity" of the subject.

"I look at the sky": subject (this is the one), predicate, object. What is the alternative, provided there is one? Let's try switching the words around: "look I the sky", "the sky I look", "look the sky I". The surprise, if there is one, is that, in some respects, things don't change. The meaning remains basically the same: it's not the sky looking at us, nor the look skying at me or anyone else. Grammar, therefore, seems to be insurmountable and that's probably because it's basically just the expression of a deep-rooted organisation of reality and (therefore) of our experience of the world. We can try and unravel this subject, this "I" or "self", as much as we can, but it won't go away, a bit like the classic rubber duck in the bath.

Yet, this breakup apparently happened some time ago: from the assembly lines of Taylorism to the action (and revolt) of the masses as discussed by Ortega Y Gasset, and up to our modern world in which far-reaching sharing across the board has encouraged people, not just "practitioner" philosophers, to lay aside "self" and to make more reference to naturally fluid social subjects (or objects).

Yet the vital and, above all, generative, element in each connection still cannot be reduced to processes which amplify the signal and scatter the effects. It could be unequivocally stated that this element continues to be the "self", the I in each one of us. A "self" which, moreover, continues strongly to be far removed from beehives or motherboards. But this assessment is not enough. The "self" that continues to exist and to generate, is the "self" that is the vital component of every connection, collaboration and community: it is a self-in-relation.

A relation is not just a simple connection. It is not simply measured by the amount of data exchanged. Its unit of measure is much more complex and vital. One could even dare to say that it is the quality (consistency) and the stratification (depth) of meanings to which it gives access, that generates or transforms. Besides, what do I ask of the words I share, of the meetings I schedule or which simply arise, of the projects and enterprises which put me together with others? That all give voice, expression, growth (and therefore nourishment) to that mysterious but real excess that lives in me. That I am myself. That excess that makes it so that the self is at the same time "many things" (thoughts, emotions, words, tastes, roles...) and many actions (knowing, desiring, working).

The power, versatility and creativity of these relations are, however, proportional to the knowledge that I (the subject) have of all this. The spectrum of emotions, relationships and new developments which may take place in the world will depend on this knowledge, in action and interaction.

Cultivating and operating this knowledge, and along with it also the wider and powerful spectrum of relationships starting from, ending with (or simply passing through) it is merely a strategic premise necessary for collaboration. It is the only collaboration possible. Alternatively, the difference between a request for feedback made personally, spoken and explained, and a two-line email is not just a difference in communication medium or "style". They are actions that have two different subjects. We all know that only the first can have effects which generate and multiply, whereas the second will be just another exchange of bytes.

WECONOMY INSIGHT

PRESENCE AND SELF-MAINTENANCE

LET'S DEVELOP OUR POTENTIAL AND
EXTEND OUR REFERENCE MAP

Sandra Corradi

*Trainer & Coach
Logotel*



To be in presence means "to be with what is", consistently in the here and now, well anchored in one's perceptive position (I) and, at the same time, open to the experience that we are living (others, our context), and thereby able to draw on all available resources in order to make decisions and effectively direct attention, energy and actions. Consistence evokes an idea of depth, of the thing that binds together (me, others, the context) and, at the same time, an idea of multiplicity, to be formed of many elements, of contamination, of knowing how to make heterogeneous things co-exist. **Consistency requires commitment and the self-maintenance of the self, development of the potential that we can release only by extending our reference map, including (both) and not excluding (e/o) potential choices, to make decisions freely, free of the self-imposed limits of our subjective and partial perception of the world.**

When we experiment with presence we are, therefore, in complete harmony with the delicate relationship between what is happening and what is about to happen, inside and outside of ourselves, attentive to process as well as to content, able to foresee, free of expectation and prejudice, and to recognize weak symbols, to anticipate actions and to surprise, to be generous and also to be grateful.

Presence implies the ability to "be" in attention (compare attentiveness to attention), an ability which is deeply connected to the art of serving. As Mrs Wilson said in Gosford Park: "I know what they need even before they do." "Attention is the rarest and purest form of generosity," Simone Weil wrote (French philosopher, mystic and writer, 1909-1943). Attention, which comes from the Latin *attentio-onis* (from *ad-tendēre*, to direct towards, to apply, to address the soul), implies an effort of concentration, a cost in terms of time and energy, and in this regard, for more than ten years Thomas Davenport has talked of "the attention economy", calling it a critical resource for tackling new business development.

When attention meets "presence", the cost turns into an "investment", the time used in time in action, the energy in focus and effectiveness of action.

Presence is a level of intensity of attention that we can

reach through self-maintenance of the self, through constant care and practice that allow us to express our potential and improve our performance by making our three minds work together: cognitive, somatic and field.

The somatic mind is the mind of the body, man's main mind, a vast network of connections able to pilot our actions via the instinct, via natural intelligence and via wisdom acquired through human evolution.

The cognitive mind is what we have in our heads, the logical and analytical mind, the one of rational thought.

The field mind is our awareness of everything around us, the space in which interaction takes place, our perceived position; it encourages systemic thought and makes us able to observe the relationship between elements present in the context of which we, ourselves, are also part.

For a manager handling an assessment interview, for example, presence means listening with the body and with the mind, observing and gathering the stimuli present in the particular moment of the relationship, asking potent questions, recognizing the beliefs which limit change, such as signals, even weak ones, of a change in action, the differences that can "make a difference".

For a seller, it means finding the right time to ask a question, to anticipate a need, and to surprise and increase the value of the customer experience.

In managing a team, presence makes it easier to encourage sharing, to see the contribution of everyone, to recognize and connect the resources present.

What can restrict presence? Automatism, habits, inner dialogue, prejudices and beliefs, unrealistic expectations, observation and superficial listening.

What enhances it? Acting consciously, self-learning, creative processes, the desire to connect with the here and now, "where I am, what I'm doing, how I feel, what is happening around me...", allowing thoughts to flow free and to free the mind, conscious breathing exercises and meditation, active listening, self-imposed wonder.

WECONOMY INSIGHT

HERE AND NOW

THE COHERENCE OF THE CHARISMATIC SELF

In psychology, *charisma* is compelling attractiveness or charm that can inspire devotion in others, from the Greek χάρισμα (chárisma), which means "favour freely given" or "gift of grace". The term and its plural χαρίσματα (charismata) derive from χάρις (charis), which means "grace". (source: Wikipedia).

This is true: it sometimes seems that charismatic people have a gift, but much more often their charisma is the result of the path they have followed, the result of a journey. I have always been fascinated by travellers and it is through them that I have come up with my own ideas on how to develop charisma, thanks to their sense of heading for a goal and making a journey, their curiosity, and their fearlessness in asking for directions, knowing full well that getting lost in an unfamiliar land can happen to anybody.

The charismatic people I know are very different from each other, but one trait they have in common that you can't help but notice after knowing them for just a short time is the coherence of their words and actions, their lack of contradictions, their openness as people who don't have to hide, pretend, or seek approval. I don't mean people who always say what's on their mind; I think that at times silence can be a wise choice, if we assess the emotional cost and benefits of our outbursts in an empathetic way. I mean people who know how to relate to others and influence them, whose starting point is awareness and acceptance of themselves, without denying their darker aspects or hiding their light, without behaving like a chameleon, and, most importantly, without ulterior motives.

In her book "A Return to Love: Reflections on the Principles of a Course in Miracles", Marianne Williamson says: "Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us.(...) And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear,

**Maria Grazia
Gasparoni**
*Education Director
Logotel*



our presence automatically liberates others."

For me charismatic people are ones who live in the here and now (which by definition is always changing), boldly exploring and assimilating their own facets, looking for inspiration in the diversity of others and consolidating their own talent at the same time.

Charismatic people radiate freedom, purpose and clearness of intent, and inner wellbeing. They are not worried about being outshone by the talent of others, which is also why they enable others to fulfil their potential. This is why we remember them, this is why we seek them out. They make us feel good, they make us feel better, they make us want to be like them, trying to fly ever higher, heading towards a final destination whose journey makes it worthwhile.

WECONOMY

SERVICE DESIGN TOOLS



WHAT

Carol Dweck calls «fixed mindset» that attitude that characterizes those who consider their ability, intelligence and talents as fixed personal traits which cannot be developed. People that relate with a “fixed mindset” believe that talent is the key to personal success, instead of constant practice. In contraposition to this attitude, we find the attitude of those individuals that interpret their relationships and their challenges with a “growth mindset”. They believe that their skills can be developed through continuous education and constant practice. This specific “vision of the world”, described by Dweck, is characterized by some features (curiosity, passion for learning, resilience in the face of adversity) typical of those people that focus on their constant development. The mindset allows one to identify these two attitudes.

DRIVEN BY THE DESIRE TO LEARN FROM EXPERIENCE AND BY THE TENDENCY TO

... embrace new challenges

... persist when facing challenges

... consider one's own efforts as a path of growth

... learn from criticism

... find inspiration and new models in other people's success

... take new risks and share one's own work

... interpret questions as a very useful tool for work

... research mistakes as a tool and step to get closer to the goal

GROWTH MINDSET

HOW

Situations and moments lead us to oscillate between these two polarities through an array of states in between. Especially when facing new projects, new challenges, when building new relationships, personal attitude and the following behaviors are the key to build the path that leads to the objective. Mindset reveal is a tool of self evaluation that lets one position oneself in the right way according to their scope.



“What is it like to be a bat?” asked Thomas Nagel in 1974, in one of the most famous and most quoted conceptual experiments on consciousness. His aim was to point out that the “consciousness” component is omitted in materialist theories about the functioning of the body/mind.

Consciousness, meaning awareness of oneself, the external environment and the individuals with whom one interacts, is a fundamental element in corporate collaborative dynamics; furthermore, observation, analysis and understanding of our surroundings are inescapably linked to an individual perception mediated by consciousness. So we cannot know what a bat feels but, as humans, we can know (or imagine) what other humans feel. Given too that collaboration is not only facilitated by the presence of a common goal, but also by the collaborative attitude of the “self”, conscious of its role and that of others, the need to precisely understand the mechanism and dynamics within the system in which one is working and all its participants becomes undeniable.

Hence the concept of the Integrated Self.

The free encyclopedia Wikipedia defines Integrated as “composed and coordinated to form a whole”. In this sense the integrated self is the self that is conscious of other selves; it works in an independent but coordinated way, producing spontaneous collaboration dynamics that take us to a unique dimension. The set of integrated selves is the abstract place where the selves are connected. The specific characteristics of each individual self resonate with those of adjacent selves and produce a synergistic result comprising collaboration that is not forced – that kind usually only produces superfluous, ineffective results – but natural and instinctive. This collaboration is necessarily linked to the characteristics of each individual that takes part in the process, not only professional characteristics but also personal ones, that the self has nurtured by adopting self-maintenance and slashing dynamics.

“Integrated Self Collaboration” allows individual resources to express themselves, meaning the system can remain in a dynamic balance thanks to the valid selves that interact.

BELIEVE IT

THE JOURNEY AS THE SUM OF THE SELF

THE NEW, INFINITE SHAPES OF COLLABORATION

Alfonso Molina
*Professor
Director
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Alfonso Molina is Scientific Director of the Fondazione Mondo Digitale and Professor of Technology Strategy at the University of Edinburgh. His research focuses in particular on the mapping and multi-sectoral governance of social innovation, on personalisation in collaborative education and on knowledge-oriented non-profit organisations. According to the Constitución Política de la República del Chile the aim of education is to fully develop individuals in the various stages of their life.

Life is a journey: how does a person reinterpret themselves as a “traveller”?

When people travel they know perfectly well where they want to go. But the route that people take on the journey determines the discovery or re-discovery of themselves. This is the nature of travel: when a person walks, they create their own path, and at the point in their journey when the person has to deal with other people, they learn to collaborate with the surrounding ecosystem and discover the aspects that really interest them. In the end the person discovers themselves. The journey of life is a journey of discovery that wholly identifies the person, their emotions and their performance.

How do people, lots of SELVES, learn to collaborate? And how do you teach them to collaborate?

Collaboration can be taught. The conditions and the situations where collaboration is essential for the success of a job have to be identified. Collaboration can be conveyed if people have an innate collaboration gene. People are the instigators of the collaborative process, especially as far as open innovation and open-source democracy are concerned. Collaboration implies being able to recognise the different roles of people. Only if the right skills are identified can effective collaboration dynamics be created. So individuals must perform different roles in order to assimilate and develop effective collaborative processes.

Learning models are changing: is the way we collaborate also changing?

The way we collaborate today is also mediated by technology. A totally physical collaborative effort and collaboration mediated by technology are two extremes. Today a person can work simply by using communication tools and collaborating digitally, whereas in a physical environment, the “tool” of human relations is important, where empathy and interpersonal skills are the deciding factor if a challenge is to be won. Between these two extremes infinite forms of collaboration can be generated that have to be designed in keeping with the project, problem or situation at hand. There is no single way to work together, it depends on the project, but most of all it depends on people.

Is there an “age of collaboration”?

Collaboration has always existed because people are social beings. It starts in the maternity ward, when the patient and doctor collaborate to give birth to new life, then in the family, at school, in all situations...constant learning triggers the brain's neural knowledge, learning is a constant that has to be used categorically and continuously in every situation.

Do you “learn” better in a group situation, or is learning essentially an individual process?

It depends what you are learning. There are times that require concentration, reflection or personal discovery that call for an individual approach. There are times when it is necessary to discuss and ask for opinions, and in this case the interactive, collaborative element comes into play. Experiential education must nurture our multi-dimensional aspect as humans.

Social innovation: can we consider it to be the sum of individual innovations?

Social innovation is innovation that aims to improve the problems of society focusing on problems that everyone has or that pertain to the most disadvantaged sectors of society. They are problems that require intersectoral collaboration, not only collaboration between people, but also between organisations in different sectors (public, private, social, etc.)

Are you born, or do you become, collaborative?

Collaboration is created if people develop empathy. Empathy is a basic component, a neural substrate inherent in people that is amplified thanks to the flexibility of our brain, which is shaped and learns through behaviour, actions, experience – the catalyst for collaboration.

WECONOMY INSIGHT

BEHAVIORS MAKE THE DIFFERENCE LET'S CULTIVATE THE INSTINCT TO COWORK

Giuliano Favini
Entrepreneur
Logotel



From Wikipedia - POP, Point of Presence: point of physical connection between telecommunication networks.

In this text, I do not want to speak of telecommunication, but of people in Companies, of their presence. One is always spoken of being “present,” — this has been true since the time I attended school and also during my military service. Evidently, this idea of “presence” has always literally referred to the physical aspect of people; they were literally present, as opposed to those who were absent. And the act of being present was a prerequisite for everything that one did, a necessary condition but obviously not a sufficient one.

In the time during which we are physically present in a classroom, and then later at work, we have gone from work to cowork (sometimes not always), for various necessities and reasons. We discover that coworking is a demanding process and not a mere activity, because in the midst there are human beings involved with their own expectations, needs, limits, potentials, both for those who require or request cowork and for those who can or must provide it.

It is a historical development, locally differentiated for cultural and social situations, environments and physical situations, and never predictable or common.

The formula of the local and specific coworking is often dynamic and evolutionary, because the project itself to which it is applied is typically dynamic. It is characterized differently because it is diverse and he who asks for cowork is different from he who agrees to cowork.

Our personal history demonstrates that it is typically much more effective to order someone to do something rather than motivate the person to do it. It was much easier to ask for something than explain why and how to do it. Looking back at our personal experience, we remember when we found ourselves in situations in which someone clearly and without haste explained to us why and how we were asked to do something; in these instances, we normally managed to obtain a positive result and we were pleased with the outcome. Doing a job well automatically increases the pleasure one finds in his work and results in higher self-esteem.

If then our specific experience has allowed us to observe certain unpredictable aspects and give feedback to our clients, and perhaps surprise them in the process, then it is even more satisfactory.

Collaborate or cowork, I instinctively prefer the second term. Perhaps because it is unusual, and cowork or collaboration are not usually instinctive. But it is now a given fact, to which we must pay more and more attention, and, therefore, curb certain instincts that go in the opposite direction. The increasing complexity of our activities, the dynamic of unpredictability and also today's increasingly evolving technology calls us to cowork. And cowork has already been and will continue to be a strong glue in our work processes, irrespective of one's business sector.

For some time, people have been speaking of and doing “smart working.” Many, many years ago, they began to speak of telecommuting, but it was always considered a limited and reduced option. Today many companies and people are interested and involved in smart working — a practice that has certainly been facilitated by technology, but more than technology is needed to make it become valid and useful practice at all work levels, not just corporate.

I think and am convinced that is necessary to create a collaborative environment, with a platform of values which are not only top-down but also shared; where they are valued company behaviors and attitudes, and not only specific skills.

This is also a historical fact: the development and growth of skills has almost always been the objective, not only at school (obviously), but also at work (not as obvious but so it is). The overwhelming proportion of investments in corporate training is still usually dedicated to content and skills. I am not saying that they are unnecessary, but it is necessary to focus on behaviors if one wants to give to people who work in a company a broader sense of cowork, of sharing, of collaborative

economy, of Weconomy as we from Logotel 2010 are apt to say.

Our daily work is based on interpersonal relations with our colleagues, incidentally whom we must begin to learn to regard as our internal Clients, as well as with our external Clients as we often continue to call consumers.

It is in our self-interest to acquire an awareness slightly diverse and less individualistic from our role in the company — an awareness which recognizes the company's significant results which were achieved in a more collaborative mode. It is not “de-task-ization” of which I speak, but rather the challenge and the will to achieve shared results as a goal and as an individual effort.

It is not a trivial fact. Historically, companies were with the development of various corporate functions that frequently, in grand organizations, became corporations in the corporation, with their objectives, resources and budget responsibilities, and with specific and functional measurement instruments.

For some time, we have realized that the success of a specific corporate function is not a sufficient condition to indicate success for the entire company.

And in many companies, a cultural transformation process has long since been initiated; this process requires the modification of many historical beliefs and focuses more on behaviors than skills. This process cannot be interrupted. It requires not only investments, but above all, attention, determination, courage and the capacity to create new motives to work in a new way, including also coworking. In this process, if you want to be useful and efficient, you must almost consider as a priority the rapport and relation with the end Client, a character who is always more dynamically stimulating in a context where change is observed by the eyes of everyone, even those who are typically less inclined to notice.

Therefore, it is fundamental that companies involve and cowork with their Clients, and discover and dynamically observe the various and different points of contact the Client has with their physical and digital proposals.

Thus, will cowork prevail all fields? It seems so, and I think that the organizations that are more adaptable to this form of activity and management are primarily those who understand that future survival, the so-called “sustainability,” is in large part due to the knowledge that the human element is and always will be that which does and will make the difference. More S.O.P. - System of Presences, than P.O.P. – Point of Presence.

WECONOMY INSIGHT

**ONE, NONE, ONE HUNDRED
THOUSAND SELF**
COLLABORATIVE INSIDE,
COLLABORATION OUTSIDE

Antonio Russo
*Senior Trainer e³ Coach
Logotel*



If collaboration is made of collective energy, from the sum and integration of individual talents, to understand what activates the propensity to collaborate, it is useful to focus on the individual.

It is not surprising to realize that the simplest element — the individual, the self — is not truly “simple.” In every one of us exists a multitude of desires, necessities, commitments, fears, contrasting emotions and knowledge, which create a complex ecosystem, in continuous vibration.

We can say that every one of us is animated by a multitude of selves that collaborate to keep us in equilibrium and physical and mental health.

Selves that compete for time and energy not only when it comes to work and family, but also when it comes to our free time, our personal growth, our relationships with friends, and our well-being, and our passions.

Exactingly selves that claim vital space, because each of us gives his best if he is satisfied with his life all around.

Thus, there is a first theme of internal collaboration: the multitude of our “selves” requires collaboration. Otherwise... imbalance reigns and, as people, we become less centered and, therefore, less collaborative with others because our internal conflicts absorb energy.

Collaboration signifies listening and giving space to

the various parts of ourselves and considering the selves of others with whom we collaborate. The equilibrium of these selves is a basic requirement for all, and the mutual balance allows more collaboration to be unleashed.

In general, we are accustomed to seek collaboration in the projects in which we participate: tasks to complete, feedback to be weighed, information to share, obstacles to overpass, objectives to reach.

But at a more profound level, it seems that there exists a juxtaposition between a collaboration for a project versus a collaboration between people. It is here that we can take a leap and cultivate the capacity of double thoughts... tasks and people. To understand collaboration we must focus on both!

In practice, this means, for example, staying attentive to what one shares with one's team. We must always ask ourselves if what we are writing-saying-sending is interesting and useful to people — if it has sense that this information enters their brains. Or are we just involving them to please our own anxieties? To profitably collaborate, we must choose to not participate and not contribute to the “background noise” if our reasons are only to unload stress or defend ourselves.

As time has progressed, so too the nature of collaborations has evolved. Today's collaborations occur in more fluid environments, less defined in time and space, with technology and devices that can be useful but must be managed carefully, with respect to others.

The dissolution of temporal and spatial perimeters is also accelerated by the spread of smart working, which has among its original purposes increased productivity and a better life-work balance. With smart working, people are no longer tied to a place of work and its timetable/rhythms. In short, smart working exemplifies work as “where and when I like.” At a personal level, smart working implies a better organization through flexible rhythms and self-management. If one cannot succeed at this, the downside is that productivity suffers. With more liberty and autonomy, one needs habit and discipline in order to allow for personal growth and better time management. And, at a more collective level, such as in a team, it is increasingly necessary to have respect for the relationship between private time and work time.

In an epoch of selfies, let's focus on self. Each of us can do something concrete to show support and respect for the needs of others; this ultimately leads to a stronger and more valuable collaboration.

Try the experiment yourselves, with your email (but not only). For a week try to follow several simple “technologi-

cal & collaborative” suggestions:

Empathy: in emails, communicate to others what they need and send emails in “respectful” hours, avoiding nights and weekends.

Accuracy: choose a clear and direct email subject, write 10 lines maximum in which you express important information in a synthetic form.

Cleanliness: put three people maximum in CC for the email, do this for all the times that you can to eliminate the proliferation and dispersal of information that unnecessarily absorbs attention. At Ferrari, one is asked to follow this rule in order to ensure that only those who are really involved or have a specific role will be expected to read and contribute to the email. Thus, the others, along with everyone, do not waste precious time or attention. Additionally, more attention can be given to “human” rapports.

Alignment: work using shared documents, updated in real time by all the team, to avoid loss of time and possibility of errors or multiple versions of the files.

Transparency: integrate your agendas, in a way that people are able to see others' appointments and therefore coordinate with everyone's responsibilities. Respect others' personal commitments and priorities so their selves can remain in equilibrium, which ultimately leads to a better team collaboration. For example, if in this phase of your life, it is important for you and your well-being to do yoga, I will do everything to help make sure you are able to attend your yoga session. Or rather, if you are paying particular attention to your nutrition, I will not offer you a sandwich in a meeting. These are small gestures that produce various vibrations in our mutual selves.

We persevere in the quest for an interior collaboration between our selves and safeguard the selves of others; only in this way, does one activate the collaboration spark.

WECONOMY INSIGHT

E-LEARNING IS NOT WHAT IT USED TO BE... AND THAT'S A GOOD THING

Sara Bongini
Instructional Designer
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Over the course of their previous professional lives many people have had to tackle an e-learning course on safety, or anti-money laundering legislation, or administrative criminal liability: 200 screen pages of text and images to be used in “next, next, next” mode, the so-called “page-turning courses”. They are learning objects that have cast a general sense of distrust on the world of virtual learning. Those were the days of WBT, slow connections and fixed monitors. A time when a digital learning course was far less effective than a classic F2F learning course. Then something happened at the end of 2014: an MIT study, revealed that participants in an Introductory Physics course learned the same amount whether they took part physically in lessons or opted for the online version: e-learning and the classroom gave equally effective results. Incredible. What happened?

The technological progress we have seen in recent years (i.e., since the launch of the first iPhone in 2007) has changed the way we learn and has transformed us, as Josh Bersin from Deloitte tells us in a recent study, into what the author calls the Modern Learner. Modern learners are very au fait with digital tools, they often work while on the move, they research information/training independently on the web, they are continually distracted by a huge amount of information that comes at them from all sides, and they constantly need to be updated. So in general, compared to just 10 years ago, there is a greater tendency to use digital tools, also as far as learning is concerned.

Education technology now plays a crucial role in the world of training both at university and in companies. Growth data for e-learning on the global market support this claim: the annual growth rate in the last 5 years was 7.9% and the forecasts for the coming years indicate constant growth.

Technological progress has also generated a vast range

of open source or subscriber platforms that can easily be customised and adapted to meet different needs in terms of numbers and tracking, allowing organizations to autonomously transform themselves into learning organizations, thanks to models of digital-physical integration. Tin-Can API, the latest cutting-edge ADL creation, must not be forgotten: sooner or later it will replace the glorious SCORM standard, and it will allow a large quantity of actions to be reported and will provide a detailed picture of user interactions with the learning object.

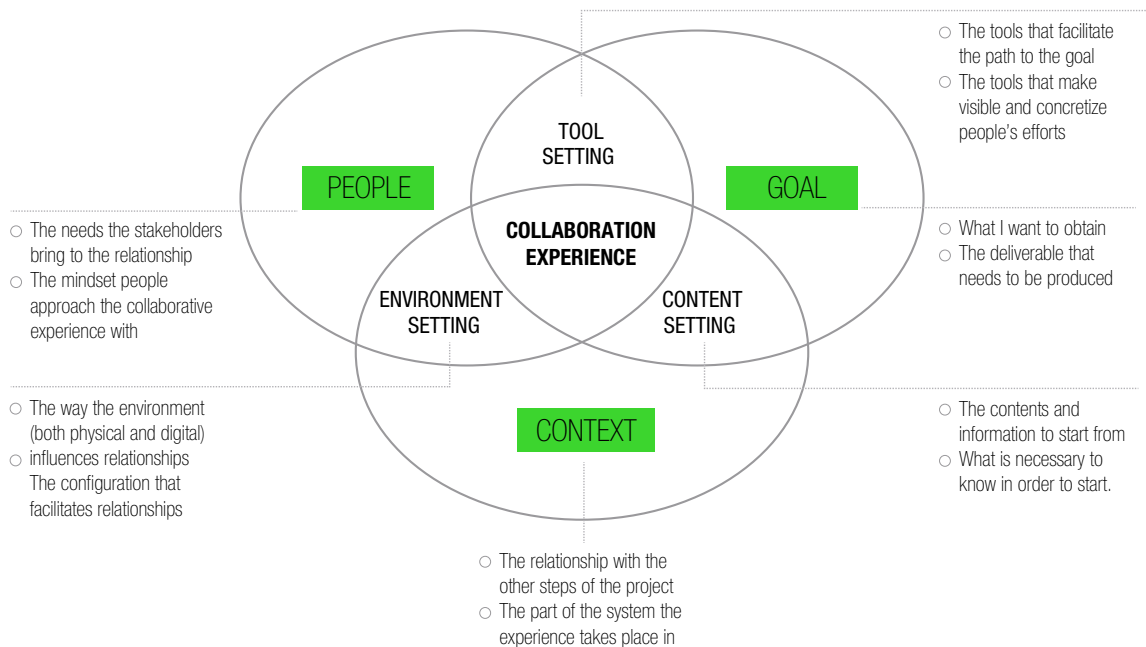
E-learning is becoming a strategic leverage tool for companies located around the globe that, for example, need to train their sales network by providing centrally managed training content, in order to guide brand identity and steer behaviour towards achieving corporate objectives. In this field it is now possible to design digital learning solutions customised to specific demands that are agreed on from time to time with the client, using enabling technologies that allow the classic top-down and bottom-up communication mechanisms to be integrated with peer-to-peer interactions that enrich the learning process and engage participants or that allow synchronous learning sessions to be integrated within asynchronous processes (web conference systems).

So a great step forward, if we consider the turning-page courses: we are talking about collaborative education, which puts people at the center, with the great advantage of being more accessible and consequently also more democratic.

WECONOMY

SERVICE DESIGN TOOLS

MICROMOMENT RELATION



WHAT

In order to be effective, collaboration needs a set of tools, contents, contexts and people.

These items are put in relationships and are positioned in specific ways with respect to the main goals; they explore the enabling factors that are necessary to make collaboration a meaningful experience for the people that experience it.

HOW

This is a tool that doubles as checklist for all the ingredients that make collaboration effective. It is something to check every time that collaboration is used as a process within a project.

FUTURE STORIES

COLLABORAZIONE GENDER AND OTHER SUCH STORIES

Thomas Bialas
Futurist



Collaboration. Now that it has gained such popularity, what should we expect next: we wait what does the immediate and near future has in store for us? Further collaborative stories? Let's see some at the starting line.

Gender collaboration

It is hard enough to work together with similar-minded people, let alone people with whom you have less common ground. In business, men do not collaborate with women? Bad. Heterosexuals do not collaborate with homosexuals? Bad. Bisexuals do not cooperate with transsexuals? Bad. Transgenders do not collaborate with heterosexuals? Bad, or rather wrong, because we are about to enter the gender neutral era. What do we see on the horizon? **A generation which builds an identity unchained by parameters such as age, sex, income, status, geographical location and, above all, gender categories. The digital civilization with its aesthetic and fluid socialization (see the use of avatars) is gender neutral in essence.** The result is a hybrid of behaviors — a coexistence of the feminine and the masculine in one unique sex. This is advantageous to the company in the sense that an androgynous society equals an androgynous enterprise. The future without gender roles is similar to an extended family (rainbow) and an extended enterprise (rainbow) where everything fades in a gender collaborative work style. This is a trend coming soon and obviously coming out. To be tried.

Super Intelligent Collaboration

“Super Intelligence” is coming but alas it is not ours. It has reached the tipping-point of the invasion: sophisticated algorithms and big data, virtual assistants and cognitive sites, relation robots and artificial intelligence hidden all around. Businesses are run by intelligent machines that autonomously do complex work. Collaborative robots work in close contact with humans. Barriers between people and objects have been surpassed (there are collaborations with bolts!). Internet as a future network operated by

thoughts. The so-called 4.0 industry introduces the suggestive theme of the 4.0 collaboration. Many shrug their shoulders and snub this scenario because it is perceived as too futuristic. That is not so. **Today, new machines arrive already programmed with collaborative mechanisms to accelerate and increase productivity. Instead of human resources, collaborating with artificial resources will be one of the difficult future challenges for which we must accustom and prepare ourselves.**

Animal Collaboration

After an Internet of things (objects that interact with each other and with us), it is already the time of an Internet of animals (animals that communicate with each other and with us).

In practice, after the world of objects, the Internet discovers the animal world. For example, with Dogtelligent, a dog collar connected with much GPS, Wi-Fi and Bluetooth, a dog becomes geographically traceable in real time on its master's smartphone, making it even possible to remotely manage your canine through audio controls. Who cares, did you say? Not exactly. If we extend our thinking to enterprises which deal with animals (for example, those involved in livestock, and many others) we can more easily imagine a collaboration with them through multiple technologies (wearable tech) that encourage the rapport between people and animals.

P.S. If then, someone still asks himself “but why do we need to collaborate so much” we respond with a simple VUCA: **in a context of volatility, uncertainty, complexity and ambiguity, collaboration is an inevitable survival strategy. Elementary and popular.**

FINAL LAP

THE POPCORN SELF

THE RIGHT ORGANIZATIONAL
TIME AND TEMPERATURE

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Huston, we've got a problem. Where is the popcorn?

At important meetings or at conventions, I often find myself motivating participants by trying to instill a simple yet powerful belief into them: if we work well as a collective, we'll change the context.

Every team's goal can be traced back to a revolutionary vision. One team's behavior is measured against their ability to transform in some way the external world. If we spread this technology..., if we train these skills..., if we sell well this service in this area..., if we teach our Customers this new behavior through this new channel. They are transformations.

Every company strengthens and reinvents itself if it is able to realize that changing the status quo is its *raison d'être*. Intelligent companies must be subversive as well. This is valid for the 'we' and is therefore valid for each one of its cells, the 'me'. But who came first, the 'me' or the 'we'? I'll avoid falling into "the chicken or the egg" infinite loop, but we have to establish the outer limit of our options.

There is no strong organization without powerful selves; there are no consistent individuals without a company structure that looks after them and ultimately deserves them. After the standardization, and the skills and roles homologation era, we can now face the fantastic confusion and uncertainty of the context. We can do that if and only if we manage to mix personalities, competences and knowledge maps that keep the rhythm of a shared grammar and of collaboration, on simplified scores.

Managers and professionals must learn to live in a flux made of unforeseeable events, of discontinuous decisions, fast errors, often with sudden changes of direction and tools. This is a flux where every project is a testing ground that enables one to learn and, at the same time, to uninstall what's unnecessary. Two identical days will no longer exist. Each one of us, though, must experience the day (that very day) as if it were a step in a journey that is leading us, individually, far away. My job is a journey. The identity of experience gives way to the identity of expertise. Everything we have seen and learnt in the past risks to be a burden if we are not able to act as imperfect prototypes.

Curiosity, thirst for experiences, peripheral vision, openness... they cannot be company orders. Imagine a rulebook where you find "be curious", "be proactive"... Only thinking about these imperatives makes them useless and annoying. That is why we need capable bosses. Because every day, each one with their own style, bosses must dedicate themselves to build a culture and environment conducive to the engagement of individuals. They must be able to detect capacity, enable potential and reward coherently. Individuals, in their turn, must intimately 'feel' the journey and feed it with their own idiosyncrasies. They must 'live' the journey, be a powerful and integral part of the project, and be present as an intelligent and contemporary protagonist and not as a free rider. There is no space for an uninterested passenger, or even, uncaring. If the individual does not 'feel' the journey and does not subscribe to the mission of the team, if they do not want to play to the rhythm with their companions, if they are not able to contribute in that specific context... they must decide to change. It is better to question yourself, rather than alienate yourself. And it is here that the pact between the team leader and their travel companions must be created. It is a pact, not a compromise. If the challenge is clear, that is the reason we exist as a team, if we recognize the values and the direction, then we also have to be aware and able to periodically make the choice. The boss must pick again their travel companions. The collaborator must pick again their boss. There are no organizational alibi, or 'the lesser evil', or vital lies. It is a matter of coherence between what we feel we are, what we want to become and how we want it. It is life.

Companies as organisms, we've said in the past. Organisms are like a bag of pop corn, I say now. Lots of popcorn kernels all seemingly equal but that, at the right temperature, all pop as if part of an instantaneous chain effect. Not equal anymore, all different. Some kernels do not make it. Some young cooks time it wrong or set the wrong temperature. Chicken or the egg? I'll end with a quote from a manager that we see sometime in Logotel. An innovator and a person who cares a lot about his team's quality, he once said in a workshop: "My job today? Bring order where I see disorder and bring disorder where I see too much order". Be pop. Be popcorn!