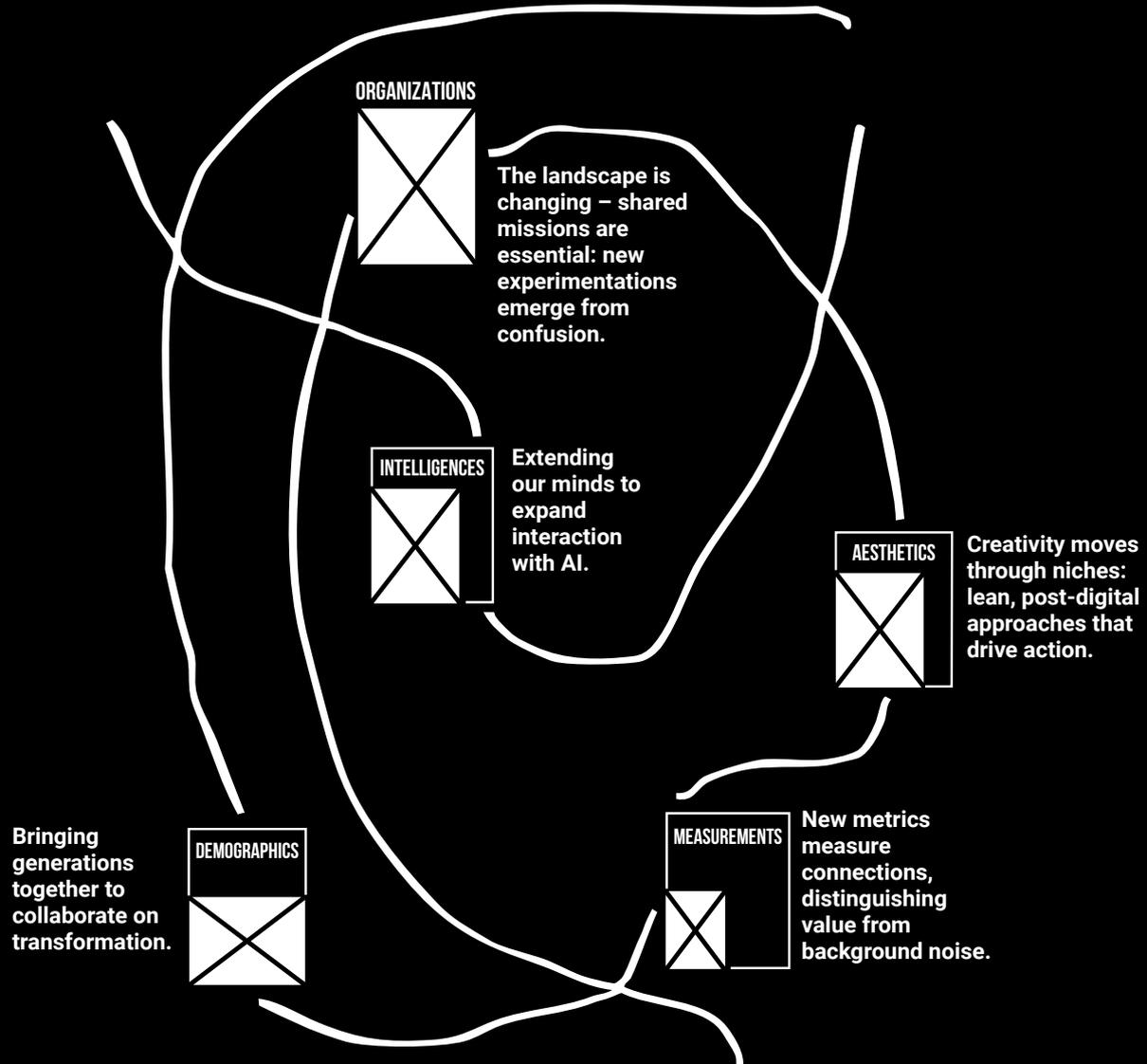




**WECONOMY IS NOT A LINEAR JOURNEY
IT'S AN ECOSYSTEM OF CONNECTIONS.
STARTING FROM FIVE TERRITORIES**



**DEMOGRAPHICS, ORGANIZATIONS, AESTHETICS, INTELLIGENCES,
AND MEASUREMENTS. FIVE PERSPECTIVES ON A FRAGMENTED AND
TRANSFORMING WORLD. WE SELECTED THEM TO EXAMINE EXTRA-LARGE
EXPECTATIONS, ACTIVATE PRACTICES, AND START THIS WECONOMY JOURNEY.**

We created a 'diffractive reading' path, distributed across five autonomous but interconnected booklets. A network of people who can activate perspectives engages with the real practices of the Logotel ecosystem: our practitioners, who transform original insights into execution every day. It's a dynamic that makes projects distinctive when it works. When it fails, it helps us learn and propose

something better. This interplay between external perspectives and internal experimentations generates new design energy. This volume invites you to address problems rather than deny them. Each section offers tools for navigating our fragmented world without false promises – just expectations broad enough to make complexity easier to handle.

Cristina Favini

Find the full article in the Aesthetics booklet

Weconomy is Logotel's research platform. Logotel is an Independent Design Company that supports companies and organizations through major transformations by combining design, change and learning programs, and business communities. With more than 280 people across Milan, Paris, and Madrid, Logotel co-designs services and experiences from strategy through implementation, adopting a people and community-driven approach.

Weconomy is a network of more than 300 managers, researchers, designers, and professionals that has been exploring the opportunities of the collaborative economy since 2009 through an open, shared, and multidisciplinary approach. Each issue is structured around a letter of the alphabet. This seventeenth issue is dedicated to the letter X for XL, to capture the extra-large expectations that organizations must now address: six different generations, territories, ecosystems, communities, and living species, including artificial ones.

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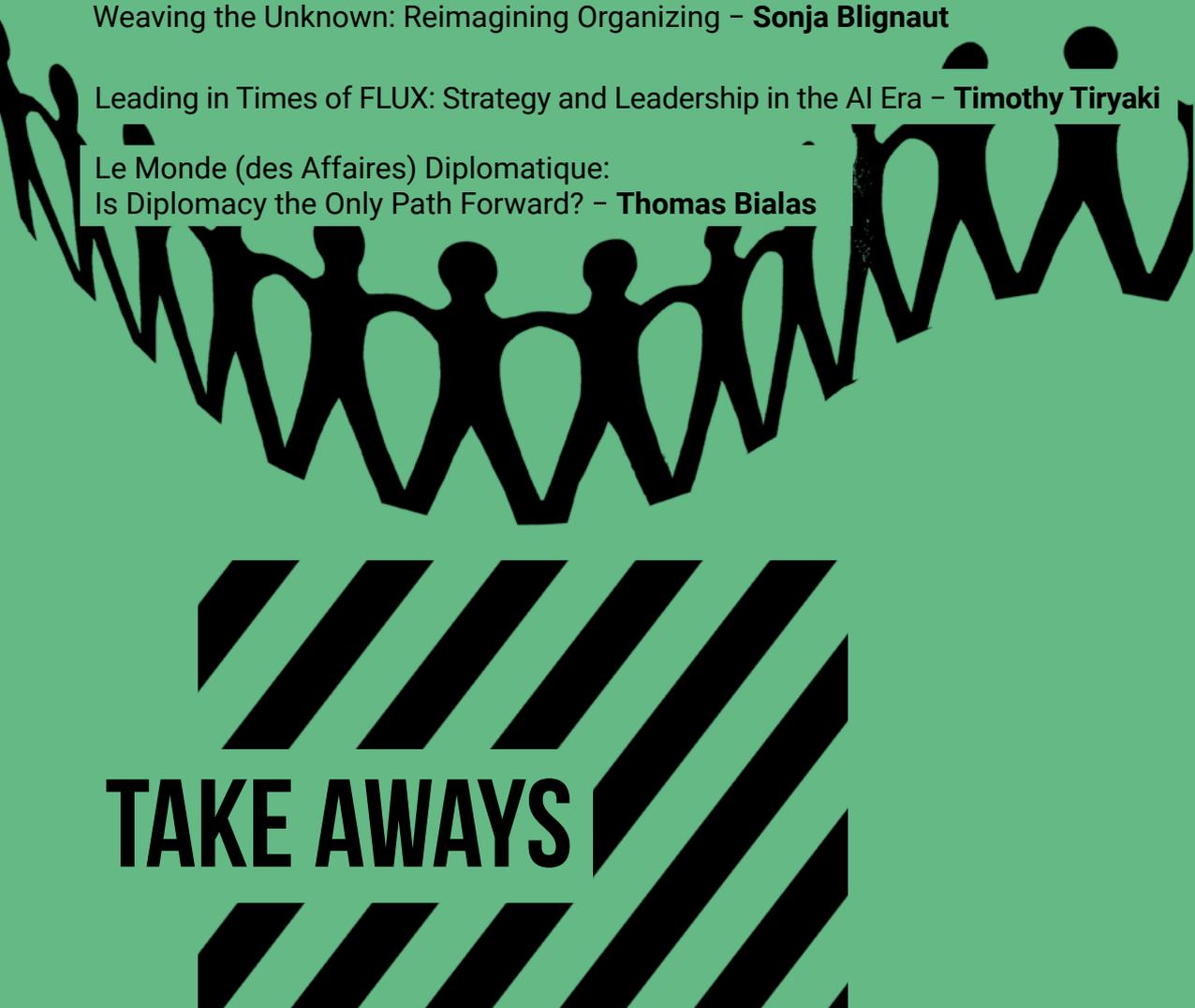
Valeria Crociata, Tommaso Anceschi

ORGANI- ZATIONS



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TAKE AWAYS



WHAT'S GOING ON? WHAT'S GOING ON IN TOWN?

by Nicola Favini
CEO Logotel

We've been talking about change for years. I've been working on it for 25. At Logotel, since day one.

The word "change" appeared on the very first slide Giuliano Favini – Logotel's founder – projected at an event where guests had to jump over a rope stretched across the entrance. An invitation to disrupt routine. Change has become a management textbook chapter, fuel for permanent crisis mode, a cultural response to the asteroid we keep waiting for. A concept we've repeated so often it's lost all force. The sound remains – the meaning is gone.

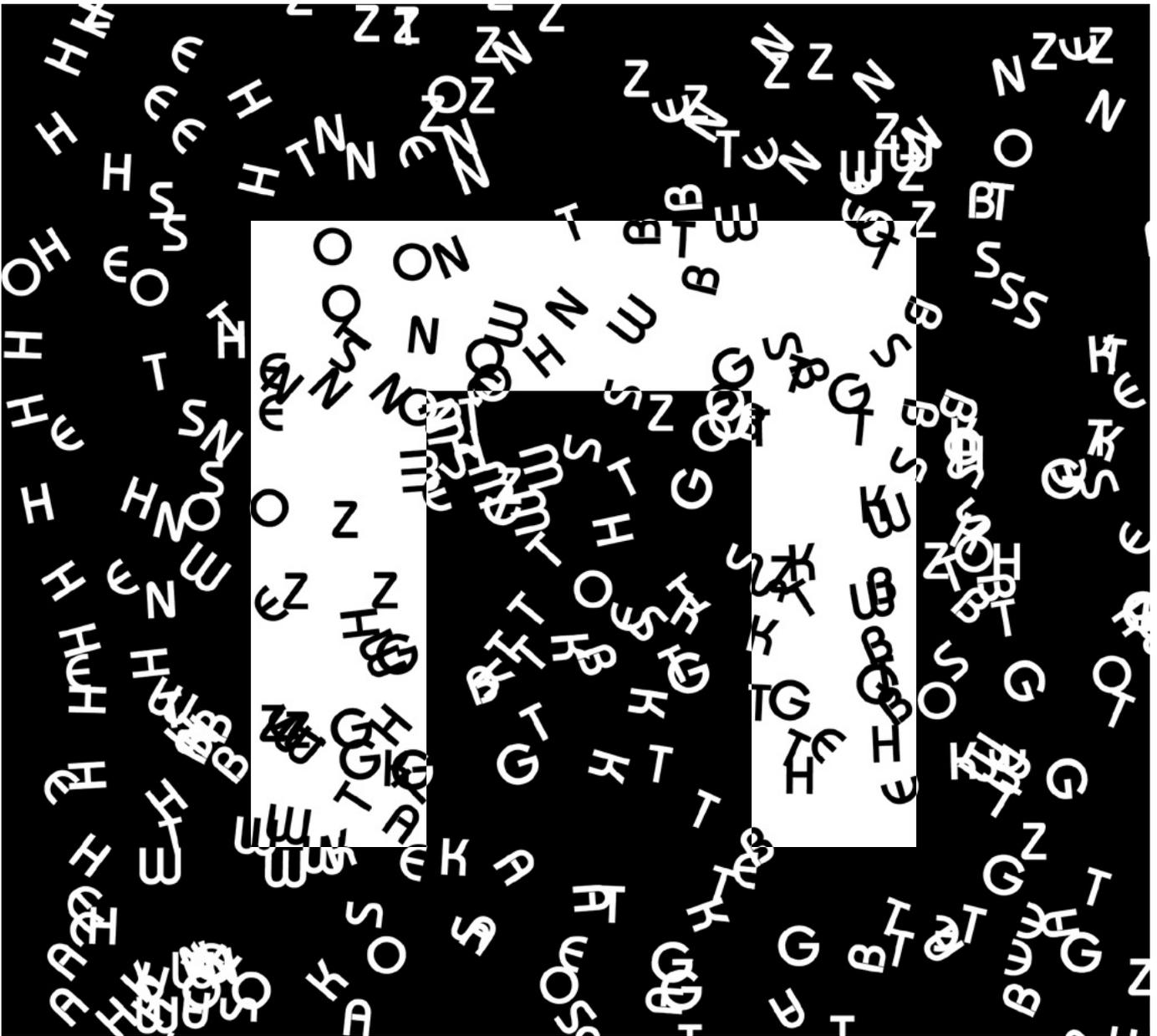
Well. Here we are. **Now that we actually need to change, we're either too exhausted, too distracted, or unsure where to look. Because there are a thousand asteroids.** As in the fable of The Boy Who Cried Wolf, if you keep shouting "wolf, wolf," eventually no one believes you. And then the wolf arrives. That is when change finally happens – not by choice, but by imposition, and it may not be painless.

Economic organizations are a construct that dates back a couple of centuries. Leadership and management were forged for a world that evolved linearly, through a steady flow of decisions taken by reading the stars of megatrends. You could see megatrends coming and prepare accordingly. But everyone could see them coming, and so everyone prepared in the same way. The result: **for decades we have built similar companies**, with similar skills and similar processes, designed by similar management schools. Guided by the logic of benchmark-

ing in order to be better – or at least standardized – through comparability. Measured to rank in a league table or stamped with certifications to prove that, once things are done in a certain way and certified accordingly, we are a guarantee of quality, reliable and solid organizations.

Just think about it. We run to stand still. We have built models that harden into structures where dynamism is sacrificed to bureaucracy, to misapplied efficiency. There are no internal antidotes to the poisoning that comes from success or profitability. And so the literature on change has gained a new definition: change fatigue. It is an exhaustion that does not stem from change itself, but from following pre-packaged change management programs – out of focus, arriving too late, when the world has already moved on. Again.





Where do you even start? How do you eat the elephant?

Managers suffer most – crushed by the pressure to change without knowing how. The view from above, once guided by linear trends, now collides with a confused, contradictory, paradoxical reality.

The speed of transformation creates a tangle of decision-making paralysis. Meanwhile, the most powerful transformations are unfolding in everyday life: in how people work and what employees and customers expect. If we step down into reality and combine powerful technology with the ability to create, curate, and transmit new forms of meaning – what Luciano Floridi calls “semantic capital” – then something genuinely new can happen. But managers are designed to manage and push (some even to pull). What we need now are manag-

ers who create space, who populate a new organizational landscape made up of environments for experimentation and learning opportunities that move through imagining, trying, and even smashing new things with a hammer – precisely because they are new and therefore hard to compare: with the past, with competitors, or with the reports of consulting firms.

But unless we change the atavistic KPIs embedded in the very kernel of management, nothing will truly work. Yesterday’s KPIs are in conflict with the creation of environments and cultures capable of renewing themselves. ROI, chargeability, individual productivity, and even traditional value-creation metrics are of limited use when it comes to navigating the world we inhabit. This is because there are other metrics we are failing to listen to – articulated, with

different emphases, by research institutes such as Gallup, Ipsos, and Pew Research Center: people no longer trust their leaders, engagement has never been so low, learning pathways have never lagged so far behind, and adoption programs keep failing.

If we truly care about productivity, we need to start measuring its most powerful precursors: the ability to spark motivation, to develop skills, and to cultivate behaviors different from those that have brought us this far.

The courage to experiment, take risks, and be driven by genuinely liberated talent – talent that rarely conforms into contented managers – must contend with a mindset obsessed with immediate success. Restless with passion.

Before launching large-scale change management programs to stimulate entrepreneurship – a word that has recently come back into fashion – we should work on the conditions that make it possible in the first place: management itself, and new metrics. We can already picture the skeptical faces of those thinking, “you should be saying this to my boss.” Faces that are strictly two-dimensional, because the “engagement workshop” was held remotely, for the sake of efficiency.

Leaders. It is up to you to build and above all to communicate a coherent sense of direction. **To strike a note that carries loud and clear through the noise of everyday life.**

To shape expectations with genuine imagination. To break through change fatigue – and to pierce the earwax of habit – requires intensity, repetition, clarity, force, and

coherence. Coherence that, today, means being able to live with contradictions and stop-and-go momentum – and to turn them to advantage. An uncertain, unpredictable world does not spare us second thoughts, course corrections, or adjustments to sails and tactics. But we must be able to craft a narrative that reaches everyone.

One in which silences are pauses that create rhythm (there is no music without the space between notes) – not an absence of meaning or attention.

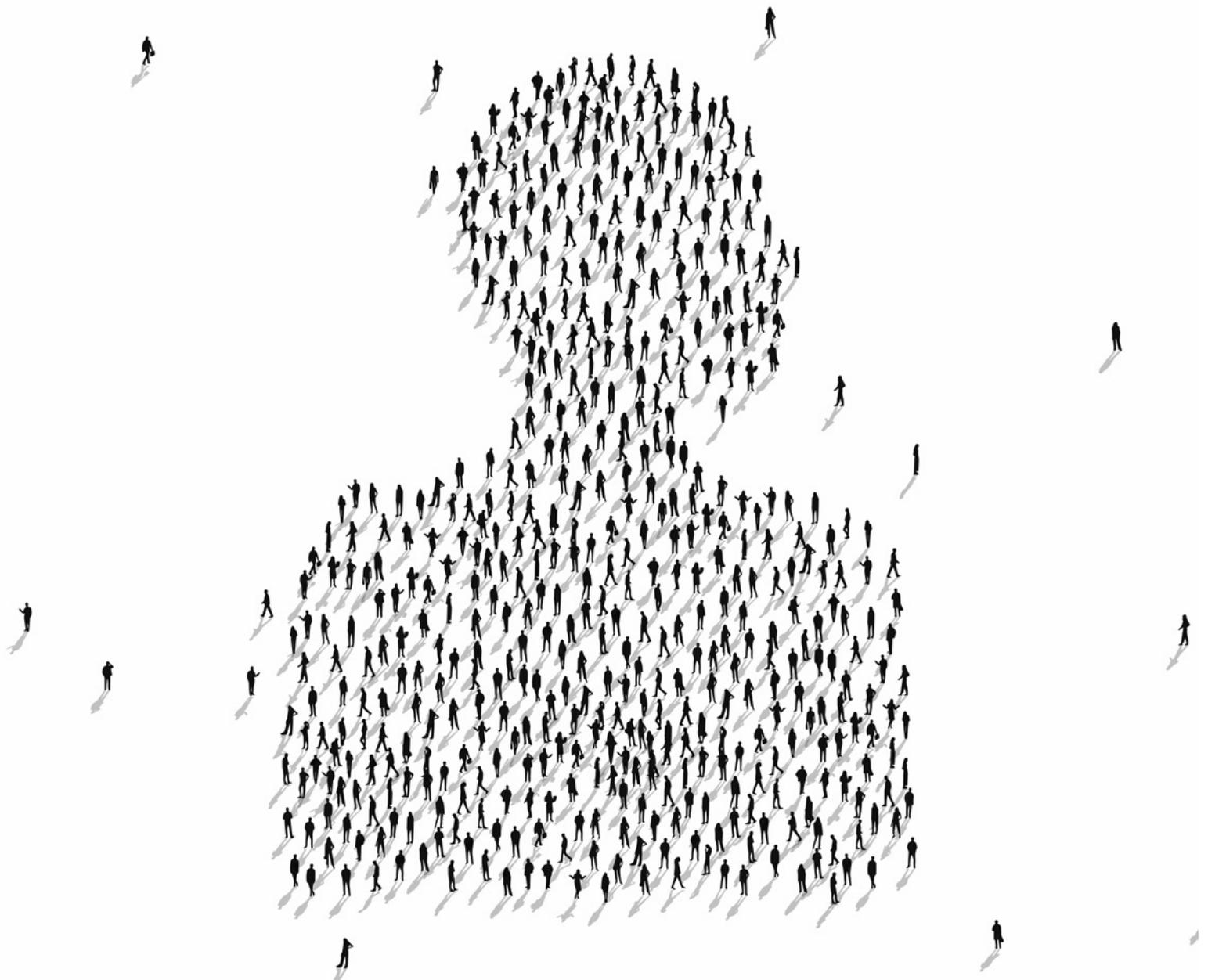
Change is a vector generated by an individual's ability to interact and collaborate with others: to ask, respond, debate, form alliances, meet, help one another.

That is why we need to rapidly build ecosystems grounded in community logic (another word whose meaning has been worn down by being repeated like a buzzword) – where the variety and frequency of the connections people activate are the emergent properties of real change, not an end-of-project metric. And motivation? It is not an input, but an outcome. Starting to play the notes is what creates the melody that produces motivation. Recreating the excitement a child feels when discovering and learning is a good thing. Helping people understand how their work affects the value they are trying to build together is the real antidote to stress.

And our motivation – and the motivation of the people who work with us – will be the multiplier that carries momentum over time. It is not a button. It is a result that becomes a tool.

BOOM!

**WHAT'S GOING ON IN TOWN?
VASCO ROSSI* ANSWERED "THERE IS A
LOT OF CONFUSION." WE CAN REPLY BY
CREATING CREATE "FUTURE TRAILERS"
WITH PEOPLE — TO BEGIN BUILDING
A POSITIVE, PARTICIPATORY, AND
DESIRABLE NARRATIVE OF WHAT WE CAN
DO TOGETHER. AND DO BETTER.**



* Vasco Rossi is a popular Italian songwriter. "Cosa succede in città" (What's going on in town) is his seventh studio album.



(ECO)SYSTEMIC MANAGEMENT. NAVIGATING THROUGH EXPERIMENTATION. DESTINATION? BEAUTY

by Alessandro Rancati
Designer at the EU Policy Lab, European Commission

We keep saying the world is becoming more complex, more uncertain, more volatile. But is it? Or are we the ones stuck in ever more complicated systems, pursuing an abstract ideal of certainty and order?

When we put on a pair of sunglasses, the world does not objectively become darker. But if we all wore the same lenses – to the point of forgetting they were there – would we still be able to distinguish perception from reality? Could we still recognize ourselves in the stories of those who see the world with the naked eye?

Our environment is an ecosystem – it always has been. **Life is complex, uncertain, volatile, intense. Yet part of us has been able to create providential bubbles of happiness by building ever more solid certainties:** a cave, a hut, a stone house. An 828-meter, 163-storey skyscraper in the middle of the desert. We became so skilled at forging, bending, and managing matter that we started to believe we could forge, bend, and manage life itself as if it were matter.

We dream of linear megacities in the desert, worlds of virtual reality and lifeless intelligences. Yet we feel a mix of awe and dread when a planetary-scale living system begins to recognize us as foreign and reacts with an inflammatory response. In my view, this is why we need to align culture and technology with how living systems actually work. Not because we are living through a more volatile and unpredictable period, but because we have lost touch with the fundamental nature of the system we inhabit. Not to manage and exploit an ever more complicated world (not complex), but to restore a genuine alliance

with life – which otherwise will reorganize itself without us.

To build that alliance, we need to remove these lenses, even if we are tempted to put on even stronger ones. We will take them off gradually, so we won't be blinded – but we will take them off.

Even if the “new” reality we rediscover tends to confuse us: that is the price to pay. Moments of confusion during a major transition or a crisis are not only legitimate, but necessary. They signal that we are moving into a new phase, that the categories we are used to are no longer enough.

Anyone familiar with the Cynefin framework knows that confusion is an inevitable transitional domain and a key moment for generating grounded, organic innovation. This shouldn't frighten us: it is already part of the cultural toolkit of many humanities disciplines and professions that work with complex systems and are used to turning uncertainty and confusion into shared value – from architecture to design, from philosophy to art.

Uncertainty, then, is something we can pass through – and we know how to do it.

For example, an effective – if counter-intuitive – strategy is to listen more, collect more real experience (and less data), and gain multiple vantage points. By activating listening networks and distributed sense-making, we can build a map of the real conditions shaping our context and locate ourselves

**WE NEED TO REALIGN CULTURAL
AND TECHNOLOGICAL PROCESSES,
BECAUSE WE HAVE LOST TOUCH WITH
THE SYSTEM WE INHABIT.**

**WE CAN MOVE THROUGH
UNCERTAINTY IF WE KNOW HOW
TO NAVIGATE IT.**

**MOMENTS OF CONFUSION
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**TO LISTEN MORE CLOSELY, GATHER
MORE EXPERIENCES AND FEWER
DATA POINTS, AND POSITION
OURSELVES WITHIN OUR CONTEXT.**

**WHAT IF WE ARE THE ONES
GETTING STUCK IN EVER MORE
COMPLICATED SYSTEMS, IN
PURSUIT OF AN ABSTRACT IDEAL
OF CERTAINTY AND ORDER?**



within it. And by scanning near- and long-term horizons, we can identify possible directions of development.

In large organizations, we can start by creating internal spaces for constructive debate and processes of attentive listening. Smaller organizations, by contrast, should open up and introduce community-building processes aligned with their mission.

The good news is that the market already offers professionals capable of triggering and embedding light-touch, non-confrontational facilitation and listening processes – approaches that allow shared meaning to emerge and create unexpected connections with networks and communities of practice. Tools such as SenseMaker complement this work, gathering thousands of micro-narratives directly from actors in the field and translating them into maps and natural pathways for change – easy to implement because they leverage the natural dynamics revealed by the stories collected.

Read through a design lens, the insights generated through internal dialogue and engagement with like-minded communities become valuable material for devising low-cost micro-experiments – an optimal approach for dissipating uncertainty and confusion, and for moving out of periods of crisis. Two reflections on the concept of micro-experiments. The first concerns their nature: experiments

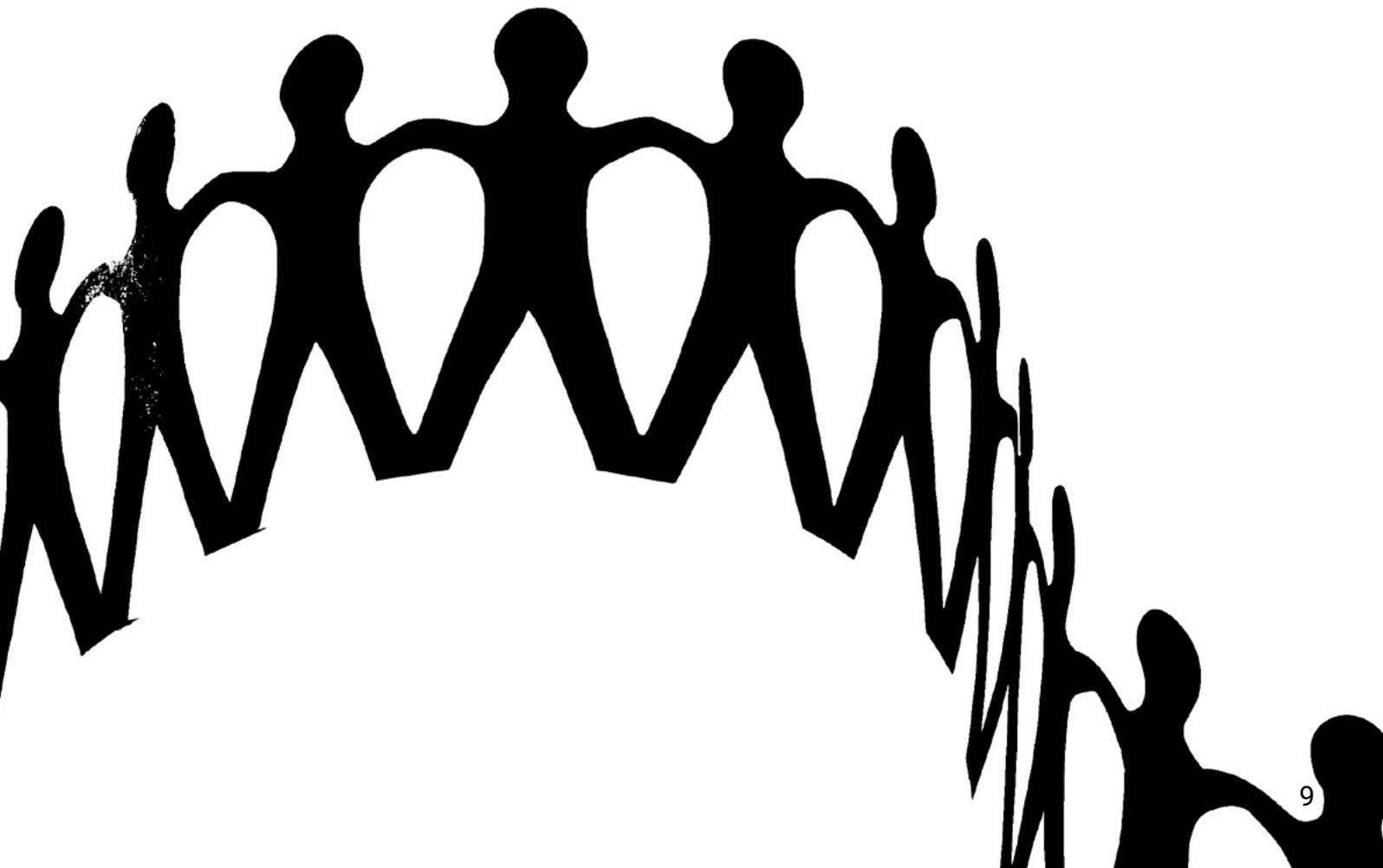
that are useful in complex contexts emerge from work in the field, not from a laboratory or a manager's office, and are ideally the result of spontaneous, bottom-up initiatives. **They often take the form of small but meaningful variations in behavioral norms, roles, rhythms, rituals, processes, access to information, or relationships among colleagues.** Seen from the perspective of a senior manager, they may appear insignificant, marginal, or even counterproductive changes – yet they actually signal the need for contextual, organic innovation.

The second reflection concerns the ability to recognize and learn from the unintended consequences that any experiment will generate. A new solution may fail to deliver the desired impact, yet still point to new possibilities. We should not obsessively seek to prove that every tested solution has met predefined objectives in order to justify the resources invested. Instead, we should observe, learn, and respond. **Experiments also serve to foster an institutional culture that values learning and adaptability rather than perfection and control.**

One final piece completes the mosaic of an ecosystem-inspired approach to management – and it is crucial, because it keeps complexity from descending into chaos. To reduce noise and maintain coherence across different experiments, we need to declare upfront the guiding values that give meaning to our actions – and remain



**CONTENT GENERATED THROUGH
INTERNAL DEBATE AND DIALOGUE
WITH LIKE-MINDED COMMUNITIES
BECOMES VALUABLE MATERIAL FOR
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MOST EFFECTIVE WAY TO DISSIPATE
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MOVE THROUGH MOMENTS OF CRISIS.**



consistent with them. This is perhaps the most important role of a manager in complex contexts. **Declaring values, once again, does not mean defining them top-down, in advance, at a desk. It means articulating them and leaving space for shared experiences to fill them with meaning and concrete examples. It is about recognizing those values – or their absence – and understanding which strategy works best for replicating the experiences in which they are most vividly expressed.**

If there were more room in this article, it would be interesting to compare this way of translating values into coherence with the diametrically opposed approaches adopted by marketing and branding – and, more recently, by behavioral economics. But let us leave that reflection hanging and take, instead, the New European Bauhaus as an example – a European Commission policy initiative to which I contributed in its early stages – which proposes beauty, sustainability, and inclusive collaboration as three reference values for imagining the places of the future. Three ambitious values, deliberately left open, in a context such as Europe's, where they carry different meanings and are recognized through profoundly different experiences. Beauty, in particular, was the value that raised the most doubts. Talking about beauty is uncomfortable – for some, irritating or elitist: **"not everyone can afford beauty."** But in an ecosystem, beauty is widespread, and it is a powerful signal.

Not only are we capable of recognizing it, we also form a regenerative bond with it – one that draws us back toward balance and harmony. And in truth, we would all be capable of creating moments of everyday beauty, for ourselves and for others, if only it were a little more in fashion.

By listening to and reading those who have already written and spoken about beauty – from Maria Montessori and Bruno Munari to Umberto Eco and Vito Mancuso – we can sense that beauty lies not so much (or not only) in things themselves, but in the space between them.

Beauty, understood as a relational quality and an emergent form of coherence – rather than as superficial aesthetics – could be a powerful catalyst for shared meaning, cutting across any field of activity.

Beauty could therefore represent an attempt to develop a form of intelligence that is open not only to coexisting but to co-evolving with natural and cultural ecosystems, through a balance between logic, intuition, matter, and consciousness. In this sense, beauty should not be seen as a goal, but as an emergent quality that guides us toward a desirable destination.



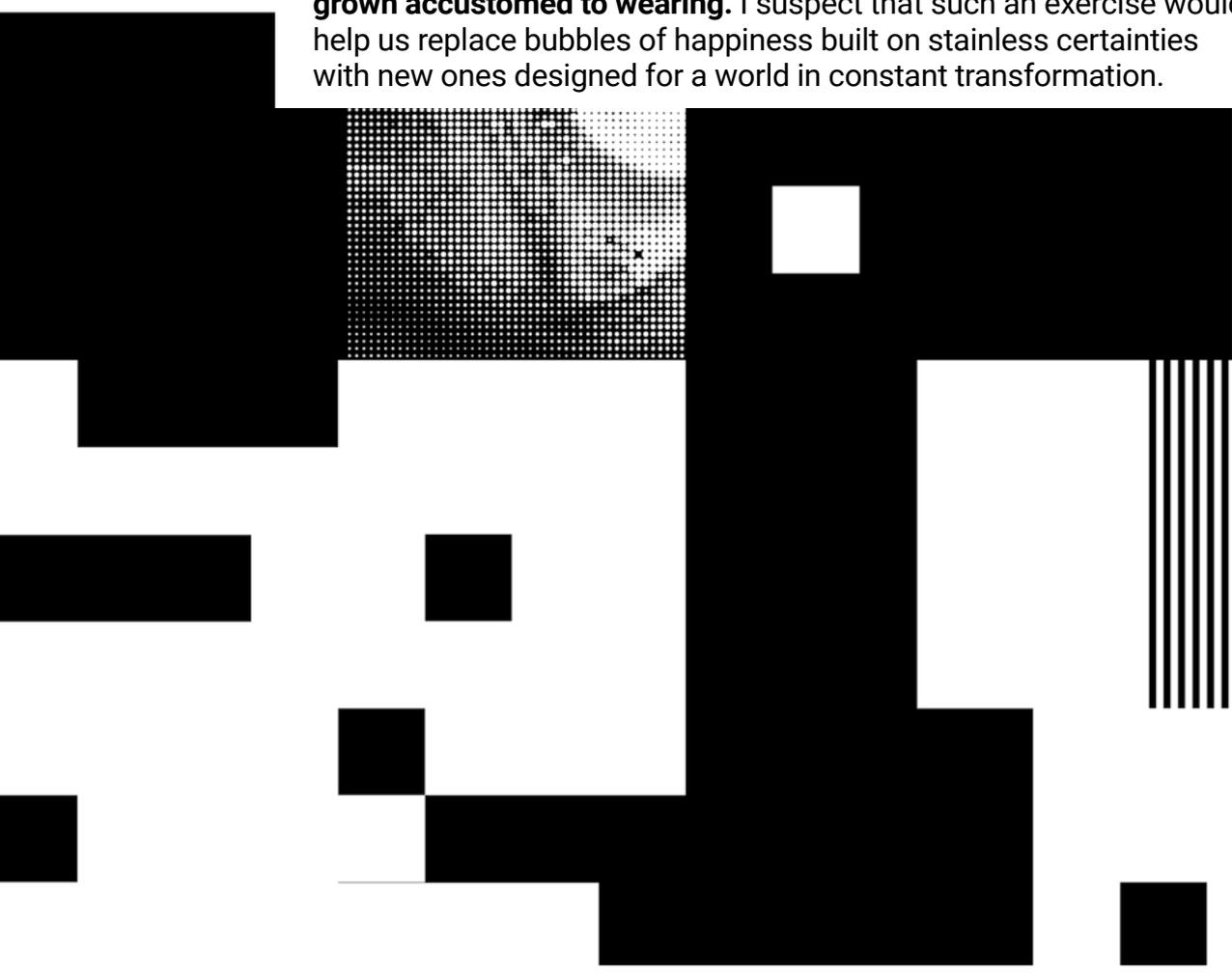
**EXPERIMENTS HELP FOSTER
AN INSTITUTIONAL CULTURE
THAT VALUES LEARNING
AND ADAPTABILITY OVER
PERFECTION AND CONTROL.**



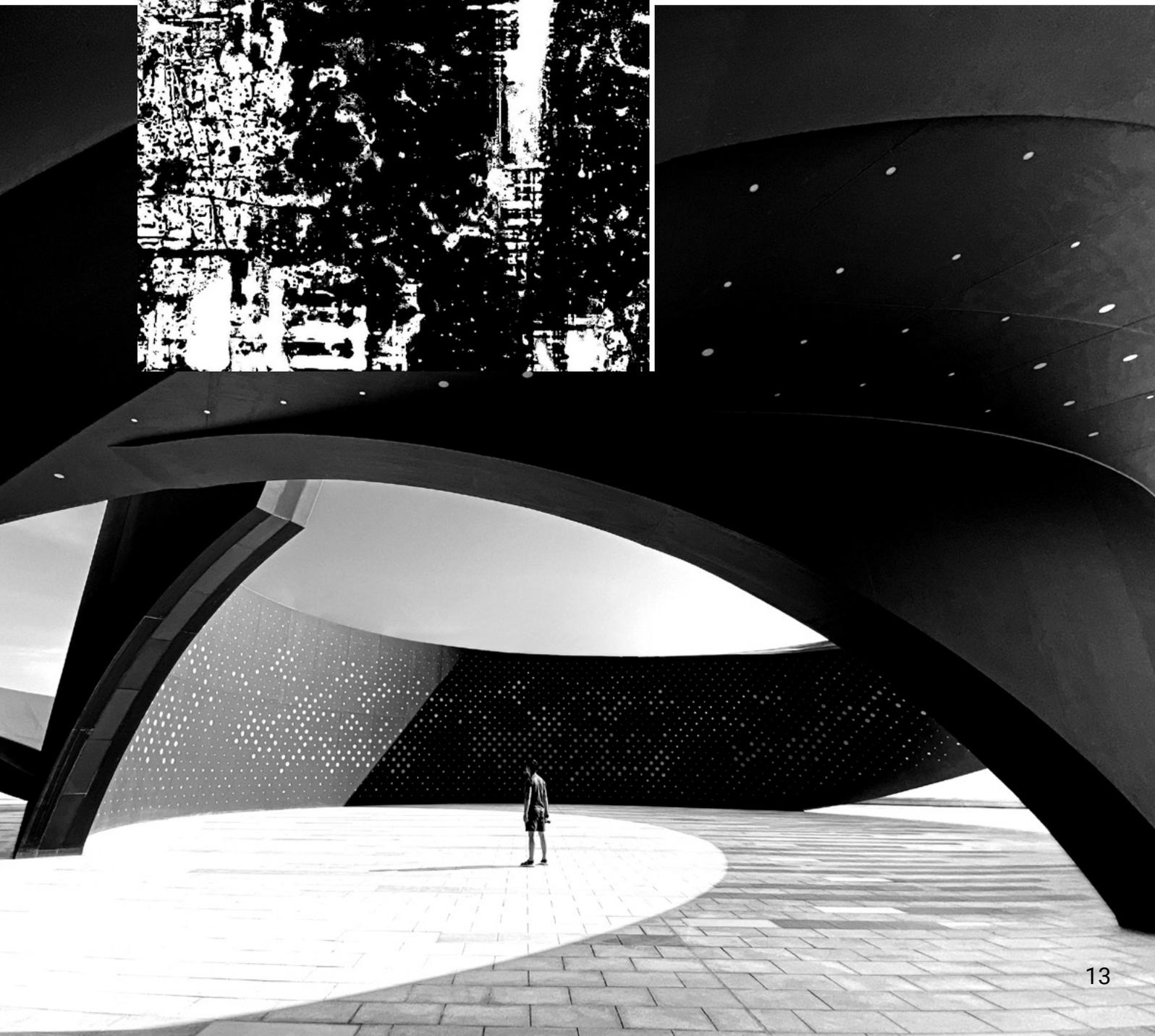


Translating beauty into a compass for navigating complexity means reinterpreting the stories and experiences we have gathered, as well as the experiments we have undertaken. It means recognizing and collectively cultivating a form of beauty that can be shared and reproduced in small but frequent doses. For the New European Bauhaus, beauty manifests not only in multiple new forms and materials for architecture and urban planning, but primarily in grassroots projects and initiatives: places that strengthen social cohesion; new business and usage models that support those most in need; and new forms of learning that reconnect theory and practice through locally-rooted experiments.

Exploring how beauty can be translated into every sphere of our activity could be a first experiment in changing the lenses we have grown accustomed to wearing. I suspect that such an exercise would help us replace bubbles of happiness built on stainless certainties with new ones designed for a world in constant transformation.



IN AN ECOSYSTEM, BEAUTY IS WIDESPREAD, AND IT IS A POWERFUL SIGNAL. NOT ONLY TO BE RECOGNIZED, BUT TO FORM A REGENERATIVE BOND WITH IT.





THE ORGANIZATIONAL LANDSCAPE WE (NO LONGER) SEE

by Luca Solari
Full Professor of Organization Studies at the University
of Milan

A largely overlooked element in organizational scholarship – and often ignored in managerial practice as well – is the context in which organizational action takes place: the actual setting where things happen. The issue is not entirely new. The concept of *Gemba* in Toyota's lean model – the physical place where work is done – has attracted attention and has been central to the transformation, to the point that today plants are clean, and sometimes designed from the ground up around the people who work in them. But what is taken for granted in the design of production processes has not received the same attention in the broader, more complex environments in which organizations operate. **We talk about the “environment,” about workplaces, design, even furniture and lighting – but often in a superficial or piecemeal way.** Only recently, in part thanks to the spread of certifications such as the one I know best – WELL, from the International WELL Building Institute – has there been a move toward an integrated approach to the quality of physical spaces and relationships. **Even so, what I call the “organizational landscape” is still missing. Like any landscape, the organizational landscape is an environment in constant transformation.**

It is predominantly human-made, but as in nature, some elements are stable, others are evolving, and others still are subject

to rapid change. There are infrastructures, tools, people – but also information flows, implicit values, and formal and informal relationships that overlap, hybridize, and cross-pollinate. And as when we observe a natural landscape, we find forces here too, moving according to patterns that are not always planned for – or even visible. It is precisely within this complexity that the challenge of organizational design now lies: the ability to observe and interpret the dynamic elements that make up the landscape, not only the structural ones. For those who, like me, have worked on organizations for more than thirty years, it is clear that places are no longer what they once were. But it is not only a matter of physical space: the way people interact, meet, and recognize one another has changed. **The grammar of relationships has changed, and with it the emotional vocabulary through which people navigate their working lives.** Those who design organizational structures, relational systems, or technological platforms today must learn to observe with new eyes. We can no longer rely on the tools of the past. Just as urban planning has moved from managing car restrictions in historic city centers to the digital simulation of cities, organizations too must abandon the illusion that everything can be controlled through centralized or prescriptive logic. Continuing to think in terms of silos or

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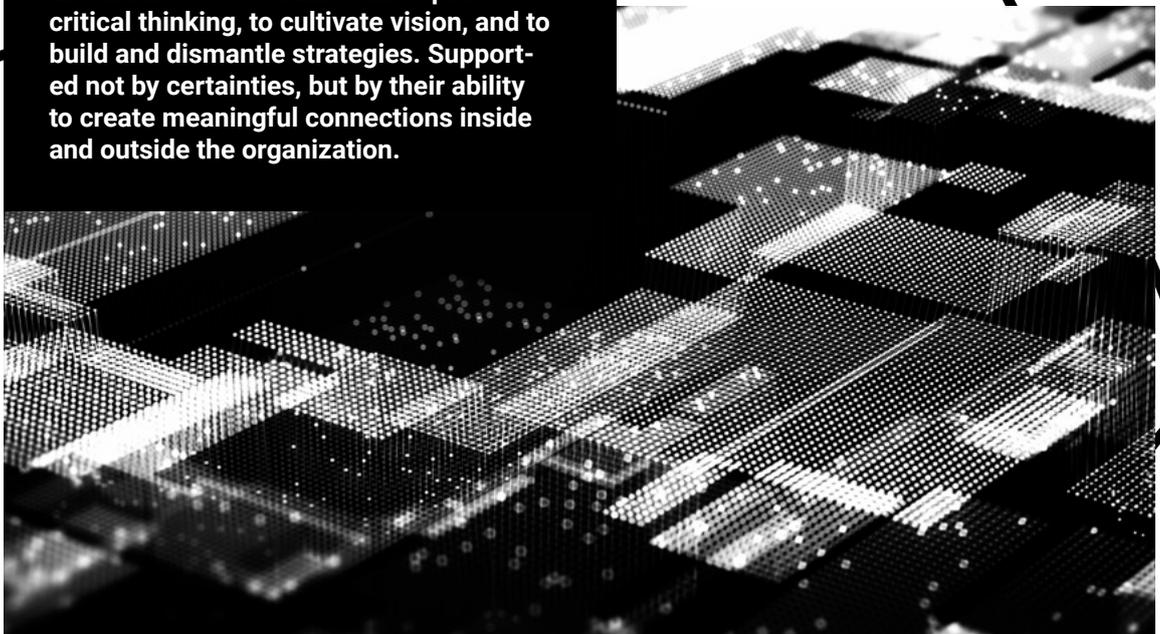


LOGOTEL INSIGHT 5

LEADERSHIP BEYOND THE FRAGILITY OF MODELS

by Jessica Aroni
Partner - Change & Learning, Logotel

Every day, we encounter organizations questioning the meaning of leadership and how to support the managerial community in a rapidly evolving context. It is a challenge we actively engage with through our learning programs – and one that, paradoxically, becomes more acute when working with new managers. They are asked to abandon the aspirational models that shaped their growth – models that are now increasingly fragile – without being offered a new, solid, shared alternative. So we train them to practise critical thinking, to cultivate vision, and to build and dismantle strategies. Supported not by certainties, but by their ability to create meaningful connections inside and outside the organization.



modules, assuming that redefining org charts is enough to govern reality, is a naïve and dangerous view. In this new landscape, organizational boundaries are becoming increasingly blurred. The very idea of the “organization as an open system,” once revolutionary, now feels almost dated. There are no longer clear lines between inside and outside. We bring our personal devices, our social relationships, and our digital communities into the workplace. The outside has become an integral part of the inside. **In some organizational models, customers, suppliers, and end users are directly involved in design and delivery processes.**

This is not a temporary trend, but a structural shift. Consider how open-source principles or digital platforms have redrawn the boundaries between those who produce value and those who benefit from it. Value is increasingly co-created, and this entails a radical change in governance models and in organizational culture.

Service design is widely discussed, but without any real openness to listening. Experiences are designed without truly understanding what people want or expect. This happens because a fundamental element is missing: the willingness to open up to the context, to accept that not everything can be governed, and that the dynamics that truly matter often unfold outside the organization’s formal perimeter. Leadership, in particular, struggles to grasp the importance of extending its connections beyond corporate boundaries. This is not merely an organizational issue, but a deeply cultural one: it concerns the

ability to recognize that power today is exercised not only through delegation, but also through the capacity to connect, to influence, and to resonate with what is happening in the outside world.

Too often, leadership remains confined within its own sector, engaging only in vertical exchanges and speaking primarily among peers. When it attempts to engage with the outside world, it does so more to reinforce its own status than to challenge its underlying assumptions. It is rare for managers and policymakers to engage in genuine dialogue, and when it does happen, it is more often driven by visionary entrepreneurs than by executives capable of building bridges. Without this capability, it will be difficult to address the transformations now under way with any real effectiveness.

Managerial practice remains anchored to a linear worldview, while the context calls for collective learning, distributed experimentation, and a capacity for continuous adaptation.

**VALUE IS INCREASINGLY CO-CREATED,
AND THIS ENTAILS A RADICAL
CHANGE IN GOVERNANCE MODELS
AND IN ORGANIZATIONAL CULTURE.**



**MANAGERIAL PRACTICE REMAINS
ANCHORED TO A LINEAR WORLDVIEW,
WHILE THE CONTEXT CALLS FOR
COLLECTIVE LEARNING, DISTRIBUTED
EXPERIMENTATION, AND A CAPACITY
FOR CONTINUOUS ADAPTATION.**

**COLLABORATION CHALLENGES
ASYMMETRIES OF POWER**

**CHANGE CANNOT BE IMPOSED,
ONLY ENABLED**



For many organizations, change remains a black box. Even when structured initiatives are launched, often with the support of major consulting firms, the results are frequently disappointing. This is because real change requires something else: an awareness of the limits of control. Processes increasingly unfold within complex ecosystems, involving external actors we can neither control nor predict. Continuing to design change according to a rigid “current state / future state” logic risks becoming a sterile exercise. What is needed is a turning point. We must move toward a logic of genuine dialogue, open confrontation, and the co-creation of change. And this means accepting that change cannot be imposed, only enabled.

The difference is radical.

This has profound implications for those in leadership roles. It is not enough to declare that people matter. It is not enough to speak of human-centeredness. It has to be put into practice. **Collaboration, for example, is a value that is frequently invoked but rarely practiced.** To collaborate means recognizing the equal dignity of all people, despite differences in roles. Yet in many organizations, collaboration is little more than a word on a slide deck. Why? Because collaboration challenges power asymmetries. As Michel Crozier and Erhard Friedberg remind us, power lies in control of critical uncertainties. Giving up a lever of power requires courage – and, above all, a culture capable of rewarding openness rather than the defense of one’s perimeter.

All of this leads me to reflect on the role of the HR function. The classic operating model, made famous by David Ulrich, with its three-part structure of HR Business Partners, Centers of Expertise, and Shared Services, has had undeniable strengths.



LOGOTEL INSIGHT 6

WHEN A LACK OF STRUCTURE TRIGGERS CHANGE. A CASE OF TRANSFORMATIVE ENVISIONING

by Alice Manzoni
Executive Director - Design, Logotel

To support an SME on an evolutionary path, we overturned the paradigm: no structures? Then no bureaucracy either. Design offered the method – iterative workshops that intersect the company's DNA with market trends. Not paralyzing analyses, but fast-paced sessions that continue as micro-practices embedded in everyday rituals. We worked by contrast: not “what are you doing today?”, but “how can the best of what you do today find space and energy?”. Each company value becomes an evolutionary lever, each trend an opportunity to experiment – quickly and sustainably.

WE MUST MOVE TOWARD A LOGIC OF GENUINE DIALOGUE, OPEN CONFRONTATION, AND THE CO-CREATION OF CHANGE. AND THIS MEANS ACCEPTING THAT CHANGE CANNOT BE IMPOSED, ONLY ENABLED.

But today it is in deep crisis. It is a decoupled model that often produces an incoherent employee experience. This is especially true for those without direct access to decision-makers: for many blue-collar workers, Shared Services are the only point of contact with the organization.

Yet they are often outsourced, automated, and anonymous. And that's exactly where trust, listening, and care should be built.

My proposal is clear: a new HR Operations function is needed at the center of the system. A structure that holds together administration, transactional processes, systems design, and the quality of interaction. One that takes responsibility for monitoring, measuring, and improving the employee experience at every touchpoint.

One that can integrate the technological dimension with the relational one, and ensure coherence between what the organization says and what it actually does. Only in this way can Human Resources reclaim the strategic role that is rightly theirs: not merely business partners, but custodians of organizational citizenship. Culture-makers, builders of belonging, enablers of a shared identity.

This redesign cannot avoid a reflection on organizational identity. Too many companies today oscillate between artificial storytelling and inconsistent practices, with the result of generating cynicism and disengagement among their people. Recovering authenticity does not mean returning to an idealized past, but having the courage to define, articulate, and live one's values. It means building coherence between declared purpose and everyday

behavior. And this requires systems of distributed leadership, governance that values open debate, and tools that allow tensions to surface rather than suppressing them.

At the same time, we must move beyond the idea of people as "resources." It is dated language, rooted in an industrial paradigm that no longer holds. People are not assets to be allocated, nor human capital to be maximized. They are complex individuals, carriers of meaning, vulnerability, and aspiration. **To think of the organization solely as a site of productivity is to miss its transformative potential.**

By contrast, if we treat people as organizational citizens, capable of contributing to the culture and the strategic direction of the enterprise, then we can truly create places that generate economic and human value at the same time.

But to achieve this requires a profound shift in leadership and corporate culture. Often, the issue isn't HR: it is simply placed in a position where it cannot make an impact. It operates in a narrow space, defined by power dynamics. That is where intervention is needed. We need to rethink the wiring of organizations.

We need authentic, non-directive leadership, grounded in trust and healthy competition. We need a new alliance between people and organizations.

A new pact. A new landscape.

And, above all, new eyes to see it.



**WE NEED A NEW ALLIANCE
BETWEEN PEOPLE AND
ORGANIZATIONS. A NEW PACT.
A NEW LANDSCAPE. AND, ABOVE
ALL, NEW EYES TO SEE IT.**



LOGOTEL INSIGHT 7

**ORGANIZATIONAL TRIBES:
THE ECOSYSTEM SHAPING PURPOSE**

by Jurij Bardini, Senior Expert,
Content & Community, Logotel

What happens when an organization embeds the most strategic themes for its business and positioning into an ecosystem of physical-digital tribes? Every day, thousands of users come together to engage in spontaneous conversations and share stories of personal and professional growth. In doing so, they show how the issues that matter most to the company can be amplified and scaled by its own people – who become co-authors and co-designers of key elements of the brand's purpose. In this way, the community-organism fulfils its founding mission, guided by corporate governance and strengthened by the networking dynamics enabled by a collaborative environment.



IMAGINATION AND CREATIVITY TO DECOLONIZE A DYSTOPIAN TOMORROW. AND FALL IN LOVE WITH THE FUTURE AGAIN

Interview with Rob Hopkins

Environmentalist and writer, co-founder of the Transition Town Totnes movement and the Transition Network

In your work and books you constantly explore the theme of the power of imagination. In a historical moment when seemingly overwhelming forces seem out of our control, how can the imaginative approach free us from the trap of short-termism?

We are going through an extremely dangerous moment in history, in which, on the one hand, the political sphere shows a deep mistrust of imagination, and on the other, the future itself is being colonized. When young people are asked to think about the future, what they imagine is often limited to the technologies associated with Elon Musk.

The future can take many different forms, but the problem is that both segments of the political sphere and progressive movements fighting for social and climate justice, and for more sustainable economies, speak almost exclusively in terms of collapse and extinction.

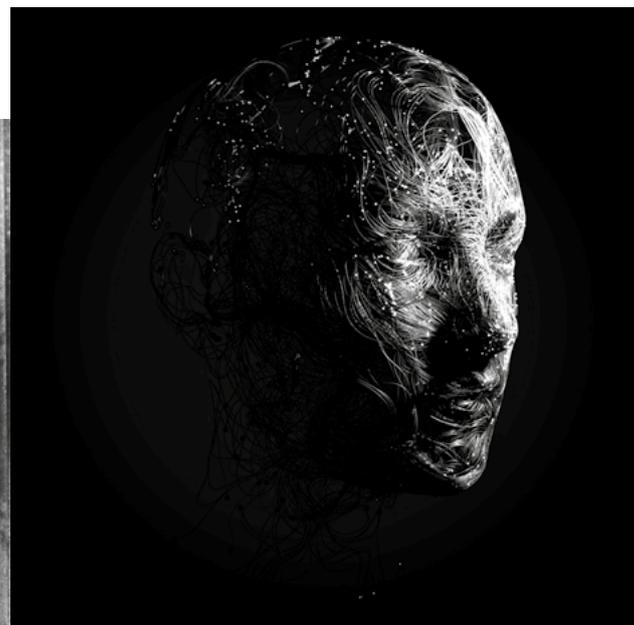
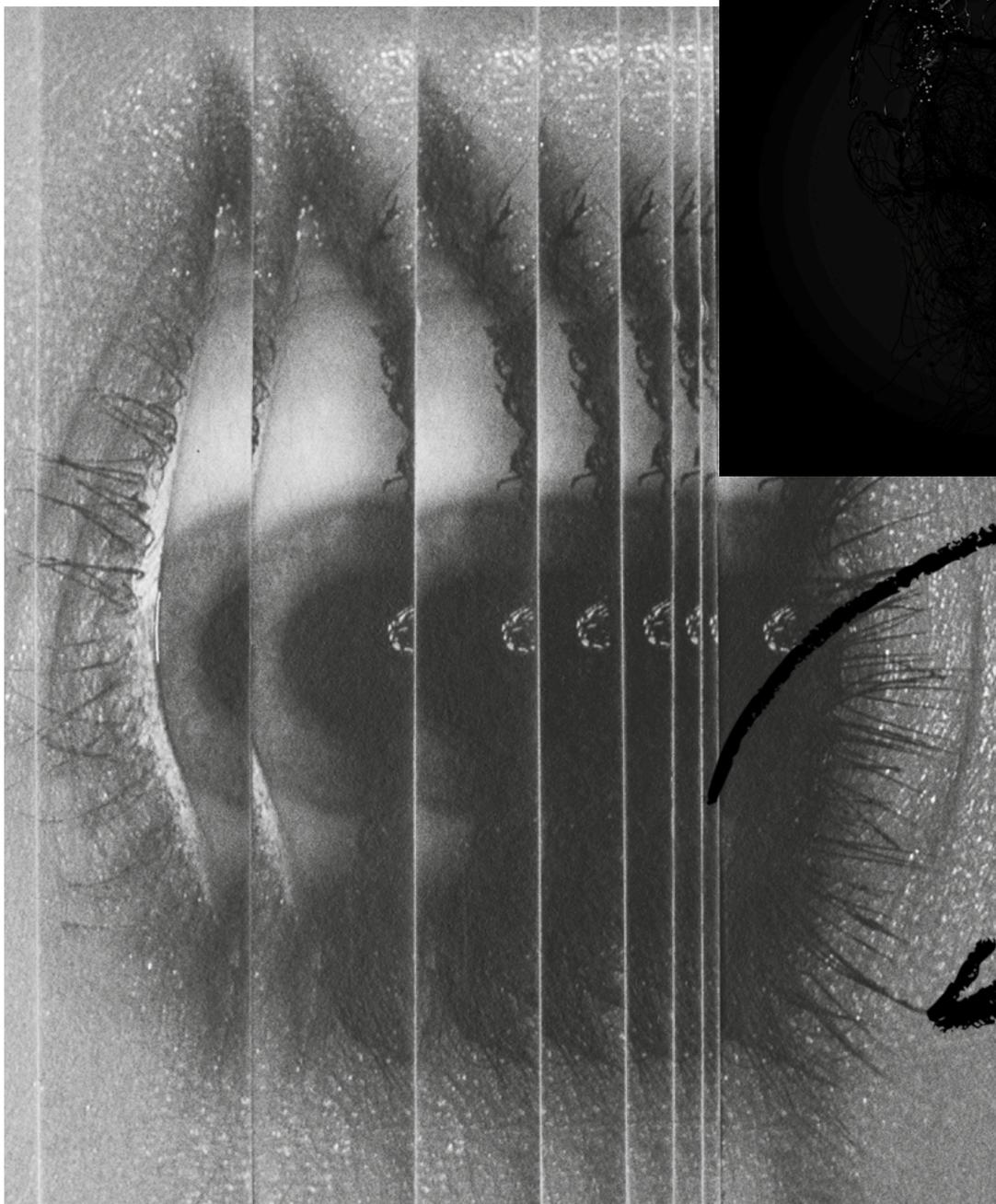
If everyone keeps talking in terrifying narratives, focusing on what is broken rather than on what is already working somewhere in the world – and could open up new possibilities, stories, and hopes – the future disappears, and we remain dangerously stuck in the present. In my new book, ***How to Fall in Love with the Future*** (Chelsea Green Publishing Company, 2025), I argue that movements for climate and social justice must cultivate what we call longing

in English – a burning desire that runs deeper than simple desire. It is a visceral feeling, like first love, that keeps you awake at night. We need to help people fall in love with the future, and to bring it back to life in a multisensory way.

Neuroscience shows us that imagining the future and recalling the past activate the same neural networks. Imagination draws from the cupboards of memory to create new combinations. But if all you do is watch Fox News all day, how can you imagine a low-carbon world?

There is no material in memory from which to build that imagination. **One of the most important things I do in my work is therefore to tell people many concrete stories to help them imagine what the world could be like if we did more.**

**IMAGINATION DRAWS FROM
THE CUPBOARDS OF MEMORY
TO CREATE NEW COMBINATIONS.
THAT IS WHY WE NEED
NEW MATERIAL.**



How to balance future visions with technological advancements, maintaining human connection with natural systems?

I question the idea that all technological advancements are automatically beneficial. With the Internet we thought we would democratize the world, with social media we would make revolutions. **But as Audre Lorde said, “the master’s tools will never dismantle the master’s house”**. At the beginning we felt that the Internet and social media were the tools that would allow us to dismantle the master’s house, now they have become the master’s tools at a very dangerous level.

I see the same trajectory for artificial intelligence: just because a new and shiny technology is launched doesn’t mean that in 20 years it won’t be profoundly dangerous.

In my workshops, where I’ve involved thousands of people, I always bring my imaginary “time machine”. When I ask people to visualize the future they really want, almost no one mentions AI or technology. People talk about clean air, green cities, human connections, fulfilling work. I believe technology should be in service of us achieving this future, not the other way around.

But the situation we’re experiencing is paradoxical: for AI we find billions in investments because we can’t be left behind, while for climate – where if we don’t act we’ll lose everything – there’s never enough money.

Often some companies think that problems like climate change are too big and they don’t have the right tools to address it.

How can people and companies become catalysts of imagination in the current uncertainty?

People who need to make a shift often use others’ inaction to justify their own inaction, when actually it should be a race, a competition where people are excited by others’ innovation.

In my work with companies I start by observing that imagination needs space. **If an organization doesn’t find a way to stop and create space to reflect and reimagine what it’s doing, it will just keep doing the same thing.**

Intentionally creating space in the organization for a reimagining process is the vital first step and requires commitment: imagination is like a muscle that needs to be trained. I’ll give a concrete example: my friend Phoebe Tickell designs a series of trainings she calls imagination activist with big organizations and municipalities in the UK. Part of the process is about building an imaginative capacity into that organization, a willingness to ask the big and audacious questions that come from asking “*what if?*”.

Another crucial aspect I emphasize when working with companies is the importance of putting down roots in the territory. Companies should connect to the place where they operate, support local community projects, buy from local suppliers, install solar panels. Not be simple bystanders, but become a force for good in their community: this transforms how employees see their work.

NOT BE SIMPLE BYSTANDERS, BUT BECOME A FORCE FOR GOOD IN THEIR COMMUNITY: THIS TRANSFORMS HOW EMPLOYEES SEE THEIR WORK.

Speaking of work, Gallup's State of the Global Workforce 2025 reveals that work engagement levels are very low everywhere – in Italy only 10% of the workforce says they are engaged in their work – and only a third of people say they trust their leaders. How can we increase engagement?



LOGOTEL INSIGHT 8

IMAGINING THE FUTURE WITH PAPER AND GLUE: A WORKSHOP FOR YOUNG VISIONARIES

by Marina Ebrahim
Lead - Community, Logotel

As part of a project for schools, we met with 50 fourth- and fifth-grade pupils in their school theater. Two actors staged a story about the sea – a fragile ecosystem under pressure from human activity. At the end, we invited the children to imagine a possible future for the oceans. Using magazine cut-outs, glue, tape, shells, and recycled materials, they created ten collective collages: tactile expressions of a shared gaze, where imagination took material form. The works were later exhibited during a public event, extending the dialogue beyond the school and inspiring perspectives that organizations often fail to see.

From a survey conducted last year of people working on oil and gas platforms in the North Sea, it emerged that 80% of respondents would prefer to work in renewable energy.

This means that people in general would like to be part of something better, more exciting.

Imagine working for a company that everyone considers a positive transformative force in a city: it would change everything. In France, for example, there was a construction company that had bought land near their office and paid two people to grow food, so they could provide all employees with a box of fresh local vegetables every week. In this way, the company had suddenly become a better place to work.



In the workshops you conduct with companies and organizations, have you seen new forms of collaboration and value emerge?

In one of my workshops, a Brussels company dealing with energy efficiency, composed mostly of engineers and data analysts, realized they needed a storyteller in the team. **Because, more than data and numbers, to really touch people and convey the importance of what they were doing, they recognized the importance of storytelling, and acknowledged they didn't know how to do it effectively.** In another workshop I worked with Patagonia. I don't know if there's an actual connection with the work we did together, but it was fascinating to hear them say years later that their primary purpose is to tackle the climate crisis and all the profits they generate are in service of this purpose. It's the level of ambition we need to see.

Jon Alexander, a friend and writer who wrote a book called *Citizens: Why the Key to Fixing Everything Is All of Us*, argues that we need to move from seeing people as consumers to seeing them as citizens. There are numerous examples of what a company can do to help build a community of people around itself who have a sense of participation and ownership over what's happening.

How does Sociocracy work, the organizational model you use in the Transition Towns movement?

Sociocracy is a way of working together that involves a flat structure and organization in circles, which is very interesting because it brings out a different culture of how decisions are made.

In the United Kingdom, there is a large organic farming company called Riverford, one of the most successful organic food businesses in the country. The company has shifted to a model in which workers share in part of the profits and are far more involved in shaping how the business operates.

Another example is closer to home for me and involves two of my children, who attend a democratic school. Every week, the students meet and have the power to hire and dismiss teachers and to change any school rule. It may sound like a recipe for disaster, but in practice it teaches children, from an early age, how to make reasoned decisions that serve not individual interests, but the well-being of people and communities. **We should start learning these skills as children and then transfer them to the workplace.**

**WE NEED TO HELP BUILD
TRANSFERABLE SKILLS WITHIN
THE COMMUNITY, GROUNDED IN
PARTICIPATION, IN ORDER TO CREATE
NEW SITUATIONS THAT GIVE PEOPLE
A SENSE OF INVOLVEMENT IN WHAT
IS HAPPENING.**

SOCIAL TECHNOLOGIES ARE JUST AS IMPORTANT AS DIGITAL ONES

Don't you think that learning to develop these skills could represent another level of complexity within organizations already overloaded with procedures?

It's curious how this objection never emerges when talking about artificial intelligence. Social technologies are just as important as digital ones.

One of the main lessons learned in almost 20 years of activity of the Transition Towns movement is that how we do things matters as much as what we do. Learning these skills, building different cultures where we don't replicate the same patterns that created the situation we're in now is really important.

If you work in an organization that provides you with locally grown vegetables every week and at the same time teaches you new ways of collaborating, you're acquiring transferable skills that other employers are looking for. **Learning these new skills becomes part of your job, the same way as learning how to use new software for managing emails or a messaging system like Slack.**



There are industrial sectors, such as automotive, going through a transition phase where innovations and solutions to problems often come from other fields. In your workshops have you ever seen people able to develop a broader perspective that goes beyond the silos of their industrial sector?

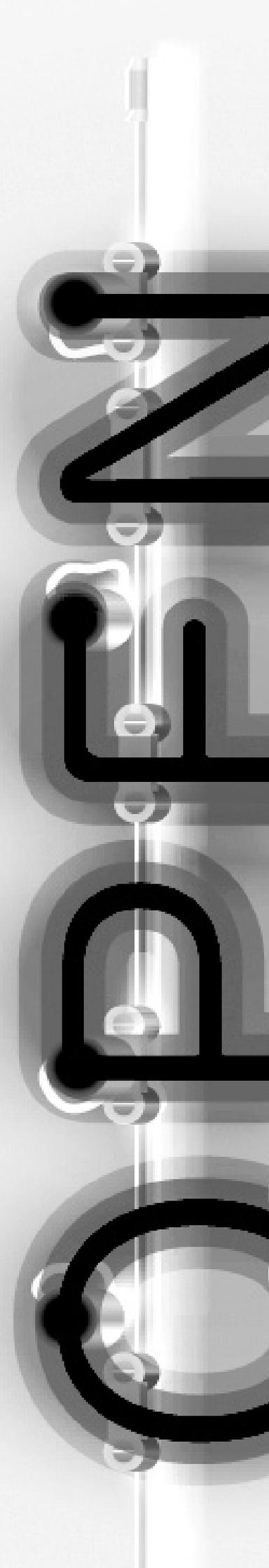
We often use the words innovation, creativity, and imagination interchangeably, but for me they refer to very different concepts. Innovation is largely about creating new products that generate financial returns. Creativity is closely related. Writer Ursula K. Le Guin once said that capitalism had hollowed out creativity – to the point that she no longer used the term – but it could not touch imagination, because imagination is more voluntary, freer, playful, even mischievous. **Imagination cannot be controlled.**

In my workshops, part of what I try to do is expand the scope of the “what if” questions people are asking. If we ask, “What if we had more electric cars?”, we are still imagining a future in which our cities are full of cars and designed around them – even if they are electric. But what if we imagined a city with public transport so efficient that no one felt the need to own a car at all? In Freiburg, there is a neighborhood called Vauban where 3,000 people live without cars, supported by excellent public transport and cycling infrastructure. It is a reality – and it works.

In a workshop in Paris with a group of museum directors, I asked them to imagine how they would act if they were in the midst of a climate emergency. I was not interested in their sustainability strategies, but in what they would do differently in an emergency. A woman working at the Louvre suggested: **“What if we sold the Mona Lisa and used the money to address climate change?”** It won’t happen, but it helps us grasp the scale of change we actually need.

Another story I often share comes from Liège, where in 2014 a project was launched to create a food belt around the city: the *Ceinture Aliment Terre Liégeoise (CATL)*. The question that sparked it all was: “What if, within a generation, most of the food eaten in Liège came from land close to the city?” That question triggered a food revolution, because it was bold and expansive enough to unlock new, brilliant thinking. This is what imagination can do.

**THERE'S NO
BUSINESS ON A
DEAD PLANET**



What is your hope for the future looking at companies?

My hope is that we can create a critical mass of companies excited to be pioneers in tackling climate change, where people put time and effort into reimagining what they do because they see it as their purpose.

It's difficult, because we're in a moment where there's a huge backlash, a narrative that says legally the only objective of a company can be to maximize profit and not have any other social purpose.

I think that, just as in civil society there are movements like Just Stop Oil and Extinction Rebellion, there needs to be something like that in the business community. There's an expression that says "there's no business on a dead planet", but I think most people running companies should already know that.

We need a movement that comes from visionary CEOs or from people within companies, that says it makes no sense to run a successful business if that business destroys the possibilities of living for our children and grandchildren. This push needs to come from business, because business can move quickly and ambitiously and has resources that those of us working in the third sector can't even imagine. We need companies prepared to be bold and audacious.



LOGOTEL INSIGHT 9

POWERING THE FUTURE THROUGH KNOWLEDGE

by Asia Foggini
Project Manager, Logotel

We launched a community-driven listening journey with the people of a company in the energy sector. A clear urgency emerged: enabling the transfer of skills across generations, and bringing junior and senior profiles into contact – to safeguard experience and pass it on. The project is already evolving rapidly: we are implementing actions to facilitate inter-generational exchange, creating concrete connections between those who have built expertise in the field and those who are just beginning to develop it.



WEAVING THE UNKNOWN: REIMAGINING ORGANIZING

by Sonja Blignaut
Founder of More Beyond, co-founder of Complexity Fit,
and consultant specialising in complexity and change

We are living in a time when many of our inherited ways no longer serve. We were taught to plan, to predict, to control. To measure twice, cut once, and follow the map. But what happens when the path disappears? When the map runs out, and the systems around us feel too rigid, extractive, or soul-dulling to hold the complexity of what we're facing, or all we're becoming?

In a world increasingly reshaped by artificial intelligence, ecological fragility, and social complexity, one thing is becoming clear: we are no longer merely managing organizations. We are participating in ongoing processes of organizing. **To organise is no longer just about designing perfect structures and scaling them. It is to stay in motion, to listen, to adapt. It is a relational act, a weaving.** There are many words for how we move through the world: *wayfinding, way-making, wayfaring, wayshowing, wayshaping*. Each evokes a different nuance, but none are quite enough. Because life, and our human relationship with ways, isn't linear or singular. It spirals, shifts, meanders, and disappears.

We need a new way of speaking, sensing, and being in motion. This is why I created the word *Waycraft*.

Sometimes, we need new words not to define things too tightly, but to keep their meaning moving. Language, too, can become a map. *Waycraft* resists that gravitational pull; it's a word that invites motion and evolution.

“CHANGE MUST NOT BE THOUGHT OF AS A PROPERTY OF ORGANIZATION. RATHER, ORGANIZATION MUST BE UNDERSTOOD AS AN EMERGENT PROPERTY OF CHANGE.”

NAYAK & CHIA, 2011

WHAT IS WAYCRAFT?

Waycraft is a practice of navigating complexity through attunement, presence, and responsiveness—a craft of reading patterns, managing constraints, participating in emergence, and responding in real-time.

It is a way of working that honors both structure and flow, planning and improvisation.

Waycraft isn't a method or a map. **It's a lived, relational practice.**

It's what we do when we can no longer rely on established routes and must instead read the terrain as we move through it. In the words of poet Antonio Machado, we must make paths by walking.

THE PARADOX OF WORK: WHY MEANING STILL MATTERS

Even before the rise of generative AI, the world of work was fraying.

While many people say they would still choose to work even if they were financially independent, levels of disengagement in the global workforce remain staggeringly high. As the late anthropologist David Graeber observed, the crisis in work is not only structural, but also existential. He coined the term "*bullshit jobs*" to describe roles so devoid of purpose that even those doing them believe they shouldn't exist. These roles create not just boredom, but deep psychological distress, because they are hollow.

When work feels hollow, it's often because we've prioritized predictable outcomes over responsive relationships, efficiency over emergence, and control over care.

Recent research indicates that meaning-

fulness matters more to people than anything else at work, even pay, promotions, or working conditions. Yet few organizations have restructured themselves around this insight. One notable exception is Patagonia, an outdoor clothing company that has built its business model around environmental activism and 'responsible capitalism'.

At Patagonia, this challenge is met not with a motivational campaign, but with structural decisions that honour dignity, purpose, and rhythm. From "*Let My People Go Surfing*" policies that support autonomy, to on-site child-care and values-driven leadership practices, the culture is designed not for compliance, but for coherence.

The result? Deep commitment and astonishingly low turnover.





LEADERSHIP IS CRACKING: WHAT NOW?

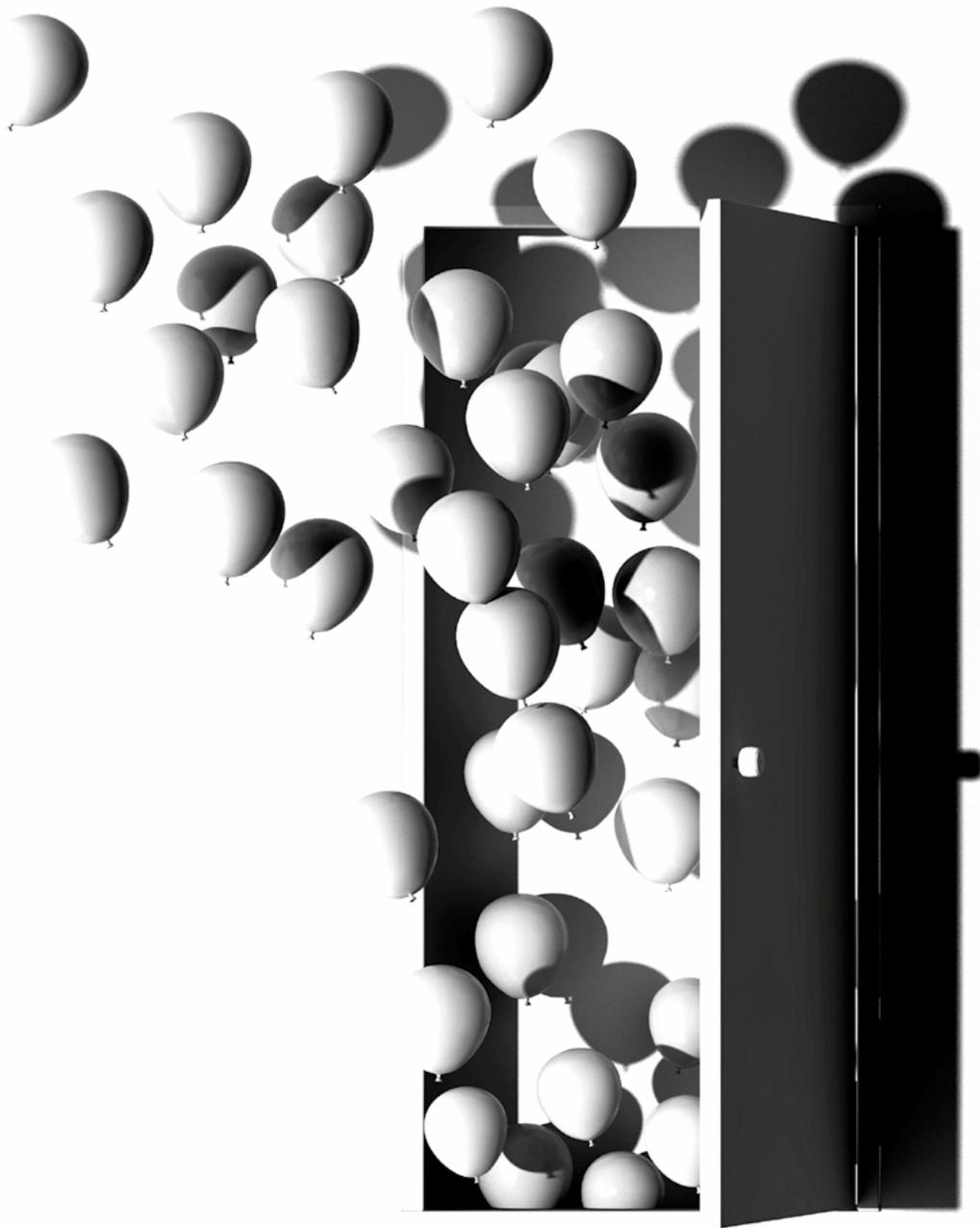
The crisis of meaninglessness not only impacts team performance, but it also wears down those trying to lead through it.

Leaders are cracking under the pressure of relentless transformation, conflicting priorities, and the impossible task of performing certainty in uncertain times.

In one organization I worked with, we experimented in a strategy workshop by not starting with frameworks and tools, but with stillness. We invited leaders to pause in stillness for an extended period, tune into what their bodies were telling them, and sense what was actually needed. It was uncomfortable. But that discomfort created the space for honesty. Leaders admitted they were exhausted, disoriented, and yearning for genuine connection.

Certainty has become a performance, not a reality. And pretending exhausts more than uncertainty itself.

Waycraft invites a shift from heroic leadership to collaborative wayfinding. From control to presence, from performance to attunement.



**CERTAINTY HAS BECOME A
PERFORMANCE, NOT A REALITY.
AND PRETENDING EXHAUSTS MORE
THAN UNCERTAINTY ITSELF.**

Waycraft is Not a Map: Cultivating Adaptive Rhythms

Too often, we try to escape failing maps by designing new ones that are equally rigid. **Waycraft** offers an alternative: not a map, but a rhythm. Not a recipe, but a relationship.

**INSTEAD OF BLUEPRINTS,
WAYCRAFT INVITES US
INTO RECURRING PATTERNS
OF MOVEMENT, WAYS OF
RELATING TO UNCERTAINTY
THAT EMERGE THROUGH
PRACTICE. SOME
EXAMPLES INCLUDE:**

Way-Dowsing

Sensing beneath surface patterns to uncover underlying currents (tuning into team dynamics, client shifts, or market signals before they become obvious)

Way-Weaving

Connecting perspectives, possibilities, and people (bringing together insights across functions, stakeholders, or data)

Way-Ceding

Knowing when to pause or pass the baton (releasing what no longer serves, making space for others to lead)

Way-Fermenting

Allowing time for slow emergence (protecting exploratory time, or allowing a business model to evolve rather than forcing premature scaling)

**THESE RHYTHMS ACT AS
EXPANDED SENSING AND
RESPONDING, HELPING LEADERS
ATTUNE TO SUBTLE SHIFTS AND
EMERGING PATTERNS. THREE
SIMPLE FRAMEWORKS SUPPORT
THE WORK:**

COOL

The stance or posture we adopt while practicing Waycraft – Courage, Openness, Observing, Lightness

Waysfinder

A scaffolding framework that enables continuous orientation and movement in the unknown. While simple, it is deeply rooted in theoretical principles, particularly the relationship between constraints and affordances. By orienting to the current state, clarifying intent or direction, and acknowledging guardrails, we create a contained option field within which we take experimental steps, attune to the rhythms explored above, and learn through feedback.

STAR

An attunement mechanism to enable movement in dynamic contexts – Sense, Tune In, Awareness, Respond”

At its heart, Waycraft is not about following maps or instructions, but cultivating sensitivity to the work, the people, the timing, and the field. This is what we see at Patagonia, and in ecosystems like Haier, where the Rendanheyi model dissolves traditional boundaries and encourages organizing as an open, participatory process. Meaning and innovation emerge not in silos, but in the field between. The future doesn't emerge solely through scale or speed; it emerges through relationship, reflection, and a willingness to compost what no longer serves. **Waycraft encourages us to make necessary endings, remain responsive,** and use what we've learned as nutrients for what comes next.

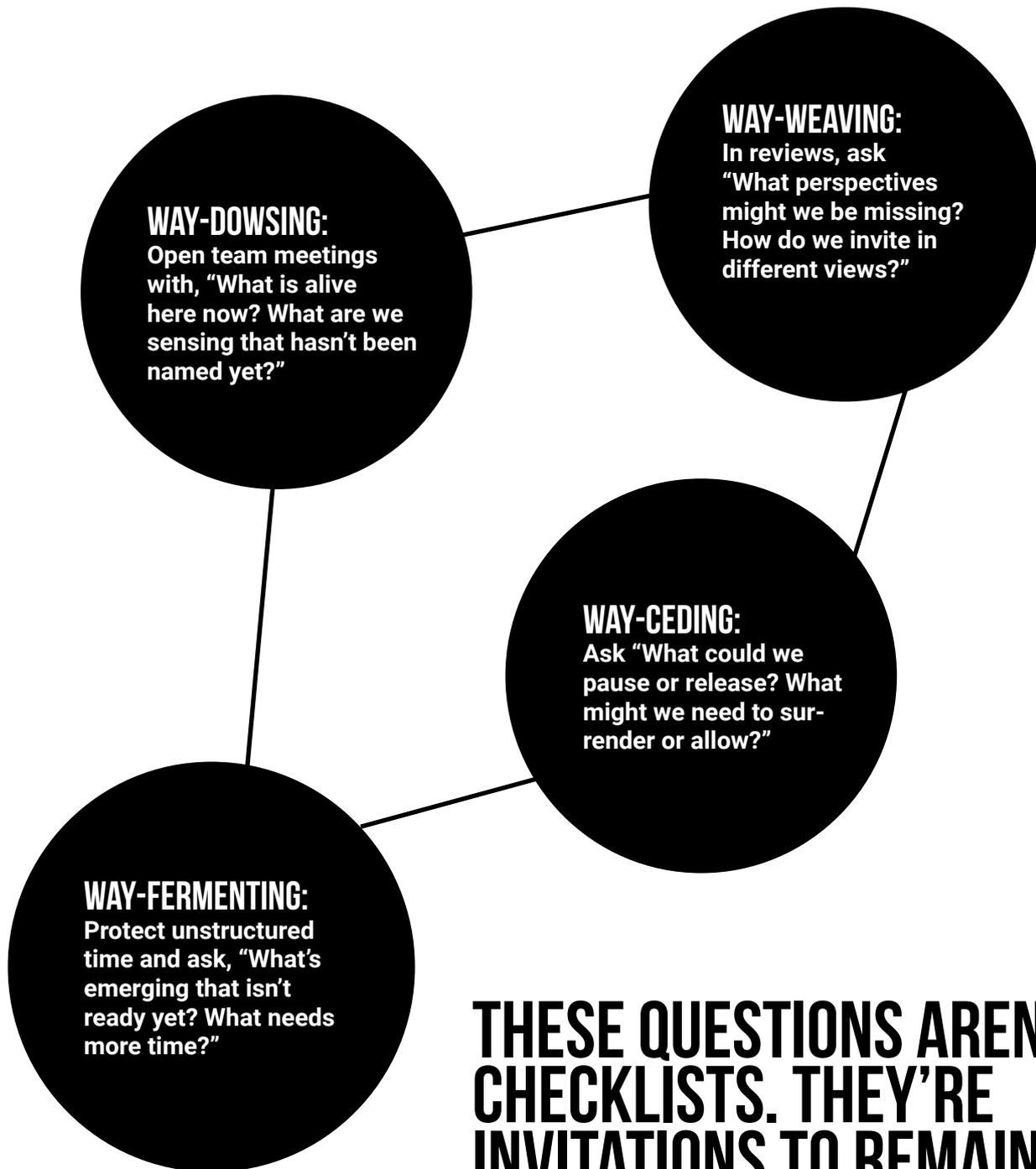
**FAILURE BECOMES
FERTILE WHEN WE
TRUST THE FIELD
ENOUGH TO STAY WITH
THE DISCOMFORT.**



WAYCRAFT ON A MONDAY MORNING

Waycraft is a living rhythm, a practice, not a concept. It shows up in how we begin the week, how we conduct our meetings, how we decide on our next strategic actions, and how we relate to others.

Here's how it might look in everyday work:



THESE QUESTIONS AREN'T CHECKLISTS. THEY'RE INVITATIONS TO REMAIN IN MOTION, IN CONVERSATION, AND IN COHERENCE.



FINAL THREAD: WEAVING THE FUTURE TOGETHER

The organization of the future will not be built once. It will be continuously woven through presence, purpose, and relational rhythm. And as structures become more permeable, organizing extends beyond organizational boundaries, into ecosystems of care, partners, communities, and even future generations.

Let us become skillful navigators, not certainty merchants. Let us design for aliveness, not just efficiency. Let us reclaim the full range of our humanity – body, mind, and spirit – and co-create systems that can hold all of it.



LEADING IN TIMES OF FLUX: STRATEGY AND LEADERSHIP IN THE AI ERA

by Timothy Tiryaki
Author and leadership, culture, and strategy consultant, Co-founder of Strategy, Inc

PART I

What FLUX Is: A Compass in an Era Without Navigation Maps

The first time I heard the term VUCA (Volatile, Uncertain, Complex, Ambiguous), I was leading a transformation project with a leadership team that felt at the mercy of the waves. The acronym fit, but it did not move us forward. Later I came across BANI (Brittle, Anxious, Non-linear, Incomprehensible), which started popping up in every slide deck I read. In the meantime, rough seas were turning into a storm. Naming the moment does not bring the ship into port.

FLUX is the mindset I proposed in 2025 for this moment, not because it is clever, but because it is actionable. If VUCA and BANI are descriptions of the climate, FLUX is seamanship. It doesn't just acknowledge instability, it teaches us how to move within it. And in an AI era, where breakthroughs arrive weekly and compounding effects change the game mid-play, we need more than labels. We need motion.

Think of FLUX through four lenses – Fast, Liquid, Uncharted, eXperimental – not as a checklist but as the living conditions of leadership today.

Fast. Acceleration with Wisdom

Speed isn't new; compounding acceleration is. AI has amplified the pace of iteration. One CEO told me, "We're an F1 car with a bicycle's reflexes." The answer is not more speed alone, it's collective reflexes that pair decisiveness with reflection. In practice, that looks like shortening decision cycles, clarifying who decides what (and when), and building in brief but disciplined reflection loops. **The danger isn't slowness; it's reckless acceleration without wisdom.**

Mini-case 1. Amazon

Amazon institutionalized speed without losing judgment by distinguishing Type 1 vs. Type 2 decisions. They defined Type 2 decisions as reversible choices, and the principle is to move quickly and locally. For Type 1 decisions, irreversible, high-impact bets, the principle is to slow down for stronger scrutiny. The cultural lesson: **you can go fast and be smart if you know which door you're walking through.** Thousands of experiments thrive because not everything requires an executive summit.

Liquid. Boundaries That Flow

Traditional organizations were castles: well-defined walls, moats, and guard towers. Yet industries now bleed into each other. Teams span functions, geographies, and even employers. **Liquidity means leading through connection rather than control, designing for flow, not fortification.** Leaders become network architects: shaping interfaces, trust, and shared language so information and initiative can move where they're needed.

Experimental. Make Learning a Habit

Experimentation used to be a department (*R&D*) or a moment (*pilot*). In FLUX, it's a habit, the default language of the enterprise. Every initiative is a hypothesis; every release is a test; every failure is paid tuition for learning.

Mini-case 2. Netflix

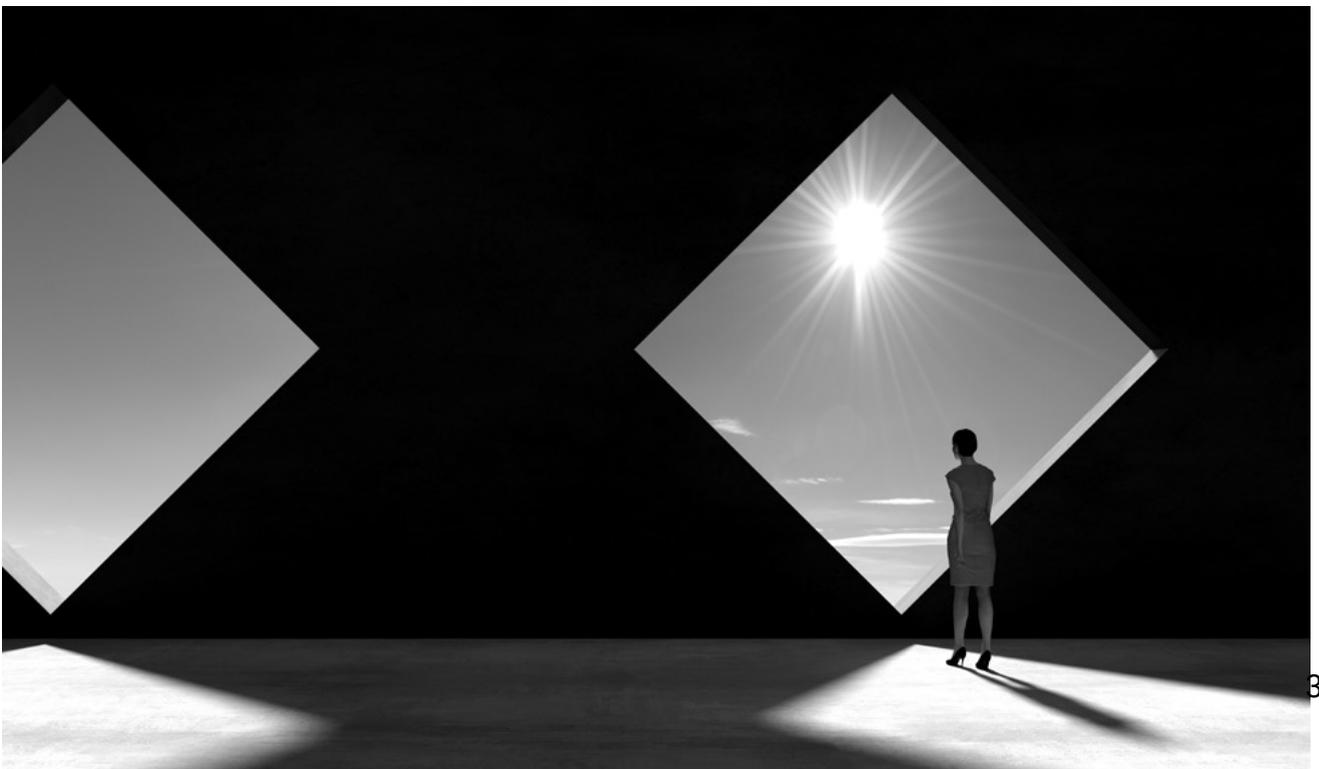
Netflix didn't just pivot once. It moved from DVDs by mail to streaming, then to original content, and more recently to new tiers and formats. None of these were blind leaps; they were compounded experiments guided by member value and data. The through-line wasn't a perfect plan, it was an evolving logic supported by constant testing, clear guardrails, and the courage to cannibalize yesterday's success for tomorrow's relevance.

In summary, here is an explanation of FLUX in one line:

Don't predict the sea; learn to sail it – with rhythm, reflex, and a reliable star.

Uncharted. From Maps to Compass

In the past, new maps replaced old ones. Today, the terrain itself keeps moving. We're not replacing maps, we're navigating without them. **The key isn't having a perfect route; it's holding a compass,** a North Star of purpose, values, and long-term aspiration that keeps direction stable while tactics evolve.



PART II

Leadership in FLUX: From Hero to Host (and Back Again)

FLUX is about mindset management, leadership in flux is about energy & focus management – personal, team, and organizational. Many leaders tell me they're tired not because of work volume, but because of uncertainty debt: the mental tax of carrying too many unmade decisions for too long. The myth of the solitary hero white-knuckling the wheel – exhausts leaders and weakens organizations. In FLUX, the leader's role evolves: from hero to host, and occasionally back to hero when the moment demands it.

To make "living the FLUX mindset" tangible, I use a practical scaffolding: **the 6Es of Leadership**, how we embody clarity and enable motion, every day. Each "E" explains a key facet of leadership which requires energy and focus.

1. Envisioning. Strategy

This is not five-year plans. It's directional clarity that fits on a page and updates in sprints. Leaders articulate a simple, memorable logic: who we serve, the value we create, and how we win. Then they keep adjusting the route while holding the North Star steady.

Micro-routines that help

- **One-page logic narrative updated every 6–8 weeks**
 - **Three "bets" visible to all, each with hypotheses and metrics**
 - **Narrative check: "What story are we telling our customers and ourselves right now?"**
-

2. Executing. Operations

In FLUX, execution is a cadence, not a crackdown. Weekly priorities, clear owners, and a short list of blockers to remove. Leaders create reliable rhythms where teams know the beat – and where learning can be folded back into the music.

Micro-routines that help

- **Monday 30-minute priority sync: "What matters this week?"**
 - **Midweek unblock: leader removes two named obstacles**
 - **Friday learning loop: one insight, one decision, one kill (what we'll stop)**
-

3. Engaging. Culture

Culture is not slogans; it's experienced norms. In FLUX, the most valuable norm is curiosity with psychological safety. People must feel safe to bring weak signals, dissenting views, and early data. The leader's presence sets the tone: curious, calm, decisive when needed.

Micro-routines that help

- **Rotate "contrarian-of-the-week" to pressure-test assumptions.**
- **Start meetings with a 90-second signal round: what's emerging?**
- **End with learning circles: who learned something valuable?**

4. Empowering. Coaching & Mentoring

From hero to host means growing deciders, not just doers. Coaching is not therapy at work; it's a disciplined practice of questioning, feedback, and autonomy.

Micro-routines that help

- **The “coach’s arc” in one-on-ones: clarify intent > probe options > commit to one next test.**
- **Decision ladders: what decisions can you make alone / with input / together?**
- **Debrief after the fact, not before: learning sticks when ownership is real.**

5. Enabling. Technology

AI is not magic glitter. It's a capability amplifier and a mirror. When processes are murky, AI scales confusion. When workflows are clear, AI scales value. Leaders should champion responsible adoption: clarity on use-cases, data ethics, and measurable outcomes.

Micro-routines that help

- **“AI hour” monthly: one use-case demoed by a team member, measured next sprint.**
- **Data sanity checks: What does this model not see? Where could it mislead us?**
- **Kill switch norms: if a tool degrades trust or quality, we pause it immediately.**

6. Embodying. Values, Ethics & Wisdom

In high flux, trust is the only non-negotiable. People watch what leaders do more than what they say. Embodying means walking the talk, especially when it costs. It means acting from values, not vibes.

Micro-routines that help

- **Leader’s “line in the sand”: one value you’ll never trade for short-term gain – made explicit.**
- **Post-mortems that name ethical tradeoffs, not just performance gaps.**
- **Quiet resets: when you overextend or misspeak, repair swiftly and publicly.**

A short client vignette

A European industrial company I supported had a brilliant strategy deck and a tired organization. “We don’t need more vision,” a frontline leader told me. “We need fewer whiplash priorities.” We shifted the CEO’s role from broadcasting new initiatives to hosting a monthly strategy cadence: three bets, each with a named hypothesis, owner, and 60-day test. Within two cycles, energy rebounded. People felt held by a rhythm and freed by clarity. That’s living FLUX: rhythm plus room.

The leadership pivot in one sentence: In FLUX, your job is to hold the direction, set the rhythm, grow deciders, and embody the standard.

PART III

Strategy in FLUX: Short Sprints, Real Skills

A common question I hear: “If everything changes so quickly, why bother with strategy?” Because without strategy, activity becomes noise. The mistake isn’t strategy itself, it’s treating strategy as a rigid plan. In FLUX, strategy is a living logic you update through short sprints of rapid adaptation.

Let’s be direct: except for genuine long-horizon capital plays (where assets and physics demand it), 5–10 year strategic plans are mostly theater. They soothe anxiety but rarely survive first contact with reality. What works instead is sprinting the strategy – tight loops that sense, decide, test, learn, and recalibrate.

The Strategy Sprint (8–12 Weeks)

The sprint follows five steps: **First**, sense by gathering weak signals from customer anecdotes, frontline data, and adjacent tech shifts. **Second**, decide by selecting 2–3 sharp hypotheses – if we do X for Y segment, we expect Z. **Third**, test by running bounded experiments that are time-boxed, budget-boxed, with clear owners. **Fourth**, learn by reviewing results together, then tightening the logic or killing the bet. Finally, recalibrate by updating the one-page strategic logic and communicating the story.

This is not “agile theater.” It’s disciplined adaptation. The North Star anchors direction; the sprint supplies motion.

Strategy Competencies

I love good frameworks as much as any strategist (and co-created some). But in FLUX, frameworks are instruments, not the music. What matters most is the skill of playing, the human capabilities to sense, decide, and learn faster than the context shifts. That’s why our research built the **Big Five of Strategy** as a competency model, a practical way to develop strategic individuals and teams, not just beautiful slides.

Without canonizing labels here, the Big Five emphasizes 5 core strategy capabilities:

1. GRASPING THE PRESENT

Grasping the Present involves sense-making, not just looking at data or trends, but seeing the system, understanding complex dynamics, noticing early signals, and mapping stakeholders at every level.

2. SHAPING THE FUTURE

Shaping the Future requires decision-making power, defining the North Star, bold thinking, and navigating complex choices to chart a compelling path forward.

3. MOVING THE SYSTEM

Moving the System means mobilizing people, understanding the emotions of change, leading transformation with principles, and moving the pack forward.

4. DELIVERING THE RESULTS

Delivering the Results focuses on execution, turning plans into outcomes through effective action planning, wise resource allocation, and progress control.

5. ADAPTING TO CHANGE

Finally, Adapting to Change builds versatility, resilience, flexibility, and learning agility in responding constructively to disruption, setbacks, and surprises.

Treat these not as ideas to admire but skills to practice. Put them in performance conversations. Hire, promote, and coach for them. Strategy in FLUX is a people capability before it is a plan.



Coherence Without Rigidity

The paradox in FLUX is simple: if you experiment wildly, you lose unity; if you enforce unity, you lose learning. The way through is guardrails, purpose, values, and a few crisp strategic rules, paired with many small bets within those boundaries. Think of a river: banks (coherence) plus flow (experimentation).

Putting it together: an integrated cadence

The rhythm of FLUX strategy operates across multiple time horizons.

Weekly, you run priority syncs asking what changes this week, make fast Type 2 decisions, and remove blockers. Bi-weekly, you review experiments to understand what you've learned and make early kill/scale calls.

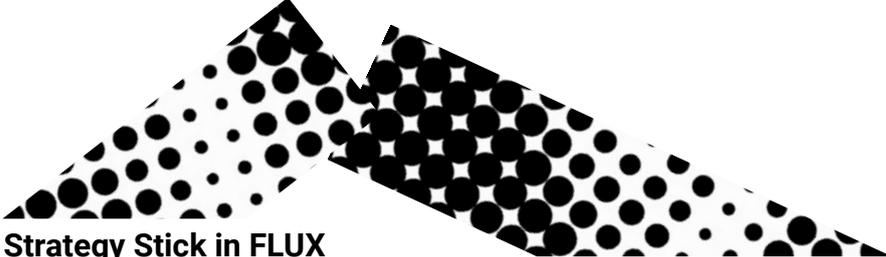
Every 6–8 weeks, you conduct a Strategy Sprint Review to update the one-page logic and reset bets. Quarterly, you take a portfolio view to rebalance investment across horizons.

Annually, you reconfirm the North Star and conduct a deep sensemaking offsite.

OVER TIME, THIS CADENCE DOES MORE THAN KEEP YOU “AGILE.” IT BUILDS ORGANIZATIONAL WISDOM: THE ABILITY TO LEARN THE RIGHT LESSONS AT THE RIGHT ALTITUDE.

Netflix again, briefly. Its moves weren't random. They aligned around a simple story – bring more of what members value, more conveniently, with better discovery – and then cycled fast. When a bet underperformed, they pivoted. When a bet produced signal, they doubled down. That's not chaos; that's coherent adaptation.

Amazon again, briefly. Its two-door decision norm shapes the sprint. Most choices are reversible – make them locally, quickly, and learn. A few are not – then slow down, widen the aperture, and be explicit about risk. This shared language keeps sprints fast where they should be and thoughtful where they must be.



What Makes Strategy Stick in FLUX

Strategy sticks when it's told as a story, not just a slide – people move on narratives. It needs to be owned broadly; strategy can't be a corner-office monologue but must be a team dialogue. Success is measured by learning speed: the key KPI is how quickly we convert uncertainty into knowledge. And it must be grounded in values and competencies – when choices cut across ethics, the long-term bill always comes due.

What to Stop and Start

Stop commissioning annual strategy decks that no one reads by March. Stop running ten priorities in parallel – run fewer main objectives and do them deeply. Stop treating AI as an ornament – tie it to one measurable use-case per sprint.

And what should we start doing?

Start by writing your one-page logic – who we serve, what value, how we win – and date-stamp it. Publish three hypotheses for the next 6–8 weeks with named owners and measures. Create a decision log distinguishing Type 1 vs. Type 2 decisions – it will transform speed and clarity. Put the Big Five of Strategy capabilities into your talent conversations and coach to them.

Closing: The North Star and the Next Wave

Leaders often ask me for certainty. I can't give it, and neither can anyone else. What I can offer is orientation and craft. Orientation is your North Star – why you exist, the values you won't trade, the aspiration that deserves your best. Craft is what you practice – short strategy sprints, clean cadences, learning as habit, courage in decision, humility in revision.

FLUX is not a crisis to endure; it's our new ocean. The leaders who will thrive aren't those with perfect maps, but those who sail well: steady hand on the compass, crisp rhythm in the crew, experiments in the water, and a story worth moving toward.

When the next wave rises – and it will – look up. Check the star. Then, together, trim the sails and move.

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WHAT SHOULD WE STOP?





**AND WHAT
SHOULD
WE START
DOING?**



LE MONDE (DES AFFAIRES) DIPLOMATIQUE: IS DIPLOMACY THE ONLY PATH FORWARD?

by Thomas Bialas
Futurist and President of Nemolab

Can the business world learn anything from *Le Monde diplomatique*? In terms of concept and spirit, absolutely. Corporate organizations evolve and adapt to their environment. Today, the world – society, democracy, and our shared humanity – is in a state of sustained crisis and constant emergency. The word crisis is everywhere. The future seems to recede beyond the horizon, lost in a fog of fear, anxiety, and uncertainty that can feel almost apocalyptic. What we need now is something different – including inside companies. In this era of overlapping risks, businesses are being forced to confront new challenges. More pragmatically, they must change their skin: open up to the world, and do so with a more diplomatic posture.

THE BELLIGERENT ENTERPRISE

“While There’s War There’s Hope” (the title of an old Alberto Sordi film) still lands. If you can’t sell entry-level cars to new drivers anymore, you can always sell vehicles to would-be warriors. It doesn’t take much: a light rinse of propaganda, a steady drip of inevitability until people accept it as fate.

A sizable part of the world hasn’t resigned itself to decline; it is demanding a robust, healthy war economy for everyone. And, perhaps surprisingly – at least to us – it’s not “the other side” of the world pushing hardest for it. It’s the West: eager to pursue it, and to enforce its supposedly “superior” model.

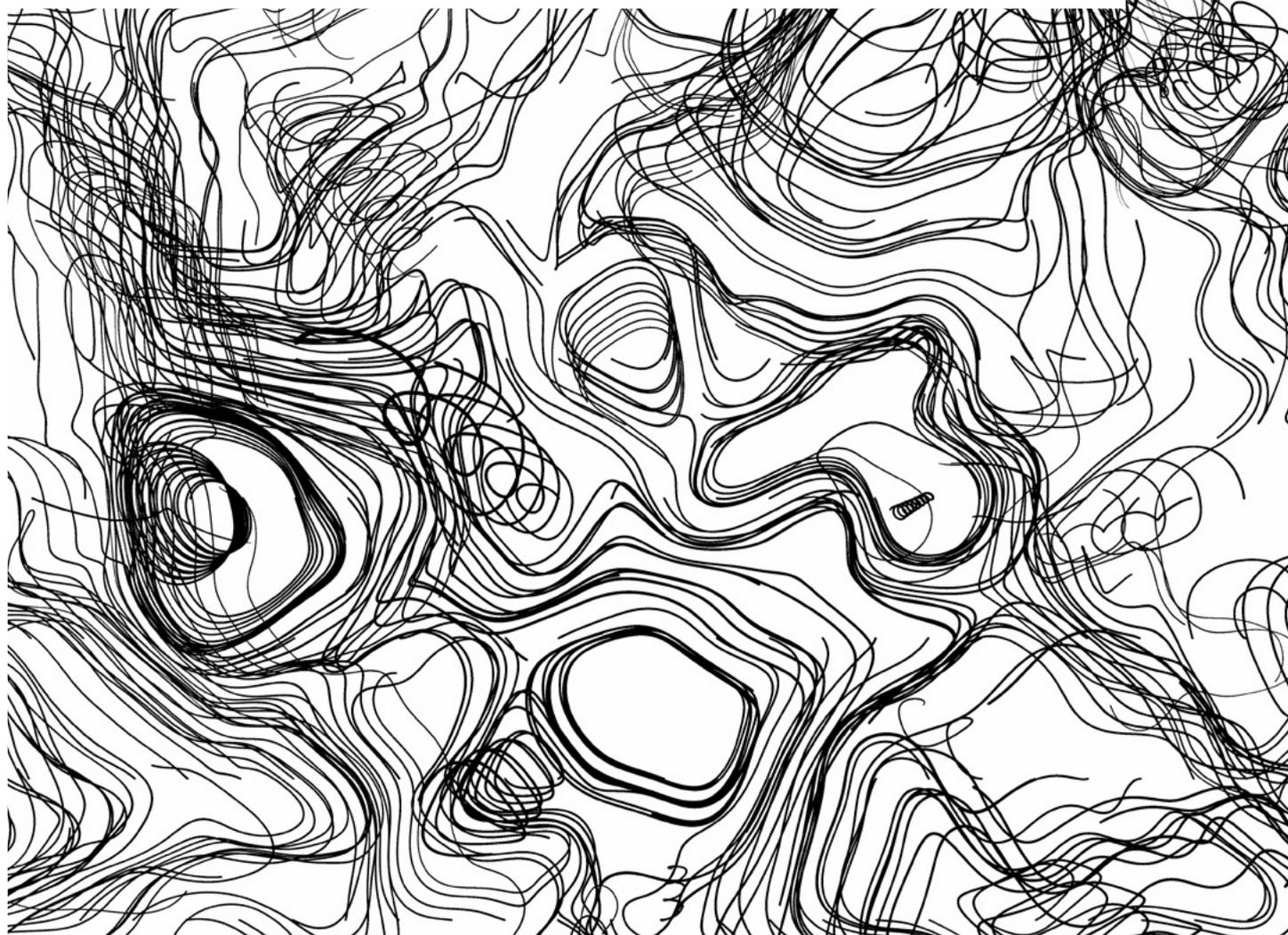
War is being played at – and at least in the West, it is being played again – because sooner or later, as the moral philosopher Andrea Zhok has written, “capitalism needs war” in order to survive. The free market must grow. And when it stalls, when the prospect of rising profits disappears, or when debt becomes excessive, conflict becomes the last resort. War provides the economic system with a mechanism of destruction, reconstruction, and social control. War is a major event that “rewinds the clock of economic history,” eliminating the saturation of investment opportunities that threatens the very existence of capitalism itself.

For businesses, it is already a matter of choosing which side of history to stand on.

As a German, I know where businesses stood in the First and Second World Wars. It does not bode well.

THE MULTIPOLAR ENTERPRISE

Making predictions has become difficult. What we are clearly witnessing is a unipolar vs multipolar confrontation, alongside endless and anachronistic clashes of civilizations – reminiscent of the great crusades of the past – that go well beyond the figure of Trump, who is merely a catalyst and an accelerator of the “geopolitical spirit of the age.” This is the war of our time, not only a trade war. **It falls to managers and companies to reach out – and to commit their efforts – to a multipolar economic world, which is not the same thing as a global economy or globalization.** It implies multiple, significant, and balanced centers of political and economic influence, grounded in mutual respect. Above all, it requires companies and managers to immerse themselves in the cultures and management styles of “other worlds” in order to become multi-competent. This is the challenge of the future. It is no coincidence that the topic is so prominent: the recent book *Deglobalizzazione* (deglobalization) by Fabrizio Maronta – author, scientific advisor, and head of international relations at *Limes* – examines this new world, one that no longer has a single center.



THE GEOPOLITICAL ENTERPRISE

What is certain is that these global risks – often beyond the direct control of businesses – must nonetheless fall within the scope of every company’s strategic thinking, including that of the smallest firms. **Geopolitics, once a parlor game of high society, reserved for those who truly mattered, now concerns everyone.** Geopolitical and geoeconomic competencies have become almost mandatory for every manager. This is where investment is needed – in training, too.

THE DIPLOMATIC ENTERPRISE

Do not panic. It is simply a tense era. Smooth the rough edges. Manage conflict. Study current affairs. *Make America Great Again, Make China Great Again, Make Russia Great Again, Make Europe Great Again.* Everyone wants to become bigger – at least once more. Perhaps for the last time. Sporadic tariffs and wars that are not only commercial. This is a “multipolar” trend built on multipolar tension. No one wants to give ground. No one wants to step back or genuinely negotiate. That is how it is. When the big players fight, the small ones suffer. This holds true in families and in the business world, including small firms. Industrial policy, export controls, and customs tariffs have become tools of geopolitical pressure and can radically alter the conditions of local markets. Even the shopping basket has turned into a geopolitical barometer, with citizens avoiding products from countries they politically oppose. Trade trends overall, and consumer behavior in particular, show just how deeply interconnected geopolitical conflicts, broader economic conditions, and market dynamics have become. In this context, there is no choice.

Having diplomatic management capabilities – the ability to act with prudence, balance, discretion, and tact – has become a must for both managers and enterprises. Above all, it is essential in order to engage (once again) with the rest of the world. We represent little more than 10 percent of the global population, yet we claim to be in the right while the other 90 percent are in the wrong. This worldview is not only counterproductive to peaceful social coexistence, but also to peaceful economic coexistence. A change of course is needed, along with a break from politicians and their servility toward entrenched power.



THE ULTRA-COLLABORATIVE ENTERPRISE

There is no future for humanity if we remain locked in conflict. We need to reach agreements, to reconcile, to understand one another. Above all, we need to move beyond the norm – beyond business-as-usual collaboration. We are living in a historical and political moment in which rules often exist only on paper, in the abstract rhetoric of media discourse, not in real life, where power brokers make and unmake decisions, assert one thing and then do another. In such an era of nihilistic, self-destructive isolation, built on double and triple games, it is precisely here – where collaboration breaks down – that companies must impose it, at every level. **It is a matter of imagination. Multi-collaboration. Geo-collaboration. New terms for a new future. And a warning: today, the enterprise must assume a political role, in the true sense of the word. Businesses must not trail behind politics.** Currying favor with them and/or forming short-term alliances or engaging in small-scale quid pro quos is not the point. What is required here is to think big again. To return, at least in ideal terms, to the heights of the economic miracle. Enterprises should act as a genuine alternative “countervailing power” – akin to the old “fourth estate” of the media – with which other actors are compelled to engage. Not as an oppositional force, but as the hub of a new stance: one that takes a stand through new ideas and serves as a strategic point of reference for the future of the Italian system.

THE SYSTEMIC ENTERPRISE

What should be done going forward? Humanity has always had to confront complex situations that, in most cases, cannot be reduced – as mechanistic, reductionist thinking would have it – to a single cause. Managing tangled conflicts and crises may, in the future, require above all a new way for us humans to think, communicate, and act, grounded in perspectives that recognize interconnected and interdependent factors. Systemic thinking, and systems theory more broadly, may be difficult to apply within enterprises, but they are indispensable. **The shift to a systemic paradigm could act as a catalyst for numerous social innovations.**

Beyond its potential to address major challenges – such as human-machine interaction – it could also help reorganize the education system and promote systemic models of corporate management. However, because it entails a transformation of the human being itself – a new way of seeing things – its introduction and wider adoption within organizations may still be a long way off.

**TODAY, THE ENTERPRISE MUST
ASSUME A POLITICAL ROLE,
IN THE TRUE SENSE OF THE WORD.
BUSINESSES MUST NOT TRAIL
BEHIND POLITICS.**



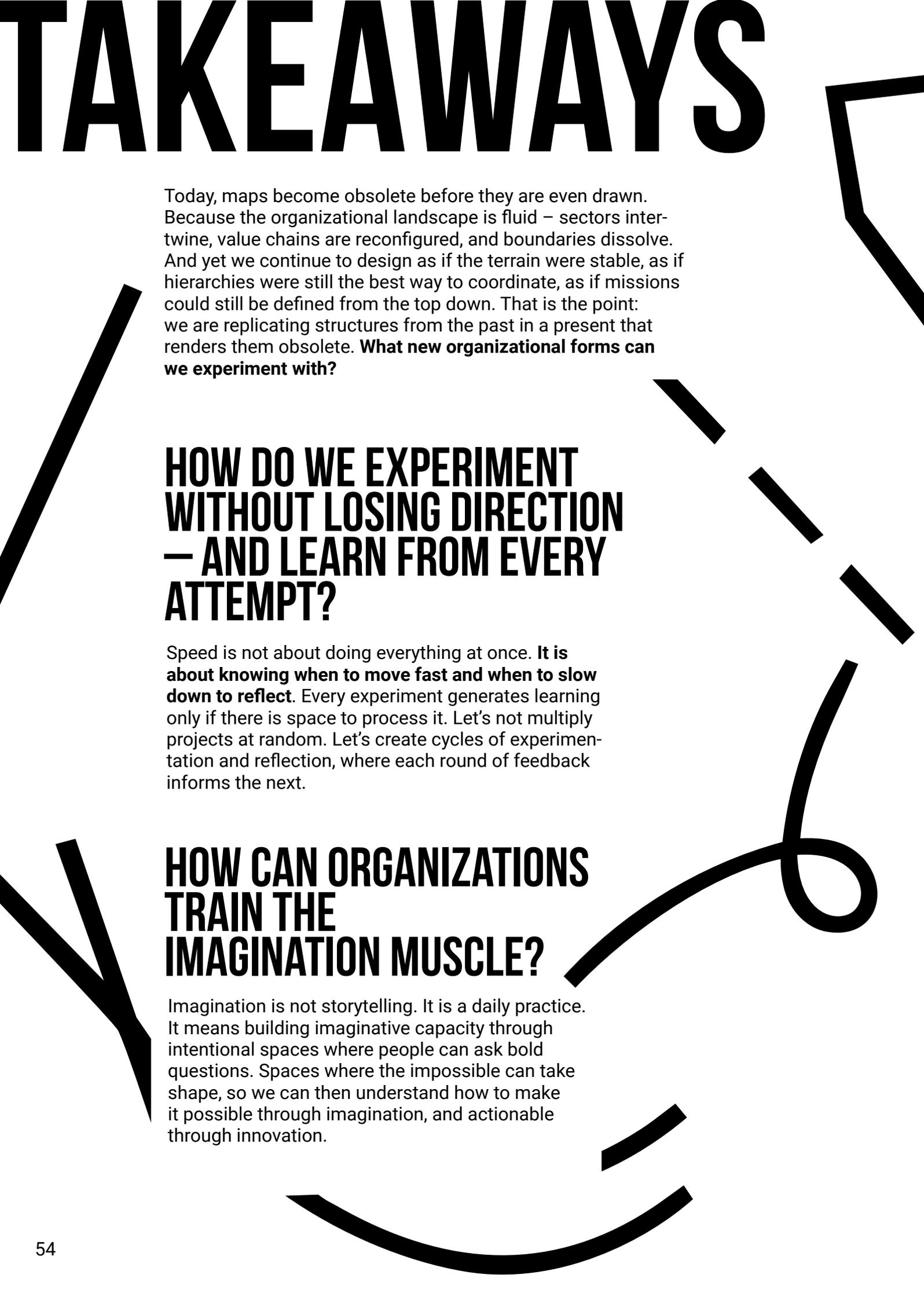
**WHEN THE BIG PLAYERS FIGHT,
THE SMALL ONES SUFFER.**



**THERE IS NO FUTURE
FOR HUMANITY IF WE
REMAIN LOCKED IN
CONFLICT.**



TAKEAWAYS



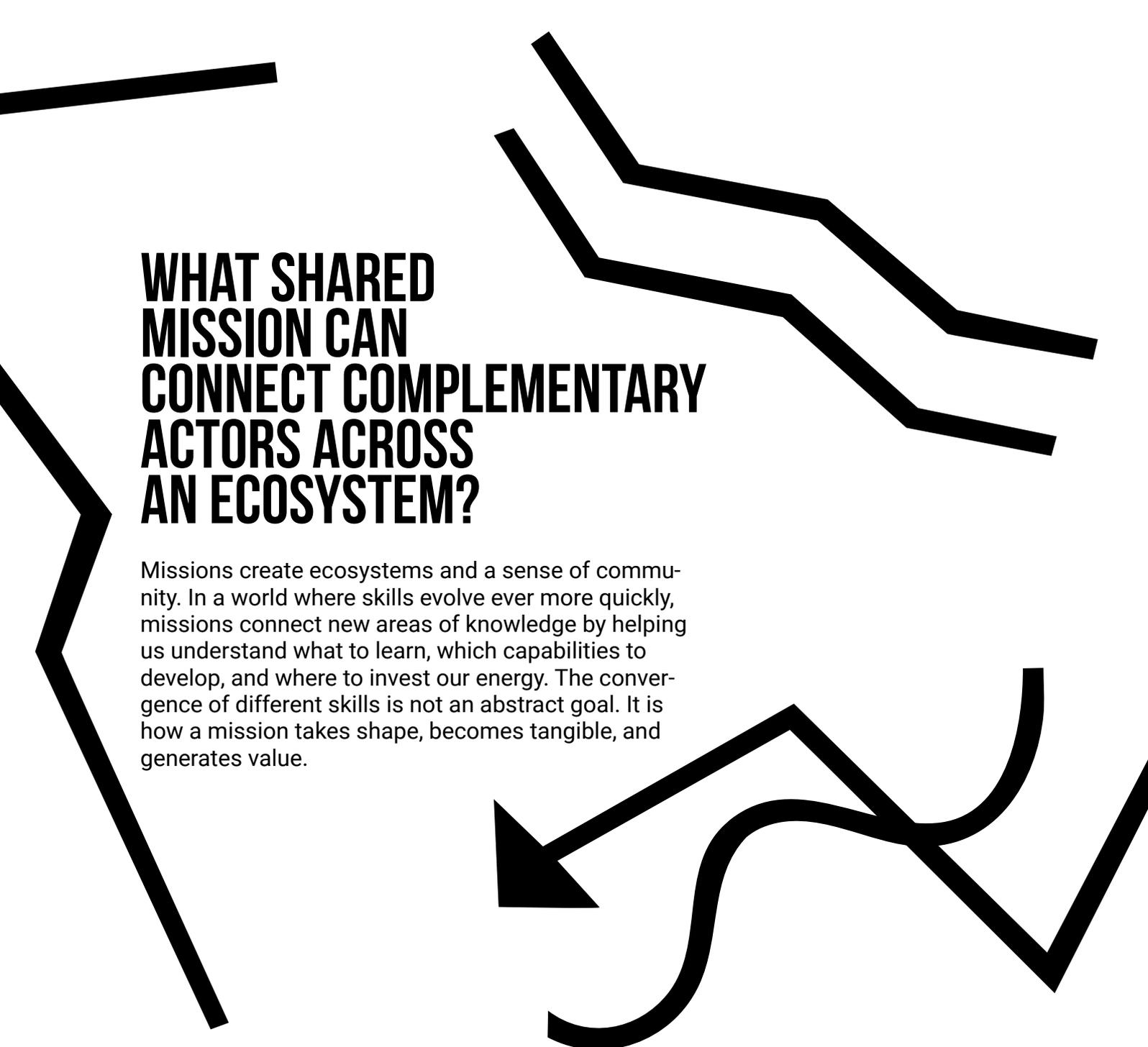
Today, maps become obsolete before they are even drawn. Because the organizational landscape is fluid – sectors intertwine, value chains are reconfigured, and boundaries dissolve. And yet we continue to design as if the terrain were stable, as if hierarchies were still the best way to coordinate, as if missions could still be defined from the top down. That is the point: we are replicating structures from the past in a present that renders them obsolete. **What new organizational forms can we experiment with?**

HOW DO WE EXPERIMENT WITHOUT LOSING DIRECTION – AND LEARN FROM EVERY ATTEMPT?

Speed is not about doing everything at once. **It is about knowing when to move fast and when to slow down to reflect.** Every experiment generates learning only if there is space to process it. Let's not multiply projects at random. Let's create cycles of experimentation and reflection, where each round of feedback informs the next.

HOW CAN ORGANIZATIONS TRAIN THE IMAGINATION MUSCLE?

Imagination is not storytelling. It is a daily practice. It means building imaginative capacity through intentional spaces where people can ask bold questions. Spaces where the impossible can take shape, so we can then understand how to make it possible through imagination, and actionable through innovation.



WHAT SHARED MISSION CAN CONNECT COMPLEMENTARY ACTORS ACROSS AN ECOSYSTEM?

Missions create ecosystems and a sense of community. In a world where skills evolve ever more quickly, missions connect new areas of knowledge by helping us understand what to learn, which capabilities to develop, and where to invest our energy. The convergence of different skills is not an abstract goal. It is how a mission takes shape, becomes tangible, and generates value.

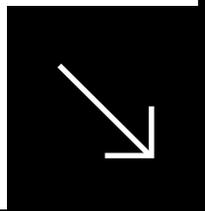
CON- NECTIONS

Six generations, six different ways of understanding power, autonomy, and contribution. How can a fluid organization hold expectations this different without splintering?

Complex missions need languages that make them visible, shareable, and desirable. Not slogans, but expressive forms that activate imagination. **Aesthetics becomes strategy.**

When AI enters organizational ecosystems, it becomes a new actor with real agency. It orchestrates, suggests, and decides. **Who governs when intelligence is distributed?**

Measuring a mission-oriented ecosystem means looking at relationships, not individual nodes. Where does energy flow? Where do collaborations hold? Where do they break? Traditional metrics are blind to all of this.



AESTHE- TICS



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EXPECTATIONS AND AESTHETICS: BEAUTY AS SOCIAL GLUE

by Cristina Favini

General Manager & Chief Design Officer, Logotel

In this section of Weconomy 17, we explore how beauty acts as social glue – a generative force in contemporary practice. At a time when experiences and services feel demanding, opaque, and standardized, beauty is re-emerging as something people genuinely need and desire. It attracts, connects, and creates meaning. Beauty isn't superficial decoration – it's a relational event, an unexpected encounter with reality that reshapes how we see and what things mean. Beauty, as a form of "augmented reality," prompts action, motivates engagement, and generates new forms of coherence and collective creativity. In an environment shaped by increasingly uniform codes, it becomes a space of authenticity, freedom, and regeneration, where the human capacity to surprise, invent, and imagine can still thrive.

Perhaps we are simply tired of dealing with practices, experiences, services, communications, products, and content that feel hard, difficult, even off-putting. Too often, "effort" or "sacrifice" are the only words left to describe the energy required to produce something – or even just to experience it. In the near future, until we truly learn how to master generative AI, we risk adding to this growing sameness. **And yet, among the enduring expectations of our work is the ambition to create something attractive, something engaging. Something beautiful. Can we say that what people expect most is beauty rather than utility?** Is that too much? Does it sound naïve? Perhaps – and yet...

Expectation is not a fantasy about the future; it is a possibility that emerges from real facts and concrete experiences. This issue of Weconomy is, first and foremost, a collection of such facts – of "emergences": people, communities, ideas that rise to the surface. But an expectation is not just a possibility; it is a desired one. It speaks not only of anticipation, but of satisfaction and pleasure – **perhaps also of disorientation, of *détournement*, but ultimately of attraction. An attractive possibility. In other words, a beautiful one.**

**WHEN BEAUTY DISRUPTS, IT FREES
THE IMAGINATION AND OPENS
SPACE FOR NEW BEHAVIORS...**

Beauty has always been a fundamental human and collective need: a force that drives action and inspires new projects. **It is not an ornament, but the engine of an encounter that changes things – and changes us.** Projects should create shifts in perspective and perception, and allow for moments of disruption: something that cannot be fully planned. When beauty disrupts, it frees the imagination and opens space for new behaviors, gestures, and forms of relationship. What is beautiful draws people in: it invites, attracts, suggests, connects. In short, it moves people toward something. The experience of beauty is the experience of an encounter – sometimes accidental – between something (or someone) and me (or us). What is beautiful speaks. It uses a language that feels at once intelligible and excessive. For this reason, beauty calls us to follow it – not only to enjoy it emotionally, but to understand it, extend

it, and grasp its further possibilities. Because when something beautiful happens, it is never just an emotion, or a psychological or psycho-physical state of well-being. It is being drawn into the midst of something that has a new order and a new meaning, and therefore opens up new possibilities – promising something more. Beauty is the sudden appearance of a kind of excess in reality. The effect of that appearance can vary – from fear to a radiant, overwhelming joy. **But when beauty occurs, it is not only our reaction that matters. Beyond pleasing the senses, what is beautiful unexpectedly reshapes our perception. It expands our boundaries and redefines our sense of order** or suggests an entirely different one from the one we had assumed.





Beauty is a mysterious force that ordinary things suddenly begin to radiate. Beauty moves us to act, wrote Dostoevsky: “surrounded by beautiful things, we are compelled to act. Our calm is broken.” Beauty – as we have said – is a need that moves people to act, and is therefore an experience that can be designed. At its core, it is an encounter between something (or someone) and me (or us). It can be designed, but not programmed: we can create the conditions for the encounter to happen, but we cannot predict if – or how – it will take shape. As Alessandro Rancati emphasizes, beauty – “understood as a relational quality and a form of emergent coherence, rather than as superficial aesthetics” – acts as a social glue: it gathers people, draws them in, and brings them into relation.

Living relationships can give rise to new expressive forms, original codes, and new design vocabularies, in a context where – as Grant also points out – not only content is becoming standardized, but forms themselves. The Internet was once described as a platform that would guarantee a future of uninterrupted originality – and yet... Today, what we need is a renewed aesthetic courage: a willingness to experiment with language, to read emergent signals, and to turn them into new practices of meaning. We need to dare – to do more than merely connect or tweak. New aesthetic codes are emerging from new, personal mediations with reality, giving rise to design artifacts and new forms of expression. All of this happens wherever action remains stubbornly human and authentic – perhaps in the interstices of increasingly standardized practices, despite every supposed personalization.



«SURROUNDED BY BEAUTIFUL THINGS, WE ARE COMPELLED TO ACT. OUR CALM IS BROKEN.»

F. DOSTOEVSKY

We therefore need to ask what we want from design today: do we want a standardized answer – according to standardized codes, patterns, languages, and channels – or do we want design to return to being a laboratory for emergent languages, a place where new sensibilities take shape? We know very well that something can feel perfectly tailored to an individual, and yet replicate perfectly common – perhaps even banal – grids.

That is why personalization is no longer a guarantee of a result that is truly attractive or impactful. Here aesthetics and design intertwine. Aesthetics are the languages through which a culture expresses its idea of beauty; design is the act that translates those languages into concrete experiences, able to interpret emergent signals and transform them into forms of life.

Aesthetics orient design by providing

sensibility and meaning, while design renews aesthetics by creating new ways of seeing, feeling, and relating.

Beauty is the experience; aesthetics is the language that makes it shareable; design is the practice that puts it into the world, building bridges between imagination and reality – between what appears and what becomes possible.

There is always a mediation with things that we must accept, day by day.

And above all, we must welcome displacements, deviations, generational crossings – those moments when beauty surprises us again, finally outside the usual communication and predictable storytelling. Many of these displacements are suggested by the facts narrated in this issue: it is only a matter of not trapping them.

Of letting them be.



AESTHETICS OF DIVERSITY AND SHARING: RECLAIMING DESIGN'S CAPACITY FOR CHANGE

Interview with Jason Grant
Co-founder and Director at Inkahoots Design Studio

In recent years, we've seen a proliferation of "purpose-oriented" initiatives pursued by companies, in some cases with authenticity, in others with cynicism. Now the wind has changed and many organizations are dismantling, for example, their DEI programs. As designers, how can we handle these counter-narratives? How can design avoid becoming complicit in this "purpose-washing"? Can you share specific examples of projects that have resisted these fashion cycles?

While Trump is a compulsive liar, paradoxically he has also trashed the usual pretense. It seems that all the pretending around playing fair is no longer useful. What works now politically (and probably always has) is an alignment of economic grievance with hostility to redressing outstanding injustice. Doesn't the fickleness of corporations dumping their DEI programs actually render redundant questions of authenticity versus cynicism? After all, where is the inauthenticity in a monolithic ad-tech company, for example, scrambling for more profit and power? Isn't it just a structural obligation? And isn't the dismantling of the state and civil society compatible with this imperative? The billionaire tech bros and neo-fascists plan to supplant the democratic state. I don't think we should mistake confected chaos with nihilism. Like a rouge horror film lab-experiment, their agenda is finally coming to life. The cruelty of ceasing humanitarian foreign aid, deporting immigrants, withdrawing services relied on by the poor is all just "efficiency". **The democratic state needs authenticity but the oligarchical corporate state doesn't.** It just needs scapegoats for inequality and oppression – contrived enemies that are being punished more than its supporters. In response to Trump's plan to turn Gaza into a "Riviera of the Middle East" (a plan that by definition includes mass murder, ethnic cleansing and theft), Australia's conservative opposition leader, Peter Dutton, praised Trump as a "big thinker" thinking "out of the box". But where's the fresh thinking in the ultra-wealthy wanting to further enrich themselves? That is the actual box.



THIS DESIGN CAN COME FROM ANYWHERE AND GO ANYWHERE, IT'S OFF THE RAILS AND ITS AIM IS TRUE, IT'S INEVITABLE AND INEXPLICABLE.

Isn't it a kind of sadomasochism for designers to compulsively cheerlead the priorities of the market economy? Mostly we're designing against our best interests. **The design I want responds to the real needs of the inner life and material conditions of an individual, their communities and the environment.**

This design can come from anywhere and go anywhere, it's off the rails and its aim is true, it's inevitable and inexplicable.

But the more we surrender to disengagement and cynicism, the less relevant our design becomes.

An important inspiration for Inkahoots was Australian poster collective Redback Graphix. Redback produced pre-digital, confrontational political design – vivid screen-printed posters that struck out at rank hypocrisy and stuck up for neglected social and cultural values. They were an early model of socially committed design that I believe is even more relevant today.



BUT THE MORE WE SURRENDER TO DISENGAGEMENT AND CYNICISM, THE LESS RELEVANT OUR DESIGN BECOMES.



In "What Is Post-Branding?" you criticize many common branding practices. What are the three things an organization should "unlearn" before rethinking its communication? What should they be wary of?

First, we need to abandon the notion that there are no alternatives to branding. We've somehow bought the idea that the only viable method for the mass communication of collective identity is an undemocratic, exploitative and dehumanising ideology. **We need to be wary of the way branding shapes our world view, imposing a neoliberal agenda, especially for civic and non-profit organisations and public institutions. Branding colonises these realms so that even those entities with explicitly independent or oppositional charters are displaced and transformed.** Submission to branding's dogma regulates critical agency and subtly redirects ethos. This happens to individuals too of course. As economic sociologist Wolfgang Streeck put it: "Good marketing co-opts consumers as co-designers... to haul more of their as-yet commercial idle wants, or potential wants, into market relations".

Branding reconstitutes non-corporate entities as market-tamed subordinates.

We need to understand brands as monetisable symbolic values shaping a kind of controlled freedom. The insidiousness of branding is not that it overtly imposes a system of desire, rather it focuses a consumer's autonomy in a certain direction. It achieves this effectively with the help of what Bernard Stiegler calls psychotechnologies, marketing based-technologies that capture and destroy attention and care, making us ever more vulnerable.

Research for our book included cataloguing branding's harms in order to build an alternative, oppositional framework. **Against branding's secrecy, control, and distortion, we propose transparency and open-source principles.** Against its tenets of exclusion, competition and consumption we offer participatory design approaches, including collaboration and social engagement. And to counter habits of homogeneity, publicity and commodification, we propose principles of diversity and commoning, including cohesion, dialogue, and criticality & imagination. We illustrate these principles with diverse case studies from around the world.



**SUBMISSION TO BRANDING'S
DOGMA REGULATES CRITICAL AGENCY
AND SUBTLY REDIRECTS ETHOS.**





Communication is often set up based on trends or generational lenses founded on *clichés*. In the worst cases, the language of young people or the target audience is “imitated”, creating further distances. Can you give us examples of projects that have avoided this trap? From your design perspective, what could be the way forward?

Often when designers talk about cliché, we are condemning aesthetic or conceptual unoriginality, which, on the one hand I sympathise with – like plenty of designers, I strive for, and would much rather encounter, original expressions of a unique sensibility, rather than the tortured habits of mendacious fashion. But the problem of cliché is deeper, and its real menace is restricting critical thinking. US psychiatrist Robert Jay Lifton, defined clichés as “thought-terminating”. He was writing about the brainwashing of political prisoners inside totalist environments, and the way in which complex human problems are compressed into highly reductive, absolute-sounding info-bites for easy consumption and expression. Sound familiar? Contemporary market culture has spawned branding

as a system of codifying and enforcing these cultivated corporate clichés. Advertising and branding are distilled expressions of market ideology that, as Lifton put it: “become the start and finish of any ideological analysis”.

When a project is born from a culture, either as a direct expression of its actors, or as a genuine collaboration with allies, extractive relations can be countered.

There are of course many, many examples of this kind of designing. One example I like, not least because it unexpectedly comes from a typical, corporate design studio, Delhi’s Lopez Design, is an identity system for the Government of India’s 150,000 Ayushman Bharat health and wellness centres. Local cultural motifs are applied by local





craftspeople to the sites' exteriors. The modular identity promotes the expression of diverse regional character while maintaining organisational identification and recognition.

I can't imagine corporate branding, with its top-down visual homogenisation and cultural standardisation, conceiving a better outcome, no matter how cool the logo or supporting fonts.



LOGOTEL INSIGHT 10

THE RELATIONAL DIMENSION OF CONTENT DESIGN

by Erica Boiano, Senior Expert
Content & Community Manager, Logotel

In projects focused on technology adoption, content becomes an opportunity to experiment, learn from others, and question what we already know. Even minimal forms of interaction with content – such as a mini-game or content that “responds” to those exploring it – shift the experience from static to dynamic, from individual to shared. It is within these spaces that complexity becomes a resource, and creativity opens itself to the contribution of others: no longer a solitary gesture, but a process nourished by dialogue, iteration, and cross-pollination.

**WHEN A PROJECT IS BORN FROM A CULTURE,
EITHER AS A DIRECT EXPRESSION OF ITS ACTORS,
OR AS A GENUINE COLLABORATION WITH ALLIES,
EXTRACTIVE RELATIONS CAN BE COUNTERED.**



Your work draws on dialogue with communities and a search for alternative paths. How do you stay radical while remaining accessible?

Aren't "unconventional aesthetics" just an expression of the project's particular circumstances filtered through the subjective personal sensibilities of the designer? **I have never accepted the idea that a design artefact can emerge without a process of mediation with reality.**

I've never accepted the pretense of an objective, unmediated design outcome. Our goal is always to connect with other humans, and often the more we universalize and generalise communication, the weaker the connection.

If we think about the famous 1972 debate between Wim Crouwel and Jan van Toorn, a supposed conflict between rationality and subjectivity (Crouwel's engineer to Van Toorn's artist) – to me, the whole binary is erroneous. For one thing, Crouwel's design was never merely rational and objective (just look at those playfully inventive custom letter-forms), it was clearly a deeply personal creative expression, no matter how "structural" or "cellular". The highly original typography and inventive grid-based strategies were the distinctive outcome of an individual personality in a specific historical moment. Crouwel is celebrated now for his expressive, if orderly, experimental design, not of course for some scientific graphic formula. **The championing of "neutrality" is at best disingenuous and at worst dangerous.**

What are the most interesting effects on people and communities that you've managed to generate with your work? What have been the most unexpected feedbacks you've received from communities? Could you also share some experiences about resistances or failures encountered?

Most projects are probably a messy mix of success and failure. One that's on my mind today is an older collaboration with a neighborhood community organisation, artist Michael Candy, and local people experiencing homelessness. The current news headlines in Brisbane are all about councils clearing rough sleepers out of parks and taking their tents and possessions, fining them thousands of dollars, essentially making it illegal to be homeless.

Back in 2012 we staged a public intervention – protesting the official harassment of the homeless by the Brisbane City Council – on a prominent city site that had its bus shelter removed because it was used by the homeless as a safe haven. Bitter Bench was an archetypal public

bench (but with the phrase “BITTER BRISBANE” engraved in large letters on the seat’s wooden slats) fitted with a solar powered proximity activated audio system that, as pedestrians approached, attracted their attention by triggering the recorded voices of homeless men and women telling their stories. The bench then tilted forward when anyone attempted to sit on it – kind of taking the idea of ‘hostile architecture’ to its logical conclusion.

The work was removed after a few days, but media interest forced the Council to publicly defend its record on homelessness: the introduction of homeless exclusion zones and discriminatory police move-on powers; homelessness program funding cuts; and the removal of public furnishings where the homeless sought refuge. **The intervention helped focus attention on issues we routinely ignore, and resulted in most of the removed street furniture being reinstated.**

What interesting interactions do you see between physical and digital, especially with the increasingly strong presence of generative AI? Is AI risking further standardizing global aesthetics? What risks and potentials do you see in your work in using these technologies? Does AI risk further standardising global aesthetics?

We don’t need AI to homogenize and standardize global aesthetics. Look at any branding studio (now most of the graphic design industry), for example, and the ideas, language and visual expression is utterly conformist, even interchangeable. You could randomly swap around the names of these agencies and most people wouldn’t notice. It seems to me like a sad and depressing waste of potential. Likewise, AI deals with the predictable – the merely probable, not the infinitely possible, let alone the ‘impossible’. **But why shouldn’t design concern itself with better, alternative futures?**

I’ve been thinking about how Douglas Rushkoff wrote that rejecting new software or hardware is seen to be the same as rejecting social norms – that it’s like a perverse choice to remain impotent, weak and unproductive. I’m hopeful that we can come to terms with both the real hazards and positive potential of untested tech. This will involve some-

times refusing ubiquitous monopolized technology. **I wonder if there is also a sense in which AI can't really replace anything that's worth keeping?** Corporate design is already so generic and templated that, for me, it's easy to imagine machine learning swallowing up this redundant labor. If we want to avoid AI stealing our jobs, we will need to keep our agency and make design that is more distinctively human, with clients that aren't cancelling the future.

Could you share specific cases where design has actually catalyzed social change? What made these interventions successful?

Ok, let's start, again, with branding and other forms of corporate propaganda – with where capital has overwhelmingly invested in design. If we want to consider design's power we really need to start here. I'm assuming you mean design driving 'positive' social change, but let's start instead with where the deployment of design actually has the most significant impacts, not because it's intrinsically more difficult to realise productive social change with design, but because unimaginable resources, literally trillions of dollars every year, are spent on exploitative, extractive, defuturing design. **So, generally, what progressive or radical design lacks is resources, not necessarily efficacy.** But what we do have is what all that money is trying buy in first place – real connections between people, movements of solidarity and common interest, mutual support, friendship and love. My sense is that design is most powerful when it joins, or grows from, a movement and is owned by a culture. In our book *What is Post-Branding?* one of the examples we feature is Berlin's right to the city campaign, a collaboration with design studio image shift, and local tenant initiative Kotti & Co, fighting unaffordable social housing in Kreuzberg's Kottbusser neighbourhood. image shift designer Sandy Kaltenbourn isn't just an imported creative enlisted to aestheticize protest messages, it's his neighbourhood, his home and community. Since 2010 the campaign has achieved significant victories, such as a rentstop for all Berlin social housing flats, the remunicipalisation of the privatised social housing flats in Kreuzberg and beyond, and a Berlin wide referendum to democratize communal housing companies. The referendum on the expropriation of profit/stock market-run big housing companies also started at Kottbusser Tor. Participation, collaboration and social engagement against exclusion, competition and consumption. Diversity and commoning against homogeneity and commodification. In spite of what we're being taught and sold, there are better ways to design.

PASSION

PLAN

**POSITIVE
MENTAL ATTITUDE**



FOR THE DIGITAL FUTURE, LET'S RETURN TO LIVING MATTER

Interview with Tiziana Terranova
Full Professor of Sociology of Cultural and
Communication Processes, University of Naples
"L'Orientale"

In your work, you suggest that the mythology accompanying the rise of the Internet is now defunct, having been colonized by platforms and algorithms. In this post-Internet scenario, the challenge does not lie in returning to the "naivety of the Net," but in identifying new paths forward...

First of all, I would like to clarify that the idea that the Internet, also understood as an emancipatory technology, is "dead" (an idea introduced, among others, by the artist Hito Steyerl a few years ago) does not mean that it has completely disappeared. On the contrary, the idea of the Internet as an emancipatory technology has a "spectral" presence, it continues to haunt platform capitalism as a set of latent but unrealized possibilities, which persist, even in a conflictual way, within the platforms themselves.

The view that the old Internet is no longer adequate, and that platforms are a model to be overcome, has also emerged in developer circles, where people are thinking about revisiting the so-called "first principles", or foundational principles, of digital communication. It seems to me, however, that these attempts and rethinks often reflect a libertarian and individualistic ideology that is ill-suited to the political challenges of the present moment, which has been described as one of "polycrisis". Another model is that of the fediverse, but the debate there, too, remains open. There are certainly other technical experiments under way that would be worth exploring. The challenge is to make these technologies genuinely popular and widely adopted, in a context where the technical infrastructure of today's digital communication is firmly in the hands of large corporations. There are no simple solutions: the model of the old Internet is inadequate for mass digital communication, and platform capitalism is essentially an extractive mechanism. How do we get out of this twofold *impasse*?

In the shift from the digital to the post-digital, you emphasize the importance of recovering the material and hardware dimension. How does this tension between the dematerialization promoted by platforms and the need for corporeality manifest itself?

Friedrich Kittler, a leading German media theorist, used to say: “there is no software.” By this he meant that everything, in the end, must be translated into the material level of hardware, down to the level of microchips. Platform interfaces, too, rely on a very material, indeed almost mechanical, conception of the body, shaped by behaviorism and its stimulus–response model. Finally, new technologies such as generative AI are highly material and have a significant environmental impact. So there is a profound materiality to computational digitality, but it is a materiality that challenges us to rethink what it entails and what it means.

This is not about making matter “vital,” but about rethinking it through the lens of post-classical physics, from chaos theory to particle physics. This represents a fundamental challenge.

THE OLD INTERNET MODEL IS INADEQUATE FOR THE SCALE OF MASS DIGITAL COMMUNICATION, AND PLATFORM CAPITALISM IS ESSENTIALLY AN EXTRACTIVE MECHANISM.

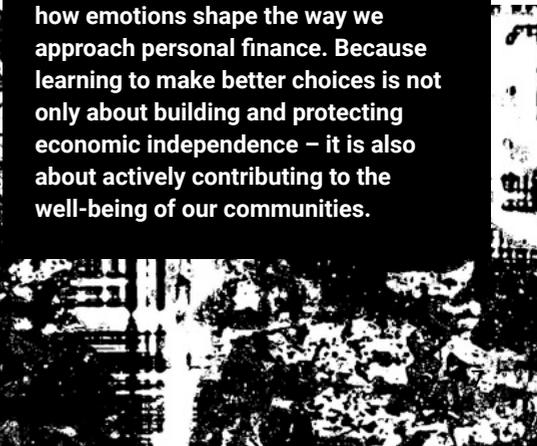


LOGOTEL INSIGHT 11

BEING AUTHENTIC IS A RESPONSIBILITY TO OURSELVES AND THE WORLD AROUND US

**by Nicholas Venè
Senior Project Manager, Logotel**

Together with a banking institution, we created an online platform detached from any product logic. It began as an experiment with a single aim: to encourage people to strengthen their financial awareness and understand how emotions shape the way we approach personal finance. Because learning to make better choices is not only about building and protecting economic independence – it is also about actively contributing to the well-being of our communities.



In this post-digital phase, do you see any early signs of a more radical transformation? Consider, for instance, how generative artificial intelligences are draining traffic from the web and reshaping our modes of content and image creation... What further developments might we expect?

It is very difficult to predict how things will evolve. In a recent volume, **Nick Dyer-Witthford and Svitlana Matviyenko** describe a tension between cyberwar and revolution. Digital militarization, as Adi Kuntsman and Rebecca Stein also argue, should not be underestimated, including its capacity to mobilize users on a mass scale, nor should the pressures toward a radical transformation of the present order. These political tensions constitute the very environment in which technological development is unfolding today.

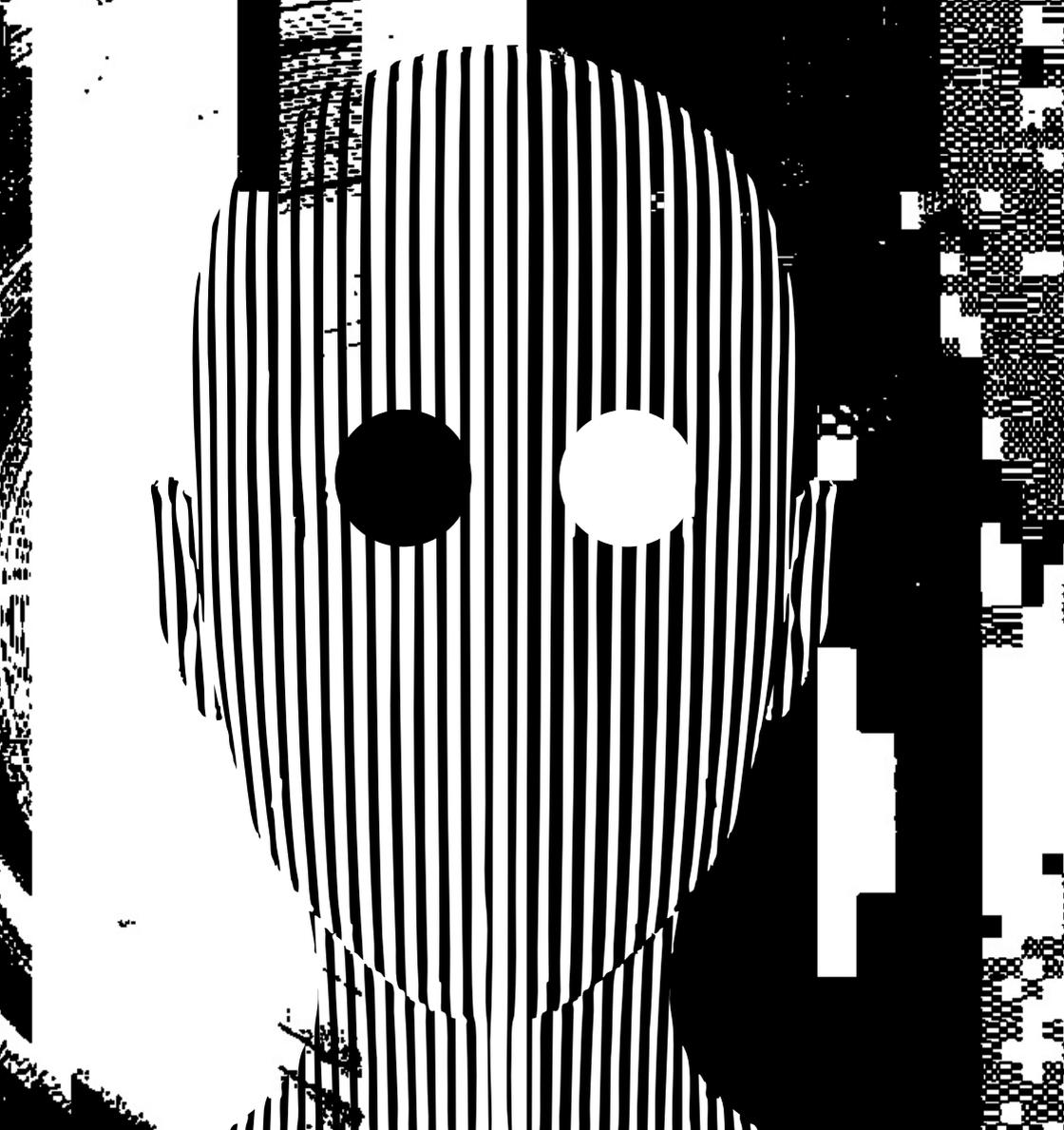


LOGOTEL INSIGHT 12

THE AUTHORSHIP AND SENSORIALITY OF VIDEO-MAKING

by Massimo Leonardi
Creative Video Director, Logotel

When we create a visual project, harmony between image and sound becomes essential to generating emotion. Today, what I see is no longer the truth: truth is what I feel, in the moment I feel it. Sound connects what appears on the surface with what vibrates inside us. And if we manage, even for an instant, to brush against a genuine memory in the viewer, then that person will feel.



**SO THERE IS A PROFOUND
MATERIALITY TO COMPUTATIONAL
DIGITALITY, BUT IT IS A MATERIALITY
THAT CHALLENGES US TO RETHINK
WHAT IT ENTAILS AND WHAT
IT MEANS.**



WHAT ARE WE WAITING FOR? IMAGINATION IS FUELED BY OUR LIVED EXPERIENCE

by **Cristina Favini**
General Manager & Chief Design Officer, Logotel

If you're here, it's because you're holding Weconomy's ***XL Expectations*** issue.

Hands with different stories, yet one thing in common: the need to experiment – and to test ourselves – without waiting. That is what pushed us, at Logotel, to start asking questions: to bring together multiple perspectives, practices, sensibilities, and intelligences, **and to try to understand why it feels as though we have stopped encountering the future – starting, however, from the present we are immersed in.**

It seems that without a shared idea of the future, we no longer know how to act. Even the simplest decisions become difficult. It is almost as if, without engaging with the future, there were no present at all. And yet the future remains confined to theoretical plans, while we are left with our stubborn, unyielding present – many plans, many projects, as many as the possibilities that might one day take shape.

Let's be clear: there is something deeply true – and healthy – in the idea that the future, in a sense, pulls the present toward it. We cannot live tethered to “the peg of the instant,” as the young Nietzsche wrote; we are made to look ahead, not down at the ground.

We are people, teams, organizations, companies, and supply chains operating in a state of **FLUX** – fast, fluid, uncharted, and experimental – as Timothy Tiryaki argues in the booklet dedicated to organizations. Hardly a day goes by without someone reminding us that the rules of the game are constantly changing: people must adapt quickly, organizations must stay fluid, and reinvention is required at every scale to retain the trust of those who choose us – to rethink and repair our offering, cut costs, and make transformative choices that help our networks do better within new “agentic spaces,” evolving how we do business and generate value. For the better. Did I miss anything? Oh, right...quickly!

When these rules no longer hold, we become stuck – trapped in outdated models of life and work. We feel a gap between reality and the expectations that drive and motivate us. That gap breeds disorientation, mistrust, and sometimes fear. Expectations are born at the meeting point of desire and reality. That is the condition of the present we inhabit. The certainties that once supported our desires, and underpinned many narratives, belong to a reality that no longer exists. That is not a bad thing. We simply need to recognize that our present is different from the past we are used to – and it may point to possibilities other than the ones we have in mind. If we miss this, we will keep designing, delivering, and sustaining initiatives that fail to meet the expectations of people and communities. **Because we cling to assumptions and clichés that pull us away from real problems, hold us back, and often lead us to read even the data we have in ways that confirm what we already believe.**



Grand narratives – such as those built around purpose – are dissolving, and the future is becoming harder to imagine, let alone to reach. In this fragmented landscape, emerging expectations become a new compass: signals that reveal where reality is actually moving. When traditional models fail, a shift in perspective is needed – perhaps not to search for solutions, but to pose anti-problems: questions that invert our viewpoint and expose blind spots.

This, then, is one of the intentions of this Weconomy – fragmented and multi-voiced: to invite us to question the obsessive search for models, forecasts, and insights, and instead to look at the facts. To focus on a series of events as they unfold, whose value lies first and foremost in what they tell us right now. Events that may also point to something possible and promising – or unavoidable – in the future, but that are, above all, meaningful today, capable of suggesting new paths we can already begin to take.

We chose to engage in dialogue with a network of people who can describe concrete, compelling slices of reality, different perspectives that help us better understand how expectations are evolving. And we chose to let those perspectives interact with the real (and potential) practices within the Logotel ecosystem: our people, our practitioners, who draw on original insights every day and translate them into execution. When it works, this dynamic makes our projects distinctive. When it fails, it gives us room to learn – and to try again with something new, and better.

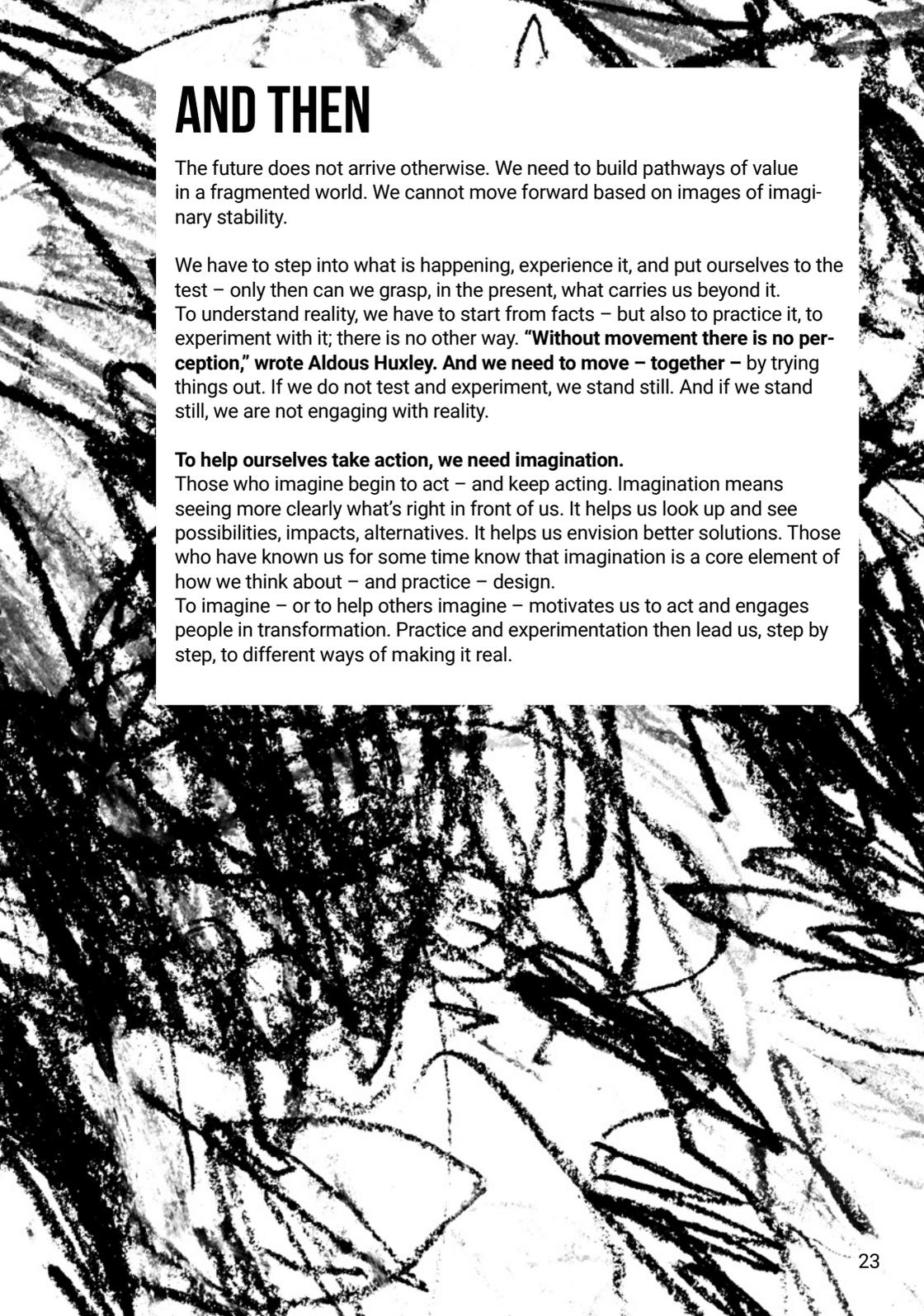
A first fact, as Alessandro Rosina's contribution shows, is demographic transition. But how many assumptions and myths have already been built around this reality that simply don't offer useful insights or contributions. Instead, we should focus on new practices and forms of collaboration that are already emerging and flourishing today – and should be identified and nurtured.

A second fact, contrary to the relentless rhetoric of universal instability, is the integration of different organizational and production models that are more malleable and thus more capable of adaptation and "complementarity," as Solari and Rancati's contributions highlight.

Tiziana Terranova and Jason Grant, in turn, lead us to observe that **communicative styles and aesthetics no longer follow mainstream paths**, because creativity today lives in – and emerges from – spaces that can't even be categorized as "digital" anymore.

We can finally dare to question certain rhetoric around generative AI. Revolutionary, undeniably. But what actions are actually taking place? The contributions from Cabitza, Roncaglia, and Payal Arora not only highlight problems emerging from false or misaligned expectations – they also point to the urgent need for relational interaction pathways (Cabitza) and good usage practices (Roncaglia and Arora).

The final fact is the inadequacy of traditional metrics. They risk feeding confirmation bias. Nurturing the status quo. And as long as we rely on vanity metrics, we won't understand the real value of interactions. In short, we're surrounded by signals we need to observe – probably with fresh eyes and new hypotheses that allow genuine focus. Real proximity to things. If we don't grapple with this material, any initiative we deploy – whether a new service or project, an AI adoption program, an engagement or change management program – won't generate real impact. For the future to emerge, we must fully engage with the present – act on it, test it, experiment with it.



AND THEN

The future does not arrive otherwise. We need to build pathways of value in a fragmented world. We cannot move forward based on images of imaginary stability.

We have to step into what is happening, experience it, and put ourselves to the test – only then can we grasp, in the present, what carries us beyond it. To understand reality, we have to start from facts – but also to practice it, to experiment with it; there is no other way. **“Without movement there is no perception,”** wrote Aldous Huxley. **And we need to move – together –** by trying things out. If we do not test and experiment, we stand still. And if we stand still, we are not engaging with reality.

To help ourselves take action, we need imagination.

Those who imagine begin to act – and keep acting. Imagination means seeing more clearly what’s right in front of us. It helps us look up and see possibilities, impacts, alternatives. It helps us envision better solutions. Those who have known us for some time know that imagination is a core element of how we think about – and practice – design.

To imagine – or to help others imagine – motivates us to act and engages people in transformation. Practice and experimentation then lead us, step by step, to different ways of making it real.

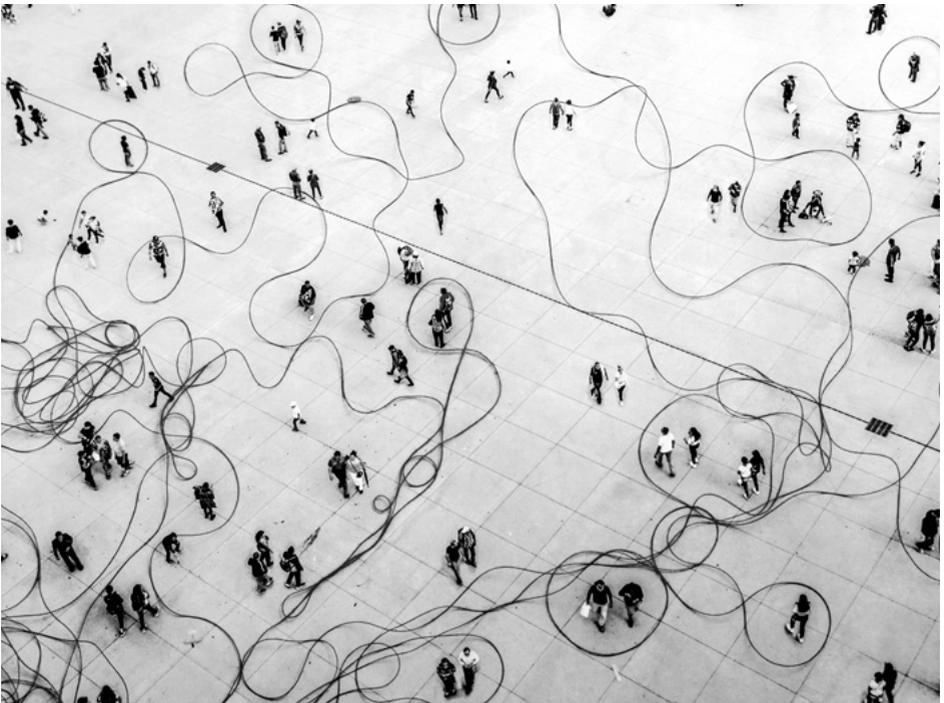
But that is not enough. Genuine imagination is fed by lived, ongoing experience.

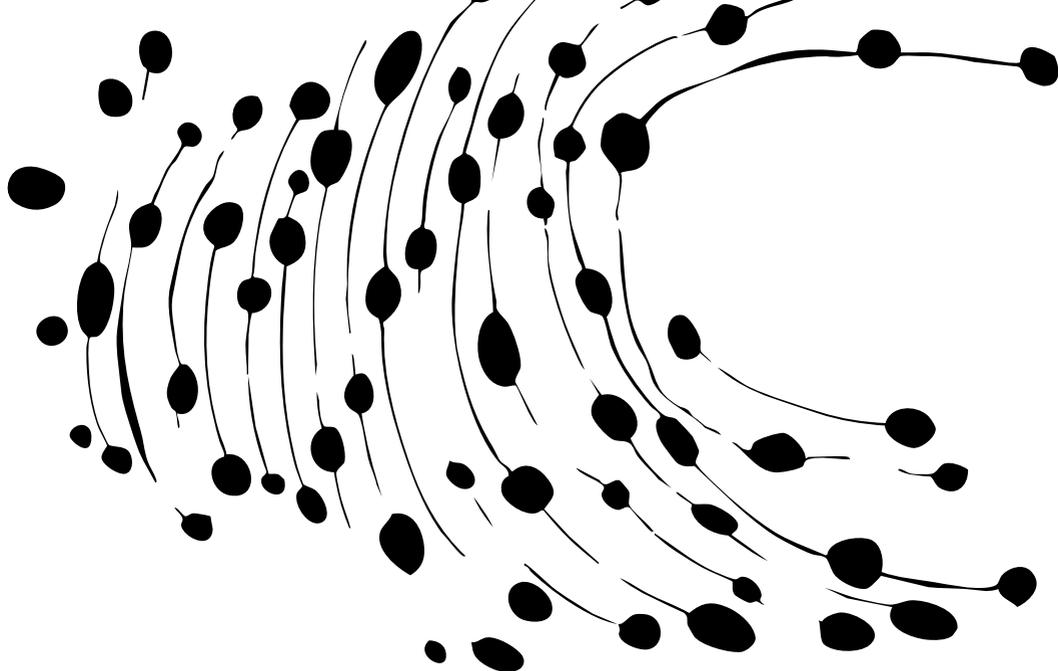
Imagination = I am in action. This creates the need to launch transformative practices and micro-practices – even small actions that produce change over time, cumulative growth, and new cultural institutions. Expectations thus become engines of change, capable of generating new languages, metrics, and organizational structures. Practices – and micro-practices – do not follow linear trajectories: they reinforce and amplify one another, in a cycle that renews itself and scales.

To navigate rapid change, we need adaptive and collaborative systems – able to learn and continually reorient themselves. Scaling happens only within pleasant, safe environments with clear, transparent rules of engagement that encourage continuous exchange, strengthen bonds, and nurture quality relationships between people and other intelligences: people- and community-driven experiences, networks, and collaborative systems of practice, capable of constant renewal.

Not everything we do produces effects, but what we do together can generate real and unexpected impact. Within a community, every action and every practice becomes an offering, an act of trust, a proposal: it gains meaning because it takes place within a living, open relationship.

When we do not act alone, what we do has impact. When we are part of a team, a community, or a network – of colleagues, sales teams, partners, customers, or students – our actions have a different origin and, above all, the potential for a different outcome. Within a community, the meaning of our actions changes fundamentally, because what we do becomes an offering, an act of trust, a proposal. It enters into a relationship – indeed, it creates one, or sets it in motion. Every action matters. Even the smallest.





In communities, learning environments, or people- and community-driven services, we are connected within a network of giving and receiving. Even the smallest gesture can ripple outward. It is within this fabric – made up of people, experiences, exchanges, services, and intelligent infrastructures – that expectations turn into action, and complexity becomes shared, generative energy, capable of taking shape and acting in a context where the frontier is constantly shifting faster.

Connecting people and ideas, questions and solutions, today and tomorrow.

At Logotel, we use a method we call design impact. It helps us fall in love with problems, to ask – seriously – what kinds of impact we want to achieve, and to develop a double perspective that builds bridges across environments, worlds, and areas of expertise. But design does much more than that: it can work on small things, improving everyday life, improving the quality of relationships between people within communities and intelligent infrastructures, and doing so with a sense of responsibility.

So, let's not wait. Let's step in with curiosity and openness – willing to scratch the surface, to strike a blow.

Resisting the lure of idealized perfection or, worse, the comfort of playing it safe. Beginning, attempting, requires a particular kind of courage: not casual confidence, and certainly not reckless indifference (“let's just see what happens”). This attitude is the opposite of carelessness. It is, instead, a form of care – for ourselves, for our work, and for what we are capable of bringing into being – and it should remain our core virtue.

Trying is continuous learning, without the fear of making mistakes. It allows us to test a path without the regret of having never taken it – a true no-regrets policy – and, perhaps, to discover that an attempt can grow into something much larger.

Enjoy the read

Ah, I almost forgot: alongside our work with the network, we also collaborated with different forms of intelligence, using generative AI responsibly.

TAKEAWAYS

Communication styles no longer run along mainstream highways. In niches, at the margins, and within post-digital aesthetics, frugal and original creative paths are emerging. Creative tension is generated by resistance to homogenization. And yet the temptation is strong: to replicate familiar formulas, to slot everything into templates that follow the usual trends, to confuse standardization with accessibility simply because it takes less effort. **That is the point. When communication becomes predictable, it loses its ability to engage, activate, and move people. What expressive forms can generate authenticity?**

WHICH LANGUAGES ARE TRULY ORIGINAL, AND WHICH ARE MERELY ECHOES OF HOMOGENIZATION?

Here is a radical test: remove every sign of brand identity. Is a style still recognizable? If everything looks like it was produced by generative AI, what is the point of our intervention? Originality is not about being weird. It is about being recognizable. It means building a language that carries traces of the agencies involved, emerging from practice and expressing the unrepeatable nature of its context.

HOW DO WE BUILD AESTHETICS NURTURED BY REALITY'S FRICTIONS INSTEAD OF HIGHLY PERSONALIZED BUT STANDARDIZED ARTIFACTS?

Unconventional aesthetics arise from specific circumstances and from real connections with people and communities. They are not styles applied from the outside. The more we generalize communication to reach "everyone," the more we weaken connection. Authenticity is born from the work of mediation between those who design and those who receive, between form and context, between intention and real constraints.

WHAT CREATIVE RESISTANCE CAN WE ACTIVATE AGAINST PLATFORM FLATTENING?

Platforms favor standardized content to maximize the distribution of information. That makes sense. But people respond to what engages them and speaks with a different sensibility. Creative resistance is not about refusing to use a tool. It is about generating alternative languages, hybrid formats, and aesthetics that move across communication channels to break us out of routine.

CON- NECTIONS

Each generation carries its own visual, sonic, and cultural imagination. When these imaginaries intersect, new expressive forms emerge. They must stay in motion, because they cannot harden into stereotypes.

Organizations facing unprecedented challenges cannot flatten their communication. They need layered narratives and aesthetics capable of inhabiting contradictions. Beauty, understood as emergent coherence, is not decoration. It is a tool for meaning.

AI can generate images, texts, and videos in seconds. When everything can be produced instantly, what makes a voice recognizable? Resistance is not about opposing technology. It is about feeding AI with stimuli, information, and contexts that can generate originality.

Likes and reactions measure the surface. But which languages spark real conversations? Which create bonds that last? Network metrics can reveal where communication generates relational value.

DEMO- GRAPH IES



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WHEN GRAND NARRATIVES DISSOLVE, WE TURN TO EXTRA-LARGE EXPECTATIONS

by Vincenzo Scagliarini
Head of Research, Logotel

We are living in a time when grand narratives are dissolving. And the world is retreating and hardening in on itself. This is not merely a subjective perception. As artist and journalist James Bridle, author of *New Dark Age*, observes: “The abundance of information and the plurality of worldviews available today are not producing consensus or coherence, but a reality torn apart by simplistic narratives, conspiracy theories, and post-factual politics.”

Mark Fisher described this condition as the “disappearance of the future”: tomorrow is not only uncertain, it has become impossible to imagine. And in an acentric, fragmented world, where the future is no longer better, but a maelstrom of contradictions – the question becomes radical: **what drives transformation today?** One thing is certain: reality does not stand still. Despite everything, the world keeps changing.

WHAT DRIVES TRANSFORMATION TODAY?



LOGOTEL INSIGHT 1

GENERATIVE INTERSECTIONS

by Jessica Aroni
Partner – Change & Learning, Logotel

How many generations meet within an organization? Demography says six. But what if the most honest answer were zero? Far more often, generations ignore one another, fail to engage in dialogue, or even clash. This makes it essential to design initiatives that create shared ground – spaces where experiences, values, visions, and questions can intertwine to generate meaning, listening, and connection. From these encounters, generative intersections emerge: new, unexpected spaces where something real can happen. It is from here that an open, plural, inclusive future takes shape – reshaping not only relationships, but organizations themselves.

LET'S COME BACK TO THE FACTS

What if the answer did not lie in new magical tools that – while promising to expand our capacity for prediction – inevitably continue to disappoint us? Instead, we might begin with emerging expectations: signals that point to where we should be looking in a changing reality, and at the same time loudly demand a shift in approach. **But before moving on, we need to clarify what we mean by expectations, and why they must be clearly distinguished from needs and desires.**

From a sociological perspective, needs have stable traits: security, belonging, recognition, autonomy. They are the deep necessities that cut across cultures and generations. Desires, by contrast, are the culturally specific forms those needs take: home ownership, a linear career, a perfect marriage, social mobility through education. Desires are shaped by dominant narratives, cultural promises, and family contexts. Expectations emerge at the intersection of desires and reality. They are what we expect to happen if we follow certain rules: if I graduate and work hard, I will achieve economic stability; if I make sacrifices, I will be rewarded; if I follow a prescribed path, I will reach my goals. Expectations are life

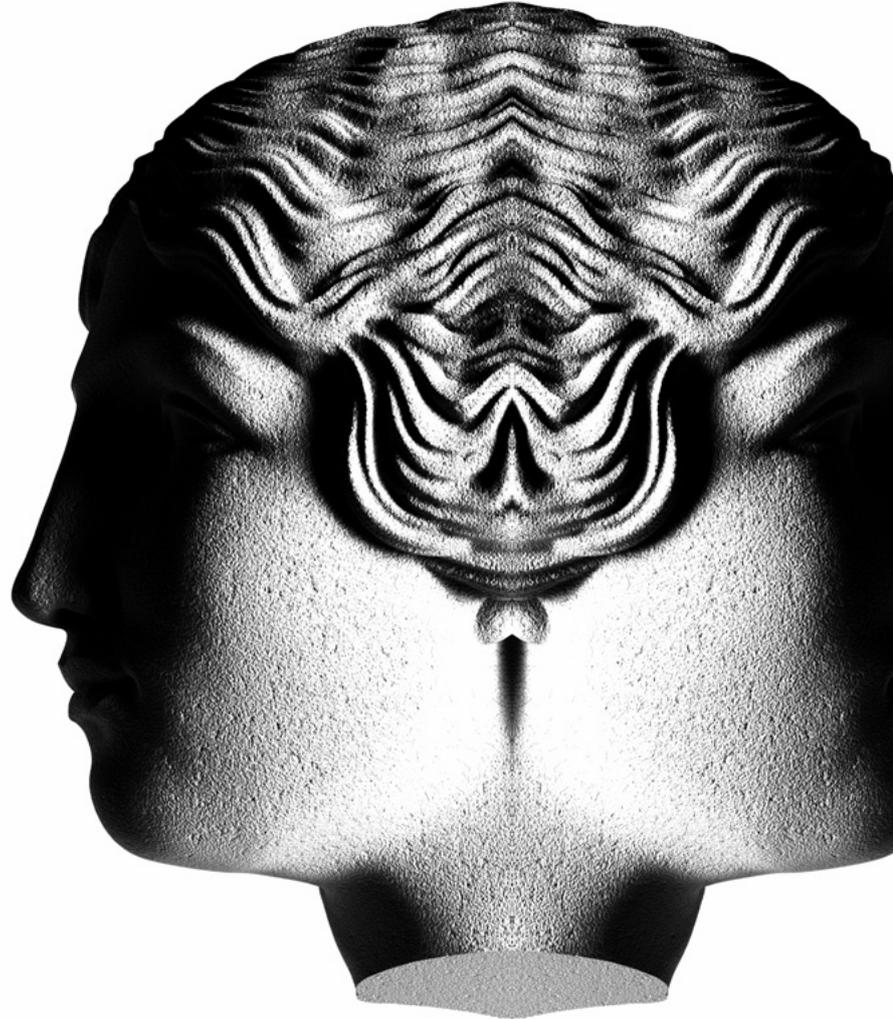
paths that must be continually updated – otherwise they risk leading people into dead ends.

There is a deeper problem to confront. Cultural theorist **Lauren Berlant** called it “**cruel optimism**”: an attachment to objects of desire that, rather than propelling us forward, end up holding us back. This is the condition of contemporaneity. The certainties on which our expectations rest – linear careers or social mobility, for instance – belong to a landscape that has largely disappeared. **Reality keeps telling us, “no, this no longer exists,”** yet we continue to follow the same patterns. From here arises a simmering mix of actions, choices, frustrations, and experiments to be intercepted – in order to navigate fragmentation and activate new forms of project-making.

NOT SOLUTIONS, BUT ANTI-PROBLEMS

But how do we activate this new form of project-making grounded in expectations? There is a problem-solving technique known as the “anti-problem” that overturns the traditional approach: instead of asking “how do I solve this problem?”, it asks “how could I achieve the opposite of what I want?”. So if the challenge is to increase a product’s sales, the anti-problem becomes: “How do I make sure customers do NOT buy it at all?”. The answers emerge in unexpected ways: making the product invisible, complicating the purchase, failing to communicate its value. Suddenly, it becomes clear where strategies break down and which untested solutions we are not applying.

It is a useful technique because it forces a confrontation with reality. The anti-problem compels us to see hidden patterns and recognize where we are failing. Gregory Bateson described this as “second-order learning”: not learning new answers within the same system, but changing the system that generates the questions themselves.



HOW TO STAY WITH THE TROUBLE (AND COME OUT ALIVE)



We are not looking for the grand solution, the single answer, the radical transformation. We are looking instead for what Jane McGonigal calls “protopias” – a fusion of *prototype + utopia*. A future made of concrete prototypes, symbiotic actions, plurality, and continuous reality checks with the present. Not because we replace crises with opportunities or rebrand problems in a positive light. But because, as Donna Haraway teaches us, we must learn to “stay with the trouble”.

The anti-problem does not deny the existence of tensions, conflicts, or collapsing systems. On the contrary, it forces us to see where we are failing, where solutions make things worse, where we pretend everything works when it does not. And it points to transformative micro-practices that are not “small” because they are insignificant – they are “micro” at the point of ignition, but cumulative in their effects. Micro-practices do not operate linearly. They follow what economists call cumulative circular causation – cycles of mutual reinforcement that build up



over time. They are like compound interest: they may look like small increments, but over time they generate sustained growth.

This is how they work.

Someone experiments with a new practice; observable results emerge; others see them and adopt or adapt the practice. Wider adoption reshapes shared expectations – what once seemed impossible gradually becomes a new reality. New expectations legitimise further experimentation. Experiments generate new languages, new metrics, new organizational structures. These elements reinforce and amplify the original practices.

The cycle restarts, scaling up. This is the engine that turns extra-large expectations from observations into active tools for change – through the accumulation of practices that inform one another, reinforce one another, and gradually give rise to new institutions, cultures, and systems.

THE JOURNEY THROUGH FIVE TERRITORIES

To make this mechanism work, we first need to identify the places where expectations are clustering around new questions. That's why we decided to organize this Weconomy journey into five independent books, each focused on themes where new questions can take shape.

DEMOGRAPHY IS THE STARTING POINT. IT IS THE FIRST TERRITORY IN WHICH TO APPLY THE ANTI-PROBLEM METHOD, BUT ITS IMPLICATIONS RIPPLE OUTWARD EVERYWHERE.

ORGANIZATIONS

From organizations emerges an expectation of new strategies: the context is still read through the lens of VUCA (Volatile, Uncertain, Complex, Ambiguous), but the scenario calls for a new framework – the FLUX model developed by Timothy Tiryaki (Fast, Liquid, Uncharted, eXperimental). Here, the need to experiment becomes essential because it helps orient the future – a space where imagination turns into concrete practice, and leadership is transformed.

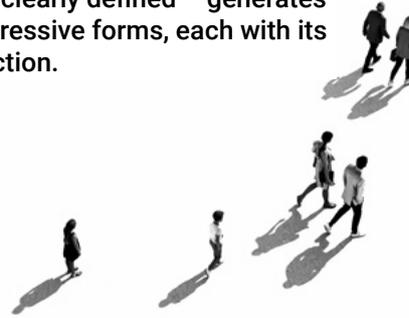
AESTHETICS

From aesthetics emerges an expectation of new creative forms. This is the territory where frugal and original creative paths converge – capable of engaging people and places, and of resisting the homogenisation imposed by major platforms. By exploring new niches, the languages of a post-digital era begin to emerge.

INTELLIGENCES

From intelligences emerges an expectation of new ways of working and learning: collaboration between humans and AI is not bent toward the repetition of what already exists, but – through different modes of interaction that still need to be clearly defined – generates a multiplicity of expressive forms, each with its own scope and function.

MEASUREMENT ITSELF GIVES RISE TO A NEW EXPECTATION: VITAL INDICATORS CAPABLE OF CAPTURING THE RELATIONSHIPS BETWEEN PEOPLE AND THE ENERGY GENERATED BY COLLABORATION — INDICATORS THAT HELP US DISTINGUISH, WITHIN A FLOOD OF NUMBERS AND DATA, VALUE FROM THE MERE PRODUCTION OF NOISE.



Each territory follows the same path: we look at the facts to provide data and unlock new perspectives; we engage with expectations to shape concrete viewpoints, navigate the present, and activate the future. This is not a linear process but an interconnected ecosystem, where expectations inform and amplify one another. It is within these connections that value can be generated in a fragmented world.

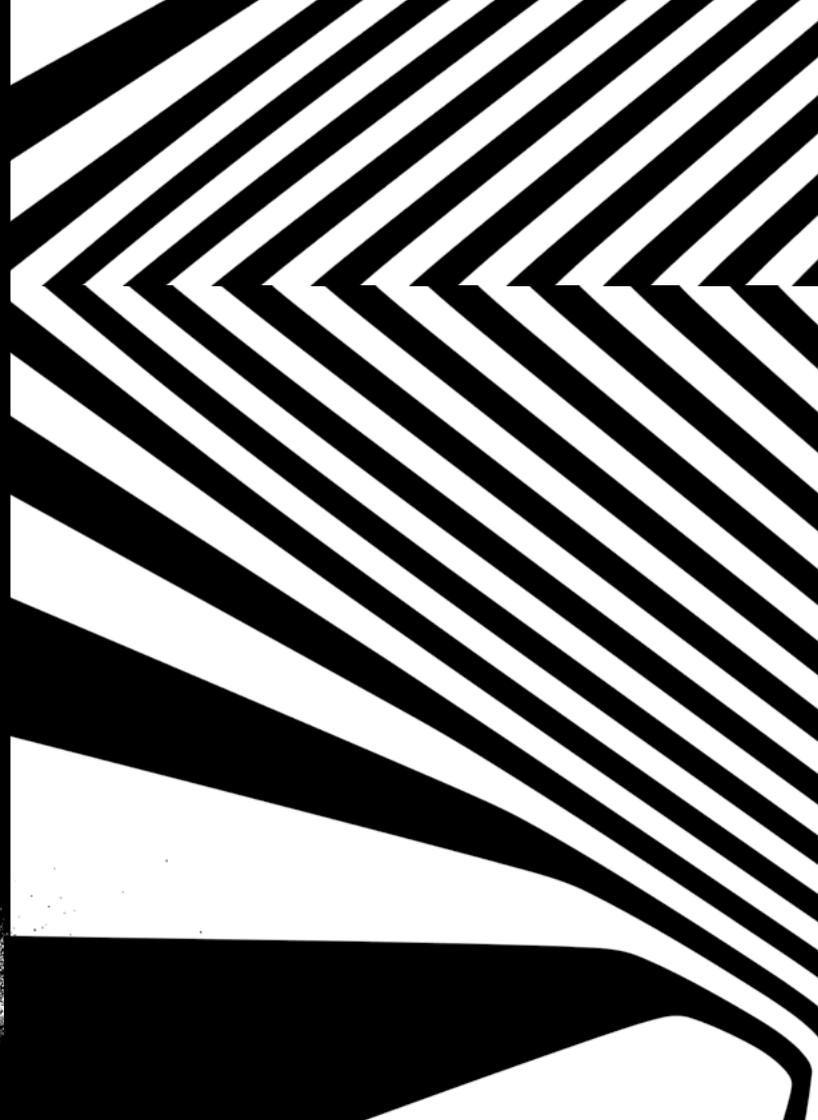


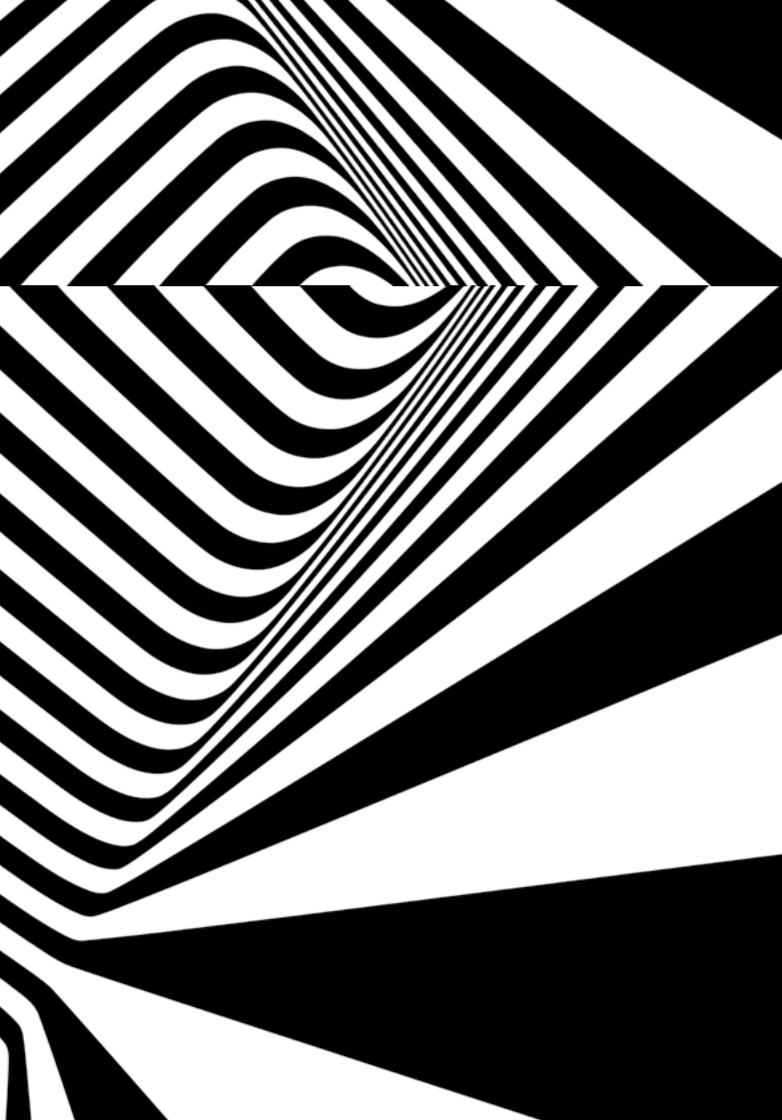
LOGOTEL INSIGHT 2

INTERGENERATIONAL DIALOGUE HAS A GLOBAL PERSPECTIVE

by Gabriele Buzzi
Head of Community Presales, Logotel

In 2022, we launched – in partnership with one of our clients – a community dedicated to professionals under 36. The activities are not designed solely for this generation, but to keep it in constant dialogue with others, avoiding the creation of a demographic “bubble”. The project also carries a risk: that of slightly “spoiling” participants by fostering high expectations around opportunities and levels of attention. For this reason, the key to success lies in striking a balance between inclusion and accountability, from a global perspective.





NAVIGATING WITHOUT DENIAL

Extra-large expectations are the compass for this journey. Anti-problems are the method for bringing new questions to the surface. And cumulative micro-practices are how they take shape in reality, one feedback loop at a time. Because in a fragmented context, we need navigational tools that work within multiplicity – tools that turn uncertainty from paralysis into energy for experimentation.

This is why we chose to pair the expert contributions in this issue of Weconomy with multiple insights from the Logotel ecosystem – potential experiments to activate new design energy. Without reductionism or (new) false promises. And to make a new horizon achievable.

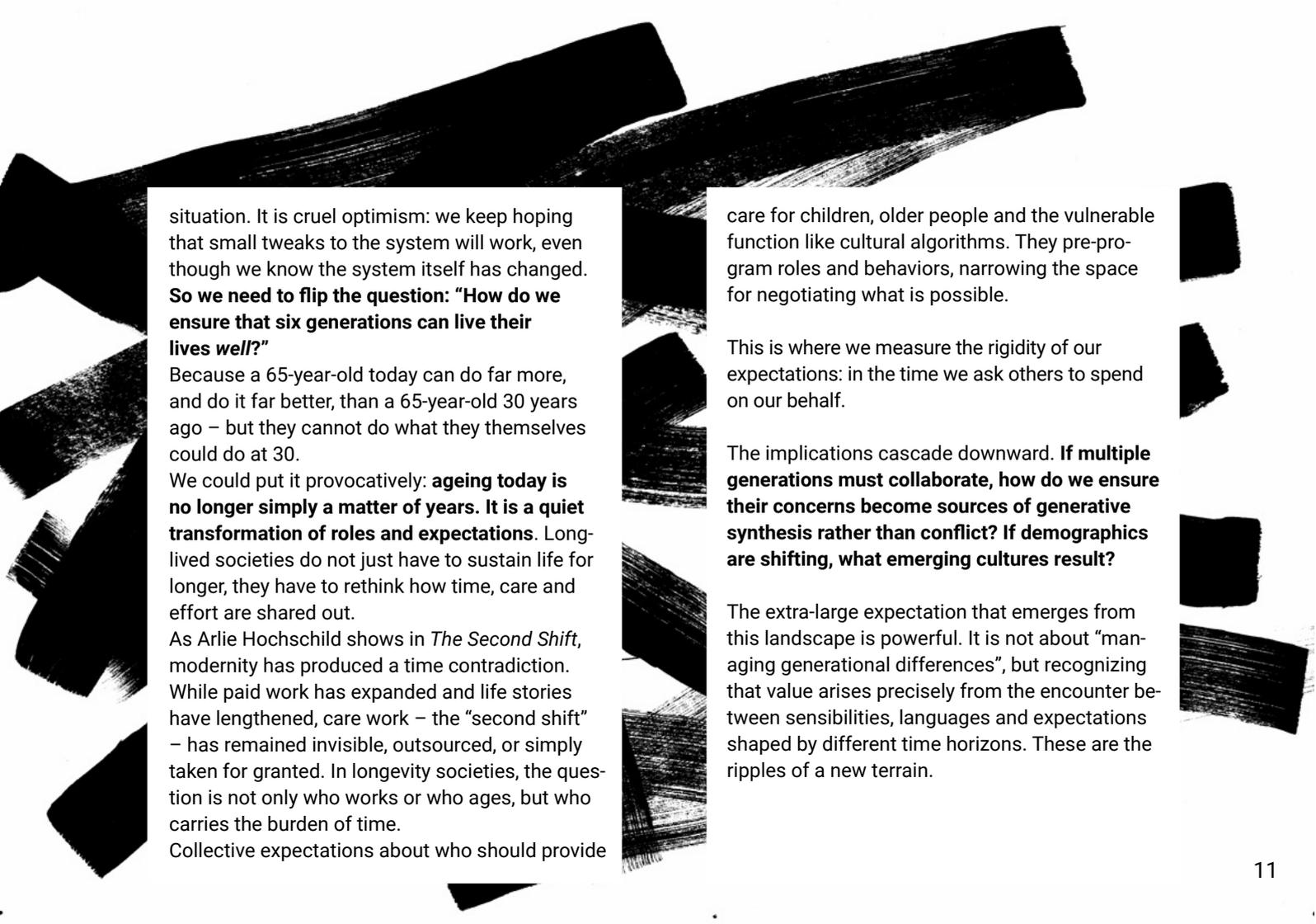
DEMOGRAPHY IS NOT FATE. IT IS TANGIBLE CHANGE

by V.S.

Let us start with the most tangible ground of all: demography. It is the very fabric of a changing reality and the first concrete anchor for expectations. The entire world is undergoing a demographic transition: for the first time in human history, six generations are living side by side. Soon, seven. Life expectancy has risen globally, and the generational balance is being reshaped in a radical way.

And this is where an old pattern to overturn comes into view. It is the one that leads us to think: "at 65 you are old"; "you have to work exactly as you did at 30 until the day before you retire". The cruelty of this perspective then asserts itself forcefully: you no longer feel capable of doing anything.

As a result, longevity summits focus on care for senior citizens, public policy pushes the retirement age further out without providing adequate tools, and companies treat older workers as a burden to be managed. It is a defensive approach: how do we compensate, how do we adapt, how do we limit the damage of this "problematic"



situation. It is cruel optimism: we keep hoping that small tweaks to the system will work, even though we know the system itself has changed.

So we need to flip the question: “How do we ensure that six generations can live their lives well?”

Because a 65-year-old today can do far more, and do it far better, than a 65-year-old 30 years ago – but they cannot do what they themselves could do at 30.

We could put it provocatively: **ageing today is no longer simply a matter of years. It is a quiet transformation of roles and expectations.** Long-lived societies do not just have to sustain life for longer, they have to rethink how time, care and effort are shared out.

As Arlie Hochschild shows in *The Second Shift*, modernity has produced a time contradiction. While paid work has expanded and life stories have lengthened, care work – the “second shift” – has remained invisible, outsourced, or simply taken for granted. In longevity societies, the question is not only who works or who ages, but who carries the burden of time.

Collective expectations about who should provide

care for children, older people and the vulnerable function like cultural algorithms. They pre-program roles and behaviors, narrowing the space for negotiating what is possible.

This is where we measure the rigidity of our expectations: in the time we ask others to spend on our behalf.

The implications cascade downward. **If multiple generations must collaborate, how do we ensure their concerns become sources of generative synthesis rather than conflict? If demographics are shifting, what emerging cultures result?**

The extra-large expectation that emerges from this landscape is powerful. It is not about “managing generational differences”, but recognizing that value arises precisely from the encounter between sensibilities, languages and expectations shaped by different time horizons. These are the ripples of a new terrain.

STEERING COLLABORATION TOWARD THE NEXT GENERATIONS. (FINALLY) MOVING BEYOND 20TH-CENTURY THINKING

Interview with Alessandro Rosina

Full Professor of Demography and Social Statistics, Università Cattolica del Sacro Cuore, Milan

We are living through an unprecedented historical phenomenon: the coexistence of six generations. How is this interaction reshaping social and economic relations?

The comparison of expanded generational horizons within society, the economy, and organizations – in an increasingly complex and rapidly changing world – makes collaborative synthesis essential. Added value and competitive advantage lie precisely in the capacity to generate value through relationships and collaboration among people who bring different expectations, languages, and interpretations of reality.

Each generation brings with it a distinct way of seeing the world, shaped by how it grew up and by what it seeks to improve compared with the past. The world forces us to produce progress by enabling interaction among different generations, because each must collaborate and overlap with those who came just before and those who come after.

Where this generational turnover works well, both quantitatively and qualitatively, and

fosters positive interaction among different generations, shared added value is created. Where it does not, misunderstandings and conflict emerge.

The issue is more urgent today because the world is more complex, change is faster, and we live longer. As a result, more generations coexist at the same time – and they are more different from one another than ever before. The real issue is generational renewal. Today we are witnessing an unprecedented shift in the numbers: very large cohorts – the Baby Boomers – are being set against much smaller ones – Millennials and Generation Z.

There is also a profound qualitative change. Baby Boomers are the first generation born in the immediate post-war period and they have internalized the ways of the 20th century. Generation Z is the first born in the 21st century and speaks to an entirely new set of demands.



WHEN DO THESE COLLABORATIVE PRACTICES WORK, AND WHAT CONDITIONS ENABLE THEM?

Two different centuries are clashing, with different numerical weight. Those who carry 20th century concerns do so with strength and established power, as they form the country's ruling class. Those who carry 21st century concerns are numerically weak and find themselves in a more complex and uncertain reality.

Still, this is the 21st century, which means Generation Z's concerns (and those of future generations) will ultimately need to take priority – though this generation might run into more barriers before they can make real progress.

The competitive advantage for social, economic and corporate organizations lies in the ability to create value not only for new generations, but with them – and alongside them, through collaboration across age groups.



How do we break down barriers to this collaboration?

We're living through a unique historical moment. Until now, we've allowed ourselves the luxury of marginalizing younger generations, falling into both quantitative and qualitative youth drain. But now generations born through the 1970s are moving into middle and old age. We're already seeing growing competition to attract young talent. The dynamic, well-trained young professional has become the most sought-after resource, increasing their negotiating power. They can say: 'If you don't value me properly, I'll change companies or countries.' Only companies that can attract, engage, and develop quality young people will remain competitive. Technology is accessible to everyone, but competitive advantage emerges when you enable young workers to create added value with new technologies. It's the ability to recognize and develop that human capital in line with ongoing transformations that makes the difference.

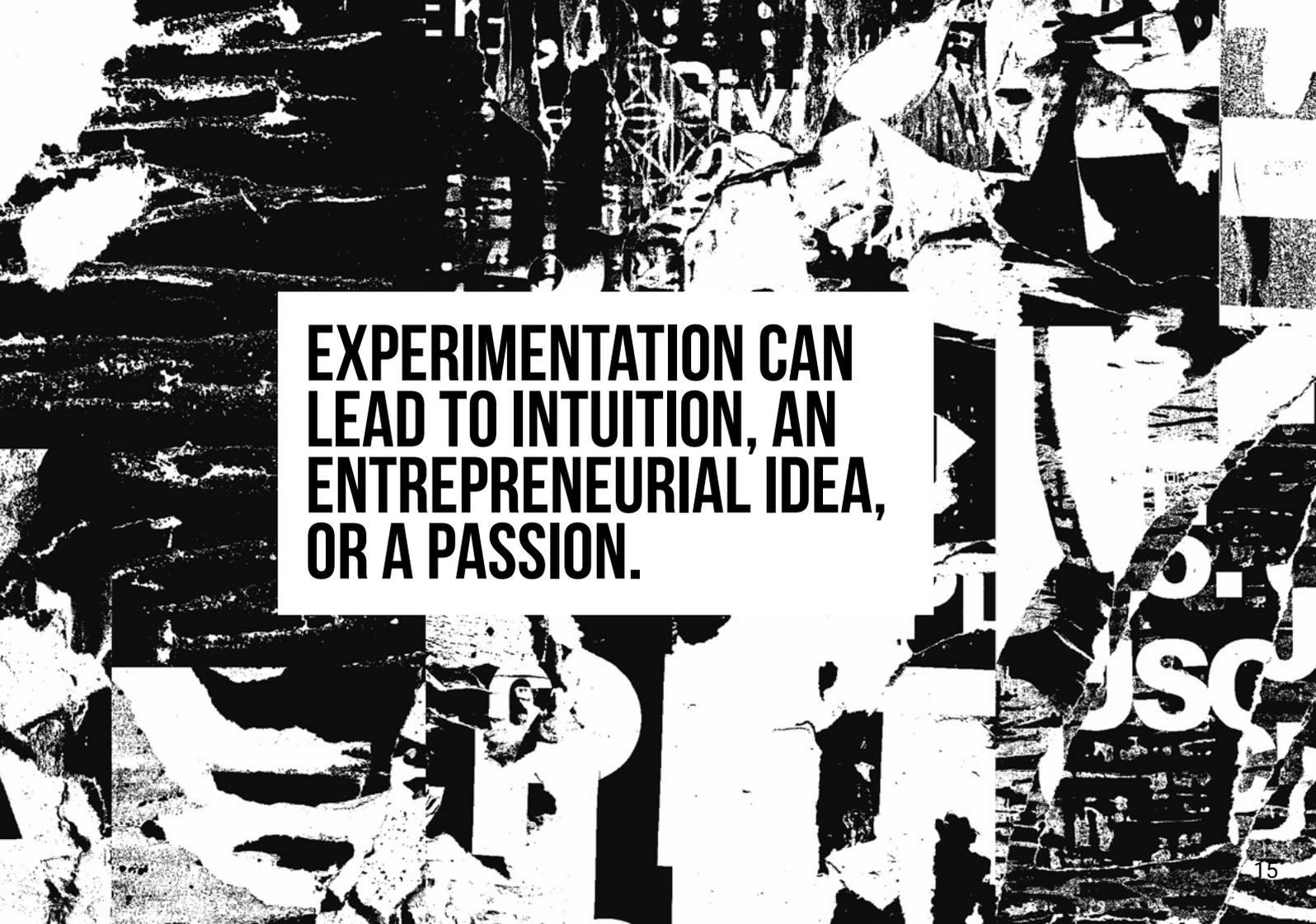


LOGOTEL INSIGHT 3

THE "NEXT ADVENTURE" OF TURNING 60

by Cristina Favini
General Manager & Chief Design Officer,
Logotel

What happens when someone with thirty years of experience leaves an organization? They take clients, networks, and tacit knowledge with them. A silent disaster that organizations simply absorb. The shift lies in overturning the logic: not managing an exit, but designing a transition – partly business-driven, partly existential (who do you become when your role changes?). Design tools must capture this invisible asset. The result: senior professionals continue to matter, in different ways. The organization does not lose value. It multiplies it.



**EXPERIMENTATION CAN
LEAD TO INTUITION, AN
ENTREPRENEURIAL IDEA,
OR A PASSION.**

MULTIPLE STUDIES POINT TO RECORD-LOW ENGAGEMENT WITHIN ORGANIZATIONS, HIGH STRESS, AND ERODING TRUST IN LEADERSHIP. WHERE ARE WE FAILING?

Things are not working because those leading companies and organizations are shaped by the 20th century, while those joining them – and looking for ways of working that match today's change – belong to the 21st. **There is a gap that has yet to be bridged.**

The real issue is the ability to engage younger generations. If you do not offer that in a credible way, it is hardly surprising they do not feel satisfied.

Can intermediate generations play a bridging role?

In their interaction with younger generations, older cohorts can take on three distinct roles. The first is rejection, retreating behind the familiar refrain that “this is how it has always been done” and placing the blame for every problem on the young.

The second is the stance of those who, while acknowledging the difficulty of understanding and engaging with younger people, try to create new spaces without truly questioning themselves and, in effect, retaining their own centrality.

The third position, far less common, is taken by those in older generations who genuinely manage to connect with younger cohorts. They recognize the new priorities younger people bring and are able to work with them constructively, questioning their own assumptions and realigning themselves with younger workers' ways of working and their very idea of work.

Baby Boomers struggle far more to adopt this mindset. Generation X tends to sit closer to the Baby Boomers, while Millennials are better placed to act as a bridge and to converge with the ways and conditions of the 21st century, enabling younger generations to perform at their best.

The problem is that we expect younger generations to operate according to the logic of the past. This means forcing them to adapt to something that no longer exists and in which they cannot recognize themselves, locking them into a state of permanent cognitive dissonance.

THIS DYNAMIC RESEMBLES A GRIEF PROCESS — MOVING FROM DENIAL TO ACCEPTANCE. DOES THAT METAPHOR WORK?

Young people go to work bringing their whole selves. That is a radically new development, because in the past employees brought only their skills and accepted a simple trade-off: **“You pay me, I do what you tell me.”**

That model no longer works. If companies want young people to perform at their best, they need to create the conditions for them to see themselves in what they do. Younger generations give their best when they feel engaged and can identify with their work.

If those conditions are not in place, young people will do the bare minimum and look elsewhere for meaning and stimulation.

In this context, how do you see the rise of side hustles and parallel activities — increasingly common, especially in the US?

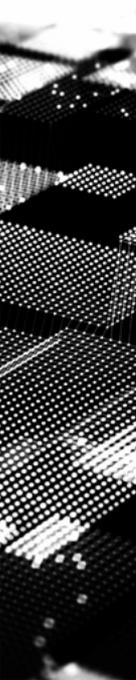
When what is already in place no longer works, people start exploring alternatives. Experimentation is part of the new trying to find its way. There is also

a crucial point: for younger generations, experimenting with themselves is essential. Reality has become so complex that it is no longer possible to know in advance what will work, so the first step is to test oneself in practice.

In the past, people found a job in their twenties and did essentially the same work in the same way for the rest of their lives. Today, everything is in constant redefinition. To keep pace with a changing reality, it is necessary to continually question what one has done, even before it stops working, in order to understand what can be done better tomorrow. It is a complex reality. Change comes through exploring alternative paths, but experimentation cannot mean abandoning what one has done so far; it has to happen alongside it. From that experimentation, an insight may emerge, an entrepreneurial idea or a passion that initially runs parallel to one’s main activity and may, over time, evolve into something more.

The important thing is not to leave young people stuck, but to give them opportunities, systematize them, structure them, and ensure they can experience them in the best possible way — without leaving everything to improvisation.

This would require effective active labor market policies: “expert systems” that guide and support choices in a complex, constantly changing world, recognizing not only skills, career paths and ongoing activities, but also personal passions.



Is this gap in Italy also tied to NEETs – young people outside work, education, and training?

The NEET problem stems precisely from the failure of these so-called “expert systems”, which causes many young people to fall through the cracks. Those with fewer skills struggle to find guidance, while those with greater potential are unable to find the right fit.

The process of developing young people is not static. It is not just about helping someone enter the labor market; it is the starting point of a pathway that is constantly evolving. We keep replicating 20th-century models that are no longer fit for purpose.

ARE THERE ANY POSITIVE INTERNATIONAL EXAMPLES WHERE THESE EXPERT SYSTEMS ARE WORKING EFFECTIVELY?

There are positive examples. They tend to be contexts where new technologies are combined with a serious commitment to developing young human capital, and where younger generations create new work rather than merely replacing those who retire. Expecting a 30-year-old to do what a 65-year-old does means falling 35 years behind. Younger gen-

erations need to be put in a position to create new work, but that requires investment in research and development, innovation, policies that match supply and demand, and tools that turn ideas into products and services.

Germany is ahead of us in these areas. It has a more effective system for guidance in higher education, workforce integration, and talent attraction. Italy is losing qualified young people to Germany.

HOW SHOULD WE DEAL WITH THE FACT THAT, TODAY, SOMEONE IN THEIR SIXTIES MAY STILL HAVE A LONG CAREER AHEAD OF THEM?

This is a completely new challenge that we’re still managing with outdated approaches. Longevity is increasing, along with wellness conditions and cognitive abilities, which only begin to decline after age 75. In theory, up to age 75, by staying healthy and active, you can do any activity that doesn’t require excessive physical or mental strain. New technologies help reduce stress and physical effort, so we have many more opportunities to stay active longer. The problem is that we still assume, on the one hand, that a 65-year-old should do the same job they did at 30 and, on the other, that the day after retirement they

are no longer capable of doing anything. A 60-year-old today can work far better than a 60-year-old 30 years ago, but they cannot do what they themselves did at 30. We need to build frameworks that support a long working life, putting the person at the center and ensuring they have the right conditions to remain productive.

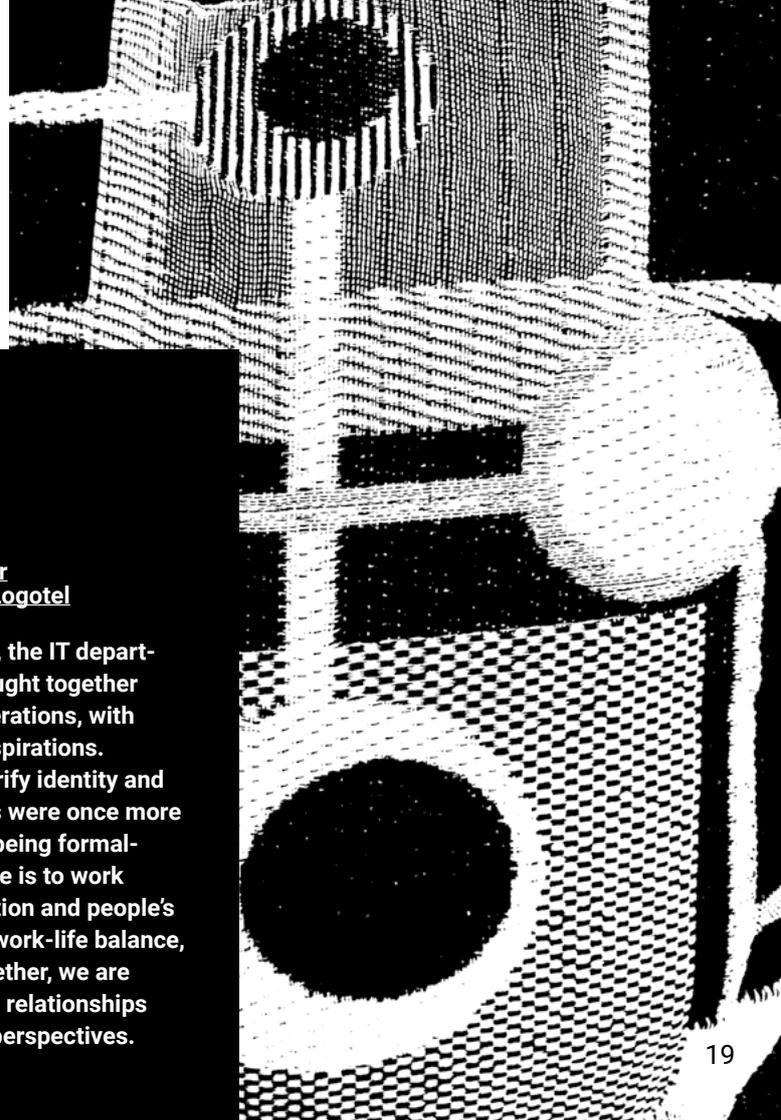


LOGOTEL INSIGHT 4

DIFFERENT GENERATIONS, A SHARED MISSION

by Melania Manzoni, Team Leader
Content & Community Manager, Logotel

Following a corporate integration, the IT department of a banking institution brought together professionals from different generations, with diverse approaches, skills, and aspirations. Revisiting the mission helped clarify identity and direction, highlighting how values were once more easily internalized, even without being formally articulated. Today, the challenge is to work coherently with the group's evolution and people's needs – amid growth ambitions, work-life balance, departures, and retirements. Together, we are building new narratives, fostering relationships and collaboration from different perspectives.



WHY ARE WE STRUGGLING TO TAKE THIS STEP FORWARD?

Because even public debates on longevity are framed defensively: **“We are aging, what can we do about it?”** They continue to reason within the old system, where anything that is different automatically becomes a problem to be managed, rather than something new that, if handled well, can improve people’s lives. The challenge of a longevity-based society moves in this direction and affects everyone, not just current seniors.

As long as we fail to think in terms of the need for systemic change, we will keep adapting an old model to new problems instead of imagining a different model of social development.





SOME RESEARCH POINTS TO GEN Z'S STRONG COLLABORATIVE SPIRIT. WHAT'S YOUR TAKE ON THIS?

This collaborative trait was already present among Millennials, the so-called “wiki generation”, accustomed to horizontal and collaborative ways of working. It is part of the broader shift of this century. Younger generations work well in horizontal, collaborative settings, but they want their individual contribution to be recognized and valued. In organizations, if you expect a young person to contribute to a collective outcome without receiving individual feedback on their role, that person quickly becomes demotivated. It is like in a football team: you play to win together, but your role is recognized, whether you are the goalkeeper or the striker.

Should companies create dedicated communities for young employees, like some large organizations do for top talent?

We should not create silos. Communities of young people can exist, but they need to be open and engaged with the rest of the organization. What matters is that they are not exclusive or turned into isolated enclaves. If they help young people build confidence and gain recognition for their specific characteristics, and then bring those qualities into the wider organization, everyone benefits. Individual concerns become shared at group level, and people no longer feel alone in pushing change forward.

Should we move away from generational labels, as some international research institutes suggest?

The problem arises when generational labels are over-used, as if everyone within the same generation were identical. There is significant diversity within generations, but there are also real differences between them. People in their twenties today do not experience being twenty in the same way their parents did. Failing to recognize that difference is misleading, because it means ignoring their specific characteristics and missing the opportunity to turn diversity into value. Labels become problematic when they are reduced to marketing tools or stereotypes, instead of being used to reflect the deeper anthropological changes unfolding through younger generations.

TAKEAWAYS

Six generations now share the same time horizon. Each brings different expectations about what career, success, balance, and participation should mean. These expectations were shaped in different historical contexts and now must coexist – be negotiated – and hybridize.

Yet the most common response is to separate generations into silos, reinforce stereotypes, and build walls between different languages and worldviews.

That is the point: we are already doing all of this – often without even realizing it.

What new forms of collective design and action can we activate?

HOW CAN WE TURN TIME – THE SCARCEST RESOURCE – INTO A SPACE FOR EXCHANGE RATHER THAN GENERATIONAL COMPETITION?

A 50-year-old's time carries a different value than a 20-year-old's. Not because one matters more than the other, but because they move at different rhythms. What would happen if organizations designed initiatives that respect those rhythms – instead of imposing a single calendar?

WHAT PROJECTS EMERGE WHEN RADICALLY DIFFERENT LIFE EXPERIENCES INTERSECT?

This is not about “including generations,” but about creating the conditions for solutions to emerge that no single generation could imagine on its own. Innovation lives in creative friction – not in zero-sum games.

HOW DO GENERATIONAL EXPECTATIONS BLOCK RATHER THAN ENABLE NEW FORMS OF DESIGN?

Each generation carries expectations about how careers, leadership, and ways of working “should” function. When those expectations harden into unwritten rules, they become barriers. We need to identify where attachment to obsolete models is preventing new forms of collaboration from emerging.

CON- NECTIONS



Demographics intersect with organizations, which are being forced to rethink their structures, missions, and values for generations that are shaping a new landscape.

Demographics are also reflected in aesthetics, where expressive languages activate forms of dialogue and participation, and every kind of diversity brings its own ways of communicating.

Artificial intelligences are not indifferent to demographics, either. Generative AI is increasingly becoming a life companion – one that mirrors personal and professional challenges. And creates new ones.

What if we tried to measure not individual generations, but the bridges between them? Where do connections form? Where does energy get stuck? We would surface what surveys tend to hide.

INTEL- LIGEN- CE



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TAKE AWAYS

EXTENDED INTELLIGENCES TO SERVE REAL-WORLD PROBLEMS

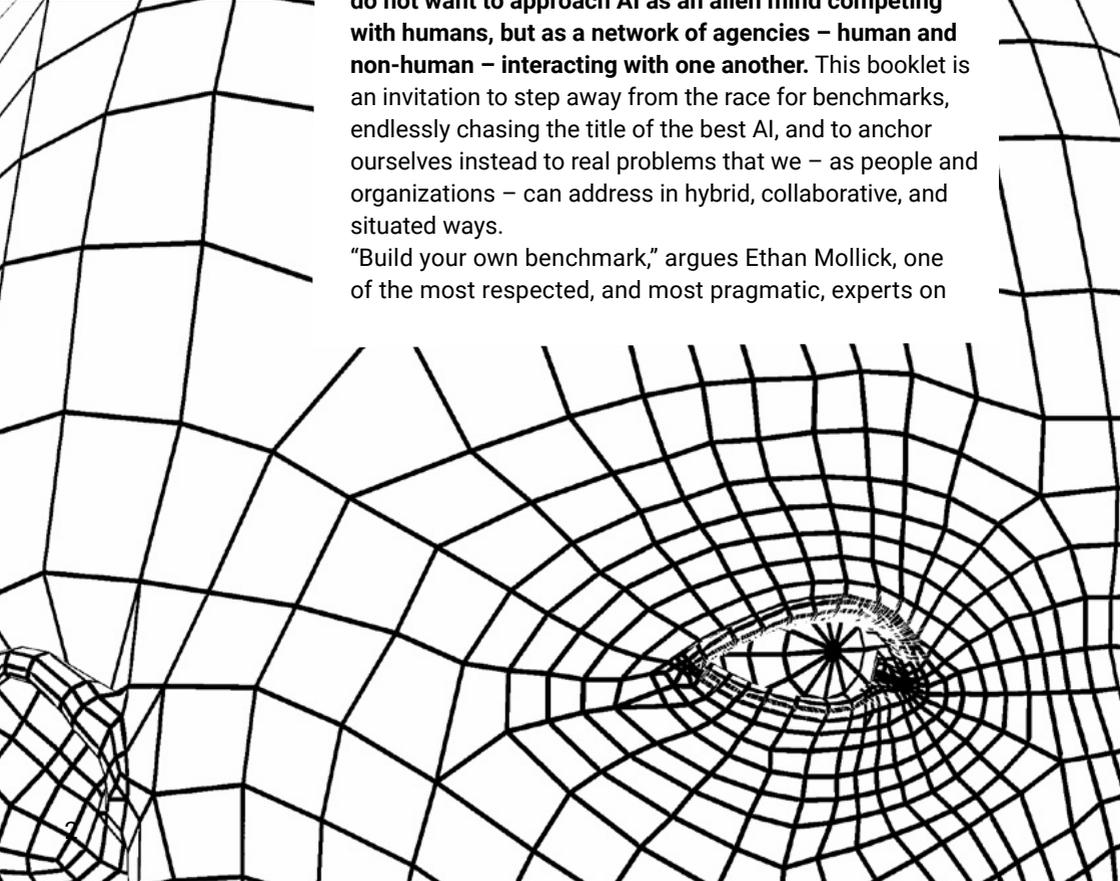
by Vincenzo Scagliarini
Head of Research, Logotel



In a fragmented world, where grand narratives have given way to disjointed perspectives and fractured contexts, expectations are no longer forecasts. They are emergent properties: elements of reality that arise from observing patterns, cross-reading signals, and the convergence of distant and even opposing practices. We call them extra-large expectations because they transcend traditional boundaries – geographic, generational, and disciplinary – and become tools for navigating complexity.

In the realm of intelligence, this emergent expectation is perhaps the most problematic. There is no more overused topic today than artificial intelligence. **That is why we do not want to approach AI as an alien mind competing with humans, but as a network of agencies – human and non-human – interacting with one another.** This booklet is an invitation to step away from the race for benchmarks, endlessly chasing the title of the best AI, and to anchor ourselves instead to real problems that we – as people and organizations – can address in hybrid, collaborative, and situated ways.

“Build your own benchmark,” argues Ethan Mollick, one of the most respected, and most pragmatic, experts on



generative AI in organizations. But let us take a step back. When Andy Clark and David Chalmers introduced the theory of the extended mind in 1998, they were describing something humans have always done: distributing intelligence beyond the boundaries of the skull. From a stick probing the depth of a river, to a Post-it note on a desk, to the use of the Internet. We have always been natural cyborgs, creatures that extend themselves into the world to expand their possibilities.

This is where the extra-large expectation takes shape. Artificial intelligences do not replicate the human. They generate something new. A well-known example is Move

37, the move with which AlphaGo defeated Lee Sedol, the world champion of Go, in 2016. The event was widely interpreted as the definitive surpassing of human capabilities in the most complex strategic game ever created. But if we step away from the logic of competition, Move 37 appears as a different kind of achievement. It was an unprecedented solution, one that a human being, alone, would never have conceived. By traditional standards, it would even have been considered foolish. And yet, thanks to the contribution of AI, it expanded the canon of possibilities in the game of Go.

MOVING AWAY FROM FALSE PROBLEMS

There is something paradoxical about the age of generative AI. We have access to tools of seemingly limitless power, yet we mostly use them to optimize what already exists: writing emails, creating logos, summarizing documents. There is nothing wrong with that. But we risk convincing ourselves that we have transformed the way we work, when in reality we have only made micro-tasks more efficient. Bullshit jobs, as the anarchist anthropologist David Graeber would put it.

It becomes a race toward numbers that distracts us from what truly matters. If we limit ourselves to analyzing today's needs, we inevitably fall into this trap.

Technology sets the agenda, and we chase applications.

So how do we get out of it? Through a counterintuitive method: the anti-problem. Instead of asking, "How can we use AI to increase productivity?" we flip the question entirely. "What would make AI com-

pletely useless for our work? What would be the worst possible way to integrate it into our processes?"

This inversion pushes us to consider that perhaps it is our processes that need to be questioned, rather than generating yet another set of false problems, like those created by a technology in search of applications. Because extra-large expectations, as we have said, are not fantasies about the future. They are emergent properties of the present. And to see them, we need to stop looking where everyone else is looking. **And this is how we discover that the worst way to use AI is not to use it too little, but to use it poorly: delegating without verification, automating without understanding, producing without substance. It is a question of expectations.** What do we truly expect from AI? And what, in turn, does AI expect from us? It means recognizing that AI has entered our relational space.

MULTIPLE INTELLIGENCES AND AGENTIC SPACES

As Gino Roncaglia notes in his contribution, today we have access to a plurality of systems with profoundly different natures and purposes: multi-modal platforms, deep-thinking models, and advanced research systems. It is a constellation of intelligences operating in increasingly complex and interconnected ways.

We are moving toward what are known as agentic spaces – environments in which AI systems autonomously chain multiple tasks, orchestrate sub-processes, and delegate work to specialized sub-agents. This proliferation raises a daunting question: how are human-AI interactions really changing?

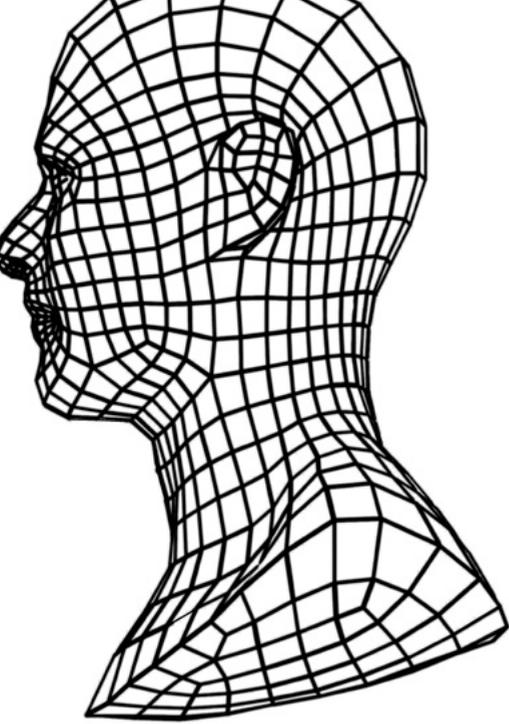
The Anthropic Economic Index, which analyzes millions of conversations with the AI Claude, offers a striking signal. Between December 2024 and August 2025, “directive” conversations – those in which users delegate entire tasks to AI – jumped from 27 percent to 39 percent. This is a turning point that foreshadows what lies ahead: automation has overtaken the once-celebrated idea of augmentation. In other words, people are no longer using AI primarily to explore together or to learn iteratively. Increasingly, they assign a task and expect it to be completed autonomously. This is where the problem of misaligned expectations emerges. If AI systems are becoming more capable, if automation is accelerating, if companies are investing billions, then why did a recent MIT Media Lab study find that 95 percent of organizations see no measurable return on their AI investments?

These numbers do not suggest that AI does not work. They suggest that we are confusing adoption with impact.

This is how workslop is born. The term, coined by researchers affiliated with Stanford and BetterUp Labs, describes AI-generated output that “masquerades as productivity but lacks substance.” Polished slide decks full of jargon and no content. Reports that look professional but require hours of additional work before they become usable.

This phenomenon reveals something essential. Organizations expect AI to boost productivity, yet they send contradictory signals: use it all the time, move fast, delegate everything. The result? People copy and paste without verification, pushing the cognitive burden downstream. This is not AI’s fault. It is the result of poorly calibrated expectations, flawed metrics, and a persistent confusion between adoption and value.

That is why we need what might be called cognitive countermeasures – skills that may soon become foundational. Extended intelligence works only if we know when to trust, when to doubt, when to delegate, and when to retain control. Agentic spaces can become powerful capability multipliers, or factories of workslop. The difference lies in how we design them, and in our willingness to keep responses “incomplete, amendable, and therefore honest,” to paraphrase Matteo Motterlini’s description of the scientific method in *Scongeliamo i cervelli, non i ghiacciai* (let’s unfreeze minds, not glaciers).



LOOKING WHERE NO ONE ELSE IS LOOKING

There is another perspective we risk missing if we remain locked inside our Western technological bubble. Payal Arora, a digital anthropologist who studies AI in the Global South, shows in her work what happens when artificial intelligence is applied to real problems, with a pragmatism the West could relearn. These examples remind us of something essential. **When AI is rooted in specific contexts, when it addresses tangible challenges such as mobility, education, health, and inclusion, it becomes extended intelligence. It creates continuity between different forms of intelligence, or “co-intelligences,” to borrow Ethan Mollick’s term once again.**

EXTENDED MINDS REQUIRE EXTENDED COGNITIVE HYGIENE

The extra-large expectation for intelligence, then, is a collaborative extension of human thought, one that allows us **to become what we have always been: situated intelligences, capable of thinking through others and with others.** But this expectation, like all emergent properties in fragmented contexts, does not fulfill itself automatically. It requires what we might call extended cognitive hygiene: learning what to delegate and what to keep internal, how to frame questions that maximize the value of interaction, when to trust and when to doubt.

It requires conscious interaction protocols, as Cabitza reminds us; the ability to look beyond our geographic and cognitive boundaries, as Arora urges; and a clear understanding of the plurality of systems we are dealing with, as Roncaglia explains.

INTERACTING WITH AI TO (RE)DISCOVER THE VALUE OF INCOMPLETENESS



Interview with Federico Cabitza

Associate Professor of Human-Computer Interaction and Decision Support Systems, University of Milan-Bicocca

How might our interactions with digital machines change after generative AI systems become widespread?

We asked Federico Cabitza, Associate Professor of Human-Computer Interaction and Decision Support at the University of Milano-Bicocca. In 2021, he published a book on the subject with Luciano Floridi – *Intelligenza artificiale. L'uso delle nuove macchine* (Artificial Intelligence: The Use of New Machines), published by Bompiani, and he has authored more than 200 scientific publications to date. This body of work has consistently placed him among the world's top 2% of AI scientists, according to the annual list published by Stanford. Below is the full interview we conducted with him.

You describe yourself as an interactionist – someone who studies how human and AI agency enter into a relationship with one another. It is a compelling shift in perspective, because we believe the mainstream narrative around generative AI has focused too heavily on “outputs” and benchmarks, and not enough on the new forms of connection that can emerge with this new colleague.

ON THAT NOTE, WHAT POSITIVE HUMAN-AI RELATIONSHIPS ARE EMERGING?

I describe myself as an interactionist because I do not think that the real discontinuity introduced by generative AI technologies lies in their ability – extraordinary as it is – to generate texts, images, or more-or-less accurate decisions. What is changing, and what I am interested in observing, is the nature of the relationship that takes shape between humans and machines – or, more precisely, between

people and intelligent digital systems. We are working with something that no longer merely executes, but that appears to “understand” us, at least at a superficial level, and that responds not only to our questions but also to our attitudes and, I would say, even our intentions. Some of the most promising interactions I have observed occur when AI is not experienced as a tool, but as an interlocu-

tor. A doctor who asks a system, “Why did you propose this diagnosis?”, or a teacher who explores with the AI different ways of explaining a concept to students with different characteristics. In those moments, it is not merely a matter of use, but rather of dialogue, and therefore of comparison, and of a certain degree of mutual alignment and learning.

This approach strongly recalls the work

of Clifford Nass and Byron Reeves in the 1990s, who already showed that we tend to treat computers as if they were people – attributing intentions, mental states, and even emotions to them. Today, with generative AI, that dynamic intensifies. It is not merely a cognitive error: it can become an opportunity to build new kinds of relationships – perhaps more reflective and even more human.

CAN YOU TELL US ABOUT YOUR FIVE INTERACTION PROTOCOLS?

Another interesting point is that there is no single strategy when it comes to “reliance” on AI. What matters is adaptation to context. On this basis, you have developed five interaction protocols...



Yes, by reliance I mean the way we entrust tasks, judgments, or forms of support to AI systems. Relying on AI is not a single, uniform act. There’s no single right strategy, but rather different modes of engagement and interaction that we can activate depending on the task, the context, and the state of mind we are in.

I have identified at least five modes, which I call “interaction protocols.”

The first is an **exploratory** one – when I use AI to generate ideas, stimuli, or alternatives. It is a form of distributed ideation, useful when the problem is not yet well defined.

Then there is a **verificatory** protocol.

Here the AI’s role is closer to that of a reviewer or a more experienced colleague – a kind of mentor. I ask it for confirmations, counterexamples, or to challenge my hypotheses. The **delegative** approach is when I rely on AI for a repetitive or technical task, letting it handle execution and details while maintaining control over output quality – for which we remain ultimately responsible.

Then, there is an **interrogative** protocol, in which the AI becomes an object of questioning rather than merely a source of answers. I ask it for explanations, lines of reasoning, alternatives, and prompts for reflection. And finally there

is the **dialogic** protocol, which is the most sophisticated. Human and AI move forward together, each contributing to shaping the direction. It more closely resembles an interaction between colleagues, in which growth happens jointly. Ultimately, this range of stances echoes the reflections of Thomas W. Malone on the fu-

ture of hybrid work. At the MIT Center for Collective Intelligence, he has explored how groups composed of humans and AI can collaborate in new ways, where not only expertise matters, but also how coordination, negotiation, and co-evolution take place.

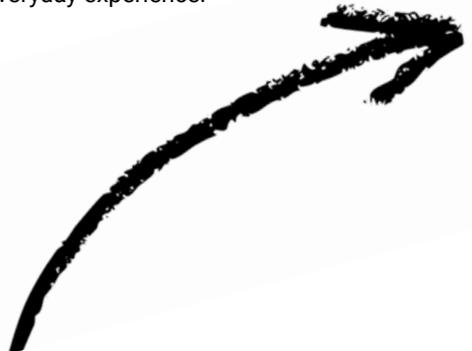
You argue that watching an AI become “better than us” can be demotivating. This is a particularly urgent issue, given that many research institutes report that engagement in the workplace is already very low.

IN WHAT WAYS, THEN, CAN HUMAN-AI INTERACTION BECOME ENGAGING — AND EVEN ENJOYABLE?

One of the greatest risks I see – and one that concerns me deeply – is that comparing ourselves with a “better” AI may generate frustration or resignation. For this reason, I strongly oppose the narrative that constantly pits us against machines and deliberately places them in competition with us in every domain. We often come out badly from these comparisons, which are frequently artificial. So if a machine writes better, decides faster, remembers everything... what is left for me to do? Do you really need me at all?

There is also a playful dimension that should not be underestimated. Many people tell me that “chatting” with AI stimulates creativity, curiosity, and even a sense of wonder. This is something Nass and Reeves had already anticipated in their book *The Media Equation*: if technologies behave in socially credible ways, we can establish engaging – even emotionally engaging – interactions with them. And today, with generative models, that theory has become part of everyday experience.

But it does not have to be this way at all. In many contexts, I am observing the opposite: **AI can restore motivation. When it is used to enrich one’s perspective, generate ideas, or challenge one’s cognitive habits, it can become a tool for personal growth – helping us move a little closer to the best members of our reference community, or to those we admire within our work teams.**



You argue that humans and AI need to collaborate. Yet we're seeing that generative AI is still designed for individual use (and modeled on traditional software patterns)...

An interesting paradox is that generative AI, born to empower the individual, could become a powerful enabler of collaboration.

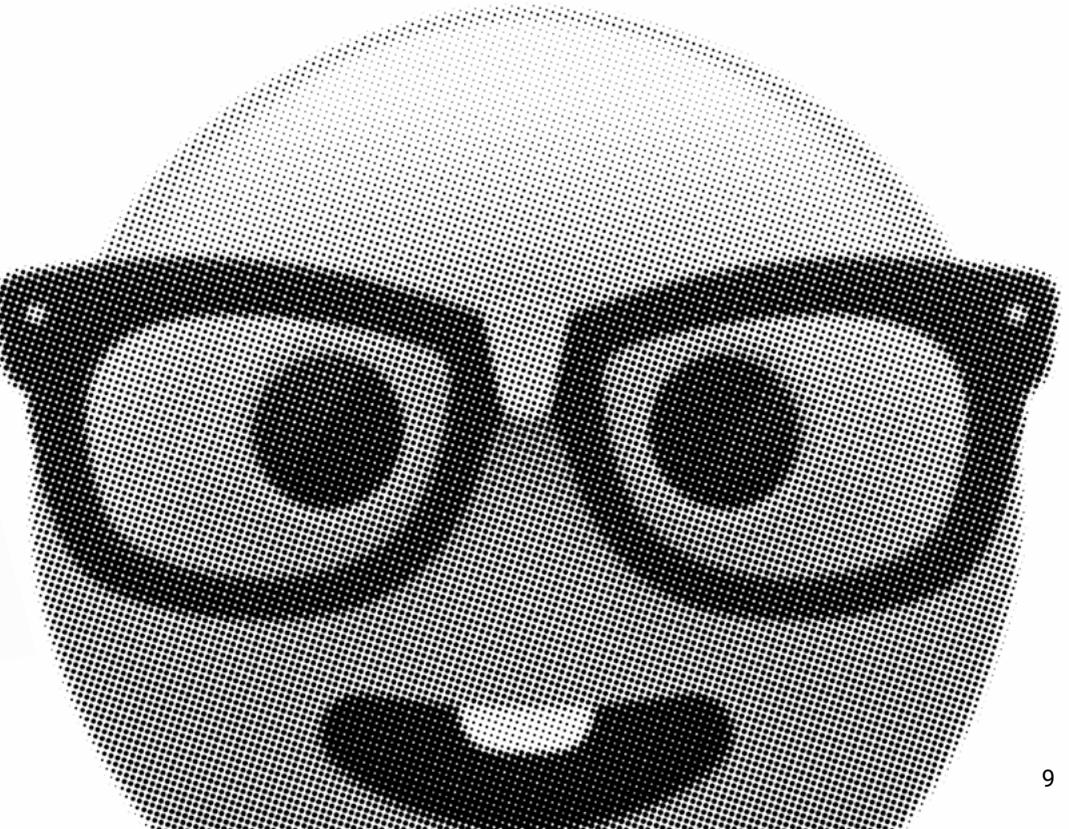
Today we use these systems mainly in solitary ways, within personal productivity suites. But it does not have to remain that way. AI can help us better understand a colleague's position, synthesize perspectives within a team, facilitate coordination across different departments, or moderate

IS THERE A WAY TO STRENGTHEN HUMAN COLLABORATION BEYOND HUMAN-MACHINE INTERACTION?

and summarize a meeting – or what happens around a working table.

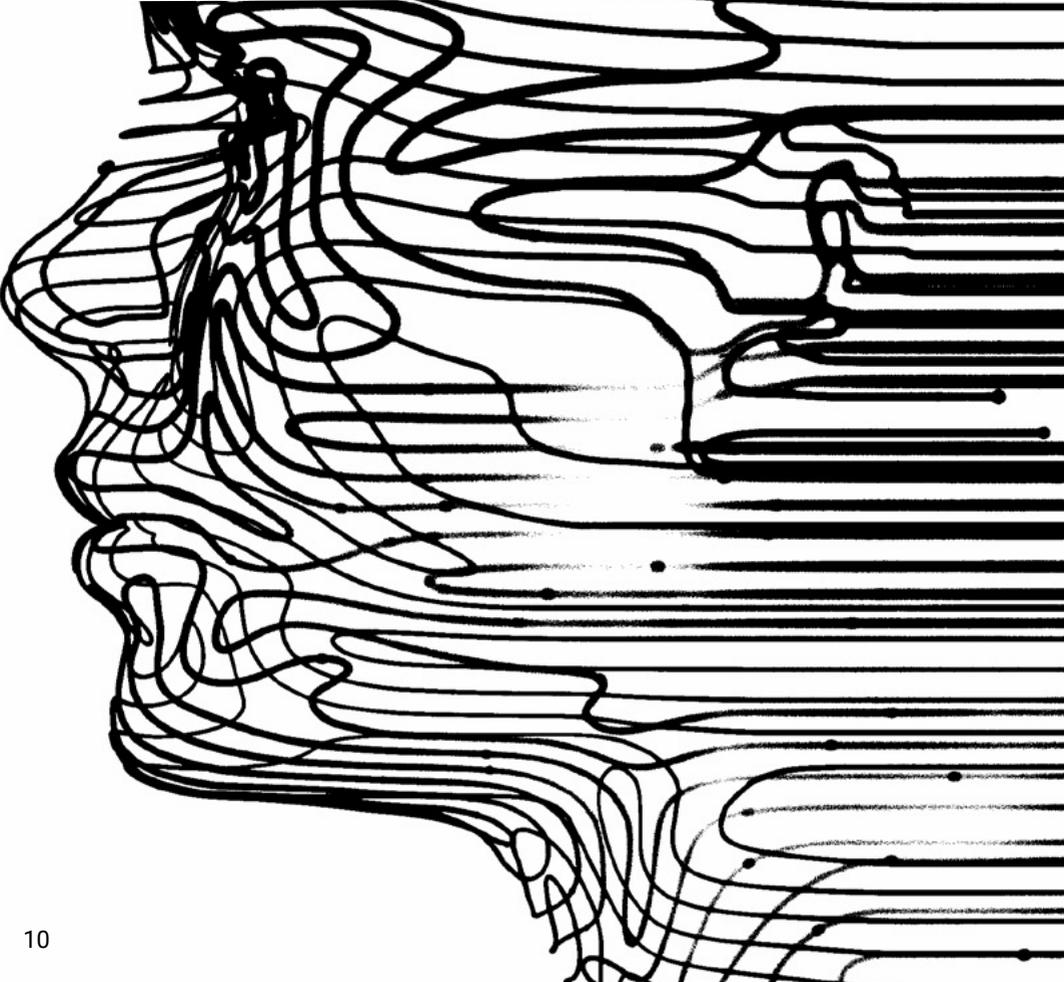
I believe one of the most fertile directions lies precisely here: using AI as a cognitive mediator, as a tool for negotiating meaning more effectively between human beings.

After all, that is what any good translator, facilitator, or coach does: it helps people understand one another. And in my view, there is a largely unexplored potential in machines designed specifically for these functions.



The introduction of generative AI into organizations depends heavily on leadership – on those who make and share decisions.

FROM THIS PERSPECTIVE, WHAT CHANGES WOULD YOU LIKE TO SEE IN LEADERSHIP PRACTICE?





LEARNING AT MY OWN PACE, OR BETTER YET, AT AI PACE

by Daniele Cerra, Partner
Chief Innovation Officer, Logotel

Community is the most flexible and dynamic context for supporting the development of each professional's potential. From a learning perspective, our brains are especially receptive when what we are learning responds to an immediate, specific need. AI – through classic chatbots reshaped as coaches and tutors – makes content more accessible and offers personalized, hands-on interactions, tailored to context and capable of meeting the diverse needs and learning styles of individual members.

We need to dismantle a growing phenomenon: the so-called 'secret gardens of AI' – ungoverned spaces where employees use generative AI without clear organizational policies...

The phrase "secret gardens" is very evocative: it reminds me of the expression Ethan Mollick uses for a very similar phenomenon, the "silent cyborg" – the cyborg who hides and does not like to reveal itself. Introducing AI in companies is primarily a matter of governance, not just technological adoption, and governance takes shape through the different ways leadership is exercised – namely, the strategies that each manager, executive, or leader deploys to guide and manage.

Today we see a curious but worrying phenomenon, especially given the associated compliance and cybersecurity risks: many professionals use AI every day, but they do so "in secret," outside official policies.

These "**secret gardens**" are a symptom of a lack of trust – or of a lack of safe spaces where experimentation is possible and, indeed, valued and encouraged.

What is needed is leadership capable of recognizing that AI use is already taking place, and that it cannot be controlled only through bans or more-or-less rigid guidelines. It is necessary to build culture, provide tools, and accept that experimentation – when shared – is also an opportunity for organizational learning.

A generative form of leadership should encourage transparency, dialogue, and the thoughtful use of AI as a lever for collaboration, not only for individual efficiency.

This issue of Weconomy also explores the need to cultivate optimism. What makes you optimistic about where generative AI is heading?

I deeply believe that we need an “urgent optimism,” as the theme of this issue of Weconomy puts it. Not naïve optimism, but lucid and informed, critical and reflective as well.

This stance can be grounded in a simple observation: **generative AI forces us to rethink what it means to be intelligent, creative, and competent. And that is a major opportunity.**

We are discovering – or rather rediscovering – the value of judgment, explanation, and responsibility. But also the beauty of incompleteness, ambiguity, and the negotiation among different points of view.

If we succeed in designing AI not only to “do better,” but to think better together, then perhaps we will be able to say that **this technology has not replaced us, but transformed us – and has brought us back into relationship with one another.**





**MAYBE WE'LL BE ABLE
TO SAY THAT AI DIDN'T
REPLACE US, IT BROUGHT US
BACK INTO RELATIONSHIP.**



INSIGHT LOGOTEL 14

**IT WASN'T A NOTICEBOARD. IT WAS A DOJO.
AND INSIDE IT, TECHNOLOGY LEARNED TO
SPEAK WITH PEOPLE**

by Matteo Ordanini
Senior Learning Designer, Logotel

We created a Dojo for Microsoft Copilot adoption: not a technology platform, but a digital space to train, exchange ideas, and reflect. Here, even those with fewer tech skills drew on the community's energy to develop agents able to measure the impact of DEI initiatives and reduce the hard costs of procurement. Others – professionals who tend to keep a low profile – surfaced to their managers' surprise as talents and innovators. The community was not a container. It was a living organism. And us? We brought content, sparked ideas, and watched the impact take shape. It wasn't just technology. It was transformation.

COLLABORATING WITH THE ORACLE: CORE SKILLS AND COGNITIVE CHALLENGES FOR NAVIGATING THE GENERATIVE ERA



Interview with Gino Roncaglia
Full Professor of Digital Publishing and
Digital Humanities, Roma Tre University

Generative AI systems are reshaping how we learn and work. The debate, as often happens, divides into optimists and pessimists. What's your position?

I'm reasonably optimistic that AI systems will solve at least some of their early-stage problems, like hallucinations. I'm less optimistic about their impact on work, the economy, and society as a whole. My sense is that the net effect on employment will be negative. I think this will force us to dust off an old slogan: work less so everyone can work. But reducing work hours should be matched, in my view, by increased time for continuous learning – though we need to rethink what that means. We've always viewed lifelong learning primarily as professional upskilling within specific fields. Instead, **we should be developing a new generation of basic competencies, including many new forms of digital citizenship skills that, I believe, should be available to everyone.** These programs should involve schools and universities, both as institutions that help deliver lifelong learning and as key sites for many of the relevant learning activities. But I am not very optimistic that our social, economic, and political systems have either the capacity or the will to pursue this path.

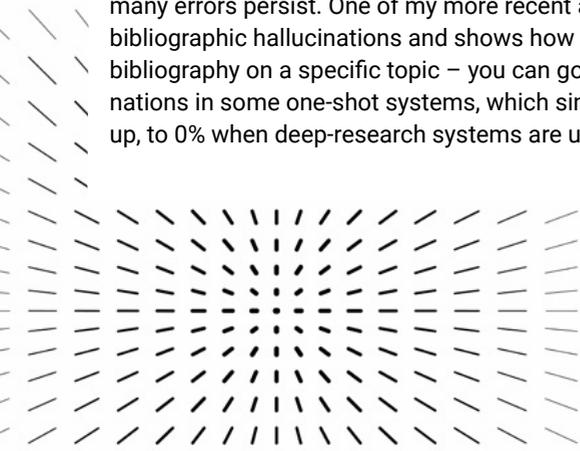
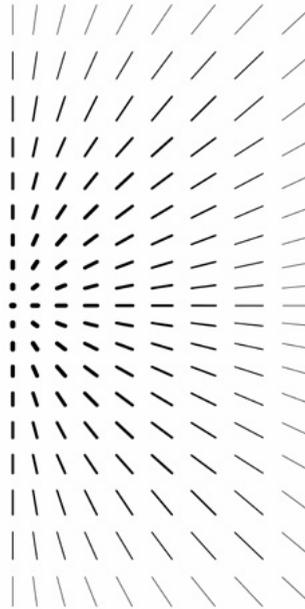
A second point where I am not optimistic concerns the risks associated with the use of artificial intelligence, risks that are enormous and increasing. I am less concerned with science-fiction scenarios in which AI takes power, even though caution is warranted, these are systems we do not fully understand, and they can exhibit unexpected properties. For me, the main risks lie in the proliferation of mid-sized models, which more easily elude the regulatory and legislative approaches currently under development. Already today, anyone can run systems with between 20 and 80 billion parameters on mid-range computers,

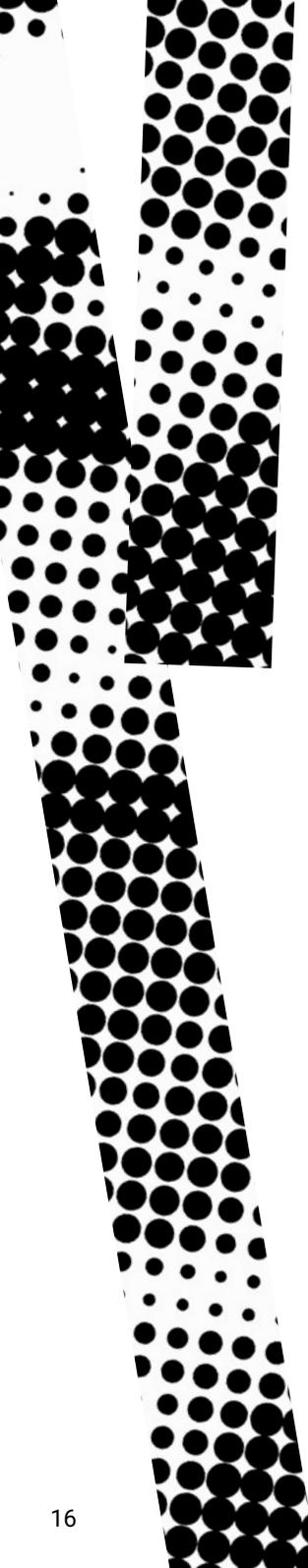
at relatively accessible costs. These are highly capable models that could be used – for just a few examples – to generate inappropriate content, to create computer viruses, or to produce instructions for manufacturing chemical or biological weapons.

At the end of 2023, your book *L'architetto e l'oracolo. Forme digitali del sapere da Wikipedia a ChatGPT* (The Architect and the Oracle: Digital Forms of Knowledge from Wikipedia to ChatGPT) came out. What was the prevailing outlook at the time, and what changes have you observed since then?

In 2023, the prevailing reaction was characterized by surprise. Only five years had passed since the publication of the influential paper *Attention Is All You Need* (2017), which introduced transformer models to the world [the family of AI to which ChatGPT belongs – Ed.]. At the time, we did not expect generative artificial intelligence to make such substantial progress in such a short time.

At the time, the main point of reference was ChatGPT, whereas today the range of systems has multiplied. We now have access to multimodal platforms, as well as deep-thinking and deep-research systems – a plurality of models with different natures and purposes. For this reason, it no longer makes sense to speak of artificial intelligence as a single thing. Some of these platforms, as I mentioned, are addressing early shortcomings. For example, hallucinations have been greatly reduced through deep-research models and through RAG (Retrieval-Augmented Generation) techniques. We can say that deep research represents today's state of the art in generative AI. However, most people still rely primarily on one-shot systems – or, in any case, on tools not selected for the specific tasks and needs at hand – and as a result, many errors persist. One of my more recent articles focuses on bibliographic hallucinations and shows how – when you ask for a bibliography on a specific topic – you can go from 100% hallucinations in some one-shot systems, which simply make everything up, to 0% when deep-research systems are used competently.





In your book, you propose a compelling metaphor: the distinction between “architects of knowledge” (the Wikipedia model) and the oracular model of artificial intelligence. Could you explain it?

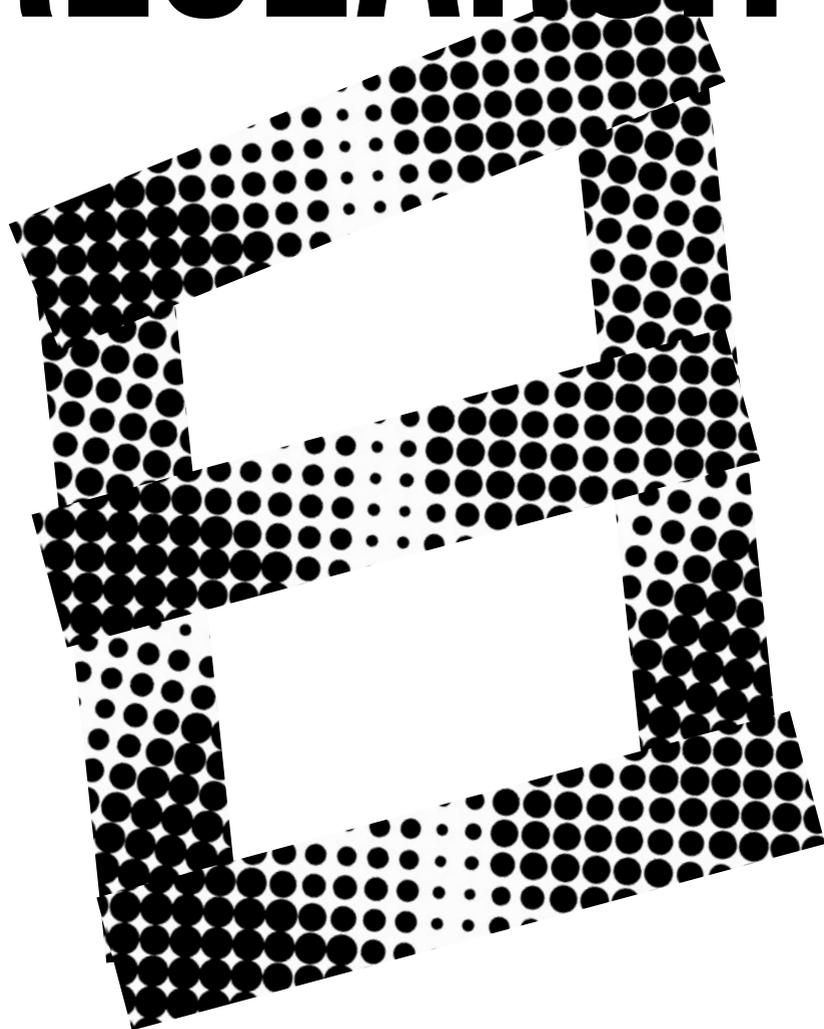
The metaphor captures two different working methods. Ever since humans started producing knowledge, we’ve tried to systematize and organize it. This gives us the architectural model – encyclopedias, and now Wikipedia – which structures knowledge systems by giving them form.

By contrast, the way generative AI systems produce knowledge is statistical and predictive, almost oracular. **I do not mean to suggest that AI systems always tell the truth or predict the future, but rather that they rely on generative mechanisms that are, in technical terms, partly opaque to us.** They operate on statistical-probabilistic foundations, through neural networks whose values, weights, and parameters we can inspect, yet whose outputs we cannot predict with precision. This is not something that should be frightening, because – if we reflect on it – the way we humans produce knowledge is also fairly opaque. We systematize our ideas, but where do they come from? They may depend on the moment or on the context, yet very often we can’t describe it precisely.

I believe that architecture and oracularity must work together – as they have already done in the past – to ensure that AI systems generate information and knowledge that can then be validated, verified, and structured. This kind of collaboration is, in fact, already taking place: we can see it in the increasingly widespread use of RAG techniques. One example is the Historical Archives of the European Parliament, which combine a generative engine to personalize output with an initial retrieval phase carried out by a traditional, reliable, and guaranteed information-retrieval system.

In any case, we are witnessing a growing number of systems that integrate generative capabilities with mechanisms for information verification. In deep research, for example, when an AI encounters on-line content that may be unreliable, it applies a form of reasoning by comparing and validating results from multiple sources. This helps the system assess the relative weight to assign to different sources before constructing its output and presenting it to the user. In this way, generative AI systems are learning to operate with the mindset of the architect: one who verifies, evaluates, controls, and produces highly structured information.

DEEP RESEARCH



**To what degree are these systems creative,
and how might AI creativity enhance – or limit
– human creativity?**

Many colleagues would answer this question negatively, but I would personally attribute a certain creative capacity to generative AI, simply because these systems do not “copy” or retrieve information from a database. For the first time, we have systems that do not merely assist us, but write texts and generate images or videos in our place. They produce original outputs and, in my view, are creative to some extent. This does not mean, however, that our own creativity is diminished – even when we make use of systems that are themselves, in part, creative.



We'd also like your perspective on how AI affects human cognitive abilities. Do you think these systems could weaken our capacities?

This is a phenomenon that has occurred many times throughout history. Let me give an example: has the use of calculators weakened our personal ability to perform calculations? Certainly. When I was in school, I learned how to extract square roots using pencil and paper, an operation that almost no one knows how to do by hand anymore. Some tools, therefore, weaken certain individual abilities by externalizing them. It follows that, by fully delegating the writing of a text to a generative AI system, I will weaken my own capacity to produce a text.

Is the human being who uses generative systems less creative, less productive, and less cognitively engaged? The answer, I believe, depends on how they are used: when employed well and competently – as a form of support rather than substitution – they are tools that, on the contrary, can increase cognitive engagement.

I can only speak from personal experience: I work with generative AI tools on a daily basis, for instance when I'm writing an article. I don't use them to write the text for me, which would be neither ethical nor conducive to quality, but to run certain kinds of deep research, to suggest strategies and priorities (which I then weigh against my own), or to act as a "discussant" on a



draft, offering possible critiques and objections.

I don't save time, quite the opposite. Writing an article now takes more effort and more work than it did in the past. The result, however, is often better.

It's a different matter when we look at situations such as school and university exams and tests: more and more often, generative AI is being used to "cheat", to produce answers in our place. Clearly, that is a problem, and one that risks lowering the quality of learning. Addressing it requires a radical rethinking of how we assess learning. If we continue to design assessments in traditional ways, they will increasingly be completed by generative AI systems. **We need to change our methods, and perhaps the time has come to do so.**



INSIGHT LOGOTEL 15

LEADING WITH AI: WHEN LEADERS STOP ASKING "HOW" AND START ASKING "WHY NOT"

by Federica Guazzoni
Project Manager & Service Designer,
Logotel

To adopt AI, leaders do not need a technical manual, but a safe space for dialogue. We created conversations, not instructions, because value emerges when attempts are shared – not certainties. Leaders are looking for permission, from their peers, not to have all the answers: to explore, make mistakes, and adapt. Because leadership remains a human practice, even when AI joins the team.

In this regard, are you guiding your students on how to use generative AI?

The basic guidance is this: they need to know very well how to use these systems, otherwise the quality of their work will deteriorate. If a student brings me a thesis draft that contains hallucinations, it means they have not understood how these tools work. They should then learn which system to use in each specific situation, and finally understand that the output must always be evaluated critically.

My approach is to have students work extensively on group projects and – if they use generative AI – I ask them to specify the prompts they submitted, the contexts they used, and to discuss their choices with one another. I have different groups work on the same task with different prompts and contexts, and then I ask them to compare the results to see which approaches worked best.

This kind of work strengthens students' skills and accustoms them to the idea that there is no single, always correct answer, but rather a plurality of possible answers – sometimes wrong and almost always incomplete. Much depends on how we frame questions and on the content we provide as context. It is necessary to become accustomed to working carefully with informational contexts and sources. I do not believe, however, that banning the use of generative artificial intelligence is of much use. It would be like telling students twenty or thirty years ago not to use the Internet. This is not simply an attempt to resist change; it amounts to the educational system abdicating its responsibility to explain how to use the tools of the contemporary world in a critical and informed way. **If we ban generative AI – or ban the use of the Internet – we achieve the same result: we weaken, rather than strengthen, the skills that are concretely required not only by the labor market, but more broadly by contemporary society.**



Do you think AI is reshaping human intelligence itself?

Our intelligence is constantly changing; what does not change – or does so much more slowly – is the way our brain functions, which is essentially the same as that of a *Homo sapiens* from thirty or forty thousand years ago. What is new today is that we are increasingly externalizing certain activities, no longer limited to memory but extending to reasoning and content production as well. The part of the brain we might imagine as a kind of “extended mind” is expanding and evolving at an ever faster pace. **So it is not the nature of our intelligence that is changing, but the way we use our brain** – and, above all, the way we use the many extensions of our mind, which by now, in one way or another, have become part of our intelligence.

What should we expect from artificial intelligence going forward?

Difficult to say. In this regard, I was particularly struck by the results of a study in which 480 expert researchers in the field were asked whether these systems truly “understand” language. Four possible answers were offered: definitely yes, probably yes, probably no, and definitely no. The experts were distributed almost evenly across all four options. This shows that there is no consensus: we are facing a new situation, and there is still much we do not know about the possible trajectories of artificial intelligence. **These systems still have plenty of room to surprise us, they have done so up to now, and I have the sense that they will continue to do so.**



INSIGHT LOGOTEL 16

MORE BALANCE, LESS HYPE

by Luisella Peroni
Senior Lead, Logotel

Artificial intelligence is often seen as a guillotine poised to displace the human. That fear can be defused by making its potential benefits visible. For a bank, we are designing an AI agent to support commercial activity, and adoption increases when AI is framed through a less apocalyptic, more concrete narrative – one that shows how it supports people in their work. With guidance and hands-on practice, even senior professionals can grasp its potential. What’s needed is the right mindset and a more balanced perspective, with fewer preconceptions.

WHEN AI OPENS CREATIVE PATHS AND GENERATES NEW VALUE. HERE'S WHAT WE CAN LEARN FROM THE GLOBAL SOUTH



Interview with Payal Arora
Digital Anthropologist and Professor of Inclusive
AI Cultures, Utrecht University

In your book *From Pessimism to Promise*, you focus on the different approach that the Global South has towards artificial intelligence, which as you yourself state is no longer a technological issue but has entered our lives. What are the signs of optimism coming from that part of the world?

Many of the most important issues concerning artificial intelligence are social rather than technological in nature. **How do we build trust? What is authenticity? What does fair ownership mean?** These are questions that shape regulation, tool design, value redistribution, and legal and ethical approaches to AI. The book is the result of working with hundreds of organizations of different types and my experience on about 15 boards of directors, from UN agencies to the World AI Summit which is very connected to Silicon Valley actors. Thanks to this global perspective, I've identified a significant difference between the West and the rest of the world in how they perceive AI.

Western organizations and governments see AI as something that controls us, that can destroy our democracy, put mental health at risk, and even threaten our existence as a planet and humanity.

These beliefs are leading the West toward what I call "pessimism paralysis," which leads to substantial powerlessness regarding how to proceed, apart from asking how to resist, contain, and control AI. This explains the regulatory approach we see particularly in Europe.

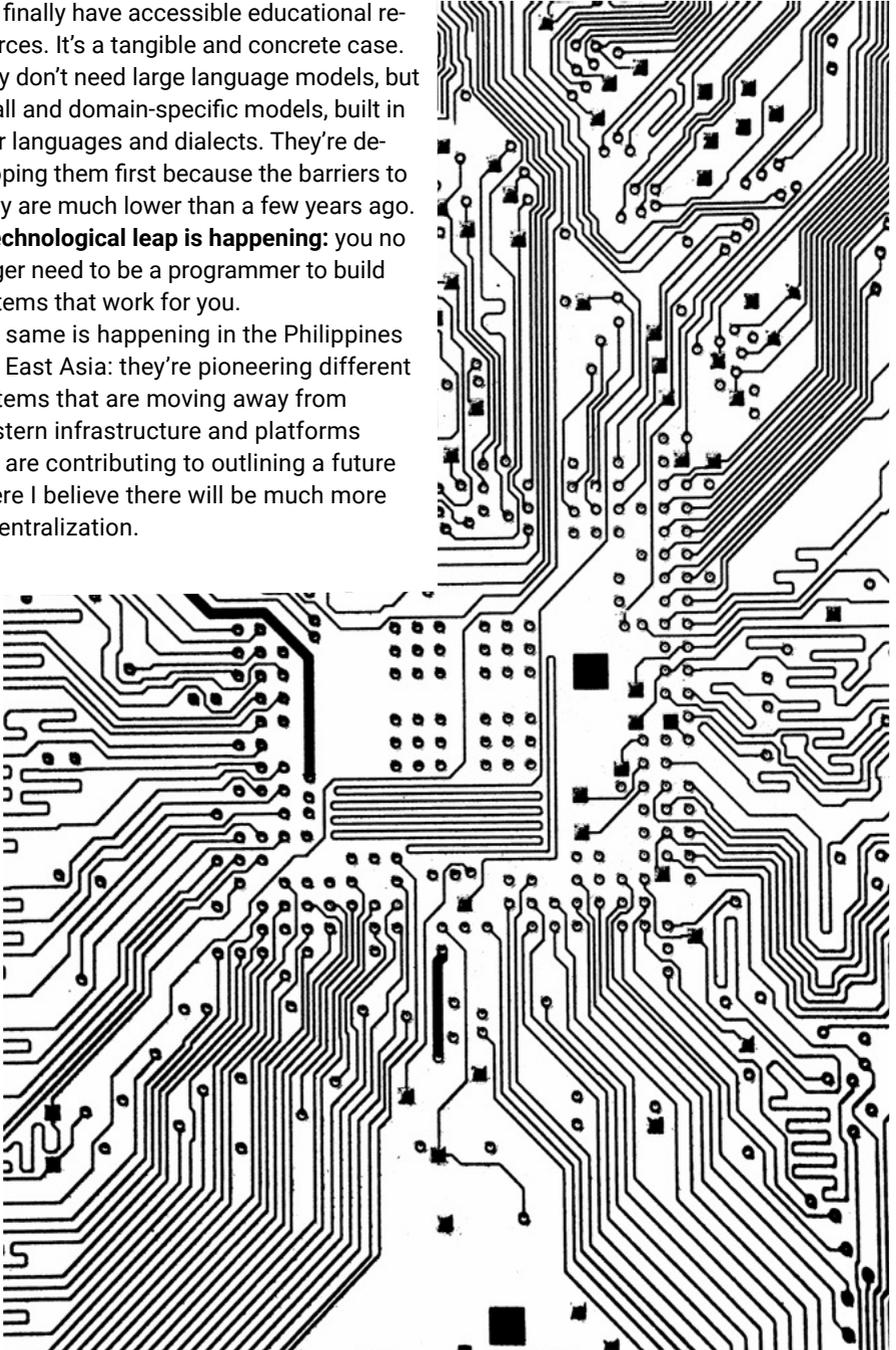
The rest of the world, on the other hand, is extremely optimistic about artificial intelligence. Countries like India and Brazil conceive AI as a way to address chronic problems, applying it to concrete situations. In Peru and Ecuador, they're understanding how to use AI in targeted ways to improve public transportation, thereby reducing energy inefficiencies.

Another example comes from South Africa, which is using AI to

diversify educational materials in various languages and dialects, so that children can finally have accessible educational resources. It's a tangible and concrete case. They don't need large language models, but small and domain-specific models, built in their languages and dialects. They're developing them first because the barriers to entry are much lower than a few years ago.

A technological leap is happening: you no longer need to be a programmer to build systems that work for you.

The same is happening in the Philippines and East Asia: they're pioneering different systems that are moving away from Western infrastructure and platforms and are contributing to outlining a future where I believe there will be much more decentralization.



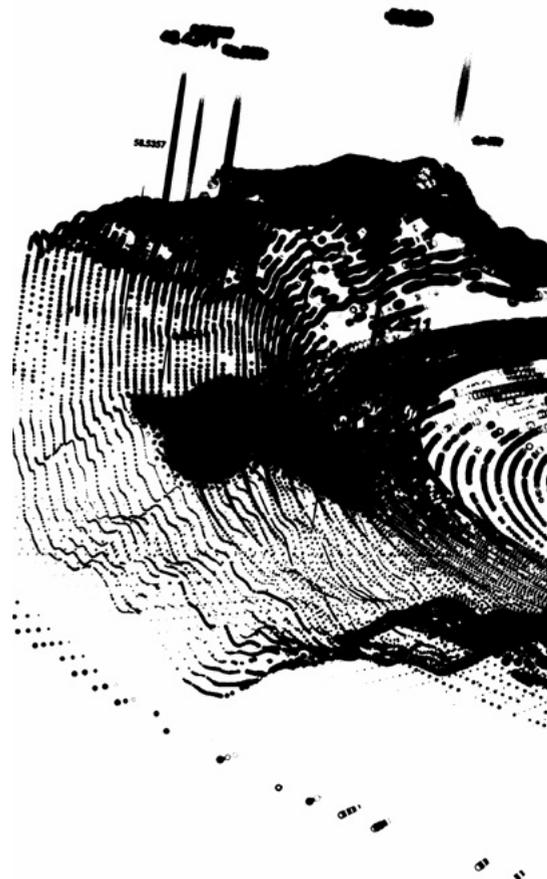
It's interesting to see how other countries are applying AI to real problems, like rethinking education or mobility. Yet we're forgetting to do this in the West – perhaps we're no longer focusing on big challenges. Following the Global South's example, what concrete cases could help us rethink the problems we face?

AI is still just a tool. People think it's a huge game-changer that will radically transform everything, but we've already gone through this phase with every single new technology of the past. When the light bulb was invented, Edison said it would radically transform education and that we would no longer need classrooms. The same happened with the telephone: it was said it would drastically reduce time with our families and depersonalize relationships. Even writing, speaking of education, was seen as the ruin of our intellectual abilities. At that time, memory was important: if you could recite entire works by heart, you were considered an intellectual. This is exactly the debate happening now, where we question whether delegating text production to ChatGPT will lead to cognitive decline.

The truth is that we tend to overestimate what technology can do and underestimate what humans do with these tools.

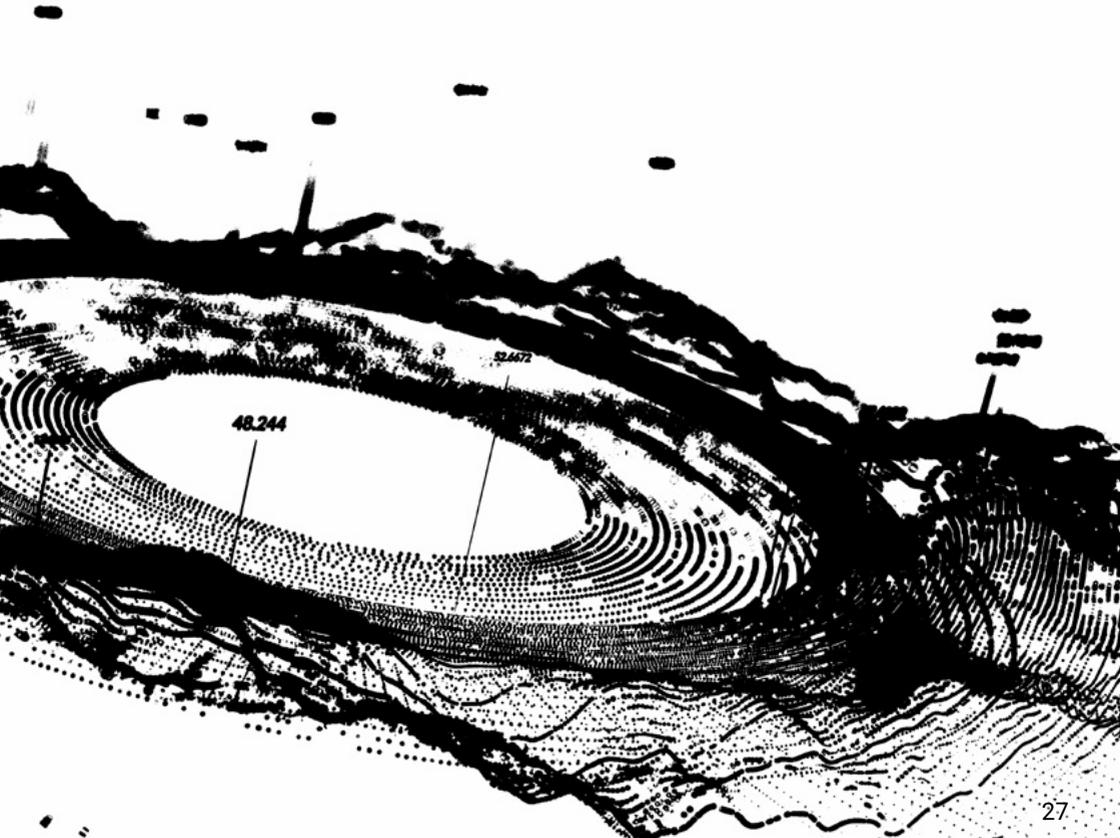
AI, essentially, pushes us to optimize our skills and rechannel them. Some abilities may be lost or decline, as happened with the ability to do arithmetic operations with the advent of the calculator. But having forgotten how to do mental arithmetic doesn't make us idiots. Concretely, what AI is doing is significantly reducing workload. A practical example comes from the world of education. Recently I participated in a UN conference involving various EdTech groups developing software in Europe.

Part of their work is thinking about new solutions in a context – that of our continent – where there's a shortage of teachers, and moreover those in roles are burned out and overloaded by many challenges, ranging from socio-cultural and linguistic diversity to personalization needs. On one hand, our expectations



about the value of education are growing; on the other, teachers' capacity is limited by the complexity of these challenges. Looking at my experience in university education, I use AI a lot to build my curricular courses, brainstorm about what readings I could suggest, create rhetorical questions, suggest workshops, and write. **What used to take a week now takes a day, which means I might not have to experience the burnout felt by colleagues, because I can focus more on the actual**

content, on what excites me. I think this is very positive and it's happening with other professional figures too: AI helps perform some basic activities allowing people to focus more on deep content, on what they're passionate about. I think what AI can do positively is help us reshape the way we work in new forms, more suited to our aspirations.



In some of your reflections, you've questioned the word "innovation" itself. Often we try to innovate for the sake of innovation, to create something new. But when we face a real problem, it needs to be solved: it's a matter of accessibility, sustainability, caring elements...

We must first recognize that there's a double standard in how we use the term "innovation."

In the West, whether it's Silicon Valley or Europe, innovation is linked to the hero archetype, like Steve Jobs or Elon Musk. Often, moreover, something is defined as innovative when it actually isn't. Take Elon Musk: he didn't invent Tesla, but a new industrial process for making electric cars. And his vision for the future of X mirrors what WeChat currently is, which has existed in China for more than a decade.

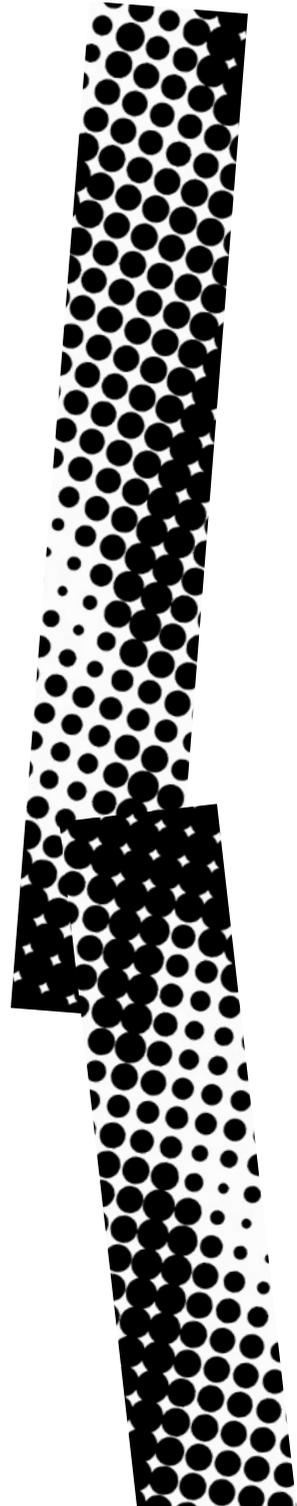
Yet WeChat isn't given the same innovative weight: the Sino-American "war" itself exemplifies this double standard between who gets defined as an innovator and who gets labeled as an imitator, like China.

We continue to be surprised by China's achievements – the latest case was the DeepSeek LLM – yet they're ahead of us in various fields, from fintech to solar energy, from autonomous vehicles to electric ones.

What's interesting is that the Chinese think differently because they're forced to. The US model, in fact, isn't scalable. Indiscriminate data collection isn't aligned with European values and not even with our urgent sustainability agenda to address the climate crisis, because if we continue at the pace of US models, we'll have no water or electricity left.

Other Global South countries are forced to pioneer for their very survival. Take India: it's extremely dense and crowded. If you build a data center in an area, you'll create competition with villages in the same area and risk sliding toward civil war. That's why India doesn't use water to cool data centers: they have to think in terms of solar energy and find other ways to become sustainable.

Many African countries are creating technologies that don't rely on big data to function. Not for grand environmental or planetary ideals, but for pragmatism: resource scarcity in the Global South creates new waves of innovation. And these are models we Westerners should look at with interest, given that we're the biggest consumers of these energy resources.



Besides recognizing this double standard when talking about innovation, we need to reflect on the fact that there are innovations that put sustainability at the center of their mission not for altruistic reasons, but because it's the only way they can take root in certain markets.

The Anghami case is emblematic [It's a rapidly growing music streaming platform, founded in Lebanon and used mainly in the Middle East and North Africa, ed.]. It was born to address copyright infringement with real innovation. While the Western approach to piracy in the Global South was to invest millions of dollars to regulate and punish. But this approach never worked in Latin America, Asia, or Africa because, for example, going to the cinema in Cape Town costs as much as an average salary. That's why the piracy market became dominant, the norm.

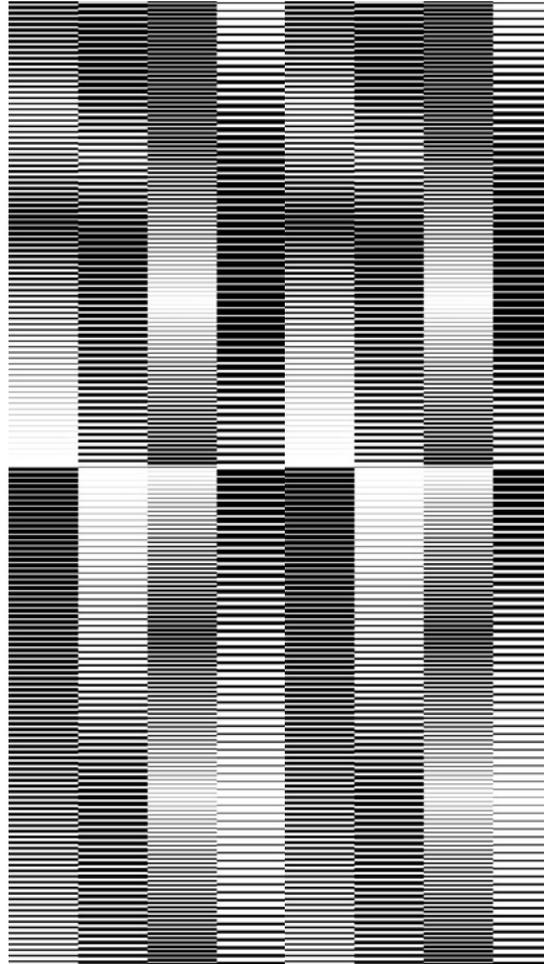
Anghami developed a system recognizing that people won't simply pay for music, but for added value. First, they thought about how to convince creators to put their music on the platform instead of pirating it and started paying musicians directly, unlike Spotify, which always relies on record labels.

Second, they started using AI to detect copyright infringement and for proper attribution of rights and value.

Above all, they're creating added value by building a community space, an ecosystem where people come together to interact with each other. This community and convergent conception of digital platforms is a usage modality very widespread in East Asia. In the West, instead, platforms are very separate ecosystems: there's an app for music, an app for ordering food, an app for something else.

In this case too, I believe there are many lessons to learn from the divergent ap-

OFTEN WE TRY TO INNOVATE FOR THE SAKE OF INNOVATION



proaches of the Global South for our future, especially if we want to be responsible: we must respect the resources we have.

Speaking of creativity and value generation, what do you observe in terms of generational and intercultural dynamics?

There's certainly a significant generational gap. The older generation acts driven by fear and operates according to conservative logic.

The generation that grew up with digital tools, instead, reflects less on the concept of ownership and more on how to obtain fair value from their work, especially in the context of remix culture, which is already an integral part of young people's lives on TikTok and Instagram.

On these platforms, people use templates and narratives created by others, to which each creator adds their own creative contribution. Including AI as an additional creative tool doesn't represent such a big conceptual leap. **However, the question shifts: it's no longer about who owns what, but how to ensure fair attribution of value.**

Young creators, including those from the Black community on TikTok, ask for transparent attribution systems: you can reuse content, but you need to recognize the source, even when it's AI-generated. In this, blockchain already offers technological possibilities to redistribute value based on visibility and added value that each content generates.

The problem, in this case too, is not technological but social: if we don't first commit to imagining a new paradigm of value redistribution, we won't be able to implement already available technologies. The real question is how we approach these platforms.

Recently I moderated a panel with the winners of the AI Film Festival in Amsterdam. It was fascinating to discover that most of them don't consider themselves creative in the traditional sense. Among them was a Hispanic actress, tired of the usual stereotypical roles, who decided to become a filmmaker to write better stories for people like her. She entered the AI cinema world precisely because you don't need traditional filmmaker skills.

The festival director said he was surprised by the participants' profile: single mothers without time to shoot six-month documentaries in the field, people with backgrounds far from traditional filmmaking, each with their own unique motivations that, thanks to AI, could be transformed into something practical.

This democratization of cinema threatens the consolidated powers of the film industry, which has operated for decades systematically excluding many voices. And it's clear that the traditional establishment sees AI as a risk. We should instead ask ourselves:

is it positive for society? Probably yes, because it allows anyone to express themselves and tell stories with unprecedented perspectives without prohibitive costs, also making these contents accessible to a much wider audience.



**FREEDOM OF
EXPRESSION IS
A STRONG
MOTIVATION**

This is another interesting perspective, which connects to what Fei-Fei Li says about the importance of thinking about motivation before the applications of a technology. You mention in your book the example of Kenya, where smartphones are used as walkie-talkies for communication because there's no common alphabet. Freedom of expression is a strong motivation, as is communication. What are other motivations that drive toward a different use of AI?

A strong motivation can arise from the desire to build solidarity. Think of Mexican activists and many movements worldwide operating in a context of growing democratic decline, where authoritarian figures are elected everywhere and communication restrictions intensify continuously. These digital activists have understood that the struggle will be long

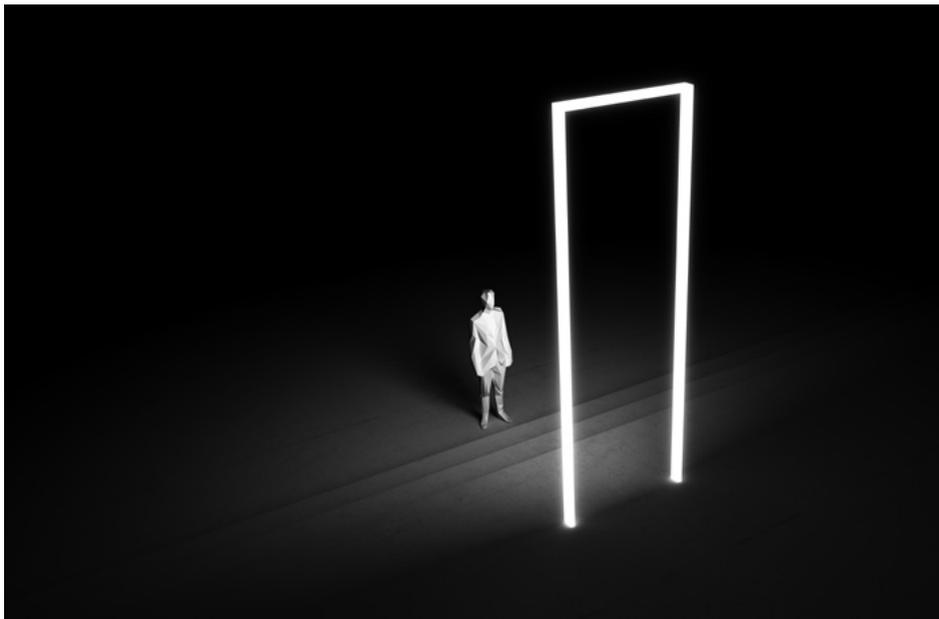
and have consciously chosen not to be visible heroes. Their strategy is anonymous decentralization, because the costs of visibility are extremely high – just look at how many Iranian or Hong Kong protesters ended up in prison. **AI offers them valuable tools: they can use artificially generated images to keep the movement alive without exposing real people to danger. It's ethical activism designed to last over time.**

Another interesting example comes from a conversation with a group of Berlin artists preparing for a major exhibition. They contacted me because they're exploring AI's impact on our bodies and physicality. They realized that their narratives always tended toward the dystopian, leaving the audience with a feeling of heaviness and discomfort. They wanted to do something different: **use these tools to build, not to destroy. It's an important change, because AI can facilitate truly exciting forms of immersiveness and build empathy. Through virtual reality enhanced by AI, we can create vivid and deep emotional connections.**

There are therefore multiple ways to use these tools innovatively and impactfully: as means of creative expression; as tools of ethical activism in the case of political forces; and as new communication modalities that allow us to build for the future. Because ours is a long-term vision.

AI CAN FACILITATE TRULY EXCITING FORMS OF IMMERSIVENESS AND BUILD EMPATHY.



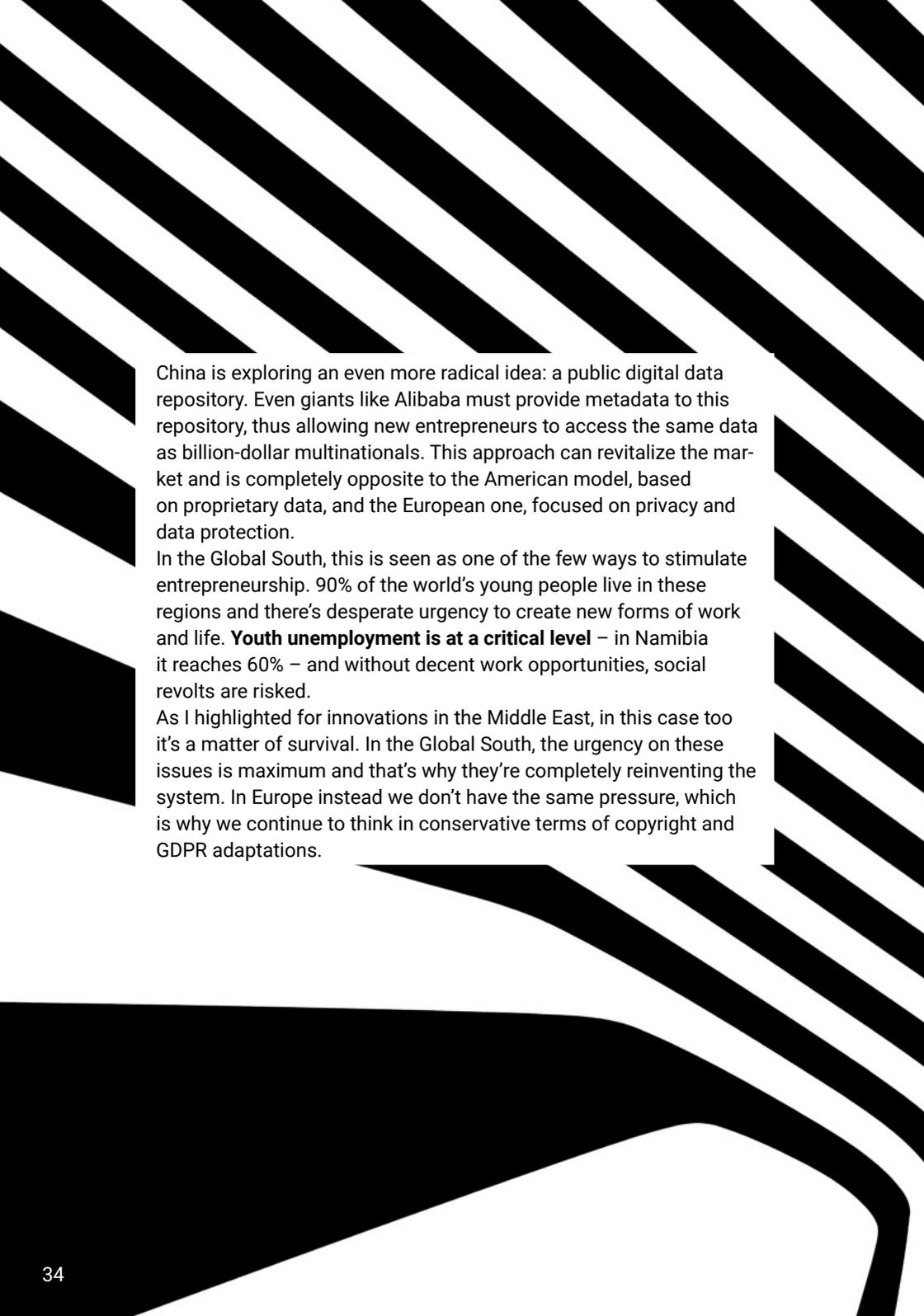


Speaking of the Global South, an interesting aspect that many don't know is the India Stack, an open-source state digital infrastructure, designed to be replicated and shared globally. The approach is innovative: it's not just about creating an open-source product, but an entire open and scalable ecosystem.

As a member of the Indian Digital Economy Board, I'm directly involved in the India Stack, India's digital public infrastructure, which has had extraordinary success and represents hope for many countries.

Any entrepreneur can use it for free to develop their own applications. Being open source and open to the world, other countries can adapt it to their own needs. What's important isn't who had the idea, but using the best available solutions to address urgent issues and make the market work again, blocked by Big Tech's hyper-monopolistic practices.

The Indian government identified a problem in the digital public infrastructure: two large private companies were using 80% of the resources. It then introduced legislation based on company size: large corporations can use the infrastructure up to a certain point, then they must contribute economically to the system. It's not about preventing Big Tech from making profits, but ensuring they pay fair value in taxes and contributions.



China is exploring an even more radical idea: a public digital data repository. Even giants like Alibaba must provide metadata to this repository, thus allowing new entrepreneurs to access the same data as billion-dollar multinationals. This approach can revitalize the market and is completely opposite to the American model, based on proprietary data, and the European one, focused on privacy and data protection.

In the Global South, this is seen as one of the few ways to stimulate entrepreneurship. 90% of the world's young people live in these regions and there's desperate urgency to create new forms of work and life. **Youth unemployment is at a critical level** – in Namibia it reaches 60% – and without decent work opportunities, social revolts are risked.

As I highlighted for innovations in the Middle East, in this case too it's a matter of survival. In the Global South, the urgency on these issues is maximum and that's why they're completely reinventing the system. In Europe instead we don't have the same pressure, which is why we continue to think in conservative terms of copyright and GDPR adaptations.

The model you've described is fascinating: public actors create the basic infrastructure, while those who use and populate it contribute economically. This creates a completely new ecosystem. And this is precisely where the European Union is failing.

Europe has attempted for decades to achieve something similar to the India stack, with enormous resources, but without success. Each country wanted to do things its own way and linguistic and cultural diversity was erroneously seen as an obstacle rather than a strength: data diversity actually determines robustness and superior quality in datasets. My frustration stems from the realization that Europe has an extraordinary opportunity that it hasn't known how to seize so far: innovating and building alternative futures for digital and AI.

The United States, in fact, is no longer an adequate benchmark: they're now seen globally as cyber-bullies. Conversely, China, India and similar contexts suffer from a fundamental deficit: the lack of trust in their government systems, which tend toward paternalism and authoritarianism and show poor attention to data security.

Europe instead has something rare: a relatively high degree of trust in its institutions compared to other parts of the world. Despite the current political scenario, we have functioning democracies and cultural and linguistic richness that allows building incredibly robust and representative datasets.

If we can build our AI systems and our public digital infrastructures, there will be greater probability that they'll be adopted by many more people precisely thanks to the trust factor. Meanwhile, however, because of the pessimistic conception we discussed, Europe is still adopting its typical approach that contrasts regulation with innovation.

From motivations and public digital infrastructures, what new perspectives open up for entrepreneurs and for building a stronger economy?

European commitment to digital sovereignty is at historic highs. This is an extraordinary opportunity because the collective mentality has changed. An entrepreneur who today proposes solutions to strengthen this sovereignty has much greater support possibilities compared to just two years ago.

In Europe there's a sense of urgency that crosses all sectors. **In the academic world, for example, professors no longer want to use American software. Alternative, workable tools are needed, and the space to create them is enormous.**

In the past it was much more difficult for entrepreneurs to enter this market: extremely heavy initial investments were needed. Today, as we've seen with AI filmmakers, entry barriers have collapsed. Digital infrastructures are global: an entrepreneur can use open-source public infrastructures from anywhere in the world and create functioning hybrid models.

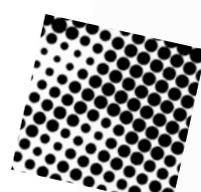
This means many more ideas can enter the market, finally creating that genuine and healthy competition toward digital sovereignty that we need.

Speaking of Europe, to conclude: what lesson can it learn from the Global South?

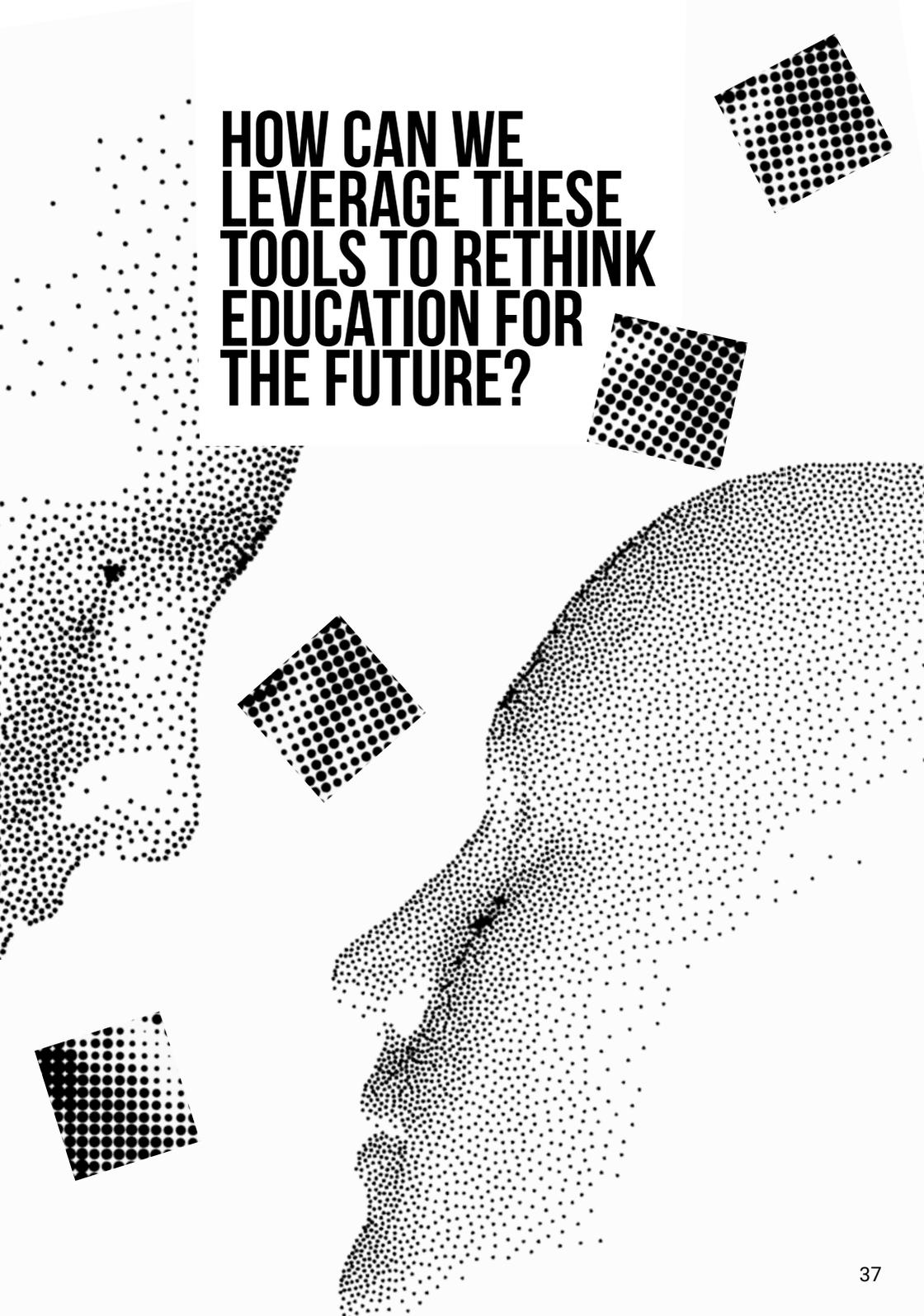
The West must recover the concrete optimism of the Global South. Europe must know how to seize this precious moment and become an agent of change. People are ready to trust liberal democracies and to see how we can transform the regulatory approach by transforming it into something functional.

We must think outside the box. Our mindset influences the questions we ask ourselves, which in turn influence what we do in practice in policy design.

As a teacher, if I'm pessimistic I'll ask myself: how can I limit the use of AI in my classroom? But if I'm optimistic I'll think: how can we leverage these tools to rethink education for the future?



HOW CAN WE LEVERAGE THESE TOOLS TO RETHINK EDUCATION FOR THE FUTURE?



TAKEAWAYS

It no longer makes sense to defend the fortress of human superiority, nor to retreat into post-human fantasies. Artificial intelligences – especially in their generative form – are now an integral part of our humanity. A continuum of abilities is emerging, one in which the human and artificial components are becoming, and will continue to become, increasingly indistinguishable. So the questions that matter shift. **When does it make sense to let go of control? When does it make sense to rely on a synthetic agent to open up new possibilities? And what should we keep for ourselves – because it is worth keeping, not necessarily because we do it better?**

WHAT REAL PROBLEMS DOES AI SOLVE, AND WHAT FALSE PROBLEMS DOES IT CREATE JUST FOR THE SAKE OF ITS OWN APPLICATION?

Summarizing emails, generating logos, writing reports are about making what already exists more efficient. The real problems lie elsewhere. How do we expand the range of possibilities rather than optimize what already works? How do we deepen understanding and generate solutions that, without AI, would remain invisible? This is the difference between a false problem and a real one. The first speeds up answers. The second changes the questions.

HOW CAN WE INTERACT WITH AI TO EVOLVE OUR CAPABILITIES INSTEAD OF LOSING THEM?

Full delegation is accelerating rapidly. But when we hand entire tasks over to AI, there is a price to pay: the loss of a skill. We should not be afraid of letting go of certain things, as long as the stakes are clear. What we need, then, is intentionality. AI suggests, humans verify. AI automates, humans understand. AI produces, humans judge substance. This is not mistrust. It is conscious design.

HOW CAN WE MAKE AI A SOURCE OF DISCOVERY AND PLEASURE, NOT JUST EFFICIENCY?

When AI becomes an exploratory partner. When it generates unexpected questions instead of delivering closed answers. When it surfaces unfamiliar connections we would not have seen. Efficiency is only the first layer. The real value lies in opening up a space of intellectual play, where AI suggests unpredictable paths and humans choose which one to explore, keeping curiosity alive.

CONNECTIONS



Between those who grew up analog and those born digital, there are different relationships with AI. **This is a question of demographics, not skills.** How do we respect those differences?

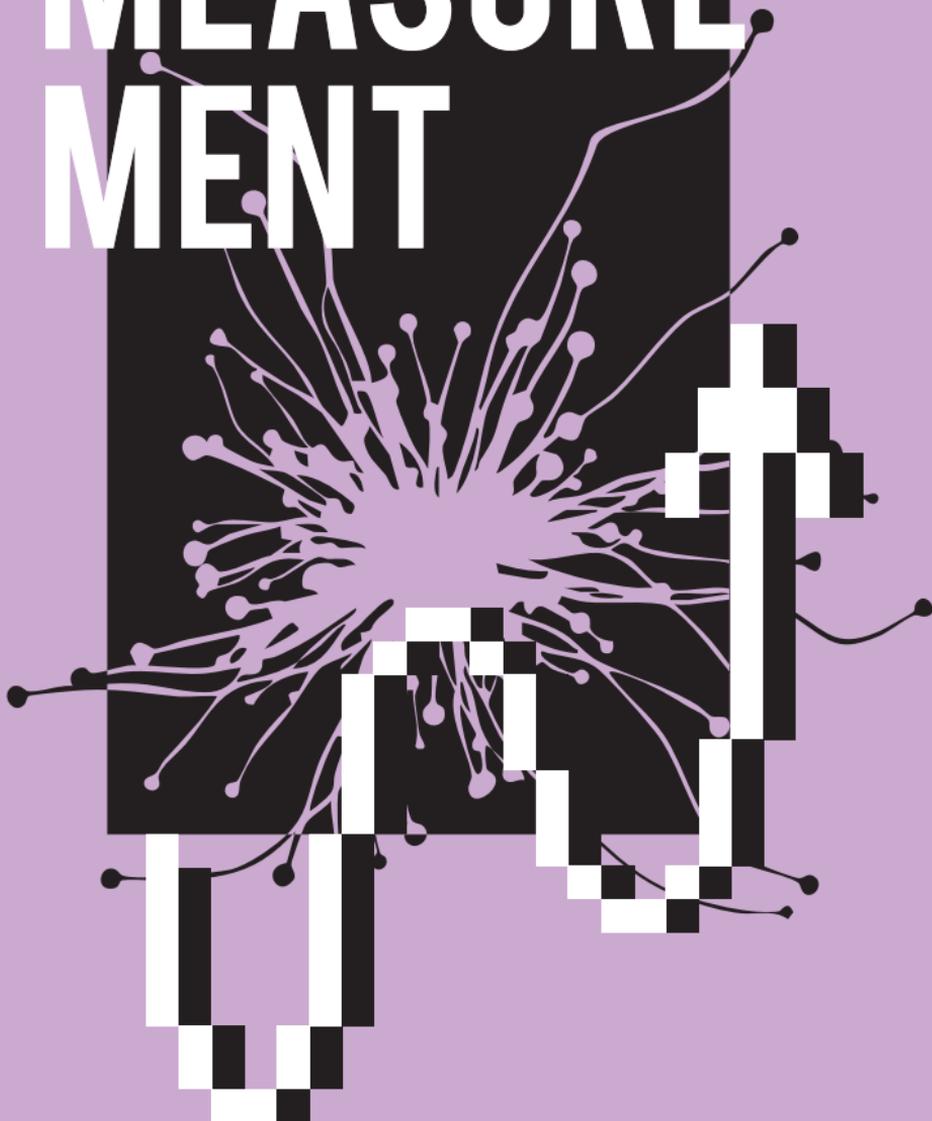
Fluid organizations have to redefine themselves when intelligence is no longer only human. Agentic spaces, tasks orchestrated end to end, decisions suggested by systems.

The organizational landscape changes shape. And with it, roles, responsibilities, and power.

When AI generates content at inhuman speed, the challenge is cultural. What contexts and inner pathways can activate originality? Productivity is not the same as value.

Metrics must distinguish, not simply add up. Is AI building bridges inside organizations, or isolating people in an individualistic trap? AI can act as a cognitive mediator, translating, explaining, lowering barriers between domains of knowledge, and bringing people, customers, and communities closer.

MEASURE- MENT



Understanding and Designing Community Cybernetics. Living systems to guide, sustain, and measure their outcomes – **Simone Colombo** 2



Social Network Analysis to Measure Social Capital
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TAKE AWAYS

UNDERSTANDING AND DESIGNING COMMUNITY CYBERNETICS. LIVING SYSTEMS TO GUIDE, SUSTAIN, AND MEASURE THEIR OUTCOMES



by **Simone Colombo**
Partner – Content & Community, Logotel

We define a community as a space for social interaction that is deliberately designed and managed across its key components – environment, information, and interactions – to generate positive impact for both people and organizations.

The *Weconomy UFO (Unidentified Future Organizations)* issue offers crucial insights into how communities work. Its most valuable contribution, in my view, is the concept of ritual as incomplete instruction: something that empowers individuals to act and take initiative. The follow-up issue, *A Completely Different Vision*, builds on this by exploring the generative power of communities and the different levels at which we can observe their interactions. It adds an important insight: the broader the transformative impact we want to achieve, the wider we need to engage people collectively.

So: is it enough for people to become active, or do you want to orient that activation toward a meaningful impact for individuals and organizations? Is it sufficient to provide environments, tools, and content, or do you want to provide coherent direction that gives those

elements meaning? Have you achieved your goals when you see an “energetic” community, or do you eventually want to decide where that energy should go – and what it should produce?

Cybernetics (whose etymology refers to steering and governing) is the science that studies how mechanisms of self-regulation in living, conscious organisms are reproduced in complex systems. If we apply it to a social organism such as a community, we can think of it as the study of the different social levels at which energy is generated and regulated. In *The Social System*, Talcott Parsons, a key figure in the Chicago School of Sociology, developed a model for studying individual social action, in which the sociology of culture acts as a regulatory mechanism for that action.



As community managers, we're inevitably part sociologists. We have to be – we work with inherently social material. It's "social business," just as organizations have always been. So the question becomes: what can a community actually achieve? It depends on the organizational culture into which it is embedded. What do I want to achieve through a community? It depends on how I intend to orient innovation within that culture. How do I measure progress? It depends on what you want to see and on what you are willing to give. And by "what you are willing to give," we do not mean the individual participants in a community, but the management that shapes and steers culture within organizations. People and culture finally belong together – strategically.

A community is not a conversational trick to revive a



PEOPLE AND CULTURE

dead intranet. It is not a gimmick to improve perceived employee well-being. It is not a celebratory stage for results achieved after the fact – whether in business, innovation, or reputation. A community is a social organism that intrinsically and strategically contributes to producing those results.

But only if we are willing to design it – and observe it – through the lens of its mechanisms of energetic self-regulation.

Going back to the rituals discussed in *Weconomy UFO* and to the interpretive models that are useful for our reasoning, this time through the lens of Robert Merton: **designing a community means designing rituals that generate, circulate, and regulate social tension.**

Let's consider an example related to AI adoption – a topic that is high on many organizations' agendas. To design the manifest function of a ritual, I might create workshops in which a group of people collaborate to define how a specific AI system can improve their work. That is the action. If we then consider the latent function of that ritual – its unintended by-product – I can frame and highlight what the workshop has produced. At a deeper level, the workshop signals that it is acceptable to experiment with AI collaboratively; that AI will change our professions; that I am helping you navigate that change; that we are doing it together; and that, sooner or later, it will affect you too. That is culture. From a design standpoint, hoping to achieve AI adoption simply by providing tools, or by communicating how AI is embedded in corporate innovation plans and the results it enables, is naïve. Something is missing. Action and culture must go hand in hand, and the community is the instrument that makes this possible. Staying with this example: everyone says that AI is transforming organizations and professions. If we

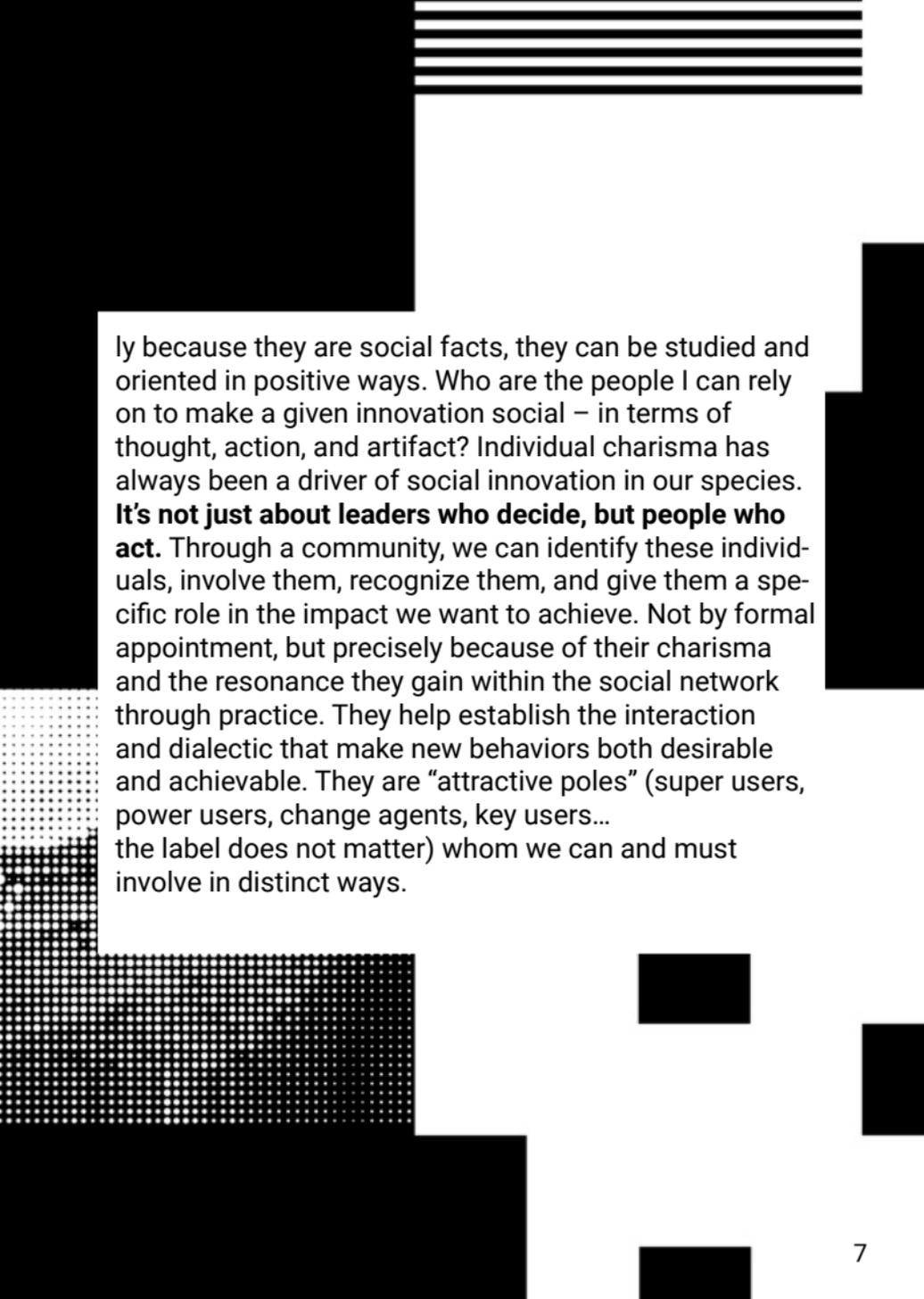




want that transformation to be positive, we need to build a narrative that holds together what individuals think, what they do, and the artifacts they produce. In other words, we need to create a mediation system between organizations and individuals, in which new practices and actions emerge and, by sedimenting over time, innovate the culture, making the actions we seek both desirable and attainable. This is a complex process that requires time; it must be observed and understood in its spontaneous dynamics, while also introducing elements and rituals that can govern and orient it.

If I want AI culture to be participatory, if I want to keep everyone on board, or at least give everyone a chance to come on board, I need to make AI a “social fact”.

Social facts are transformative instances that emerge from cooperation among people; they are external to the individual; they are collective representations that shape and direct thoughts, actions, and behaviors. And precise-



ly because they are social facts, they can be studied and oriented in positive ways. Who are the people I can rely on to make a given innovation social – in terms of thought, action, and artifact? Individual charisma has always been a driver of social innovation in our species. **It's not just about leaders who decide, but people who act.** Through a community, we can identify these individuals, involve them, recognize them, and give them a specific role in the impact we want to achieve. Not by formal appointment, but precisely because of their charisma and the resonance they gain within the social network through practice. They help establish the interaction and dialectic that make new behaviors both desirable and achievable. They are “attractive poles” (super users, power users, change agents, key users... the label does not matter) whom we can and must involve in distinct ways.



LOGOTEL INSIGHT 17

SOCIAL NETWORK ANALYSIS TO MEASURE SOCIAL CAPITAL

by Daniele Cerra, Partner,
Chief Innovation Officer, Logotel

Thanks to their flexibility, Logotel communities enable rapid shifts in mindset and behavior among their members. In contexts defined by constant evolution (the FLUX described by Timothy Tiryaki) the ability to enable change and innovate in a timely manner depends on social capital: the concrete capacity to connect with people and resources, thereby amplifying innovative potential. Through social network analysis, these connections become visible and can be activated with greater awareness.



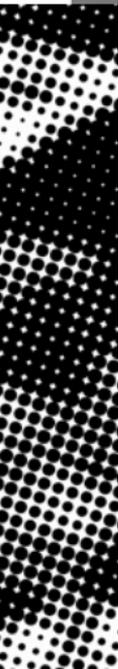
CULTURE GIVES MEANING TO HUMAN ACTION



Every change requires energy. Whether we are talking about spreading AI adoption, launching a new commercial offering, or supporting internationalization (just to broaden the field of application) we need to understand where this energy is generated, how it circulates, and how it can be oriented. Through a community, we can design, guide, and regulate the different energetic levels of a social system:

- we design rituals that open space for initiative, where new behaviors emerge and help people thrive;
- we support those who, within these rituals, attempt to innovate actions and behaviors;
- we generate integration, fostering cohesion and solidarity among individuals through an authentic and comprehensive narrative;
- we value the culture that emerges, which provides motivation and meaning to action (norms, values, and ideas).

People and culture. Culture gives meaning to human action. We need it because we are animals that lack an innate institutional organization, and only through sociality can we compensate for this gap in our nature. This gap is, in fact, our species' evolutionary strategy – we are a social species.



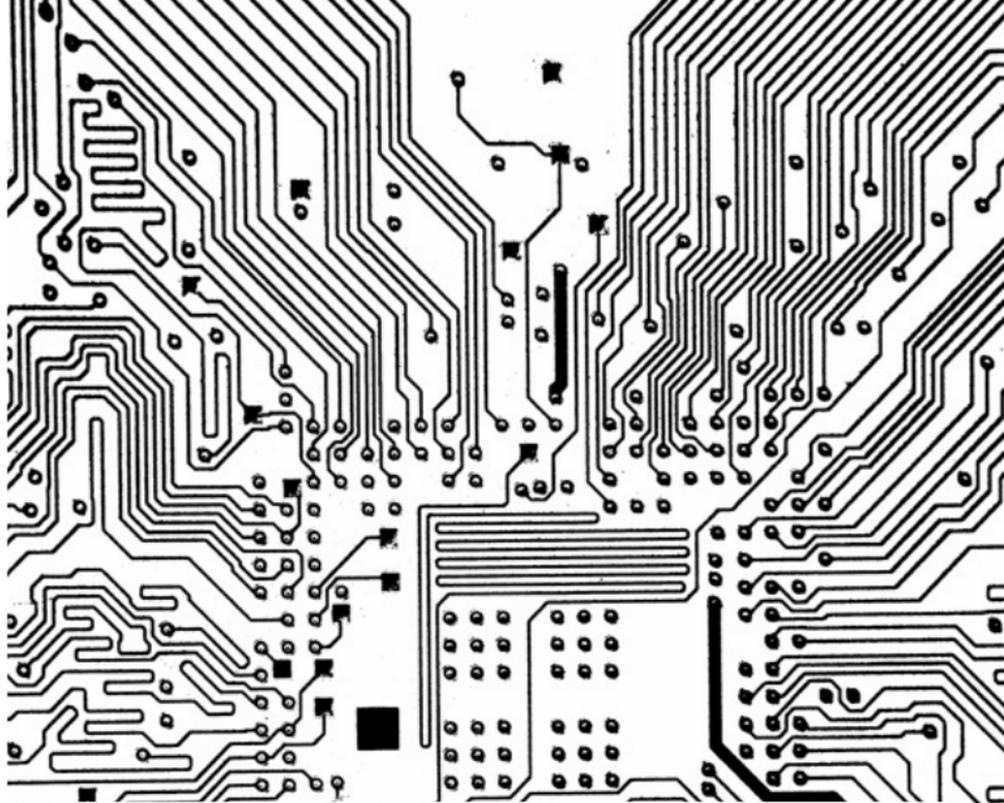
CHARTING THE INVISIBLE: USING NETWORK SCIENCE TO UNDERSTAND ORGANIZATIONS AND BUSINESS COMMUNITIES

by Francesco Renzini, Raffaele Vacca, Flaminio Squazzoni
Behave Lab and Department of Social and Political Sciences,
University of Milan

When we think of large organizations, we tend to think of roles, divisions, and structured processes. However, **behind and beyond this, all human organizations are networks of people linked by social relations and interactions.** These networks often generate spontaneous and emerging dynamics that are difficult to understand from the outside. Network science is the study of such complex systems, whose behavior depends on decentralized interactions. In network models, nodes are entities that interact with each other, and edges or links represent the existence, intensity, and sign of these interactions. When the system is a social network, nodes are typically individuals and links represent interactions such as

talking to each other, working together, or exchanging resources.

Methods of network analysis and modeling can measure, map, and predict a wide range of phenomena in these systems, including things like social cohesion, the diffusion of ideas and innovations, and power or influence in human communities. Organizations, in particular, can be studied as social networks. This helps us to see the web of informal relations and interactions that sustains them, powers them, and ultimately makes them thrive or fail. The hidden structure and workings of social networks can be analyzed to explain crucial processes in organizational life, such as the adoption of innovations in the workforce (e.g., new AI tools), resilience to disrup-



tions and crises (e.g. turnover, management transitions, and conflicts), and career longevity and retention.

In this analysis, we applied the tools of network science to study one of the longest-standing business communities designed and managed by Logotel.

Built to support the consumer sales network of a large organization in the advanced service sector, this community is the perfect example

of a work environment that depends heavily on a large, complex web of human relations and interactions. Contributing to this complexity, as in many sales networks, the community's members are not direct employees but participate in the network through various types of collaborative arrangements. As a result, the cohesion and resilience of the community network are essential to sustain the organization's



UNEXPECTED DYNAMICS, CAUGHT IN THE MOMENT

by D.C.

Communities are highly complex relational environments, with dynamics that change over time and are almost impossible to predict in detail. Logotel community managers work deliberately in the realm of “increasing probability” – supporting the emergence of contexts for development and interrelation that make desired change less random. Through social network analysis, we can not only verify whether relationships are evolving in line with expectations, but also uncover entirely unexpected correlations that can be leveraged.

sales performance. To map and measure the structure of this network, we used data on posts and replies by community members on the platform from October 2023 to July 2025. One goal of this work was to identify key players – the people who are most central in the structure of the network and critical to its cohesion and functioning. **We wanted to understand what kind of users become key players and how these key positions emerge.**

We were also interested in describing subgroups or clusters of users with high levels of interconnections. Finally, in a scenario-based simulation, we wanted to predict what would happen to the community if some of the key players left, and how resilient the network structure would be to that kind of disruption. We found that the structure of this business community has what network scientists call a “core-periphery” configuration (see Figure 1).

Core-periphery networks display a central, highly cohesive core of very active users, surrounded by a more

sparsely connected periphery of people whose activity gravitates around the core.



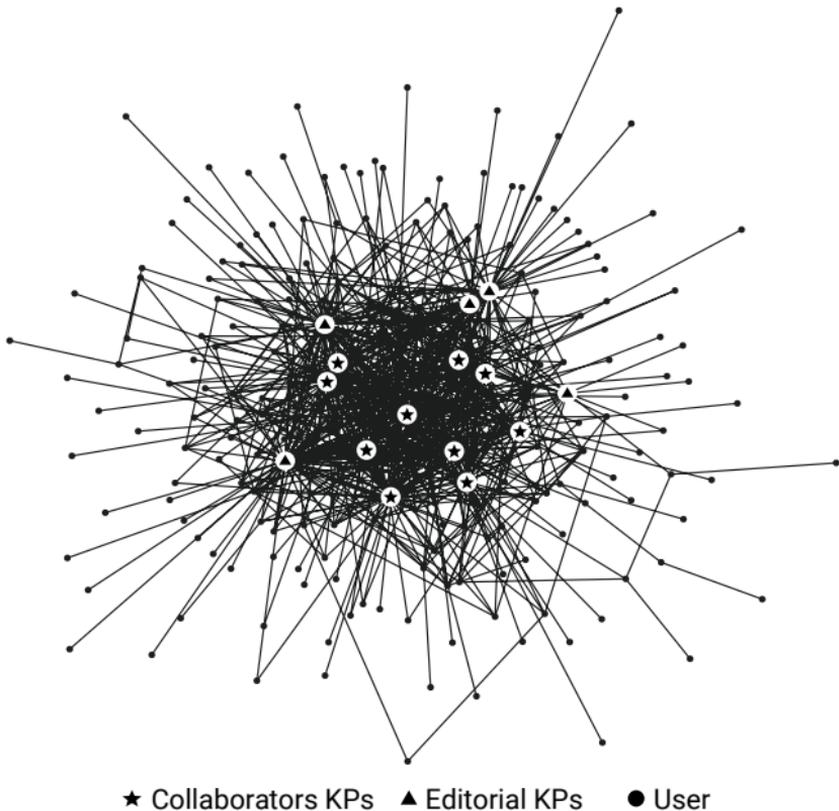
LOGOTEL
INSIGHT 19

INVESTIGATING COMES BEFORE MEASURING

by Matteo Buccarini
Senior Lead, Logotel

Clue Chasers is an “investigative” experience that engaged more than 1,500 people worldwide: three consecutive, non-stop hybrid events spanning from Japan to the Americas. One hundred and fifty teams attempted to solve a mysterious disappearance. Intuition, a data-driven approach, the use of AI chat-bots, and – crucially – human and collaborative intelligence were all brought together in the service of a learning adventure. New techniques that, once experienced, will go on to inform and enrich everyday practice.

Figure 1. The core-periphery structure of the business community. Each node is a user and two users are connected if they replied to each other's posts at least once.



Fifteen Key Players (KPs) can be seen in the network, approximately 5% of the user population (the star and triangle nodes in Figure 1). They were identified based on a mixture of three common centrality measures in network analysis – degree,

eigenvector, and betweenness centrality. Degree is simply the number of connections a node has, a basic measure of a node's connectedness and activity in the network. Eigenvector centrality is a sort of recursively weighted degree, in which we give greater

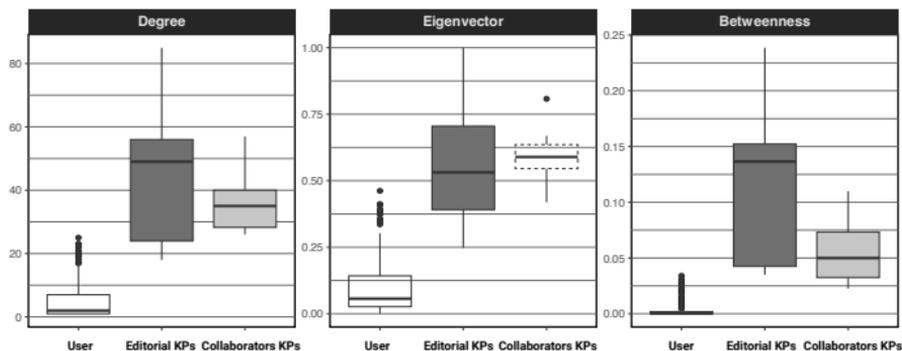
weight to connections with nodes that are themselves highly connected. Intuitively, eigenvector centrality is high when a node has many connections to other nodes which in turn have many connections. Betweenness is the extent to which a node falls “between” other nodes, that is, on the shortest network paths that connect others. It identifies individuals who act as bridges between otherwise unconnected areas of a network.

Ten out of the fifteen key players (the star nodes in the figure) are sales network collaborators located in various Italian provinces, including Turin, Milan, Venice, Macerata, Sassari, and Trapani. The remaining five key players are Logotel editorial team members who develop editorial plans, training programs, and engagement initiatives (the triangle nodes).

The Collaborator KPs are the glue that holds the core of the network together. They occupy critical junctures at the heart of the business community’s relational struc-

ture. Reflecting this position, they score higher than regular users on degree centrality and highest on eigenvector centrality (see Figure 2). Compared to Editorial KPs, the Collaborator KPs have lower median degree but higher eigenvector centrality, showing that they tend to have fewer, but more “strategic” connections than Editorial KPs. This means that Collaborator KPs interact with fewer people than Editorial KPs, but those are people who are themselves much better-connected than the connections of Editorial KPs. In other words, more than Editorial KPs and much more than regular users, Collaborator KPs are in the thick of things, deeply embedded and engaged in the most active core of the community.

Figure 2. The distribution of three network centrality measures in the business community.



On the other hand, the Editorial KPs form what could be described as a ring around the core, serving as bridges from the center to the rest of the network. Consistent with this position, they show the highest betweenness centrality scores (see Figure 2). This means that they are located on the shortest network paths linking many pairs of nodes between the core and the periphery.

HOW DOES ONE BECOME A KEY PLAYER IN THIS KIND OF BUSINESS COMMUNITY?

Part of the answer lies in the network centrality measures we just considered. A user becomes a key player through a high number of posts and replies, generating many interactions with others (degree centrality); a number of “strategic” interactions with other users who are also highly central

(eigenvector centrality); and a bridging position that spans the gap between the core and the periphery of the network (betweenness centrality). The structure of connectivity is not the full story, though. Part of being a key player also has to do with readiness and activation time – responding

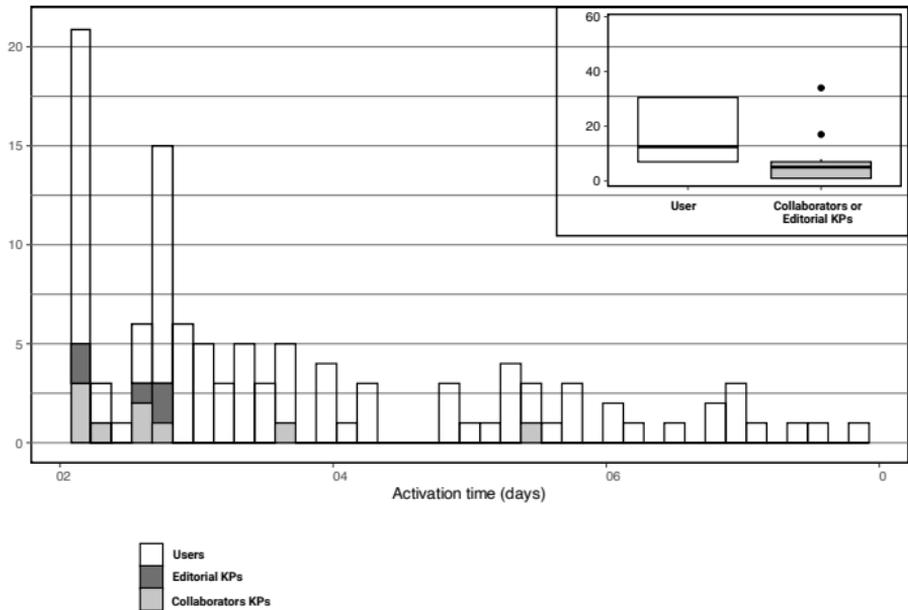
and engaging with things sooner than others. Our analysis showed that KPs also tend to be those users who post messages and replies most quickly after a critical event in the life of the community and the broader organization. For example, critical events in a sales network may involve the launch of brand new offers, perhaps in collaboration with new partners or based on novel technologies. For collaborators, such new offers require gathering new information and receiving the training needed to sell the new service or product; developing novel behaviors to interact with customers; and, more generally, stepping out of the comfort zone represented by older, well-established products and selling practices. Figure 3 shows the difference between key players and regular users in responding to this kind of critical event. After a new offer was announced in July 2024, the typical key player (Editorial or Collaborator) took approximately one week to post a message or reply. This was about half of

the median activation time among regular users (two weeks). In general, activation times of both Collaborator and Editorial KPs were distributed around much lower numbers of days (Figure 3) compared to those of general users (white in the figure). This rapid response is a driver for broader activation in the rest of the community, pushing the entire network to gain familiarity with the new offer, seek relevant information, and interact with each other.

INTERACT GET FAMILIAR



Figure 3. Activation times on the platform by type of user after the launch of a new offer in July 2024.



One way to look at social networks is as static structures where some people are more central than others, and certain nodes form a highly interconnected core while others are in the periphery. In reality, however, social networks are dynamic systems that undergo changes and evolutions, crises and disruptions. A system's resilience –

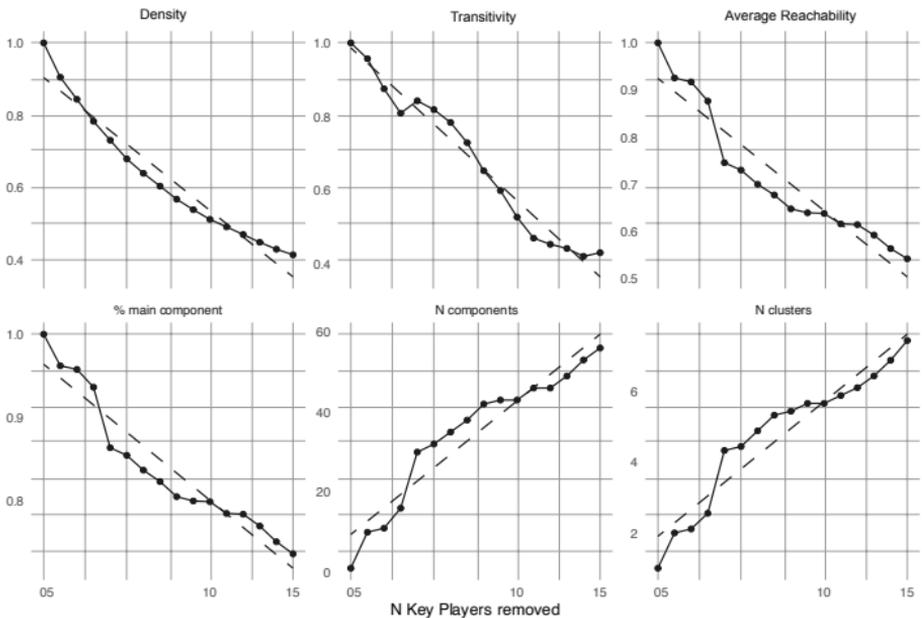
its ability to bounce back and adapt successfully after a crisis or shock – depends on its inner network, the hidden and adaptive structure of relations among its members. One of the most common types of organizational shock is the departure of one or more of its members – for example, due to retirement or a job change.

This led us to analyze the resilience of the business community managed by Logotel to shocks due to the departure of key players. What would happen to the network of this community if its most critical nodes were removed? Would the network preserve its overall configuration and structural properties, or would it quickly fall apart into a scattered and dysfunctional collection of small, disconnected groups? These questions can be answered by calculating metrics of network cohesion, such as density and average reachability, and fragmentation, such as the number of disconnected components, and mapping their response to the departure of key players (see Figure 4).

When the most central nodes leave, network cohesion will naturally decrease and fragmentation increase in all kinds of systems. In low-resilience networks, however, this dynamic is exponential, stepwise or discontinuous: the system's connectivity structure quickly collapses.

In contrast, in our simulations, the business community managed by Logotel displayed a high level of resilience. Figure 4 shows that the progressive removal of key players, proceeding from the most to least central, induces a gradual and linear change rather than a discontinuous collapse in this network. This occurs across a range of cohesion and fragmentation metrics, from network density and average reachability (measures of overall connectedness and nodes' ability to reach each other) to the number of disconnected components and clusters (how many separate or disconnected groups exist in the network).

Figure 4. Measures of network cohesion and fragmentation in the network when key players are removed.



Overall, these analyses show the value of applying a network science approach to studying organizations and their underlying human communities. Network analysis reveals the hidden structure of these communities, allowing us to give quantitative precision to otherwise vague concepts such as centrality and subgroups. These methods also help us to understand the dynamics

of interconnected communities and what makes them more or less resilient to the challenges that emerge inside or outside of the system. Ultimately, like microscopes to biologists and telescopes to astronomers, network science tools provide a whole new view of human systems. **These tools allow us to explain and predict organizational processes that would otherwise be impossible to**

understand. Charting the invisible network structures behind organizations and business communities would also help deci-

sion-makers to understand leverage factors and critically assess their top-down visions with emerging insights.



LOGOTEL INSIGHT 20

THE CULTURAL SHIFT OF OKRS: THE VALUE OF SHARED OBJECTIVES

by Silvia Tercate,
Lead Community, Logotel

Within communities, designing through the OKR (Objectives and Key Results) method means operating in a three-dimensional space. Objectives are co-created with the people involved, clarifying the outcomes to be achieved; defining Key Results enables a shift in perspective: they are oriented toward the future and toward change. They do not simply measure performance, but also how much we are growing, innovating, and transforming. A new “playing field” that encourages experimentation and stimulates virtuous dynamics.

TAKEAWAYS

Traditional metrics are proving insufficient. They fuel confirmation bias, reinforce the status quo, and convince us we are creating value when the outcome is just noise. As long as we rely on vanity metrics, numbers that conceal or distort, we will keep our eyes closed to reality. That is the point. Productivity metrics may make us feel good, but they do not tell us whether we are generating collaborative energy, whether bonds are strengthening, or whether people's well-being is improving. So what vital indicators can we activate?

SHOULD WE STOP MEASURING TASK EXECUTION AND START OBSERVING RELATIONSHIPS?

Traditional metrics count undifferentiated quantities: how many people, how many interactions, how many outputs. But value emerges from the connections between events. Network theory makes invisible patterns visible by showing who connects whom, which nodes hold the ecosystem together, where energy flows, and where it stagnates. It is not about having more data, but about looking at data differently.

WHICH INTERACTIONS GENERATE ENERGY, AND WHICH JUST PRODUCE NOISE?

Not all interactions are equal. Some spark conversations that sustain themselves over time, create lasting bonds, and activate collaboration. Others are episodic and superficial, fading as soon as they appear. What matters is their resonance: which interactions propagate through the ecosystem, which generate further connections, and which increase relational density.

WHAT UNEXPECTED CORRELATIONS COULD REVEAL WHERE VALUE ACTUALLY HAPPENS?

New metrics can surface relationships that were previously invisible. Maybe value is not being created where we assumed. Maybe the most vital projects emerge from lateral connections, not the ones we planned for. Maybe traditional indicators only showed the surface, while deeper dynamics flowed underneath, entirely outside the reach of measurement.

WHAT METRICS COULD TELL US WHAT WE DON'T WANT TO HEAR BUT NEED TO KNOW?

That is the most uncomfortable question, because it means letting go of reassuring KPIs and facing vital indicators that might reveal fragility, dependencies, and illusions. But without that willingness, we will keep feeding confirmation bias. The most useful metrics are often the ones that challenge what we think we know.

CON- NECTIONS

Observe the connections between generations, not the generations themselves.

Where do bridges form? Where do fractures appear? Network analysis reveals what age brackets hide.

Mission-oriented ecosystems cannot be measured by adding up individual performance. Where does energy circulate? Where does it stagnate?

A language can get thousands of likes and generate zero conversations, or only a few interactions but deep bonds. Network metrics show the difference: not how many people see, but who engages, who returns, who connects.

Productivity or value? All metrics must distinguish what amplifies from what replaces.



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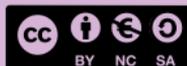
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Weconomy is Logotel's research platform. Logotel is an Independent Design Company that supports companies and organizations through major transformations by combining design, change and learning programs, and business communities. With more than 280 people across Milan, Paris, and Madrid, Logotel co-designs services and experiences from strategy through implementation, adopting a people and community-driven approach.

Weconomy is a network of more than 300 managers, researchers, designers, and professionals that has been exploring the opportunities of the collaborative economy since 2009 through an open, shared, and multidisciplinary approach. Each issue is structured around a letter of the alphabet. This seventeenth issue is dedicated to the letter X for XL, to capture the extra-large expectations that organizations must now address: six different generations, territories, ecosystems, communities, and living species, including artificial ones.



Selezione Compasso d'Oro



Weconomy entered the ADI Design Index 2019, as one of the best research projects

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