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Creativity

the backbone of organization's survival,
achieved through

Axiological Projects

(Generators of enthusiasm, motivation,
cohesion and shared purposes)

**A guide for Managers and Leaders
to transit to a Creative Organization**

Queralt Prat-i-Pubill

This guide shows a set of axiological procedures that anyone could follow to achieve the axiologization, i.e. the mobilization of collectives - generating enthusiasm, motivation, cohesion and shared purposes.

Axiological projects for organizations can be constructed following the seven protocols described in this guide. Therefore, by following these protocols, any management team, not familiar with our basic research on axiological epistemology, would be able to produce axiological changes (value changes and therefore changes in attitudes and actions).

Everyone that wants to make something happen will need to work with others. Managers will need to organize teams and to know how to manage systems of values, and this implies being able to affect others' sensibilities, this is only possible through concrete value approaches, by creating an axiological project.

Otherwise, given current social and economic conditions, it will be extremely difficult to create and produce adherence to the organization's project. Without this axiological motivation, creativity and innovation will be unattainable because the organization will not be able to create the conditions of inquiry, communication and service required to innovate.

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ESADE Business School 2014

And just as spiders don't have to think, consciously and deliberately, about how to spin their webs, and just as beavers, unlike professional human engineers, do not consciously and deliberately plan the structures they build, we (unlike professional human storytellers) do not consciously and deliberately figure out what narratives to tell and how to tell them. Our tales are spun, but for the most part we don't spin them; they spin us. Our human consciousness, and our narrative selfhood, is their product, not their source.
(Dennett, 1991, p.418)

We live in convulsing times, more than ever we live in the age of uncertainty. In different ways we are all affected by new technologies and new scientific findings, that create new types of materials, products and services. These alter significantly the way we organize and live our lives. Just by pondering over our latest personal digital gadgets we can get a glimpse of the consequences of this permanent metamorphoses and transmutation in our daily life and moreover on the new possibilities and issues that are created. Dealing with this complexity is something that organizations are very aware of, living the permanent remoulding and reshuffling of their operations and organizational strategies, in a continuing attempt to cope or to invent "new ways". Always being attentive, in perpetual pressure to avoid succumbing to competition. This high volatility, uncertainty and major structural changes all delivered in an increasingly accelerated fashion demand soaring creative approaches from managers (IBM, 2010). Moreover managers quickly realize is not enough for them to be creative, they require the whole organization to be involved in a designing creative solutions.

However, managers are faced with the extraordinary task of managing and organizing everyday business while at the same time aiming for a creative transmutation. The pressure to resolve the creative situation in a speedy manner is pressing. Hence, we need to preserve organizations from simplified approaches on how to develop creativity. Many of these

simplified methods arise from common understandings currently held in our society on creativity, for example, linking creation with art, with quantity of ideas generated, with specific job positions or roles, and with inherent qualities held by some exceptional individuals (Burkus, 2014). Maintaining these ideas and other misconceptions are detrimental to developing creativity in any organization.

The objective of these pages is to set a practical framework permitting interested organizations to develop the changes required to be creative. The shared development of the axiological project is the element that bounds the organization towards a shared motivating future.

Organizations are acutely aware that information and knowledge are key in performing organization's operations and these are distributed unevenly across the organization. Information and knowledge shape the products and services, the relationships among organizational members, collaborators and members of community and society. None of the individuals can work by themselves, they need to be in contact and exchange information and knowledge among people. Similarly, creativity can not happen in "solo mode" this is, in some genius minds, that somehow are illuminated by the muse. Creativity at the organizational level is possible because there is communication, an exchange of information and knowledge between different agents with different expectations, desires and issues, which foster domain expertise development and therefore the development of new insights.

Therefore, from the outset, managers would require to be interested in developing creativity widely in the organization, reaching all its members. Because an organization is more than a group of people. If it were the case that being creative is the role, responsibility of a defined set of people in the organization, this would mean that creativity is understood in a harmful manner thus hampering creativity development. This is so, as we will see, because the elements that need to be in place for creativity to develop can not be constrained to a group of people. For example, if freedom is needed so communication is achieved in full liberty then how could we manage in an organization to have different sets of people in full freedom and others constrained? We will develop these issues in the following pages.

Consequently, managers are extremely mindful that it is by enrolling all the members of the organization, even in the less noteworthy positions that the organization can creatively stand out. This is so, because all members of organization are in unique positions to have particular insights of everyday events which can be used by the organization when communication, investigative and service attitudes are present. All organizations have more and less prepared, intelligent, committed and resourceful members however if all of them are able to communicate in a research oriented open communication, with a service attitude towards one another is when there is a possibility for creative conversion to take place.

It is helpful to conceptualize creativity development in organizations in the following four categories: 1) axiological project - this is the creation of value orientations that commit all

members of the organization towards creativity development 2) creative leadership - this is the thematic and specific cultivation of human quality which is at the base of any person's creative development 3) creation of structures, systems, measures, conditions, spaces to manage creative outcomes in any organization 4) domain knowledge, this is the specific area in which the organization is advancing its knowledge creation, and the specific knowledge domain areas of organization's members.

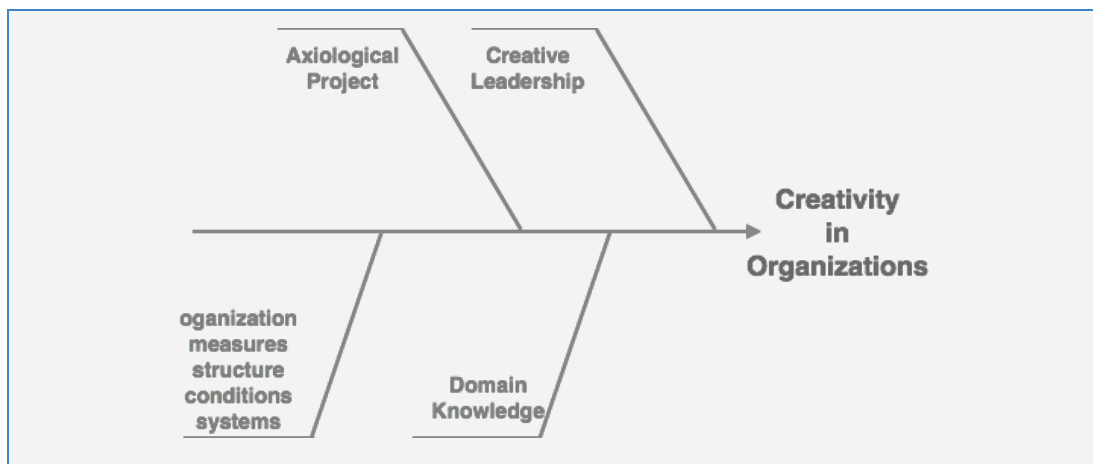


figure 1: the four cornerstones to develop creativity in organizations

In this document we focus uniquely on the first category in the top part of the graph, the axiological project. By axiological project we mean the shared motivations that bind and develop organizational members towards creative success. Creative leadership refers to the individual aspects required to be able to foster creative teams and, in many aspects, this category is influenced by the axiological project, and can easily be developed by management with some guidance. The other two aspects, the organization conditions and the domain knowledge, can be developed by the organization itself, depending on the people, objectives and purposes designed. Therefore, creativity is a complex phenomenon that require multiple attention, the aforementioned four categories, all of which are necessary, and if any of them is missing creativity in organizations will not be feasible.

For example, without domain knowledge, one can not be creative in that domain, therefore organizational creativity will be impossible. Without measures, structures and organizational conditions catering for creativity, creativity will be discouraged and thus non effective. Without creative leadership despite much domain knowledge and organizational conditions, creativity will be inhibited, and finally without an axiological project moving individuals together, able to fully communicate, in concert with a service and investigative attitude creative focus will not be sustainable.

However, it is the axiological project, the appropriate genesis foundation, for organization's survival, that management should focus on. Because all other three categories and aspects can be developed by the organizational team or can be bought out as it is the case of domain expertise.

Therefore, we advise that the most important aspect of creativity development is to focus in the design and realization of the axiological project. It is exclusively by the full conviction of all organizational members of the unavoidable prospect of being creative and that everyone needs to be fully committed towards this endeavour, that creativity can flourish in the organization. Because it is by being fully persuaded, that organization's members will be committed to change all obsolete attitudes for a new set of attitudes and a creative "esprit de corps". It becomes clear that managers would need firstly to communicate and persuade each and every organizational member of the need to become creative and leave the other three aspects of creativity development, creative leadership, organizational elements and domain knowledge to be figured out by the organization's teams.

Management sciences provide models on how to convince, persuade and motivate others towards specific aims. However, much of what is currently being applied in management uses models that latest research have proved are based on assumptions that need to be revised. Management sciences are currently dominated by two paradigms, either decision making based on statistical and quantitative methods or behavioral science, based on contributions mainly from the disciplines of psychology² and sociology³ and in less measure from social psychology, anthropology and political science. Both these paradigms are based on the premise that we can make rigorous objective decisions, in one case based on quantitative data and in another including the "human factor". However, these two management paradigms are epistemologically unsound, because both assume we have perfect access to the world, without acknowledging our biological, cultural and personal conditioning. In the same vein, neuroscience has recently acknowledged that the world we try to measure or the one to which we apply our "human factor" is not existing in itself, but it is only a representation that we make in our brain (Damasio, 2003). These findings do not de-authorize science, only bring to the forefront the importance of understanding the epistemological basis on which our decision making is made and therefore clarify the total uncertainty in which we live. This understanding vaccinates us against the mistaken use of management models for reality, and advances our ability in being flexible in choosing our management models according to our needs.

Both approaches, decision making and "the understanding of the human factor", can not be considered as being "the answer" to handle motivation and thus we need to understand the fallibility of these proposals. In fact, science and management science only develop models to allow human beings to act effectively given certain parameters and conditions. Now that we know that these proposals are not representations of reality, but just models it is safe to criticize these defective motivational models which everyday organizational experience proves need to be reconsidered.

² Main contributions from psychology would be on the following topics: learning, motivation, emotions, personality, leadership, training, job satisfaction, decision making, stress, burn-out, etc

³ Main contributions from sociology would be on: organizational change, organizational culture, organization theory, power, conflict, group dynamics, work teams, group behaviour, etc.

Current models of motivation in management sciences are based on the discipline of psychology which deal mainly with the generation of extrinsic motivators. Motivation is the ability to develop oriented behavior, and extrinsic motivators is the arousal of motivation towards certain actions by providing reinforcements. Therefore, advice to managers' role is focused in developing "stick and carrot" incentives, with the intention to commit the individual to obtain the carrot rather than face the stick. This motivational approach has as underlying assumption that individuals can reason objectively, that we are able to perfectly value reality as if there was an objective way of perceiving and understanding what is reality, how it should be interpreted and valued so the individual acts accordingly. One of the main issues with this approach is that task and role of individuals are not neatly defined and depend very much on the interactions of different individuals, in order for each of them to comply with their job they need to develop collaborative relationships with a diverse array of people. However, these motivational and incentive plans maintain the "autarchic" individual as the center of managers' organizational efforts, as if they could be completely self-sufficient, and in any case not valuing the wealth of relations that need to be in place for collaboration and creativity to flourish. Many motivational theories completely disregard the notion that organizations are not the addition of individuals, but systems that benefit from multiple individual interactions. We refrain from using the individual as the focus of attention and instead focus on the team creation, on the team interactions and motivations.

Current mainstream motivational proposals have proved to be inoperative or even contrary to our creativity development intent because the focus on the individual diverts the attention on the project, on the collective. A good advise would be to shelve these motivational models under quarantine. Therefore our proposal in the following pages is to focus on instigating motivation through the design and implementation of collective motivations, axiological projects. These collectives' motivations can be structured theoretically following Corbi's (1983) studies on how collective motivations have been used to program human beings to be viable through human history. It is by way of an axiological project that human beings can constitute themselves in an appropriate manner to survive in a time and place. "Constituting themselves" means that our ability to interpret, value and act, therefore our ability to adapt is provided culturally, and therefore is programmed by the collective. These self-programming axiological projects have lasted for thousand of years in case of myths and hundred of years as it is the case of the ideologies. Accordingly, axiological epistemology studies how collective cohesions and motivations are created, how the value motivations are generated, how to manage them and which are the conditions to foster to achieve these objectives.

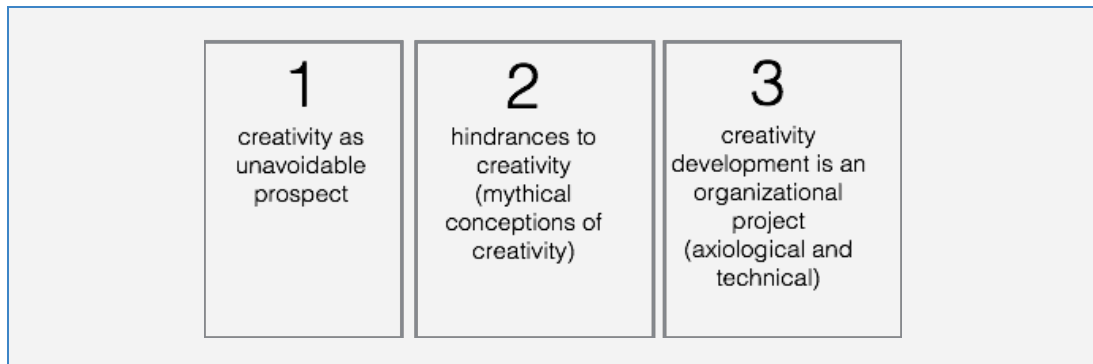


figure 2: creativity is a requirement, it can be hampered by inadequate understandings, creativity development needs to be the central element of the axiological project.

Our objective is to shift current attitudes of the organization which are hampering creative development to a new way of interpreting, valuing and acting that assist the development of creativity. Our approach is by means of developing the organization's axiological project.

Based on the discipline of axiological epistemology, our aim is to present how any organization can design and execute an axiological project autonomously by following step by step our seven protocols.

These seven protocols have a double practical objective. **First to commit the organization towards the axiological project** and **second have an argumentation constructed in the form of a narrative that can be easily communicated**. Therefore, the process of building up the narrative, by following the protocols will enable the organization to commit the organizational members towards the Collective Axiological Project (CAP) and simultaneously develop a ready made narrative to communicate this Collective Axiological Project. The ends and the means are all one. At the end of the process, by gradually following the protocols, any organization can have a concrete and distinct axiological project able to inspire, cohere and motivate organizational members.

We try to create cohesion and motivation, to create enthusiasm towards the collective objective. The development of a team means that individuals understand themselves as symbiotic (the other's benefit is my benefit), to understand that in order to survive they need to be creative and this creativity is not individual but depends on the group symbiosis. In order to implant this new value system we need to proceed to develop the protocols here below.

Constructing an Axiological Project: The Protocols

The aim of the axiological project is to provide a method for the organization to transit from a crippling and destructive way of interpreting, valuing and acting on the organization's issues towards a way of facilitating the encouragement and stimulus of creative endeavours in the organization.

The central constituent of the axiological project is the complete clarification of the two systems that are in conflict. One that deters creativity and innovation and another one that fosters it.

We have created a guide on how to develop Axiological Projects, the theoretical background can be found in Corbí (2013a, 2013b) and its connection to management sciences and research in Prat-i-Pubill (2014). This guide is the practical, applied aspect of that research, and my work has consisted in translating the diverse approaches to an organizational setting. I have only explained what seems more relevant nevertheless I invite the reader to approach the theoretical background to gain further insight on the theoretical foundations.

There are a total of seven protocols⁴ which detail the steps that all collective axiological projects require to follow. These protocols accomplish the movement from a reticent, submissive model of an absolute exploitation, more or less refined, to an initiative creative driven organizational functioning model.

The protocols are guidelines, we are not providing for concrete solutions, these need to be devised by each particular organization. The incentive to embark in this axiological transformational effort lies in the need to be economically viable. Either we develop an axiological project as powerful as the the business project or our organization will not survive.

The seven protocols are as follows:

1. P1: Diagnosis (of current organizational situation)
2. P2: Postulates
3. P3: Postulates' Axiologization
4. P4: Actants
5. P5: Narrative
6. P6: Strategies
7. P7: Tactics

⁴ In these pages we offer an applied approach for managers, for a theoretical understanding of the discipline initiating this practical approach please see Corbí (2013a, 2013b) and Prat-i-Pubill (2014).

Each of the protocols provides a template which can be adapted to each organization specific requirements, accomplishing an axiological project that can cohere and motivate organizational members.

The logic of these protocols is as follows, first we need to be aware of the axiological condition in which our organization is embedded, this means in order to be able to communicate and persuade all organizational members we need to understand the situation in which we find ourselves. The second protocol aims at defining the central values, in this case abstract and theoretical that create the core of our axiological project. Third protocol addresses the need to clarify in concrete, sensibility impacting terms what the postulates are suggesting, make them explicit and unambiguous. Fourth and fifth protocol further express and define the narrative that communicates the postulates in a concrete and persuasive manner. Finally, strategies and tactics are required to communicate the postulates to a reluctant and majorly unenthusiastic organization's members.

*“Technology can accelerate a transformation, but technology cannot cause a transformation”
(Collins, 2001, p.11)*

First Protocol -

Analysis of organizational situation towards an axiological transformation

If the reader has arrived to this paragraph, it means that you are interested in knowing further how to commit organization's members towards developing creativity. Though management might be extremely passionate on fostering creative development, this might not be the position for the rest of the organization's members. To understand the level of interest in an axiological transformation towards fostering creativity, and to gather which are the current prevalent attitudes, the creative temperature of the organization needs to be measured.

Our purpose is to motivate others to develop their axiological attitudes to be creative, this commitment is framed in the context of our understanding of the requirements of the knowledge society. The main characteristic of this knowledge society is the dynamism of permanent creation. Our understanding of knowledge society is not specifically connected to the latest technological or scientific findings. For example, a farmer in india that checks the market prices for wheat on his 10 year old mobile phone is in the knowledge society or a girl in Gaza that follows a coursera online course or a boy in lithuania benefiting on the latest research on medical 3D printing or a steel company that feels the pressure of new materials being invented like nanocrystals, and graphene. Being in the knowledge society means that people and organizations are influenced in very diverse ways by continuous changes in science and technology. These changes have direct effects on the way we relate to each other and how we organize ourselves. This means that only few people in the planet are not in the knowledge society, for example Brazilian tribes in the Amazon could be a case. However, living in this connected and dynamic environment of ever changing challenges and possibilities with altering perceptions, interpretations and values is still mixed with organizations, structures, values and attitudes that do not value creativity, dynamism and flexibility as a key element of everyday life. Therefore, the attitudes that foster creativity and dynamism in our organizational structures, our values, our relationships, our knowledges, our specialities are mixed with contrasting values, relationships and knowledges hostile to encouraging creative success.

We live in the interregnum (Bauman, 2010), a period of change, between what is old and not working and the new which we are constructing with difficulty. These protocols that we are presenting provide a structured approach to creating the collective axiological transformation required to be able to excel in the knowledge society. These protocols take aim at the development of the axiological emphasis that any organization should resolve. The protocols are guidelines, we are not providing for concrete solutions, these need to be devised by each particular organization. The incentive to embark in this axiological transformational effort lies in the need to be economically viable. Either we develop an axiological project as powerful as the the business project or our organization will not survive.

To measure the level of existent attitudes in synch with the knowledge society we commence first with the initial guideline and second the use of diverse concrete organizational aspects that can be visualized and analysed to understand the organization axiological stand following this initial guideline.

Initial suggestions on understanding the main axiological elements of the knowledge society are as follows:

- (1) it is an understanding that the future depends on us. We need to create the future we want.
- (2) nothing is defined beforehand and everything can be changed, this means that:
 - (a) we have to create our values
 - (b) we have to create the type of organizations we want
 - (c) we have to create the type of relationships we think appropriate
 - (d) we have to be adaptable and flexible

In summary, nothing is “untouchable” and nothing comes with a guarantee of success. Tradition is hampering our creative development if we take its diverse approaches as what should be. We need to re-think all our organizations and systems so they are in a dynamic construction/transformation. Thus, learning is central in the knowledge society. Continuous learning is required to keep “updating” our organizations, relations and our values.

- (3) Because the center of the knowledge society is continuous learning, and because science and technology are increasingly branching to new fields and disciplines, the result is that individuals are becoming insignificant, losing all importance, as solitary researchers and creators. This is so, because individuals need to share their knowledge in their specific field of knowledge and across to other disciplines. Therefore this means that:

- (a) individuals will need to collaborate with others and therefore develop their human quality. Explicitly broadening and reinforcing our specific human quality means the ability to understand the world in its two dimensions (the one that my words enclose and the one that is there) and being able to live in the dimension that is not subjected to our moulds, this is to our words. To be safe from enclosures is what facilitates the development of a creative life. When this explicit understanding of this human possibility is achieved, then it is possible to develop a system of inquiry and advance this knowledge. A method has been proposed to perform an individual and collective inquiry by practising the attitudes of Silence, Distance and Interest. The development of this human quality in a team environment means the development of an inquiring communicative and service attitude towards all team members.

Therefore understanding whether these attitudes are present or absent in the organization will give us plenty of clues to forecast the organization’s long term success in fostering creativity.

- (4) Because the knowledge society, as we have seen, is demanding the cooperation of individuals, this means that when individuals become the center of the organization plans, strategies, incentives, etc, the organization is in practice hampering the development of creativity. Hierarchical organization, authoritarianism, controls, submission and obedience all thwart the organizational economical viability.

Consequently, we recognize how the knowledge society imposes key strains in organizations and people. Hence, to achieve economical viability means that we need to focus on the development of our Collective Axiological Projects (CAPs) which promote and encourage the development of creativity and thus entail the development of human quality and deep human quality.

Here below we suggest studying the “organization’s axiological attitude temperature” by focusing on diverse categories that might cast light upon the general guidelines of the knowledge society that we just introduced. We offer an explanation of the diverse categories and offer a final two column examination to further clarify and illustrate the organization axiological position.

Schein (2000) explains how before developing an educational intervention, for example, ours of changing the axiological motivations transiting from an obsolete model to a creative one, abundant analysis needs to be pursued to understand the current organizational situation. We use his approach and select different features that allow organization’s members developing the Axiological Project to understand the current axiological situation of the organization.

We propose the use of the following categories:

Dress code: The issue is not whether the organization’s members dress unlike other organizations because different sectors and organizations might have to dress differently. For example, the members of a chemical company might dress differently than the members of a public relations company.

Dress code does not need to be enforced and it does not need to be written anywhere. The issue is whether people tend to dress in different manner to portray positions of power. Also it might be that different job roles might require different types of dress code, the interest here is whether this different dress code differentiates individuals in such a way as to create “internal classes”. This different dress code might allow entrance to certain places in the organization or not, for example to the canteen, restaurant, central offices, etc.

Level of formality: This is an assessment of the fluidity in the relationships. Taken for granted that respect for all members of organization is there, a strong formality might mean a hierarchical organizational structure, or unresolved conflicts. This is formality might be used as a way to distance the conflict and create separation. The less

formality there is between organizational members increases the likelihood of greater communication.

Working hours: This is an appraisal of how time is valued. Innumerable organizations use time as a way to measure organization's members commitment. In numerous occasions, organizations establish measures to control organization's members entry and exit time. Although this control might not formally exist, the organization might still value the "show" time of the organization's members. In other instances working hours are not an issue, it is understood that members are valued by the contributions they create.

Meetings: This is an assessment to understand organization's axiological components by analysing meetings. For instance how are meetings decided, who organizes them and what is the most common use of a meeting. Meetings might be part of the process structure to organize work. Meetings could be used to share and communicate, meetings could be used to inform, to command and to order. Here it is interesting to assess what is the purpose that the meetings fulfil, establishing whether a common pattern is present, mainly that meetings are used by the hierarchy to control and dominate the organization's members.

How decisions are made: This is a judgement in understanding how decision making is most of the times pursued. Final decisions might be made always by a person or group of people, the matter in this instance is to judge whether the specialists have discussed the issues surrounding the decision and whether their ideas are taken into consideration and form the central element of all decisions to be made, or on the contrary these are not examined and ignored.

How communication is carried out: This is an evaluation of the different ways in which communication is conducted. Is it just the transmission of information from management to organization's members? or maybe is the structured process of information transmission? is the communication among all organization's members a fluid event or are there diverse "kingdoms". Is there knowledge of the main issues that the organization is facing in different aspects?. Or there is a single narrative of what is important and what is happening?

Social events: This is an estimation of the type of social events that take place. Is it something organized by the hierarchy, by the bosses or are they created by the different organization's members?. Are these events formal or informal? is there a mix?. Are there keener departments to create social events than others? what is the purpose of these social events?

Jargon: is the organization using jargon unconsciously creating distinctions among the different departments and organization's members?. The issue to assess is whether the use of jargon creates borders and limits to the group communication.

Uniforms: in many organizations uniforms might be needed to follow safety and quality conditions, however there could be used in such a way to highlight unnecessary differences. The highlight of these differences inhibits trustful communication.

Rites and rituals: Are different events made in such a way to maintain traditions without any attempt to adapt their meanings to current times? do these rites and rituals reproduce and reinforce values successful in the past?

How are conflicts managed?: Is there a genuine interest to create open communications or it is ignored and left to peoples' own devices to manage them?. Generally when there is not an axiological project in place conflicts abound. This is so because individuals with an entire bundle of interests, desires, expectations and issues are at the center of management's considerations. It is not adequate to leave this axiological aspect to be resolved by peoples' goodwill, because veiled or unveiled conflicts will affect negatively any job environment. Alternatively, there might not be any conflicts because management directs and clarifies all efforts and organizational members submit to it. Submission to rules, attitudes, people is not conducive to creativity.

Balance between work and family: if individuals are seen as a resource to be exploited for its presence at work, for their time devoted to a project or on the contrary it is understood that people need to have a balanced lifestyle to be able to foster creative conditions.

Equal opportunities: This is an assessment of the degree of discrimination at work. there is no discrimination at work in any form or shape when perceived differences do not signal specific jobs or responsibilities and when different axiological options are valued and respected.

Finally, we have developed the following two columns list summarizing the main aspects discussed. Please tick each of the phrases that apply. We acknowledge that the way organizations are managed can not be described in a clear cut sentence. The objective of the below list is to further clarify the axiological position of the organization. In no manner can be used to rate different organizations or to compare the view of different individuals for the same organization. It is a proposal to concretely value the everyday attitudes and behaviours in a single organization on different aspects of axiological diagnosis.

<p>(1) there is a dress code, might be explicit, or as an unwritten rule. This dress code makes differences explicit and creates different status and power.</p> <p>(2) There is a high level of formality in relationships. This maintains status and positions in the organization.</p> <p>(3) there is a clear hierarchy (implicit or explicit).</p> <p>(4) working hours are fixed.</p> <p>(5) meetings are mainly used to control and mandate the organizational effort.</p> <p>(6) decisions are made by a group of people or a person, many times without other peoples input.</p> <p>(7) communication is scant, information flows freely, many times top down.</p> <p>(8) social events are organized by the top management to build group spirit.</p> <p>(9) jargon is used in different levels and group communication is diminished.</p> <p>(10) uniforms might signal differences and might prevent full communication.</p> <p>(11) there are rites and rituals that reproduce past successes.</p> <p>(12) there is not an explicit way to create axiological projects and conflicts abound in a veiled or unveiled manner. Resolving conflicts is left to people's' goodwill.</p>	<p>(1) everyone dresses freely.</p> <p>(2) the level of formality in the relationships is low.</p> <p>(3) There is no hierarchy but specializations.</p> <p>(4) working hours are flexible.</p> <p>(5) meetings are used as a way to favour communicative endeavours, in service of all organizational members.</p> <p>(6) decisions are made by the group, a group of people or a person, but always taking into consideration all the knowledge by the different experts. All the experts feel represented in the decision making effort.</p> <p>(7) communication flows freely.</p> <p>(8) social events are informal, the purpose is to foster trustful communication.</p> <p>(9) jargon is not an issue. Communication is full and trustful.</p> <p>(10) if there are uniforms, these do not frustrate trustful communication.</p> <p>(11) rites and rituals have a forward focus, not the past.</p> <p>(12) Axiological projects are created to motivate all organizational members towards interesting future. Conflicts are minor and solvable.</p>
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<p>(13) there is no balance between work and family. Organizational members are considered part of the organization (to be used and abused)</p> <p>(14) there are not equal opportunities, there is an underlying or clear discrimination</p>	<p>(13) there is work-family balance.</p> <p>(14) there is no discrimination on any grounds. People are valued due to their knowledge and their human quality.</p>
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figure 3: checklist organization's axiological position

Here we finalise the first protocol. This first protocol allows to clarify the current axiological condition of our organization. The managerial group needs to decide how to proceed, either to embark on the development of the CAP for the organization to survive in the Knowledge economy or to keep doing business as usual. This is the process we have followed so far:

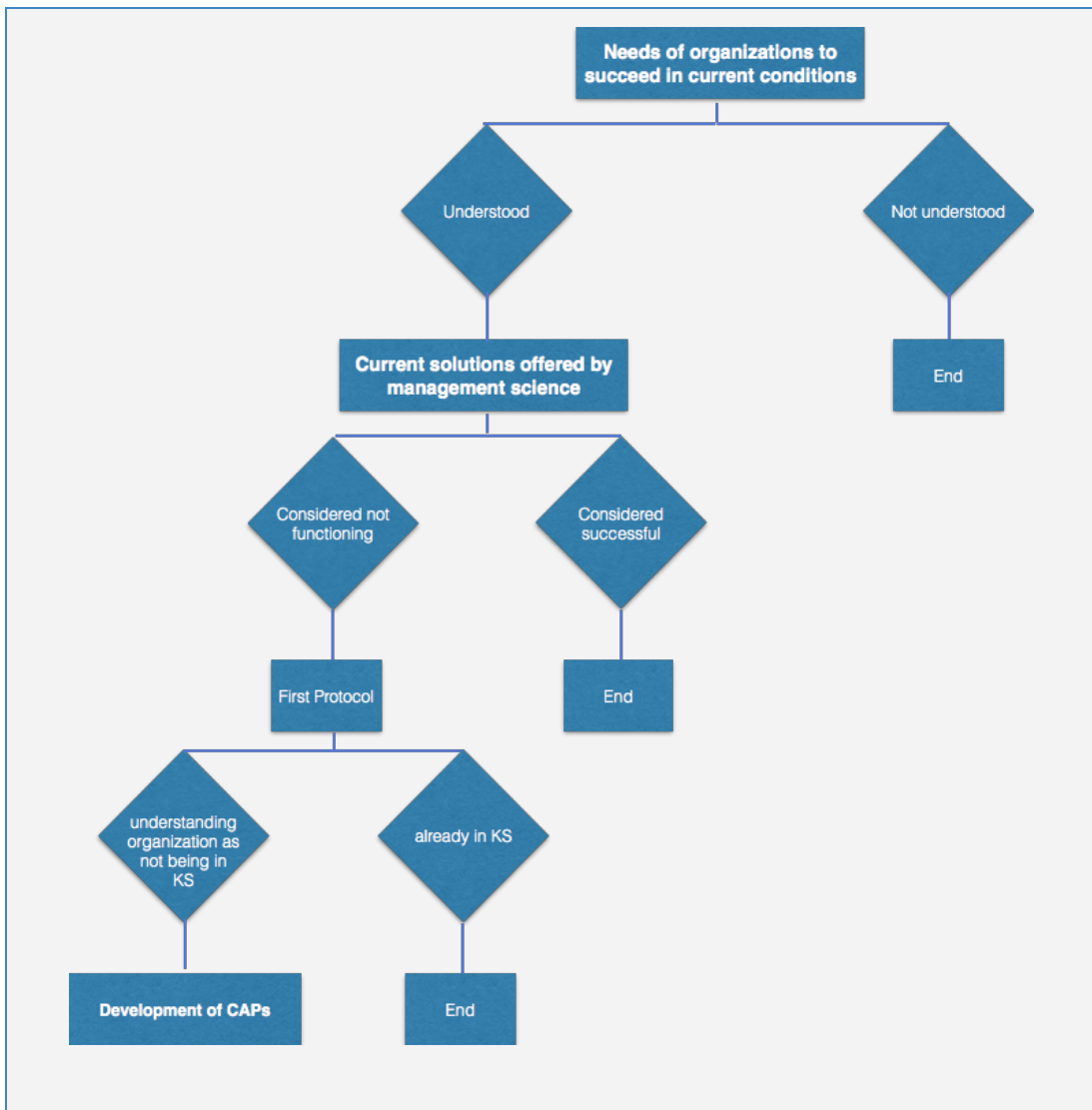


figure 4: organization's decision making to reach the development of the organization's axiological project

By applying this first protocol we have gathered ample information to comprehend the level of stuckness in the old axiological paradigm and the level of unresponsiveness to the Knowledge Society (KS) requirements. Therefore, after this initial analysis we will be able to assess whether the organization has a good comprehension on the implications and consequences of the knowledge economy.

Therefore we have recognized:

- (1) the degree of understanding and embeddedness of our organization in the KS axiological project, this is the degree of our creative conditions intensity.
- (2) the extent of submission of our organization to the industrial axiological project (contrary axiological project to the Knowledge Society - KS)
- (3) the possible transformation of our organization from the industrial society axiological project to the KS axiological project and which are the forces in favor and against this transformation.

As a matter of summary of these three steps we can conclude:

- (1) The intensity of Creative Axiological Project (Knowledge Economy Axiological Project) implantation:
 - (a) understanding that survival depends on creativity
 - (b) understanding that creativity needs to be developed in group and this group relates to each other in a KS axiological manner.
 - (c) understanding that creativity developed in group requires the development of an Axiological Project
 - (d) understanding that the development of an Axiological Project is an organizational task as it is the development of the business-technical model.
 - (e) because the Axiological Project is the axiological orientation, thus it needs to be adhered by all organizational members.

This also means that we have understood the consequences of living in the knowledge economy. Nothing is established, everything and anything can be challenged and changed. This applies to norms, values, feeling, traditions, organizations, systems, etc. Therefore, Knowledge economy, knowledge society in our acception is beyond having or developing the latest technology.

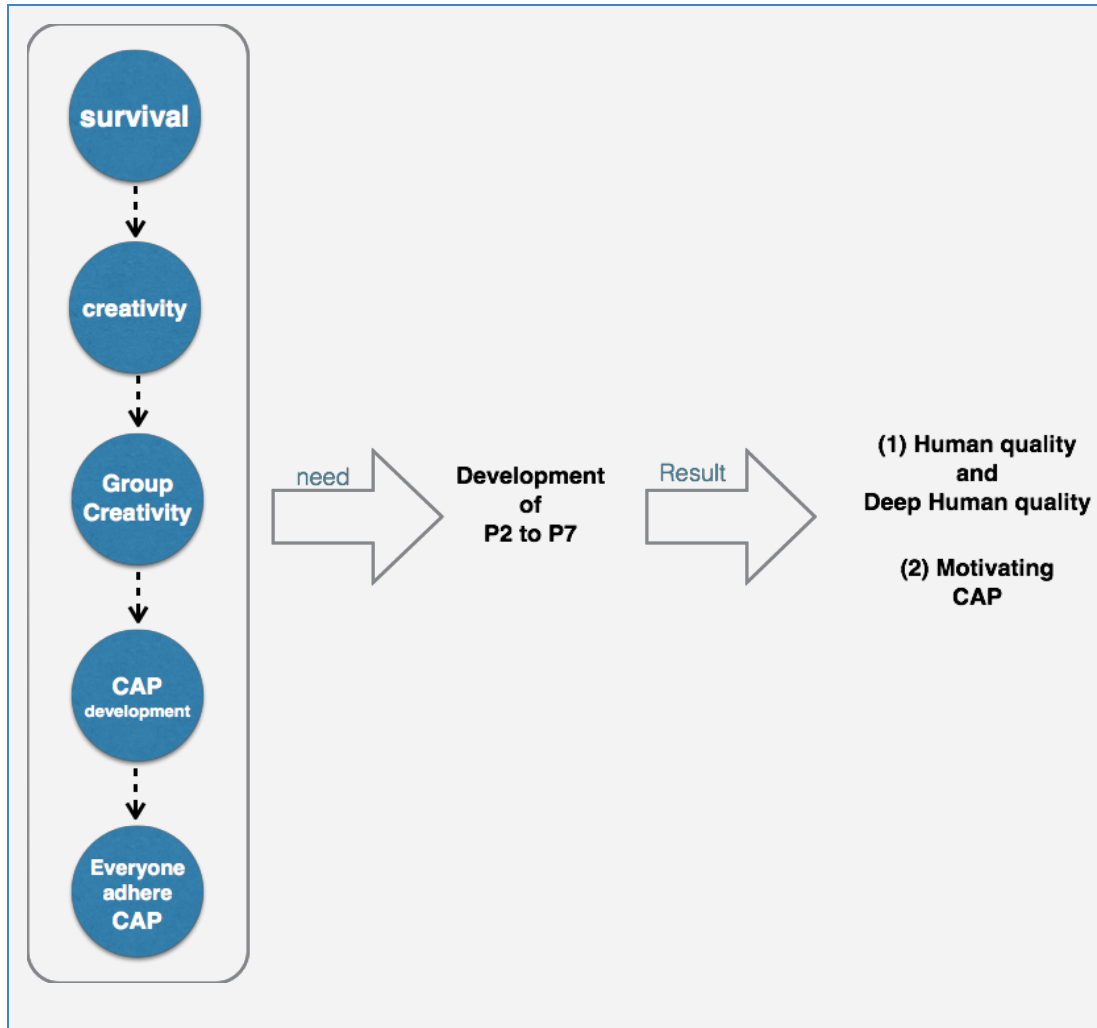


figure 5: key axiological understanding of creativity as central for survival, engaging the organization towards the design and creation of an axiological project and focus on human quality and deep human quality.

- (2) Industrial axiology implantation, which can be assumed to be the one currently established. We can work on this hypothesis because if there has not been any conscious concern in developing an axiological project, the one that will be prevailing will be mainly industrial, though it can have some traits and characteristics from pre-industrial times. In this case, there is no controversy about the need to create an axiological project, because it is not understood its importance and most of the times the axiological project is assumed to be given. The individual is central. And the organization is thought as the sum of individuals, if creativity is an important issue is thought in such a way as to hamper effective creative development.

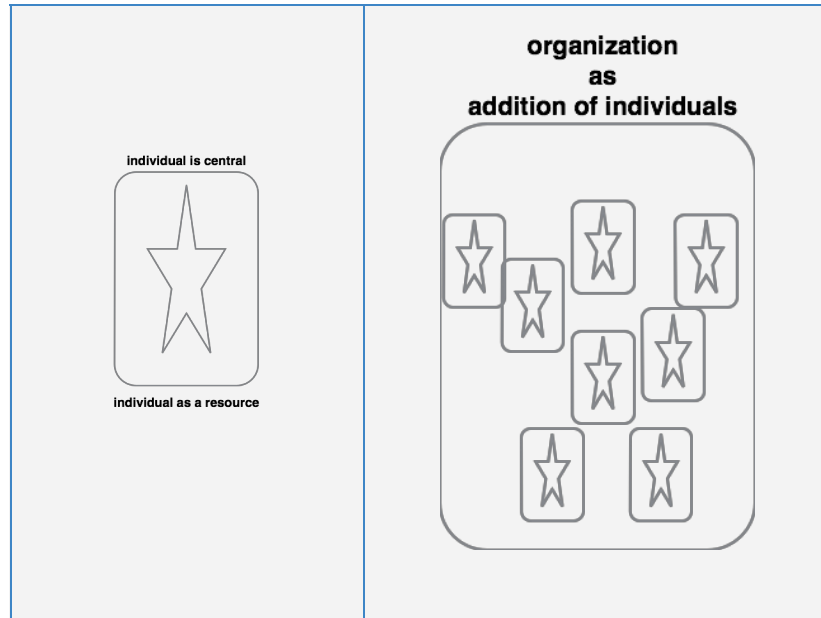


figure 6: individual is always the center in non-creative axiological projects

- (3) What are the real possibilities of transformation? from a non-axiological focus accepting the bits and pieces of the industrial project to an axiological project for the knowledge society?
- (a) understanding that the current ways of managing and organizing teams are not working properly
 - (b) acknowledging the high levels of conflict and demotivation
 - (c) acknowledging the lack of creativity
 - (d) acknowledging the lack of full communication, only information is transmitted
 - (e) acknowledging the lack of an inquiring attitude
 - (f) acknowledging the lack of mutual service

Acknowledging all these deficiencies underscores the need to develop an axiological project for the organization. This analysis allows the organization to achieve an axiological diagnosis and prepares itself towards building the Collective Axiological Project of the Organization (CAP) by developing the following Protocols 2 to 6.

Committing the organization to these creative ideal requires to orient the decisions to be taken. Protocols 2 to 6 will allow us to cross the gap between current established deficient axiological situation to a proficient one: the organization's axiological project for the knowledge economy (CAP of KE)

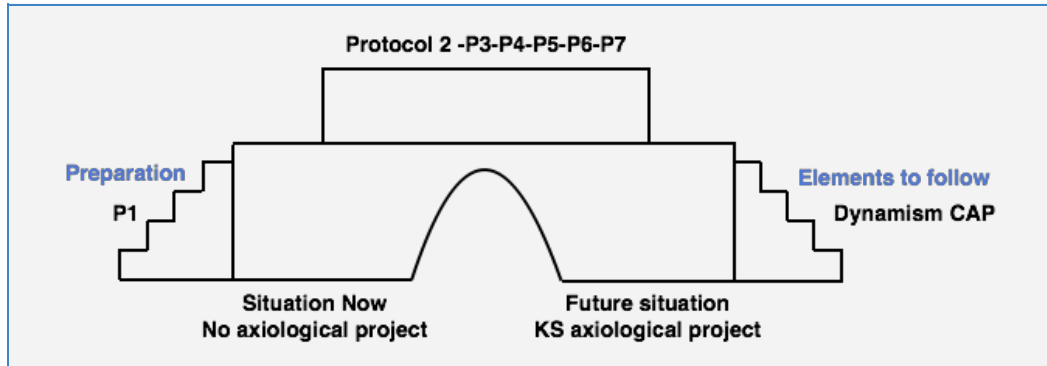


figure 7: transition from an inexistent axiological project to an axiological project for the knowledge economy.

We see how the protocol 1, we just implemented, has allowed us to understand what are the key requirements of the knowledge economy, diagnose our current organization's situation and motivate us towards developing our Collective Axiological Project for our organization.

We see in the picture above how the development of Protocols 2 to 7 will allow us to cross the gap, between the current situation of no-axiological project to our axiological project for our organization.

The development of these protocols 2 to 7 will achieve these objectives:

- (1) Determine and develop with clarity the diverse forms in which HQ and DHQ are developed in the group - which are the key sustaining elements for Knowledge Society axiological projects to be successful.
- (2) Identify the forces and factors that can pull the organization towards past axiological projects or not achieving the planned CAP for the Knowledge Economy.
- (3) Create the right conditions for the CAP to be motivating for all members of the organization, and develop the aspects that allow the permanent dynamism of the CAP.

Therefore, **we postulate that the managers and project leaders critical work will be motivating others towards the creation of an interesting future.** We present here below protocols 2 to 7 to achieve the organization's desired axiological future.

Second Protocol

Creating the Postulates of our Axiological Project

The postulates are rational formulations that define in abstract form the main values that the knowledge economy imposes on us if we wish to survive. These postulates have as an objective to assure a symbiosis of quality enabling creativity and therefore economic survival, and are developed following the logic of the knowledge society.

The objective of this protocol is to clarify the main aspects that need to be taken into consideration, as said, in this stage we work only with formulations. Axiologization of these rational formulations will be done effectively in the third protocol, this means the sensitive, concrete understanding of these formulations. Concrete and sensitive understanding means that those rational formulations are transformed in such manner that they have an effect on each person's sensibility and consequently people are influenced and act according to those sensibilities. This means that the rational postulates of the second protocol will be effectively ingrained in his/her actions after transiting in the third protocol.

These protocols achieve two functions, first to create the structure of the organization's axiological project, as well as commit all the organizational members towards enrolling themselves, being part of the organization's axiological project.

Therefore, it is important for organization's members to *understand the logic* behind the construction process of the postulates of the Axiological Project.

(01) To advance the understanding that our organization will survive if we are able to foster new creations, thus our livelihood depends on our ability to be creative and create changes in all levels of our lives.

(02) To recognize that creativity- research attitude is the driver of economic survival of our organization and of us as individuals.

(03) To discern that because we have this necessity of creation, we need to develop adequate conditions for a creativity-research attitude to thrive. It is the first time in human history that our economic system requires continuous creation. We will need everyone in our organization to generate an inquiry-creative attitude. Our technical and scientific attitude of inquiry will be possible if we develop our appropriate collective axiological project focusing on developing our human quality and deep human quality for creativity to flourish.

(04) We are aware that this creativity-research attitude requests to be developed symbiotically, this is so because knowledge is highly interrelated, contextualized and specialized. Therefore, all technical, scientific, organizational development requires the collaboration of multiple individuals.

(05) If we need the whole team working together - symbiotically-, this will mean that we postulate that all the organizational members will adhere, be willing to co-create/ join the Axiological Project in freedom. There can not be any submission, because if this is the case, then it will mean that the symbiosis and the attitudes to promote the research attitude are not there.

(06) The possibility to adhere to the CAP in freedom can be developed if there is equity and solidarity among the team members.

(07) We postulate that this research attitude in freedom, equity and solidarity demands a dynamic approach to education, this means we will have to think of ourselves as being in permanent education.

(08) We propose that our CAP will be open and dynamic. Open to any concrete axiological specificities of our organization's members, and dynamic to keep changing depending on our axiological needs. Always symbiotic between us (our organization) and the rest of the world.

(09) The ability to compose an open and dynamic CAP is possible if we can specifically cultivate among our members our intrinsic Human Quality (IDS+ICS)

(10) This human quality can be maintained and developed if some of our members cultivate Deep Human Quality.

(11) We recommend we can inherit wisdom from our ancestors and we will have to plan how to achieve this worthwhile aim.

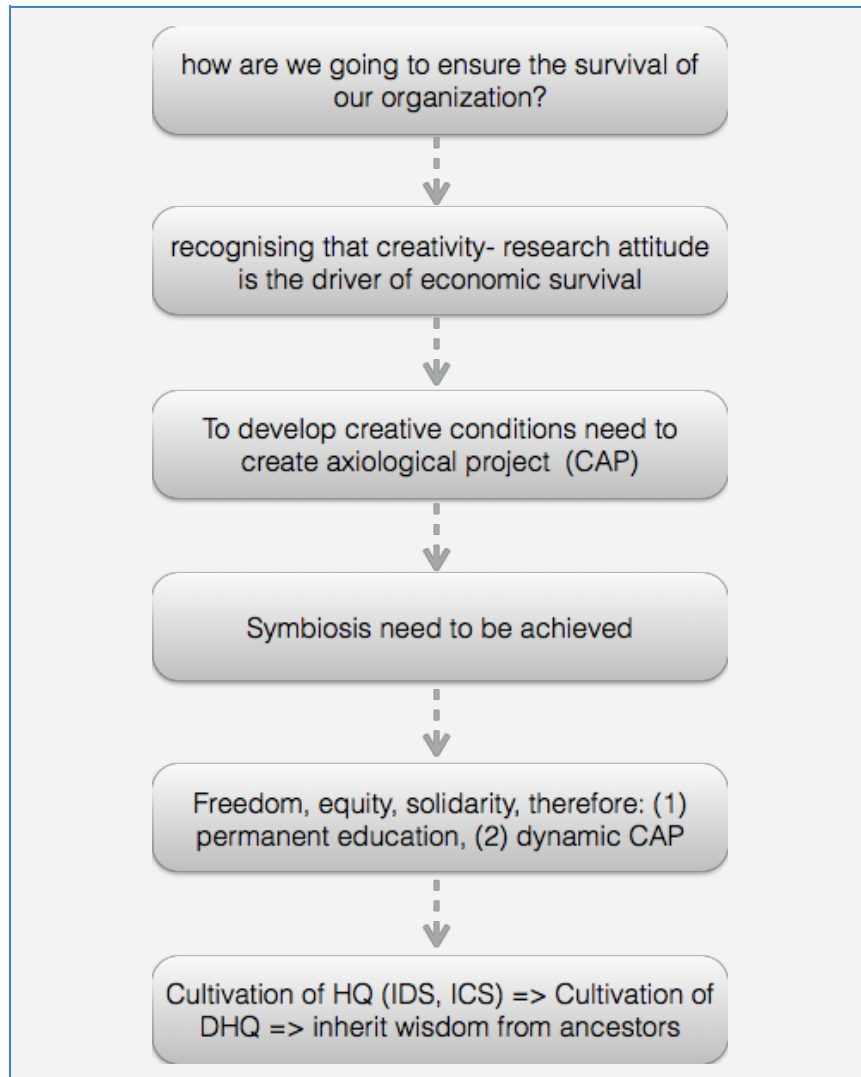


figure 8: logical understanding of what we need to postulate for the knowledge economy

We have seen the rational steps we need to follow in order to understand what are the postulates that our organization needs. Once we have configured our mind that we understand the relationship and logic of the eleven postulates we can proceed to enumerate them in the order of construction - in this case we have reduced them to eight-, this means, we will organize the postulates we value in the *logical order that need to be created to achieve the construction of the axiological project*.

(01) Our destiny to survive is to establish an organization that is creative in all its aspects.

(02) Creativity in all its aspects, this is in our different domain knowledges and axiological knowledge, is only possible if we postulate the development of Human Quality and therefore we foster the attitudes of IDS and ICS.

(03) The development of Human Quality, can be advanced if it is propelled by some team members that focus on the growth of Deep Human Quality.

(04) And therefore we postulate we need to learn how to develop this Deep Human Quality from our ancestors.

(05) We postulated complete symbiosis among the organization's members, and the organization with the world. This is so because we know that knowledge is so specialized and interrelated that to make something happen, to be creative, we need to collaborate with others and therefore we postulate complete symbiosis.

(06) For this symbiosis to be effective we need to be adroit in developing our CAP. This CAP will be updated dynamically to new changes in science, technology and axiological demands.

(07) We postulate freedom, equity, solidarity, diversity of axiological options.

(08) We postulate the need to be continuous learners in all aspects, scientific, technological, axiological, organizational, personal interests, familiar, etc.

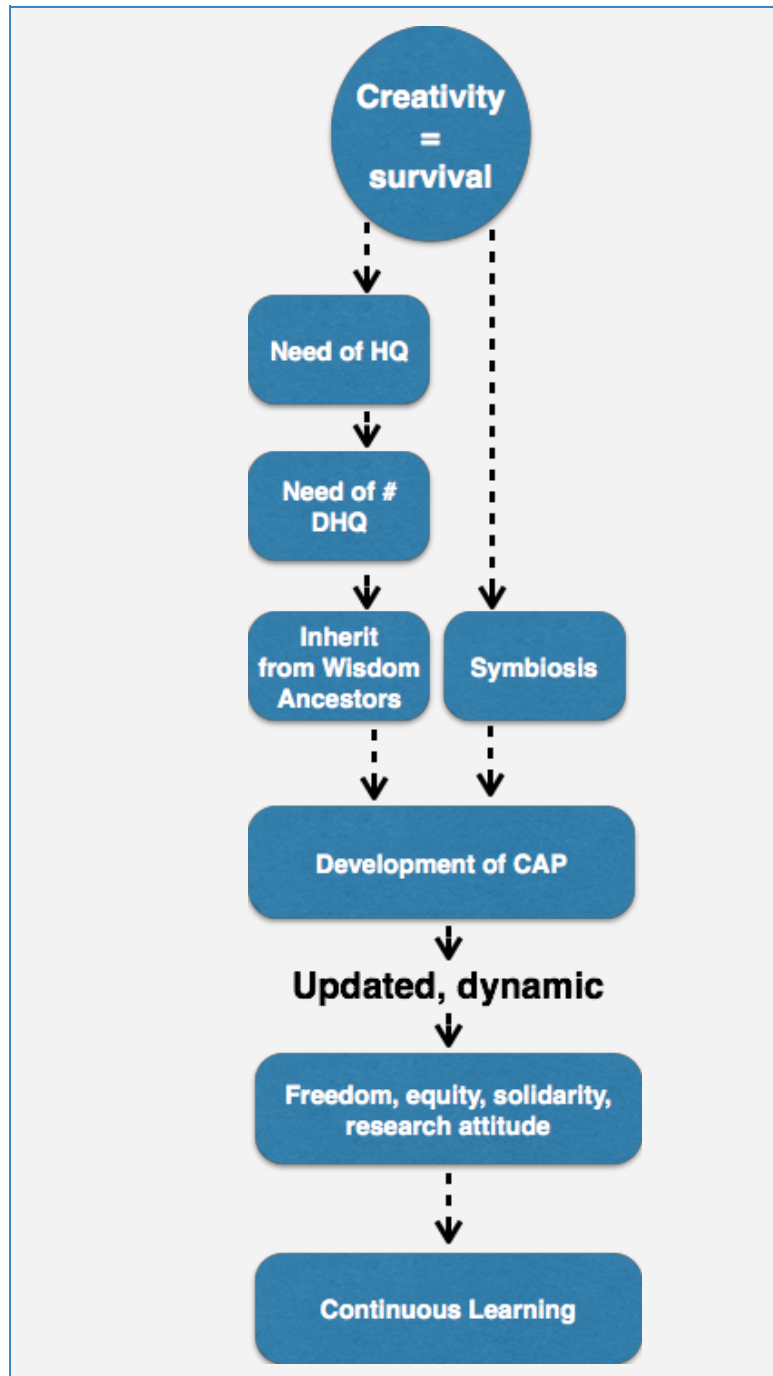


figure 9: postulates in its construction process in an organization

This proposed second protocol template can be further tuned to the organization's reality, by making it more specific.

We have presented the rationale of our postulates, next step is to make these postulations concrete to be able to move, to motivate the individuals towards action (protocol 3). Afterwards we will continue by creating the Actant structure of our organizational CAP (protocol 4). We will follow by creating the protocol for the discourse communication (protocol 5) and finalise with the protocol of strategies (protocol 6) and tactics (protocol 7).

Third Protocol

Axiologization of our postulates

Semiotic law affirms that for rational axiological formulations established in the second protocol to become sensitive we need to render them axiologically charged. Axiologization is the semiotization of rational statements, this is possible through the use of contrasts and similarities. We follow the elemental structure of language (Greimas, 1966) to achieve this semiotization by negating the opposed system of values to the one we are postulating (see previous protocol number 2 for our postulation of values).

Therefore, in this protocol we need to reject the system of values currently established that is contrary to the one we postulated in the second protocol. To achieve this axiologization we need to root ourselves in the attitudes of IDS and ICS. We highlight emphatically that the use of the elemental structure of language to axiologize rational postulates will work effectively if our axiologization is rooted in the attitudes of IDS and ICS. The elemental structure of language can be used powerfully when our negations to the current established axiological project are based on IDS and ICS.

Consequently here below you will find the axiologization of each of the eight postulates we have defined in the second protocol. Each axiologization is the negation of the current prevailing axiological project. This proposed third protocol template can be further tuned to the organization reality. This protocol provides a very clear understanding of the current values in place while it strongly shows the need to adhere to the designed postulates of our second protocol.

The axiologization of the postulates clarifies the two opposing systems of values. It shows the negative aspects of our habitual organization's axiological project. The axiologization of the postulates clarifies which are the potential actors (helpers) that are assisting the execution of the knowledge economy axiological project that we propound and those that are opposing our efforts, trying to maintain the current prevailing axiological system.

(01) we organize our organizations without taking into consideration the centrality of creativity.

Therefore we let others:

- lead the economical and social changes following their needs.
- dominate our conditions of survival.
- gain in competitiveness.
- take control over our organization.
- take control over our lives.
- take our markets.
- establish their rules, preferences and ways of doing business.
- create the products and services that they think are convenient, even though these can be against our interests.
- exploit the environment, communities and other human beings.

- (02) exploitation of people and environment is the rule nowadays for organizations to survive
- depredation in full scale in our planet is getting worse, because we are more people with more powerful scientific, technical and organizational tools to exploit our environment and our people.
 - exploitation and depredation might be very subtle but it is still present when people are dominated by hierarchical structures that decide solely based on their interest leaving other individual preferences without consideration.
 - exploitation and depredation are present when power imposes its rules going against the development of human quality.
 - exploitation and depredation are present when everyone frets for themselves or their own little group.
 - life is stressful and worrisome in our organization.
 - we are exterminating thousands of species in planet earth, at this rate we will end up by exterminating ourselves.
 - trustful communication is not present, we people do not trust each other.
 - there are permanent worries of cutting budgets and firing people if results are not what should be expected, we only care about results, that are not meaningful nor motivating.
 - people have to perform as machines do, reliably, coherently and efficiently. Any deviance in this performance is punished.
 - People have not integrated lives, their way of being is disconnected, life and work do not mix.
 - organizational members behave like mercenaries, always looking for better pay and better circumstances, they are not committed to an organizational goal.
 - organizational goals are mainly short term and based on small of higher levels of exploitation.
 - there is hardly any human connection in the organization, everyone is there temporarily fulfilling their own wishes and expectations.

(03) We think that our organization will survive appealing to each member egoism and therefore:

- we do not understand the need of human quality.
- we do not value the importance of human quality.
- we do not understand the importance of axiology to develop collective motivations, this means our organization will be annihilated.
- we do not understand the importance of human quality development, this means our organization will disappear.
- we think human quality is an spontaneous event that depends on people's goodwill, therefore we leave the organizations future to fate.
- we think human quality is not really required for organizational survival and this will extinguish our possibilities to survive.
- we think that technical and scientific knowledge is enough to survive

(04) We do not consider relevant the wisdom, Profound Human Quality, of our ancestors for our organizational survival.

- we do not understand why Deep Human Quality is needed in our organization, this means that we allow egoism and general exploitation to expand.
- Because we do not understand the significance of Deep Human Quality development, our destiny is the deterioration and degeneration of our organization.
- We regard with contempt wisdom from all traditions of humanity
- We despise what this wisdom has to offer because we think there is something to believe.
- We dislike any study of Profound Human Quality because we think is not useful for our organization.
- We loathe any effort in developing Human Quality because we think it is an imposture, another management fashion.
- We abominate Profound Human Quality authors because we are not interested, and we do not know how to separate the cultural aspect from the wisdom aspect.
- We abhor Profound Human Quality because it goes against our automatic egoism.
- We execrate the study of Profound Human Quality because we want short term gains.
- We shrink from developing a group of people developing Deep Human Quality in our organization because we do not know how to teach them and which texts to use, this ensures we perish.

(05) Symbiosis of all members of our organization and symbiosis of our organization with the rest of the world is seen as a fantasy

- We do not understand the importance of symbiosis, the understanding that “your benefit is my benefit”,
- Symbiosis is misconceived as idealism, as a figment of our imagination for an ideal world without understanding that lacking symbiosis means to be deprived of creativity, and therefore organization’s death.
- We do not understand the essential condition of symbiosis, as a consequence our organization will dissolve sooner than later.
- We confuse symbiosis with our concepts of what it means to work in group or in teams, hence we do not inquiry how symbiosis can be developed.
- We think that our organizational benefit depends on our ability to take advantage of others, this delusion will mean the obliteration of our organization.
- We do not grasp that our organization’s survival pivots on establishing symbiotic relationships with other organizations, communities, people and countries.
- We believe that our destiny is in our control, that we are autarchic and our personal hard work will be enough, we misplace our focus and therefore we will not be able to be creative.
- We do not appreciate that symbiosis needs to be permanently reinforced, otherwise it falls back to our egoisms, fears, personal expectations etc.

- In our organization we work in teams, however these groups are just the sum of individuals. Not working in symbiosis means insecure, difficult relationships, no creativity and thus and uncertain organization's future.
- Without symbiosis we have a psychologically dangerous work environment.
- Without symbiosis we are in a permanent delicate position of unexpected internal wars.
- Without symbiosis our personal health suffers because we are just individuals fighting for ourselves.
- Without symbiosis our motivation dwindles.
- Without symbiosis our life becomes meaningless.
- We need to devote resources to investigate how to expand symbiosis otherwise our organization will ebb.
- Symbiosis means to develop attitudes of generosity, service, communication, research attitude that are beyond our automatic ways of perceiving, interpreting, valuing, behaving. If we do not realize of the consequences of symbiosis and its importance our organization will wane.

(06) We do not understand that without an axiological project (CAP) we can not foster the required conditions for creativity to spur and therefore without a CAP we cannot survive. We do not understand that every CAP needs to be specifically developed for each organization and it is temporary and always adapting.

- Without a CAP our organization will not be viable.
- Our Axiological project is indispensable, it is much more important than marketing, finance or strategy, without it our organization will subside.
- Our axiological project has to be created dynamic and be dynamically changed otherwise our organization will be stuck in fixed axiological project unable to evolve as a result our organization will decline and finally disappear.
- If we do not adapt our axiological project when there are changes in science, technology and axiological changes, then it will not be apt
- Our axiological project ensures collective motivation, without a CAP our organization will not have a motivating project and hence our organization will wither away.
- Our axiological project secures collective motivations in a free manner and therefore ensure creative conditions, without a CAP, free collective conditions will not be available and therefore our organization will dissolve.
- If our axiological project is understood as an ideology then our organization will come to an end.
- Our axiological project has to be freely adhered by all members of the organization otherwise our organization will vanish.

(07) Impositions abound at different levels in our organization.

- If we do not promote freedom, equity, solidarity and diversity of axiological options in our organization, then we can not create an axiological project and this will entail the failure of our organization.
- Our axiological project and creativity need to be promoted in an environment of freedom, equity, solidarity and allow for diverse axiological options embedded in our CAP.
- We do not understand the importance of freedom, equity and solidarity for our organization's survival.
- We think that freedom, equity and solidarity are luxuries that are neither needed nor possible.
- We think that management can impose their orientation to the organization, but this is only a recipe for failure.
- If plans, strategies, axiological projects, etc are enforced, this will be detrimental to fostering creativity and will entail our organization's demise.
- If we plunder our communities and environment we desist from developing our creativity and therefore we sign our own death sentence.
- Subjugating our communities and environment is a recipe for organizational disaster
- Oppressing others impedes creativity development.

(08) Many people accommodate themselves to their current job position and are unwilling to learn how to develop their creativity.

- Lack of interest in how to develop one's creativity is a catastrophe.
- Absence of a research attitude on how to be creative and its consequences cause organization's blunder.
- Continuous learning is secondary and peripheral hence organization will suffer.
- Learning is fixed to technical and scientific knowledge, additionally other qualities, such as Human Quality and Deep Human Quality should be educated, otherwise we are not preparing our organizational members to succeed.
- Learning is still understood as information, knowing things, nonetheless we would need to foster in developing Human Quality and Deep Human Quality. Otherwise our organization will be unsuccessful.
- Continuous learning on how to develop one's creativity is required if we want our organization to thrive, otherwise we commit to a risky organizational future.

Fourth Protocol

Creation of the Actant Structure of our organizational Axiological Project

The actant structure specifies in a proto-narrative form the postulates and our need to commit to what is offered to us. A life where creative development is at the center.

Our Axiological project has as an objective to build a new type of human being able to successfully live in the creative world we are immersed in. We have discussed how language and culture constitute who we are as humans, and how these protocols are our instrument to constitute this new type of human being. We know that our main characteristic as living entity is that we have an unfinished nature that needs to be programmed by creating collective motivations.

So far we have first acknowledged the need to create a collective axiological project, this has been achieved by going through the first Protocol, which has clarified the main issues to take into account to decide whether our organization is prepared for the knowledge economy. Protocols 2 to 7 show the steps to follow so organizational members can create an argumentation able to persuade fellow colleagues to adhere to the collective motivation created, our Collective Axiological Project (CAP). Protocol 2 rationally describes the postulates of our axiological project. Protocol 3 converts those postulates of protocol 2 from being just rational arguments to being sensitive and concrete. We go a step further with our axiological creation by building the actant structures that organize and communicate any axiological narrative.

All axiological narratives have in their deep structure the actant model. The actant model is an empty proto-narrative structure at the deep level (not clearly visible in a narrative) of the narrative (fifth protocol) that classifies diverse properties of the argumentation in three contrary structures: subject-object, sender-receiver, helper-opponent and ensures the axiological transformation, this is, the creation, communication and transmission of values. This actant structure can be found in the immanent (deep) level of any axiological argumentation. Actants are not actors, but functions that can be played by diverse actors.

The main structure is subject-object, a subject needs/desires to acquire a good (object) which is created by a sender. The receiver is that which receives that good. In this actant structure there are the forces that go in favour of the subject, this is the helper and those forces that go against that desire (opponent).

The sender completely defines the system of values that plays in the actant structure and therefore all postulates of protocol 2 are existent in this actant. It is by the concrete form of the actant structure that the axiologization of postulates ensues.

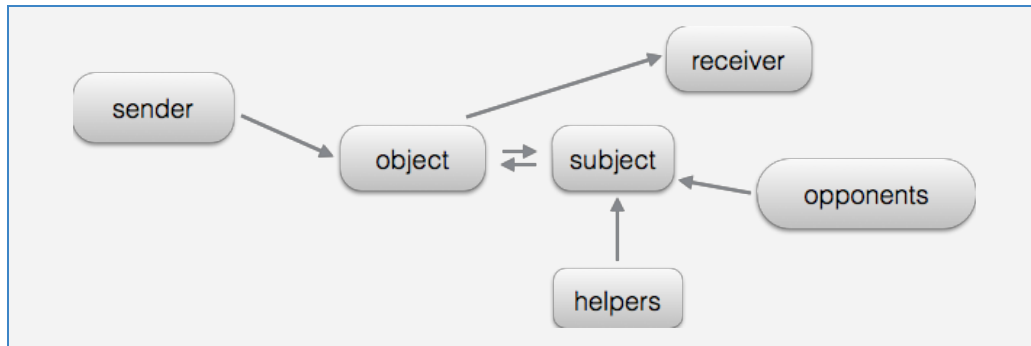


figure 10: actant structure

As we explained, the main element in the actant structure is the sender which defines the system of values that needs to be undertaken. The sender is offering the inescapable destiny to which all of us have to submit. It is required our voluntary compulsory adherence to the new inexorable survival conditions, those propounded by the sender. The receiver are those that have to accept the offer (object) that the sender is advancing. The object is the concrete specification of the offer of the sender and the subject is the one that needs to voluntarily transform his/her values to those that the sender is providing. The helpers and the opponents are the forces in the current system of values (opposing the sender) that press in favour or against the proposal of the sender.

Sender: To survive in the knowledge culture our organization needs to become creative in all its aspects, all organizational members would need to desire voluntarily to be creative. There is no other possibility to the current knowledge culture challenges. There is no alternative, otherwise will be our demise.

Receiver: all organizations have/need to adhere to this proposal.

Object:

- The development of creativity entails the development of Human quality, and deep human quality.
- Therefore the need to develop the ability to inherit the wisdom from our ancestors.
- This creativity requires symbiosis to be fostered at all levels among ourselves and all members of our society and world.
- Motivating and dynamic CAPs.
- Freedom, equity, solidarity among all organization's members.
- No impositions but adherence to creative projects.
- Continuous creative learning at all levels.

Subject:

- All and each of the organization's members.

Helpers

- All who understand the need to be creative.
- All who understand that axiological imposition and control are counterproductive.
- All who work against inequality.
- All organizational members who are convinced that survival depends on our creative possibilities.
- All who care for our people, communities and environment.
- Organizations that are trying to implement their own dynamic CAP.
- All who work for a more democratic and transparent society.
- All who understand that we are symbiotic and our well being depends on others' well being.

Opponents

- Those who do not consider axiological projects as relevant.
- Those that want to impose their axiological project.
- Those that want to control and dominate others.
- Those that plunder.
- Those that worry uniquely about their interests or those of their own little group.
- Those that do not want to learn new ways to relate to each other.
- Those that attack in some way or another the CAP we are communicating.
- Those that think that virtues, values and projects are already defined and known.
- All organizations or groups that want to impose themselves on us.
- All organizations or groups who have monopolies and control resources.
- States and rules that go against democracy.
- All people willing to corrupt, frighten, use, manipulate others to get ahead.

Fifth Protocol

Protocol for the discourse creation and communication

This protocol aims at summarising the main points of the protocols beforehand in the form of an appealing argumentation to communicate the grounds by which we need to change our attitudes and embrace the knowledge culture. The discourse needs to be motivating for all organization's members, and specifically designed for each and every organization.

The actants need to be incorporated in the discourse. We have seen in the previous protocol how the actants have been defined. And here below we offer a) the protocol for discourse creation, b) an example of a credible discourse (for a fictitious organization).

a) Protocol for discourse creation

[Sender]

We need to highlight the following aspects of the sender:

1. The sender is proposing us a way of living and a way to develop our organization.
2. The sender is not offering us an option but showing us the possibilities we have.
3. There is no option, either we understand the current conditions and act following the adequate consequences or we will be impoverished and marginalized. Our destiny is either to follow the programme displayed by the sender or our ruin.
4. The sender also wants to make sure that the recommendation is freely followed, this is, the sender wants to convince us that the consequences it entails, "its proposition", are positive, require our effort and nevertheless can not be imposed.
5. The consequences are spelled out in the other actants (object, subject, receiver, helper and opponent)

[Receiver]

We need to highlight the following aspects of the receiver:

1. In our case, we are creating the protocols for an organization, and in general terms the sender proposition should be applied to any organization in the globalised world. Therefore the receiver is all humanity and us, as an organization.
2. There is no escape, either we freely take the consequences of the scheme the sender presents or we will vanish.
3. The receiver shows that nobody is special, that everyone of us, and all organizations are called for the challenge proposed by the sender.

[Object]

The sender stresses the fact that there is no alternative, that we have to commit all our energy to the transformation the sender is proposing.

The object summarizes the main traits of the benefits that the proposal entails, in this case the main ones are as follows:

1. A creative life therefore the need to develop equity, solidarity and freedom.
2. Lack of imposition at any level of the organization and our lives.
3. A better work environment without selfish competition, fear and bad feelings.

4. A teamwork environment with collective motivations that are stimulating.
5. The development of human quality and deep human quality.
6. Enthusiasm and inspiration.
7. Hard work but in better conditions.
8. Excellence but not competition.
9. Trustworthy relationships and communication.
10. A symbiotic work environment where the benefit of others is my benefit.
11. Good conditions at work, with family and with the environment.
12. Continuous learning and continuous change.
13. Creation at all levels of our lives without success guarantee.
14. Research attitude at all levels, awe, wonder, creation.
15. Development of an organizational "esprit de corps".

[Subject]

The subject highlights that everyone of us needs to freely commit to the challenge and what it entails. It is something we have to do, first to commit, be inspired by it and then act according to what is requested. The call is done to each of us.

[Helper]

It is of great help to highlight that we are not alone in our challenge. Because the proposal by the sender is offered to all humanity there will be already people, organizations, communities, movements that will promote actions towards the same direction we are orienting ourselves. It will be helpful to detect which these are because alliances and mutual benefits can advance our performance towards the new axiological project. These helpers can definitely assist our transit from an obsolete system of values to a creative one.

All those that are averse to:

1. All of those that use forceful powers, for example: states, big companies, organizations of different kinds, lobbies, etc.
2. All of those that want to impose their ideas and ways to anyone else. This imposition can be by way of capital (financiers, wealthy people etc,) force (state, army, terrorist), intimidation (financial, physical, psychological - anyone with more "power" than us), control (technical, scientific, design).
3. That care for their own benefit and couldn't care less for all the others or the planet.
4. Those that exploit individuals in more or less refined ways and communities.
5. Those that plunder nature.
6. Those that want to control our main basic elements to survive, nature, water, air, electricity, internet, information, transport, materials, technologies, sciences, designs
7. Those that want to control markets, products and services.

Our helpers are those that want:

1. Justice in our society.
2. Equity.

3. Solidarity.
4. Real democracy.
5. Respect for diverse axiological projects.
6. Respect for diversity, cultural, natural.
7. Free communication.
8. Transparency.

Our helpers are those that develop

1. Human Quality and Deep Human Quality

The main qualities of helpers are:

1. Understanding/practising of the symbiosis in its many aspects.
2. Understanding/practising diverse axiological proposals, and ability to appreciate and value diverse axiological projects.
3. Use of science, technology and design for the benefit of all (humans and non-humans).

[Opponents]

We should be aware that the proposal by the sender is unsettling many people and organizations because the old ways of relating and acting are vanishing, and under increasing pressure. This could be strange, because we perceive that there is increasing violence, inequality, injustice, plundering, etc, and therefore we do not perceive much change, so it seems there is an increasing level of exploitation. However, the sender is already announcing, “if you want to be creative and survive then you will have to change the way you relate to others and the world”.

Opponents are in direct confrontation with the helpers and the subject. Eventually they will metamorphose and take the sender’s proposal, otherwise it will signify their demise. The opponents, in many instances, are currently in positions of power and control.

Opponents:

- Will defend established ways of perceiving, interpreting and acting.
- Will tend to dominate and control others.
- Will be prone to the use of force and violence.
- Will be keen to maintain the status quo.
- Will exploit others in a more or less refined manner.
- Will exploit nature.
- Will go against any changes in the “old established ways”.
- Will claim they have the truth.
- Will claim there is no solution but their solution.
- Will argue that to change is to get us in trouble, when in fact is the other way around.
- Will not dialogue.
- Will favour individuals before favouring the team.

b) A potential discourse:

[Sender]

We already live from creating continuous knowledge in the form of new products and services. We live in an epoch-making time, there is a continuous acceleration of new science and new technology, which create new products and services and transform the way we live, how we relate to each other and in general how we live our lives. Our organization is also affected, new markets appear, new competitors are born and old established ways keep changing all the time. We have not fully realized of the new demands that this new era calls for. We ascertain of the increasing pressures for change, increasing stress, and acceleration of decision making, the need to manage unexpected unknowns. We are in permanent inquiry on how to create answers to the increasing challenges we face. However, we have not yet understood the power of collective motivations. We focus exclusively on our organizational technical project, yet at this point in history when creativity is key for our organizational survival and knowing that creativity can not be imposed but only fostered, we are desperate to encourage and promote the development of creativity in our organization. Otherwise, our lack of creative progress will mean our demise, others will take over our organization establishing their rules, preferences and ways of doing business. This creative reinforcement will have direct consequences on our insistence in specifically and thematically developing our Human Quality, and Deep Human Quality and in investigating how we can develop symbiotic relationships in our organization and outside our organization. **[Receiver]** It will require that all of you are committed and willing to embark on this challenge to embrace the consequences of creative development. Nothing is defined and we need to create ways in which all necessary elements are in place to nurture creativity. If you are lazy, reticent or unwilling it will affect us negatively, try to sort out the issues you might have by establishing open communication with your colleagues. In case these changes are insurmountable this will signify an uncertain situation for you in our organization. All of us are asked to learn continuously and we want everyone on board, we know everyone of us can do it. **[Object]** We acknowledge that change requires effort, however what we achieve in return is exceptional. We want to change our current working conditions from being individuals trying to defend and protect ourselves from many issues to work as a team and transform our organization in a paradise. Why is that so? because only when we are all working in conditions of freedom, equity and solidarity, only when we are able to freely communicate with others in full of trust, with an investigative and service attitude then we will have the right conditions to develop our creativity and therefore survive in the knowledge culture. If we do not create this organizational space of Human Quality and Deep Human Quality development then we can leave the organization and find some other occupation because we will not survive. We will really work in teams, and we will have the tools to develop ourselves personally and professionally. **[Subject]** All of you are invited to participate in our research effort required to produce this metamorphosis. It is a research effort because we only have protocols, guidelines and we will need to customize this invitation to our particular interests and motivations. **[Helpers]** In this rewarding renewal, many organizations and people will assist

us, they will collaborate in many ways to make a reality our Axiological Project. We can recognize them because they are fighting for justice and equity, for solidarity and freedom. They are against any type of more or less refined exploitation, comprehend and practice symbiosis with fellow organizations, human beings and nature, fight against old systems of values and care for the development of Human Quality and Deep Human Quality. **[Opponents]** Yet, we will also have plenty of adversaries, and this is normal, because what we are proposing will go against all those people and organizations that plunder and exploit, those that only think on their own benefit at the expense of everyone else and the nature. Also, our organization will impact negatively all other organizations and people that in an illusory manner pretend that their system of values is fixed and guaranteed in some way or another. This is all nonsense, nonetheless they will be our antagonist and many of them will be powerful contenders. Nevertheless, do not get intimidated, the knowledge society is already here, sooner than later all those who want to survive will have to follow our approach. Long life to us!

Sixth Protocol Strategies

We have arrived at the last two protocols, which main concern is in which way our discourse can effectively reach everyone.

There are two type of strategies, those associated to the argumentation, the reasoning, and those related to the many practical ways we have to convey our discourse, this we call the context driven strategy. For example, it is not the same a) to communicate the axiological project to each one personally by word, than b) to send an email with the discourse. It does make a difference the way the axiological changes are communicated, and it needs to be taken into account and pondered in each organization's case. These two type of strategies, the argumentative strategy and the context driven strategy will have to be considered in a thoughtful manner by the initial group of organization's members who are designing and developing the axiological project.

Here below we propose some indications on the argumentative strategies. These strategies follow the logic of the postulates (second protocol).

Nothing can change if the need for change is not recognized nor clarified among organization's members. Recognition of the unavoidable requests of the current competitive situation demand a response from each of us. We need to commit to the endeavour of transiting from our current axiological project, or what is functioning as such, to a new axiological project, consciously created by us and therefore without a guaranteed success, towards a creative organization. Our organization can not function properly and be successful without focusing our attention on the development of a creative organization and therefore we need to prepare ourselves for a new way to relate to others and the world. We need to acknowledge that our emphasis in developing a creative organization will have consequences, in our everyday working life. We will be compelled to new priorities and new concerns. Therefore, this new axiological project embraces the following duties:

- HQ and DHQ: our organization has to develop people's Human Quality and Deep Human Quality, and this is so, because our organization needs to design and develop an axiological project to install a creative organization. Only if we are able to develop this axiological project we will succeed. A successful axiological project requires to be designed, managed and changed by people with Human Quality able to perceive and understand how to continuously adapt the axiological project. This can be done quite easily, because the organization has understood that condition sine qua non for a creative organization is the development of Human Quality. Therefore, we will have to devise ways in which to work on our collective Human Quality, without it nothing is possible. Cultivation of our Human Quality will be a continuous endeavour aided by the use of specific wisdom texts which are source of deep Human Quality.

- Teams: Teams will be creatively fruitful if human quality is developed in team members otherwise it will not be possible. The development of Human Quality means the ability to understand the diverse modes of human perception and understanding, the two possible dimensions of reality: the absolute dimension and relative dimension. The ability to understand and position oneself in these diverse dimensions is what brings the possibility of being creative together with the understanding that in the current scientific conditions we depend on others to share knowledge, insights and to be creative. Teams are the center of creativity development, if there is no team then creativity will not be sustainably feasible. Teams are the heart of the new creative economy, we need to make them the core of our management concern. We need to create an “esprit de corps” able to create products, services, projects, ideas that might seem currently impossible.
- Axiological project: creative teams are established when Human Quality and Deep Human Quality are developed and there is an orientative project towards which organizational members are committed, inspired and are enthusiastic towards it. The axiological project is able to cohere a diversity of humans towards shared aims. Any creative team entails the development of an axiological project. No axiological project means no creativity, because creativity can only happen in teams, and without an axiological project it is not possible to cohere, inspire and motivate people towards shared collaboration.
- Initiative and research spirit: organization members are prepared to envision new ways of developing their job, project, products and services. Also everyone is prepared to adapt the axiological project in such a way to achieve organization’s success and therefore survival. The research spirit is the foundation of team creativity.
- Freedom: creativity can not be imposed and our axiological project can not be forced. Organization’s members need to be able to work in a free environment where all axiological positions inside our axiological project are respected and valued. Axiological diversity is axiological wealth, and ability to live and understand the value of diverse possibilities.
- Equity and solidarity are key aspects of a successful creative team. Everyone needs to feel that there is equity and solidarity otherwise there will be use and abuse, and these attitudes are not conducive to creativity. Equity and solidarity are key aspects to ensure that there is cooperation and collaboration, that everyone truly understands that others’ benefit is my benefit, because we work in a truly symbiotic environment. This symbiosis is not exclusively clustered inside our organization, it is also extended to other organizations, communities, society and the natural environment.
- Continuous change demands continuous education: this means that creativity, a permanent exploration of the endless possibilities offered, means that our work is to continuously learn new ways of interpreting and valuing, new ways of acting, new ways of relating, new knowledges. Creativity can not be developed without this initiative to explore, understand and try new ways outside of the established routines.

If we are not able to be open to new learnings then this will indicate the demise of our organization.

Seventh Protocol

Tactics

Similarly to the previous protocol on strategies, there are two levels of tactics. Those related to the argumentation and those corresponding to other aspects that can influence persuasion. We focus in here in the argumentative aspect, because the other aspects need to be thought out in each organization specific case.

The central issue in persuading people to commit to an axiological change is in convincing them that there is no option but to enroll in the changes. If this first point is not fully understood it is inadequate to proceed to clarify many of the issues which can surface once this initial point is elucidated. If the conviction of the inevitability of the required axiological change is not complete, then we are relentlessly proceeding towards our marginalization and becoming irrelevant in the knowledge culture, knowledge society and the knowledge economy.

Therefore we need to show and explain to organizational members we can not escape from transforming our attitudes, our actions and our relations. We are already affected by the knowledge requirements which demand maximum creativity in teams, nevertheless we do not act upon increasing pressures towards developing creative teams.

We suggest to attack in many different levels this lack of understanding of the inevitability of changes.

1. inevitability of becoming creative and therefore it is important to argue about the importance of creating our axiological project.
2. which are the personal consequences of this inevitability? (argue them)
 - a. creativity development, human quality
 - b. human quality and deep human quality
 - c. working in teams
 - d. symbiotic relations
 - e. construction of axiological project
 - f. permanent education
 - g. freedom, solidarity, equity
3. lack of understanding of current dangerous and detrimental attitudes in the organization (argue them)
 - a. anything that creates the impression that the individual can pursue his/her work without developing creative relations with other organizational members.
 - b. not realizing that everything needs to be created, that nothing has a guarantee.
 - c. classifying people following responsibilities, merits, is detrimental to creativity development.

Conclusion

Many managers would agree that our organizational life could be defined by the V.U.C.A initials: Volatility, Uncertainty, Complexity and Ambiguity. We are in permanent pressure and stress to develop urgent solutions to a diversity of multiplying issues. As managers we feel obliged to think creatively, to reframe the issues in such a way to benefit from the situations. We want everyone of our organization to be motivated and creative, we want the best from everyone. However, we did not have a powerful tool to work on the axiological aspect until now.

From our research in epistemology and linguistics we have developed a new branch that deals with collective cohesion and motivation: axiological epistemology, a new scientific discipline which pretends to start building dynamic proposals - axiological projects- to our current axiological needs. Our Axiological project has as an objective to build a new type of human being able to successfully live in the creative world we are immersed in. We have discussed how language and culture constitute who we are as humans, and how these protocols, generating our axiological project, are our instrument to constitute this new type of human being. We know that our main characteristic as living entity is that we have an unfinished nature that needs to be programmed by creating collective motivations, and this can be achieved with the creation of our organization's axiological project.

Axiological difficulties are grave and dangerous in many instances. Axiological projects ensure that we are viable in changing environments. Because we live in the V.U.C.A. world, this means that these axiological projects need to be dynamic. In the organizational setting, a great majority of our work environments are in dire conditions for creativity development. People's working conditions will continue to be atrocious and terrible, affecting individuals' health in their physical and psychological aspect. This will be so because organizational members will not have the tools, this is the axiological project, to transit from current axiological conditions to the ones needed for organization's survival. Either we develop creative organizations or our future will be sentenced with impoverishment and marginalization, and in the path to our demise working conditions will be miserable. The sooner we understand clearly the challenges we face, the easier will be to perform the changes while the organization can afford to maintain a period of transition. However, if axiological changes are not pursued, then this will imply an organization's death sentence.

The design and execution of an axiological project is the instrument we have created in order to favour the required axiological changes. In these pages we have undertaken an axiological project for a model organization. This is the general framework that any organization should follow while adapting it to their concrete situation.

We have structured the construction of the axiological project by following seven protocols which focus on key elements of the axiological project design. By following the protocols any organization can design and implement an axiological project. This is so because the process of designing and developing the project is also the moment in which organizational members

are persuaded to abide by the axiological project. Therefore the construction and execution of the axiological project is all one, the end are the means, and the means are the end.

The development of the axiological project is the foundational aspect to advance organizational creativity. However, it does require the development of creative leadership, this as we have seen is heavily connected to the axiological project, the development of domain knowledge and the development of the organization conditions (measures, systems, procedures, etc) to promote creative performance. All these elements in conjunction create an indomitable creative organization.

It might seem it is hard to achieve all these axiological changes, however, we need to ponder the fact that the winds are blowing in that direction and sooner than later we will be rewarded in our axiological transit efforts. Also, all actions in the opposite direction to creativity development will push our organizations to the edge of extinction, showing us clear signs that we are in the wrong path. Therefore as we say in Catalonia “Endevant les atxes”⁵

⁵ This is a colloquial expression that motivates people despite difficulties and complications to continue, to carry on to achieve the original aim.

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