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Doctoral Thesis

Axiological Knowledge in a Knowledge Driven World: Considerations for Organizations

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Queralt Prat-i-Pubill

AXIOLOGICAL KNOWLEDGE IN A KNOWLEDGE DRIVEN WORLD. CONSIDERATIONS FOR ORGANIZATIONS.

Doctoral School of Organisation and Management Studies

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Foreword

A tots els que amb coratge han lluitat i no han tingut recompensa.

A tots els qui han triomfat i ens han mostrat que si no hi ha camí, es fa.

To all who have fought with courage and without reward

To all who have succeed and have showed us that if there is no path, we can make it.

To my families, sense vosaltres aquesta tesis no seria possible

A les meves families:

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A la Teresa Guardans, Marta Granés, Marià Corbí, Montserrat Cucarull, Montserrat Macau, Jaume Agustí, Francesc Torradeflot, José Manuel Bobadilla, Oscar Puigardeu, ... tot l'equip present i futur de CeTR.

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To my lovely parents, Aurora Pubill i Closa and Pere Prat i Puig.

Abstract

The purpose of this thesis is to focus in understanding axiological knowledge in knowledge driven societies which survive thanks to the creation of science and technology and new products and services. The considerations of this thesis are critical to organizations and society at large, because as I will show axiological knowledge is key to ensure the survival of human beings in specific survival conditions. Living in a knowledge driven world means the creation of knowledge in organizations is key. Thus axiological knowledge would need to be created to accommodate this need in organizations.

Contrary to established beliefs, and although we experience most our behavior as intentional and volitional pertaining to our particular nature, we are constituted, in the form of automatic, evident, “true” interpretations and understandings of the world, through minimal constituent cultural configurations. This axiological knowledge is shaped by collective motivations through the communication of a constituent speech in the form of narratives, stories, myths, rituals and symbols created to ensure survival in specific material conditions. This axiological knowledge provides us with the adequate knowledge to interpret and value the world according to the existing survival conditions.

Currently, many approaches aiming to change the axiological conditions, among others, to promote creativity, responsibility, sustainability and ethics in organizations appeal to personal responsibility and goodwill, without consideration of the affect system and the axiological knowledge currently in place. I argue these proposals are unsuccessful because they disregard the latest social sciences research and also because their key assumptions are outdated. These approaches either assume an anthropology of matter and spirit or an anthropology of matter and reason, as well as a mythical epistemology.

This thesis is organized as a compendium of four articles structured in two parts dealing with the complexity of the axiological. The first part comprises two articles describing, arguing and analysing our current axiological world. The second part, introduces and deals with the diverse discursive approaches to managing motivations in management studies, those of narratology, storytelling and rhetorics, and develops linguistic theory to intervene in collectivities by creating axiological knowledge.

I argue, that focusing on the axiological knowledge is a pending need that will not be undetected for long in organization studies. The most difficult issue is to avoid current approaches to the axiological and thus to allow for new research to take place. This thesis is a step towards creating the theoretical basis for this research to develop.

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PREFACE

PREFACE

This thesis is organized in two parts consisting of a total of four articles. Each of the four parts has a brief introduction and conclusion to provide an overall link of the thesis.

The thesis treats the topic of axiological knowledge in a knowledge driven world. It focuses on explaining its importance, understanding the current axiological knowledge and by using linguistics theories following the studies of Corbi (1983, 2016) proposes to design a way to create it. This thesis core research is in management studies and its focus the creation of axiological knowledge in the form of collective motivations. It deals with the epistemology of values. To investigate this theme, I have also been compelled to learn and inquire specific topics in other social sciences disciplines. I have mainly become acquainted with the fields of sociology, psychology, anthropology, linguistics and epistemology. I say ‘acquainted’, because I have stood in the ‘shoulder of giants’, as I said, only on those matters related to my topic and always with this axiological epistemological focus in mind.

My approach with these other social sciences disciplines could be reduced to two aspects: first an understanding of the epistemological and anthropological assumptions of the diverse disciplines and second their treatment of motivations and creation of knowledge. Though it might sound simple it has not been so, because disciplines are incommensurable, their theories and facts are specific to their approach, thus the words of ‘collective motivation’ and ‘creativity’ are not treated using these specific concepts and most of the time similar terms mean different things. For example, in sociology I have studied ideologies, in management spirituality, ethics and values, in sociology how culture creates motivations, in psychology how

conduct is affected, in philosophy how language creates the worlds and values, and in linguistics, language and discourse theory. My research has allowed me to learn and connect multiple approaches and methods.

INTRODUCTION

INTRODUCTION

Everyday new products and services are offered in the market, these products change the way we organize our work, our lives and how we relate to each other. For example, new apps change the way we relate and organize our work, or allow us to communicate freely with unknown people, maybe a new product in the supermarket makes easier our healthier food choice. Everyday we learn about new developments in science and technology, and these developments keep growing in an accelerated and powerful interaction. Increases in technological prowess allow for further scientific development which in turn foster more technological mastery. Knowledge does not cease to grow, new fields of specialization in science and technology are being born continuously, new products and services affect our way of life.

Despite all this new creation of knowledge in all aspects of life, axiological knowledge remains a term not established in science and technology studies or organizational science. The purpose of this introduction is to connect what we know in different disciplines about the axiological world. It is an approach to study introduce axiological knowledge so it can become a operative in a knowledge driven world and in organizational science studies.

The importance of knowledge

Knowledge growth and specialization is not the determining element of techno-scientific societies, it is just the sheer speed and vastness of this interrelation and the increasing complexity it entails (Bell, 1979, Bohme and Stehr, 1986). As a matter of fact, it could be argued that human knowledge has been on an increasing path since the stone age, some may say

with the exception of the European middle Ages. This increase in knowledge, exemplified by the growth and acceleration of science and technology has also meant at a collective level we have access to more information i.e. internet, and more formal education. It does not mean that we, as individuals, are more knowledgeable or wiser. More science and technology does not automatically mean wiser collectives and wiser people. It could well be that this wealth of knowledge is used against ourselves. In fact, the increasing sophistication and development of science and technology might be fuelling our own demise, as we have more powerful ‘claws or gun fire or biological weapons or pollution capabilities’, that through a bad use could wipe out the entire human species from earth (Beck, 1992; Beck, 2009; Bostrom, 2014; Jasanoff, 2016).

Importantly, knowledge is at the center of economic development (Chichilnisky, 1998, Dunning, 2000; Röbbken, 2004; Llerena, 2005; Causa & Cohen, 2006, Boutellier et al 2008; Fonseca, 2008; Livingstone, 2012; Johnsen, 2016; Castañer, 2016), and it is our most powerful engine of production (Marshall, 2013). Thus, nations’ and organizations’ competitive advantage reside in the ability to produce science and technology and new products and services. The crucial importance of knowledge is based on more than a century of economic experience (Bell, 1976; Abramovitz, 1989).

Knowledge as an object of interest

The question about knowledge and what can be considered knowledge is traditionally treated in epistemology, a branch of philosophy. Although a contested definition, the classical task of epistemology could be summarily defined as offering justifications and theories for our claim of knowledge, its features, scope and utility. On this matter, philosophers have discussed the many conditions and methodologies to be developed to consider something as knowledge. A definitive philosophical answer has not been yet achieved on whether knowledge could be properly understood (Douglas & Whykowski, 2011).

Specifically in organizational theory, there are at least four established research fields that share their interest in understanding knowledge: organization learning, the learning organization, organizational knowledge and knowledge management. There are some differences between organizational learning and learning organizations, although both of them are descendents of Cyert and March (1963) “A behavioural theory of the firm” their object of interest is quite different. Organizational learning focuses in understanding the learning

processes within organizations. Because its intrinsic connection with change, it has been associated to research of how organizations evolve, transform and renew themselves (Vera et al., 2011). Alternatively, the learning organization is focusing in researching how to create and improve the learning capacity so organizations perform better.

Whereas the focus of the above research is in understanding the process of learning, the other two research fields, organizational knowledge and knowledge management are more interested in knowledge as a content, as if it were an asset. The first one, organizational knowledge research has as foundational base the works of Hayek (1948), Polanyi (1962), Penrose (2009), and Nelson and Winter (1982) (Easterby-Smith and Lyles, 2011), the last two being inspired by the works of Schumpeter (2003) (Lewin and Massini, 2004). The emphasis is in trying to understand the nature of knowledge that is contained within the firm. A closely connected research, which started later in the mid 1990s, is knowledge management, an offspring of information systems. The focus of this line of research is to use IT software to foster the acquisition, sharing, storage, retrieval and use of knowledge. It is specially focused in creating ways to use knowledge to enhance organizational performance (Easterby-Smith and Lyles, 2011). Within this last field of knowledge management two different approaches have been theorised, one that is basically computational, identifying empirically validated facts and managing them through technology. And the second is an organic approach that focuses on the group dynamics, social networks, people and cultural aspects of knowledge management (Argote, 2005).

Finally beyond these four fields of study, two other streams of theory have recently started to theorise about knowledge and its importance for organizations: the dynamic capabilities views and absorptive capacity. The dynamic capabilities view (Teece et al., 1997) is a dynamic approach to understand competitive advantage not simply based on resources (Barney, 1991) but on the organization's ability to continually create and establish new resources. The absorptive capacity view, which argues that innovative abilities, the firm's absorptive capacity, depend on that previous knowledge that 'confers organizations an ability to recognize the value of new information, assimilate it, and apply it to commercial ends' (Cohen and Levinthal, 1990). Because it focuses on processes and knowledge while has a preoccupation of acquiring knowledge from the environment, theoretically is located between the fields of

dynamic capabilities, organizational learning and knowledge management (Easterby et al., 2008).

Conceptualizing knowledge within social sciences: epistemological considerations.

Sociologists Burrell and Morgan (1979) studied the diverse notions held by organizational theorist regarding knowledge, and realised that despite the disparity and wealth of theories, the diverse organizational theory approaches could be summarised following two dimensions of analysis. Their classification depended on whether organization theories about knowledge were considered epistemologically objective (representationalist) or subjective, and whether the underlying theories of society were those of achieving order or creating conflict to change the current status quo. Their analysis produced four categories: positivism, interpretivism, radical structuralism and radical humanism within which most of current theories of management can be categorized.

The vast majority of knowledge theorising is basically done within the functionalist-positivist paradigm, having an objective epistemology and a perspective of achieving social order (Gioia & Pitre, 1990). Summarising this positivist theory of knowledge: knowledge is justified true belief as a result of systematic analysis of a knowable external reality, that can be subjected to empirical falsification to differentiate it from dogma (Spender, 1996).

Also in knowledge management theorising, positivist-normative approaches dominate as it shows in the twenty most influential knowledge management publications (Nonaka and Peltokorpi, 2006). The same issue is present within organizational learning and the learning organization (Easterby et al., 1998). Despite the advancements in social sciences, these dimensions, specifically separating objective and subjective, and the above categories continue to be used when in fact are not that helpful (Deetz, 1996). More recent adaptations of this categorization (Schultze & Stabell, 2004) still maintain the dimension of objective and subjective epistemology as a relevant direction of inquiry.

Thus, subjectivist-objectivist dimensions continue to be relevant in organizational science. Using a phenomenological lense, the meanings in use, in this case in the field of organizational theory, differentiating between subjectivist and objectivist epistemologies reflect the underlying “language game” in Wittgenstein’s terms (1986), indicating which differences

are important and which can be ignored. What needs to be clarified is that these language games are not made in the void, but define a “form” of life, a way of understanding and living in the world, therefore these games can not be just anything, but need to ensure survival. I suggest that this subjectivist-objectivist dimension continues to make sense due to the particular functioning of our language. We assume that language describes how the natural and social worlds are. Giddens (1984) describes this need as “ontological security”, and suggests is the main condition for the effective reflexive self monitoring (Giddens, 1984:104). Thus, our everyday language terms create true content by the way of knowledge ascriptions on how reality is.

The problem with this objectivist paradigm is that the last hundred years of social science research are not taken into account. The objective approach to separate true scientific knowledge from mere beliefs, relied on a particular way of understanding knowledge: the “correspondence theory”. This assumption was such that ‘knowledge is believed to be a genuine description of reality’ (Rorty,1980). In this framework, it can be separated that which is true, corresponding with reality, and that which is not. Fact is understood as something which is real, objective and true, and value and opinion as something that is subjective.

It is difficult to sustain that science mirrors reality when since the 1970s historians and philosophers of science have studied how science is made. Many of these scholars started using sociological methods to understand the creation and change of knowledge, also sociologists and anthropologist joined in the effort. Scholars such as Feyerabend, Polanyi, Hanson, Fleck, Lakatos, and Holton emphasized the importance of agreement on matters of fact and procedure (Lynch & Woolgar, 1990), thus cultural understandings. This turn to study scientific practices culminated in the 1990s (Soler et al., 2014), some of the works of this time include “The manufacture of knowledge. An essay on the constructionist and contextual nature of science” (Knorr-Cetina, 1981), “Science in action: how to follow scientists and engineers through society” (Latour, 1987) “Science as practice and culture “ (Pickering, 1992), “Scientific practice and ordinary practice” (Lynch, 1993), “The social theory of practice: tradition, tacit knowledge and presuppositions” (Turner 1994), “ the practice turn in contemporary theory” (Schatzki et al, 2001). These works described and conceptualized everyday scientific practice and its products, and showed the many ways in which knowledge was legitimised, for example among others, a group of knowing subjects, the establishment of a degree of evidence, or how useful and

practical is knowledge, its workability as responding to specific purposes. Although, most of the times scientific methods were used as a ground for justification of scientific knowledge.

Additionally further social science research shows that, it is not only that, at the individual level, we are bounded by our rationality in the form of selective search and satisficing behaviours (Simon, 1992). Also, the understanding of what is a rational model is a cultural result (Vygotsky, 1986; Bruner, 1990; Lynch, 1998; Bowker, 1999). Furthermore, as social beings, we are also subjected to the influence of self-propagating ideas, as popularised by Dawkins (2006), “memes”, units of cultural information, inherited in the form of behaviours, understandings, and traditions transmitted by our cultures. Moreover, our immediate perceptions about the world are limited by our nervous system (Maturana & Varela, 1987) and thus reality is conceptualized in limited and specific ways. We tend to think of knowledge as something separate from what we are, as if it were a clear separation between the known and the knower.

Moreover, diverse disciplines, such as anthropology and science and technology studies have come to terms with the modelling role of science and the constituting role of culture. Nowadays the field of science and technology studies uses the term co-production to highlight that the world which we know is inseparable from the ways in which we live in it, so it highlights the key role of culture in the creation of knowledge. Science is a social practice embedded within a world of norms, conventions, identities, discourses, practices, institutions (Jasanoff, 2004), and therefore framed within a culture.

Knorr-Cetina (1999) has observed how, even within science, there are diverse epistemic cultures with diverse ontologies, understood as different kinds of entities, forms of being or structures of existence that can be studied. Thus, she argues for the existence of multiple knowledge cultures within knowledge societies, showing the heterogenous way in which we know and thus escaping from a unified understanding of what science is about. Further heterogeneity of the scientific endeavour is shown in the studies by Regt et al. (2009) and Leonelli (2017) which show that different epistemic cultures can even occur within disciplines, in this case, biology.

An important distinction with the term “epistemic cultures” is the understanding of culture in a constituent fashion, culture is understood as conforming the world of beings and things, and different cultures create different worlds. Whereas culture is frequently studied by

dealing with norms and values or with cultural products, this constituent role would mean that, in this case, different types of norms and values do not justify the classification of a different culture. The conceptualization of culture focusing on its constitutive function would mean that cultures are distinct when the interpretations and valuations configure a different world, with different interpretations, valuations and ontologies. For example, the current French and English cultures would not be considered different whereas French culture now and 300 years ago would be considered distinct. So culture, in this definition, is not just a way of seeing the world, with diverse values and norms, while keeping similar ontologies, it is not the flavoring we add to a static view of what it means to be human, in a specific form of life, but takes us to understand the humans as different species, with different ontologies and epistemologies.

Also in the anthropological field there is a renewed intensification of the original anthropological focus based on reflexivity, conceptualization and experimentation in the study of cultures. The field has taken many of the long term issues of anthropological studies to the logical conclusion of focusing on the ontological aspects as a way to understand other cultures instead of translating their world in our own terms, which is a form of ethnocentrism. This renewed focus has been named the “ontological turn” (Holbraad & Pedersen , 2017).

Establishing the mythical /non-mythical dimension as relevant in the knowledge enquiry.

Thus, latest social science research shows that the term knowledge needs to be calibrated outside of current objective/subjective epistemology, because most common knowledge conceptualizations disregard social science findings. For this reason, I suggest to use the mythical/non-mythical epistemological dimension (Corbí, 1983) as a basic distinction when analysing knowledge. A mythical epistemology (Corbí, 1983) is that which assumes that our words describe reality. As a consequence, narratives, texts, stories, science, knowledge are believed to be an accurate description of reality. A different starting point, non-mythical epistemology, is to understand that knowledge is a model representation of reality, not a “correspondence” or a mirror of reality, thus in fact implying that we can never know reality. Therefore, narratives, stories, myths, science are just models of reality. Therefore these models and conceptions can be changed and discarded when they are no longer useful. The notion of usefulness should be understood in broad terms: adequate, valuable, interesting, aesthetic. Thus the above dimension separates knowledge according to whether there is a total undeniable

legitimation of knowledge, in case of mythical epistemology, or conditional legitimation, in the case of non-mythical epistemology.

However, not all models of knowledge are scientific. Scientific knowledge is scrutinised following a diverse array of methods, and it is never taken for granted, always subject to possible criticism, using diverse methods particular to scientist groups. When scientific knowledge is being created (note: not discovered), the scientific claims are judged by peers with specific rules and methods that ensure that knowledge has been critically assessed. Only when these specific methods and rules have been performed, it becomes certified scientific knowledge, although inconclusive. Scientific theories are not guesses, or just flimsy arguments but well supported explanations contrasted and legitimised by a specific peer group.

Many times this understanding of science as infinite models of reality, is commonly exemplified with mapmaking (Weick, 2009, 60). Given a specific terrain, we can make as many maps as possible depending on the purposes, it could be about displaying the electrical conduits or the walking paths, or even the birds nests. Are these maps real descriptions of reality? well, not really, reality we can not know. It is far too complex. We decide which bits and pieces are of our interest. These bits and pieces are created by us, as limits of reality in the form of theories, concepts, understanding and words. So factual statements depend on our assumptions, and observations are also guided by our linguistic categories (Feyerabend, 1975; Mulkay, 1979).

A common critique with this conceptualization of knowledge, as modelling reality, is to reject it affirming that because reality is subject dependant, then all our constructs relating to the world are of equal value, all relative, and therefore non-scientific. The underlying assumption for this critique is that none are the real truth, because science is understood as the truth. However, this type of conclusion is only possible in abstract terms. In practise, among the infinite possibilities, there are only some models that will be useful to specific purposes in a specific times and places. These maps could be considered knowledge if they work well given the established purposes for constructing the map, in this case the legitimation of this knowledge would follow the usefulness criteria.

Also, scientist, as any other humans, are subject to biases, irrational ideas, uncritical assumptions and beliefs, so they are not free to approach the scientific study free from these preconceptions. It is commonly understood that values and interests might direct the object of investigation and the final purposes of its use, although some argue the need to create limits to

stop capitalist objectives hampering scientific research (Krimsky, 2003; Greenberg 2007). However while in the scientific inquiry, personal or group motivations are left aside to perform the studies always following the legitimation methods established by the scientific discipline or challenging these legitimation methods in a scientific way.

The consequence of this non-mythical epistemology is that which we commonly label as “truth” loses its meaning within the context of knowledge creation. Latour (2010) brilliantly exposes how our language, entails the values and ideas of a place and time. Although, our common parlance distinguishes between fact, knowledge and belief, to endorse this distinction would mean to adopt a mythical epistemology, and thus it would not be conducive to knowledge creation, because if we already know what is true, what point is there in investigating further that true statement?. It is due to this embraced uncertainty, that we know the need to recalibrate, realign and further investigate this uncertainty (Latour, 2005).

Furthermore, we know that knowledge is not stable. Sociological accounts show how the meaning of knowledge assertions is constantly being revalued, used, and many times forgotten (Mulkay, 1979). Thus, that which we name knowledge now, can cease to be later on. In this non-mythical epistemological framework the concept of the scientist as a social subject embedded in a time and place is fully considered.

A further limitation is that knowledge is commonly understood uniquely as scientific. However, within a non-mythical epistemology there are other types of knowledge that are not scientifically based, but are considered knowledge nevertheless. For a scientific mind the myths and narrations that our ancestors used to interpret and value the world and motivated the collective to survive are not knowledge, however in a non-mythical epistemology these are. Also, for a scientific mind, personal beliefs, and opinions are illusions of knowledge, because there is a lack of proper scientific justification. But personal beliefs and opinions could be considered knowledge, albeit not scientific. De Certeau (2002) defines belief and opinions as modes of assertion that are not scientifically based, in which the subject creates a personal investment and considers it true. It is a way to ascribe knowledge. Thus under this description, belief would be separated of the object of believing, among others, a dogma, a program, a formulation, an ideology. This mode of assertion is also the basis on which lay theories are created.

Lay theories are those everyday understandings of problems used by common people to act in the world. Thus, we would suggest these theories as knowledge. Furnham (1996) describes, although not in an exhaustive manner, some of the differences between scientific and lay theories: (1) lay theories are frequently ambiguous, incoherent and inconsistent, thus problematic at the level of explicitness and formality. (2) lay theories look for confirmatory evidence instead of the falsification prove (3) lay theories frequently confuse cause and consequence (4) lay theories are content oriented, they are primarily descriptive of types or categories, instead of focusing on processes and how things work, (5) lay theories frequently focus on inferring broad personal disposition and expect consistency of behavior, thus the social aspect is not taken into account, (6) lay theories are very specific, and do not seek to provide abstractions, therefore (7) lay theories are weak theories and can not be considered scientific knowledge because do not have the proper level of abstraction, nevertheless these theories are considered knowledge because they are used as a guide to action.

Also it could be argued that music, sculpture, painting, dancing, football, ethics, human traditions, video games competitions, tennis etc do also entail the development of other types of knowledge that are not scientific. Thus I suggest that we should extend our notion of knowledge beyond scientific knowledge.

Also, I suggest, for the purpose of this introduction, that the word knowledge is an ineffective term. Tsoukas and Chia (2011) convincingly explain how the term “knowing” is better in highlighting that knowledge is knowledge in so far it has meaning for a subject. Commonly the difference between knowledge and information refers to whether it answers to how things work, whereas information is contained in descriptions, answers to questions of how many, when, who, where, what, how much (Ackoff, 1989). Information consists of processed data, and data are the symbols that represent the qualities of objects or events (Ackoff, 1989). However, data and information have knowledge embedded in them because that which is defined as data and information is within a language structure and therefore it fits within an interpretative framework. In this case, the differences between data, information and knowledge are structural and depending on the type of questions that respond to.

However, in common parlance individuals use indistinguishably the terms data, information and knowledge within the meaning of “know”. So everything could potentially be knowledge, allowing for an inclusion of other types of knowledges beyond science. The

clarification of the function of knowledge ascriptions have been subject of increasing interest in philosophy for the last two decades (Hannon, 2015). Knowledge ascriptions are valuable because individuals can be oriented on their beliefs and actions (Hawthorne and Stanley, 2008; Brown and Gerken, 2012). Specifically it has been studied how knowledge ascriptions identify reliable informants, pool and share information, signal the appropriate end of inquiry and provide a signalling of the minimal epistemic standard for assertion and practical reasoning (Hannon, 2015). Thus, for the individual, knowing means to be oriented to action, irrespective of whether in research we consider the content of this knowing mere data, information or knowledge. Or whether this is scientific or non-scientific. That which is knowledge has a distinct quality of orienting, and thus being understood as reliable in ensuring one's survival.

A different type of knowledge: axiological knowledge.

Although the conception of knowledge is a multifaceted term, most of the times when knowledge is discussed in an organizational setting, the content of this knowledge refers uniquely to scientific, technical or organizational knowledge. If the type of knowledge is the gist, then, the current broadest meaning would include: procedural knowledge, propositional knowledge, practical knowledge, tacit knowledge, skills and know how (Eraut, 1994). I am interested in that taken for granted knowledge, axiological knowledge, in the form of concrete, qualitative, automatic, evident interpretations, valuations and motivations, considered as "true" which orient the human beings in such a way as to satisfy their needs in a specific form of survival (Corbí, 1983). The exploration of this type of knowledge has been studied in anthropology, ethology and psychology.

This axiological knowledge is acquired through our perceptors and mediated by cultural configurations. It is not specifically matter based, as it is the case of science, art, music, traditions, sports, but it is the basis by which we relate to the world. It is a knowledge that all human beings use all the time but it is transparent to us, while other types of knowledge involve effort and many times the development of mastery, this knowledge is given. It could be described as the taken for granted understandings of an animal that is culturally programmed for a specific form of survival.

Specifically I focus on what is named by Varela (1999) immediate coping knowledge, by Buck (2014) knowledge by acquaintance, and by the precursors of this line of work, Helmholtz

(1887) and Brunswick (1957) unconscious conclusions and the ratiomorphic function. The key idea about this axiological knowledge started by studying animals and realising that all animals cope with the world through their specific perceptors. The data supplied by the perceptors create models which motivate living beings to survive on earth. It functions in such a way as to reaching conclusions and making computations, thus creates knowledge. The messages provided by this apparatus are taken as “true” and are a guide to action (Lorenz, 1981, p:41). Thus this perceptual system is qualitative. It is not based on abstract concepts as it is scientific knowledge, but it is based on concreteness, on perceptual qualities (Lorenz, 1981 p:43).

Although this biological system of knowledge pertaining to the perceptual senses is studied and researched by ethologist, it was psychologist Silvan Tomkins (2008) who successfully named it with a term that is currently used in psychology, and also in organizational science: “the affect system”¹. His theory is that the affect system is the primary human motivation system and that specific emotions rule it, as specific perceptions trigger an emotional reaction and provide responses (Tomkins, 2008). I prefer to use the extended term of tendencies and motivations, instead of Tomkins’ affect system conceptualization linked to emotions as it is commonly used in organizational science and in psychology. By using the extended term I can include motivations not associated with any emotions, motivations associated to unconscious emotions and motivations that are associated with conscious emotions (Ellis and Newton, 2000), without the need to differentiate between them. Thus I will focus on the basic functioning of the affect system understood in this broad manner as an interpretation and motivation system.

Contrary to established beliefs, and although we experience most of our behaviour as intentional and volitional pertaining to our particular nature, we are in fact “controlled” by the affect system. Some of the works following this research are those of Simon (1967), Zajonc (1980, 1984), Bruner (1990), Kahneman (2011) Haidt (2001) and Greene and Haidt (2002). This affect system is shaped to perform within specific material conditions ensuring the survival of the human beings through what Corbí (1983, 2016) termed the constituent speech, which communicates the minimal constituent cultural configurations of the collective to ensure survival.

¹ In other fields as literary studies, philosophy, cultural studies and political theory affect has also been explored and studied. Some of the books published on this matter are the *Affect Theory Reader* (Gregg & Seigworth, 2010) and the *Affect theory and early modern texts* (Bailey & Digangi 2017)

Simon (1967) showed how the motivational and emotional affect system controls cognition. Zajonc (1980, 1984) suggested, contrary to common agreement, that affect is not post-cognitive but independent and takes precedence in time of cognitive processes. They are perceived as the “truth”, and are the automatic first reactions. Bruner (2009) with his differentiation between intuitive thinking and analytic thinking, might have influenced, psychologist Daniel Kahneman (2011) and Amos Tversky, from the decision making field. They developed a two-systems approach to understanding judgement and choice. System 1 is constantly constructing automatic effortless interpretations and valuations of our world, creating sense and meaning. These processes are often unconscious. Kahneman shows how system 1 is more influential than what we would think, by devising diverse experiments and analysing their results, and therefore challenges the anthropological definition of human beings as rational. Thus disputes the commonly used assumption of rational behavior in economics and management science. System 2 is associated with the subjective experience of agency, choice and concentration, therefore, it requires attention, control and effort. In my view, system 1 is describing the affect system, but without the use of the exclusive focus on emotions.

From moral psychology, the works of Haidt (2001), and Greene and Haidt (2002) explain how moral decision making is not such, in fact the affective system plays such an important part in our moral decisions, that he suggests that moral reasoning does not contribute to moral judgement, in fact moral reasoning is a post hoc construction to reflect on the judgement already made by quick moral intuitions. Their work challenges the philosophical assumptions of moral reasoning and also the psychological assumptions of rational moral attainment as part of cognitive development.

All of these fields of research in psychology and management science research diverse elements of the affect system. The purpose of my work is to show that it has been suggested the direct link between the forms of survival and the functioning of the affect system. Therefore, because humans are programmed linguistically, it logically follows that there have to be the influence of minimal constitutive cultural configurations in molding this affect system. Corbí (1983, 2016) by researching past civilizations demonstrates that these minimal constitutive cultural configurations were created as a direct result of conducting the main actions essential for survival. And these minimal constitutive cultural configurations shape a constituent speech, which I suggest follows the functioning of the affect system. For example, in hunter-gatherers

societies, death brings life, is the main pattern of understanding and relating in the world. This pattern was communicated and disseminated by religions, myths and stories. In irrigation agrarian societies, the minimal constitutive cultural configuration is formed by the double element, death brings life and command/obedience brings life. As in the case of hunter-gatherers, the collective needed to organise itself in order to ensure survival, grain had to be planted and it had to be done in groups of people to make sure that the irrigation ditches were properly built and maintained. All levels of the myths follow this semic structure, everything is structured following a hierarchical pattern.

Thus, Corbí (2016) affirms that the specific situation of the survival system maintains the cultural programming ability of religions and myths, meaning it communicates an organisational, axiological and ontological truth. If the linkage between the survival system and the narratives is broken, then these narratives are not programming the collective successfully. Because these narratives construct a stimulating environment, with interpretations, motivations and incentives to act within it and ensure collaboration and cohesion. These interpretations, incentives, motivations and valuations are as strong, direct, automatic, evident as it is the genetic programming for animals. However, without a survival form, specific to those narratives, rituals and symbols, lose their programming capacity and the myth becomes dead, just a story.

In pre-industrial societies survival conditions were susceptible to easily create the communicative conditions to shape the constituent speech of myths, religions, symbols, rituals and stories, because the key survival-driven conduct was axiological, directly evident to the survival of the collective. However, in industrial societies this is no longer the case. Our current mode of survival rules out the axiological by way of an abstract techno-scientific relation to the world. However, we continue to be living beings that need to be axiologically motivated and cohered to survive, because of our genetic indeterminacy, thus the affect system needs to be programmed to the required survival conditions. Corbí (2016) convincingly argues that these minimal constituting cultural configurations need to be currently created thus are correctly connected to our current mode of survival.

Past modes of survival were active for long periods of time, human beings have been hunter-gatherers for approximately 200,000 years and irrigation agrarian for approximately 6,000 years. However, industrial and post-industrial modes of survival have not been with us for a long time. Taking into account the important human viability function that the affect system

performs providing direct, automatic and true interpretations and motivations to act in the world, research on the minimal constituting cultural configurations is key. Corbí (2016) shows how the minimal constituting cultural configurations were designed to shape a constituting speech through the use of narratives, stories, myths, religions, rituals and symbols that ensured a world of interpretations, incentives and motivations in which human beings could survive. Thus, it follows that studying how this constituent speech was created would give us interesting clues of the required elements to construct this constituent speech in a deliberate manner.

There is still much discussion about whether the affect system should be classified as cognitive or non-cognitive. A possible consideration is that there are parts which are cognitive and others which are non-cognitive (Hardcastle, 2000). The perceptual systems provide direct information about the environment and its interpretation and valuation. For example for a rabbit, seeing a flying hawk is at the same time a knowledge, an interpretation of the environment and the motivation to run and to find a hiding place. For the human animal, these interpretations and valuations are not genetically transmitted but are culturally spreaded through language. So, for a hunter, a flying hawk could be knowledge that there rabbits, an interpretation of the environment and a motivation to hunt, or it could be the knowledge of good omen of the things to come, an interpretation of the environment and the return home to pay homage to God. Knowledge provided by the affect system is described as hot, holistic, immediate and self-evident raw acquaintance (Buck, 1999). It is automatic and self-evident. This type of immediate knowledge is qualitative and can only be described indirectly. The conceptual abstraction of this knowledge is by definition impossible, because it is concrete, qualitative and perceptually based.

The crucial difference of this system between human and non human animals is that human knowledge is mediated through language, and therefore this type of perceptual system is not only genetically based, as any other animal, but it is also culturally created. Thus, language has to be implicated in the constitution of this affect system that configures the world of tendencies and motivations, this is the world of interpretations and values. Thus, Corbí's research (1983, 2016), established a connection between the main way in which humans survive and the principal myths and narratives being told within the collective.

Axiological knowledge is valuable because it allows human beings to survive, it is a type of knowledge that is molded culturally and mediated through language. It constitutes first the

interpretations, the ontologies, and secondly the motivations, how to act. The question is to understand how can it be molded by culture and be automatic, direct, self-evident while being qualitative and concrete. Corbí (1983, 2016) has studied diverse forms of survival and their stories, and has connected the main survival operations of those collectives with the main underlying narrative structures of those collectives. Studying this relationship for different survival methods Corbí (1983, 2016) has created a timeline of human history, where the forms of survival are connected to the necessary qualitative understandings of the world. These qualitative understandings communicated through stories and narratives create the necessary minimal cultural configurations for those collectivities to survive, while showing at the communicative level very different stories between those diverse collectives. This relationship has been tested by empirically analysing different collectives in different parts of the world, but with identical forms of survival, and it has been shown that these collectives possess the same underlying narrative structures in their stories and narratives, with the same minimal cultural configurations, although their stories and myths might be very different.

Focusing on this axiological knowledge transmitted through stories and narratives connected to the minimal cultural configurations required for survival is not within the scope of study of organizational culture studies. Thus, my focus is what is the relation between current survival means and the minimal cultural configurations required and how these minimal cultural configurations are communicated through stories and narratives. Thus how axiological knowledge is created in the form of collective motivations constituting human beings.

Organizational culture research does not consider the ontological consequences of changes in the way human collectives survive, because by definition it is not equipped to do so. Its main focus is in understanding how different type of corporate cultures affect organizations performance, growth and success (Alvesson, 2002), although the causal link between culture and these factors has not been established. However, due to the ambiguous nature of the organizational phenomena, the focus on culture could provide insightful interpretations of organizations' life and contribute to more reflective managers (Alvesson, 2002). Furthermore, the need to understand motivations, values and interests is not restricted to the corporate world but also are key elements in public governance (Zapata and Zapata Campos, 2018; Zapata Campos and Zapata, 2017).

Although my focus is distinct from organizational cultural studies, the scrutiny of the links between forms of survival and cultural configurations is a relevant issue for organizational studies. A closer theoretical approach is that of the new structuralist defined under the term new institutionalism, similarly to social constructivist (Berger and Luckmann, 1991) it does not assume actors nor objects have a real essence but understand them as constituted by the cultural arrangements in which they find themselves (Lounsbury and Ventresca, 2010). I also assume that ontological characteristics are not taken for granted, and I follow the works of Corbí (1983, 2013 a, 2013b, 2015 a, 2015b, 2017a, 2017b) which establishes a link between interpretations and valuations and the survival means of the collectives. Durkheim (1995) also showed the connection between cultural and cognitive organization and between the culture accounts in form of stories and narratives that provide interpretations and valuations of reality in the form of meanings, but only for one culture.

Culture is also studied in Institutional theory, perhaps the dominant approach to understanding organizations (Greenwood et al, 2008). Institutional theory emphasizes the role of cultural forces, and as a consequence most of its research focuses on understanding the organizational field instead of focusing on the organizations (Greenwood et al, 2008). Specifically one strand of new institutionalism, sociological institutionalism (Lowndes, 2017, 31), uses the term rational myths to refer to norms of rationality that organizations follow in their aim to achieve social legitimacy. This rationalization of beliefs is translated into organizational procedures and systems, affecting everyday operations. Interestingly, Meyer and Rowan (1977, 340) posited that organizations formal structure reflect their institutional environment instead of the demands of their work activities. This would show how changes in the survival needs are not adequately translated into rational understandings and structural arrangements of what is needed. These rational myths are called mythical in the sense that they are implicitly dysfunctional, although they might serve legitimating functions (Zucker, 1987, 445).

Many times compliance to the established institutional framework is just apparent, and organizations develop decoupled management systems, one conforming to the institutional requirements and another to the technical efficiency needs (Meyer and Rowan, 1977). While Meyer and Rowan (1977) research uses the notion of legitimacy as key element for institutionalisation, March and Olsen (1984) focus on the logic of appropriateness to describe

the constraints and potentialities of institutional forces. Thus March and Olsen's focus is on the broad cultural understandings in which the organization and its members live (Lowndes, 2017).

Institutional theory uses narratives as a ways to understand organizational behaviour (Hardy and Maguire, 2008), most the times to understand the sources of legitimacy (Lounsbury and Glynn, 2001). Czarniawska (2008) suggests that institutional theory would benefit from using narrative theory to study itself beyond the current use of narratives as a research method.

Institutional theory focuses on the ideas, understandings, reasons, that affect organizations structure, thus in summary cultural phenomena. Also, although it understands reality as socially constructed and potentially always changing, the force of this cultural phenomena is understood as fairly fixed. Institutionalising means somehow freezing the notions and understandings in specific ways and assessing the impact on organizations structure. In contrast, I am interested in assessing the minimal constituting cultural configurations required for a specific form of survival, and understanding how to communicate this minimal cultural configurations axiologically, thus constituting human beings. Thus, although we might have similar assumptions our objects of study are different.

Another field of research that might seem connected to my object of interest is that of sensemaking (Daft and Weick, 1984; Weick, 1995; Maitlis, 2005; Weick et al 2005; Maitlis and Christianson, 2014). The work of Weick has inherited the reflexive approaches of Alfred Schutz (1967), Garfinkel (1967) and the pragmatist approach of William James (1983). Weick's work was also inspired by the works of Maturana and Varela (1980) on auto-poesis and system creation (Clegg, 2010).

Weick (1995) is interested in understanding how shared meanings are developed as members of the group interact with each other. Shared meanings are created because human beings need to make our environment as understandable and orderly as we can (Weick, 1995). So the creation of shared meanings, helps the group to deal with the world, preserves its integrity and creates the group identity. Weick understands organizations as organisms that need to make sense of an uncertain environment. By enactment, using this active sense-making capacity, individuals and organizations create the environment in which individuals and organizations further act (Weick, 1979). Weick's approach describes a dynamic process of organizing where individuals are continually labelling, redoing, discarding, enacting, believing

and substantiating, their sense-making in a never ending fashion. Thus, uncertainty is never suppressed but it is a never ending process of organizing around it.

Weick suggest that it is through reflexive sense-making that people might be effective in their actions, even though the story they tell themselves might not be a good one (Weick, 1995, 28). Thus it is the shared sensemaking in itself which has an impact in performance, by favouring interaction, not the quality of that sensemaking. However, the sensemaking perspective has developed and many new definitions about the sensemaking term have been created. Thus, the field does not present an unified perspective nor definition (Maitlis & Christianson, 2014). A key element to highlight is that sensemaking is previous to interpretation. It is a creation, a filtering, a framing, thus it does not assume that there is a reality there already established waiting to be “interpreted”, but an active process (Weick, 1995). Thus, coordination through sensemaking is grounded on an active cognitive assessment by individuals.

Also, sensemaking by definition is a secondary process to make sense of the world, because the way is described implies that it does not happen all the time, but only when specific incidents trigger the sensemaking ability, normally due to crises, surprise or confusion caused by a breach of expectations (Weick, 1993).

Therefore, because sensemaking is only episodic and it requires a cognitive assessment of individuals it is not the object of my research interest. The sensemaking perspective assumes an already existing substrate of axiological knowledge that allows for that cognitive sensemaking to take place. Weick’s sensemaking is never done in the void, however he does not discuss which are the collective axiological elements already in place before he analyses the sensemaking capacities of his subjects. Thus, it logically follows that the sensemaking perspective studies a secondary process of making sense of the world without questioning the primary constitutive interpretations and valuations of individuals, their primary way of making sense.

Sensemaking creates a secondary epistemological understanding subject to the reflective capacities of established subjects with specific ontologies and epistemologies. Interestingly, although Weick highlights the social characteristics of sensemaking I would dare to suggest that anthropologically, he understands human beings as social beings composed by a body and reason. I would claim that for Weick the social is created by the interaction of the individuals, but there is nothing in the individual which is socially constituted, or maybe culture is a

necessary element above the autonomous already constituted individual. For this reason, assessing and understanding the research on sensemaking is not the object of this thesis either.

Different anthropological assumptions allow me to focus on data that it is not relevant for other scholars. I also suggest that the anthropological assumptions of body (or animal) plus spirit, or the continuing body (or animal) plus mind, or body (or animal) plus reason, are not adequate as a starting point of any theoretical development in the 21st century. None of these anthropological assumptions can be claimed to be scientific. The understanding of what is spirit, mind or reason is not at all clear. However, if we take anthropological research we could start by a scientific anthropology: humans are animals constituted by language. This anthropological assumption is wholly social, because it is referring to a being made viable through language which is a bio-cultural instrument.

Thus, understanding axiological knowledge in a knowledge driven world seems key to ensure the design and creation of the minimal constituting cultural configurations adequate to a form of survival that is focused in the creation of knowledge. The study of axiological knowledge is a relevant endeavour for organization science.

Summarising

Previous generations, or even ourselves, could not have imagined the pace by which our science and technology are creating new products and services. Furthermore, science and technology interact, accelerating their mutual development process. For example, latests news in genome technologies sequencing show a faster advancement in cost reduction than Moore's law, the standard measure used to forecast computer's performance, which means that the cost of a human genome has gone down from approximately 100,000 US\$ in 2002 to less than 5,000 US\$ in 2013, and it is expected to reach below the figure of 1,000 US\$ (Hayden, 2014). This reduction in costs enhances the use of genome information in all medical and biological research.

Yet, despite all these continuous changes, and the available latest knowledge in the social sciences, the importance of collective/ team oriented axiological frameworks in management studies is not considered. One of the possible issues is that there is a lack of understanding about the connection between the way we survive and how we collectively

interpret, value, and develop our motivations for action. Hence, by not being aware of the importance of axiological knowledge then we maintain entrenched motivations and interpretations which are in fact outdated.

In many instances, we do not recognize the importance of axiological knowledge, because it is transparent to us, thus we do not inquire about it. Because we are not conscious of the power of these collective motivations, and the fact we can create them. We perceive them as natural and thus become unchangeable. We have not so far created an adequate scientific language to speak about motivations and purposes in a meaningful way, able to manage the dynamic accelerated transformation of science and technology that affects our everyday life and which requires the continuous development of our creativity in the knowledge economy. In fact, commonly, motivations and purposes are understood only at the individual level, pertaining to the realm, mainly in management studies, of psychology and decision making theory.

Showing the inadequacy of this exclusive focus on individual motivations, and the lack of interest in the design, creation and development of collective motivations, means providing the reader, a management scholar or a management practitioner, with a sense of the crucial importance of axiological knowledge. To be able to communicate this significance should already be considered a feat. The next step -not part of this thesis- would be to develop the necessary scientific instruments to create the adequate axiological knowledge to foster the necessary conditions for a viable survival in the current knowledge/learning economy.

Research question

Thus this thesis revolves around **first understanding current axiological knowledge and its importance, and second, designing how to create collective motivations and purposes for knowledge creation using linguistic theory.** *Axiological knowledge is that direct, evident automatic knowledge which allows human beings to interpret, value and be motivated for action, is qualitative and concrete (Corbí, 1983, 2016). This axiological knowledge is configured in relation to forms of survival and it is communicated through narratives.*

The argument for the design, creation and development of collective/team motivations is linked to the inexorable need to foster and not hamper knowledge creation in organizations.

Collective motivations are valued insofar as they prevent dissolution and decay, and promote the establishment of relations to create knowledge. Thus logically, axiological knowledge will be valuable if it fosters knowledge creation. Our learning (or knowledge) economy with accelerating science and technology impacts everyone, we are pressured to create new ways of relating to others, new ways of organizing, new ways of understanding, and new scientific and technological advances. We are compelled to continually create new knowledge, among others, in the form of science, technology, products, processes, systems, services.

Understanding the importance of axiological knowledge introduces a multitude of other issues that will be discussed in this context. For purposes of conciseness and focus these elements are: (1) the radical current demands for survival in the knowledge economy (2) epistemological understanding (3) anthropological understanding (4) arguments around empirical evidence in spirituality, values, ethics and responsibility among others (5) theoretical basis of my approach.

Perspective and methodology

My research tries to understand the frameworks under which values and motivations are understood, an axiological epistemology approach. Currently, these collective axiological frameworks are understood either as nonexistent, as given or individually created - in the form of a responsible act, or practical wisdom act-. Although the way our societies survive has suffered a radical transformation and the creation of knowledge has become the engine of economic development, axiological knowledge is mainly irrelevant.

The way to proceed in this study has been to subject theories and methods to scrutiny, therefore I adopt what Schutz (1995) came to describe as second degree interpretations, I conduct interpretations of the interpretations of humans, compared to those in natural sciences which are exclusively first degree studies. The goal of this investigation is to question presuppositions and challenge current practices thus favouring a reassessment of the pretended solidity of current axiological frameworks. Axiological frameworks refer to the collective interpretations and valuations of humans. Human beings interpret the world as meaningful from the outset. How is this so?, my study brings forward elements by which motivation is currently thought. Exposing the incapacity of the current assumptions, by subjecting them to rigorous

analysis using empirical data and argumentation, these assumptions lose their indisputable value and thus allow for the development of more appropriate theories for the techno-scientific societies we live in.

Therefore, I am interested in creating a different axiological knowledge, appropriate to the knowledge society, hence my strategy is to subject currently established axiological frameworks to careful examination and review them, with an axiological epistemology focus. Interestingly, the adoption of this method of enquiry will not deliver any axiological knowledge. I am not creating axiological knowledge I am just showing the importance of axiological knowledge and how it can be created following linguistic theory. It will be the task of collectives and teams to develop their axiological knowledge. Thus I hope this work will help create a different type of axiological knowledge appropriate to techno-scientific societies.

Although the perspective of this study is theoretical, I use empirical evidence to inform the issues I study, for example, in the form of ethics manifestos and alike. Also, I use value statistics produced by diverse scientists.

Ambition and Scope

The guiding concept of my research are 'collective motivations'. Collective motivations, are cohesion systems that create specific dynamic purposes ensuring collectives survival. Collective motivations are culturally programmed and respond to survival requirements. At the individual level these interpretations, valuations and motivations are lived as automatic, true, and evident.

The way collective motivations have been constructed in the past suggest that collective motivations need to be designed and created in such a way to concretely appeal to human sensitivity, thus they are not abstract descriptions of values and purposes.

In knowledge driven societies, I hypothesize, not an original thought, that these collective motivations cannot be imposed, on the contrary, individuals need to adhere themselves freely to them because creativity needs to be developed. If submission was a requirement then free adhesion to the collective project would not be demanded.

My approach is unrelated to the way in which management studies deals with motivation. Commonly, definitions of motivation are centered on the individual, and refer to internal factors that impel to action and also to external factors that can act as an inducement

(Locke, 2004). Definitions present three distinct elements that affect motivation: direction (choice), intensity (effort), and duration (persistence) (Steers, 2004).

Thus, my work is centered on providing another layer of interest on the topic of motivation. I am interested on those constitutive motivations that are given, programmed in collectives, automatic and evident.

Thus I am not interested in showing how collective motivations potentially determine a specific individual motivation. My emphasis is in unveiling the mechanisms by which collective motivations constitute and impact individuals collectively. Specifically, I want to focus on how the development of collective motivations can affect the development of individual and collective creativity. Of course, collective motivations affect the development of what we subjectively perceive as individual motivations, but this is not the the gist of this research. As shown in the second part of this thesis, there are specific linguistic procedures that can help us explain how collective motivations constitute individuals.

I have tracked the uses of the terms: spirituality, responsibility, values and ethics in its specific scope to assist the development of collective motivations. Also, creativity could be studied from many different angles. In this text, it is of interest uniquely in its motivational aspect. Following the creative performance model of Amabile (1983), one of the key factors for creative development is motivation. This means, it is not enough to be knowledgeable (domain knowledge) and have creative skills, individuals need to be motivated.

Thus, the ambition of this thesis is to analyse axiological issues in management through an axiological epistemology lense (Corbi, 2016), free from ideologies or systems of values. Based on an anthropology of humans as beings constituted by language. This focus favors a new way to investigate some aspects of creativity and collaboration

Outline and reading guide

As already explained, I have organized the text in two parts, each part with a brief introduction and a conclusion. Also, this thesis has an overall introduction and conclusion. The text begins with an introduction presenting the problem, the research question, the perspective, the methodology, and the ambition and scope of this work. It finalises by explaining the context of management in which it is developed.

The proposed journey for this thesis is first to provide an account of the state of our axiological interpretations. In the second part I dive into a detailed study of the linguistic, epistemological underpinnings of my approach to the development of collective motivations and differentiate my approach to, among others, current concepts of values in management, narratives and rhetorics.

The First Part, is focused on understanding our current axiological world. To achieve this purpose I use empirical work: in the first article I use the published approaches of diverse value initiatives and proceed to analyse them. In the second article I use a diversity of surveys on values, and work on them. The titles are:

- *The three death of ethics. Clarifying the non-mythical epistemology of ethics. A practical view from international institutions.*
- *Axiological systems in the 21st century: A collage. The downfall of axiological systems based on beliefs and the co-existence of varied beliefs in the spiritual market.*

The Second Part, explores the role of axiological stories in the generation of collective motivations. This part is composed by two articles:

- *The role of stories in the creation and development of axiological projects in organisations.*
- *Intervening in collectivities using persuasive argumentation.*

An aspect of the current context of management I am addressing

It might be the case the reader finds some parts of this compendium of articles excessively recurrent in some aspects and lacking in others, specifically in regards to the salient and prevalent aspects of the context of management in which these thesis is based. It might seem excessive the focus on the implications of change, although as Michael Dell said, ‘the only thing we know for sure is change’. The key features of these changes, with their trickle down effects, for management are: (1) increasing development of science and technology, (2) reinforcing each other at an accelerated pace, (3) together with advanced communication systems that create a truly interdependent world. These features, obvious to any observer of reality, have also transformed management studies.

While still in vogue in some universities, scientific management, as proposed by the Ford Foundation (Gordon and Howell, 1959) and the Carnegie Foundation (Pierson et al., 1959), has had a very positive impact in developing our management capabilities. However, I suggest, it has currently become ineffective and even counterproductive due to our conditions of supercomplexity.

Supercomplexity (Barnett, 2000) refers to a meta-complexity, it is not only a hyper-complexity, but also an unreliability of all frameworks of reference to understand the changes, because these frameworks are in constant variability as well. Therefore, management understood in a 'mechanic way' (Morgan, 2006) is not designed to be creative and innovative, on the contrary it is established to follow established purposes in the most efficient manner. Many scholars in their management specialities, for example among others, in organization theory, strategy, organizational change, and leadership, have transformed their fields by attending to the impact of continuous change, and the negative implications for practice of established management theories that do not consider the effects of permanent change (e.g. Courtney, 2001; Hamel, 2002; Chia and MacKay 2007; Wiggins and Ruefli 2005; Teece et al. 1997; Porter, 2001; Eisenhardt and Sull, 2001).

Reading again this work, I am aware that some of the arguments here would benefit of further research. Nevertheless what is provided in this thesis advances enough argumentation to allow this researcher, and others to move forward. Social research, in this aspect, is a never ending field where certainties can never be reached. Finally, I am grateful for the interest and time the reader devotes to my work, and plead for a benevolent mind and understanding on the difficulties this work entailed. Thank you.

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PART 1

FIRST PART : Our current axiological world

Introduction

This part contains two papers which provide key features to understand the current way in which collective motivations are being accounted for. These two articles are key in the development of the thesis, because they provide the foundation for understanding (1) the current condition of collective motivations (2) the latest handling and discussion of collective motivations in management studies. Hence, this first part pretends to highlight and discuss our current axiological basis, which is crucial to be able to speculate about the need to create collective motivations.

This part, is based on the analysis of diverse approaches proposed in management studies regarding the conceptions of ethics, as it is the case in the first article. And, in the second article, more broadly in the prevalent value conceptions, specifically for the Catalan and Spanish populations. Therefore, in this first part we discuss the foundations of collective motivations and I continue, in the second part of this thesis, explaining which are the consequences of diverse conceptions of collective motivations for the development of personal and organizational creativity.

The underlying objective is to understand which are the current views about beliefs and ethics in management studies to be able to question them. Our beliefs fetter us in keeping, without realizing, outdated conceptions of values, with dear consequences for our organizations and management. Axiological projects can be created if values are understood in a non-mythical manner, this is what I intend to do in the two articles of this first part. Therefore it is of key importance to set this comprehension on a strong foot. This is the aim of this first part, to discern the main issues of our current axiological world.

These are the two articles in this First Part:

- Three deaths of ethics (2009)
- Axiological systems of the 21st century: a collage (2012)

Both articles use empirical data to evaluate (1) how collective axiological projects are thought out (2) how individuals interpret and live their life.

The three deaths of ethics (2009) argues that ethics are not in crisis, as it is commonly claimed. I argue that the crisis is in our way of conceptualizing ethics, which is quite different. The old conception of ethics is operationally dead, that which is mythical and apodictic, revealed by God or by the nature of things (ideologies). Although, this conception of ethics might be operationally dead, it is my understanding that this death is not detected, because it is not widely acknowledged, as it can be attested by reading the Journal of Business Ethics. The general framework underlying the articles of this journal is that values are already known and the issue is in how to implement them. Another example would be the successful, ‘giving voice to values’ initiative² which also presupposes that values are already known and their approach focuses in teaching and learning how to be able to communicate those values in the work environment. I derive the consequences of this death: first, the lack and impossibility of universal ethics, second the lack and impossibility of perpetual ethics and third the lack and impossibility of ensured legitimate ethics.

I focus on explaining how mythical approaches to ethics bundle three different categories: (1) abstract concepts, (2) axiological projects and (3) ethics, all in one package. I offer an empirical study of the following approaches:

- World Economic Forum and its Values for the Post-Crisis Economy.

² <http://ethicsunwrapped.utexas.edu/video/introduction-to-giving-voice-to-values>

- The Universal Declaration of Human Rights adopted and proclaimed by General Assembly of the United Nations in 1948,
- The Global Economic Ethic Manifesto from the United Nations Global Compact
- The OECD Strategic Response to the Crisis
- Vision 2050 from the World Business council belonging to the United Nations,
- The Earth Charter by the Earth Charter Initiative

Thus, I propose that it is by having a comprehensive understanding of a non-mythical epistemology, that we would be able to generate an adequate answer to the current “crisis” of ethics. This paper has aimed at bringing light into this issue in order to create these proper answers.

The next article of this First Part is entitled: *Axiological systems of the 21st century: a collage (2012)*. What would you think if I told you that 25% of practising Catholics believe in Astrology, and 51% do not believe or doubt that hell exists? These questions are aimed to show at a glance the current state of our beliefs. Many of us hold contradictory accounts about the state of religious beliefs in our society, as functioning axiological frameworks. The purpose of this article was to enquire about the state of pre-industrial axiological frameworks, mainly religion, by understanding precisely two aspects, first the relationship between self-ascribing oneself as a catholic believer and the effective catholic beliefs hold. And, second by also showing that there are numerous other beliefs co-existing in our “religious” Catalan and Spanish society.

Although many individuals still self-ascribe themselves as Catholics, this ascription has no religious meaning. In fact, in Spain, statistics show, there are only approximately 6% of Practising Catholics that submit themselves to the heteronomous value system proposed by the Catholic Church. Therefore this paper shows in a detailed manner the total dismantling of religious axiological system in a perceived very religious society. Therefore, by understanding our current axiological conditions we are better prepared to inquiry what can be done to create axiological systems.

The statistics from the World Bank, the Spanish and Catalan government official statistics office, the data from the BBVA and the SM Foundation and the statistics from Publicopio show some of the current axiological patterns present in our society. My aim in using this empirical data is to provide for meaningful information to be able to describe and

interpret the basis of our current established axiological frameworks. Although complete objectivity is impossible, I have used the data from recognised institutions that provide reliable statistics on values related to beliefs and I have not censored any provider of such data. Moreover, I have used those providers with detailed data on these axiological aspects, thus I have not used the European Social Survey statistics which only provide for limited and similar axiological data to that provided by the Spanish government which is much more extensive. Thus, I have performed a complete analysis of all data available, at that moment, for Catalonia and Spain regarding axiological beliefs.

These two articles provide (1) a snapshot of the current axiological conditions of our society, by using empirical data, and (2) an explanation of how ethics and values are generally argued for.

The three deaths of Ethics. Clarifying the Non-Mythical Epistemology of Ethics. A Practical View from International Institutions

Queralt Prat -i-Pubill

The crisis of ethics, a view from spirituality in management

My interest on the currently named crisis of ethics started by researching the field of spirituality in management. I developed a study of the most cited papers in the field of spirituality in management, and analysed these academic papers specifically trying to understand how spirituality was defined and what was the justification for promoting spirituality in the organizations.

This search was done on the 6th of March 2009 in the ISI Web of Knowledge. The term I searched for was spirituality. From this, I obtained a total of 4917 papers that had the term spirituality in the title. The most cited article “Religion, spirituality and Medicine” was published in the medical journal The Lancet with a total of 221 citations.

I did a manual screening of the papers to detect those that dealt with spirituality in business. From this manual screening the first paper relating to business was found in position 35 of the ranking of spirituality, with a total of 40 citations. The title of the paper: “ A Study of spirituality in the Workplace” (Mitroff and Denton, 1999).

From article numbered 772 to article 4917 relating to spirituality, articles had been only cited once or nil. Because I considered that it was not very relevant to acknowledge articles with just one citation I had to decide where to fix the limit. I decided to stop the screening on reaching article 1000 from a total of 4917. From this manual screening I gathered a total of 37

articles dealing with spirituality related to business. The last four articles of the list of 37 are cited only once.

Interestingly from these journal articles, only 20 out of 37 gave a definition of spirituality. Eleven of those had as a central idea the fact that spirituality gives purpose and meaning to one's life and work (Ashar and Lane-Maher, 2004; Ashmos and Duchon, 2000; Brown, 2003; Butts, 1999; Delbecq, 1999; Dent et al., 2005; Jurkiewicz and Giacalone, 2004; King and Nicol, 1999; Milliman et al., 2003; Mitroff and Denton, 1999; Mitroff, 2003). Five definitions linked spirituality to values (Burack, 1999; Dent et al., 2005; Giacalone and Jurkiewicz, 2003; Jurkiewicz and Giacalone, 2004; Milliman et al., 1999). Four definitions linked spirituality to a process of psychological - personal development (Burack, 1999; Delbecq, 1999; Hart and Brady, 2005; Tischler et al., 2007). Three definitions linked it to community (Ashmos and Duchon, 2000; Burack, 1999; Milliman et al., 2003) also three related spirituality to beliefs (Brown, 2003; Cavanagh and Bandsuch, 2002; Lips-Wiersma, 2003) and two to individual qualities (Brown, 2003; Pava, 2007).

Thus, the vast majority of the most cited authors who gave a definition about spirituality in management understood spirituality connected to certain values and also able to give purpose and meaning to one's life. This was strikingly surprising since explicitly the authors had previously detached themselves from a religious interpretation of spirituality, and to define spirituality as a set of values and a purpose in one's life is a typical characteristic of religions. Also, it was surprising that these values and conceptions were easily taken as the values and ethics required for the claimed 'responsible management'. I found remarkable the ease by which religious values meant the 'right' values for management. The naturalness of the obvious.

The concept of following specific values, and norms, and having meaning and a purpose in life is a standard conception in the religious field. This is also a characteristic of a mythical epistemology, which takes as given and natural what is described so by God or the ancestors (Corbí, 1983, 1992, 2006, 2007, 2010). A non-mythical epistemology would take those values, norms, and descriptions of purposes of life as models, not as what needs to be, or what is.

Religion covers two functions, fulfils a deepening of that which its called spiritual dimension, and also offers norms, values and thus gives purpose and meaning to one's life and work (Corbí, 1992). I define spirituality as that deep human quality that was so named when anthropology of human beings was being understood as composed by spirit and body. The term

“ethics” is often used to refer to good behaviour (Werhane, 2008), and in a community is often spoken in such a way as to imply a normative stance. Morals and ethics could be used interchangeably, although morals refers to the community norms (Werhane, 2008). Values are considered more abstract than ethics which are assumed to be detailed enough to ensure compliant behaviour. Thus, ethics is a concrete system of values and norms that gives orientation to individuals in order to act according to what is believed to be right.

An epistemology is termed as mythical when the individual believes that his interpretation of the world is as the world is. In a mythical epistemology the interpretations, understandings and valuation of the world are fixed. Thus religion proposed a very detailed system of norms and behaviours, because it was embedded in this mythical epistemology. Thus, reality had to be understood and valued as revealed by God. In Industrial times, reality was also interpreted as fixed, discovered through the use of science. The parameters of interpretation, understanding and valuation of reality were given by ideologies. However, we know that there is no grounding for our ethics, our morals and our values (Johnston, 1999; Mackie, 1990). This line of thought has generated the field of research of moral skepticism.

It is due to my research in spirituality in management that I have discovered that the ethical understanding of important constituents of our society, like businesses, governments and international governance institutions have not yet totally removed nor clarified the impact of a mythical epistemology. Some might still think that the values and ethics from religion are the obvious, evident and natural system of values appropriate for organizations.

My contribution in this paper comes from simplifying the model proposed by professor Corbí and using it by classifying international efforts by different types of organizations that are trying to give alternatives to the current ethical crisis. The objective of this practical study is to question the claim of ethics being in crisis, that is to say I am going to discuss whether the diagnosis is correct.

I am proposing that what we see nowadays is not a named ‘crisis of ethics’, but the death of ethics as we have understood it before the rise of the Knowledge Society. In other words, what we are seeing and conceptualizing as a ‘crisis of ethics’ is the death of the mythical epistemology of ethics. This paper is focused in organizations, although the explanation is theoretical, the consequences are practical. It provides very immediate returns for organizations, not only businesses but also governments and international institutions.

The death of a mythical epistemology of ethics. The three deaths of ethics.

The death of the mythical epistemology of ethics could be summarised in a sentence: ‘Ethics has lost its apodictic character’. Ethics not only has ceased to be thought as established and beyond dispute, evident, but in fact ethics has lost in its DNA the believed formula of success. This is that following ethical precepts would lead to good behavior. Ethics are not abstract ideals but concrete paths to conduct. But many times ethical orientations are not concrete at all, but very abstract notions. Then, it would be wiser to speak about postulation of ethics. A postulation is statement much like much like the axioms in science (Marina and De la Válgoma, 2000), there is no further basis.

The abundance of irresponsible individuals is a symptom of a society in crisis. A society in crisis is not able to reach a consensus on the project to pursue and not able to motivate individuals towards any project. This named ‘ethics crisis’ also indicates the lack of creation of compelling projects, images of the future, and the incapacity to provide an appealing interpretation and valuation of reality that it is convincing. Thus, this abundance of irresponsible individuals might be suggesting the problem is not being well defined. I suggest that understanding the death of the old concept of ethics, not only regarding the content in itself but also its understanding of the process of ethics designing, creation and development might be a step forward. Thus the need to move from understanding the changes on the content of ethics and on the process of ethics creation, i.e. going from a mythical epistemology towards a non-mythical epistemology of ethics. This, I believe, is already part of the answer to the currently named ‘crisis’ of ethics. I describe the death of ethics as a lack of universal ethics, permanent ethics and legitimised ethics.

The first death of ethics: Searching for an universal ethic.

The search for a universal ethic cannot make sense for three reasons. Firstly, the word ‘search’ would suggest that there is a universal ethic somewhere that needs to be discovered. Secondly, this conception implies a static, established and defined nature of the human projects with its attached ethics. Thirdly, a universal ethic would be possible if it were a unique human project, however our society is geared towards the creation and continuous innovation and it is the case that there are many different human projects, thus a search for a universal ethic makes no sense.

Ethics gives individuals a practical orientation and valuation of reality. It allows us to act in such a way that assures our survival as species. Our knowledge about history, ethnology, cultural anthropology has showed us that ethics is specific to a human project, thus it is subject to time and space, and as such ethics can change (Russell, 2002). For example, the Inuit people were known to leave their children and old ones to die in the snow when conditions were too extreme for the group. Or the Maya culture also known for their human sacrifices in order to satisfy the “gods”. All of them had an axiological framework that allowed the group to orient their actions. Their framework was specific to their life situation, and it was “ethical”, although we might think these behaviours are unethical.

In the pre-industrial cultures, the frameworks of perception, comprehension, valuation and action were expressed in sacred narratives, we call them mythologies (Corbí, 2007). These narratives expressed everything the individuals and the group needed to know in order to survive. Narratives were established as sacred in order to avoid the danger of change.

In industrial times, mythologies were replaced by ideologies, still embedded into a mythical epistemology, this is so, because still pretended that what they explained was reality. Now we understand that our knowledge is our construction and not what reality is like. Since our knowledge is our construction is subject to change. Ideologies try to prove that their conception of reality emanate from natural laws, not from imagined gods, but intrinsic to reality, discovered by science, nevertheless their epistemology is still mythical.

From the end of the XX century, ideologies and religions have started losing their dominance in the establishment of the axiological frameworks of humanity. The emergence of the knowledge economy with its focus on flexibility and change has impacted the way we understand, value and interpret reality. The knowledge economy has given rise to a wide diversity of human projects, and as such our society is giving rise to a wide diversity of ethical conceptions (Kekes, 1993). An universal ethic is not possible, universal values are not possible.

The second death of ethics: looking for permanent, established, fixed ethics

This second death of ethics is related to the previous explanation. The search for a permanent, established, fixed ethic is indicating that one does not realise that the main characteristic of the knowledge society is the continuous creation and innovation. Our society lives out of continuous change. Science and technology affect the way we work, new ways of organizing appear and

thus this conditions the way society is organized and thus the ethics of that society. Looking for a permanent, established, fixed ethics is rationally going against what allows us to survive, because our society will require of different ethical systems, subject to continuous change, as are our modes of organization, following the changes of Science and Technology.

The third death of ethics: A legitimized successful ethic given by “God” or discovered in the nature of things.

Ethics, besides losing its believed guaranteed success and legitimation given by “God” or the nature of things discovered by science, has also lost its way of being enforced on the individuals (Lipovetsky, 1994; Sennett, 2000). The imposition of values, or ethics, in its many facets, cannot work. Ethical systems need to be developed taking this impossibility to enforce values into account. Individuals will need to be persuaded to freely join the ethical proposition of the projects. Thus education is an important element to take into account when devising the society we want to live in the future.

The validity of the ethical norms will be justified if they are able to solve the challenges human beings face, if by not following the ethical norms more problems would arise, and if the application of these norms would allow human beings to achieve the goods they need or desire (Marina and De la Válgoma, 2000).

A process. clarifying the non-mythical epistemology of ethics. A practical view from international institutions

A mythical epistemology of ethics would mean that we would believe the way we interpret our world is the way our world is. We would not understand that our view of reality is a model and we would confuse the model with reality. In a mythical epistemology worldview we would also understand that our world is fixed and determined, either revealed by God or discovered by Science. Thus values would be based on authority, either from God or from the nature of facts and things. Thus, the old style of ethics would be fixed, static, monolithic, and homogeneous. These ethics had to be based on domination, authority in order to ensure a unique system of interpretation and avoid dangerous alternative systems that would go against the survival of individuals in their environmental living conditions. In this mythical epistemological framework everything was defined, from the most abstract attitude to the concrete values, its ethics. Thus

the axiological system could be represented as a compacted axiological system where there was only one proper kind of project, and a specific set of values that individuals had to yield to.

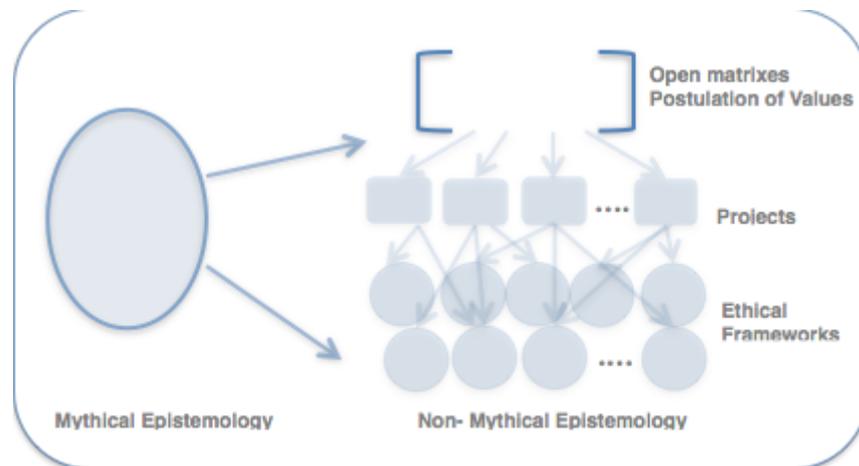


Figure 1: comparing mythical epistemology framework of value systems, versus a non-mythical epistemology framework of value systems.

As we can see from the graph above, the left hand side shows a mythical epistemological axiological understanding of the world. In this case there is only one way of acting and behaving. This way is concrete, established, permanent and homogeneous.

On the right hand side of the graph we can see a non-mythical epistemology. This is the case for the developed world in the current knowledge society. Individuals of this society will align their efforts towards the continuous creation and innovation. This orientation would imply a total flexibility towards projects and axiological frameworks. Therefore, this required flexibility would allow the emergence of a vast array of diverse projects that would entail different, concrete ethical systems.

Thus from an understood “global”, and “permanent” axiology that would allow for “concrete” ethical system typical of mythical epistemology, we are moving towards a non-mythical epistemological understanding at the same rate as we are entering into the knowledge society. In this epistemological understanding, values are not fixed to a unique project as it is the case in the mythical epistemology, but connected to concrete multiple possible and ever changing human projects. These varieties of human projects would have to be changed as soon as there is a scientific or technological transformation. This is because, if the scientific and technological framework change, it will impact the way work is performed, and thus the way it is organized. These changes will have an impact in society and thus it would

condition a transformation in the axiological valuation, and thus will affect the human projects (Corbí, 1992).

Furthermore, it is a matrix of values because it does not give established, fixed values, but abstract orientations than then need to be specified for specific projects into ethics. Ethics are displayed in effective concrete actions for the symbiosis of the group and geared towards the fulfilment of the designed projects. Thus, in order to construct these projects, we would need to organise how individuals would need to behave, i.e. its ethics. It will depend on our individual quality whether the ethics constructed are successful or not. Ethics, in a non-mythical epistemological framework are understood as a creation of human beings for human beings and thus would be coloured by all the positive and negative aspects of those human beings, thus ethics could not be thought as having a guaranteed success.

Therefore, the characteristics of a non-mythical epistemological system is that will have to provide a way of interpretation of reality that it is open, because it will have to be changed when required, due to the continuous advance of science and technology. By this same token it cannot be detailed, as if it were a unique valuable project proposition, as it was the case in the mythical epistemology. Thus at a global level, a global world would ideally require an open postulation of abstract values (Marina and De la Válgoma, 2000), principles, that would then be developed in concrete projects that would have to create specific ethical systems to which the individuals can be adhered to. This voluntary joining of individuals in ethical frameworks would be the third feature of non-mythical ethical systems.

In summary, non-mythical ethical systems are not meant to be global, permanent formulations, moreover, the new ethical systems can not be imposed, individuals will have to adhere freely to the axiological systems proposed.

Following the above definitions and characteristics of a mythical epistemology and a non-mythical epistemology I have analysed the efforts of the following institutions: World Economic Forum and its Values for the Post-Crisis Economy. The Universal Declaration of Human Rights adopted and proclaimed by General Assembly of the United Nations in 1948, the Global Economic Ethic Manifesto from the United Nations Global Compact, the OECD Strategic Response to the Crisis, Vision 2050 from the World Business council belonging to the United Nations, and the Earth Charter by the Earth Charter Initiative. Through the efforts of

these organizations towards introducing ethical principles in businesses I want to question the background assumptions and to show the death of apodictic ethics as it is commonly understood.

I have organized the arguments following the non-mythical epistemological understanding of ethics. I will classify each of their efforts either as postulation of values, as crafting of projects or as ethics.

1. Open matrixes- Postulation of values:

The most known attempt to create a set of orientation values has been the **Universal Declaration of Human Rights** (U.N, 1948) adopted and proclaimed by General Assembly of the United Nations in 1948. However this effort has some issues that are important to precise.

Firstly, the Human Rights cannot be considered an ethics system, since it is not concrete to guide individuals in their actions. Secondly, the Human Rights are embedded in a liberal ideology (Gray, 2001). They are the result of a developed industrialised western society. Thus the Universal Declaration of Human Rights, in fact is not so universal. The Declaration represents the view of the western society, without for example taking into account the non-individualistic Chinese culture, Indian Culture or Muslim world. This is so because liberalism has as a focus the individual and its autonomous life. This understanding being foreign to many communal, ethnic, agrarian, among many other conceptions of what is a good life (Kekes, 1997). Therefore, the “Universal” Human Rights are not so universal since they were drafted without consideration for these other conceptions of good life and as such these Rights could not be expected to be a Universal imperative. In fact the Declaration of Human Rights has a proposal of political and economical system embedded in them that could not be considered Universal.

Regarding the liberal conception we find in the Human Rights, John Gray (2001) concludes that in some way or another all the conceptions that believe on a universal moral are the result of the universalists views generated during the Enlightenment. This universal moral conception also follows the rationalist ideal that conflicts of values could be solved by surrendering to some principles, without realising that these principles are too undetermined or are in conflict. He also defends that will never be a definite list of

Universal Human Values, because these are judgements about human interests that have to change when those interests are threatened. Thus when we develop these Human Rights, we are understanding that they are not an existent truth, nor immutable truths, nor moral absolute truths that are obvious but conventions that change (Gray, 2001,124). Otherwise we would be under a mythical epistemology framework. But, if we are creating an answer to a practical question, trying to assess which are the rights that need to be universally protected, that is, we are devising a model that can be changed when circumstances so require it (Gray, 2001). Then, this would be a non-mythical epistemological understanding.

One of the criticisms of the Universal Declaration of the Human Rights is its focus on the protection of the liberal ideology. It is not so clear that other not so liberal proposals could not also be legitimate. Some examples could be:

Article 18: “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance”. This declared Universal Human Right, in some countries like Singapore is not respected. For the government prefers to assure the peaceful coexistence of all its individuals than the religious rights stated in the Universal Human Rights Declaration. We quote here some recent news that attest of the lack of protection of this Human Rights: News from AP 17/08/2009 reported “Singapore's prime minister warned Sunday in his National Day speech that "aggressive preaching" by religious groups and attempts to convert others threaten the tiny city-state's stability. The prime minister cited the case of a Christian couple who were jailed earlier this year for distributing religious pamphlets deemed offensive to adherents to other faiths, and he condemned those who try to convert ailing hospital patients "who don't want to be converted. You push your religion on others, you cause nuisance and offense”, he said. Thus, this less than liberal standard of Singapore regarding religious proselytism could also be considered legitimate.

Article 22: “Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in

accordance with the organization and resources of each State, of the economic, social and cultural right indispensable for his dignity and the free development of his personality.” Clearly there would be some developed nations, like the United States, which would not exactly comply with this principle, and not because of this seem less legitimate.

Article 24: “everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay”, clearly this article is assuming only one type of working status, that of wage-earner work, thus it is not right to treat it as an universal imperative.

Article 26: (on education): “...parents have a prior right to choose the kind of education that shall be given to their children.” Some of my fellow citizens of Spain would claim that some regional governments are not fulfilling this right, and thus ‘violating human rights’ since their children are “obliged” to learn³ other national languages besides Spanish. This approach is literal and reductionistic of singularities.

There is somewhat an extended misunderstanding that conflict of values can have only one correct solution. And thus the crisis of values can be solved by the application of Universal Human Rights. This conception by itself is dangerous. In fact to relinquish this idea, and to construct postulates that are a guide to all the inhabitants of the planet is step in starting to address the “ethical crisis”. Thus, this approach would include, sustain and respect a diversity of ways of life, and would allow for different ethical specifications, able to include a diversity of options.

Example 1: A recent example of postulation of values is the Earth Charter Initiative.

³ since when, learning another language is considered going against human rights? is enough from some parents to believe that learning a new language is a danger to their child to invoke human rights?

The Earth Charter initiative⁴ (2000), formed by a wide range of individuals from all over the world, belonging to different kind of organizations has created a postulation of values. This is a civil society effort that has as a main driver to promote and implement a set of values that have been jointly drafted through consultation with more than 5,000 contributors from all over the world, under the supervision of a drafting committee. The drafting process went on from 1995 to 2000. In the year 2000, the Earth Charter was formally launched, and has been circulated as an educational tool.

This effort is very relevant in solving one of the main drawbacks of the Universal Human Rights, and that it is a more inclusive framework that can be joined by individuals from different cultures.

However there is still a bit of confusion on three important elements of the mythical epistemology. Firstly, The Earth Charter is viewed as a permanent set of guiding values. I could not find any information about the need to define these values with the contingency note that those values could be changed. Secondly, in some parts of the documentation, these values are understood to be “applied”, to be “given” through organizations to individuals. This view is still under a mythical epistemological framework and thus, in my view, is not operationally sound to deal with a changing society.

Individuals of the knowledge society will not accept an imposition of values. These individuals have to freely adhere to these values, by this I mean that what the earth charter explains by “application” of values has to be a well thought out process where individuals are persuaded to freely support in their everyday actions those proposed values. This is the only manner by which these postulates of values can become universal orientations.

To sign up an endorsing statement it might be necessary, but it is not sufficient to ensure the persuasion of the whole organization, and this can only be possible by developing the next point. Thirdly, there is not an explicit understanding of the process of the creation of a consistent set of values. The Earth Charter initiative believes that the abstract values they propose, which are most appropriately named as postulates of

⁴ www.earthcharterinaction.org

values, offer a concrete orientation for action. This lack of understanding of the concrete nature of values and the process of “creation” of values in a non-mythical epistemology society curtails the possible benefits of widespread development of the Earth Charter.

Example 2: Another more recent example is the United Nations Global Compact named Global Economic Ethic Manifesto initiative launched in October 2009 (U.N., 2009). This worthy effort has similar problems to those of the Universal Declaration of Human Rights, though its values postulation is far wider and inclusive than those proposed by the Universal Declaration of Human Rights. Thus if this initiative were to be understood as a value postulation, I believe their proposal would be appealing taking into account some issues that need to be clarified.

One of the main issues with this initiative is the contradiction inherent in the assumption of “...*a common fundamental vision of what is legitimate, just and fair – relies on moral principles and values that from time immemorial have been shared by all cultures and have been supported by common practical experience...*”

There are many contradictions on this statement, the first one being that practical experience can not support a common set of values, and this is because, values as experience are concrete and concrete practical experience can not be supported by a universal set of values.

The second and third issue with the statement is the assumption that from time immemorial there has been a set of values shared by all cultures, this statement is not clear to what it is referred. I cannot think on anytime in human history where there were a common set of universal values, nor we can say that for example abstract values such as equality of gender, democracy, fighting against racial discrimination or sustainability came from immemorial times.

Fourth, it is not so clear what is considered legitimate, just and fair, I could think of countless concrete example that would result in opposite legitimate behaviours. Thus the underlying assumption behind this statement is that values are fixed, permanent and known.

Thus, what is named as Global Economic Ethic would be more appropriate to be stated as a postulation of values. This means broad, matrixes of values that then need to be specified by the diverse human projects.

The other issue I have with the manifesto is its constant reference to the great religions and ethical traditions as ethical frames of reference, as a source of legitimization. This approach is consistent with a mythical epistemological understanding of ethics, thus it is assumed that what is ethical is known, it is permanent, static, global, and it has to be imposed. This epistemology would require to be advanced towards the requirements of the knowledge society.

Example 3: Another example from year 2010 is the World Economic Forum effort named Faith and the Global Agenda and its Values for the Post-Crisis Economy (WEF,2010). The most thought-provoking part of the report is the public opinion poll they have run through Facebook on December 2009 with more than 130,000 respondents in France, Germany, India, Indonesia, Israel, Mexico, Saudi Arabia, South Africa, Turkey and the United States. 80% of the participants were over 18 and under 30 years of age.

The first question asked whether the respondents believed there are universal values, 54% answered affirmatively. Thus it is clear that the results reaffirm our assertion that we need to clarify what is ethics, without this clarification we will continue to affirm that ethics is in crisis, without realizing that it is the conception we are using of ethics that is a problem and how changing that conception would mean starting to give some good answer that might solve the issue we are currently facing.

The other stimulating question is that 62% of the respondents affirm that most of their personal values derive from education and family. I believe that given this data, the producers of the research have not realised of the irony of their proposal. I say irony, because then there are 60 pages that focus on some ideas and recipes of respectable religious global leaders about the issue of global values. The irony being that these religious leaders are still in a mythical epistemology framework that cannot provide the answers we need for a non-mythical epistemology knowledge society. This report by the World Economic Forum is an exemplification, with its obvious limitations, of the issues

that I aim at clarifying. The young members of Society (62%) believe that values are derived from education and family, i.e. from a socialization of human beings, however the world economic Forum believes values come from Religions. It was not long ago that this was the case.

At this point I would like to introduce some of the research of professor Corbí (Corbí, 2010), an expert on Wisdom Traditions. He explains that in pre-industrial times, religions had the function to provide for an axiological framework together with providing an access to the Spiritual dimension. In industrial times this function of providing an axiological framework was slowly moved towards ideological systems. The axiological systems of the static societies, those that I have named pre-industrial, were of mythical- symbolical structure. The development of the industrialization changed this axiological framework towards a scientific- ideological understanding of the world. This substitution was not complete, and was still supported by a mythical epistemology where we believed that we discovered was the truth, the value, the nature of reality or the immutable nature of how we have to live our lives.

This has radically changed in the last decades. We have got used at the continuous change of science and technology. We have understood that science is continuously developing new temporary models of how reality is, and thus we have come to understand that the axiological frameworks are also pragmatic constructions related to specific ways of life and as such subject to changes. With this new understanding it is clear we cannot continue distilling ethics from static societies conceptions of life that do not exist anymore. Thus, the old myths and the ideologies that provided a unique and homogeneous cohesion through respected shared norms and rules, to human society, have ceased to exist.

Nowadays we live in the knowledge society where everything is questioned, a dynamic society, where what worked yesterday is not a guarantee It will work today. A society that looks at the future to live in the present, living from creation and innovation cannot be fixed to permanent immutable concrete values.

2. Designing of Projects

As I presented in figure 1, the first step into creating ethical systems suitable to the knowledge economy is to create postulation of values, and then design projects that take into account those value matrixes. The application of these projects will entail the creation of ethical systems. One example of project is the one created by the **OECD, in its meeting of the Council at Ministerial Level, 24-25 June 2009** (OECD,2009). A report was issued which outlined the designed project at a broad level, general strategies were proposed for a variety of issues. Then, following the prerogative of each national government, the project could be developed with further detail, until it gets to the concrete and the ethical norms are created.

The OECD effort in developing the project for the member countries is already in an assumed common value postulation. Only the most important postulation of values are explicit in the report, the will to create a cleaner and fairer economic growth.

Vision 2050 (WBCSD,2010), it is a project by the World Business Council for Sustainable Development (WBCSD) and 29 WBCSD member companies. The report designs a possible sustainable future and introduces which are the current challenges towards that desired goal. The proposal is attractive because it is presented as a platform for discussion not as a prescriptive project. Also because it introduces the risks we face, and it affirms that there is not a simple, single path, towards the desired vision 2050. The report frames the challenge as an uncharted territory where history has less to offer us, implying that everything needs to be created, the organization of the economy and society and thus its ethical values. This project does a prospection of a possible future, introducing an image, a vision of where to get to. It also introduces a wide array of possibilities and risks given the current understanding of science and technology. Vision 2050 makes a strong statement: There is not a future to be discovered or waiting for us, but a future that needs to be constructed. Moreover, this construction has to be explicit in order to motivate everyone in this construction that also entails a responsibility in the management of tomorrow. There is not a march of history driving us somewhere or any power that has planned our tomorrow. But a tomorrow that it is constructed by our everyday efforts properly coordinated and organized towards achieving a vision. This vision will never be obtained, just because the complexity of our society is such that

there will always be unforeseen events, thus that vision of tomorrow will never be as thought out. However, It is central for our world to be able to offer and motivate a shared interpretation of reality, able to stimulate symbiosis and collective action, through the creation of appealing projects.

3. Designing of ethics – the values we are interested the individuals to act upon.

The third procedural step in the axiological formulation of the knowledge society is the creation of concrete values, ways of behaviour that are required so the projects devised under the umbrella of the empty value matrixes or postulations of values, can become reality. The diversity of ethical systems can be very numerous.

I have shown in this section how the current studied international efforts are classified mainly under the segment entitled postulation of values, this is to say, that what these efforts propose are mainly postulations matrixes of abstract or empty values that work as orientations. These orientations should then be used to create projects that in their required moment would entail the development of specific ethic systems.

Conclusions and steps forward for organizations

In summary, the aim of this paper has been to introduce a practical diagnosis of the current crisis of ethics. I started the paper by showing how the topic of spirituality in management is still sunk in mythical epistemological assumptions, and how also these mythical epistemological assumptions are embedded in the field of ethics.

Then, I have argued that in fact there is not a crisis of ethics but a death of ethics as it was commonly understood. I have introduced the three deaths of ethics, which explained the main characteristics of the mythical epistemology of ethics regarding its content and its process of creation.

I have continued my argumentation by using professor Corbí's model of a non-mythical epistemology. I have applied the model to some efforts, devised by recognized governance organizations, created to provide alternatives to this diagnosed "ethical crisis". By doing this analysis I have unveiled mixed epistemologies, and mythical epistemologies. I have argued that the first alternative to the crisis is to diagnose correctly the sickness, and I believe that most of

the efforts by these organizations fail on this matter. Continuing with a mythical epistemology of ethics does not allow for the creation of a non-mythical epistemology of ethics appealing to individuals. This lack of appeal would justify the abundance of irresponsible individuals.

Thus, I believe that only by having a comprehensive understanding of a non-mythical epistemology of ethics, we would be able to give an adequate answer to the current “crisis” of ethics. This paper has aimed at bringing light into this issue in order to create these proper answers. Following the argumentation presented in this paper, the steps I would recommend to follow when thinking about providing ethical frameworks would be as follows:

The first step would be to understand which ethics are we talking about, whether it is a mythical epistemology or non-mythical epistemology based ethics. The second step would be designing the axiological model that can be accepted by the world population. This means developing the postulates of values, attractive projects and designing the ethics co-jointly with everyone involved in the project. In fact this second step would be creating a non-mythical epistemological axiological framework. And the third step would be to focus on education in order to develop quality individuals that are able to design non-mythical axiological models of quality, i.e. the above described second step. This education is needed because non-mythical epistemological ethics would require more democratic constructions. This requirement would mean that only by educating the world population towards this matter we would be able to create quality non-mythical epistemological axiological frameworks. Therefore, what is needed is explicit work towards a democratic construction of axiological frameworks, far away from the search for an “ideal” one permanent solution which, I believe, plays against our survival.

In summary, the values, the axiological system, or the ethics by which we have to organize our world are not certain, are not given, can be changed and should be changed. This new understanding of our axiological world comes associated with a required democratic implication of citizens at all levels. Thus it is the responsibility of governments and international governance institutions to design and promote mechanisms towards the democratic implication of individuals in our society, together with the development through continuous education of quality individuals able to create these axiological models.

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Axiological Systems in the XXI century: A Collage. The downfall of axiological systems based on beliefs and the co-existence of varied beliefs in the spiritual market

Queralt Prat-i-Pubill

Abstract

I aim at showing why axiological systems coming from religion are not operative currently. To do this I use World Bank data where it is manifested that heteronomous systems of beliefs are not in force to orient the personal and social life of the individuals. I also display the declining numbers of those that register themselves as believers and I also reveal that there is no relationship between registering oneself as a believer in an axiological system and effectively holding and “believing” the beliefs of that axiological system. I clarify the common use of the term belief as a non-critical assumption, and other uses of the term in natural language and scientific language. I use statistical data for Catalonia, Spain and some countries of Europe and America.

Keywords:

Axiological systems. Beliefs, Religion. Human Quality Statistics Spain Catholic

We do not know where we are going to, only that history has brought us to this point ... But one thing is clear: if humanity is to have a future, it will not be prolonging the past or the present. If we try to build the third millennium on these bases, we will fail. (Hobsbawm, 1998)

Introduction

The purpose of this paper is to present a snapshot of the current state of religious systems of beliefs, showing its decline and even extinction, in the case of Spain, as systems of interpretation and evaluation of reality. That is, I argue that religion is no longer the basis of the value systems in Spanish and Catalan societies. Religions may still exist, but they are not the basis of our current value system.

I am showing that a great number of individuals interpret and evaluate the world outside religious value systems. Thus, it can be argued that there may be an increase of some religions in certain areas, but this statement does not discredit my argument. However, it is not my purpose to discuss this possible increase, but to show that value systems based on religious beliefs are currently not operational.

My argument is first, that statistical measures of religiosity are not equivalent to religious systems of values. I also argue that these measures show individuals' autonomous religious beliefs, therefore comparable to beliefs in astrology, or the evil eye among others. That is, these statistics do not measure heteronomous beliefs but autonomous ones.

The second contribution of this paper is to clarify the notion of belief system and the notion of personal belief, commonly being uncritical assumptions, evaluating the level of heteronomy and autonomy, thus emphasizing whether is a collective or individual arrangement. Finally, the third contribution lies in clarifying beliefs statistics for Spain.

The interpretation and evaluation of reality in a society of individuals

Corbí (1983) convincingly shows how the modes of survival determine minimal constituting cultural configurations that are transmitted through narratives, rituals and symbols. These

symbols, rituals, and narratives in the form of stories, myths, and religions constitute human beings with the required configuration to survive in a specific mode of life. These minimal constituting cultural configurations orient humans with interpretations, valuations and motivations that are evident, automatic and “true”. These value systems are axiological, concrete and qualitative.

These value systems are not related to the concept of value systems as it is commonly discussed in philosophy and ethics which study value systems as rational choices. Also value systems are different from systems of beliefs. Value systems in this paper refer to those automatic, evident, “true” interpretations and valuations of the world, which are transparent to us and constitute individuals in a collective. Systems of beliefs are rational statements that need to be thought as true, and that become collective value systems when successfully enforced in collectives, so they become automatic, evident and true interpretations of the world. If these systems of beliefs are not successful at the collective level, then they do not constitute the individual and are not axiologically operational.

Thus, changing modes of life would require different minimal constituting cultural configurations. Our societies have suffered not so far ago an important change in the way we survive. Hobsbawm (1998) explains that 80% of the world population felt the ending of the Middle Ages in the sixties. He argues that the most dramatic and far-reaching social change in the twentieth century has been the end of the preponderance of agriculture as a way of living. This change is radical, because it ends with 15.000 years of mastering this form of life on earth (EIBL-Eibesfeldt, 1996), 15.000 years in which we learned to organize and cohere ourselves as a group to survive. Since the Neolithic, most humans lived on from agriculture, livestock and fishing.

In 2005, for the first time in history, more than 50% of the world population lived in cities. A percentage that continues to grow due to growth rates in India, China and Brazil, which currently represent about 40% of the world population. In 1960 84% of the Chinese population lived in rural areas and in 2005 this figure has fallen to 59%. Statistics from India are not as spectacular, moving from 82% to 71%, but are also significant, showing urbanization rates growth potential. Spain and Mexico share similar data, in 1960 there were respectively 44% and 49% of the population living in rural areas and in 2005 only 23% (World Bank, 2011).

If we study the impact of agriculture in the country's wealth we acknowledge its diminishing importance. In Spain, agriculture accounted for 10% of gross domestic product in 1970, and in 2009 it had descended to 2.7%. In Mexico, it accounted for 12% in 1970 and 4.3% in 2009. In 1970 the average for the euro area was 7.4% and in 2009 the figure dropped to 1.5%. The Latin American and Caribbean countries plummet from 12.6% in 1970 to 6.1% in 2009. The area of Southeast Asia accounted for 41.5% in 1970 and 17.8% in 2009. In sub-Saharan Africa's GDP from agriculture descended from 19.5% in 1970 to 12.3% in 2009. India accounted for 42.3% in 1970 and 17.1% in 2009. China's agriculture importance dived from 35.2% in 1970 to only 10.3% in 2009 (World Bank, 2011). This process of decline is accentuated and global.

The decline of agriculture and migration from the countryside to the city causes an increase in other professions and an impetus to improve the educational level of the population. Women become part of the labor market in large proportions and household organization begins to undergo changes, changes that have spread gradually across countries. Industrialization and urban concentration continues and the process of globalization has gradually reached all parts of planet Earth. Globalization, not exclusively understood as the process by which the states are linked to transnational structures that influence its direction, power and identity (Beck, 1998). But also as the global connection of information systems in which nothing that takes place anywhere in the world is strange to us. Because anything can affect us and we need to foresee its consequences, thus leaving our daily work in a global-local axis (Beck, 1998). Furthermore, increasing migration has developed steadily similar societies while paradoxically globalization has transformed and adapted local idiosyncrasies making them more diverse (Geertz, 2000).

Globalisation has expanded the risk society and has consolidated a social system of individualization (Beck, 1992). This individualization system is a complete break from industrial and earlier times valuations. Lifestyles organized and directed by religions, country, family and class cease to be relevant and the state becomes the new centrepiece (Elias, 1990). In this manner, individuals take center stage and they are now fully responsible for building their life and destiny. Therefore, life is defined as a series of choices, never pre-established and in continuous change. Authority emanates exclusively from individuals. Thus, the individualization process produces an autonomous individual who does not accept external formulations as immutable or apodictic, and therefore who is not subordinate to certain collective patterns (Beck

and Beck-Gernsheim, 2001). The individualization is to transform this something "given" (the individual) in a "job" with its consequences (Bauman, 2004).

The phenomenon of individualization does not suppose the creation of a selfish society. It does not entail the end of altruism, but rather the opposite. When there is more functional differentiation between individuals increasing levels of relationship are necessary (Elias 1990). Thus, an individualized society requires creative humans capable of behaving socially more than ever, able to establish communication links and constant collaboration with other individuals (Beck and Beck-Gernsheim, 2001).

Therefore, individualization is step beyond emancipation produced by the Enlightenment, where reason and freedom of individuals was proclaimed superior to the ties that community, church or country imposed. This individualization, in which we live, is beyond an election, means to create, build an identity, a way of life worth being lived. This situation causes new vicissitudes, the old certainties by which our life was structured with meaning do not exist any longer. Therefore, the interpretations and evaluations of reality from heteronomous systems, either coming through revelation, in the case of religion, or discovery of the nature of things through science, in the case of the ideologies, defining and setting personal and collective projects are no longer accepted by the majority of individuals.

Thus, although there are diverse religions and ideological projects, these individuals do not surrender to these heteronomous projects. Precisely because this process of individuation has taken place as described and highlighted by many sociologists. Therefore, the axiological systems from religions or ideologies that were able to cohere and motivate past collectivities are no longer applicable. Now, there are multitude of options presented and created, these are not imposed socially and individuals freely choose.

The lack of pattern in decision making, because collective orientations are no longer imposed, usually generates a negative conceptualization of this autonomy driven process when compared to the "ease" of decision making in belief systems set heteronomously. This negative conceptualization of the process of individuation is often presented as an anomie, as a degenerated relativism, in which all options are valuable. Nothing further from reality, only distinctive personal creation with ties to other individuals can work, and therefore not anything goes.

Frequently, it is claimed we are undergoing a crisis of values, a phrase I believe is inappropriate because suggests that the values are in crisis, as if we knew what these values were, and we were just not properly complying. I believe it is suitable to describe, that people are in crisis, because the old value systems do not work and we do not have value systems appropriate to the 21st century, able to orient our survival.

It is important to further clarify the concept of individualization, because it could erroneously evoke the neoliberal conception of the individual as autonomous subject, capable of choice, self-sufficient without obligation to others, or society. This neoliberal approach jeopardizes society and thus it is not suitable. The process of individuation is a structural feature of differentiated societies, and promotes social integration. This is because the individual is seen as insufficient and increasingly connected to others. In a changing society, society's success is not dependent on traditions but in the mutual individualization capability and connection that multiplies the emergence of creative responses (Beck and Beck-Gernsheim, 2001).

Given this situation is expected that religious belief systems will continue to suffer a gradual abandonment, as recent statistics show, and even possibly become extinct or operate only in very marginal redoubts. This does not mean that religions have died, or will die, but that the wholly influence on the individual perceptions, feelings, values and actions will not longer occur.

Therefore, religious belief systems are not any longer socially accepted. We only have individuals who decide to yield to particular, religious, ideological or any other axiological project, based on beliefs. Thus, heteronomy, in the form of religion, the personal and collective project revealed by God, is not accepted socially. It is not longer automatic, evident and "true".

However, a phenomenon labeled as religious could increase and extend, for example, by means of transiting from one heteronomous system to another heteronomous system. Nonetheless, current heteronomous systems are not comparable to the value systems of pre-industrial and industrial societies. First, because the submission coercive social power is not present, and second because although conversions still happen, the social "milieu" still enables that many subjects can submit themselves uniquely to those aspects that suit them, ignoring any other elements contrary to their lifestyles (Augé, 2000).

Therefore, religions fail to create a totally determined personal and social heteronomous project, and become an individual choice of a partial autonomous/heteronomous lifestyle with

beliefs “à la carte ”. Religion can be abandoned, or in case of conversion from heteronomous to heteronomous (for example, conversion from a Catholic belief system to a Jehovah's Witness belief system) with more scope to change in the future, because there is an absence of social coercion, even if individuals continue subjected to heteronomous beliefs.

If the heteronomous system functions partially, as I have argued, this “light” religion or beliefs “à la carte” coexist at the same level as other faiths in our society such as: the beliefs in astrology, evil eye or witches among others. All these beliefs are particular in their specific impossibility of determining the personal or collective project. Individuals are free to create their personal projects without a dominant collective project imposition. These beliefs may be abandoned or changed at any time, depending on many factors not studied here. I will show a numerical illustration for Spain at the end of this text.

Despite the announced decline and possible extinction, belief systems can still function in all those traditional societies with pre-industrial or mixed industrial ways of life. In addition, countries have no homogeneous societies and therefore, as I have explained, there may be different ways of living belief systems. Beliefs systems may determine all individual life, for example with a total conversion to a heteronomous system, or a partial election that can be left aside when considered appropriate, or even pick those aspects which are suitable and those which are not.

In this latter case, belief systems can no longer be used as a facilitating structure of the spiritual experience, because thoughts and feelings have changed due to the individualization process and the belief system sustaining religion can not work. In addition, a particular personal election versus a social heteronomous collective imposition, means individuals are able to choose those elements they like and disregard those they do not like, therefore the belief system becomes fragmented and loses its consistency and strength, as a way to introduce to the spiritual experience, if possible at all.

Therefore, it is quite difficult to live a spiritual life through religions. Although religions might still be good means to achieve friends, build meaningful relationships, achieve inner peace and knowing the right people (CIS, 2008), and therefore, religions will be competing for "customers", like any other market offerings that provide suitable products for these needs.

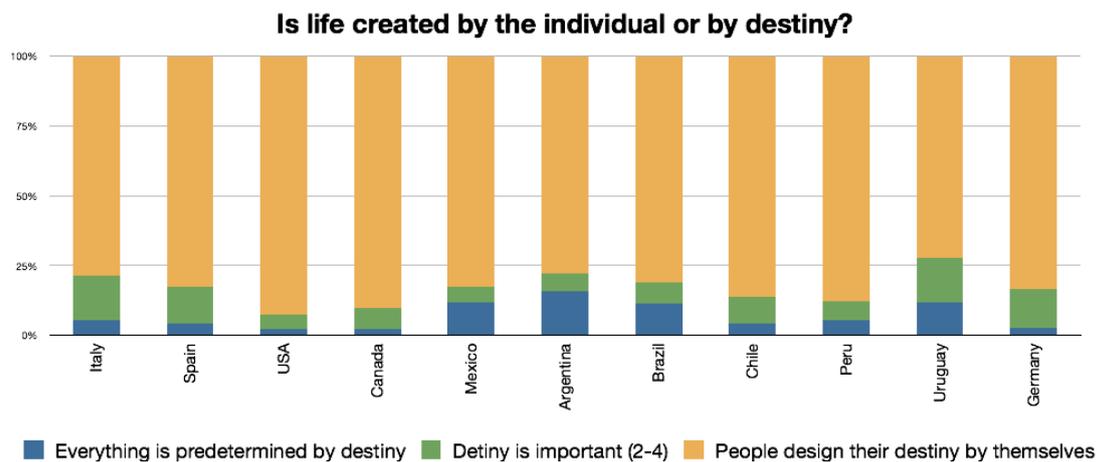
Statistics can give us good approximations of the acceptability of religious heteronomous systems. I will show data from the World Bank (The World Bank, 2011) displaying a global

perspective with data from Spain, and some countries from Europe and America. I select three statistics, the first shows an heteronomous vs an autonomous individual lifestyle. All country figures show a majority of individuals with an autonomous view regarding the construction of one's life, clearly showing no determination by religious belief systems. Only if the contingencies of life are attributed, interpreted and valued within a religious system, individuals belong to a religious belief system (Giddens et al, 1996).

The second and third graph show individuals' valuations regarding the justification of divorce and homosexuality. Divorce is justified in the majority of cases, the most reluctant being people from Italy, Mexico and Colombia. Homosexuality is not justifiable for most Italians and Colombians, being these cases connected to traditional belief systems. In summary, I show that the individualization process has reached a large number of countries, homosexuality being one of the more negatively perceived variables of this individualization trend.

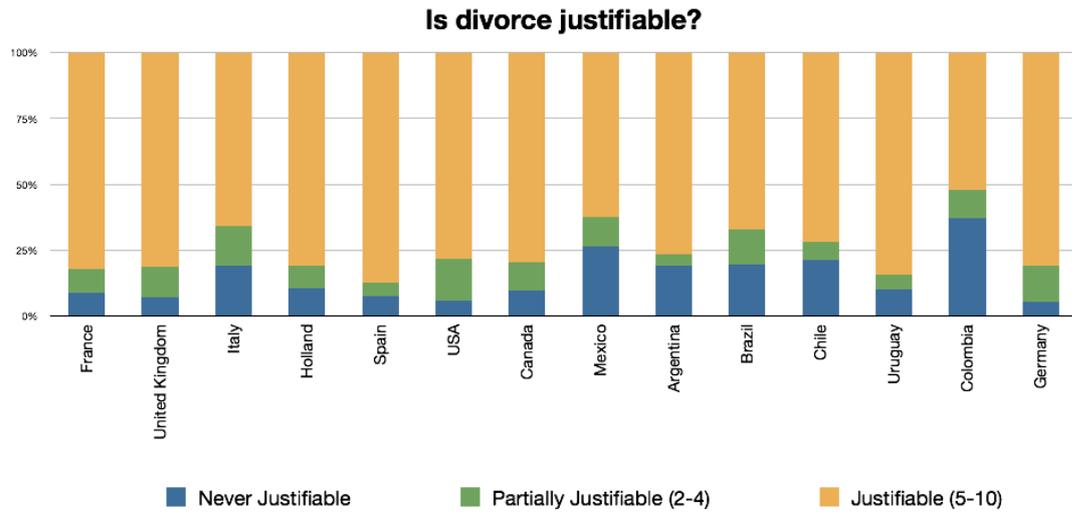
The limitations of this approach are that these variables are just approximations to the process of individualization featuring local idiosyncrasies. Furthermore, I could not analyze these variables for all countries on planet Earth.

Table 1



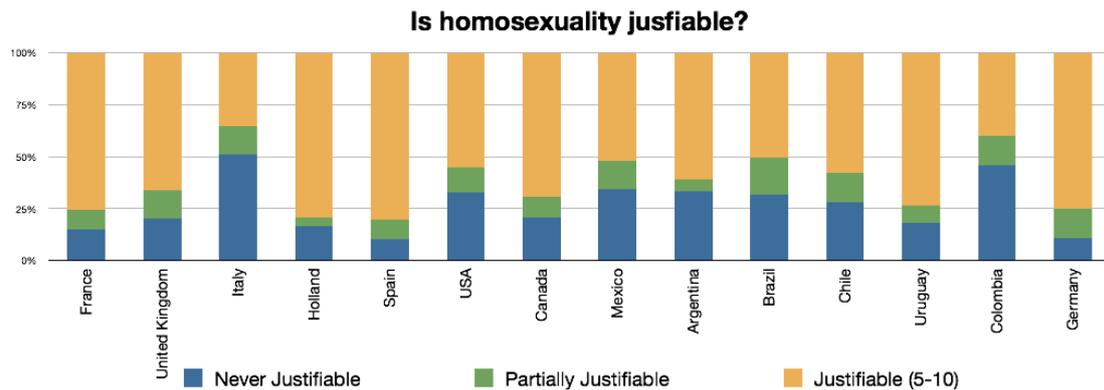
Source: The World Bank, 2011

Table 2



Source: The World Bank, 2011

Table 3



Source: The World Bank, 2011

I use these three graphs to clarify heteronomous beliefs systems. These three graphs show that individuals are not subjected to the values imposed by religious traditions, therefore, in any system if there are aspects that are not operational then the system no longer works. The loss of significance of the churches in Europe has been a proven and widely studied phenomenon in Europe (Arts & Halman, 2004, Ester, Mohler, & Vincken, 2006). Therefore, although religions carry on, the vast majority of society does not adhere to the system propounded. Paradoxically, these same individuals may still claim they are believers, while at the same time they are able to defend divorce and homosexuality as viable and fully acceptable possibilities.

Beliefs: acritical assumptions, opinions and others. A clarification.

My study is focused on deeply understanding the significance of beliefs systems. As the statistics show, to live without a belief system is possible. Currently we live our lives without deterministic and heteronomous beliefs. However, this does not mean that we have no beliefs, some more than others. Some of us cannot imagine our lives or those of others, without a series of more or less fixed beliefs. All these are personal characteristics. Few are able to live in total doubt, without having answers, such as 1965 Nobel Prize in Physics, Richard Feynman, who says he has no problem in living his life with approximations, opinions and diverse degrees of certainty (McGowan et al, 2009).

It is important to differentiate between beliefs and uncritical assumptions, the latter predominates today. Religious beliefs are heteronomous, individuals submit themselves to a personal and social project legitimized by a divine power. Ideologies such as socialism or liberalism also have the same characteristics, individuals are subjected to heteronomous beliefs, in this case, legitimized by nature of things, and discovered by science or reason. Uncritical assumptions would be all those assertions, and premises, which are not challenged by the individual, that is, beliefs never questioned through life. These assumptions are accepted uncritically, but are not fixed heteronomously but by lack of discernment and judgment. These uncritical beliefs are directing one's life without one realising. Below I show some illustrative and not exhaustive examples of uncritical assumptions. It is up to each of us to draw the appropriate conclusions to these beliefs.

Table 4

Compilation of some uncritical beliefs

social level	Market is the most efficient system to ensure prosperity Democracy ensures justice Public monopolies need to be suppressed
organization level	Good work is always rewarded Good workers are those who are promoted Trade unions defend workers rights
family level	If I have a partner I will be happy

	Parents have to be their children's friends Family is before anything else
personal level	Money as an objective is the most important thing It is a priority to worry about one's happiness Friends are for life

Source: Compiled by Queralt Prat-i-Pubill

Furthermore, in everyday life we use the term “beliefs” among others to refer to opinions, desires, expectations, hopes, intentions, doubts, conditions, thoughts, ideas. For example: "I believe it will rain, then I will wear my boots", "I believe if I study I will pass the test", "I believe the train will arrive soon," "I believe if I work in this project I will have a good experience," "I do not believe we will win". In short, if we do not use appropriate language synonyms and always employ the word “believe” as a wildcard, then one could argue that individuals can not live without believing!. Although in everyday language we use the term belief, this “belief” is different from religious or ideological value systems beliefs, which submit individuals to a specific interpretation and valuation of reality legitimized by the power of God or the discovery of the nature of things.

The abuse of the term “belief” in everyday language and the lack of use of synonyms is not unique to ordinary conversation, it also occurs in scientific language. Scientist instead of using terms, among others, assumptions, prediction, anticipate, foresee, speculate, envision, forecasting, estimate, conjecture and vaticinate employ the word verb believe or the noun belief. It is useful to clarify that this use of the term “belief” is not the one I emphasize in this research.

In Spain, statistics show that the interpretation and evaluation of reality is unrelated to religious axiological systems

Next, I will show how religious beliefs do not structure individuals interpretations and evaluations of reality, thus do not determine individuals value systems. I will introduce three distinct parts, first the number of people who recognize themselves as religious, second I will investigate if interpretations and valuations of reality follow religious doctrines and third, I will analyse if there is a relationship between self-ascription to a particular belief system and the

various Christian beliefs and finally if there are remnants of ancient beliefs co-existing in our societies. I will start with an analysis of Catalonia's data and I will end up with Spain's data.

In Catalonia, 30.3% of respondents declared themselves practitioners⁵ in year 1989. In year 2007 this figure descended to only 12.5%, showing a pronounced negative development. The number of non-practicing Catholics at the same time increased from 53.2% to 61.1% thus showing a drift from being practitioner to non-practitioner, and also showed a decrease in total Catholic ascription from 83.5% in 1989 to 73,6% in 2007 (Sondeig d'opinió Catalunya 1989, 1993; Sondeig d'opinió Catalunya 2007, 2008).

The latest statistics for 2011 showed that the negative trend continues in Catalunya, decreasing the percentage of Catholics to 58.1% (Sondeig d'opinió Catalunya 2011, 2012). 69% of respondents defined themselves as believers, being these 58% Catholic and 11% of other religions. Those who were defined as non-believers are 22.4% of total population and 7.3% declare themselves as atheists. Of those auto-ascribed to Catholicism only 19% attend church most Sundays or several times a week, and a total of 80.9% never attend mass, or once a month or once a year (Sondeig d'opinió Catalunya 2011, 2012).

Citizens value negatively Catholic Church, with the higher negative vote of 23.7% followed by the next lower evaluation given to the performance of the central government of Spain with 15.4%. I have no data on the breakdown between practitioners and non-practitioners for year 2011, but if we keep the 2007 figures compared with those of year 2011, then I must emphasize that the number of non-believers and atheists is about three times the number of practicing Catholics⁶.

Therefore, a tiny part of Catalan society seems to follow religious beliefs. However, a self-identification as a practicing Catholic is not synonymous of individuals submitted to heteronomous beliefs system. Yet, in this case I do not possess better figures, although as I shall show, it could be easily argued by using more detailed Spanish figures.

Spanish statistics allow us to conduct a detailed analysis. In addition to being able to assess the percentage of self-ascription (as seen in the case of Catalonia), I can judge citizens' interpretations of reality, i.e. if they follow belief systems, and understand their level of

⁵ religious practitioners

⁶ 58% of catholics and only 19% practising, this means that there are only approximately 11% of practising catholics

submission to the beliefs of the Catholic doctrine and compare it with other ancient beliefs that currently coexist in our society.

In year 2010, 74% of respondents declared themselves Catholics, 84.3% of these respondents never attend mass several times a year or once a month, 14.9% attended at least once a week (CIS, 2010). A total of 22.4% were non-believers (15.2%) and atheists (7.2%). Thus, Spain is a country where the Catholic majority dominates, although the 2010 figures do not show the breakdown between those who recognize themselves as practicing or non-practicing Catholics. So I may assume that beliefs associated with this religion would be those defended by Spaniards. The argument presented here has two levels, one value-related and other interpretive. Thus, the first level of analysis requires us to understand the relationship between defining oneself as Catholic and the attitudes and valuations that those citizens defend. I will show there is no direct positive relationship. In the second level I will try to understand whether the various interpretations offered by the Catholic Church and other faiths of the realities of the world are accepted by Spanish citizens.

I will analyze, in this first level, the assessments on various issues drawn from two studies, in order to observe the direction of progress, if any, made by the Centre for Sociological Research in year 1998 and 2008 (CIS, 1998; CIS, 2008):

- Do you think it is wrong for a man and a woman to have sex before marriage? In 1998, 61.2% of respondents felt that it is never bad, increasing by 10% to 67.5% in 2008. At the same time those who believed that it is always bad had declined by 32% to be 10.2% of the Spanish population in year 2008.
- How do you rate sexual relations between two adults of the same sex? 45.2% in year 1998 thought these relationships are never wrong, rising by 14% to 51.6% in 2008. Also there was a significant reduction of 17% of those who thought it is always wrong, reaching 24.8% in 2008.
- Do you believe that a woman having an abortion is if it is very likely that the baby will have a major flaw? 58.4% consider it is never bad, while 15.9% believe that it is

always wrong in 1998, remaining relatively stable the first percentage in 2008 and decreasing by 14% the second for this year.

- Do you agree that the husband's responsibility is to make money and women responsibility is to take care of the house and family? 31.9% strongly disagreed with this statement in 1998 increasing by 61% to 51.5% in 2008.
- Do you trust the church and religious organizations? 44% of respondents gave little confidence or no confidence to the Church and religious organizations in 2008, compared to those with all or much confidence 28%.
- To what extent are you in agreement or disagreement that religious leaders should not influence people's vote in elections? 78% strongly agreed or agreed with this statement in 1998, increasing to 81.6% in 2008.
- Watching what happens in the world, are religions a source of conflict rather than peace? It has increased the number of people who strongly agree or agree with this statement by 18% moving from 48% in 1998 to 56% in 2008.
- Do you think that believers are often too intolerant towards others? 56.9% agreed or strongly agreed with this statement in 1998, growing by 4% to reach 60.5% in 2008.
- The church and religious organizations in Spain have excessive power or too much power for 41.6% of respondents in 1998. Increasing by 23% to 51.3% in 2008.

These figures show how surveyed individuals possess, in general, distant views regarding Catholic beliefs, and although there is a negative trend towards these beliefs, its importance is still considered exaggerated.

Statistics collected by the Obradoiro of Socioloxia (Zagarra, 2008) allow me to deepen the relationship between belief and self-ascription of respondents and thus enhance the notion of belief, on the second level, as an interpretation of reality. Thus, in 2008 a total of 80.5% of

respondents declared themselves Catholics, 29.2% of these were practitioners and 51.3% were non-practitioners. There was a 2% of believers of other religions and a total of 16.5% broken in non-believers 8.9% and 7.6% atheists. The study analyzed the beliefs of Spaniards grouped according to their affiliation as a practicing Catholic, non-Catholic or non-believer (included under this heading atheists).

The main finding is that only 22% of those who consider themselves practicing Catholics, which totaled 29.2%, believe in the beliefs espoused by the Catholic Church. So those Catholics faithful to tradition would only 6% of the Spanish population. It is true that people may live their religion very differently, nonetheless it seems that only 6% of the Spanish population potentially lives submitted to the heteronomous values system advocated by the Catholic Church. Although statistically many recognize themselves as practicing Catholics, they do not accept basic beliefs of this heteronomous value system prescribed by the Catholic Church. Therefore, the heteronomous belief system is not in force although those same individuals could be describing themselves as practicing Catholics believers. I show the following figures of practicing Catholics (29.2% of respondents in 2008) as an illustration:

Table 5
The "disbelief" of Spanish Catholic Practitioners

Do not believe or doubt that Jesus was a historical figure that existed	6%
Do not believe or doubt that Jesus was God or son of God	15%
Do not believe or doubt that Jesus was born from a virgin	19%
Do not believe or doubt that three orient kings visited Jesus	29%
Do not believe or doubt that Jesus after dying resuscitated	17%
Do not believe or doubt in miracles	33%
Do not believe or doubt that God created the world from nothing	32%
Do not believe or doubt that Eve and Adam were the first human beings	42%
Do not believe or doubt that hell exists	51%

Do not believe or doubt that heaven exists	29%
Do not believe or doubt that the soul is alive after death	28%
Do not believe or doubt that the devil exists	45%
Do not believe or doubt that God exists	11%

(note these questions are not well formulated, because it is not the same to be an unbeliever than to doubt)

Source: Zagarra, 2008

Zagarra's research presents a problem because the researcher uses in the same interpretive scheme the notions of disbelief and doubt. However, it could be accepted that doubt is already implying somehow a weaker belief affecting the thinking, feeling and acting, as strongly as if it was a heteronomous belief, being thus in line with the autonomous beliefs (in this case disbelief). Therefore, I could defend that disbelief and doubt both indicated the absence of heteronomous belief.

As seen, the self-identification as a practicing Catholic does not say much about the level of submission to heteronomous beliefs promoted by the Church. It is through a detailed analysis that the concept of belief is fully developed. Thus, there is a difference in figures between people embracing heteronomous system of beliefs and the figures of people self-identified as believers. Statistics for people self identified as non-practicing believers show a level of adherence to heteronomous beliefs systems that are even lower.

Thus, non-practicing Catholics have higher percentage in their "disbelief" noting that 46% of these inactive Catholics do not believe in the existence of God, 54% do not believe that Jesus was God or born from a virgin 65 %. Then, I could argue that their ascription as Catholics is merely part of their traditional identity. They are not really submitted to a system of religious beliefs, or being more radical, I could suggest that their ascription as Catholics has no religious meaning.

The study also presents data on other more ancient beliefs. I emphasize that the relationship between being Catholic practitioner or not-practitioner does not indicate a significant different belief level of these most ancient and diverse beliefs, granted that Catholics as a whole do show relatively higher percentages than unbelievers.

Table 6

Beliefs depending if they are practicing Catholics, non-practicing Catholics or non-believers

	Astrology	UFO	the evil eye	Soul reincarnation	Ghosts	Fortune telling	Communication with dead people	People who have malefic powers like witches
Practising Catholics	25%	19%	24%	16%	14%	14%	13%	22%
Non-Practising Catholics	24%	25%	25%	16%	19%	16%	17%	19%
Unbelievers Atheists	18%	23%	9%	8%	8%	10%	8%	9%

Source: Zagarra, 2008

These figures show once again the complete dismantling of Catholic religion beliefs. Moreover, they also show the coexistence of various types of ancient and diverse beliefs to those of the Catholic Church. In addition, the percentages of these multifarious beliefs such as astrology 22.6%, the evil eye with 21.3% and the belief in witches with 17.7% , are far above 6 % of respondents who yield to the Catholic Church beliefs.

I am interested in investigating the possible future projection of beliefs, and thus I focus on belief statistics for young Spaniards (SM Foundation, 2010). Data shows that in 2010, 53.5% of young people aged 15-24 years were self-defined as Catholics, much below 74% of the general population mentioned above. Of these, the proportion of practitioners / non-practicing is not detailed. I could estimate the proportion of practitioners attending religious practice, however, I think this data is not enough to classify someone as a practicing Catholic. Only 9% of young people attend mass at least once a week and 5% say they go once a month, so these data might suggest that the proportion of practitioners is very small. 42% of young people declare they do not follow any religion (16% indifferent, 9% agnostics, atheists 17%) versus 22.4% of the general population. This youth data shows a substantial difference with the general

population which allow us to forecast a continuous decrease of the belief system of religion for the Spanish population.

Only 3% of respondents say that interpretations of the world by the Church are important and significant, that is, the Church is not significant for the remaining 97%. In fact, the church occupies the last place in the ratings of respondents. Important life's aspects (1 = not important - to 4 = very important)

Table 7

Ratings of the important life's aspects for young people

(1 = not important - to 4 = very important):

Family	3,66
Health	3,62
Friends and acquaintances	3,51
To earn money	3,31
Free time/leisure time ⁷	3,33
Work	3,26
Education and professional competence	3,15
Moral and worthy life	3,21
Significant other	3,19
Satisfactory sexual life	3,01
Politics	1,95
Religion	1,81

Source: Foundation SM, 2010

⁷ It seems there might be an error in these figures. We have been unable to ascertain where the error is located. As you can observe data is presented in decreasing order, however, "to earn money" and "leisure time" together with "education", "moral and worthy life" and "significant other" are presented in inverse order.

These negative valuations are complemented with the following young people's opinion: 64% believe that the Church gets too much in politics, 75% believe that the Church has an outdated position in reference to sexual life, 63% believe that the Church gets too much on the peoples' private lives telling them how they should live their life and 58% believe that the Church guidelines difficult life's enjoyment. At the positive end, 40% say that Church standards help one to live morally and 45% claim that the Church offers a truly spiritual and religious home. Thus, the moral aspect of Catholic doctrine is still valued.

Almost 32% of young Spaniards declared themselves members of the Church, and 53% agreed that one could be member of the Church without following all guidelines. Thus, referring to beliefs, it is interesting to note that the greater part of youth believes on God existence. Other beliefs have ratios below 30%, for example, the belief that Jesus Christ is God (31%), in reincarnation (19.8%) in the resurrection of the dead (18.8%), sin (29%) in the resurrection of Jesus Christ (28%), in life after death (28.2%) (Zagarra, 2008).

I would also be interested in knowing the assessments of youth in reference to issues that affect their life, as I showed for the adult population. In a separate study of young Spaniards, which focuses specifically on college (Fundación BBVA, 2005) students I highlight the following table showing significant issues accepted by adults which are against the doctrines of the Church.

Table 8

May the following behaviors be justified? (independently if you would do it or not, could these following statements be justified?)

To live with a partner without getting married	8,8
To turn to assisted reproduction methods in case of infertility	8,4
Marriage between same sex couples	7,9
To be mother or father without a stable significant others	7,8
Euthanasia (to assist someone with an incurable disease to die)	7,5
Abortion	7,0

Adoption of children by homosexual couples	6,8
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Base: 3000 total cases: Average from a scale from 0 to 10 (0 designates it is never justifiable and 10 it is always justifiable)

Source: BBVA Foundation, 2005

This same study shows that only 33% consider it is important to mark key moments of life such as birth, marriage and death with religious ceremonies. That is, a large majority, 67% do not consider it relevant. Also I suggest that this 33% that perpetuate religious tradition is not equivalent to assume that they live submitted to Catholic beliefs.

Conclusions

In this paper I have tried to clarify by means of statistical data that heteronomous belief systems have currently no influence in determining individual axiological projects. This statement is not new (Arts & Halman, 2004, Ester, Mohler, & Vinken, 2006), the contribution of this paper is to use recent statistics from Spain to describe in detail this assertion through the statements of the respondents.

The interpretation and use of these statistics have enabled me to clarify the notion of belief. So, I have argued that when speaking of religious or ideological beliefs, these allude to autonomous beliefs in line with uncritical beliefs, which I have called uncritical assumptions. Therefore, these are not the beliefs embraced by religion and ideologies heteronomous value systems.

The presentation of three World Bank surveys has provided significant information of the bleak current state of central elements of christian religion value system. Also, I have conducted a more detailed understanding of Spanish and Catalan religious value systems.

I can conclude that in Catalonia and Spain the heteronomous value system from religion is not functioning at the social level, this does not preclude individual claiming to be believers, and as I have shown only choosing specific beliefs.

I contemplated that there may be religious increases in societies with systems of industrial or pre-industrial life. I have also considered the possibility that there may be increases in certain religions in heterogeneous societies, but these increases will be at the expense of other

religions and, in relation to the whole, be marginal given the extent of the globalization and individualization process associated.

I have reflected that religions in the 21st century, although still function as heteronomous systems are not, with exceptions, imposed socially. Therefore, the strength of these heteronomous beliefs is not as powerful as those of the industrial and pre-industrial societies.

I have shown, using the statistics of Catalonia and Spain, that religious value systems of beliefs are not in force. Thus, the statistics of 2010 in Catalunya showed an estimated figure of 12.5% of practicing Catholics, and in 2008 it was evaluated that in Spain there was a total of only 6% of the population who were practitioners and believed the core beliefs of the Church.

Therefore, heteronomous belief systems which are in force in different experiential ways affect 6% of the Spanish population. The numbers are clear, the population is axiologically dismantled, we do not have collective belief systems that conditions individual's' life. If statistics for adults were already revealing, those of young people show even a sharper decline, keeping away from any heteronomous determination, with a difference of over 20 points compared to those of the adult population (74% vs. 53.5% self-ascribed as Catholics, and 22% vs. 42% self-ascribed as non-religious).

I have clarified the notion of belief versus various meanings of belief. Thus, beliefs from the religions or ideologies, are heteronomous and socially imposed, with more or less force. These beliefs determine, conditions individuals' life, their thinking and feeling. Other notions of beliefs refer to personal idiosyncrasies, autonomous choices that may well come from religious systems or other ancestral traditional systems. However, the vast majority of what nowadays are named as beliefs are, in fact, uncritical assumptions. I have also clarified the notion of belief used in common language and rhetoric used in scientific language. Therefore, it is important to define the notion of belief we are using otherwise our arguments might lead to misunderstandings. So, in this paper, beliefs are those precepts and collective values legitimized by the divine (religion), or discovered in the nature of things (ideologies). By definition are heteronomous.

I delved into the relationship between self-ascription to the Catholic Church and the maintained beliefs and I found out, by analysing statistical data, that there is no relationship between self-ascription and being subjected to heteronomous beliefs. And therefore, I have

shown that religious beliefs from the Church are not conditioning 94% of Spanish respondents in 2008.

Therefore, the data suggests that systems of beliefs are not operationally constituting individuals, because are no longer heteronomously enforced and not configuring the interpretations, valuations and motivations of collectives. However, because minimal constituting cultural configurations are need to orient individual in specific living conditions, this might suggest that human beings are not being adequately constituted to live in changing and dynamic societies as the techno-scientific ones we live in.

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FIRST PART: Our current axiological world

Conclusions

These two articles focus specifically on the axiological crisis we are currently experiencing. There is an axiological crisis in our society, not because human beings are deficient in their work ethics, or their spiritual values, or any other specific characteristic of our time, but clearly because different survival conditions make previous axiological knowledge not apt to orient humans.

The crisis is perceived and felt by individuals, because there are no meaningful axiological projects, which can motivate collectivities towards common ends. Alarmingly, as I have showed in the first article, there is lack of theoretical research challenging our current established axiological assumptions.

In management studies, there are still obsolete axiological frameworks, as shown by the examples⁸ used in the first article. The assumptions of those frameworks are not being challenged. This statement might sound radical, because to assert that all the new developments regarding axiological matters, presented in the first article, are already obsolete is a bold declaration, and it might even sound arrogant. These proposals might be current or up to date, for example, in how these axiological frameworks have been generated or in any other aspects that a researcher may wish to focus on.

⁸ World Economic Forum and its Values for the Post-Crisis Economy. The Universal Declaration of Human Rights adopted and proclaimed by General Assembly of the United Nations in 1948, the Global Economic Ethic Manifesto from the United Nations Global Compact, the OECD Strategic Response to the Crisis, Vision 2050 from the World Business council belonging to the United Nations, and the Earth Charter by the Earth Charter Initiative

My assertion is limited, as I have already explained, to two fundamental aspects, those regarding the anthropological and epistemological assumptions on which these approaches are based. Hence, I have showed why the prevalent assumptions of all the examples presented here are anachronistic.

My confident assertion is possible because I have showed different elements by which the diverse examples still sustain a mythical understanding of ethics. Hence, my postulation that our widespread conception of ethics is in crisis, and our scientific community is not yet challenging the prevalent axiological assumptions, as the examples presented here attest.

This axiological problem is not being accurately detected. As a result, our scientific community is unable to provide good theoretical and applied research beyond the current outdated axiological systems for business presented here. It might be possible that there are other proposals not analysed in this first article that could be following the dynamic anthropological and epistemological assumptions that I am hypothesising as relevant to our current material conditions, in which case I would have to limit the statement of lack of scientific research on this aspect.

Thus, managers and political leaders, encountering in practical terms the consequences of this lack of axiological projects, attempt to resolve the issue by creating, by themselves, convincing projects which can persuade individuals to join and build a community, a group, a team, from where creation and innovation can occur. This is a trial and error approach, with scant success, a process that necessarily needs to take place to ensure organizations' survival, and, as I explained, conducted in the absence of theoretical instruments.

Hopefully, in the near future, scientist can create the appropriate axiological frameworks and axiological tools for politicians and business leaders to cohere and motivate collectives. I am also assuming that our future scientific developments focused on axiological creation can convincingly be relevant and reach management. I am most positive that if we are able to create effective axiological projects, beyond theoretical research, then these could possibly be applied by managers. The current trial and error system, followed in common everyday organizational life, is costly and most of the times unsuccessful.

I have also argued extensively on the significance of living in a dynamic knowledge society. Thus, I have insisted on the need to construct axiological projects where individuals freely will want to adhere and form part of the collective project. Coercion, more or less refined,

is not an option any longer, because the economic engine is knowledge creation. This is not something far in the future, it is already happening in the most creative companies in the world.

Only those organizations able to promote the symbiosis and a free exchange of knowledge among individuals will be able to create, to innovate. As far as they are sustainably innovating, they are currently fulfilling this creative requirement. I suggest they are succeeding because somehow by trial and error, they have managed to create an enticing project and the quality of their members is such that their efforts are sustained, and their creative efforts succeed. And I know this is a trial and error effort for two reasons: (1) this type of axiological knowledge is not taught in business schools - so managers and politicians could not learn it (2) the scientific discipline dealing with the axiological, axiological epistemology, was born not so long ago - so nobody is yet teaching it. However, those organizations able to create axiologically operating systems of values will have a clear advantage in knowledge creation driven societies.

Thus, axiologically operating systems of values able to constitute individuals are a theoretical requirement for dynamically changing techno-scientific societies. If these axiologically operational systems of values are not in place then collectives will have a hard time creating and innovating, because they are currently not constituted for such a mode of survival.

PART 2

SECOND PART: The role of axiological stories in the generation of collective motivations

Introduction

In the First part of this thesis I have showed our current axiological frameworks. I have argued that a focus on the axiological, that which constitutes individuals, has become crucial, due to the consequences of the establishment of the knowledge economy, which require the blossoming of creativity in organizations. Due to this need to be creative, the development of axiological projects for knowledge creation logically becomes the central focus of any organization, without this axiological conditions creativity is continually hampered by old ways of interpreting, valuing, relating and action.

Creative teams dynamics cannot be structured in a hierarchical manner (Kelley, 2001; Brown, 2005; Burkus, 2014) because teams need to be diverse to account for diverse scientific specializations and know-hows and therefore each one of the members is equally valuable. Moreover, it is a requirement for teams or group members to have special type of relationships so to share and learn from each other. Nowadays, the cultivation and development of this special type of relationships and motivations is left to the individuals' goodwill. Although, this axiological necessity is central to knowledge creation, therefore to survival, in organization

studies still lack the appropriate understanding on (1) which are the elements that need to be cultivated and (2) how these aspects are developed and fostered in the organization.

The interest on focusing on the development of collective motivations might be perceived as restraining, constraining, or attacking individuals' freedom. On the contrary, this collective motivations are those minimal constitutive cultural configurations that are perceived by individuals as evident, automatic and true and that clearly orient the individual towards survival. It is only by providing for adequate collective axiological frameworks that personal and professional development of individuals can be ensured in the knowledge economy, and thus organization's survival achieved for the benefit of individuals and society at large.

This second part is focused on the issue of persuading individuals to freely join an axiological project and thus effectively achieve the aim of motivating collectivities for knowledge creation.

I am interested in the role of narratives in management because current interest in knowledge creation precludes the use of coercion. Coercion can not be effective for two reasons, first because subjects are living mostly a non-mythical epistemology, thus legitimation for coercion is difficult. Secondly, humans can not follow orders to become creative as if they were following orders to develop a task or a behaviour. Creativity is ambiguous and rather unmanageable. Thus organizations that emphasize knowledge creation cannot use coercion as a form of motivation.

I am not saying that coercion does not exist in our society, in our organizations, or in our families, what I am saying is that it does not generate axiological submission, and those axiological requirements necessary for creativity to flourish. Although submission in different forms and shapes might happen this is not axiological and therefore not sustainable in the long term for creativity development. Of course, this does not mean that coercion will not continue to be applied.

This second part is composed by two articles which investigate the role of narratives in management science.

- The role of stories in the creation and development of axiological projects in organizations

- Intervening in collectivities using persuasive argumentation.

The first article, *The role of stories in the creation and development of axiological projects in organizations*, reviews the use of discourses/ narratives /stories in management studies. The initial use of discourses/ narratives/ stories, in management studies was conducted to develop a more profound understanding of organizational reality. It was mainly used as a research method.

Lately, storytelling and narratives have been claimed to affect individuals' motivation, however, as I will show, in the first article, there is quite a scepticism about this possibility, mainly due, in my opinion, to the lack of axiological theory sustaining these claims.

I provide my theoretical approach to how to motivate collectivities in the second article of this second part: *Intervening in collectivities using persuasive argumentation*. My focus is to use narratives in a specific way as to constitute with minimal cultural configurations humans for a knowledge creation society. I explain how values, in order to be communicated and axiologically embedded, have to reach individuals sensitivity and this is possible if we use linguistic theory.

Linguistic theory describes how meaning is created and how we are constituted as individuals by those meanings. Though some of the original creators of the discipline, like de Saussure had an anthropology of rational animal, subsequent advances of the discipline and its connection to findings in anthropology, and biology, specifically ethology, have transformed our anthropology to that of an animal constituted by language.

This anthropological assumption has immediate consequences in being able to understand individuals as axiological beings, with qualitative, concrete, evident and automatic knowledge, able to organize their deprecation by communicating with words in a specific survival form. Thus, attending to our current knowledge in social sciences, it is possible to explore the topic of generating theory towards constructing collective motivations, which are the constitutive configurations that human beings require for appropriate survival in the specific conditions of knowledge creating societies.

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The role of stories in the creation and development of axiological projects in organizations

Queralt Prat-i-Pubill

Preamble

There is a growing interest in the use of stories in management, many business owners, managers and entrepreneurs ask themselves: How do you persuade employees to change? How do you get them to work together? How do you share knowledge? How do you control and mitigate the circulation of rumours? How do you communicate who you are and what is important to you? How do you transmit values? How do you direct people toward the future that you envision? (Denning, 2004).

These type of questions portray the need of the use of stories as another instrument in the hands of managers, to control, to infuse values, to change employees, to make them do what one wants them to do.

Mintzberg (2004), Drucker (1999) and Bennis (2009) argue for a particular type of management, which I believe is mindful of the current survival conditions that require creative development and it is a bit different than the management portrayed above. For them it is key to develop skills in the areas of flexibility, understanding and action within a given setting that goes beyond learned parameters. The ability to manage change and ambiguity, without the need to “close the system” but in an atmosphere of continual learning, i.e. an open system of creation

of strategies, processes, goods and services. Thus technical-theoretical knowledge is not sufficient. This open system perspective highlights the need for the development of renewed continuous parameters of understanding, theorising and action, and somehow open up the definition of management beyond that of orienting, controlling and commanding. Because by definition open systems require employees' free participation.

This different type of management and managers might think of stories and narratives in a different way as I have portrayed above. The use of narratives might be not used as an instrument of domination but might be something else. My intent is to specifically emphasize the axiological, constituting value-based element in stories, although many authors are not focusing on this issue.

Although the study of the role of stories is a recent phenomenon which began in the late 1990s. There are already diverse fields of research that deal with narratives, and how these stories are used within organizations. I have detected three different streams of research: "storytelling", "narratives" and "rhetoric".

The Situation: The knowledge Society demands a new conception of the organization

A Recent report by the World Economic Forum (Engelke, 2018) explains how countries are keen to promote creativity and innovation, and eager to attract knowledge creators such as inventors, entrepreneurs, scientists, engineers and researches. This interest, is driven by the need of economic progress as well as to acquire geopolitical power and increase national security. Although the creation of knowledge is driving economic power, it is also true that many organizations do not have this requirement at its core. There are many types of different organizations and differing contexts, and for many organizations, the concerns I introduce here are not relevant.

However, in techno-scientific societies, the core engine for survival is the creation of knowledge. Obviously many organizations have not yet acknowledged this requirement and continue their business as usual. Others have realized that either creation and innovation are an everyday practise or their organization will not survive. Although there might be a realization of the importance of knowledge creation, their everyday practices, in the way of: interpretations made, relations created and sustained, valuations performed, and manner in which actions are conducted, are not fostering knowledge creation.

It is acknowledged that in the most sophisticated processes of knowledge creation such as agile, scrum and design thinking one of the biggest problems is to change the mindset of the team members (Catmull, 2014; Shaw, 2017; Maximini, 2018). Thus, to learn and follow new creative processes and systems is not enough to ensure creative outcomes. Also, these sophisticated processes might not be needed for knowledge creation.

The logic of continuous knowledge creation means that knowledge does not cease to grow and specialization is one of the results. In a world, of increasing specialized knowledge the way to solve practical problems becomes a group⁹ effort. Because the level of knowledge required is increasing, it has been suggested that future economic growth will be slower due to the ‘burden of knowledge’, and data also shows the increasing reliance on teamwork (Jones, 2009). It is through the shared communicated knowledge, that the group is able to create possible solutions. By following the logic of knowledge creation, I suggest that the values of control and domination are contrary to knowledge creation. If one of the group individuals dominates the group then knowledge creation is prevented. If conditions are not good to foster group communication then knowledge creation is also prevented. There are many other attitudes and interpretations that are an obstacle to knowledge creation.

Even so, command and control values and behaviours, Taylor’s scientific management (1991), paradoxically remain predominant (Kunda, 2006; Pfeffer, 1997; Pfeffer and Sutton, 2006). While the bureaucratic structure allowed competitive advantages to be gained in the industrial economy, this no longer occurs in the knowledge-based society. The values of exploitation, control, domination and oppression that predominate in bureaucratic structures thus become outdated.

When the drivers of organizing are those of efficacy and efficiency, command and control structures are apt to respond to those challenges, but when the requirements are those of creation, then command and control structures do not work with the ambiguous goal of creation of knowledge.

Industries continue to flourish with new technologies and science, new products and services incessantly affecting the way we organize ourselves. Industries competitive advantage depend on their ability to create knowledge, as any other organization in techno-scientific

⁹ I understand group in broad teams, it does not imply a formal group. Individuals need to be embedded in networks of knowledge, sharing and knowledge creating.

societies. Thus, competitive advantage is not related to the efficacy and efficiency of business operations but relies on the ability to create value through knowledge creation in all the diverse aspects of organizing. A recent boom has been the use of big data, business analytics and business intelligence to generate this knowledge.

The current central role that knowledge creation has in our economy has been labelled as: Knowledge economy, or the 4th industrial revolution, or techno-scientific societies, or the learning economy, or information societies, or post-industrial society (Bell, 1976; Bell 1979; Böhme and Stehr, 1986). In western societies and in different intensities all around the world, the creation of knowledge has become central in any economic endeavour, even in agriculture, with increasing robotization and data management tools. Just recently it was reported the total automation of a field of barley from sowing to harvest (Summers, 2017). The current level of technology and data management in the fields is unprecedented. For example, in Japan, with an ageing population, robots can capture data, plant by plant, and specifically apply the required chemicals for that plant (Chaffin, 2017).

The relationship dynamics among employees and managers have to be logically different if the organisations' objective is focused on knowledge creation. Previously, management technical skills and capabilities were a requirement to organize action within rules of command and control. Logically if managers were not knowledgeable about the production or service requirements, how could they manage and control the work of employees? However, currently, there is a recognition that any degree of change in any type of work can be a source of value to the organization. This is not a technically or scientifically constrained statement, but potentially affects all jobs. It is about re-thinking how to create knowledge, always with an inquiring attitude. Thus, even those jobs, that one would think not susceptible to be part of the knowledge society, such as rubbish collection can change their interpretations and valuations so to be within the logic of knowledge societies, by investigating, understanding the situations and requirements create suggestion of changes and improvements, applying knowledge to their work.

Thus, the impact of the knowledge economy is not depending on the degree of technical or scientific development but in the way the logics of the organization change to focus on knowledge creation. Thus the role of the manager changes, if they can't "command", then what does it mean to be a leader? For Bennis (2009) it is being able to create meaning, to connect individuals to a joint effort to create a communion of wills. But how is this done? How is

meaning created? How are individuals connected to a collective project through the communion of their wills? Do we really need a communion of wills?

Stories in organizations

The use of stories as a research method

Interest in the role of stories in organizations initially arose because organizational researchers questioned the epistemological and practical basis of how organizational research was conducted. Enquiry, mainly quantitative in nature with a philosophical positivist focus, showed organisational operations that were removed from reality, ignoring many facets and therefore hampering action for new organizational proposals (Czarniawska, 2004). Interpretive methods of analysis thus began to be promoted, one of which was the qualitative analysis of narratives. Narratives analysed were those that organizations made public in various written media, for example, among others, annual reports, sustainability reports, press releases.

This proposed qualitative analysis using narratives encountered a range of problems from the outset. The most significant was to justify and defend an interpretive approach in organizational science. An argument was made that the disciplines of anthropology and philosophy facilitated a more comprehensive overview of human operations in organisations. It was also claimed that although it could not be argued that narratives “are true” in contrast to science, which was still understood as “truth”, this did not preclude exhaustive and scientific analysis of these narratives. However, these justifications met with criticism from scientists with positivist epistemological assumptions that believed that interpretation of stories was still open to political and social influence and was therefore unscientific. Nevertheless, Thomas Kuhn (1970) contributions, which gradually reached a wider audience, showed that not even “natural science” was free of political and social influence.

Therefore, it was appropriate to understand scientific contributions not as “truth” but rather as a modelling of reality that scientist defended in the academic community, a modelling that was then temporarily accepted, if rigorous and appropriate, until falsification occurred (Popper, 1963). Although both contributions have been developed from different epistemological positions, Kuhn’s contribution does promote an understanding of science that is open to the possibility of using narratives as a research method.

Paradoxically, some narratives research continues fostering a positivist epistemological position. Some authors ask to differentiate between narratives and truth, and demand an objective viewpoint (Essers, Bohm, & Contu, 2009). Furthermore, some authors, even while using qualitative analysis, claim that the way to reflect “the truth” of a narrative is for the researcher to focus on its context, understand the implications and role presented by the personal narrative and the importance of time to how the story is narrated (Hawkins & Saleem, 2012). In this case, although interpretive methods are being used, the epistemological bases are positivist, i.e. authors understand that there is a reality, a truth that science can unravel either with quantitative or qualitative methods. Therefore, use of either type of method can become a purely practical choice with no epistemological questioning, therefore maintaining outdated anthropological foundations.

In contributions that stray from the dominant positivist understanding, it has been shown that even in economic theory, a discipline which predominantly utilizes quantitative methods and positivist epistemology, not only data and logic are used, but it also employs abundant rhetorical arguments and stories to defend scientific discourse (McCloskey, 1998).

Thus, the analysis of narratives in organizations started from a critical outlook, with the aim of correcting a biased view of the organization and shedding light on organizational functions that were not explicit (and thus difficult to measure and quantify), but which nevertheless had and have a direct impact on the development and actions of the organization.

However, the argument that narratives could be used ideologically (Basten, 2011), although this could also be the case for any other method and science, affects negatively the use of narratives as a research method, questioning its scientific status.

This critical study of organizations, which rejects a positivist epistemology is the starting point for the use of narratives as a research method. At the beginning only organizational narratives were studied (Czarniawska, 2004), and later included a more comprehensive analysis of narratives in organisations. Thus, encompassing not only narratives in different media written by organizations but all of the existing narratives in organizations, explained by multitude of different participants.

Also, some scholars (Ewick and Silbey, 1995; Boje, 2001, 29; Hjorth, 2004, 227; Elliot, 2005, 144) devote themselves to giving voice to those narratives which are not the predominant ones supported by the organization, but are in some way subversive, those that are passed over,

thrown away, silenced and marginalised. This type of more comprehensive study entails increased considerations relating to analytical subjectivity, but at the same time it enables the creation of new proposals and approaches to unresolved problems.

Research (Eder, 2003; Herman & Vervaeck, 2005; Bartel & Garud, 2009) also covers narratives that may not be written but which some researchers believe are the most important, because these narratives influence companies' actions (Adorasio, 2008; Vickers, 2008). Many of these narratives, which are called emergent narratives, are incomplete and may not possess, among other features, a complete plot or fully defined actors (Boje, 2001).

Barley and Kunda (1992) distinguish five narratives stages that have marked American managerial thought and practice. These rhetorics have not become obsolete, as one followed the next, in fact they have been institutionalised. One of the most distinct ones is scientific management, also termed functionalist perspective or managerialist perspective (Pfeffer, 1997, 177), in this approach managers analyze a task and divide it into small units performed by individuals. The role of the manager is to design, plan and control the operations, individuals and the system (Pfeffer, 1997; Levi, 2013). This perspective neglects the role of the environment. Thus managers are traditionally portrayed as able to know, control and provide the right answers to competitive situations, following parameters of efficiency, profit maximisation, planning and selection (Turriago Hoyos & Braun, 2010; Vickers, 2008). One issue is the disparity between the common portrayal of managers and what is actually needed. This problem has been detected in business education (Murphy, 2014, 157) and education in general (Arthur and Wilson, 2010).

Narratives not only supply a framework of reflection for retrospective sense making or an opinion on a phenomenon. Moreover, the "narrative understanding" is also carried out in a present moment that is "recounted", and therefore always with a possible narrative, termed antenarrative, defining the future (Boje & Baskin, 2011). Thus, a narrative can never be neutral, because it creates meaning, in the present moment and in the future, even by retrospective sense making.

The power of narratives lies in our anthropological constitution. Our interpretation and valuation of the world is mediated by words, so our contact with the world is not direct (Bruner, 1986). This is due not only to our biological and linguistic conditioning with respect to the world, but also because our culture, i.e. our social and community life, is a permanent creation

and recreation, a continual renegotiation of meanings (Berger & Luckmann, 1991). This creation of meanings is not dependent on an external reality.

In keeping with the theories of Maturana and Varela (1987), Gooseff (2010) argues that the construction of meaning is intrinsic to the system of the structural pair formed by the biological being and reality. According to this theory, reality is not external but is already defined by the system formed between the entity and reality. In our case, language enables us to evolve through culture. “Without culture we are monstrosities...incomplete, unfinished animals” (Geertz, 2000). Thus, the process of creating meaning is as fundamental in human beings as the notion of action (Flyvbjerg, 2001). It can therefore be understood that narratives do not aim to transmit a truth. They only aim to create a meaning (Fineman & Gabriel, 1996) that is useful for understanding the phenomenon in question, thereby evincing a clear pragmatic epistemological constructivist base.

I have explained how stories are used as a research method in management. Over the next few pages I am interested in assessing how narratives are used to change specific interpretations and valuations, so how axiological change is achieved through the use of narratives.

The axiological use of stories in the organizations

The contributions of the field of narratives and storytelling

Despite research on language as constructing social and organizational reality, it has not been properly studied which discourse structures of stories facilitate, inhibit and configure processes of change (Heracleous & Barrett, 2001). In a recent article Lockwood et al (2018) identify 25 years of organizational literature to understand how “words”, among others in the form of narratives, stories affect action outcomes. Lockwood et al (2018) synthesizes and systematizes this diverse research around different categories. However, they declare that the understanding of the actual linguistic practices and its consequences is incomplete (Lockwood et al, 2018, 20). In fact, the categories they created cannot be operational, because these are a conceptualization of research of 124 articles with different anthropological and epistemological basis, and with diverse ambitions in their actionable objectives.

Beyond the use of narratives as a research method, the use of stories in organizations is performed for diverse purposes. Narratives are used to construct either individual or collective

meaning to “enchant the world” (Boje & Baskin, 2011). They are also used to promote a specific emotion or feeling in an audience (Carriger, 2010; Dawson, Farmer, & Thomson, 2011), to transmit complex ideas (Carriger, 2010). Therefore, as transmitters of knowledge (McDrury & Alterio, 2004) they are related to learning.

In addition, narratives are also used to create excellent teams, to neutralise harmful rumours and to describe how the future of an organisation should be (Carriger, 2010). To this end, one practical example (Steuer & Wood, 2008) explains how executives in organizations in the midst of a takeover (being bought) use stories: to illustrate the vision of the organization and the attainment of objectives, to reply to contradictions and ambiguity between official discourse and implementation, to mitigate suffering due to loss and to express the assimilation of values imposed by the takeover process. It is not clear how and in what manner stories impact the attainment of the desired effects, and which types of stories are used.

In many management articles leaders are described as needing to know how to sell their vision, and to be able to do that they must know themselves (Yoeli & Berkovich, 2010). This self-knowledge, however, undoubtedly goes beyond knowing how to create a coherent explanation of themselves in order to create a narrative, i.e. a coherent explanation that enables communication with an audience (Lounsbury & Glynn, 2001). It is claimed that the leader must know how to explain coherently, through a story, what the organization does, and obviously this must be related to what the organization actually does (Iglesias & Bonet, 2012; O’Connor, 2002).

Some authors claim that narratives are also effective tools for transmitting values (Carriger, 2010; Parada & Viladás, 2010). Following this axiological interest, I want to know how stories can aid in the creation of an organization’s axiological project. This project creates new axiological interpretations, meanings, motivations and therefore collective orientations.

The construction of meaning, of valuable interpretations and motivations, not only lies at the core of what it means to be human, but it also enables us to build an identity (McDrury & Alterio, 2004). In psychology, narratives are used as a tool to build identity (Heinen & Sommer, 2009; Kraus, 2005). These narratives are dependent on the social world in which an individual is located, and they constitute social relationship bonds. This socially influenced self-construction of the personal narrative is never considered to be complete, and in most people it is never explicit (Kraus, 2005). In the organizational world this contribution by psychology is mainly

used for the development of management and leadership, not in the development of the company's axiological project.

Lapp and Carr (2008) are critical in regard to "overselling" the ability of stories to transform organizations. According to Lapp and Carr, many "coaches" and consultants use "storytelling" as "storyselling", or as a way of introjecting values into an audience when there is no real alternative to the one presented in the narrative and to the values that play a role in the story's plot. Thus, it is claimed that the expected organizational change does not occur and if it does it is for the wrong reason, or the expected axiological change becomes negative (Lapp & Carr, 2008).

Nevertheless, although many researchers are reluctant to accept that the use of narratives could in itself bring about axiological transformations (Schein, 2000; Simpson, 2012), a large number of academics do support this view.

For example, for Parada and Viladás (2010), values can be transmitted through stories. In this case narratives are studied as creators of identity and meaning in the family business. For them, business is not simply a business but the expression of the individual and collective identities of the business owner and the organization, passed down in accordance with them from generation to generation. Thus for Parada and Viladás stories are the basis of the transmission of values. Although Parada and Viladás (2010) defend the existence of a relationship between the narrative and the values transmitted, it is not shown or made clear theoretically.

Schein (2009) doubts that employees' values can be changed through stories. According to him the only way narratives seem to work is through "educational interventions". These interventions consist of dialogue, thinking collectively and imagining possible futures and values. Schein (2009) suggested that for these interventions to be successful it is paramount to understand the presuppositions used by the organization in its operations and uncover the specific filters of understanding through analysis. Therefore, Schein (2009) proposes to study organisations' "artifacts", for example their dress codes, level of formality, working hours, meetings, how decisions are made, how communication is carried out, social events, jargon, uniforms, rites and rituals, as well as how conflicts are managed and the balance between work and family, among other things. It is not clear, nor does the author rationally justify how to move from uncovering the specific organizational filters to ascribing to and living with new

collective/individual values. He therefore does not put forward any theory relating to axiological functioning.

Some of the management theories about creating change do not make sense. For instance, reference is made to managing change as if the manager were able to control and direct this change. This hypothesis, however, is based on the presupposition that the manager can use his knowledge to determine and create the required collective orientation (Simpson, 2012). If we give careful consideration to the word change, we might realise it implies an uncertainty, a not knowing. How, then, is this change executed? Simpson intuits the impossibility of management by knowing “what”, but he does not consider that perhaps a change of direction may be defined by investigating and acting on the “whys”, this means on the values.

It could be possible that the use of problem sharing and conversation in a group of participants united in “not knowing”, by using stories relating to change, would in itself facilitate the desired change (Simpson, 2012). Although I am skeptical about “not knowing” subjects facilitating the “desired “ change, I also share his suspicion that it is not via the manager’s control that change can be “dominated”, as it is claimed in a somewhat veiled manner in the “systems thinking” approach, but rather through conversation to enable the creation of new meanings and new learnings. In this case, narratives acquire a central role in any organizational transformation. Nevertheless, it is also clear that simply speaking and conversing can easily lead to “coffee conversation”. Thus, without operational implications. It would be necessary to develop an axiological theory that could be refuted, to test how axiological change is achieved through a narrative approach.

Therefore, storytelling can work as a tool for axiological development, albeit with more modest levels or effectiveness, as it promotes communication and dialogue. It is in the communication that arises from storytelling that the creation of new meanings is fostered.

Therefore, the story becomes a facilitator of individual and collective, as well as intra and inter-organizational, learning processes. Scharmer (2001) points out the diverse ways in which a group dialogue or conversation may be established. The first of these is “talking nice”, in which speakers address each other without making an impact on the mental models held. Conversation is superficial and well-mannered. The second is “talking tough”, where speakers challenge each other using tough speech. Each defends his own point of view, his own mode of understanding and approaching reality. The third is “using reflexive dialogue”, where an attempt

is made to understand the epistemological hypotheses of the understandings and actions of each of the participants in the conversation. The fourth and final is “using generative dialogue”, which consists of jointly imagining possible future actions. Evidently, it would be difficult for a conversation held at the “talking nice” level to give rise to change.

Thus, It is not enough to argue that it is essential to converse and hold dialogue based on storytelling. Rather, a specific type of dialogue and conversation must be proposed. It seems, it is only through generative dialogue that the values discussed have enough force to act at the organizational level.

At the same time, however, in the absence of an axiological theory to support this process, how can we ensure that this conversation can reach an established goal? If no axiological theory exists, should we trust that the process will spontaneously create an axiological effect?

Rhetoric contribution

Thus far I have described the contributions of storytelling and narratives to organizational research and to the organizational management of change. Another tradition that promotes the use of stories is rhetoric. According to Conley (1990), rhetoric can be classified in four models that were born in Greece and have had different influence in European history. Management mainly uses the theoretical contribution originating from Aristotle and Roman rhetoric, rooted in the Greek model of Isocrates and Protagoras. The key characteristic of Roman rhetoric is a search for social consensus through debate and eloquence, while Aristotle’s rhetoric is mainly based on opinion and the contextualised probability of persuasive arguments being created in the situation in question. Rhetoric could be summarized as the art of communicating and argumentation.

Aristotle considers three key elements to creating persuasive arguments: logos, pathos, ethos. It is stressed that for rhetoric to be effective the orator must have humanist training because he must be able to connect with the audience in the ethical sphere. Also, it seems the rhetor must have a notable possession of the virtues of humility, courage, wisdom and abstinence (Iglesias & Bonet, 2012). Narratives in this sphere are seen as able to transmit values and ethics, i.e. those that are expressed in the narrative (Williams, 2006).

Another of the proposals of rhetoric consists in using the classic model of creation and defence of a thesis (Czarniawska, 2004): exordium (capturing the audience's attention), narrative (explaining facts), proposition or division (presenting the points defended and those disputed), proof (presenting the arguments that defend the case), refutation (repudiating the arguments of adversaries) and conclusion (summarising the arguments to move the audience).

Thus, rhetoric focuses on knowing and using, in the most effective manner possible, the argumentative function of language. Consideration is not given to which values are to be transmitted, but rather to how this should be done. The system of values is already determined. Thus, it does not take the form of an ethical discussion. Rather, basic value presuppositions are already determined. Rhetoric is that which can use metaphors and structures suitable for attaining its objective of convincing the audience inside a specific system of values.

This is so because the individual is conceived as a rational being, and therefore values and ethics are assumed to exist and to be rational. There is thus no room for an axiological interpretation of rhetoric. Axiological theory therefore does not exist in rhetoric, although reference is made to values inside the structure of logos, ethos, pathos, and they are argued to exist in the different areas of narrative structure. It is assumed that individuals are rational beings that use rhetoric to give meaning to what exists, based on predefined pre-existing values. If no axiological approach exists in rhetorical proposals and these boil down to using values without any axiological argument but with one that is simply ideological because it is "ethical", then the use of rhetorical theory runs counter to the organizational change of the 21st century. In management, rhetoric becomes a defender of values chosen uncritically, with no possibility to shape them through an axiological theory. Despite these important limitations, it would be of importance to investigate how to contextualise the significant theoretical contributions of rhetoric, which has over 2000 years of history, within the framework of axiological development as a tool for examining the communicative axiological process.

Conclusions

I believe that the study of stories in the form of narratives, storytelling and rhetoric is a very interesting area of research for organizations. Because, in technoscientific societies the engine of economic power is in knowledge creation. Then how can groups be motivated towards

knowledge creation? One possible way might be by the creation of shared meanings and orientations using of stories.

After this initial study of the use of stories in management I conclude that there is a general “overselling” of the use of narratives, storytelling and rhetoric in regard to their ability to institute transformations in individuals’ values. In the case of narratives and storytelling, the relationship between construction and development of the story and successful implementation of the new desired values has not been made clear. In rhetoric theory the anthropological conception of the individual, as a rational being, neutralises the possibility of an axiological treatment right from the outset.

Psychology views narratives at the personal level as builders of meaning and personal identity. However, at the organizational level this relationship has not been established. For the manager, business owner or advisor, scientific contributions emerging in this sphere are therefore not suitable for practical use. Thus a simple explanation of a story in an organization does not entail adherence to the axiological proposals presented.

In light of this, I would stress that axiological theory in the use of stories in the organization is non-existent.

Therefore, although the contribution of stories to the creation of organization’s axiological project is meagre, I believe that the contribution to the epistemological sphere of management science is interesting. The understanding of what a narrative means has been gradually fine-tuned. It began with the view, originating in literature, of it as a text transmitting an argument regarding a phenomenon. It progressed to include all stories, regardless of whether they were in written form and even those that were not complete narratives. This facilitated a more complete understanding of the organizational phenomenon that had not been detected by quantitative research methods.

In parallel to this broadening process of the narratives’ concept, a transformation in the epistemological conception of the narratological event has also occurred. First, narratives were considered the work of a subject, (read: individual, group of individuals or organization) removed from context, interpreting reality. Now, narratives in themselves are being considered central in the creation of meaning, defining and constructing participants’ reality.

Finally, I would stress the importance of stories’ role in the construction of the axiological organizational project and underscore that scientific contributions in this sphere may

also be appropriate for use at the political and social level. I expect to see a growing interest in the study of stories in management. Because, the new playing rules of the knowledge economy, favouring knowledge creation and comprehensive human development as basis for competitiveness, are gradually becoming incorporated by organisations.

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Intervening in collectivities using persuasive argumentation

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Abstract

Prior research claims that argumentative persuasion, or meaning-making, can be used to successfully intervene in organizational settings. However, it is not clear how persuasive narratives affect individuals and how meaning-making is operationalized. The present study uses linguistics and ethology research to explain how meaning is created and structured. These are alternative disciplines to the rhetoric, narrative and storytelling currently utilized in management. We explain how to reach human sensibility and how, therefore, to transform the original enquiry on focus on superficial argumentative persuasion to a focus on immanent structures of persuasion that are related to axiological choices. This shifted focus allows for the creation of potent narratives which are able to intervene in collectivities.

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Introduction

A recent report by the United Nations Conference on Trade and Development (UNCTAD, 2018) highlights the effects of the technological and scientific revolution we are currently living, with technology and science building on each other, declining costs, increasing capabilities, reduced technological entry costs, multiple platforms and technology convergence. For example, in agriculture, the convergence of mobile and cloud computing, sensor deployment in machinery, and genomics suggests crucial changes in precision farming. The report foregrounds the need to develop the skills fostering innovation and creativity, and suggest key changes in policy to achieve these aims. CEO's have already detected the importance of creativity and the competitive power harnessed by creating knowledge. In a report by IBM (2010) interviewing more than 1,500 CEO's, managers highlighted their concerns about the increasing complexity (Hodgson, 2000) of doing business and their lack of abilities to foster creativity and cooperation.

It is true that, in theory at least, cooperation and creativity could be incentivised by using any of, or a combination of, other classic managerial intervention methods geared towards changing the characteristics of individuals or altering their relationships, for example, coercion, environmental manipulations, psychic manipulations and facilitation (Kelman, 1978). My focus in this paper is to investigate how to intervene in collectivities using persuasive argumentation, able to create meaning which has been amply researched by diverse disciplines in management.

However, it has been claimed that research on motivating others through meaning-making abilities has been gradually losing importance in the last 50 years in scholarly research on leadership due to the difficulty in operationalizing meaning and purpose (Podolny et al., 2005, 11). Despite this negative claim, the disciplines of storytelling, narratives and rhetoric have generated research with regard to how to create meaning, and managers and scholars have used their findings in management settings with diverse results.

My approach to how meaning is created is based on the disciplines of linguistics and ethology research. This interdisciplinary research allows me to propose different starting assumptions of how meaning is created and to operationalize meaning creation. This approach will allow me to explain the process of meaning-making in its most basic form and describe how our senses and sensibilities are affected. As a result, I move the research focus from persuasion to the immanent levels of language and operationalize meaning-making so that it may intervene in collectivities, and affect them axiologically.

Axiological affect is achieved, when values are concrete, and qualitative. For the subject these feel as automatic, evident and true, and because he doesn't need to think about them are transparent. These axiological effect means that interpretations and valuations are collectively held, because by definition can only be created and sustained within a group (Corbí, 1983, 2016).

Summary of current persuasive argumentation in management: approaches from rhetoric, narratology and storytelling

Humanity has a long tradition of using narratives and stories to transmit knowledge orally and to motivate collectivities towards desired purposes. Myths, communicated through the development of stories, were understood as factual and axiological descriptions and understandings of the world that provided a totalizing comprehension, able to create, and thus provide, meaning which was able to orient collectivities towards effective action for survival (Lévi-Strauss, 1979; Schilbrack 2002). There has been ample research on the use of stories for educational purposes aimed at transforming the attitudes and actions of the recipients (Zaro and Salaberri, 1995; Bage, 1999; Fireman et al., 2003; Davies, 2004; McDrury & Alterio, 2004; Lacher et al., 2005; Fox Eades, 2006; Freeman, 2007; Davies, 2007; Parkinson, 2009; Cajete et al., 2010; Parkinson, 2011). This long tradition of meaning-making has in turn inspired management practitioners and scholars to take advantage of the possibilities of educating employees, intervening in their attitudes and relationships, for specific collective organizational purposes.

My analysis is geared towards understanding how the claim of meaning-making can be substantiated as a management tool. I have avoided sticking with or choosing a single definition of what represents persuasive argumentation, and accordingly I have instead accepted different approaches and assumptions that define different disciplines focused on meaning-making. Therefore, I have analysed any type of discursive argumentation which has been claimed by scholars to have the ability to create meaning, as I will show in the next paragraphs.

Thus, I am not presently interested in, for example, how to use narratives to understand organizations (Boje, 2001; Czarniawska, 1998; Czarniawska, 2004; Gabriel 2004), or how narratives can be used by organizations to brand products (Vincent, 2002; Fog 2010), or be of

use in “selling oneself” in job seeking (Hansen, 2009). Neither is this present study interested in researching the contextualized elements required for meaning-making to come about.

I cluster current meaning-making research from rhetoric, narratology or storytelling into three groups. First, those that claim or explain how to create meaning by using words, second, those against this claim, and a third group that tries to reconcile both positions.

In the first group, some scholars, coaches and managers argue that certain types of stories have a direct motivational impact, because these stories transform the attitudes and actions of the recipients. They explain how to create potent narratives that are appealing, create meaning, and are able to achieve organization's' purposes (Gargiulo, 2005; Norrick, 2010; Spaulding 2011); others explain good narratives by way of concrete, real examples (Adorisio 2009), and finally, some give recommendations and offer a wealth of stories and narratives to be used for diverse required interventions (Denning, 2004; Denning, 2005; Brown, 2005; Gargiulo, 2007; Brill, 2008; Quesenbery, 2010). However, despite these suggestions, it is not clear what the qualities and characteristics of meaning making actually are. Neither is it clear how could it be operationalized, and the advice is foggy and therefore can easily be misinterpreted and misused.

The second group of scholars argues that research and practical managerial suggestions into meaning-making is not only vague but is actually harmful to organizations' and leaders' effectiveness (Boje, 2006). Despite understanding the potential of persuasive narratives, these scholars acknowledge that management interventions using meaning-making and persuasive argumentation are not being successful as could be expected or claimed (Ford et al., 2002; Boje, 2006; Scheeres and Rhodes, 2006; Diefenbach, 2007). Thus, this group proposes a reality check on what they see as the generalized and unsubstantiated claims by the first group of fervent promoters of meaning-making persuasion with words.

Then, the third group weighs both sides of the argument and argues that narratives and “something else” can actually change the attitudes of the employees towards the desired motivational outcomes, and therefore effectively create meaning. This “something else” is a specific element for every scholar. For example, Schein (2009) claims that narratives organized around educational processes might have an impact through influencing employees' motivations. However, the use of narratives to communicate knowledge in organizational

settings has also been shown to be problematic, due to its fuzzy nature (Geiger and Schreyögg, 2012).

Continuing with this third group, Can-Seng (2002) argues that managing audience's' emotions is key in meaning creation endeavours. Sheeres and Rhodes (2006) and Difenbach (2007) say it is not possible to create meaning when the current underlying organizational values are either suppressed or avoided. This is the case because new valuable purposes are *de facto* imposed, and thus persuasion is not really being used. These authors therefore advise against the “aggressive” use of words and censuring of identities. Jackson and Esse (2006) argue for a need to create management structures which favour communication and discussion enabling meaning-making to take place. Pounsford (2007) claims that a combination of coaching and storytelling means that engagement can occur and the intervention can be effective. For Brunninge (2009), the instrumentalization of historical company accounts can help to legitimize new courses of action and it is therefore a powerful method of creating meaning. Briody et al. (2012) develop a set of management tools geared towards sustaining communicative efforts and achieving the desired intervention effects; in their case, a culture of collaboration. Finally, Mouton et al. (2012) affirm that in order for meaning-making to be successful, it has to be sustained by organizational mechanisms.

There are five key elements which explain these limited problematic findings on meaning-making in management; all these findings are interrelated and are different facets of the issue under study. They are, first, a focus on individuals as meaning-making entities; second, overlooking the existing underlying conditions for meaning-making; third, an exclusive focus on the superficially manifested persuasive structures of meaning-making; fourth, a focus on meaning-making as a rational process that can be rationally interpreted; and fifth and last, the impossibility of operationalizing meaning-making.

First, the disciplines of rhetoric, narrative (narratology), and storytelling, usually assume that meaning-making is an individual affair in its most radical understanding. Individuals are responsible for their own meaning-making, because they are assumed not only to be autonomous, but autarchic in this matter. Managers, most of the times, are supposed to persuade individuals that certain ways of acting and behaving are more valuable than others, preferably appealing to their morals. The opposite view, infrequently, is that meaning-making is a group endeavour, and that the intervention should therefore be group based. A different case is that of

sense-making Weick (199, 1995, 2005), not studied here. The departure point of this research is the study of the emergent shared meanings due to the group interaction in difficult situations where the group has lost its bearings, and needs to have an orderly understanding of the environment (Weick, 1993). The sensemaking perspective is difficult to instrumentalize because it describes a process outside of management control. Management or leadership might be part of the sensemaking situation or outside of it, but management does not control the sensemaking process.

However, this is not the assumption of this paper either. The starting departure point for the meaning-making process starts by arguing that individuals are constituted and structured by language. In fact, meaning is always present as an immediate datum (Greimas, 1971; Greimas 1987); this is so, because human relationships with the world are always formed through signs and symbols, as linguistic access. Therefore, humans are autonomous symbiotic beings, because their access to reality is linguistic and thus, by definition, symbiotic.

“Access” to objects and by extension to reality passes through the meanings of the words that represent the objects and reality, and therefore we collectively define what is valuable. The logical conclusion of this assumption is that for valuable motivations to be appealing and thus effective, they have to be oriented not only to individuals but also to collective survival. The second conclusion from this assumption is that meaning-making is presented to each one of us following an automatic process of development much like language is learned; therefore we are not “responsible” for it, as children inherently possess a linguistic program allowing them to learn any language (Chomsky, 2000). In a similar way, valuable project orientations are learned as part of our human development and as part of what it means to be human. I call them axiological.

Second, if individuals are constituted and structured by language then there are already valuable motivations in place that provide this automatic meaning. Obviously, the point of the intervention is that these “already in place” systems of values are not considered adequate by organizations, though this issue is not detected because the values systems are left unquestioned and therefore become invisible.

Currently, organizational intervention is geared towards transforming individuals who are considered deficient in their organizational attitudes and relationships. It is something of a paradox that individuals are considered deficient but at the same time are assumed to be

self-sufficient, or “autarchic”, in developing their lives. Sometimes the existence of systems of values is acknowledged (Sheres and Rhodes, 2006; Diefenbach, 2007; Jabri, 2008) however this is rare.

Management studies have examined some of the different possible conceptions of what an organization can be like, and how individuals and their relationships in the organizational setting are thought to be (Morgan, 2006). If managers or leaders do not perform an initial inquiry into their organization’s current conceptions and purposes then it is clear that any meaning-making intervention is being done at a secondary level or as a sub-purpose of assumed and thus invisible already existing valuable purposes.

The existence and importance of these systems of values has been amply studied, and ethology research shows that the process of retarded development, neoteny, is an evolutionary trait and it is connected to our ability to transmit valuable orientations through our culture (Lorenz, 1981). For example, it has been shown in a prior study that the human brain does not reach full development until approximately 23 years of age, and humans are therefore open to developing new interpretations of the world given by culture (Morris, 1967). This evolutionary-cultural process has permitted human beings to become super-predators on earth (Morris, 1967). Because we are minimally genetically determined and culturally flexible, we have become very adaptable by leaving key orientations on how to behave open to education (Corbi, 1983). Therefore, we are a unique species, in that our evolution is not only genetic, like all others, but is also culturally flexible.

Third, if the underlying meaning-making structures are not considered, then all approaches to intervention are made at the manifested level of argumentation. Therefore all proposed meaning-making findings are at a secondary level of importance in meaning-making. Summarising, these disciplines of rhetoric, narratives and storytelling concentrate on the manifested persuasive argumentation of what is being said, how it is being said, and what effect saying it will have, exclusively at the superficial level of meaning-making, disregarding the basic constitutive and structural foundations of meaning-making. It is therefore difficult to show that their approaches are able to create meaning and intervene in human beings’ characteristic interpretations and valuations and their relationships.

Fourth, although these disciplines rationally justify meaning-making, this does not mean that reason is the quality that it is required for meaning-making to happen. This is important,

because although stories justify their existence in management as a more compelling way to transmit information or knowledge, and rhetoric must always justify that being persuasive is an adequate mixture of ethos, logos and pathos, somehow it is assumed that if a story or a narrative is rationally created then the audience will get the intended message. The conundrum in these meaning-making proposals is that, meaning-making does not mean “understanding” morals, ethics, values or consequences, or being compelled in a certain way by being affected emotionally. Meaning-making means to be constituted and structured by it, therefore it must reach our sensibility and guide our attitudes and relationships. Therefore, meaning-making is a qualitative understanding (Corbí, 1983, 2016).

Finally, operationalization is an important issue to consider. Meaning-making has lost relevance in leadership research because it has not been operationalized (Podolny et al, 2005, 11). This is not surprising, operationalization is a central element in quantitative research methods and disciplines that investigate meaning-making use of interpretative methods. Qualitative research methods richly assess the subject of analysis much more effectively than any quantitative de-contextualized method, but qualitative methods are not focused in replication or generalization of findings and thus operationalization is not an issue to be considered. Therefore, these disciplines have not been able to operationalize how meaning is constructed and thus they have not provided the means for managers to create and develop successful persuasive argumentation.

Therefore, instead of focusing on superficial structures of meaning trying to understand their persuasive effect, I will work on deeper structures of meaning-making understanding how the creation of valuable axiological projects intervene in individuals’ interpretations and valuations and thus influence humans’ motivations. Consequently, I aim at understanding the axiological choices that have been taken at a collective level that affect meaning-making at its deeper level. As a result, any organizational intervention will have to consider the design of appropriate axiological projects (valuable collective orientations) that can constitute and structure the individual from its deeper level of meaning-making, at the axiological level of constitution of their interpretations, valuations and motivations. Hence, these valuable collective orientations have to directly affect organizational members’ sensibilities.

The following part of this paper shows how to operationalize meaning-making by creating valuable orientations that can affect human beings’ sensibilities. Once sensibility is

affected, our characteristics and relationships can be transformed, and the required organizational intervention can therefore be effective.

I use linguistic theory to introduce a possible structure to create valuable collective orientations. Thus, I am not creating the contents of these valuable orientations. This linguistic approach starts from the immanent, deep levels of meaning-making and goes to the superficial visible persuasive structures.

Meaning-making cannot happen unless this framework is present (Corbí, 2016). Therefore, the partial presence of this framework is not sufficient for meaning-making to occur. The approach has three distinct stages: firstly, understanding the concrete, qualitative logic of valuable orientations, and their formality. Secondly, using language's elemental structure and the transformative semiotization of these qualitative elements. Thirdly, using the Greimasian Actant model (Greimas, 1971; Greimas 1987), which organizes the axiological immanent levels into a communicative form. Thus, there is a link between the qualitative concrete valuable collective orientations that appeal to our sensibility and the superficial communicative structures displayed in narratives. By designing these three stages, narratives can affect human sensibility.

Linguistic and ethology research shows us how to reach sensibility, and therefore effectively intervene in human beings' interpretations, valuations and motivations.

Discursive practices, such as narratives and stories, need to be grounded in valuable orientations for collective survival. And these valuable orientations have to attain sensibility for interventions to be effective. Therefore, the motivation to act in a certain way depends on valuable projects, i.e. valuable orientations which reach our sensibility. When something reaches our sensibility it becomes almost an automatic reaction, as we do not really have to think about it, as the obvious way to act and behave. We are constituted by it, so it is not something abstract but very concrete, and has been grounded affecting collective survival. It is not through rational arguments that our sensibility is affected but by valuing qualitative entities, in the form of concrete sensorial elements that reach our sensibility. The following conceptual chain can be established:

Valuable orientations need to reach our sensibility to become effective,
and to reach our sensibility these valuable orientations have to be presented to us in a qualitative manner reasoning.

They need to be perceived by our senses, i.e. by our perceptors and they therefore need to be concrete. Only by being concrete and qualitative can they reach our sensibility.

Thus, if these valuations are qualitative, they are made of concrete sensorial elements which possess a concrete logic.

Phonology, a branch of linguistics, emphasizes the concrete logic of qualitative elements, as it shows us how concrete elements are able to reach our sensibilities. Phonology investigates how phonic, concrete, qualitative differences relate to meaning differences and how these differential elements are created and relate to one another. It tries to determine the communication systems that can be established through the phonetic substance, i.e. sounds. Therefore, phonology studies why and how concrete sound elements become meaningful. It studies how elements become valuable and are therefore able to reach sensibility. It classifies sounds depending on their function in language systems. Phonic elements have two types of functions: distinctive and demarcative. The distinctive function allows us to distinguish meanings between words and the demarcative function enables us to distinguish the minimal units of significance, the phonemes. These are systematized in every language by the principle of commutation, i.e. by trial and error, in that changing possible significative units and observing the changes in meaning is how distinctive units are found (Martinet, 1970). This distinctive function is possible through the contrast of phonic qualities.

There are a wide range of acoustic qualities, and as an example, I will focus on the use of the sound quality differences that differentiate vowels and consonants. The sound quality of consonants in relation to vowels is that there is an obstacle that is overcome. Depending where this sound obstacle is situated, different types of consonant oppositions can be systemized; among others, these might be lateral, palatal or laryngeal. Thus, different sets of consonant series are created. In relation to vowels, the sound qualities defining the different oppositions among vowels would depend on the position of the speaker's tongue and lips, the degree of openness of their mouth and tongue and the use of nasal sounds. Each language has its own inventory of relevant phonemes, and pertinent phonic acoustic qualities. Therefore, it has been established by phonological studies that individual elements can become substantial and therefore meaningful through differences and contrasts. Though there are diverse theories in phonology about which features generate individuality through creating contrast, either by fully

specified phonemes or ordering features in a hierarchy of contrasts (Dresher, 2010), it is widely understood that this is the central hypothesis of phonology (Dresher, 2010). Although Chomsky and Halle's (1968) generative phonology emphasized the substantive aspect of phonological entities, in some way or another it ended up integrating this contrastive central hypothesis (Dresher, 2010), and currently in linguistics, the debate centres around whether these distinctive features are innate or created (Mielke, 2008). Either way, sensibility is reached by the use of concrete qualitative differences, it is through contrasts and similarities that entities and meanings are created.

Consequently, phonology has shown the formal logic by which qualitative elements and their relationships appeal to the senses, or in other words, to human sensibility. Therefore, these findings can be transposed to our qualitative requirement of how valuable projects can appeal to the senses, providing the most elemental understanding of how valuable orientations can reach human sensibility.

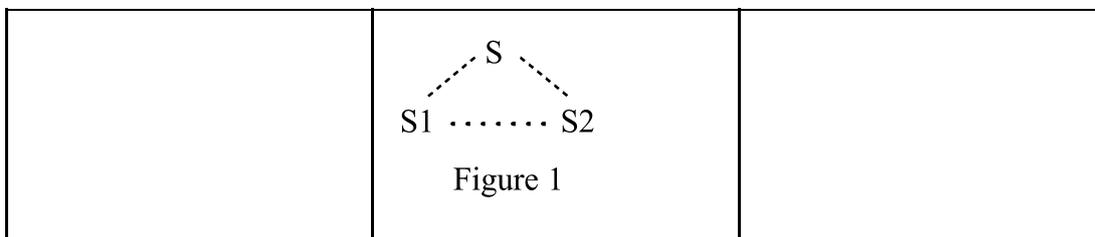
Thus, this contrasting feature is what gives meaning to what would otherwise be meaningless elements. In fact, information is created due to distinctiveness (Jakobson and Gunnar, 1965; Troubetzkoy, 1967; Martinet, 1970). This information is concrete: it defines entities and their relationships. Therefore, it is through the relationships created in a system how elements become valuable. Also, it is clear that an element in itself does not carry meaning. Therefore, a valuable project cannot be presented in itself, but it always has to be shown in a relationship. Therefore, linguistic categories have a concrete qualitative logic and, and they do not relate to formal logic (Martinet, 1970).

Semantics follows the same concrete qualitative logic found in phonology. From the beginning of modern linguistics, Saussure (1966) defined language as a system of differences. Elements have value only in a relationship of opposition, and without this relationship they are non-existent. Significant units, signs, like a sheet of paper, have two faces, the significant and the signified. This definition is a mental one; the significant is an acoustic image of a concept (signified). Hjelmslev (1963) creates a new definition of sign, involving the content plane and the expression plane. Each of these planes has a form and a substance, thus it has a manifested side and an immanent side. Therefore, that which is concrete, qualitative, that which is semiotized can be said to be the substance, and the semiotization is the form (Corbí, 1983). Greimas (1971) establishes how this semiotization occurs and defines the elemental structure of

language and the elemental structure of the transformation of qualitative concrete units. Therefore, the relationship between the immanent universe and the manifestation universe is one based on a mutual presupposition. This elemental structure creates the semantic universe and illustrates the necessary elements by which meaning is possible.

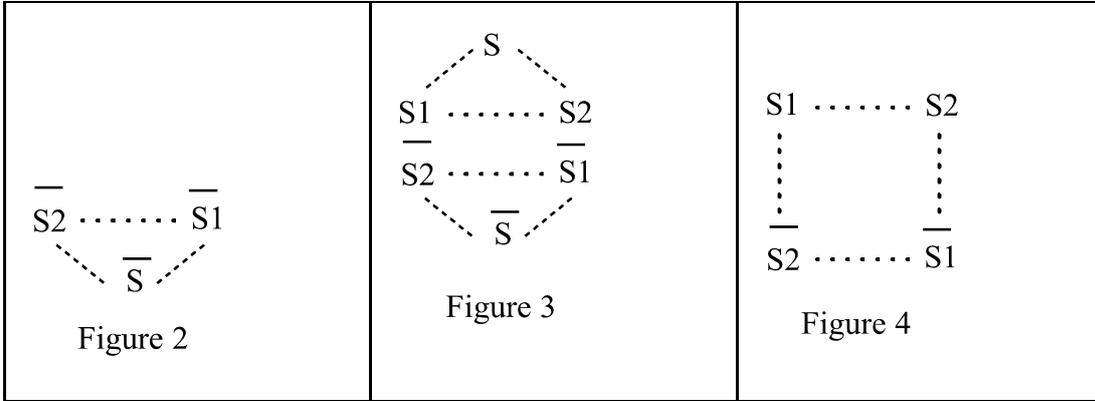
It is through our perception, therefore through concrete qualitative entities, that we value our world. Human beings perceive a discontinuity in their perception that favours the appearance of two elements which have similarities as well as differences (Greimas, 1966; Greimas, 1971). It is by perceiving their differences and similarities at least in two terms that we can substantiate these entities. Therefore, for this to materialize, a simultaneous relationship of conjunction (a similarity of elements) and disjunction (a contrast of elements) needs to occur in human perception for meaning at its most crude level to result.

The conjunction axis can be understood as the common line that makes contrast possible. For example, in French, both “bas” and “pas” are bilabial, and have a conjunctive axis, whereas the fact that “b” is unvoiced and “p” is voiced is the contrastive feature (Dresher, 2010). Greimas defines the elemental semantic structure as $S1 \longleftrightarrow S2$. The similarities in S1 and S2 constitute the semantic axis “S”, the relationship. The relationship can be represented by the terms S1 and S2 which represent its differences; i.e., this is a contrary relationship. The semantic axis can therefore be understood as the canvas where differences are perceived and where meaning occurs. Meaning in its most basic level is possible when articulated through differences only when similarities are manifested. This defines the elemental structure of language, also defined as the deeper meaning generation structure (see figure 1). Here I show how the relationship and its terms are constituted:

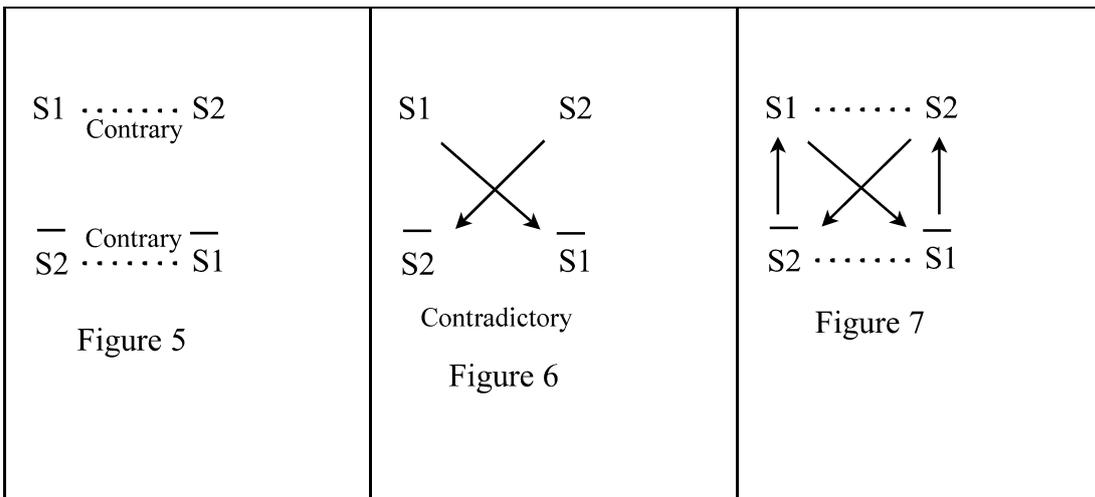


The world we live in is a world that becomes semiotic by the establishment of relationships based on contrast and similarity. That which is a valuable orientation appeals to our sensibility and it is a source for motivation and action. The next step is to understand the basic operations

that permit the move from one valuable term to another term. This transformation logic is of key importance if we wish to intervene in the constituting configuration of human beings.



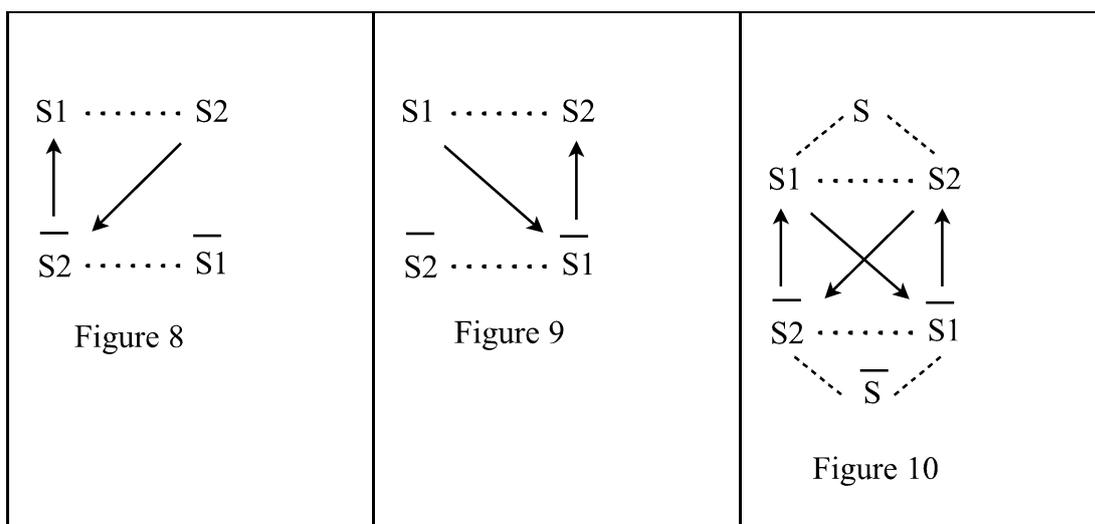
The most fundamental semantic structure (figure 1) needs to be complemented by a contradictory axis “No S” (\bar{S}) that signifies the meaningless axis (figure 2). These two contradictory axes, “S” and “NoS” \bar{S} (figure 3) structure the semantic square (figure 4) (Greimas, 1987). S1 and S2 are in a contrary relationship in both axes (figure 5), and by definition, S2 and $\bar{S}2$ are in a contradictory relationship, similarly to S1 and $\bar{S}1$ (figure 6).



The semantic square allows us to represent the fundamental transformation of the meaning generation process (figure 7). This process is oriented and fixed. There are two possible transformative operations that can occur and which show the transformation from one valuable

option to the other. For example, let's imagine that we want collectivities to opt for valuable orientations defined as systems of values S1 (please note this means that collectivities are thought to be in S2). Following Greimas's logic, in order to help them to opt for S1, we need to negate S2 ($\bar{S}2$) (figure 8). By negating S2 ($\bar{S}2$), we are implying S1. The same reasoning is involved in the opposite-oriented transformation. To move from system of values S1 to system S2 we need to negate S1 ($\bar{S}1$) (figure 9). Finally, figure 10 shows the complete transformation of the meaning generation process. Therefore, it is implied that to form adherence to a system of values, we have to negate the contradictory one.

Transfers of valuable orientations are only achieved by negating contrary elements, that is, through contradictory relationships. It is only by this contradictory movement that systems of values can be perceived as valuable and meaningful to the senses, taking into account that this generative process occurs in relation to concrete, qualitative entities which are able to affect sensibility.



In summary, sensibility can be reached only with concrete elements, for example sounds are individualized in a specific manner and through this, relationships are created. This concrete formality can be applied to any qualitative element that reaches sensibility; therefore, these findings can be transposed to the communication of valuable orientations. Also, the elemental structure of meaning and the elemental structure of the transformation of meaning allow us to change from one axiological option to another one. Thus, these two processes establish how

concrete units can affect sensibility and by doing so, intervene in human beings. This is the description of the most fundamental level of the semiotization of qualitative elements.

Therefore if we want to intervene in collectivities we know that we need to do it through valuable options and for these valuable options to reach sensibility and be effective, the formality of qualitative concrete elements composed by the elemental structure of meaning and the transformation of elemental structure of meaning needs to be followed to replicate our qualitative access to the world. This creates the elemental structure of meaning generation through which we can perform axiological transformations.

A more superficial but still fundamental level of deep narrativity structure is provided by the studies of Propp and Greimas. Propp (1971) showed that marvellous folktales had a common unvarying structure. His analysis was not focused on the plot of their narratives, but in discovering their underlying structure. He created the notion of function, which is able to explain the development of narrative action depending on the ordering, implications and exclusions of these functions.

Inspired by this work, Greimas (1971, 1987) further simplified the fundamental structure of axiological narratives by showing that narrative action can be described as the opposition of two social orders, exemplified by a subject who is defending it and an anti-subject who is attacking it (Courtes, 1980). Therefore, any axiological narrative will include two valuable projects in opposition. Greimas (1971,1987) developed a conceptual model, the actant model, which can explain the different types of micro narrative universes and is therefore able to describe and organize the semantic universe, and specially the axiological construction. Different actant models have been described for different types of narrative structures.

The actant model is formed by two types of semantic units, discrete and integrated units. Discrete units, the actants, have the quality of substance, which can take the form of an actor, symbol, thing, image, or animal, among other possibilities. Thus, actants are defined as types of actors, in the broad sense. Actants are determined from the outset and represent spheres of functions, axiological content and possible processes and developments of a narrative (Greimas, 1971). Each of the actants has “invested” (represents) some of the semes (valuable meanings) of the social orders in conflict. Actants are not actors, and one actor can adopt different actant structures. Actors are present only at the discursive level of the narrative. Integrated semantic units are the predicates, giving information about the actants. Discrete and integrated semantic

units are combined to form a message. Therefore, actants have a double conceptualization, as semic content defined by the predicates in each microsemantic universe, and as a subclass, in which they are prior to the predicates because the discursive activity involves attributing properties to the actants (Corbi, 1983).

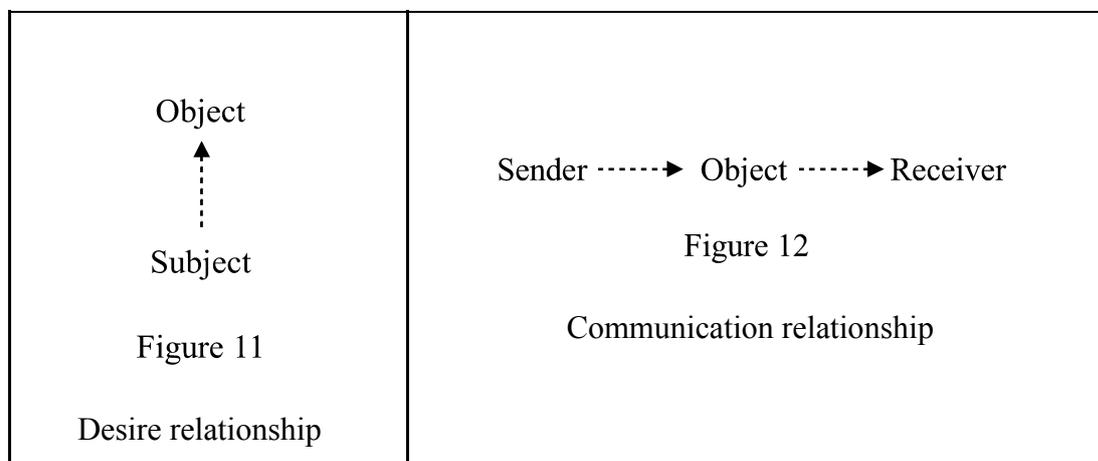
There are only three possible combinations of actants: subject-object, sender-receiver, and helper-opponent. Each of these pairs forms a category that operates in a specific manner (Greimas, 1971). These combinations, depending on the semantic axis of actions, can also be described as relationships: The axis of wanting, desire (or search); the axis of knowing, communication; and the axis of power, test, action (or fight) (Barthes et al., 1970).

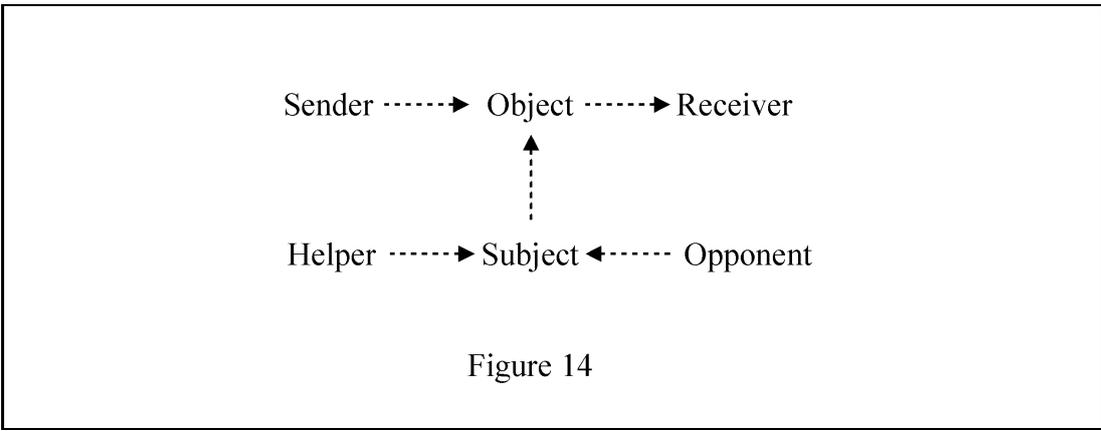
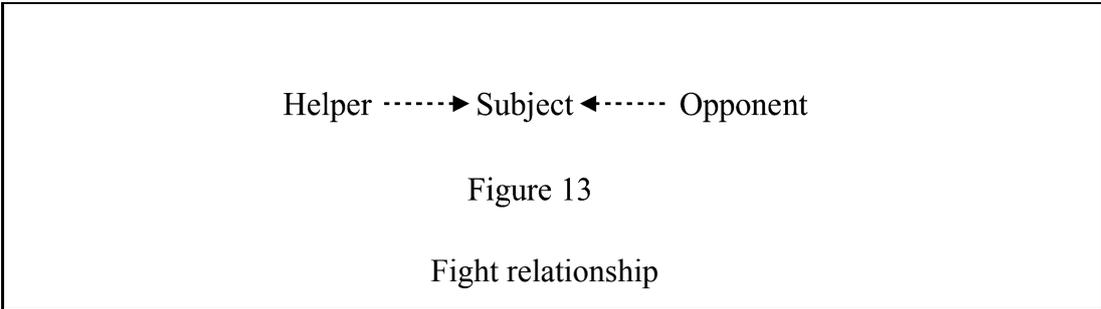
The subject-object actantial category is the principal pair of the actant model. The subject represents a structure of preferred orientation, of desires towards a coveted object that represents the orienting value (figure 11).

The sender-receiver category represents that which attributes good (object) and that which receives that good (object) (figure 12).

A third category is formed by, on the one hand, those elements that act helping the consecution of the subject's wish and on the other hand, those that oppose it (figure 13). This last category is described as auxiliary participants in the narrative.

The way actants are distributed in the narrative structure, and the relationships of the actants with the actors defines the different types of actantial models. For example, there are often syncretism between the actants, such as in love stories where the subject is also the receiver. Also, there might be a subordination and/or absence of actants (Greimas, 1971). As an example, figure 14 shows the actantial model of the myth structure.





I have restricted the present descriptions to the main characteristics of the actant model. Through his theory of modalization, Greimas develops the actant model as a process (Greimas, 1971). He describes how deep, profound structures become realized in syntagmatic manifestations and shows the possible changes that actants can suffer.

The subject is defined in its relationship to the object and this empty structure is defined by passing through different discursive sequences. There are successive transformations that the subject develops before “doing” (getting the desired object); this occurs before adhering to the desired system of values. Syntagmatic structures will show the processes of “wanting to do”, “knowing how to” and “being able to”. Therefore, the semiotic existence of the subject “of doing” goes through three narrative states.

The first of these is virtuality, in which the subject has not yet achieved the required competencies to achieve the object. The second is actualization, where the subject has achieved the competences to reach the object. The final one is realization, where the subject has attained the object of value. The final specification of the actant model will depend on the valuable

contrary options that are in dispute. Therefore its specification will be quite particular and could be developed in another article by focusing on an individual illustrative intervention.

Conclusions

By using linguistics and ethology research in management theory, I have clarified where the motivational aspect of narratives lies, explained how persuasive narratives can be created and therefore how meaning-making is operationalized. Thus, allowing for the creation of effective management interventions through persuasion.

I have also aimed to ground the efforts of narrative research. Using linguistics and ethology research allow for an effective operationalization of the meaning-making framework into three distinct parts: The first is understanding the concrete, qualitative logic of valuable orientations, and their formality. Only by working with concrete entities can human sensibility be reached and an intervention be effective. Second, to create meaning at its most elemental level by transformation of meaningful concrete evaluative elements. Third, to shown how the Greimasian Actant model organizes these two axiological immanent levels into a more superficial communicative form.

However, it should be stressed that I have only presented the framework of the hierarchical structure of meaning-making. These structures are conceptualized at the paradigmatic level of language. There is a further layer of semantic generation produced at the syntagmatic level of language. This is the most superficial layer and deals with the figurative and thematic elements of the narrative (Greimas, 1983). Therefore, I have shown the semantic immanent universe of narratives, and a last step would be the manifestation of this universe in narrative form; this is done in the discursive display. This discursive manifestation is what is referred to in the normative advice about the use of narratives in management (Vincent, 2002; Lambert, 2002; Denning, 2004; Hatakenaka, 2004; Brown, 2005; Denning, 2005; Gargiulo, 2005; Gargiulo, 2007; Brill, 2008; Norrick, 2010; Fog, 2010; Parkinson, 2009; Quesenbery, 2010; Spaulding, 2011).

Although I have defined the meaning-making structure that needs to be maintained so that meaning-making is possible, the most superficial levels of specific actant structure and the thematic elements of the argumentative narrative have not been developed, because the development of these elements will depend on the valuable contextual projects in conflict.

The immanent structure of meaning-making, unfortunately, is often taken for granted and overlooked, therefore rendering meaning-making interventions at the superficial narrative level ineffective. As said, I have not focused on the discursive level of language because my desire was to highlight and properly value the importance of the immanent structure of any axiological narrative, and this would be dependent on a justified argumentation of the valuable projects which are in dispute.

The most common normative advice in management is the use of stories with morals. It is thought that by telling moralizing stories, or even by discussing narratives' morals, an effect on individuals can be achieved, and intervention will therefore be effective. However, as explained, in order to change valuable orientations, managers would need to understand which are the semic qualities of the orders in conflict, in order to grasp which are the valuable projects that need to be argumentatively narrated. Moralizing stories without considering the underlying systems of values will only work if the immanent structure is congruent with the manifested structure; otherwise, these moralizing stories are fruitless. This explains why it could be the case that similar persuasive narratives might work in some instances and in others they might be ineffective, because the hierarchical relationship congruence between immanent and displayed structure is either fulfilled or not.

Often, when values are specifically discussed, they take the form of abstract conceptual structures with no impact on sensibility, as in Denning (2005), Quesenbery (2010) and Spaulding (2011). Talking about and discussing values without taking into consideration the formal qualitative structure of values to reach sensibility, render such conversations well intentioned but nevertheless sterile.

Following the operationalization of meaning-making introduced in this paper, there is a correct way to argue about valuable options and a non-effective way to do the same thing. Normative advice is often given about how to transmit informative messages of what is expected and as way of making sense of reality (Adorisio, 2009; Brill 2008). Also, the positive collateral effects of delivering information in a more engaging manner, as set out in Gargiulo (2005, 2007), Brown (2005) and Quesenbery (2010), are defended. However, the fact that information is structured in a more engaging manner at the superficial level of narrative structure does not imply that valuable projects will be transformed and/or that the intervention will be effective. Also, some authors, such as Fog (2010), focus on plot development without

realizing that this is only a superficial structure and that axiological changes are produced at the immanent structure level and manifested at the superficial level.

Therefore, it would also be an error to use the Greimasian actant model without considering the fundamental and profound structure of qualitative formality, and the semic structures that need to be invested in the actants for the axiological transformation to occur. If these semic value considerations are not taken into account then the actant structure has not been properly specified, and will not achieve a transformation of individuals' valuable projects.

Valuable projects need to be concrete qualitative units, otherwise they cannot reach our sensibility, and as this study has shown, these qualitative units have a formality. Any narrative aiming to intervene in collectives' attitudes needs to take into consideration the concrete formality of valuable options, and be structured through the actant models. These structures are all present at the immanent level of language, and therefore any manifestation of language aiming to change valuable orientations needs to relate to this immanent structure.

Any narrative has an immanent and a manifest structure. It is only at the syntagmatic, the manifest, level that discursive anthropomorphic structures enter into play. Connecting the display, the manifest structure, with the fundamental immanent structure of narratives can effectively create powerful narratives, thereby potentially achieving a transformative effect.

Thus, focusing on the underlying immanent value structures in conflict is the key to the design and communication of any successful narrative. Without considering this immanent level of meaning making, the potency of narratives is impoverished, and thus rendered sterile or even counterproductive. Following this linguistic method effective persuasive argumentation to intervene in collectivities can be created.

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SECOND PART The role of axiological stories in the generation of collective motivations.

Conclusions

Axiological collective motivations and their relationship to discourse in management is a topic treated by various fields. Specifically, in management studies, “storytelling”, “narratives”, and “rhetoric” are terms and fields of study with a wide use and thus I researched them, to ascertain how collective motivations are understood and treated there.

I have suggested that coercion is not an adequate strategy for managers that wish to foster creativity development in their organizations. Also because the need for knowledge creation is becoming more pressing in organizations, it is for this reason, among others, that there is a growing interest in management studies to understand how stories in different forms and shapes can persuade individuals.

In fact, the possibility to motivate and change behaviours of individuals through the use of stories and narratives is a quite established claim in management studies, as it is shown in the first article, and also can be ascertained by a quick look at the web among others with the search terms, management, persuasion, narratives, stories.

However, a detailed and thorough analysis of what is proposed reveals difficulties. There is wide scepticism, as it is shown in the article, that these axiological changes can be performed

by the use of stories and narratives. Although there are many published articles claiming a link between values to be communicated through stories, and changes in behavior, none of the articles studied presented a theory on how these changes happen.

This uncritical view of the use of stories to change behaviours is mainly based on the imitation/exemplification power of the stories. Although it might be possible that this relationship could be strong in early stages of human development, it has not been showed how this occurs. Somehow, commonly we continue to assume that a story can change behaviors but there is no theory explaining how this happens, as it is described in the article.

Thus, there is a lack of axiological theory in the use of stories in management studies. This is so, even though linguistic theory might be used. For example, it could be well claimed that individuals are cultural animals and that they are constituted by stories and narratives that build their identity and thus affect their behaviors. Then, it is hypothesised that we can create, for example, a story where the values of wisdom, team spirit and compassion could be enhanced and thus it is concluded that individuals will change their behaviours following that story.

Although current social sciences research would sustain the initial hypothesis - the fact that we are cultural beings- it does not follow that a story that we create can affect that cultural animal. As I have shown, the use of linguistic theory is flimsy. None of the literature researched analysed this aspect, how is it that a story changes the individual? Which are the mechanisms by which we could explain the relationship between the story/discourse/narrative and the individual changed behavior? Which aspects should we consider?

As shown in the first article, what is key about the approach I propose for management is that, although stories are used for the creation of collective motivations, none of the approaches studied, those of storytelling, narratives and rhetoric have challenged or questioned their anthropological and epistemological assumptions, which are the key aspects on which my thesis is based, to propose a new theoretical approach to the creation of collective motivations.

Thus, to my knowledge these two articles are the first ones being written analysing the axiological role of stories for the creation of collective motivations within a framework that clearly acknowledges the importance of the underlying anthropological and epistemological assumptions and which allows the use of collective motivations attending to the concrete, sensitive and communicative qualities of values. This qualitative aspect of values, is not considered in management studies theory. Values are argued and presented as rational concepts,

pluralistic, maintained through virtues and goodwill, and individually based. This is another of the paradoxes of management studies, the cultural understanding of values is not operationally active in management theorising.

Therefore, storytelling, narratives or rhetorics do not question which are the underlying assumptions regarding values, thus their theoretical approaches try to construct persuasive discourses ignoring this possibility, and this is the case because their anthropological and epistemological conceptions preclude them from doing so, as I have shown. It is for this reason that, for example, although rhetorics possesses a rich theoretical heritage, is not able to perform axiological changes because by definition is set within an already defined axiological framework. The operations, theories, approaches developed by rhetoric theory always work within that established axiological framework, thus hindering any possible axiological transformation.

Hence, the ability to provide for original research, as I am asserting here, which could potentially contribute to new theoretical approaches to developing collective motivations is related to:

(1) Seriously acknowledging that, what we currently have in management studies does not work in management practice. Examples abound, among others:

(1) the capacity to motivate individuals at work - current approaches in management mainly from psychology (2) the capacity to create enticing axiological projects (3) the capacity to persuade others (4) our value frameworks in the form of valuable proposals do not work (5) Business Ethics approaches are not successful (6) Narratives lack of axiological theory on how value changes occur.

(2) Ability to challenge current anthropological and epistemological assumptions.

(3) Use of linguistic theory in: (a) structure of language (b) structure of values worth - qualitative, sensitive, concrete- (c) structure of communicative structures., focusing mainly on the immanent part of the discourses.

The new approach I propose is unique in management studies. I forecast that progressively and cautiously these new hypothesis, I am endorsing, and maybe the approaches I suggest, will take hold in management studies. And this is so, because our epistemology is gradually becoming non-mythical, and because invariably many other scientist will embrace a fully scientific anthropology, without having to account for any metaphysical or unexplainable entities, as it is the case for spirit and reason. It is all a matter of time.

Finally, this second part is key in the overall thesis exposition for two reasons: First because, I am presenting the theory that underpins my scientific approach (second article in this part). Second, because the aim to motivate through the use of discourses or stories is not original in management studies, in the first article I intended to show how “storytelling”, “narratives” and “rhetoric” conceive the use of language to persuade individuals. Thus, I have shown how these diverse approaches are used in management studies and thus explained the differences with the approach I am proposing here.

As already explained, I hold a critical stance, together with other scholars, on the ability to change collective values by the use of stories as presented by these prevalent approaches in management. My research pretends to provide theoretical knowledge to be able to qualify and sustain these prevalent claims, by focusing on the immanent level of the discourse. The final aim is to create a discourse that it is compelling enough to cohere and motivate a team towards knowledge creation.

Therefore, this second part deepens the theory required to develop collective motivations using discourses and also situates my approach within the field of management studies by differentiating the use of language and discourse in relation to that of “storytelling”, “narratives” and “rhetoric”.

FINAL CONCLUSIONS

CONCLUSIONS

The hypothesis, on which this thesis is based, are not novel, but the work of many others. The originality of my research was to follow up the consequences of the departing assumptions that I undertook: the latest anthropological and epistemological theorisations in social sciences research, and their consequences for management.

My second contribution is in focusing on knowledge creation and the fostering of collective motivations to sustain and encourage the development of our organizations while holding and developing different initial assumptions to those prevalent in management theory. Although the thesis findings are preliminary, they are original in providing for different assumptions on which to build more effective models for understanding, designing, creating, developing and modifying collective motivations. The outcome of this choice is the advancement of a new type of axiological theorising to the common one in management studies.

This thesis is a call to rethink our underlying assumptions in management as well as a call to further develop the initial work matured in this thesis which deals with the consequences of this rethinking. It provides for an initial theoretical model of intervention in collectivities that could be tested and applied to organizations.

I explored and reasoned, *why we need to abandon the pervasive way we think about values, ethics and spirituality in management, and more importantly the consequences of the alteration of these old principles and their substitution by a new theorisation for management*

*and organizations, specifically with the purpose to engender collective motivations. To achieve this aim I focused on understanding **how to create axiological knowledge in a knowledge driven world.***

The implications of this work for management and organizing are broad, for several reasons: (1) It argues for a crucial and specific focus of management which conducts and organizes all established management functions. (2) It organizes the main elements of this management focus (a) creativity and (b) collective motivations, (3) It establishes the basis of each of them, their relationship and consequences, (4) It provides for an initial framework for managers to develop collective motivations.

Therefore, this thesis proposes a different approach to cohesion, motivation, ethics, spirituality and management that are the logical consequences of critically unveiling our current prevalent anthropological and epistemological assumptions in management studies. The results of this inquiry have left me with more questions than answers, and have opened up a whole field of research that I intend to pursue. The repercussion of this work directly affects management, organizations, and management education.

In this thesis, I have explored topics in the areas of spirituality, ethics, storytelling, narratology, rhetorics, values, cohesion, motivation, and axiological projects. These topics are studied in the context of management and of organizations, and have influences from the disciplines of psychology and sociology and are decisively indebted to anthropology, linguistics and epistemology. My focus has been uniquely on an epistemology of values. I have been lucky that simultaneously to the development of my research, the new discipline of axiological epistemology has been born. Although, this new discipline is not yet notorious in management studies, my work can be located within it.

The underlying threat, that links all the articles, is the transit from an established fixed anthropology and a mythical epistemology, prevalent in management studies to a dynamic anthropology, and a non-mythical epistemology, and the insistence in showing the importance of these theoretical considerations for the creation of collective motivations.

In consequence, I have argued, I hope convincingly, that managers central function should be the design, creation, development and modification of collective motivations fostering knowledge creation.

As presented in this thesis, there are three interrelated basis to the proposed emphasis on the creation of axiological knowledge in a knowledge driven society.

The first foundation is related to the crucial changes of the material conditions in which the Western world and other regions and parts of the planet are immersed: the emergence of the knowledge economy. The changes in our material conditions of survival, require organizations to consider the continuously novel scientific and technological advances and contribute to this increasing knowledge production to ensure their survival. In consequence, it is only by developing a creative organization that conditions for survival are possible. Knowledge can only be created in networks, be in the form of a group, a team, or other fluid forms of relationship, because the ever increasing specialization of science and technology, means that issues need to be investigated by diverse disciplinary specialist, and hence include multiple disciplinary approaches. Thus, collective motivations are crucial to sustain the creative effort as well as to motivate and cohere members of organizational projects. All these arguments might sound round of the mill, but in fact I would argue they are not so, because operationally this material condition aspect is rarely considered. If we would really understand the importance of knowledge creation abilities, because our material conditions are forcing us to become creative, then we would focus all our learning institutions towards this aim. The lack of operational impact of these arguments suggests that the issues argued in this thesis are not perceived as relevant, important or urgent.

This change in our way of survival, our material conditions, as explained, has precipitated the need to actualize our anthropological and epistemological assumptions. Latest developments in the social and natural sciences, corroborate the anthropological conception as that of a being constituted by language. I have established our anthropological conception as the second basis to develop axiological knowledge for knowledge creation. This notion suggests two important improvements to previous conceptions used in management: firstly I base the anthropological assumptions of this thesis on scientific grounds, and secondly, it means, that the individual is interpreted as constituted by its relationships, without being considered an entity in itself. It is the understanding that human beings need to be constituted axiologically, and that values and motivations are not natural, inborn, instinctive, spontaneous, unlearned, inherited or hereditary. Values and motivations need to be constructed and established. It is the affirmation

that human beings are culturally molded. This foundation is indispensable to develop axiological knowledge in the form of collective motivations in the knowledge economy.

The third basis for the work developed in this thesis are the changes in our epistemology. This change is also related to the changes in our material conditions of survival and our anthropology. Logically, the continuous creation of knowledge will create more knowledge. Our words do not describe reality but actually mold it. Science and technology are instruments shaping what is 'here' attending to the needs of human beings. Because, science and technology do not describe what is 'here', otherwise the continuous creation of science and technology would not be possible. Thus, continuous knowledge creation is only possible if we are able to create new forms of what is 'here'.

As, I have explained, the 'created' can happen in a space that is 'unmolded', that can not be grasped, it is without form and our language can not describe it. Any description becomes a model and therefore is part of what is 'created'. These forms, we create, could be understood, for example, among others, as our science, our technology, our art, our music, our culture, our religions, and our myths. Therefore, science, and technology can not discover any 'truth', cannot orient us. Science and technology are not a substitution to religions or myths, just different types of modelling¹¹.

These three aspects are in relation to each other and are reinforcing themselves, because increasing development of the knowledge economy demands increasing recognition of our creative possibilities and assumes therefore an individual constituted by those creative possibilities. This relationship is not only in one direction, for example, if we change our epistemological and anthropological notions these changes will make us more inclined to be successful in the knowledge economy. Furthermore, I suggest that changing our anthropological and epistemological conceptions will affect positively our interest in being creative, and thus increase our possibilities of creating knowledge.

Consequently, I have established as the basis of the development of axiological knowledge in the form of constitutive collective motivations and its relation to knowledge creation, three key elements. First the operational material conditions of survival, second the

¹¹ Science and religion or myths, could be considered to be substitutions of each other if the epistemological framework, under which the assessment is made, would be mythical. In this case, it would be understood that what science says is understood as a discovery of the truth, and what religion or myths or ideologies say is to be thought as the truth. Therefore, because all those "truths" exclude each other, then substitution needs to take place.

operational anthropological conceptions, and third the operational epistemological conceptions. These conceptions are already operating in our societies and in our organizations in different degrees. However, there are two important problems:

- Although these three elements are already operating in the Western societies and other developed parts of the world, these conceptions are not made conscious, and thus are not explicit. Therefore:
 - Their importance is not understood
 - Their need is not diagnosed
 - Research is not performed
 - and therefore, these notions are not used theoretically to develop new axiological models attuned to the current material survival needs of knowledge creation.

- Again, although these three elements are already operating in the Western societies and other developed parts of the world, these conceptions are functioning together, mixed, with other old conceptions: an outdated anthropology and a mythical epistemology, which understand the world as it is described by words. Outdated social anthropological conceptions in the form body/spirit and matter/reason, together with a mythical epistemology are contrary to the development of knowledge creation, nevertheless they are still active. Furthermore, although these anthropological conceptions are not scientific, many times are still present in the underlying assumptions of axiological and scientific theories in management studies.

Finally I have argued that these three aspects are not only in relation to each other but in fact are in relation to the development of axiological knowledge in the form collective motivations focusing on knowledge creation. I have explained how the collective motivations approach, I have advanced in this thesis, is based on scientific grounds, and how our anthropology and epistemology affect our scientific approach to the development of collective motivations. I have also explained how our anthropology and epistemology, operating in the knowledge society, cannot sustain any type of normativity.

Our collective motivations will depend on the quality of the human beings involved in their design and development and thus this axiological knowledge in the form of collective

motivations can not be legitimized by God, Authority or “the nature of things” as described by science, because our anthropology and epistemology cannot sustain those arguments. Therefore, the legitimacy of the collective motivations would be given by the quality of those collective motivations, thus being this quality directly dependent on the human quality of the creators of those projects.

In this thesis, I am also arguing for our transit towards new possible axiological theorising that can only be pursued if we consciously challenge our current conceptions and focus on the requirements of knowledge creation and axiological knowledge in the form of collective motivations fostering knowledge creation.

The strategy followed was to show the inadequacy of the old ideas in management and its exclusive focus on individual motivations. I aimed at providing the reader with a sense of the importance of the design, creation and development of collective motivations for creativity development and the survival of our society. To be able to communicate the significance of these new assumptions, of axiological knowledge in the form of collective motivations should already be considered a feat. The next step, not part of this thesis, but its development, would be to develop the necessary scientific instruments to create the adequate collective motivations to foster the necessary conditions for a viable survival in the current knowledge/learning economy.

Further research

This thesis is centered in understanding a problem, how axiological knowledge is created in the form collective motivations fostering knowledge creation. Due to the nature of the problem under study this thesis has benefited from a pluridisciplinary approach always with an epistemological focus in mind. On account of the difficulty to inquiry and to understand the approaches of different disciplines, it could be the case that many of the aspects researched might benefit from deeper exploration. Nevertheless, as I have already argued, the study provided here is detailed enough to allow the researcher to move forward, and provide for new hypothesis on how to possibly develop collective motivations to foster creativity.

Hence, this thesis is (1) presenting new hypothesis (2) relating this hypothesis to the existing approaches in management sciences and arguing for diverse consequences (3) starting to develop theory on collective motivations to continue with the research. Thus, all work here it

is in preliminary stages to be considered relevant for managers understood in an instrumental manner.

Therefore, this thesis opens up a number of lines of research that can be classified attending to diverse foci points. One could be the study in depth of the current axiological crisis, focusing on studying the diverse axiological frameworks co-existing and the implications of such frameworks for organizations.

The second interesting focal point could be the study of the theoretical linguistic aspects that sustain the currently introduced theory, together with the design and development of experiments to test them.

The third, and my most desired, next logical step is to perfect the development of collective motivations in a theoretical manner and experiment in management settings with this approach. The ideal framework to develop this research would be to find between six to eight organizations interested in participating in the experiment. It means locating organizations interested in engaging their members in a learning journey to change the conceptions of work, the organization, their relations and themselves. The ability to conduct this empirical research would allow for a fine tuning of the theory, as well as a further development of key aspects, that might be, at this moment, undetected.

Finally, a next research phase would be to translate all this scientific work for management practice, this would mean to develop the appropriate instruments to be easily communicated and used, by time scarce individuals, to be able to create axiological knowledge in the form of collective motivations focused on knowledge creation.

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