

*Authentic social and business values alignment in Grand Challenges.*

*Pragmatic ethics as a protagonists of systemic organizational models for a human-centered progress*

L'allineamento dei valori autentici, sociali e di business, nelle Grandi Sfide. L'etica pragmatica come protagonista di modelli organizzativi sistemici per un progresso a misura d'uomo

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## ABSTRACT

*Talking about values and leadership, Bill George stated<sup>1</sup>: «We need leaders who lead with purpose, values, and integrity; leaders who build enduring organizations, motivate their employees to provide superior customer service, and create long-term shareholder value». If we add authentic leadership to this, we can achieve positive results within an organization<sup>2</sup>. The Grand Challenges already require robust effectiveness and the ability to innovate. Therefore, we present the integration of several values-based models to ensure an evolutionary approach while also endowed with a strong sense of purpose, necessary to guide choices for our future. The goal is to bring out and preserve authenticity, understood as an individual's transparent ability to declare and pursue their own value system. The practical use of the value system, understood as Practical Ethics, highlights the world of individual and collective values. Action consistent with these, imbued with authenticity, can be powerful and effective and represents the most appropriate response to many of the evolutionary challenges of the Great Challenges. The relevance of authenticity in the development of individual and community productivity is well represented by Frommian-inspired social philosophy and has been confirmed more recently by positive psychology<sup>3</sup>. In the first section, we will illustrate the role of sense of purpose, analytical pragmatism, humanistic ethics, intelligence, and reason. In the second part, we will present some examples of application that support the proposed ethical model.*

## KEYWORDS

Ethics  
Grand Challenges  
Humanism  
Pragmatism  
Innovation  
Social Philosophy

## SOMMARIO

Parlando di valori e leadership<sup>1</sup>, Bill George ha affermato: «Abbiamo bisogno di leader che guidino con uno scopo, valori e integrità; leader che costruiscano organizzazioni durature, motivino i propri dipendenti a fornire un servizio clienti superiore e creino valore a lungo termine per gli azionisti». Se a questo aggiungiamo una leadership autentica, possiamo ottenere risultati positivi all'interno di un'organizzazione<sup>2</sup>. Le Grandi Sfide richiedono già una solida efficacia e la capacità di innovare. Pertanto, presentiamo l'integrazione di diversi modelli basati sui valori per garantire un approccio evolutivo, ma al contempo dotato di un forte senso di scopo, necessario per guidare le scelte per il nostro futuro. L'obiettivo è far emergere e preservare l'autenticità, intesa come la capacità trasparente di un individuo di dichiarare e perseguire il proprio sistema di valori. L'uso pratico del sistema di valori, inteso come Etica Pratica, mette in luce il mondo dei valori individuali e collettivi. Un'azione coerente con questi, permeata di autenticità, può essere potente ed efficace e rappresenta la risposta più appropriata a molte delle sfide evolutive delle Grandi Sfide. La rilevanza dell'autenticità nello sviluppo della produttività individuale e comunitaria è ben rappresentata dalla filosofia sociale di ispirazione frommiana ed è stata confermata più recentemente dalla psicologia positiva<sup>3</sup>. Nella prima sezione, illustreremo il ruolo del senso di scopo, del pragmatismo analitico, dell'etica umanistica, dell'intelligenza e della ragione. Nella seconda parte, presenteremo alcuni esempi applicativi a supporto del modello etico proposto.

## PAROLE CHIAVE

Etica  
Grandi Sfide  
Umanesimo  
Pragmatismo  
Innovazione  
Filosofia sociale

DOI: 10.53267/20250108



## 1. INTRODUCTION

The topic of Grand Challenges is highly debated today and often permeated by an opaque and disturbing sense of urgency<sup>4</sup>. Contextual social acceleration seems aimed precisely at generating that sense of urgency and suffocation where any shortcut is a good one, as long as it moves forward, without worrying too much about where it will end<sup>5</sup>. Even the term 'innovation' is often overused and used as a Trojan horse to push through a series of priorities of dubious impact and real utility<sup>6</sup>. 'Resistance to change' concerns precisely the topics of Grand Challenges. Often, the finger is pointed at those who 'refuse to adapt', rather than asking why they do so. We tend to push him just to make him move, rather than talking to him to understand what his point of view is<sup>7</sup>. This change management is linked both to the method used in organizations to align values and targeted alliances, and to the social pressures exerted by strong political, corporate and institutional interests<sup>8</sup>. Contrary to what some authors argue, from our point of view it is necessary to avoid the temptation to use manipulative tools such as ambiguous language, for the sole utilitarian purpose of bringing together groups of people with different thoughts and moral principles<sup>9</sup>. Richard Bandler argues that each of us makes the best choice among those available to us, based on the resources and information at our disposal<sup>10</sup>. Therefore, all these social alignment techniques tend to damage authenticity.

By authenticity, we mean certain individual capabilities: exploring and understanding one's own value system. Declaring and pursuing it consistently, directly, and transparently through behavior. Self-determining one's own unique identity, character, and culture, reclaiming one's true self<sup>11</sup>. Emancipating oneself from externally imposed value systems for manipulative purposes<sup>12</sup>. The reason we champion authenticity lies in its usefulness and social expediency in addressing the Great Challenges. There is no respect for diversity if there is no respect for authenticity<sup>13</sup>. There is no capacity for collective genius if the community conforms to plagiarized and redundant identities shaped by social conformism<sup>14</sup>. There is no possibility for innovation if we do not even admit paradoxical extremism<sup>15</sup>. There is no well-being and health in a system where individuals experience moral distress caused by a community that

fails to respect and recognize their values or fails to allow them to live them daily, providing them with substitutes<sup>16</sup>. This does not guarantee the flexible capacity to adapt to the social and productive acceleration we are facing.

In this article, we propose objective humanistic ethics as a useful tool to foster authenticity in the interest of the Grand Challenges. Our analysis conducted through critical thinking is based on the maieutic model of Socratic pedagogy, aimed at exploring reality. It emphasizes reason, evidence, and independent thought<sup>17</sup>. Consistent with Erich Fromm's analysis of moral psychology, the individual's (humanistic) value system (ethics) must be respected and defended from social pressures ('anonymous authority'<sup>18</sup>), with the aim of allowing the natural expression of one's (objective) potential. This humanistic ethics is a science applied to the art of living, based on theoretical knowledge of man. It is anthropocentric. It is individual not in a subjective, relativistic, or egoistic sense, but in the sense of the human nature, defined as a natural tendency toward self-realization and well-being. For this reason, ethics is humanistic and objective, since it corresponds to the fundamental values of the human being. It contrasts with authoritarian ethics, which tends to guide individuals through fear and emotional submission, or by appealing to the narcissism of the individual ego and its materialistic impulses. Authoritarian ethics fosters a total distrust of human moral capabilities and is linked to materialistic utilitarianism. Humanistic ethics, instead, is linked to Being and opposes the mercantile logic of Having. Its moral norms are based on the intrinsic qualities of humankind. Its purest behavioral expression is Authenticity, as awareness and respect for one's own human nature and value system, and it is on these premises that we base our thesis. We could state that «Authenticity is the measure of the degree of excellence of the concrete expression of human nature according to the principles of humanistic ethics». Humanistic ethics and authenticity are necessarily linked to pragmatism. Humanistic pragmatism, in fact, aims to make the results of individual action authentic, real, and tangible. Defending one's authenticity in the social system also means defending reality, overcoming social and collective opinions and prejudices. The natural development of social and human potential can be

guided authentically by a pragmatic humanistic ethics (values, individuality, practical action), including through observation and critical thinking. Only in this way will it be possible to transform Innovation into Human Progress, through the use of Reason, in addressing the Great Challenges.

## SECTION A

### VALUE AUTHENTICITY BASIC PRINCIPLES

#### 2. SENSE OF PURPOSE AND HUMANISTIC THINKING: MEANING AS A GUIDE TO AUTHENTIC CHOICES

The pragmatic method is simple, direct, and transparent. In line with Pierce, William James emphasized that: «Our beliefs are in reality rules for action... to achieve perfect clarity in our thoughts about an object, therefore, we have only to consider what conceivable practical effects the object may entail, what sensations we are to expect from it, and what reactions we are to prepare»<sup>19</sup>. The idea of the humanistic nature of pragmatism was launched by Schiller<sup>20</sup>. The prerogative of the human mental state is in itself pragmatic and is combined with the importance of the immediate aspect of experience, as an expression of the continuity between biological function and psychological operation<sup>21</sup>. Humans act through thought in reality by their very nature; thought and action are the two souls of humanistic pragmatism. It is therefore objective and non-judgmental and, unlike utilitarian thought, it preserves and respects the final outcome of a person's actions and beliefs in a humanistic way, legitimizing their sense of purpose. Pragmatism emancipates itself from determinism, affirming the value of human action. With pragmatism, the desire to create the prospect of a better future drives people toward a productive and generative life, exactly as described by humanistic ethics. Authenticity and its connection to reality find their most natural synthesis in pragmatism: we are who we are based on the results we achieve, consistent with the intentions and worldview we project into our lives.

This legacy was later enriched by Italian pragmatism<sup>22</sup>. The disruptive energy of the young Papini led Italian pragmatism to break conventional patterns<sup>23</sup>. The individual manifests his sense of purpose through his actions, according to his

own nature, and in this way humanistic thought evolves. In the figure of Mario Calderoni, this observation draws attention to the dialectic between different social sectors and between the individual and these<sup>24</sup>. Like Erich Fromm, he grasps the interdependence between the individual and society described by Dewey<sup>25</sup>, and this is how humanistic ethics and pragmatism converge in life practice. Therefore, with humanistic pragmatism, we find ourselves in a direction diametrically opposed to the ambiguous language proposed by those who seek to inspire inconsistent management and organizational models<sup>26</sup>, for rhetorical and manipulative purposes<sup>27</sup>. This proposal must be rejected because it impedes access to clarity and transparency. It distances people from their authenticity and sense of purpose, projecting an alienated form of society that is an inauthentic expression of convergent interests<sup>28</sup>. A farsighted vision of progress<sup>29</sup>, on the other hand, envisions clarity, direct communication, action in physical and social reality, and dialectical debate.

#### 3. PRAGMATISM AND AUTHENTICITY

To ensure true human progress, major issues require authenticity, awareness, and time, which can be achieved through functional deceleration<sup>30</sup>. By functional deceleration, we mean the individual's ability to episodically suspend their activities to create spaces for reflection and metacognition (self-observation), in order to learn from experience and evolve within the accelerated system. The sense of urgency, on the other hand, is the result of pressure from large interests that seek to seize the opportunity to centralize decisions<sup>31</sup>, impeding individual awareness. Justifying the manipulative simplification of communication, working on multiple agendas<sup>32</sup>, is the exact opposite of the analytical pragmatism that promotes authenticity and transparency. The increasingly frequent use of rhetorical shortcuts produces semantic ambiguity as a substitute for the real convergence and sharing of interests among different stakeholders<sup>33</sup>. Power often uses this technique to combine convenience with apparently healthy and productive concepts, to achieve a weakening of the social system's natural resistance to threats perpetrated against it<sup>34</sup>. In this context, we therefore resort to humanist critical thinking, a method of exploring reality that emphasizes

reflection and questioning<sup>35</sup>, critically evaluating evidence and using analytical and logical methods to reach independent conclusions<sup>36</sup> based on evidence. According to humanist critical thought, it is therefore important to defend the appropriateness of language<sup>37</sup> and its semantic accuracy<sup>38</sup>. This leads to the concrete, mature, and human-centric development of a business with social purposes. Language itself possesses a powerful social force<sup>39</sup>, and this is what new organizational and management models must be able to monitor in order to produce solutions free from interpretive bias. The need for terminological rigor must be defended through an intolerance for vagueness and abstruseness, in line with the tradition of Italian pragmatism of Vailati and Calderoni<sup>40</sup>. The path to rethinking innovation and organizations to tackle Grand Challenges passes through a determined pursuit of authenticity and transparency, guided by an equally authentic and transparent pragmatism.

#### **4. THE GOOD LIFE. THE IMPORTANCE OF PRAGMATIC HUMANISTIC ETHICS**

The analytical and specific role of pragmatism is supported by the social philosophy of Erich Fromm<sup>41</sup>. His interpretation of society was radically humanistic. He was able to describe the relationship between the individual and the social context well in advance, identifying the critical point in the pressures of public opinion. Humans naturally tend to develop their potential. When this is prevented, destructive behaviors are unleashed<sup>42</sup>. For this reason, critical thinking is essential in organizations and, more generally, in society. It allows us to promote truly productive behaviors, consistent with individual self-realization and real social progress in addressing the Great Challenges. It is necessary to protect individuals from what Fromm called 'anonymous authority': the pressure of dominant, opinion-driven thought. Erich Fromm succeeded in broadening the pragmatic dimension by endowing it with a moral dimension, through an objective (authentically related to human nature) humanistic (individual) ethic (values). Social and individual well-being needs respect for individual potential. Society must guarantee everyone the opportunity for personal development. The importance of a social authentic values alignment is now shared as a fundamental part of the humanistic expression of individual and collec-

tive identity<sup>43</sup>, in the Great Challenges commitment. For this reason, in every social correspondence operation, it is important to consider both the pragmatic analytical and the ethical-moral aspects, in order to preserve the common good and ensure feasible and realistic progress. Even the most recent networking theory advocates the conscious search for 'groove' cycles with an inclusive approach, with the aim of generating virtuous dynamics that make both change and the benefit for the group and the individual persistent<sup>44</sup>. Critical thinking, pragmatism, authenticity, and objective humanistic ethics (values, individuality, sense of reality) therefore appear to constitute the foundations of a social sharing that guarantees fairness and authenticity<sup>45</sup>. In this sense, even recent egalitarian theories, based on the axiological concept of the unity of value, have correlated equity with the right and responsibility of the individual to live an authentic life that reflects his or her values<sup>46</sup>.

#### **5. FROM INTELLIGENCE TO REASON AND FROM INNOVATION TO PROGRESS**

To promote authenticity in organizations, we can broaden our analysis by applying the 'openness' approach<sup>47</sup> to consider the components and interests at stake in social and organizational progress. According to the 'openness' principle, those who are more open to external research channels or providers achieve higher levels of innovation and performance, thanks to a broader pool of evolutionary opportunities. We are talking about business models with a coherent social impact that include a value alignment<sup>48</sup>, which is necessary to ensure authenticity. It's important to emphasize here the shift in meaning from Intelligence to Reason, well-defined in the thought of Erich Fromm<sup>49</sup>. In current discourse, we often speak of Intelligence, while it's much rarer to ask 'the Reason why' we're working in a certain direction. In the first case, we're talking about two-dimensional intelligence, where cognitive abilities and problem-solving dominate and the effect is immediate. Reason, on the other hand, is three-dimensional and prospective, as it adds a sense of purpose to the two-dimensional practical sense<sup>50</sup>. In fact, where the sense of purpose is taken for granted, pre-existing or implicit, it becomes difficult to understand the true utility and impact of innovation. It is a cognitive trap into which we easily fall, since our



rational brains love problem-solving<sup>51</sup>. This trap risks crushing human potential in the context of a purely immaterial capitalism<sup>52</sup>. The consequence is a reductionist vision of humanity and the erasure of the possibilities of a preferable future<sup>53</sup>. Precisely for this reason, recovering a sense of purpose and reason allows for a three-dimensional approach, aimed at producing a significant and shared social impact<sup>54</sup>. Given these assumptions, considering the interdependence of the various actors in the scenario<sup>55</sup> can finally inform the choice of innovation, based on its real social impact. A humanistic pedagogical approach can help in this regard<sup>56</sup>, restoring the true meaning of technological progress: that of improving social conditions and ensuring the progress of humanity. Moving from intelligence to reason means transforming innovation into progress.

SECTION B

TOOLS FOR AUTHENTIC VALUE ALIGNMENT

**6. VALUES BALANCE AS A NECESSARY COMPLEMENT TO THE ETHICAL COMPANY MODEL**

Until today, progress proposes the primacy of corporations, governments, communities, NGOs, and other entities<sup>57</sup>. This concept of a 'focal organization' as a driver of innovation is misleading, as it inherently contains a conflict of interest. The risk, well described by Erich Fromm<sup>58</sup>, is to shift from the dominance of large corporation interests to those of society and institutions. Humanistic pragmatism requires re-

sponsibility, critical awareness, the use of reason, and a transparent and concrete analysis of the interests at stake and the possible consequences of participatory choices. The solution to this dilemma lies in applying the method of balancing value on the square of values developed by Hartman<sup>59</sup>. According to this method, each value can develop its constructive potential only if properly balanced and in tension with its counterpart. This is a practical application of the Aristotelian concept of the 'golden mean' in Nicomachean ethics. Every value runs the risk of degenerating into its own exaggeration. Tension toward its opposite prevents this exaggerated expression of its energy. Thus, in the square of values developed by Hartman, Helwig, and, later, von Thun, we find two opposing values in tension, which are also connected to their two exaggerations (Fig. 1). Conscious reflection on the four entities of value allows reason to operate in a balanced and effective manner. Thus, generosity and moderation can remain in balance, avoiding turning into waste or avarice, respectively.

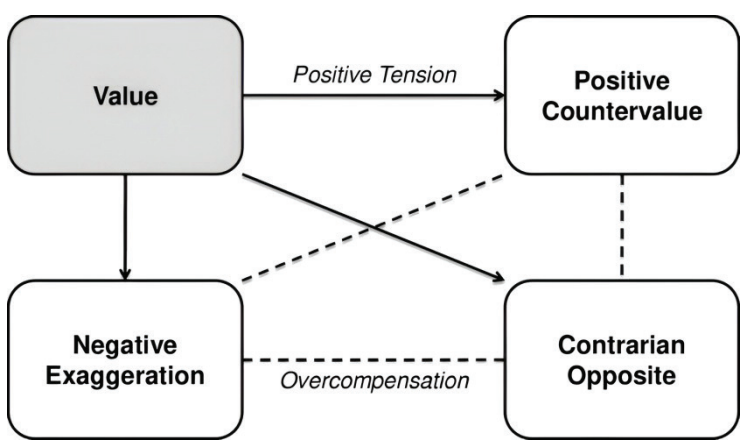


Fig. 1 – Value square of development (from Deckert)<sup>60</sup>.

Through the application of pragmatic humanistic ethics tools, such as the development square<sup>61</sup>, we can make accurate assessments of the moral application of value systems in business systems<sup>60</sup>. Other models, such as the systemic assessment of organizational value<sup>62</sup> or the triaxial model<sup>63</sup>:

- consent to work on value configurations while respecting authenticity;
- allow a simultaneous ethical and moral evaluation of a complex system;
- respect all dynamics equally;
- distribute the corresponding responsibilities in a participatory manner.

Similarly, the solution to the dialectic between different interests lies in making their best outcome analytically congruent, preventing one of the two interests at stake from prevailing. Game theory also proposes this solution as a result of strategic interdependence<sup>55</sup>. This approach is also supported by the pluralist principle of bounded rationality, which calls for overcoming monistic pretensions, which would hinder true progress by preventing any evolutionary alternative<sup>64</sup>. Therefore, the corporate leadership can overcome its current crisis only through a humanistic and pragmatic ethical rethinking<sup>65</sup>. The encounter between the corporate world and society can occur harmoniously and seamlessly through an alignment of shared value systems, in the effective and practical interest of truly solving the Grand Challenges<sup>66</sup>.

## **7. AUTHENTIC VALUES ALIGNMENT: PROPOSAL OF AN INTEGRATED MODEL**

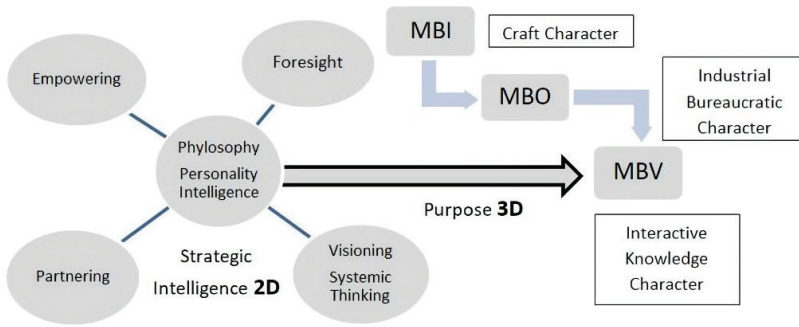
The optimal organizational solution for addressing Grand Challenges is the integration of value-based corporate cultural transformation models with humanistic and pragmatic ethical thinking. Analytical and practical pragmatism is the ideal tool for this type of approach, one of the most recent examples of which is the ontological and methodological evolution of Health Coaching<sup>67,68,69</sup>. In addressing Grand Challenges, it is essential to start from a two-dimensional operational intelligence to which the dimension of sense of purpose is added, thus becoming a fully three-dimensional reason. To generate a model that produces authenticity and value alignment, we begin with Maccoby's Strategic Intelligence<sup>70</sup>, which satisfies many of the needs

of the continuous change approach typical of learning organizations. This kind of Strategic Intelligence is characterized by 5 main qualities:

1. foresight;
2. vision;
3. organized thinking;
4. partnership;
5. motivation (say engagement).

These five executive prerogatives focus primarily on performance. Therefore, it is necessary to add values to achieve authenticity and informed participation. This is why we proposed the term 'engagement' vs. 'motivation' in point 5: the individual is involved in their authentic and individual value system, in the dialogue with the company. Indeed, organizational manipulation on motivation fails to respect the values of the various stakeholders and generates tension, cultural entropy, moral stress, and inefficiency<sup>71</sup>.

Similarly, to achieve higher social goals, reason must be restored through a sense of purpose (values). In a learning organization model the central component of leadership, composed of the two components of Philosophy and Personality Intelligence, can play a key role in this regard. Leadership Philosophy includes communicating the purpose, the values essential to the goal, and the shared rules of the game. The more this Leadership Philosophy corresponds to the leader's personal philosophy, the more authentic and effective it will be. This Philosophy can easily be projected into the third dimension of reason, through Values. Personality Intelligence, on the other hand, is the technique that allows us to understand ourselves and others. It develops through non-judgmental observation and by recognizing and respecting the vision, values and sense of purpose of each organizational member<sup>72</sup>. Leadership Philosophy and Personality Intelligence in Learning Organizations can be combined with the Management by Values model, which operates with the full use of Reason (Fig. 2). The right side of the figure represents how the management model has gone through different evolutionary stages. The two classic management styles, preceding the values-based one, represent two very concrete examples of systems that influence the individual through social pressure, which generates the homogenizing and stressful 'anonymous authority' described by Fromm in the corporate climate.



**Fig. 2** - Integration of the Strategic Intelligence model with the version of the Management By Values model. The evolutionary levels of Management styles (by Instruction MBI, by Objectives MBO and by Values MBV) have been accompanied by the corresponding evolutionary typologies of social character.

Companies with highly directive management are alienating bureaucratic systems<sup>73</sup>. Classic management models, based on hierarchical command and control are clearly outdated<sup>74,75</sup>, precisely because of their two-dimensional nature, especially addressing Grand Challenges. The first management model was Management by Instructions (MBI), developed around 1920 as the first purely productive industrial model. Around 1960, the MBI model became more flexible with an initial distribution of responsibility and autonomy in the Management by Objectives (MBO) model, developed to its full potential by great consultants such as Drucker<sup>76</sup> or, more recently, Locke and Latham<sup>77</sup> and Bandura<sup>78</sup>. The subsequent emergence of new social and market needs led to an inevitable cultural change in companies.

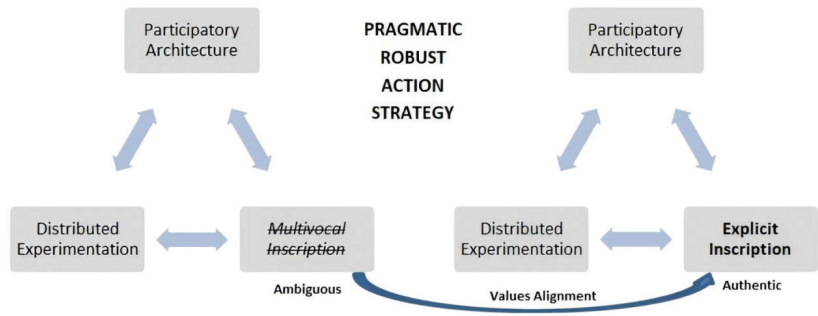
Specifically, the Management by Values model proposes a systemic evolution of the organization that focuses on the ethical aspect, i.e., on values. For this reason, it represents an application model consistent with the principles of humanistic and pragmatic ethics with individual and social impact<sup>79,80</sup>. In particular, it is explained how the two-dimensional MBO model, based primarily on intelligence, is completed and integrated by the addition of the Values dimension, recovering the third dimension of reason and sense of purpose, exactly as described by Fromm. «Intelligence is the human instrument for achieving practical goals... it necessarily deals with the achievement of practical results, with the quantitative and superficial aspects of phenomena»<sup>81</sup>.

«Reason implies a third dimension, that of depth, which reaches the essence of objects and processes»<sup>82</sup>. In other words, it is like saying that

### MBV = MBO + VALUES

The benefits of integrating the MBV model include greater creativity, greater energy and consistency in pursuing a vision. On the right of the figure 2, we compared the variation over time of the so-called social character, which shapes the behaviours and shared values in a society, with the evolution of corresponding management styles<sup>83</sup>. By integrating Strategic Intelligence, MBV, and Social Character, we can propose an integrated organizational model that respects all the described needs. Leadership can thoroughly explore the internal and external value world and constantly promote its sense of purpose, aligning it with the social system. It is essential to avoid the cognitive bias of believing that every quick decision is the best, because our way of reasoning needs to slow down our thoughts<sup>84</sup>. Indeed, this bias impedes access to reflection and slow thinking, which are absolutely essential when making important decisions about the future, such as in the Grand Challenges. In this regard, pragmatism, being realistic and analytical, ensures the quality of the process.



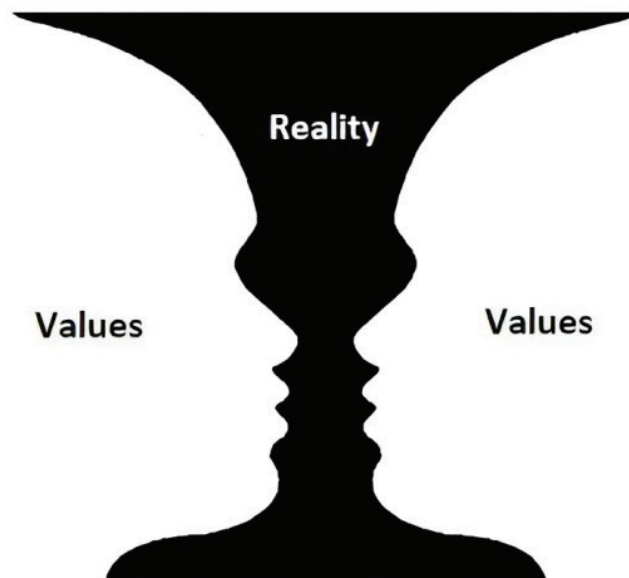


**Fig. 3** – Values alignment allows authentic explicit values declaration and participation, skipping the robust action strategy..

Concluding this section, to achieve authentic and effective value alignment, intelligent problem solving must incorporate the third dimension of purpose: Reason. This can be achieved by integrating ‘intelligent’ models based on measurable technical data with ‘reasoning’ models grounded in humanistic ethics (values) and pragmatism. In this way, the Machiavellian proposal of a ‘robust action strategy’, namely manipulation through ambiguous information that does not require consensus (multivocal inscription), is rejected. Pragmatic action becomes transparent and pluralistic through a value alignment that instead includes explicit inscription, where consensus is sought and achieved based on the final outcome of the various interests at stake (Fig. 3).

## 8. APPLICATIONS OF VALUES ALIGNMENT: CULTURAL TRANSFORMATION

If the solution for creative and innovative models is to seek authenticity and the empirical means is pragmatic analysis in the light of humanistic ethics, it is necessary to free the value system from where it has been confined by collective perception: the background. Taking the gestalt model as an example, it is as if we were only able to read the full profile of the figure in front of us, the vase, and were not able to grasp the background, the faces (Fig. 4).



**Fig. 4** - Coexistence of reality and values in social life interpreted according to the gestalt model

Our actions, our needs and our motivations are strongly guided by our value system. Instead, our perception is that the values are immanent and remain far from us, in the background. Values are often treated in the same way as the gestalt background: words hanging on a wall in a company corridor<sup>85</sup>.

Cultural Transformation (CT) is defined as 'collective shifting of individual behaviours to support a shared goals'<sup>86</sup>. CT is still used today in companies mainly to maximize performance<sup>87</sup>. In reality, the potential of this technique is much broader, especially if the CT technique is makes use of the tools dedicated to Values. The culture of a company, an organization or a social group is in fact based on values, beliefs, needs, motivations<sup>88,89</sup>. CT faces the turn of the millennium precisely at the moment of the flourishing of positive psychology<sup>90</sup>. Based on a three-year study on the psychology of Total Quality management, 9 key points emerge that are crucial for effective CT<sup>91</sup>:

- identification;
- equity;
- equality;
- consensus;
- instrumentality;
- rationality;
- development;
- group dynamics;
- internalizations.

Subsequently, measurement metrics are produced to effectively develop the cultural model<sup>92</sup> (Cartwright, 1999). After the claim to dignity<sup>93</sup>, we are starting to talk about 'soul' in the business world<sup>94</sup>. In the following decades, even more emphasis is placed on the importance of the sense of purpose of the current culture, aligning Mission and Culture with Values<sup>95</sup>. An example of this is the six-step model<sup>96</sup>:

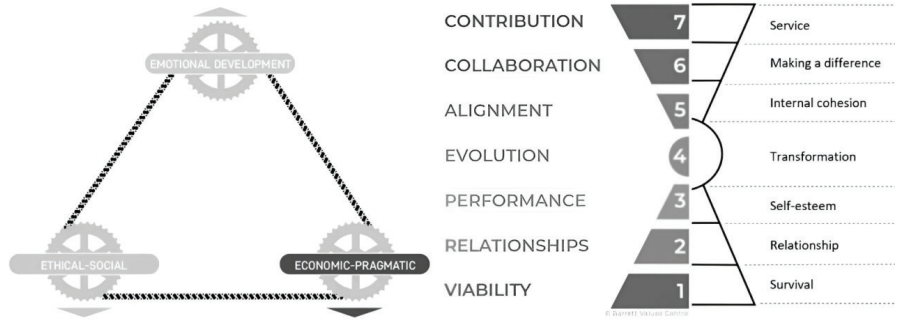
- culture starts from the CEO;
- vulnerability decisions;
- creating compelling future;
- transforming mindset;
- talent lever;

- manage the transition: measure and correct.

These measurement and implementation models of current culture can be used appropriately in the organizational model 'reason driven' of Fig. 2, inspired by Strategic Intelligence and Management by Values. The tools used in cultural transformation, team coaching and the facilitation of collective creativity, come to our aid. They can facilitate a values alignment and the following implementation, which is well defined as Managing by Trac-tion (MbT)<sup>97</sup>. This model is based on the future design framework, dynamic direction and interactive action processes at his core. Here the direction becomes an active part of action, to make the best choice in every moment is needed along the CT process, based on the incoming outcomes.

## **9. THE ETHICAL SHIFTING OF HEALTH COACHING. DOLAN AND BARRETT VALUE MODELS**

Health Coaching techniques also may be applied successfully to the ethical switch that has occurred in the world of professional Coaching<sup>98, 99</sup>. Every corporate transformation must be able to preserve the wellbeing and natural development of the potential of its members belonging to the community. For this reason, professional coaching has become increasingly ethical to meet these emerging needs. By its mission, Health Coaching is specifically and primarily dedicated to guaranteeing performance with the primary and essential respect for organizational well-being<sup>100</sup>. Two of the main methodologies that allow you to systematically work on Values in Health Coaching and Cultural Transformation are Coaching by Values and Barrett Values Centre. Together they constitute an ideal complementary hybridization (Fig. 5).



**Fig. 5 - Coaching by Values (triaxial) and Barrett Values Centre (seven levels) models. Two ways to distinguish the nature of different values and their effects, which can be used synergistically.**

Coaching by Values offers a dynamic and mainly individual approach, with organizational projections. The Values chosen for the model are divided into three categories: economic-pragmatic, ethical-social and emotional-developmental. Being dynamic, this approach predicts individual and organizational well-being. Based on the alignment of the organizational values of the three value categories, they may be able to find their own needed balance<sup>101</sup>. In Barrett's model the approach is more organizational and moves towards the individual. The values are divided into seven levels, based on the corresponding personal or organizational need<sup>102</sup>. In this model, well-being and performance also depend on the alignment of organizational values, and also on the presence or absence of values considered potentially limiting. Thanks to the hybridization of these two different approaches, it is possible to have both analytical and dynamic tools to manage an evolution of the chosen population ethical model.

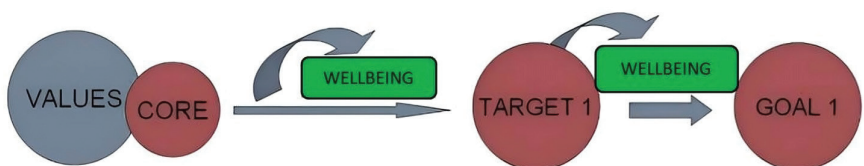
## SECTION C

### APPLICATION EXAMPLES AND SYSTEMIC MODELS

#### 10. A VALUES ALIGNMENT EXPERIENCE: FOCUS ON AUTHENTICITY

Following the research evidence carried out within the Italian Health Coaching Association, a new session model was presented which involves the application of humanistic ethics in a pragmatic sense<sup>103</sup>. Emphasis is given to the sense of purpose, to Reason three-dimensionality, to the profound awareness of the reference value system. This led to reviewing the setting of the various phases of the coach-client journey (Fig. 6).

In an initial phase, before moving on to the client's agenda, he is invited to explore his own value system. The goal is to identify a solid sense of purpose, before even proposing to elicit needs or search for objectives. This allows, as described by Erich Fromm and Seligman, to prune the pool of personal values from values acquired from the outside, which are imposed and generate internal conflict. This gives the Core Values, who can express their real needs in a more authentic, lucid and concrete way.



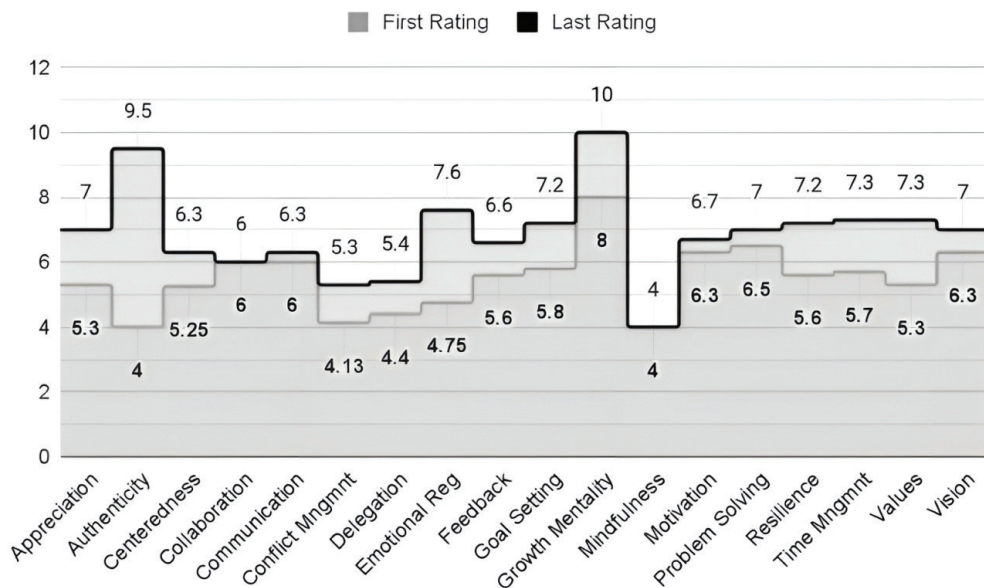
**Fig. 6 – The new Health Coaching approach involves preliminary attention to the value system in order to facilitate choices and a subsequent ethically coherent action plan.**

We report a practical example of coaching application in a population of 27 managers for a period of 4 months, accompanied by mentor coaching inspired by the ethical value model. All these managers belonged to a regional branch group of a multinational company. They were engaged in a typical Grand Challenges operation: a structured cultural transformation project, launched with the aim of innovating the business model and accelerating digitalization. The managers were prepared to address the Coaching path through a reflection on values. It seems that at the time of recruitment the managers confirmed a difficulty in perceiving their own authenticity, precisely due to the influences received from the environment<sup>104</sup> (Fig. 7). The authenticity rating was in fact 4/10. The perception of one's own values was also low with a rating of 5.3/10, and a concomitant low capacity for emotional regulation was observed, around 4.75/10.

Simplifying the reference value system allows the management model to be authentic and transparent and the dialogue between the various players in tackling the Grand Challenges clearer<sup>107</sup>. In this case, it was possible to share those coinciding values that will allow real Alliances of Purpose<sup>108</sup>. From this limited but tangible experience, we have found consistency between what we have experienced and what we have reported in the literature<sup>109</sup>. Subsequently, our current professional approach consolidated on this.

## 11. ALIGNING VALUES WITH SOCIAL SYSTEM

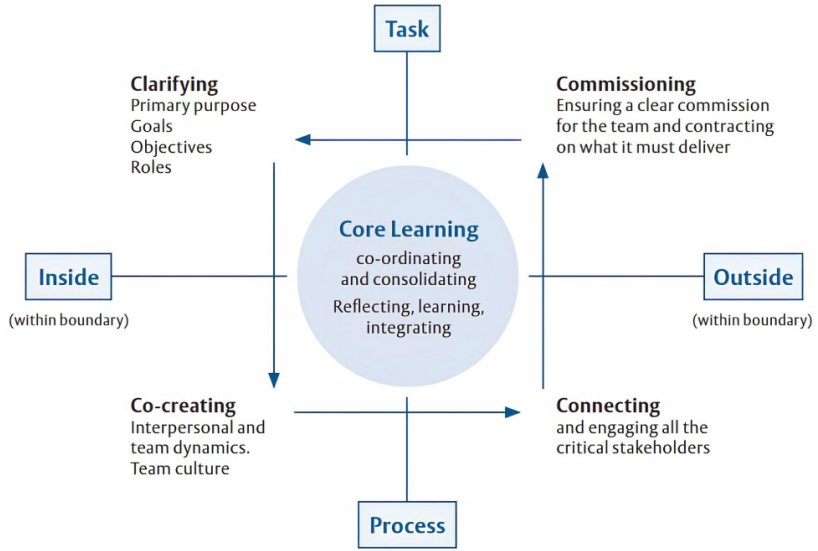
A balance must be sought between stakeholders, through continuous alignment and the creation of interdisciplinary teams<sup>110</sup>. A proven systemic team coaching model can be used as a reference. It is a cyclical process that inherently fosters continuous learning, consistent with the 'traction' principle previously stated.



**Fig. 7** – Group assessment results of a management coaching path, where health coaching values principles were applied – 4 month coaching process, 27 subjects.

This experience seems to show that not only is value alignment necessary to clarify one's sense of purpose<sup>105</sup>, but also authenticity is lost when ambiguity and overlapping expectations make it difficult to use three-dimensional reason. It is a sign of how analytical pragmatism can be useful in triggering managers to deepen and make their value systems authentic, simplifying them and bringing them to the Core<sup>106</sup>.

The scenario is constantly changing, and it is necessary to simultaneously act and change direction when necessary. Only a continuous dialogue and teamwork can produce the desired result. In the model proposed by Hawkins<sup>111</sup>, four phases occur (Fig. 8): two external and two internal to the team: Commissioning, Clarifying, Co-creating and Connecting.



**Fig. 8 –** The five disciplines of high performance teams dialoguing with the system.

At the centre of this continuous cycle is a fifth component of the disciplines: Core Learning, where we go to co-ordinating and consolidating actions and processes, reflecting and integrating. So, learning is at the centre and above the other four. Here the team is dedicated to reflecting on its performance before moving on. This model can be taken as a reference both for internal activities and for the systemic approach. Its cyclicity and repetition allows continuous adaptation and flexibility, keeping the production cycle active and the action percussive towards progress and the achievement of goals. It is the dynamic cycle within which the presented models run:

- pragmatic humanistic ethics,
- integration of systemic intelligence and reason,
- hybridization of coaching models on values,
- health coaching session template

in order to obtain authenticity and systemic alignment of values, as advocated by this paper.

## SESSION D

## CONCLUSIONS

### 12. CONCLUSIONS

We proposed an organizational practical approach to facilitate a sense of purpose in Grand Challenges and achieve convergence of meaning.

This can unleash a continued creativity. We have seen how important it is to resort to multidisciplinary and the integration and hybridization of organizational models and techniques. Due to the complexity of the Great Challenges, only the convergence and congruence of various techniques and methods can develop effective innovation. Reason, sense of purpose and authenticity become the driver of this organizational evolution. Furthermore, integrating Systemic Intelligence with Management by Values, allows to better define the philosophical (say ethical value-driven) core of the purpose. To align and share values in this system, it is useful to bring them to the fore and explore their profiles in the different players. We can even profile the different social characters, through Personality Intelligence. The Hawkins cycle of Systemic Team Coaching represents a very good way to implement MacCoby's Learning Organization and Reich's Traction models. The proposed technical tool to bridge the gap between the as-is and the to-be with respect to current organizational structures is the Cultural Transformation, an humanistic transformation applied to the ethical models linked to Values. To guide this complex operation, we must promote authenticity and transparency within the various social components that constitute the impetus for progress<sup>112</sup>. Pragmatism, ruthlessly dedicated to the investigation of reality, can inspire concreteness and precision. It will ensure the authenticity and effectiveness of the final action of purposeful alliances. This model



brings together all the humanists who in recent decades have responded to the industrial social pressure. They have prevented the moral dislocation of individual values and preserved, if not improved, performance, co-generating effectiveness and well-being<sup>113</sup>. The so-called state of flow, of well-being and performance, has also been described recently<sup>114</sup>, and pushes towards authenticity and transparency, in order to unleash motivation and energy in the evolving corporate and social system.

In conclusion, today the need for a simultaneous contribution from humanistic disciplines such as philosophy and sociology, even enhancing their practical offshoots, such as health coaching, seems increasingly clear. As Marshall McLuhan aptly described in his tetrads<sup>115</sup>, if it's true that for example the cyber-innovation makes some contemporary activities obsolete (repetitive tasks) and exponentially enhances others (computational capabilities), what we really need to pay attention to, are the other two dimensions of the tetrads. First, some dynamics are completely inverted (the passive individual becomes an active protagonist), second, something important and decisive from the past (humanistic thought) is recovered. This Vision will allow us to best seize the opportunities Great Challenges are offering us, since every problem that arises in our existence is there to make us take a leap towards expressing ethically our human maximum potential, both as individuals and as a community.

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