

Prejudice and Innovation: A Critical Relation for Designing Potentially Innovative Solutions

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ABSTRACT

Contemporary organizations are increasingly interested in augmenting their capacity to innovate. The most commonly adopted frameworks for innovation among corporations are the ones based on co-creation processes, particularly the ones related to the “design thinking” practices (i.e. human-centered design, open innovation, service design, lean startup and business model generation). These frameworks have fundamentally in common the assumption that people are sensible enough to understand different points of view. And that these frames of work will enable organizational teams to free themselves of their prejudices and embrace the “different.” At the same time that a team’s prejudice can distort understandings, it also plays an important role in opening up what it is to be understood. This text advocates that by being aware of the impacts of prejudice, tradition and the interplays between pre-understandings and understandings, organizational teams should have better possibilities to innovate, i.e. to create new propositions that will be perceived as valuable by a determined social context. A metaframework and future research are proposed.

Keywords: Hermeneutic, tradition, prejudice, knowledge, sharing, future, innovation, organization.

INTRODUCTION

Contemporary organizations call often for the myth of creativity, novelty and diversity through banal rhetorical formulations. Which, most of the times, evade a confrontation with a real legitimization of something that “modernity sought to permanently delete in its necessary process of continuous renewal of the ephemeral: tradition and prejudice” (Ginoulhiac, 2009, p. 282). These same organizations, increasingly interested in augmenting their capacity to innovate, are adopting several frameworks based on co-creation processes, particularly the ones related to the “design thinking” practices (i.e. human-centered design, open innovation, service design, lean startup and business model generation). Besides their promises to spur innovations, these frameworks have an explicit and formal focus on creating awareness of different perspectives of reality, “making the familiar strange and the strange familiar” (Amabile, 1996), and on “creating a team-based approach to innovation” (Brown, 2008).

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Fundamentally, all of them are based on the assumption that people are sensible enough to understand different points of view. That these frames of work will enable people to free themselves of their prejudices and embrace the “different”; that they will enable people to make the “fusion of horizons”, as described by the hermeneutical literature (Gadamer, 2004). Unfortunately, the necessary empathic understanding to “pivot” its own view of the world is not evenly distributed on a population. And, as the experiments described in this text are showing, a simple adoption of a design thinking framework may not be enough to free people of their own personal history (Kruglanski & Webster, 1996, p. 263):

Specifically, individuals may desire knowledge on some topics and not others, and they may delimit their constructive endeavors to those particular domains.

And thus, it can happen exactly the opposite: some of these frameworks may actually promote particular kinds of visions and then not deliver on their promises to make “the familiar strange and the strange familiar” (Amabile, 1996). As it is known, there are several examples of organizations that adopted particular creative frameworks without resulting in any significant achievement towards fostering innovative propositions (Verganti & Öberg, 2013). Several researches emphasize that the process of listening to new and external interpreters “cannot be reduced to the application of a ‘method’” (Thompson, 1997).

But it seems that in some cases the use of these frameworks did help enact an empathic understanding and spur innovative solutions (Brown, 2008). One reasonable explanation for that may lie in the very group of people that developed a new value proposition towards becoming an innovation. Not in the framework itself.

PREJUDICE

This present text advocates that one key ingredient for innovative efforts is the awareness of the prejudices at play on a determined social context. To understand what it is meant by the word ‘prejudice’ it is necessary to consider Gadamer’s discussion about it. First, he advocates “that all understanding inevitably involves some prejudices.” And, by prejudice, Gadamer means “a judgment that is rendered before all the elements that determine a situation have been finally examined” (Gadamer, 2004, p. 272).

Although since the Enlightenment the concept of prejudice acquired the negative connotation familiar today, it does not “necessarily mean a false judgment, but part of the idea is that it can have either a positive or a negative value” (Gadamer, 2004, p. 273). For example, one of its positive senses lies in the fact that it enables us “to understand history as well as ourselves” (Dobrosavljev, 2002). To make sense of Gadamer’s detailed discussion on the subject, this text adopted the description of prejudice as *a vantage point where human finite understanding is situated in a historical process*.

Here enters the concept of *horizon* as “the range of vision that includes everything that can be seen from a particular vantage point” (Gadamer, 2004, p. 301), i.e. from a starting point where human finite understanding is situated. The concept of *horizon* can not be taken as a fixed condition faced by an individual (Alvesson & Sköldbberg, 2009, p. 120). Although more research needs to be done about the possibilities offered by the design thinking frameworks, it is possible to assume that they should be entitled to offer the expansion and/or the fusion of horizons as their main byproduct result, at least potentially. This perception is corroborated by some streams of research that have linked the process of hermeneutical understanding to the one of innovation (Thompson, 1997; Verganti & Öberg, 2013) and to design practices (Jahnke, 2012).

The reading of Gadamer’s works also offers a particular possible linkage between the concept of *fusion of horizons* and the co-creation frameworks through the German concept of *Bildung*. In English this word corresponds to ‘formation’ and can be described as (Gadamer, 2004, p. 15):

[...] keeping oneself open to what is other – to other, more universal points of view. It embraces a sense of proportion and distance in relation to itself, and hence consists in rising above itself to universality.

Keeping oneself open to what is other can be considered a fundamental condition for co-creation efforts. But as explained by Kruglanski & Webster (1996), people “may delimit their constructive endeavors” to very specific particular knowledge domains. And, depending on the personal history of the participants at such effort, this is something that is not as simple avoiding as just by adopting a “co-creative” framework.

It follows that every person starts the understanding process from a particular historical stand point. Then, through a process of *Bildung*, they move “in a circular pattern centrifugally towards understanding” (Jahnke, 2012). Jahnke also explains that this movement starts from their own prejudices and goes on in encountering the ‘other’ in an interpretive process.

This text advocates that the *understanding process* is a key condition for driving a new value proposition towards becoming an innovation.

Prejudice and Innovation

The contemporary corporative sensemaking discourses (Weick, Sutcliffe, & Obstfeld, 2005) have several examples and anecdotes that positively portrait the adoption of co-creation frameworks. One of these anecdotes, for example, was brought to life by Steve Blank (writer and lecturer at the Stanford University and at the University of California, both in the USA), who declared on an interview that Steve Jobs (one of the founders of Apple Computers, Inc) “was truly a renaissance man.” Describing that Jobs “actually talked to a lot of people from a variety of fields” (Cook, 2013). Maybe what Blank meant is that Jobs was just curious and interested in knowing different perspectives. As most of the design thinking frameworks suggest, organizational people should have to free themselves from their entrenched stand point and go “out there” to meet the ‘Other’, to meet the different.

It is important to understand that Jobs himself was a very “different” person. As can be understood through reading several anecdotes in his biography, he used to be a radical vegetarian, and taking a shower was a rare event for him during his early adult life. To release stress he used to soak his feet in the toilet; and, before having a family, he used to rent bedrooms of his house to all sorts of “crazy people” (Isaacson, 2011). This kind of person has a privileged point of view of the social context. She or he can better reap the benefits of co-creation, on viewing the perspective of others, on creating “reality distortion fields,” and the fusion of horizons. Which is not the same as to say that creativity is about “eccentric personality,” it is not. As described by Amabile (1996, p. 2) in a text about creativity and innovation in organizations, “truly creative work is not only novel; it is also appropriate.”

Thus, these anecdotes about Steve Jobs are also appropriate to make sense of two characteristics endorsed by the hermeneutical perspective: the openness to the Other and the “sense of what is feasible, what is possible, what is correct, here and now” (Gadamer, 2004, p. xxxiv), what is appropriate for a determined context. In that sense, the fusion of horizons can be defined as a combined capability of “persistent posing of ultimate questions” (Gadamer, 2004, p. xxxiv) in one extreme, *and* having a sense of what is ‘feasible here and now’. That means that questioning endlessly a situation *or* focusing solely on what is feasible here and now will not commit persons in a determined social context to act. This *commitment to act* being understood as a sense making process (Weick et al., 2005) that produces new knowledge, which is the same as to say that it increases the capacity to act (Nonaka & von Krogh, 2009).

From a hermeneutical perspective, it is possible to describe the process of innovation as a social process of understanding and sense making. Thus, as a social process of interpreting and envisioning, and also of generative interpretation (Verganti & Öberg, 2013). One key aspect of this process of understanding is the fact that it does not proceed from a *tabula rasa*. So, to “understand presupposes preunderstanding.” Alvesson and Sköldbberg (2009, p. 120) also explain that preunderstanding is an obstacle to understanding. And to prevent it from developing into a vicious circle they write that:

[...] the existential hermeneuticians advocate a constant alternation between merging into another world and linking back into our own reference system. By means of this movement back and forth, we can successively come to an understanding of the unfamiliar reference system, something which also leads to the gradual revising and/or enriching of our own: there is a 'fusion of horizons' [...].

From that statement, an innovation process can be described as starting from a new value proposition created by and presented to a determined social context. This new proposition has to be understood by that same social context from the preunderstandings shared by that group. Where an understanding of a new *part* fosters a new understanding of a *whole*. This would happen first individually, with each member of a group going through an interpretative process based on his own horizon of understanding. Then, in an iterative process involving the other members of the group, innovation process proceeds until it express “a nexus of personal meanings that are formed in a complex field of social and historical relationships” (Thompson, 1997, p. 439).

NEED FOR CLOSURE - NFC

If the central and critical role that prejudice plays in innovative efforts is accepted, the next step would be to devise how to enable organizations to act upon it. Several studies on innovation have focused on understanding “the new capabilities required to achieve a breakthrough” (Verganti & Öberg, 2013). One of these possible new capabilities might be the creation of *Bilgung* prone organizational groups. A particular stream of research based on the concept of Need for Closure (NFC) suggests that organizations can create groups with special characteristics that can emulate a kind of open-mindedness that relates to the concept of *Bildung*.

Need for Closure is a concept developed around 1990 by Professor Arie W. Kruglanski. Basically, it “refers to individual’s desire for a firm answer to a question and an aversion towards ambiguity” (Kruglanski & Webster, 1996, p. 264). In a simple way, it is the level of closed mindedness of a person. It is also related to the sensemaking processes “of making do with whatever resources are at hand” (Weick et al., 2005, p. 145).

Important to note that NFC is not a biological characteristic of an individual, not like some sort of organic tissue deficit (Kruglanski & Webster, 1996). It is a motivated tendency to act as soon as possible, given the pressure that time and the lack of information and other resources may impose to an individual. To some individuals, this tendency is high. To others, it is low. Although it can be considered a stable personality trait of one person, it is also situationally malleable. Thus, it can vary along a continuum due to the social context she or he finds her or himself into.

Need for Closure and Prejudice

The assessment of individuals’ NFC levels are done with a self-report measure questionnaire “designed to tap stable individual differences in the motivation for cognitive closure” (Webster & Kruglanski, 1994). As described in a previous paper (Manhães, Mager, & Varvakis, 2013), the NFC assessment instrument used to support the present discourse is a validated questionnaire, with 41 items (Lykert-type) bipolar-response summated ratings scale measurements (Roets & Van Hiel, 2011a, 2011b). The NFC also can provide a quantitative vantage point from which can be observed the relationship between the perceived innovativeness of the products resulting from a creativity workshop and the level of open mindedness of its participants. From that point of view, NFC can be defined as the “simplest determinant” of the *Bildung*’s propensity of a person and a group. Briefly stated, it is possible to devise a personality continuum measure for the NFC scale as having at its extreme points the *low* and the *high* NFC characteristics and, at its center, the *medium* ones. Below are presented short descriptions of each of these continuum points.

High Need for Closure

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Individuals with high NFC tend to adopt workflows and guidelines more rapidly, i.e. tend to [crystallize](#). They also tend to present an “unfounded confidence”, which may lead them to have a more closed mindedness (Kruglanski & Webster, 1996).

Usually, high NFC levels individuals need a framework to act, otherwise they may feel uncomfortable in a situation considered too open in teleological terms. They also present a high task orientation characteristic and low engagement in acts of social-emotional nature (Kruglanski, 2004). Thus, they efficiently adopt frameworks, but tend to be perceived as a less creative group of individuals.

This is a perfect match for efficiency-driven sense making discourse of organizations that focuses on “conformance, control, alignment, discipline and efficiency” as expressed by Dr Gary Hamel (Denning, 2012). It also can be related to what Verganti and Öberg (2013, p. 89) describe as the contemporary dominant theories of innovation:

[...] see problem solving as a process of progressive reduction of uncertainty (the earlier in the process the better, [...]), and that assume that there is an optimal solution out there, you just need to find it [...]

This characteristic of reduction of uncertainty, when enacted by a person, can have at least two different perspectives: “whereas the uncertainty-oriented persons approach uncertainty in order to resolve it, the certainty-oriented persons avoid it altogether” (Kruglanski 2004, p. 55).

Low Need for Closure

On the other hand, individuals with low NFC are reluctant in adopting rule-based and linear frameworks. That is what, perhaps, makes them more creative. They are also psychologically more comfortable in ambiguous situations and tend to prolong precrystallization periods.

Individuals with low NFC levels will feel uncomfortable if they are obliged to use a rule-based workflow. They tend to be oriented “more toward the social aspects of the group interaction” (Kruglanski, 2004) and neglect aspects of task execution. They usually tend to reject workflows but are highly creative. In a sense, this characteristic relates to the hermeneutic approach to innovation proposed by Verganti and Öberg (2013, p. 89):

Instead, the hermeneutic approach, and in particular the iterative hermeneutic circle, opens up for a constant reinterpretation of the surrounding world. Rather than detecting new or uncertain information as early as possible in the process, it points to repeatedly bringing in new insights. Instead of keeping one constant perspective it is about bringing in several perspectives. Instead of deciding the course once and for all, the focus lies within the continuous turns within.

These NFC characteristics, although stable, are malleable in the same sense as *hermeneutic horizons* are. People under time pressure, for instance, tend to gravitate towards the higher limits of their NFCs. Thus, a low NFC individual submitted to a condition of time pressure should produce more disciplined, mechanical, and aligned solutions. Also, a high NFC individual involved in a similar situation would make the probability of creating non-empathic and non-innovative results to be insurmountable.

Medium Need for Closure

What can be said upfront is that the Medium NFC level individuals will feel comfortable with or without a framework. This is because they will either (a) create, (b) adopt partially or (c) completely adopt a pre-given framework. These alternatives will be chosen based solely on their understandings of the actual lived moment. This malleability produces, as illustrated by the Figure 1, the best perceived levels of innovativeness.

As stated above, Medium NFC individuals do not need pre-given frameworks. They are focused and pragmatic enough to respond to the constraints of a situation, and open minded enough to sense novel opportunities. Practically, all that they need is just a time frame. The fact that they are located at the best place of the continuum – the middle – permits to reap the highest benefits of the malleability of the NFC levels.

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The research described below is showing that it is possible emulate the characteristics of Medium NFC individuals on groups of people. And, as it takes into account a socio-cultural perspective, this possibility of designing groups presents a hermeneutically favorable characteristic.

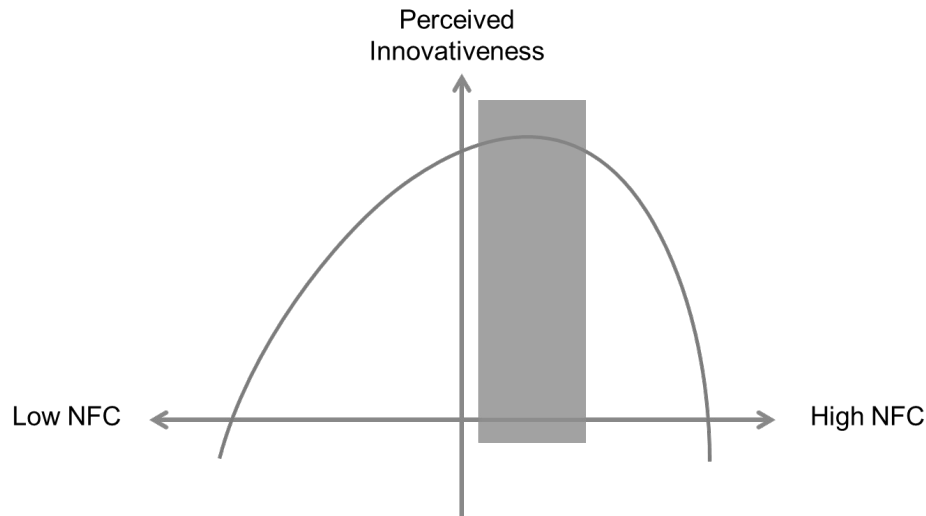


FIGURE 1: NFC levels and perceived Innovativeness (Source: Autors)

NFC AND EXPERIMENTS

The possibility of conducting innovative efforts through the design of groups based on NFC levels has the advantage of not need any pre-given “method” or enlisting only specific NFC level individuals for a team. Groups with members with diverse NFC levels seem to be able to create their own immanent logic (Adorno, 1965), which is a prerequisite to obtain the “original nonsense” of great works. The particular design of groups may also diminish the necessity of relying on “enlightened” leaders as the main driving force for innovative efforts. As advocated by Amabile (1996) and Verganti & Öberg (2013) the key role toward innovation should be played, primarily, by the highest levels of management (Amabile, 1996; Hennessey & Amabile, 2010; Verganti & Öberg, 2013). This assumption presupposes a “Renaissance” leadership, the existence of “enlightened” leaders throughout the organization. The possibility to design ad-hoc groups to lead innovative efforts seems to be a more pragmatic solution than the one of finding and hiring Jobs-like leaders. This is reinforced by the experiments related to this text that demonstrate that groups with a specific mean level of NFC create propositions that are perceived as more innovative during consensual assessments.

Experiments description

The cited experiments are being done as part of a PhD research and the concepts and ideas that were used to support these arguments are based on an extensive literature review. For ethical considerations, it is necessary to highlight the fact that the related research has not yet reached its theoretical saturation. At this stage of the research there are no ideal mean NFC values established as a target for groups’ designs.

These experiments (E1 to E_n), as illustrated in Figure 2, are divided into two parts. Part 1 is staged during creativity workshops where participants (H1 to H_n) are divided into groups (G1 to G_n) and each group have to create an innovative proposition (P1 to P_n) at the end of the workshops. The NFC levels of each one of the participants are collected. At Part 2, the resulting product ideas (goods and/or services) are submitted to an independent panel of judges (IPJ-E1 to IPJ-E_n) through a consensual assessment technique (Amabile, 1996; Hennessey & Amabile, 2010; Human Side of Service Engineering (2019)

Magnusson, 2003). These judges (J_1 to J_n) rate the products on three dimensions: Originality, Producibility and User-Value (OUP-P1 to OUP-P n). For the sake of brevity, a detailed description of these experiments can be found in a previous paper (Manhães et al., 2013).

What these experiments are showing is that the highest perceived innovativeness levels (OUP-P1 to OUP-P n) are obtained by groups within a specific range of NFC's levels (NFC-G1 to NFC-G n) and NFC's coefficient of variation. The resulting correlations between the perceived innovativeness of the products and the NFC levels of the groups (C2) are above 0.8, and probabilities values (p-value) are below the level of significance of 5% (0.05). The groups within specific ranges of NFC levels had their products (P1 to P n) perceived innovativeness (OUP-P1 to OUP-P n) rated up to 64,38% higher by the independent panel of judges (IPJ-E1 to IPJ-E n). The correlation analysis between the judges' personal product rankings (OUP-J1RE1 to OUP-J n RE1) and the resulting experiment's panel ranking (OUP-RE1) also suggests that there are particular NFC levels that can consistently produce personal products rankings close to the panel ones.

The numbers presented in this paper are the result of analyzing data sets from 4 runs of the cited experiment, involving 58 workshops' participants (forming 12 valid groups from Germany, Brazil, India, Italy and Poland) and 15 judges (5 judges for each panel, coming from Brazil, Colombia, Germany, Italy, Sweden and United Kingdom).

NFC and Intergroup Contact

Several studies of organisations, regions and nations indicate a connection between economic success and human capital diversity (Florida, 2003). Østergaard, Timmermans and Kristinsson (2011) explain that, as social context becomes more diverse, "...this creates possibilities for new combinations of knowledge." And their research also indicates that there is a positive relationship between human diversity and the organisation's likelihood to innovate. More precisely, diversity of backgrounds should give "groups a larger pool of resources that may be helpful in dealing with nonroutine problems" (van Knippenberg & Schippers, 2007). But, at the same time that diversity presents possibilities of innovation, it strengthens the need for intergroup interaction and communication and "might lead to conflict and distrust" (Østergaard, Timmermans, & Kristinsson, 2011). At this point the work of Allport supply an actionable approach to intergroup contacts negative perspectives (Roets & Van Hiel, 2011a).

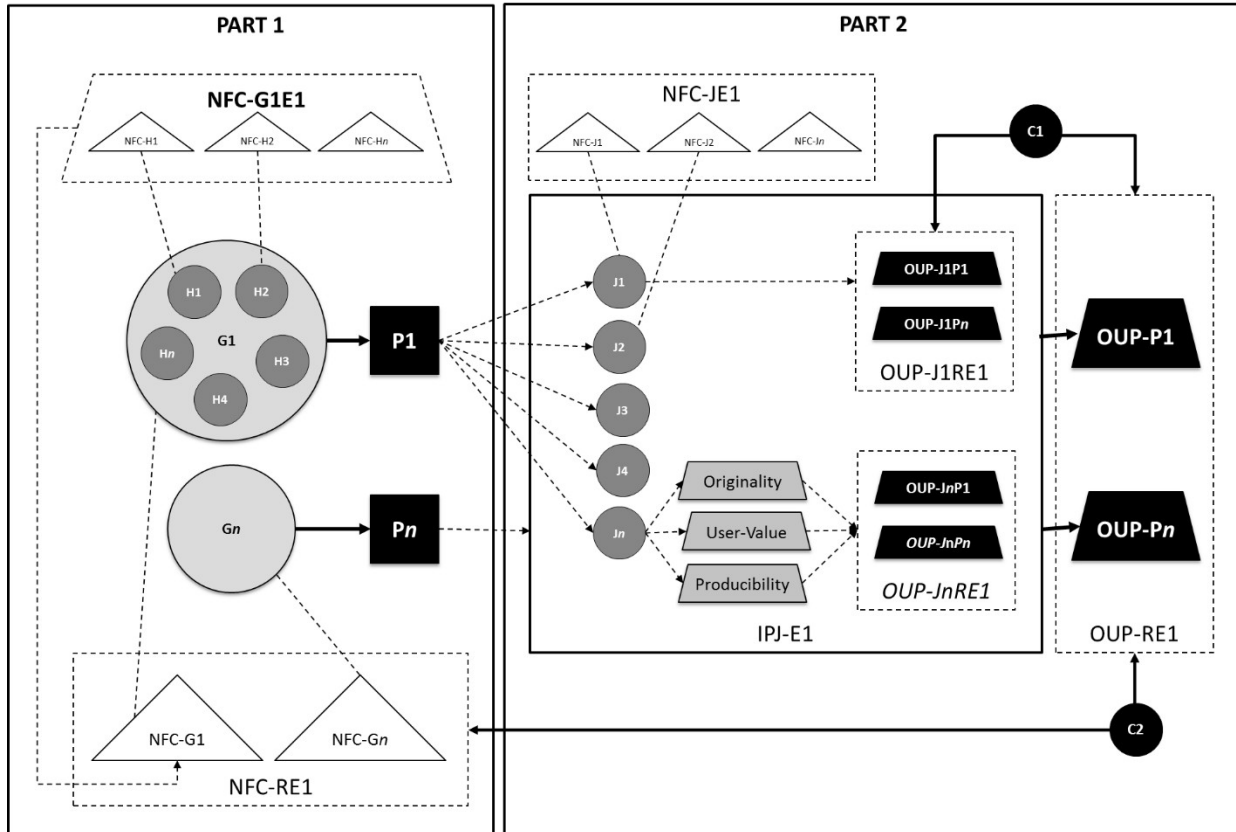


FIGURE 3: Structure of the NFC/OUP Experiments (Source: Autors)

Negative Intergroup Contact

The experiments that subsidize this present text, offered four different opportunities to witness what can happen when different NFC levels individual are asked to work on a same group. Coincidentally, in all four cases, it happened that one of the participants abandoned his or her group before the completion of the activities.

Several streams of research also indicate that cognitive diversity “may be detrimental to team satisfaction, affect, and members’ impressions of their own creative performance.” And that diversity can just as easily “lead to negative as to positive outcomes” (Hennessey & Amabile, 2010). These kind of events, that occurred during the experiments of this doctoral research, and previous research indicatives lead to tapping into intergroup contact literature. Specifically, to the work of Gordon W. Allport and the Four Key Conditions for intergroup contact (Allport, 1979). As presented by Pettigrew (1998):

positive effects of intergroup contact occur only in situations marked by four key conditions: equal group status within the situation; common goals; intergroup cooperation; and the support of authorities, law, or custom.

In some of the experiments these conditions were tested and, as described by the literature (Pettigrew & Tropp, 2006; Roets & Van Hiel, 2011a), the level of attrition between the members of the groups were significantly reduced. Which prompted to the suggestion that the design of *Bildung* prone organizational groups should have to take into account the implementation of these Allport’s key conditions.

It is important to note that Allport’s research presents a particular use of the word *prejudice* as “an antipathy based on faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group or an individual of that group” (Allport, 1979, p. 10). In a Gadamer’s perspective, this definition would be related to its possible negative value and to the “discrediting of prejudice by the Enlightenment” (Gadamer, 2004).

As can be seeing in Figure 3, this text proposes a positioning between the NFC concepts and the definitions of Gadamer and Allport about prejudice from a hermeneutical perspective. From this stand point, the concept of Need for Closure can serve as a sensemaking discourse that fits into Gadamer’s notion of prejudice (with both its broad positive and negative connotations) and encompasses partially Allport’s description of prejudice, while avoiding relying exclusively on the outgroup perspective (i.e., racism, negative connotation).

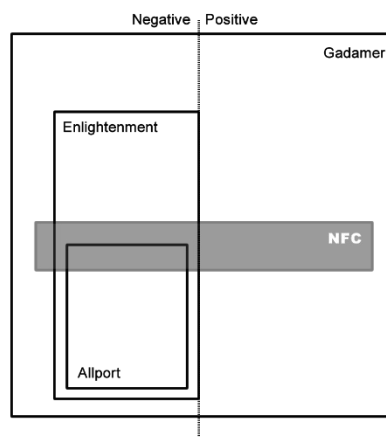


FIGURE 3: Proposed positioning between NFC and Prejudices (Source: Autors)

Although the concept of NFC originates from outside the literature on prejudice (both from Gadamer’s and Allport’s perspectives), it has a “striking similarity to the prejudice-prone cognitive style proposed by Allport” (Roets & Van Hiel, 2011a). The necessity for high NFC individuals to satisfy their “need for quick, easy, firm, and stable knowledge about the world” leads them to “resort to essentialist categorization and authoritarian ideologies, which represent some of the most powerful, proximal determinants of stereotyping and prejudice” (Roets & Van Hiel, 2011a).

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IMPLICATIONS FOR ORGANIZATIONS

This singular approach to innovativeness efforts of teams can contribute to make sense of this important challenge facing organizations. At the same time that it maintains the innovativeness potential of teams – without relying on rule-based processes, it enables organizations to act by providing a scientifically supported metaframework. This action would be divided into simple steps like:

1. Assess the NFC levels of the potential individuals to be involved;
2. Design groups based on specific sets of diverse levels of NFC to lead the innovative effort and/or to evaluate it;
3. Adopt the Allport's 4 key conditions of intergroup contact through governance policies;
4. Define a time frame and available resources;
5. Provide organizational autonomy for the designed groups.

The above-suggested metaframework should enable organizations to create *Bildung* prone groups where the imaginative productivity is richest because it will not be merely free. The specific horizons where those groups will stand, “as in the convolutions of the arabesque,” should provide “a field of play where the understanding's desire of unity does not so much confine it as suggest incitements to play” (Gadamer, 2004, p. 41).

CONCLUSIONS

The sense making discourse that supports this metaframe, preliminarily named Prejudice Related Innovativeness Determinants – PRIDe (Manhães et al., 2013), can be summarized as: *organizations that are aware of their prejudices are probably more likely to have better performance*. Thus, it follows that whenever people from a social context have to open themselves up to the new, they will need to do it in terms of the ‘fore-structures’ of understanding that they already possess. At the same time that a team's prejudice can distort understandings, it also plays an important role in opening up what it is to be understood. Based on that proposed understanding, this text advocates that by being aware of the impacts of prejudice, tradition and the interplays between pre-understandings and understandings, organizational teams should have better possibilities to innovate, i.e. to create new propositions that will be perceived as valuable by a determined social context. Which, then, will generate a better organizational performance. This metaframework is reinforced by discourses like this one (Amabile, 1996):

Finally, management practices for creativity include the ability to constitute effective work groups that represent a diversity of skills and are made up of individuals who trust and communicate well with each other, challenge each other's ideas in constructive ways, are mutually supportive, and are committed to the work they are doing [...].

Innovation, taken as a social phenomenon that “contains the possibility of dialogue aiming to arrive at mutual understanding and agreement” (Alvesson and Sköldbberg 2009, p. 150), can only arise “if and only if, for all participants, there is a symmetrical distribution of chances to choose and to apply speech-acts” (Habermas, cited by Alvesson and Sköldbberg 2009, p. 152). The critical relation between prejudice and innovation, as a perspective, permits to view the ability of organizations to create new products in the light of the totality-subjectivity combination. At the same time, the PRIDe metaframework tries to avoid both (a) the constraints of a “method” for innovation and (b) proposing ‘tyrannies of structurelessness’. This ‘middle way’ takes into account the hermeneutic experience and invites those involved to play with the prejudices at stake. And, as a sense making discourse, a ‘play’ is precisely what innovation is: there is a risk that it “will not ‘work,’ ‘succeed,’ or ‘succeed again,’ which is the attraction of the game” (Gadamer, 2004, p. 106).

What seems to be a necessary consideration of the proposed metaframework is the fact that, at the same time that it proposes a non-ruled based solution for innovativeness efforts and enables organizations to act, it reinforces the argument for diversity in organizational teams. At its core, this research reinforces with experiments and numbers the importance of members' diversity into innovativeness-driven teams. It is from that particular vantage point that this text advocates the central aspect of prejudice on innovation processes; specifically on the design of effective work groups that are composed of individuals who should be enabled to trust and communicate well with each other.

ACKNOWLEDGEMENT

The development of the PRIDE discourse is a result of an “open attitude to the vital importance of the interpretative dimension to social phenomena” (Alvesson and Sköldbberg 2009, p. 304). All texts cited integrate the prejudices and horizons of the authors of the present one about the organizational context.

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