



ADRIAAN BEKMAN
KLAAS IJKEMA

IMO BIOGRAPHY

IN DOCUMENTS

IMO Publishing House

IMO BIOGRAPHY IN DOCUMENTS

Composed by Adriaan Bekman

Selected by Klaas IJkema

December 2020

www.het-imo.net

Introduction	6
PART 1: IMO BASED ON THE SATURN PATH	7
NPI Bernard Lievegoed Verse (1964)	8
Rudolf Steiner: IMO verse (1919)	10
IMO vision and mission statement (2006)	12
PART 2: IMO BIOGRAPHICAL DEVELOPMENT	14
IMO Biography 2004-2018	15
2004	15
2005	17
2006	19
2007	21
2008	22
2009	24
2010	27
2011	28
2012	29
2013	31
2014	33
2015	35
2016	37
2017	39
2018	41
IMO Foundation document	44

IMO in the future Document	46
The Rome contract 2014	50
IMO International	50
IMO country groups	51
IMO Foundation	51
IMO logo/ brand	52
IMO common arrangements	52
New IMO groups	53
Leaving IMO as a consultant	53
The general leader of IMO	53
Informing the IMO network and the IMO clients	53
The IMO impulse	54
IMO Infrastructure February 2017	55
1. The IMO Foundation	55
2. The IMO Institute	56
3. The IMO organisation	56
Adriaan: IMO Testimony 2018	59
Introduction	59
IMO Leadership	59
The IMO Board is the integrating organ.	59
1. The work at the client	59
2. The development of the methodology	60
3. The connection of the personal impulse with the IMO impulse	60
4. The IMO infrastructure	61

IMO is an Institute for Man and Organization development.	61
The key focus for our work is:	62
Indicators	62
Final Words	62
PART 3: METHODOLOGY OF THE EVIDENTIAL	64
The history of our IMO developmental methodology	65
Introduction	65
The methodology	66
Researching and developing organizations as human creations	73
Change and horizontal leadership	88
The Horizontal Leadership and Organizing Concept	100
Horizontal Leadership	100
How to investigate leadership?	102
Three conditions	102
Three archetypes of leadership	103
A gap	104
Future of leadership	104
Tips for leadership	105
The seven key exercises of the methodology of the evidential.	110
What are unique elements of the IMO approach?	116
Introduction	116
Methodology	117
Key points of our uniqueness	117

Dialogical core exercises	118
Horizontal - Vertical	119
The letter to the colleagues (2018)	122
Statement: Changing the way we see the world (2018)	124
Literature	128

INTRODUCTION

MO exists now 15 years. IMO was founded January 2005. This foundation was prepared in the second half of 2004. In August 2018 Adriaan handed over the Leadership to the IMO Board and Jutta was chosen by the Board members to become the Leader of the IMO Board.

As we have been growing during these 14 years now in 10 countries with 60 colleagues it might be a good Idea to document the past 14 years.

Adriaan and Klaas have taken up this work to select documents that marked the biographical development of IMO during these 14 years.

We recommend all colleagues to read this document as this can help you to get a better impression of what IMO has been and has become.

Adriaan Bekman
Klaas IJkema

PART 1: IMO BASED ON THE SATURN PATH

The IMO impulse is very much connected to the development path of the Human Soul. Not only is there the moon path, the individual soul development path inside the moon sphere, but also now humanity can enter the Saturn path of soul development. This new path goes through the community, based on science, art and religion and this brings us in the Sun sphere where we can meet Christ and Michael. Those are the forces that support us in going this soul development path together. Organizations as human creations enable us to go this path without being fully bound to the traditional natural context that we are born in. Freedom, respect and love together are the pure human values that can guide us towards a fruitful development of humanity and the human soul.

NPI BERNARD LIEVEGOED VERSE (1964)

Bernard Lievegoed introduced this text in a development workweek in the NPI in autumn 1969. It reflects the key soul development path today, the Saturn Path of soul development. At the founding of IMO, the exploring of the Saturn path of soul development was at the core of our strivings: human and organizational development.

Through the gate of birth
Streams youthful social will into our world
This social will seeks the forms
And the goals that are born out of the spirit

Through the gate of death opens
The self-chosen path to striving spirit awakening
This spirit awakening searches for the strength
With which it becomes fruitful in the social working

Is social will not finding the striving spirit
The striving spirit not finding the driving force of social will
Then social will becomes anarchy
And striving spirit becomes fanaticism

Communities that work out of the spirit
And want to act in the social sphere
Draw each day anew
From the forces behind both gates

Awakening to each other stays open
The gate of birth that closes for the single one
Suffering with the world one gives each other
Light on the path of spirit development

Community in the modern sense is one
When each one is not hiding away from loneliness
And receives the community strength from the fire
That welds both gates together as one.

RUDOLF STEINER: IMO VERSE (1919)

When we had the first meetings of the IMO core group we decided to take this text of Rudolf Steiner as our starting and finishing text for our meetings. This text was recommended by Bernhard Klope. This text mirrors the Saturn path soul development.

Look for the real practical material life,
but look for it in such a way that it does not fool you
about the spirit that is working in it.

Look for the spirit,
but do not look for it in supersensible greed,
out of supersensible egoism,
but look for it,
because you want unselfishly to apply this in the practical life,
in the material world.

Apply the ancient principle:
Spirit never is without matter,
matter never without spirit!
in such a way, that you say:

We want to do everything material in the light of the spirit,
and we want to look for the light of the spirit in such a way
that it will develop warmth for our practical deeds.

The spirit, which is led by us into the matter,
the matter, which is worked upon by us until it reveals itself,
through which she drives out the spirit by itself;
the matter which reveals the spirit by us-
the spirit, that is pushed by us into the matter,
they build that lively being there,

which can bring mankind to a real progress.
To that progress, that by the best
In the deepest layers of the souls
can only be longed for.

Stuttgart, 24 September 1919. Rudolf Steiner

IMO VISION AND MISSION STATEMENT (2006)

This IMO vision and mission statement was formulated in the second Irish meeting by the core group. We used the process and procedure that Adriaan had developed for our clients when they want to find and formulate their mission.

IMO, Institute for Human and Organizational Development,
(originally Dutch:

Instituut voor **M**ens- en **O**rganisatieontwikkeling)
introduces horizontal leadership and horizontal organizing. We support people in organizations to do that. They take steps in their development and they take responsibility for the development of their organization out of a living impulse for freedom.

That is because

People want to realize their impulse with each other and with their clients in common respect. They do this in the light of the whole and they do this in a space of freedom, out of a personal initiative and not impelled by a forcing concept.

As IMO colleagues we connect ourselves to the final responsible person of the client organization and work together with all those who have a personal need and are searching for the next development step of their organization.

Our approach

We work in a horizontal way with warmth, movement, creating sense. We share our love for our client and his organization, we take initiatives. Total commitment and mobilizing the will is our strength. We start from the development potential. We not only develop knowledge but we also participate fully in the development process of our client organization. We do this in various countries, bringing in a broad international network.

Our background

Our background can be characterized as follows: We have entrepreneurial experience, we are people oriented and include all interested parties, we are a group of various specialists who want to see the whole, we take time for reflection and personal development. Our observation is that the individual can develop himself when (s)he lives with a question.

PART 2: IMO BIOGRAPHICAL DEVELOPMENT

During these 14 years IMO has gone through some moments of transformation. In the IMO biography, written by Adriaan, you find the practical steps that were taken, moments of transformation, moments of meeting and inspiration. Personal memories of working with colleagues and clients in the different IMO countries have been integrated in the story.

You will find also in this chapter the different documents in time that formulate the next steps of IMO.

IMO BIOGRAPHY 2004-2018

Written by Adriaan

Here you find an overview of the different steps that were taken in the development of IMO in the period August 2004 till September 2018.

In this period Adriaan as IMO Founder was leading IMO's development in dialogue with the colleagues that entered IMO in these years.

A few little stories illustrate some of the experiences Adriaan had in being in IMO.

2004

Summer 2004: Adriaan's decision to start IMO

After 28 years NPI (Nederlands Pedagogisch Instituut) Adriaan decided to leave the NPI.

His intention was to start a new international institute with a legal basis in a Dutch Foundation and create a community of colleagues that would, together, develop this impulse for human and organization development further.

He named the institute IMO. "Instituut voor Mens en Organisatieontwikkeling". In English: "Institute for man and organization development".

First Clients Adriaan took with him from the NPI:

Wala Germany, Innotiimi Finland, SHDH Netherlands, Eurotranciatura Italy, Ecor Italy, Erasmus University Netherlands. They had the choice to stay with the NPI or go with IMO.

October 2004: Design IMO website and IMO logo

In designing the IMO Institute, he made an IMO website and an IMO logo with the help of a Dutch expert (Kees Schreuders). The legal rights for the website and the logo came to the IMO Foundation after some years.

There would be a legal statute made for the IMO Foundation. IMO was open for IMO network members that would like to participate in IMO activities. They would pay a yearly contribution to the IMO Foundation and could join the IMO client network days for free. In a few years time period we had more than 60 members.

NPI/IMO

I was 28 years part of the NPI. I started 1978 being 30 years old and left 2005 being 58-year-old. There were 22 colleagues in the NPI when I entered, I was number 23. The first generation and the second generation formed a very dynamic and ambitious community. Colleagues from different countries worked together and initiated worldwide new NPI institutes. In this period, I experienced an intense professional life. Working in client organizations in different countries, being part of a three times a year full development week with colleagues, every Saturday morning sitting around the table to listen to a conceptual contribution of a colleague and taking in client requests. There were different streams in the NPI. There was a stream on teaching and learning, a biographical stream, a stream of creative co-operation, an OD stream. Rudolf Steiner and Bernard Lievegoed texts were studied together. During this period, I studied new NPI concepts and anthroposophical Steiner texts at home, meditated on key concepts, had dialogical meetings with Bernard Lievegoed together with young colleagues and worked together with Lex Bos. I started to publish handouts, articles and books. My first concept on the beacons was introduced in the NPI. Other concepts would follow. I participated in the leadership of the NPI during long periods, working with a three-man mandate group. Mostly I had the responsibility for

the client work and the conceptual development of the Institute. We invited a younger generation to enter the institute and we introduced a work-learning year for youngsters that had finished their study and wanted to have a bridge to the work life in companies. After handing over the leadership of the NPI to a younger generation I left the NPI and started IMO.



2005

January 2005: Official start of IMO

The first of January Adriaan started IMO

He decided that there is no official common house building for IMO but that in the workplace with the client there is the IMO home and that each IMO colleague that will come to IMO will have his office at home.

Adriaan buys the Cappuccino machine that will serve us a bit later in many core group meetings.

January/February/March 2005: Jutta Hodapp, Bernhard Kloke and John Luijten decide to join IMO coming from the NPI. Together with Adriaan they form the IMO core-group. IMO is organized in a horizontal way. We have no managers, functions, salaries, or functional sections.

We have a team in which IMO entrepreneurs participate. Adriaan leads the team and is called IMO Director.

The first meetings we spend on the impulse and the client work. We called it a Christian esoteric impulse. We choose the Steiner verse about spirit and matter for opening and closing our meetings. It is a basic text representing the Saturn soul development path that became the basis for our work.

16 February 2005: Hilmar Dahlem decides to join IMO

Adriaan and Hilmar have met each other at the ASD. Adriaan was Hilmar's sponsor. Visiting Adriaan in Zeist Hilmar expressed his wish to come to IMO. He was very welcome. Adriaan said: now IMO starts as a community and institute

First IMO Clients: Key qualities of Leadership Alanus Germany, Innotiimi Finland, Erasmus Universiteit Netherlands, de Baak Netherlands, Wala Germany, SHDH Netherlands, de Kievit Netherlands, Ecor Italy, Motiva Italy, Terra Viva Brazil, Belastingdienst Netherlands, Christelijke Hogeschool Netherlands, Motiva Italy, Eurotranciatuura Italy, Triodos Netherlands, SIOO Netherlands, Sparkasse Aachen Germany.

Adriaan as professor introduced the First Leadership Master class at the Christelijke Hogeschool Nederland In Leeuwarden, the

Netherlands, later called Stenden University. Adriaan worked there 8 years as professor for leadership and organisation development.

10/11 November: IMO Core group meeting in Zeist.

8/9 December: first international IMO Client meeting at Wala Germany. 33 Participants from different countries travelled to Wala Germany where we organized the first international IMO client and member days. In presentations and workshops, we worked as IMO colleagues together with our clients and members on the IMO methodology and client cases.

2006

8 – 14 January 2006: IMO Core group meeting in Ireland. We decided to make a trip to Ireland for a three-day colleague meeting to deepen the impulse, work on the methodology, share client experiences and dialogue on organizational issues. We partly discovered Irish history with Irish friends of Adriaan.

30th of May: Birth of the methodology of the Evidential in a Bologna University Lecture.

Adriaan was invited to lecture at the Bologna university and to express this new methodology for human and organization development. He presented for the first time the methodology of the evidential in public. He used the words: a processual, dialogic, biographical, phenomenological, empirical, symptomatological, narrative methodology.

These words were later filled with life.

6th of July: Klaas IJkema meets IMO in Zeist

Klaas and Adriaan met in de Baak in a conference that Adriaan organized called “The Sunday in the Monday”. In a personal

dialogue later Klaas decided to join IMO and leave the church where he was working as a minister.

6 – 8 of October: Adriaan and Jutta marry in Zeist Netherlands
Adriaan and Jutta, living together in Zeist, decide to marry. As colleagues and partners, they contribute to the wellbeing of IMO.

17th of November: IMO core group meeting

20/21 November: IMO Network Development days. In the Netherlands we organized the international client network days for our IMO members. Lectures and workshops.
For the next 14 years we repeated these IMO international client network days every year in the Netherlands.

IMO Ireland

Several times we have been meeting in Ireland, first with the core group, later with the IMO Board. Ireland has a special meaning for me. Over 30 years I come to Ireland. My brothers bought a cottage in CoCavan and I spend several holidays there. Later I bought my own cottage together with Jutta. Our first IMO meeting in Ireland we shared our views on the future of IMO and spend time to explore the Irish mysteries. They represent the etheric world, a world of movement, of dialogue and battle, of processes and life stories. Another time we developed the IMO Mission statement as it is still there and published on the IMO website. We worked on the methodology and on the Christian esoteric impulse. Staying in the horse shoes hotel we had fine breakfasts, good beers and meals in the evening. Sometimes we organized a musical poetic evening with Adriaan and Jutta's neighbors and friends. In August 2018 Adriaan handed over his role to the IMO Board and Jutta became the IMO Board leader, as she was chosen by the IMO Board to do so.



2007

3 January 2007: Happy Megally, after a dialogue in Stenden University where Happy was teaching marketing, decided to join IMO. Happy as a leader of the Coptic church in the Netherlands looked for the connection between business and religion and found in IMO a way to develop that further in his initiatives.

23 – 31 March: IMO Core group in Irkutsk Russia.

On invitation of Joachim Heinz, who later became an IMO colleague, the core group of IMO spend their development days in Irkutsk Siberia. In an adventurous process we travelled and worked together in Russian Siberian cold circumstances.

In the first years of IMO the core group made every year a development trip to a country where Adriaan had done client work with local colleagues.

19 November: IMO Core group

20/21 November: IMO network Development days in the Netherlands. The yearly meeting with our clients and network members. Lectures and workshops as a co-creation between IMO consultants and clients and members.

2008

January: The core group meets in Ireland and formulates the mission statement. We make photo's of the core group members for the IMO site and we work on the IMO Brand, the IMO organization and the IMO methodology. It was a cold week and some of us stayed in Frank's house around the corner. The heating was not working and the shower was freezing cold with no hot water. Bernhard and Jaime, 'brothers in the spirit', after one night moved to a bed and breakfast in Belturbet and had every morning a full Irish breakfast. Hilmar Dahlem, Chai Locher, Klaas IJkema and Happy Megally stayed the night in Frank's house after a warming up visit in the Horse Shoes bar.

April core group meeting: Adriaan presents his paper on IMO in the future.

2 of May: Heleen Lieferring, a psychologist decided to join IMO. Later, together with John Luijten they founded their own institute, helping people with life questions that were not any more treated by a traditional therapeutic approach and using the IMO methodology.

11 – 15 of May: Core group members (Bernhard, Hilmar, Jutta, Adriaan) visit USA New York and Connecticut (Adriaans sister) on their way to the ASD meeting in Canada.

17 – 23 of May: In ASD meeting in Canada IMO becomes visible to ASD colleagues. ASD is started in the NPI as a meeting between NPI colleagues/institutes from different countries. Adriaan was at the start of this. Later it was transferred to an association for individual consultants being inspired by the Lievegoed impulse.

25 – 27 June: IMO core group development Days

27 November: IMO Core group visit in Nurnberg. As a closing of the year we spend time in Rummelsberg where colleague Christian Oerthel had his work place, being part of a Lutheran Community introducing the IMO methodology.

28/29 November: IMO client network conference in Rummelsberg Germany that took place with our clients and network members.

30 November: IMO core group meeting in Rummelsberg finishing of the year and sharing biographical issues related to IMO.

IMO Brazil

I was invited by Jos and Hermanus to be a consultant for the Terra Viva company, a family company started by the Schoenmaker family. Two times a year I spend during 7 years a week or more to do this consultancy work together with Hermanus. It turned out to become in time a very fruitful period for IMO's development. We created the first center for horizontal leadership together with clients. We created the master class on request of Frans Schoenmaker, director of Terra Viva. Participants of the master class requested that we would only work with IMO colleagues as teachers and not with guest teachers, as they experienced the strength of the IMO methodology compared to other impulses. The Brazilian IMO colleagues introduced the client meet

client process. Groups of clients visited each other to see how they were doing the horizontal leadership and company development. Also, later there was the introduction of the UGB's, the self-steering teams. Until today we see new initiatives being taken by the Brazilian colleagues that bring IMO to a next step in its development.



2009

21 – 30 of January: IMO core group in Egypt with Happy Megally. The yearly trip of the core group brought us to Egypt. We visited historic places, the Coptic Christian reflective centre, we sailed on the sea and visited Sekem community.

6 of February: IMO conference in Everswinkel for Waldorf Schools in Germany

Jutta Hodapp's client was willing to host a conference on our work in Waldorf movement in Germany and the work in this Waldorf

school in particular. Over 30 participants spend the day with workshops and meetings and short presentations.

February/March/April: first minor Leadership at Stenden University for 25 students.

Adriaan worked with students on a minor program on leadership. Students from different study programmes, in groups of three spend 10 weeks in an IMO client company like the tax office or an hospital to diagnose a change question that this organization was faced with. In biographical dialogues with different people of the organization, from top to bottom this brought an inspiring process for all participants.

6 of June: IMO core group meeting in Norway at the start of the ASD conference

The IMO core group decided to visit the ASD conference together and have their own development days connected to that.

18/19 of June: IMO Network days in the Beauforthuis in the Netherlands with Irish Music. Adriaan invited his Irish musical friends to play music at the IMO client network conference. There was also a public performance with a packed full Beauforthuis in Zeist.

10/11 November: IMO at Con-sozial on invitation of Christian Oerthel.

Christian is a pioneer of the Consozial where new impulses are given to the healthcare sector in Germany. Adriaan gave a first presentation on the human soul and leadership. Later other IMO colleagues were invited to give presentations and workshops.

16/17 November: IMO core group meeting

IMO Netherlands

After the change in 2014 of having one core group that was mainly meeting in the Netherlands to country teams, Adriaan started the Dutch group with a small group of potential colleagues already being part of Adriaans network. Soon Adriaan decided to hand over to Jutta and then a new constellation of colleagues was formed. Young colleagues like Chai Locher and Lisanne Bekman had joined. When Jutta took over the IMO Board leadership she handed over the team leadership to Klaas. It turned out that forming an IMO team was not easy while most of the colleagues had other commitments to other institutes and companies. Having your own website and identity was a big issue. In the end colleagues left IMO for different reasons. The young colleagues made a new step moving themselves as an IMO person into a client company. Other colleagues started their own practice. Klaas had to start again and is now building up a new team of IMO colleagues.



2010

27 – 31 of March: IMO core group development days in Finland. In the snow in a conference centre we had our development days meeting and workshops. Sauna and snow scooters were part of the program.

17/18 June: IMO core group meeting in the Netherlands.

29/30 September: IMO Core group meeting in Zeist in the Netherlands.

3 / 4 November: IMO Core group in Zeist in the Netherlands

10/11 November: IMO client network days in the Netherlands.

IMO Russia

During years I visited Russia. It started by being invited by Alexander and Oksana from Moscow to do workshops on leadership and OD. With Alexander I went to a client company in Siberia that was privatized after the communistic system collapsed. The owner of this wood cutting company wanted a new impulse. We worked on improving the work processes with his staff. They found it very important that it would create new opportunities for all people working there. We had Russian sauna and went on a 5-hour drive into the woods. In a wooden hut with -25 degrees Celsius we spend the night with two drunken Russian wood cutters. Shooting birds and fishing under the ice in the river was the treatment.

Later I went to Irkutsk where Joachim and Tatiana and others were running Heinz consultancy. Here we could experience over years how the opening up of Russia lead to the introduction of all kind of western influences. New restaurants, cappuccino bars, new shops were opened in time. Companies started to ask for training and consultancy. When

Joachim and Tatiana made a new start with a new institute, after some time they decided to join IMO.

A client of Joachim in Bisk Siberia was Yuri Nikitin, owner of a regional supermarket company called Anix. He started this company with his father and uncle, having the idea to bring life food to the people instead of them waiting in the cue to get their food. Together we started a fascinating development process over years bringing this company further as a good process company, a lively learning community, a successful and innovative partner in the region for clients and suppliers. First Joachim and later Tatiana were the speaking partners for this company and I was partner in crime.



2011

1/2 February: IMO Core group in Hannover Germany

Hilmar, as director of the Hannoversche Kasse invited us to have our meeting there, also meeting his colleagues of the Board of directors.

29/30 March: IMO Core group in Sinzig Germany

At Bernhards house we had our core group meeting.

9 – 13 of May: IMO collegial development days in Noordwijk at the sea in the Netherlands. We worked on all kind of different IMO exercises, sharing and reflecting.

26/27 of May: IMO opens in the Netherlands the first Center for horizontal leadership. In the first conference 120 participants are present. In workshops IMO colleagues present the IMO methodology and we have some client cases presented.

28 of June: Opening Center for horizontal leadership Germany in Hannover together with Hannoversche Kasse.

21/22 September: IMO Core group meeting in Anafora Netherlands
Anafora is the initiative of Happy Megally, creating a lively restaurant/centre in a Dutch new build town close to Utrecht, working with the IMO methodology.

17/18 November: IMO client network days at IMO client Koraal Netherlands. Koraal is a big institute for handicapped people that experiments with horizontal leadership.

8/9 of December: IMO Core group meeting in Zeist.

2012

2/3 of February: IMO Core group in Zeist

12/13 of March: IMO Core group development days in Hannover Germany

27/28 June: IMO client network days in the Netherlands

27/28 August: IMO Core group meeting in Sinzig Germany

1 / 2 November: IMO Core group meeting in Anafora Netherlands

IMO Germany

After entering NPI on invitation of Bernhard Kloke I started to work in Germany. With Bernhard I did a 'probe -seminar' in which we explored with German company owners a new way of developing their company and the people in it. This created then for the NPI a new step in its methodology: from training the client to co-creating with the client. I started to work with German Sparkassen after I met Rudolf Wagner, an employee of the national Sparkasse Training center. During many years, we organized three-day seminars on actual themes. Sparkasse directors started to invite me to come to their Sparkasse to support a process of change and development using the IMO methodology in progress. Out of this work I was able to write my doctor thesis, supported by Harry Kunneman, a professor at the university of Humanistic in Utrecht, the Netherlands. Up till today I work with German Sparkasse in which I have the chance to try out new insights and concepts. The latest is the co-creation on the basis of horizontal leadership for the managers and self-steering teams for the professionals.



2013

14/15 February: IMO Core group meeting Zeist

7 – 12 April: IMO Core group development days in Ireland. In the cottage of Adriaan we have our collegial development days. In the first years of IMO we spend several times as a core group in Ireland. This had also to do with the Western Mystery stream as Bernard Lievegoed described this in his book on the four mystery streams. The Irish old culture was a sun culture, an etheric existence where the Christ mystery was experienced intuitively.

24/25 June: IMO Core group in Hannover Germany

27/28 August: IMO Core group in Sinzig

31/10 – 01/11: IMO Client network days in the Netherlands

The client network days always brought clients and colleagues and connected friends together. In a very inspiring way we explored themes and shared experiences. Over some years there was a common theme for instance how to integrate the new generations in the company, handing over the leadership or horizontal leadership skills.

18/19 November: IMO Core group in Zeist

IMO Switzerland

Knowing Hans Ruijs for many years as a member of the ASD he decided at some time to come to IMO. He started the Swiss IMO group and invited colleagues there like Hans Peter and others to join IMO. Soon we started the IMO masterclass that was done several times with colleagues from different IMO countries performing. A wide network of clients in different industries and sectors allowed IMO Swiss to build up its existence. After Hans was not chosen as the IMO Board leader, he decided to leave IMO. Hans Peter Ulli took over the team leadership and restarted IMO in Switzerland.



2014

14 – 18 January: Seelenraum Schloss Freudenberg is started. Matthias Schenk and Adriaan Bekman open a one-week Seelenraum in Schloss Freudenberg where people can visit and work on their life questions. Dialogue, music, exercises, challenging experiences bring the question alive and people of different kind leave with an inspired next step. This week was repeated in Freudenberg for the next 6 years.

27/4 – 01/05: IMO Core group Meeting in Rome: The Rome Contract was made.

The IMO Core group is transformed to IMO country teams and the IMO Board.

After growing to more than 15 colleagues, Adriaan presents a different set up for IMO in the future. Each country has a team and one of the colleagues is asked by the team to lead the team for 5 years. Team leaders, together with Adriaan, form the IMO Board. They will meet a few times a year. Each Board member also has a mandate for the whole of IMO to take care of.

22 May: Adriaan now is Professor/Lector at Hanze University Groningen Netherlands, leaving Stenden University after 8 years. Adriaan is invited to organize and lead a master programme leadership in Hanze University. The two-year program starts and has its accreditation from Dutch officials. Some IMO colleagues participated in the first master and got their master title.

25/26 August: IMO Board meeting in Hannover Germany

29 August: IMO Netherlands meeting

28 October: IMO Board meeting in Zeist

29/30 October: IMO client network days in the Netherlands

IMO Italy

Meeting Erica together with colleague John Luijten started a process where we created Motiva, a network community that explored the IMO methodology. Inspired by Olivetti and Lievegoed we had regular meetings sharing the methodology. There was a first masterclass in co-operation with a Rome University. Several clients and several projects were started in Italy. Eurotranciatura and Ecor Naturasi gave us special projects in which we could develop company-wide new leadership, new ways of co-operation, work process improvements, teambuilding, shared ownership. We went to Sicily to support people

there that wanted to create new opportunities for new generations, founding their own companies in the tourist sector and the food sector. We became more familiar with the special ways of dealing with each other in Sicily and the influence of local officers, politicians and mafia circles.

In Rome, with the support of Jaime, I visited with groups of Dutch managers Italian companies, the central catholic church organization, the politician parties, to research the theme 'how one can take initiatives in situations that do not really allow this to happen'. In Rome we made as an IMO core group in 2014 the new contract that gave us the infrastructure of IMO teams/countries and IMO International existing. A rapid growth resulted from this new impulse as colleagues invited new IMO colleagues in the different countries.



2015

26 January: IMO Board meeting in Zeist the Netherlands

23 – 28 of February: first visit to IMO Israel. Adriaan visits together with Hans Ruijs Israel where Ronen Hahn starts IMO Israel.

25 – 27 March: first IMO Master in Switzerland.

13 April: IMO Board meeting in Switzerland

14 – 17 April: first international IMO collegial development days in Switzerland

3rd of July: first diploma's Hanze Master Leadership in Groningen created by Adriaan. Jutta and Lisanne got their master diploma.

24 August: IMO Board meeting in Switzerland

28 October: IMO Board meeting in Zeist

29/30 October: IMO client network days in the Netherlands

IMO Israel

One day I was called by Hans Ruijs who was meeting in Israel with Ronen Hahn, a member of the ASD. Ronen announced he would like to start IMO Israel. This invitation to come to Israel responded to a long personal wish to go there and now it was happening. We celebrated the start of IMO Israel in Ronen's house. Soon other colleagues came through our masterclass activities. The Waldorf movement turned out to be a good basis for IMO consultancy. We were asked to guide and construct a process of renewal of the Waldorf movement in Israel. Using the IMO methodology, it created a fascinating process in which the leadership of the movement was handed over to a new generation, new forms of co-operation were started and new insights and practices

in the school leadership were initiated. Ronen started to teach in Israel universities the IMO methodology also to the different groups with different backgrounds living in Israel. Visiting the secret places, Jerusalem, the death sea, Nazareth was an impressive experience, having a glimpse of human history coming together over thousands of years in a very condensed small piece of the earth.



2016

2 April: IMO Board meeting in Holambra Brazil

4 – 8 April: IMO International collegial development days in Brazil. Lectures and workshops and collegial meetings in the Brazilian atmosphere in Holambra. A celebration with IMO clients was a highpoint in the programme.

28/29 August: IMO Board meeting in Zeist the Netherlands

26 October: IMO Board in Zeist the Netherlands

27/28 October: IMO client development days in the Netherlands

IMO Finland

With Lauri Salonen we started to work in Tertta's organization Opeko. Here, school directors were trained. We had many years workshops and seminars with them in Tampere. In the anthroposophical training center, we presented our methodology on taking initiatives. Later I was invited by Ansu Piira and colleagues to lead for 2 years their institute Innotiimi. With more than 40 colleagues we went through a development process that changed the institute from pure training to also doing consultancy and coaching in companies. Six times a year we had a two-day or three-day development meeting in a conference center. In this very creative community we combined several times the professional work with designing, rehearsing and performing a self-made musical with song and dance. After meeting Hannu he started the Finnish IMO group that Tertta joined. In all the many visits to Finland there was from the start a spending of the evening in the sauna. At Lauri's home, in conference centers, in all kind of places sauna was a must that I enjoyed and got used to. It reminded me of the sauna story my father told after coming back from a visit in Finland in the 1960s. Hot in the sauna, cold in the lake or snow.



2017

19/20 February: IMO Board meeting in Zeist the Netherlands

2 April: IMO Board meeting in Rummelsberg Germany

3 – 7 April: IMO international collegial development days in Rummelsberg Germany

30 June: IMO exists 12,5 years.

4 September: Adriaan celebrates 70 years of age in the Beauforthuis Zeist with family, colleagues and friends.

5 September: IMO Board meeting in Zeist the Netherlands

25 October: IMO Board meeting in Zeist the Netherlands. The IMO Board succeeds Adriaan. Jutta Hodapp will lead the IMO Board for the next 6 years, chosen by the IMO Board members and finally decided by Adriaan Bekman.

26/27 October: IMO client network days in the Netherlands

IMO China

I was invited by Alexander to contribute to the masterclass in China. Alexander had started with a group of 7 colleagues IMO activities in China. Sitting in the business-class of KLM flying to Beijing, we dialogued on the installation of IMO China. During the visit we had meetings with the group and in a process dialogue we came to the decision to start IMO in China. Adriaan wrote a verse for IMO China. With a group of over 30 persons the masterclass was going full speed. I was impressed how IMO colleagues documented the process on white papers hanging on the wall. Pieces of art they became. Participants were touched and some of them wanted to take the initiative to organize masterclasses around China. When Alexander left IMO, the group had to find a new balance. Cynthia became the team leader. With Cynthia I started to do web seminars. 'Inside the change' web seminar and also 'biographical leadership' web seminar was successfully launched.



2018

8 of April: IMO Board meeting in Tampere Finland

9 – 13 April: IMO international collegial development days in Tampere Finland

6 May: IMO China is officially founded in Beijing China.

7 – 11 September: IMO Board meeting in Ireland.

In this IMO Board meeting Adriaan hands the Board leadership over to Jutta. After a process of dialogue in the IMO Board, after Adriaan announced he would like to hand over the IMO leadership to the IMO Board, the IMO Board decided that Jutta should lead the IMO Board for the next five years, starting January 2019. This decision was taken by the IMO Board in a procedure that was introduced by Adriaan. Hans Ruijs could not afterwards agree with the procedure and decided to leave IMO.

IMO International

Being part of IMO International made it possible to have a worldwide connection to the IMO impulse. For years we had the IMO network members that supported our work and participated in open IMO activities. With Klaas we could start the IMO academy and, in that context later the IMO school. The yearly international client network days have been a highpoint in my IMO existence. Meeting clients and colleagues and sharing in groupwork the working of the IMO impulse, that created in myself a fire-warmth to continue to develop IMO because it really makes sense to do so. Together with Klaas we worked on the IMO website. In the start the website had as a front image a door or a gate, indicating the threshold between outer and inner space. Later the pictures of IMO activities came in and at regular intervals Klaas updated the website to a lively standard showing the different aspects of IMO. The international colleague development days, where we together worked on the methodology, have been very inspiring and meaningful events. With a full programme, where colleagues brought in and got out, meeting and sharing with each other, getting to know the new colleagues, it has been milestones in IMO's development. The facilities and support were organized by the country team that acted as a host and organized the social evening.



IMO FOUNDATION DOCUMENT

The legal form of IMO is a Dutch Foundation.

After the start of IMO 2005 we have formalized IMO legally as a Dutch Foundation on the 12th of May 2006. Adriaan Bekman and Jutta Hodapp have been the colleagues that signed the document. The reason was to neutralize ownership and to bring the name, the logo, the methodology, the website and Identity as an Institute and community in the context of the IMO Foundation.

Since the start of the IMO Foundation Jutta Hodapp has been the Chairwoman, Hilmar Dahlem has been the secretary/finances and Adriaan Bekman has been a member of the Foundation Board.

Article 1

The name of the foundation: Stichting Instituut voor Mens en Organisatieontwikkeling (IMO)

Seat of the foundation is Zeist in the Netherlands

Article 2

The mission of the foundation

doing research on new ideas and concepts in the field of the human being and the organization and supporting their development. organizing all kind of activities related to this mission of IMO or favorable to this objective.

The foundation tries to realize its mission by doing research and development, initiating and participating in projects.

The Board of the Foundation have to be at least two persons.

In the document are mentioned: Jutta Hodapp as chairman, Hilmar Dahlem as secretary/administration/finances, Adriaan Bekman member of the Board.

Since then things have not been changed.

The document is further a standard document based on the general conditions a Dutch Foundation has to respond to.

IMO IN THE FUTURE DOCUMENT

At the 1st of April 2008 Adriaan presented his paper in the core group on next steps of IMO in the future. The core group dialogued and agreed.

We exist more than 3 years,
We described our mission statement in Ireland,
We have now a core group of 8 members,
We have about 57 IMO Foundation Members,
We are an international Institute for men and organization development.

It is time to make a next step in the way we are organized and function.

I would like to do it like this.

We keep the basic structure:

We have a Core Group and we have the Foundation IMO of which we are all members.

Adriaan leads the Core Group and the IMO development process as a whole.

Jutta is the chair(wo)man of the IMO Foundation. Jutta, Hilmar (Finances) and Adriaan are members of the IMO Foundation Board. In three years time we change roles and responsibilities if we want that. We have a three-year cycle in rearranging responsibilities.

Core Group members do all their work through IMO.
This work profession we call "Horizontal Leadership". That is our focus.

Man and Organization Development is our common theme.

We keep the Year Rhythm that means:

Core Group Development Days we have each month one day. Three days in the beginning of the year for the Core Group Mission and Strategic Issues. Adriaan is responsible for the process during these days.

Client Days in Germany in Co-operation with one of our clients.

Two Core Group members are responsible. One comes and one goes each year.

Members Development Days in Holland.

Two core Group members are responsible. One comes and one goes each year.

The **IMO Research Day**, for the moment together with the "kennisgroep mens en organisatie" in Leeuwarden at the Stenden University. Adriaan is responsible.

We organize ourselves further in the following entrepreneurial way:

Each core group member leads one development group with his/her own theme. The members of the development teams are IMO Foundation Members or have the potential to become core group members.

- The development teams develop the theme into visions and concepts and methods.
- The team develops client work opportunities in which all IMO Core Group members can participate.
- The teams prepare their results and present them at the members days and or research day.

We could think starting with the following teams:

Adriaan: Man and Organization. (He starts with the research group at Stenden University)

Bernd: Innovation in Connection

John: Coaching the leader out of the client perspective

Happy:	Connecting companies with social impulses in society
Klaas:	The soul of the organization
Hilmar:	Learning and training methodology
Jutta:	Leadership
Jaime:	The international impact of our work.

The client work

We agree on the client process ownership: who is responsible for this client organization. Others can do work in the same organization but they inform the client process owner at regular times and so strengthen the client leadership of the client process owner. We introduce each other in client organizations.

We send our own bills and then a copy to the client process owner or the client process owner sends the bills and we transfer internally.

We strive towards 2-3 client days paid a week for each core group member. We have a fee between 600 and 1000 euros for half a day work.

Concepts

We agree on what are the basic IMO concepts that we work out. These concepts have been worked on in the core group at some time. Each core group member understands the concept and have experience working with it. The horizontal leadership book is a shared body of knowledge to start with.

There are personal concepts, that each IMO core group colleague has, that we know of together, can learn from each other and work with at the client process.

Meeting place

We have our core group meetings at the conference center Bergse Bossen. We lunch there and finish with a meal together. The cost for hotel for those who stay overnight, the meeting room and the food and drinks we share together. The flight costs of Jaime we share together.

Client information

We have an actual web site. Jutta takes care.

We have an actual brochure. Klaas takes care.

We do IMO marketing. Happy takes care.

We do Public Relations, Like presentations, lectures etc. All take care.

Style

We share our ideas, interests and personal strivings. We know of each other personal circumstances, we care for each other.

When there is a confrontation between core group members and that can happen, we take care that we find the opportunity to come back at it and settle it.

We work together at the client organization as much as possible. There we can meet the best.

The aim

We want to create a lively IMO institute that is well known for its superb quality of client work, the morality of its carriers and the spiritual striving to do the good and realize the Christ impulse.

THE ROME CONTRACT 2014

In the Rome meeting of the core group Adriaan presents a basic idea on the next development step of IMO. This is connected to the rapid growth of IMO in different countries and therefore the need of a new infrastructure for IMO.

2014 is a transfer year for IMO. In a group process we come to the following contract, signed by all colleagues in the core group.

From the 1st of January 2015 we will work as IMO consultants and leaders along the following lines:

IMO International

1. IMO is an international institute with an international IMO culture. IMO consultants and IMO clients and IMO network members form the IMO international community.
2. As common ground we will have the IMO methodology of the evidential/ Saturn path soul development, the same infrastructure of the Centre for horizontal leadership in the countries, and the individual IMO consultant entrepreneurial attitude and practice working local and international. We are invited to use the verse Spirit and Matter of Rudolf Steiner as a common source of inspiration for the Saturn Path exploration.
3. Once a year we will have a 4-day IMO international meeting in which all IMO consultants obligatory participate. We will work there on the spiritual foundation-impulse/methodology of the evidential/IMO community development. The IMO leader is responsible for the program, the country group for the hosting. Invited are all colleagues that have passed the three-meeting decision.

4. We will have IMO consultants that work fully and only under the IMO identity as horizontal leaders in client organizations in different parts of the world.

IMO country groups

5. The county group leader leads in 5 years periods. The first period starts 1st of January 2015. Continuation or changing leadership is a group consent decision. The general leader has to approve.

The leaders of the country groups form the IMO co-ordination group that will meet three times a year.

The co-ordination group is the policy creating and steering organ in IMO.

All IMO consultants participate in at least one country group.

The country group arranges its own money streams.

6. The country groups will develop the IMO impulse in their country.
7. We will integrate new IMO consultants in the country groups along a common procedure. That is: an agreed and official introduction by an IMO colleague, three meetings to get to know and to decide to continue, one-year co-operation, final decision in consent in the country group. The general IMO leader will check and approve in the end the decision.

IMO Foundation

8. The overall roof is the IMO Foundation. The co-ordination group forms the Board of the Foundation. The general leader is the chairman of the Board. There is a board member responsible for Finance/secretary. In the Foundation is the IMO logo, the IMO network, The IMO site, and The IMO Foundation administration. The Foundation works with a budget that is financed out of a 200-euro IMO network membership fee incl. VAT,
9. The IMO network days, that take place once a year in the Netherlands, will be organized by two IMO consultants. Network

members and guests are invited. IMO Clients can meet there as well the IMO impulse and each other.

IMO logo/ brand

10. All IMO consultants will work with the same IMO card, IMO paper, and IMO bill design.
Only for the tax office it is that an IMO consultant should use his/her own company name.
11. The IMO logo is: IMO (common), plus country name plus IMO in words in the country language.
12. We will have Xandi (Brazil) as our common designer of logo, cards, paper and publications (film/photo, text).

IMO common arrangements

13. To strengthen the international awareness of the IMO consultants in meeting other clients and cultures, we strive towards each IMO consultant will take care of a workshop in an IMO master program in another country than the home country.
14. ASD membership is an individual decision. We see the ASD coming out of the same source and we will care for a good relation with the ASD process.
15. We will have a common travel arrangement for financing the extra travel flight costs for the IMO yearly meeting for all IMO consultants.
16. An IMO country group can offer hosting for the next yearly IMO meeting.
17. We will have January 2015 an IMO website in general that represent the new IMO. Each country group has their own Centre for horizontal leadership site. One can click easily to all other sites of IMO.

New IMO groups

18. A new IMO country/ IMO group/ center for horizontal leadership will be built upon the same basis and in the same infrastructure as the other countries.
19. The buildup of a new IMO country can start when there is a leader recognized by the co-ordination group.
20. The start - up of a new IMO country will be guided for one to two years by two other IMO country group Leaders.

Leaving IMO as a consultant

21. The IMO consultant will decide him/herself to leave IMO.
22. If the IMO consultant is not in the process anymore the IMO country group leader should confront the IMO consultant and come with him/her to a common conclusion, decision and a concrete step.

The general leader of IMO

23. The general leader of IMO will perform this role in 5-year periods.
The next period starts 1st of January 2015.
The co-ordination group will decide on the continuation.
24. The co-ordination group decides on who will be the new leader.

Informing the IMO network and the IMO clients

25. The IMO clients are informed directly by their IMO consultants.
26. The leaders of the IMO country groups will inform the clients in the country on IMO country group matters.
27. The clients connected to the Centers for horizontal leadership will be informed in the Centre for horizontal leadership research meetings.
28. The general leader of IMO in co-operation with the IMO consultants responsible for the IMO network days will inform the IMO network members.

29. Written Information will go through the IMO and Centre sites and the IMO email system.

The IMO impulse

30. The IMO impulse has its roots in 'the free soul doing the good'. We honor Bernard Lievegoed and colleagues for the step they made.

IMO INFRASTRUCTURE FEBRUARY 2017

In the IMO Board meeting on February 2017 we agreed on the IMO infrastructure as it had developed in the last years.

The IMO Land-map

IMO consists of the IMO Foundation and the IMO Institute

1. The IMO Foundation

IMO is a legal Foundation based in the Netherlands

The IMO Foundation has a three-person Board:

The IMO International Leader, The IMO Netherlands Team leader (finances and network), another Team leader.

The IMO Name is part of the IMO Foundation.

The IMO websites are part of the IMO Foundation.

The IMO website addresses are part of the IMO Foundation.

Klaas IJkema takes care of the IMO websites

The IMO Foundation administration.

The yearly 500-euro payment by the IMO colleagues.

Jutta Hodapp takes care of finances and administration.

The IMO Logo is part of the IMO Foundation.

The IMO client network is part of the IMO Foundation.

The network members payment of the yearly contribution of 250 euro.

The IMO Netherlands Team takes care of the IMO client network days.

The travel and hotel costs payment for Board members three times a year.

2. The IMO Institute

IMO is an international Institute

IMO Institute consists of IMO International and the IMO Country Teams

2.1 IMO International

The Leader of IMO International and the Country Team leaders together form the IMO Board.

The IMO Board is part of IMO International.

The IMO Board members represent their IMO country team and each member has a mandate for the whole of IMO.

Each IMO country team leader is supported by a colleague from the Board Team.

The IMO International Leader is chosen by the IMO Board for periods of 5 years.

2.2 IMO country Teams

In each IMO country there is the IMO team. Each team has a team-leader.

The team-leader works for periods of 5 years.

3. The IMO organisation

IMO has a threefold organisation

- Each colleague is IMO entrepreneur working inside Client organisations
- IMO Centre for Horizontal Leadership
- The IMO Online Academy

The IMO entrepreneurs inside client organisations

Each colleague is working in client organisations as an IMO entrepreneur.

All the work IMO colleagues do is part of the IMO Institute.

The IMO colleague sends his/her bills to the client.

Each colleague represents the whole of IMO at the client.

IMO Centre for Horizontal Leadership

All open activities are happening under the roof of the IMO Centre for Horizontal Leadership.

These can be master classes, workshops, meetings, publications, research or any other open activity.

The IMO Team-leader and the team members are responsible for the IMO Centre and its activities.

The IMO Online Academy

The IMO online Academy is the responsibility of IMO International.

Adriaan Bekman is the President and Klaas IJkema is the Rector.

Individuals and groups can study at the IMO Online Academy being coached by an IMO colleague.

Meetings

The IMO Board meets 3 times a year.

- One meeting is connected to the IMO collegial meeting in April.
- One meeting is beginning of September. This is the IMO strategy meeting.
- One meeting is connected to the IMO Client network days.

All Board members are expected to be at these three meetings.

The IMO country Teams meet regularly.
A regular monthly meeting is a good practice.

Once a year in the end of October there is **the IMO client network days** in the Netherlands.

The IMO Netherlands team takes care of the client-network days each year.

Once a year, beginning of April, there is an **IMO collegial meeting** in an IMO country.

The meeting takes 4 days. We work there on the IMO methodology and the IMO Impulse.

Sequence:

Italy (2014)

Switzerland (2015)

Brazil (2016)

Germany (2017)

Finland (2018)

Russia (2019)

Israel (2020)

Italy (2021)

ADRIAAN: IMO TESTIMONY 2018

Introduction

I would like to summarize the key elements of IMO as I have seen them working in the IMO development process over the past years. It is a testimony that I would like to hand over as IMO Leader to the IMO Board and the IMO Board Leader.

I hope the IMO board could continue to build IMO on this basis.

IMO Leadership

The IMO Board is the leading organ for the IMO development.

Each IMO Board member leads an IMO country team.

IMO Board members have an individual mandate for the whole of IMO.

The IMO Board has an IMO Board Leader.

The IMO Board Leader is part of IMO International.

We work in 5-year periods.

The IMO Board is the integrating organ.

There are four dimensions to take care of as integrating forces that bring us together.

1. The work at the client
2. The development of the methodology
3. The connection of the personal impulse with the IMO impulse
4. The IMO infrastructure

These integrating forces should balance the dividing forces that separate us.

1. The work at the client

IMO colleagues are IMO entrepreneurs.

It is important that all IMO colleagues have enough work at the client.

We support each other in realizing this.

The client gives us impulses for our further development: questions, ideas and money.

With our client we form an exploring, learning, developing community.

Client days are meeting points to share.

2. The development of the methodology

The methodology of the evidential forms the common bases for our profession.

Horizontal Leadership and Horizontal Organizing are key words for our Brand and Identity.

Process, dialogue, biography are main characteristics/orientation points for all we do.

Key Qualities of Horizontal Leadership forms a leading concept we share.

The 7 exercises are key expressions of the methodology. Together they form a body of knowledge.

IMO Concepts and Exercises are further developed and explored and used with the client together.

Publications make our methodology and its uniqueness visible.

The IMO methodology forms the basis for a worldwide “The IMO School”.

3. The connection of the personal impulse with the IMO impulse

Each IMO colleague brings a personal impulse and connects this impulse with the common IMO impulse.

Our common impulse is connected to the work of the NPI/Lievegoed impulse that is connected to the anthroposophical impulse of Ita Wegman and Rudolf Steiner.

The Saturn Soul development path leading us into the Sun mysteries gives us a spiritual base for our work. The IMO Text ‘Matter and Spirit’ reminds us of this soul mystery.

4. The IMO infrastructure

There is an IMO Foundation with an IMO Foundation Board.

In the IMO Foundation there is the IMO Logo, the IMO websites, the IMO academy, the IMO international client days, the 500-euro yearly contribution.

There is the IMO Board as a steering organ.

The IMO Board has an IMO Board Leader.

IMO Board members have a personal mandate for the whole of IMO.

There are IMO country teams.

The teams have a team leader.

The teams have their meetings, development days and client programs.

There is the international IMO community of IMO Colleagues.

There is a yearly 4-day development meeting in an IMO country.

We have an IMO card, IMO websites, IMO brochures and IMO publications.

There is a common way of presenting IMO.

Colleagues have their IMO business.

They send offers and bills under the IMO logo.

They have their own financial household.

We have a clear common procedure for taking in new IMO colleagues.

IMO is an Institute for Man and Organization development.

It is an independent Organ in the wider society that realizes its impulse.

There are key expressions of the IMO impulse like

- The client in the centre of our strivings
- Your development question and your next step
- The process and the process owner
- The dialogue as a two-way value creating happening
- The individual biographical development impulse

- The organisational biographical development impulse
- The “I” appearing in the soul
- The organization as an expression of the human soul.

The key focus for our work is:

- To support the other person in his/her leadership in taking responsibility for the next development step of the organization and him/herself
- To support the organization community in its leadership to create a healthy organism that support human development in society
- To support top managers in their leadership of the company
- To support managers to act as leaders
- To support professionals to act as leaders in their work processes and team work
- To support a dialogue between top managers – middle management and professionals on the key issues of the company
- Freedom, respect and love guide the human being in doing this.

Indicators

We measure our ‘success’ in terms of:

- Number of IMO colleagues/ IMO Teams / IMO countries
- Number of client organisations
- Valuable contributions to the client company development
- Number of inspired people meeting IMO colleagues
- The individual entrepreneurial turnover of the IMO colleague
- The continuation of the client contact, contract and co-operation

Final Words

I hope the IMO Board is willing and able to take care of the further IMO development on the basis of what we have created.

I hand this IMO Board Testimony over to the IMO Board Leader and the IMO Board.

Adriaan Bekman

PART 3: METHODOLOGY OF THE EVIDENTIAL

During the 14 years we have developed the IMO methodology together. On the solid basis of the work done by our ancestors we could create the methodology of the social evidential. It has become part of the development theory that is created and is appreciated in scientific as well as practical contexts.

You find in this part a selection of documents that gives a good impression of how this methodology is formed and used.

First a document on the history of the methodology.

Then you find 4 articles explaining the methodology.

Then you find an article on what makes IMO different.

Finally two personal documents of Adriaan on the working of IMO on the client and IMO existing in the wider society today.

THE HISTORY OF OUR IMO DEVELOPMENTAL METHODOLOGY

Adriaan Bekman

Introduction

After World War 2, in the context of rebuilding Europe with the help of Marshall funding, Dutch entrepreneurs like Stork and Philips were looking for new impulses for their companies in the field of social development. New generations were looking for different approaches in leadership and management, as the old style of bosses/owners telling their workers what to do and how to do it was not very adequate for the growing industries. They asked Mr Bernard Lievegoed to develop with them new approaches for dealing with the social issues in companies. Professor Dr. Lievegoed as a medical doctor and psychiatrist was at that time the pioneer in the Netherlands for educating handicapped children.

Bernard Lievegoed accepted the invitation and soon, after starting researching this issue in companies, he founded NPI (Nederlands Pedagogisch Instituut) and was nominated Professor of Organisation Development in the Erasmus University and Twente University. His doctoral theses was called “Beat, Rhythm, Melody”. These reflected already the basic elements of knowledge building on processes. Lievegoed was looking for the “process organization”. Together with a group of colleagues he developed a developmental methodology for human and organisation development. This methodology was developed through action research. Together with organisation leaders and their staff, NPI consultants developed approaches for developing social skills, leadership skills, an OD method for change and innovation, teamwork, training the trainers and educating people in companies.

In Dutch industries like Philips, Stork, Shell, Unilever, Rotterdam and Amsterdam Harbour companies, they worked with the top

management on development strategies, they trained managers as leaders, they trained people in social skills. In the 70's and 80's one third of all Dutch companies that had internal training staff used the NPI methodology for training and developing staff members: training Top Executives, managers, professionals, operators and technical engineers. Bernard Lievegoed together with Mr Maitland founded the national training centre for managers, de Baak. The Dutch Government asked NPI to train all technical teachers in Dutch middle and higher education schools in new training methods and approaches. This huge project was financed by the Marshall money.

Bernard Lievegoed, like Peter Drucker, influenced management thinking for many decades and their work and research still is relevant for the issues we meet today in organizations worldwide. Mr Bernard Lievegoed received “De gouden Ganzeveer” price as recognition that he had made a severe contribution to develop Dutch culture. This was certainly influenced by the publication of two famous books: “Organisation Development” and “Phases of Man”. In these books the basic methodology was published on organisation development and on human development. During the next centuries this methodology was further developed in many different countries in the world and it became the basis for further innovation as the Lean Organisation, the Learning Organisation, the Living Organisation and the Leadership Innovation.

The methodology

After World War 2 the social science started to become an ever more important science for societal and human development. Economy, sociology, psychology and other social sciences started to look for their specific methodology that would be different then the natural and spiritual sciences methodology and theories.

The basic invention for this search for a new methodology was the discovery that in social questions, when doing research, the

question changes and develops. Action and reflection go hand in hand. The research process influences the social reality in the research field. There is no objective law working there then the laws we practice ourselves in doing things and observing things that happen. It was called **action research**. The methodology that was initiated by Bernard Lievegoed was very much based on the idea of what Mr Boulding called his system theory. This theory explained the different system levels that we can observe in our reality and the transformation process described as “Metamorphosing and Steigerung”. Development phases of man and development phases of organisations were clarified and described by Lievegoed and colleagues and this gave a clear inside in phenomena of change and transformation in companies.

The development phases of the organisation were described as three phases: the pioneer phase – the differentiation phase – the integration phase. Organisations arise out of an impulse of a pioneer. The growing community supports this initiative and impulse and an organisation arise that is characterized by improvisation. Then there appears a crisis, as this way of organizing does not carry further growth. To be more in control there arises functional differentiation and hierarchical levels of functioning. This is a more scientific approach that results in management and structure. The human being becomes Human Resources. This in time leads to another crisis that is that the sense is lost, the insight in the whole is lost and the client is lost. In connecting to the client, in developing leadership in all people, in organizing in a more horizontal way, in sense creation, then the organisation can integrate more in society and serve and support continuous development and change as the people at work care for this.

Development phases of man were based on traditional insights of the Chinese and Greek philosophers combined with practical

observations of Lievegoed of his patients and later on clients. Also, here we see development phases, crisis and transformation. The human biography became the central image of human development. The human being goes through three phases of development: learning phase – working phase – becoming wise phase. Each phase takes about 21 years and ends in a crisis and process of transformation. The Greek described the development of the human soul in 7-year phases. After 7 years there is a transformation into a new phase. The first seven years there is bodily growth and standing/waking up, the second seven years there is creative inner development, the third seven years there is the personal unfolding of thinking, feeling and willing abilities, the person becomes a grown-up status and has entered in the culture as it has been developed by the ancestors. Also, in working life we see three phases of 7 years that ends in the 42-year crisis in which the sense question arises. This then becomes more leading in the next three periods of seven years. At 63 one passes the threshold of becoming free and continue life on the basis of what one really has developed in the earlier phases.

A new biographical concept for organisms was developed. A 33-year period of development of the impulse and the organism after which the impulse and organism had to be recreated by new generations so that the impulse and organism can enter a next 33-year period of existence. This development is connected to the Christian impulse where through a process of death and resurrection a free development can take place.

Based on these three fundamental images of human and organisation development, there were other concepts developed like team development, creative leadership development, social skills development, development phases of learning.

Since the 1950-tees we have seen a continuous development of world economy and the organized life of people in it. We all have

become part of organisations as clients and workers. We have been confronted with the further growth of technology, systems and have received wealth and opportunities to grow and develop as a person. We moved from natural communities to organized communities and all what has been developed in these 70 years has become part of our organized life.

Methodology of the socially evidential as a methodology of organised life

This research into leadership and sense giving in the context of organization development has gradually led to a methodology that can serve this process of leadership, community development, sense giving and inspiration into a consciously used organization development and change process that can be executed by all people involved in it. This methodology was developed and published in the Dutch scientific Magazine “Management en Organisatie” by Adriaan Bekman under the title “Methodologie van de evidentie. Onderzoek en zingeving in processen van organisatieontwikkeling”.

This methodology we called ‘methodology of the social evidential’. The word *evidential* has been chosen because of the core notion that, where in nature everything is evident, connected with patterns and laws, in social life this is only the case when we create this evidential ourselves through conscious care and sense giving.

The heart of this methodology of the socially evidential is formed by the following three leading thoughts:

- rhythmically designed and executed good processes, focused on others/clients, creates flow,
- having a two-way dialogue creates value on an economic, social and cultural level,

- creating sense giving in the context of our biography, in relation to biographies of social organisms that we create and take care of, gives us inspiration.

The three core words we have recognised as essential for being social are:

Process – dialogue – biography.

- *Process*: everything takes place as a process, everything is repeated rhythmically, but in ever different ways and contexts: in a different place, in a different time, with different people, in a different situation.
- *Dialogue*: we mutually create value, in a relation client – supplier, in a relation with a colleague, in a relation teacher – pupil, in a relation manager – employee.
- *Biography*: we give sense to our lives in the context of our own biography, the story of our lives, in relation to the biography of organisations that we are connected to.

To be able to be solidly present in this social sphere, well-grounded and open to what is new, we can make use of two *principles of natural science* and two *principles of spiritual science* in the social sphere, for what takes place between us.

The two *principals of natural science* support the movement from the outside to the inside, from the outer sensory observation to the inner processing of these observations. They direct our focus to the outer world that we can perceive and internalise:

- we focus on phenomena: we keep observing and examine what appears;
- we focus on others: we examine what others see.

The two *principles of* spiritual science support the movement from the inside to the outside, from our own inner impulses and ideals to the steering stories we express to others and we act out of. They direct our focus to the inner world, the impulses and ideals that then appear in the stories we tell and things we do and that others can perceive in us:

- we focus on the steering conviction: we observe what steering views determine our acting;
- we focus on stories we express: we observe what stories we as individuals tell to others.

If we are consciously able to make these two basic movements of the social sphere, from the outside to the inside and from the inside to the outside, and keep doing this, then we will get well connected to what takes place inside and outside of us and we will be able to steer consciously, show conscious leadership in this.

Thus, we also consciously form what is socially evident between us if we want to make these key points and principles work between us. If this evidential originates, it will work as powerfully as a natural law in nature and form the social organism and also our inner world, the soul, according to what we want to and can be.

Four levels of the social evidential

We would like to show the way the socially evidential works on four levels of our being present.

1. *Speaking – listening.* When one person speaks to another who does not listen, a breach in the conversation is the result. This often happens, we talk at cross purposes to each other. When we listen to the other person, we can respond to him and wake up through him. This produces contact and creates an added value, a synergy.
2. *Individual – community.* When everyone is busy on his own and has no eye for the other person who can be collaborated with, we will get all sorts of sub-optimisations in the process, but no

common result. When we are connected to the whole, the whole will live in our souls, and when we take up a clear position in the context in which we operate, a productive added value may result between us.

3. *Client – supplier.* In the relation between client and supplier there is no one-sided relation between question and answer but both have a question and an answer. This creates added value. The client, for instance, wants a product from the supplier, the supplier wants a compensation. They make the next step possible for each other.

4. *Performance – compensation.* If everyone claims the fruits of his work for himself and is only focused on self-care, the well-being of the whole will suffer from it. If we allow ourselves to be cared for by others and we ourselves take care of others, a greater and more meaningful added value will be the result.

All of the above we can bundle and integrate in a methodology of organised life, a ‘methodology of the socially evidential’. This methodology is relevant for the human soul and its creations. It is in line with recent developments in thinking about how the social reality of people may be examined and approached. The starting point here is that whereas nature and spirit represent an objective reality based on patterns and laws that in this sense can be researched in an objectifying manner, in the social sphere there is inter-subjectivity and sense giving, and absolute objectivity and truth disappear as basis for research. Whereas in nature and spirit there is consistent obviousness, which means that the sense is inherently present, in the social sphere this is only the case if we create and maintain this obviousness, this sense together. So, we plead here for a special methodology for social sciences, those sciences that have to do with free human creation, and for further researching and developing this methodology.

RESEARCHING AND DEVELOPING ORGANIZATIONS AS HUMAN CREATIONS

Adriaan Bekman

The reality of today that we research and develop

The society we live in has become an organised society in which life processes take place in an organised way. Everyone takes part in it; man/woman, rich/poor, young/old. It is the world in which we industrially fatten and slaughter animals, put air, water and earth at our own service, use them and convert them to products, carelessly dispose of our waste and at best process it. We act as clients, employees, owners and citizens in various social roles in this organised world.

The positive consequence of this new socio-economic global society is that every human being has the opportunity, irrespective of blood and soil, ideology and religious belief, to come to cooperation, dialogue and interaction with any other person and thereby to create a meaningful existence for himself and the other person. What mainly counts in this is whether and how the soul, appearing as the inner world of man and of human creation, is fulfilled, meaning that organised life responds to what man perceives as meaningful, inspires him and responds to what he wants to add to his organised life as sense.

In this organised society it is the institutions created by us that carry the welfare of people and human society. Organised society is made up of an endless differentiation of institutions that support entirely different life processes of people. Schools, hospitals, trains, mail and telecom traffic, tax authorities, transport networks, harbours, etcetera, are all institutions that make sure that the community and the individual person can participate in society in a regulated way. This goes hand in hand with an extremely sophisticated bureaucratic machinery that in turn is controlled by a varied network of managers and leaders. These people most

influence and establish culture, people's welfare, the sense of life and the development of society. I would even like to assume that everything that is political, that is religion and that influences human welfare ideologically can only exist when they are based on these social institutes that direct and guide organised life. A consequence of this is the fact that leadership, sense giving and community formation are connected to the way managers control employees, serve their clients and satisfy their principals: all this to a large extent in the hands of these managers.

In this light it is extremely relevant to deal with what takes place in this area of management, what leading notions are dominant there, how these notions are expressed in social institutions, aims and policies.

The history of human development

The development of this human creation dates back thousands of years. We can imagine that at first man was only part of a natural-cosmic world. In a prolonged process man has evaded the powers of this world in such a way that one's own construct could be found and made. Via breakpoints such as mutual exchange, postponing of needs, development of language and conscience, breaking through boundaries of natural birth and death, man has committed himself to his own world and has been lodged in it. We experience the disconnection from the natural-cosmic world because we have started to see ourselves as godless, spiritless, material products. From the use of the forces of nature we have become intelligent beings who have taken fate in their own hands and have made a material people's society.

In this world we have become dependent on other people. As people we have become part of a global economy where everyone serves others. We have become trapped in all processes that people execute in a worldwide context. We have also become dependent

on ourselves, we have to execute everything ourselves in the context of an organized society.

It is the other person we must open our eyes for. It is the other person, our client and our supplier that we must involve in our process and deal with.

This is the world of the works done by man, the world of material, procedural and cultural products/services and constructs/systems we make and process and in which we live.

Vertical and horizontal

In this context we have researched over decades the coming into existence of organizations. We have researched the creation of them and also the maintenance. We have discovered that the sense of an organization is also a human creation that has to be repeated in time, all the time.

As a fundament for this research we have identified two dimensions of organizing that are the vertical and the horizontal dimension.

As there are no fixed laws working in the human creation as only the laws that we lay at the foundation of organizations it is of the utmost importance to become aware of the principles of creation that human beings apply in constructing organizations and in giving them a meaning that makes sense to all people involved in this on-going creation.

Construct principles of vertical organising

Construct principles of vertical organising reflect the arrangement principles that apply in the natural creation. They are the construct principles of vertical differentiation and stratification. This leads to an arrangement in the existence of an upper world and an underworld. These two worlds are connected to each other by the power of authority and discipline.

The following construct principles, as manifestations of authority and discipline between upper and underworld, are dominant in vertical organising.

Hierarchy and power

There is a stratification, which is manifested in hierarchy levels.

The levels are on top of, respectively under each other.

The higher has power over the lower.

The higher the level, the more fundamental it works; the lower the level, the more practical it works.

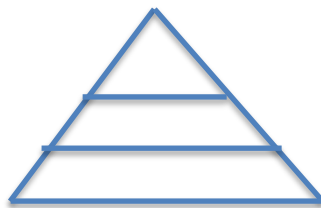
The higher the level, the more comprehensive it is; the lower the level, the more specific it is.

The higher the level, the less representatives; the lower the level, the more representatives.

We can see this as an image of floors in a pyramid-shaped building.

You have to use the stairs to get from one floor to another. Every floor represents different dynamics.

When man enters hierarchy and power, his functioning will immediately respond to this. When he moves up one level, he enters a new reality, another world of sense giving. We can express this form principle in the following picture:

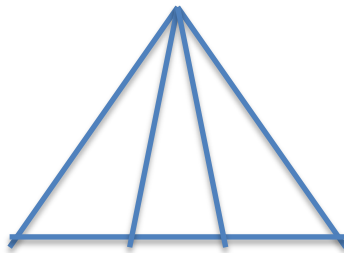


Division of labour, specialisms and functionality

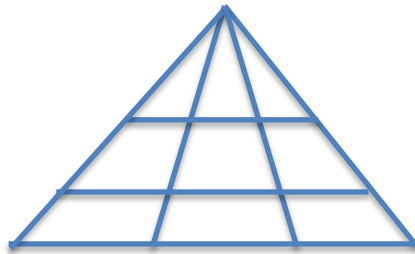
In two centuries time we have come to a far-reaching division of labour and a related specialisation and functionality. People in organisations occupy functions in which certain tasks are bundled. These functions are linked to terms of employment. The higher the function is placed in the hierarchy, the better the terms of employment and the higher the education is required. In organisations columns have sprung up in which specialisms are organised. A basic system of columns is the division in development – production – sales. In supporting functions, we often see a division in finance – personnel – facilities.

An organisation has an ever-increasing number of specialisms that, in house or hired, must be interwoven into the process. The complexity that increases because of this must be mastered by an ever more refined management structure. Matters are controlled with the aid of systems.

This is shown in the following picture:



In combination this makes the following picture:



Top-down and bottom-up

This image of an organisation is for many people the first obvious image that comes to mind when they are asked what their first association is with the word organisation. This construct only works if things flow from the top downward and from the bottom upward. There is a top that steers the whole, there is a middle level that must connect up and down to each other, and there is a bottom level where the work is done.

Previously this was strongly linked to: the top must think; the bottom must act; the middle must connect. Because of the great complexity as a result of far-reaching differentiation of functions and tasks this does not work like that anymore. Everyone must think and act.

To create the connection between the levels from the top to the bottom and the other way around communication constructs are set up. Because of extreme specialisation and differentiation in columns there is also a horizontal problem in coordination. This can be seen, for instance, in the fact that many specialised staff departments bombard the base without any preceding coordination. The result is that this base put aside a lot of what comes whirling down as useless and pointless.

One cannot automatically move from one hierarchical level to another or jump from one specialism to another. To reach upward

promotion is needed. To enter a different specialism schooling is needed. Reality is experienced differently on every level, in every specialism things are viewed with a different eye. Vertical communication runs along the line of assignment and control, of giving feedback and rewarding achievement. For this people often gather and meet. This is true of the top management team as well as of the work crew. Real horizontal communication usually evades the formal circuit and is taken care of by people informally themselves. They look each other up and if they fail to do so, stagnation will soon follow.

Boundaries and resistance

Between levels and functions boundaries are set up that cannot and may not easily be crossed. If this does happen, resistance and opposition are the result. Negotiations are necessary, maybe even fights, to push the given boundaries or to be able to legitimately cross them. The vertical is really a setup of arrangement and control that makes organised life manageable.

If everything goes according to this formal setup, the result is complete bureaucratisation and in the end stagnation. For the real value creating processes do not flow vertically but horizontally. Let us therefore look at the construct principles of horizontal organising.

Construct principles of horizontal organizing

Horizontal organising is of a very different nature from vertical organising. Horizontal construct principles are based on a personal dialogue between people that takes place in the context of flowing value creating processes. This is personal, dialogical organising. This is primarily the case in the process with the client, where the result of the work finds its destination, as well as in the process of leadership that gives new impulses to the community. Central in

this are the relations between the people involved and how these relations are cared for.

In the horizontal the real creation of values takes place between people in different roles. This happens in a synergetic process in which, because of dialogue and interaction, the mutual contributions are shaped in the process.

The horizontal takes place on various levels of meeting and interaction. First of all, as said before, in the process of client – supplier, then in the process of learning and developing and also in the process of community building.

In these processes it is not just about action, but also about reflection. The question of sense also plays a part all the time. The following principles are dominant in horizontal organising.

Creation of values

In the horizontal we break through vertical boundaries and come together in interaction. We respond to each other's process and contribute to it. This is the client – supplier relation, which is two-sided, which means that we are each other's client and supplier at the same time. In this client - supplier relation we come across various interfaces where client and supplier exchange matters. The client looks to the supplier for information on the product, the service or the advice. Client and supplier make a deal and determine the conditions of supply. The supplier produces and delivers the product, the service or the advice to the client. The client pays. The supplier provides follow-up care. This is a cycle of events that takes place as a process between client and supplier. There is cooperation and there are decision moments when choices have to be made. It matters much to both whether this process is executed with attention and whether both play their role in the process well.

Roles

In the horizontal process we take up roles. This may be the role of client or supplier, employee, citizen or consumer, adviser. We act in this role and this entails a certain repertoire and performance. When playing our part, we can add a quality I call leadership. This gives our role an extra dimension. Professionals do not just do their job and contribute, but they also take responsibility for the way the process proceeds. This lifts the role-play to a higher level. So, we take up leadership roles in the horizontal construct. This role provides the connection between person and community. We can also regard leadership as the appearance of the I in the soul. A role is a certain soul appearance and when the I appear in the soul, the person appears in the role, and shows leadership – which means contributing himself in relation to others -then people take responsibility and bear the consequences of their own conduct. We can feel this, for instance, if the supplier does not only deliver and then leaves, but also shows some concern about how the client proceeds with what has been delivered, and compensates and repairs what may be wrong.

The role also brings some competences, which means that one can take up space and occupy it. Acting a role in a process is linked to the personal performance of the one who has the role and to his own abilities that are mobilised. It is special to see how someone fits his role perfectly, plays it with fervour and appears as a person. The challenge is to stay in our own role and accept the other person in his role. We are very much inclined to step out of our role and step into the role of someone else. This complicates social relations between people. We are no longer sure who stands for what and so we cannot clearly appeal to each other during and after the process. We do not clearly appear in the process as persons. Really stepping into the role and staying in it helps the other person to take up his role too. In organised life roles have not been set up for eternity, but they are part of transitory/spatial existence. This is different from the way it is in traditional, natural communities where someone was condemned to a role and was obliged to fulfil it his whole life.

Roles have a special meaning where change processes are concerned. Then roles are not fixed in advance nor are determined how they must be fulfilled, but the person himself fleshes out his role. In role-play the process is shaped and experienced.

Cooperation and dialogue

In the horizontal we are dependent on each other. In dialogue with each other, in cooperation, we get up and move and bring each other to the next step on the path to what is new, different. By cooperation something new can come up. In dialogue and cooperation, we must try and cross our own borders and reach out our hand to others. This requires a basic attitude of mainly focusing on others and not just on ourselves all the time. Whether this succeeds depends on the abilities that we bring along and keep developing. When cooperating we need to keep our eyes on a number of beacons. What target do we want to reach, who participates, how much time do we have, what instruments do we make use of, what is the steering view that guides us, what is the motto, the red thread? These are process qualities that have to be cared for if we want to move forward in a specific direction. If all goes well, we increase our skill in making cooperation and dialogue run well and productively. As we can show more leadership in our own lives, we will also be more able to reach others. Still this can never be done out of routine or habit. It always requires us to invest ourselves and force ourselves to go up to others and reach out our hand. Here an appeal is made to the sense that we see and experience and want to give.

Sense giving

In horizontal space we may get lost because essentially it is limitless. Sometimes I sketch the image of something material, for instance an office building, where we have to take the stairs or the elevator to go to another floor if we want to move vertically.

Horizontally we can move through doors and along corridors and it is up to us where we put the boundaries. In our own bodies too, we can experience that the vertical works from head to toes and that we raise ourselves and are in ourselves, standing between upper and lower world as we can move in the horizontal and meet others. In the vertical in some respect the sense is given, we are in it ourselves, we make the connection between what we do, think and feel, whereas in the horizontal the sense between me and others must be brought about. The recurring question and task are to create sense ourselves and add it to what we bring about together and to how we have gone about this together. This sense giving comes from a reflective process of contemplation that we can exercise individually in ourselves and together with others. This sense giving is purely dependent on our own personal initiative to create space for it and give it attention. We very directly express ourselves in it, also towards others. It is not an obviously equal sense that we add to what we do together. Therefore, it is important to keep discussing it with each other. This dialogue is often regarded as superfluous and a waste of time seen from a functional vertical attitude, whereas in the horizontal this is a fundamental component of meaningful living. A meaningful conversation fills and inspires the soul. Without it the soul will dry up.

The organization as a process

Now we come to a further in-depth exploration of what I have called the process. The organisation is often regarded as 'structure and system' (vertical), but it may be a process or a whole of processes that take place in space and time (horizontal) even more.

The appearance of the organisation as a process

The most important appearance of this organising can be seen and found in work processes and in the sense-giving processes that accompany them. Processes cannot at once be detected with our

senses. We can see, hear, smell, taste, and all this is related to an appearance, a sound, a smell, an object, a taste. This alone is impressive as a human capacity. We are hardly aware of it. Training the senses and making them sensitive in relation to the world we come across is a first step towards process consciousness. We get closer to what happens and what it may be about and we experience this more intensively.

But there is a very different invisible reality than the content reality that is the reality that constitutes the process and this is the world 'in between'. A process takes place in cyclic steps and events and so transforms into something else. This is essentially pure soul appearance that cannot directly be perceived by the five senses. We have to take a step further and mobilise inner 'senses'. First of all, this concerns our sense of life as 'experiencing life that takes place in a process'. This may fulfil us when we experience what happens, even though we do not see and understand it immediately. We sense whether it is right or not. Added to this is our sense of movement. We experience whether the process flows or stagnates. It is essential in a well-functioning process that it flows and moves towards a goal. Then we can experience balance, which is the feeling that things are well related to each other. Are things in balance; are we in or off balance?

We can personally experience the effects of these senses very strongly, when dancing, for instance, when we move to the music with our partners either elegantly or stiffly. These soul senses help us to move in processes in a good way, to be in balance, to live in them.

But we are not there yet. In processes thinking and acting play a subtle game with each other. 'Think before thou act, and whilst acting still think', said Guido Gezelle. In words and gestures we are active in processes, we communicate, experience sense and appear in them. This is the reflective part of our soul that wants to come to sense giving in the processes. It is a continuous sounding out of where we are, what we come across, adjust things, sometimes take

two steps ahead and one backwards, find and walk on side roads and main roads. It is looking for a direction where we move to and in a process in an indefinable space, with others too, to end up somewhere we want to be.

Thus, while studying processes we can discover that the human soul very emphatically appears in the process. This expects us to exercise observing the process, to start seeing the flow, feel at home in it and learn to steer.

Two archetypal processes

Thus, we see two archetypal processes in the organisation as a reflection of the human soul: operational processes focused on output and action and processes of development focused on input and reflection.

The operational process that is focused on output and action, appears as a work process.

These are processes in which something is brought about in the outer world and which are put into effect in a visible way. The process is focused on result and aims at bringing a product, service or advice into the world. People execute them as functionaries in the context of an organised system. In this context the work processes are linked to each other by human collaboration, and the results of one work process are used in others until a final result is reached for the client. This all requires operational professional discipline.

The process of development that is focused on input and reflection appears as a process of development.

These are processes focused on the inner world of people and organisations, and want to bring about change or innovation in that inner world first. They are focused on input and aim at creating an

opening in the inner world, a space in which something new can start. The new substance is born in the inner self of people involved and expressed in new steps they take, in initiatives they start. The process has a researching and experimenting nature.

Processes in the Vertical and Horizontal dimension of organizing

The operational process primarily takes place in the vertical organisation construct.

We remain within set boundaries of hierarchy and functionality. We must be in control and so pursue formal transparency. Especially management as a process is set up for this. We strive for a maximum of predictability and we want to master it all up to our fingertips. In fact, we shut off the organisation and the soul with it.

The process of development primarily takes place in the horizontal organisation construct.

We push boundaries, try out new things, ask unusual questions, travel along unfamiliar roads, are surprised by results that are different from what we had expected, appear to be able to meet expectations even along winding roads. Here we strive for a maximum of openness and dialogue that continuously cause new perspectives to appear. In fact, we open up the organisation and we open up the soul.

The complexity of organised life is to a large extent the result of the fact that we are not yet capable of executing and steering these two different types of process according to their own dynamics. In the operational process all too often the ultimate discipline that the process requires is lacking. 'The trains do not run on time or not at all because of sudden frost with snow.' In the process of development all too often room for reflection, contemplation and research is lacking. It is tackled as an operational process and gets

bogged down in the multitude of things that must be done. 'We execute a tightly directed process of change and are surprised that the outcome is completely different from what we expected at first.'

It is our task and challenge to master these two different processes in the organized context. It is our personal and communal leadership challenge.

CHANGE AND HORIZONTAL LEADERSHIP

Adriaan Bekman

What forms a central part of our research is how changes take place in people's inner lives and how sense giving and leadership play an important part there. This fascination comes from the continuous observation that in organisations the management pay a lot of attention to restructuring outward structures and systems and relatively little attention to how inner processes work with people when they meet with a change. I am also under the impression that changes first and foremost take place in people's inner lives before anything shows outwardly.

This is what I wanted to investigate and for this I wanted to travel along an unusual road of investigation.

A first starting point for this investigation is the observation that in organisations we do not really have an intimate language in which we can express and communicate in the outer world essential processes that take place in the inner life. We live in organisations with a functional, operational language. Everything is directed at the work and at the results and everything is dedicated to this. At home this is different. There we can express what goes on inside us in words and gestures, in words and emotions. I notice that in the world at home everything is directed more inward. It is about living together with loved ones and here relationships, emotions and personal oddities play an important part. In organisations everything is directed more outward, towards a third party that controls the survival of the organisation. These are for instance clients and capital owners. At home we are the protagonists, in the organisation we are co-workers.

A second starting point I find in the observation that when it comes to change in organisations, all at once new dynamics may come up. The established order needs to be shaken up and it apparently is not easy to pass by hierarchical, formal and functional frameworks. Whereas in our daily work practice we may mainly focus on the work, change involves something else. I sometimes express this by saying that work is focused on output and change is focused on input. How can we make something new enter us? Operational happenings take place in given frameworks and there are managers who organise this with the help of experts. In the process of change it is more person and personality, and the inner connection that people create with what is new, that are needed to make those changes succeed.

A third starting point is the insight that in organisations there is no clear and continuous attention to the inspiring sources that nourish us, whereas in personal life we are often connected to inspiring sources that we find, for instance, in religious or spiritual contexts, and these give us, next to weekdays, a Sunday that we use to reflect. In organisations we do not know a Sunday that we use to come to a halt and reflect on life and its meaning. Only when there are serious problems – we have lost each other in the team, for instance -, we may stop and investigate how things may be done differently. And this is mainly focused on improving the functioning of the organisation, more than on taking care of and nourishing the inner sources of people.

A fourth and last starting point is formed by my research into the question of social innovation and the part that initiatives and entrepreneurship play in this.

Whereas in The Netherlands during many centuries a culture was developed of worldwide trade and enterprise, we nowadays live in a culture of rules, controls and inspections. The work in organisations must be put into protocols on all levels and for all processes so that anyone and anything is in control. Here attention is focused more on covering than on developing. Taking risks is risky, you may be punished for it by the next inspection. On the other hand, questions of sense giving become more and more important in people's personal lives. Why do I do certain things and how do I ensure staying fresh and open? This development may be the cause of the fact that we have very rapidly turned from a closed to an open society, where the traditional natural sources for retaining origin and identity disappear and where we look for new anchors for personal and organised life and its sense.

The organised community in which leadership creates sense giving

Not only people have souls that appear and show themselves in organised life, in this sense organisations have souls too. They appear and disappear; they show themselves. Organisations have an outer appearance but also an inner life.

The organisation is a very special being, which is deeply connected to the human being and becoming. But it has been given very little attention up till now in the philosophical context. Organisations have become the property of management literature, of specialist journals, of system experts. They appear as technical-functional systems used in work life to produce something useful.

Organisations do not appear as soul manifestations of people, as inner worlds of sense and meaning, as organs of destiny that people find and lose themselves in.

However, organisations have originated from communities with natural backgrounds.

The first community is family and the family business. In many countries this is still the origin of fifty to seventy percent of existing organisations.

The second community is the ideological community. This may have its origin in an ecclesiastical faith, as, for instance, in many protestant or catholic health organisations or schools, but may also have a social ideological origin, as in trade unions, T.V. channels, political parties.

The third community comes from the idealistic spiritually inspired innovator who wants to change society and who is regarded by this society as alternative. This may be found in all sectors and branches. Many enterprises and institutes have been born, for instance, from religious backgrounds or from spiritual backgrounds like the anthroposophical innovation impulse appearing as 'Waldorf schools', biodynamic farms and companies, advice agencies, banks, medical institutes or the Buddhist impulse creating reflective meditating communities.

Communities can in the end become the anonymous company of shareholders. These are listed companies, massive merged schools and universities, anonymous government companies.

Thus, we see that every person, as part of the human organised world, and every organisation, as part of a social global economy, lives in a worldwide perspective that is connected with practical life processes. Man and mankind progress towards a common organised life.

This life enables and this is new for human mankind everyone to live a life based on his own personality. In this worldwide socio-economic happening we can act as individualised persons and so cooperate and live with any other person's personality.

Thus, a way into the future is opened that may lead to every man on earth being part of this socio-economic process and existing in it as his own person.

This raises the question of sense giving for every man.

The natural sources of sense giving, for instance the great stories connected with natural and spiritual communities, do not work in the same way as before anymore. From his own biography man comes to his own life story, with which the sense of this life is shaped. In this way every organisation is also condemned to create its own sense over and over again.

This all means that the organised community functions as a working and sense-giving organ and must be taken care of and nourished as such. We all may become part of this. Thus, we as people end up in the process of leadership in the human organised construct. We as humans will carry shared responsibility for the survival and sense giving of the organisations that we are part of.

Leadership, sense giving and community

In organised life, working in organisations, being clients and making use of organisations, we as individuals are present in a worldwide process of creating and utilising. At the same time, we are part of a larger natural-cosmic whole. This causes a discord in the human soul. On the one hand we are immersed in the natural-cosmic world which carries us as living organisms, on the other hand we create our own organised contexts and are condemned to maintaining and renewing them and giving them their own sense. The human soul balances between these two worlds and needs to keep them in balance, if only for his own health and well-being, in such a way that life can take place in a meaningful way.

This requires personal leadership of man. And this is not about having a leading position, but about one's own leadership steering of life processes and about the creative leadership contribution to the processes one takes part in. These processes take place in

organised communities and we are part of them and so these communities need our leadership. Not only a central figure who determines everything but a process of leadership that all participate in and in which difficult questions that arise are dealt with.

Leaders communicate with leaders and only in a leadership dialogue with each other everyone can carry his responsibility as a leader. Here individual man can rise up and develop to be a leader him-self.

In this light we will have to develop new images, a new language when it comes to questions of leadership, sense giving and community. This is a task we will have to take up in the coming decades so that the perspective of a meaningful existence can become everyone's own task of creation. In this we need each other and in this we may come to horizontal meetings, connections, initiatives.

Key qualities of horizontal leadership

During more then 20 years we have researched leadership in organizations as part of knowledge groups in Dutch universities. (Erasmus University – Rotterdam, Stenden university - Leeuwarden and Hanze University - Groningen). Two books were published with different articles on this issue of horizontal leadership written by members of the knowledge group. The titles were: Horizontaal Leiderschap (van Gorcum, Assen) and Zorg voor Zin (van Gorcum Assen).

A key result of this research is the notion that leadership is connected to people and community and that it is based on personal qualities one has achieved and developed during life. This is different than management which is connected to organizing the conditions under which people can work and perform.

A second key result was the notion that leadership is more a process than a person. It is not so much about the leader that acts leadership out of a vertically based power position but it is about a process of creation and sense-making in dialogue with each other acting as leaders for our own processes on different levels in the organization.

A third key result was the discovery of certain leadership patterns that appear in many different personal forms but that form a common ground for acting horizontal leadership.

As part of our research methodology that we described before, we always introduce an empirical check on the findings we do in our action research on leadership.

We introduced four leadership patterns or qualities to people in the organization. They are:

Steering the process

Coaching the learning

Inspiring with a vision

Confronting by making an intervention.

In forms of practical exercises people can experience these qualities and apply them more consciously in their own leadership practice.

As part of this process they become a leadership questionnaire and do a 360* analyses.

The questionnaire has 16 questions, 4 questions for each leadership quality.

Leadership questionnaire for the leader.

1. I take decisions for my company that make a difference
2. I learn from my colleagues
3. I can make images of the future and am fully committed to realize them together with my people.
4. I stop the process when things do not work.

5. I support my people by taking a firm standpoint in critical issues.
6. Listening is an art I really master.
7. I can inspire others to strive towards a challenging goal.
8. I am not afraid to confront others.
9. I create the optimum conditions for my people to work in.
10. I search all the time for the next development step of my unit.
11. I love to dialogue with others about ideas that are important for my unit.
12. I like to show the borders that cannot be passed.
13. I create processes that make things work.
14. I stimulate the others to make a learning step.
15. I am able to stimulate others to dream about the future.
16. I am not afraid to stop projects.

1= not at all 2 3 4 5=full

For each question Circle the number that is relevant

Evaluation:

1 ____ 5 ____ 9 ____ 13 ____: add the scores = ____ divide by 4

2 ____ 6 ____ 10 ____ 14 ____: add the scores = ____ divide by 4 =

3 ____ 7 ____ 11 ____ 15 ____: add the scores = ____ divide by 4 =

4 ____ 8 ____ 12 ____ 16 ____: add the scores = ____ divide by 4 =

Leadership questionnaire for co-workers, colleagues and bosses.

1. He/she makes choices for his/her organization that make a difference.

2. He/she learns from her colleagues.
3. He/she can make images of the future and go for them together with her people.
4. He/she stops the process directly when things do not work.
5. He/she supports her people by taking a clear standpoint at critical issues.
6. Listening is an art that he/she really masters.
7. He/she can inspire others to strive for an ambitious goal.
8. He/she is not afraid to confront.
9. He/she creates the optimum conditions for the workers to work in.
10. He/she searches all the time for the next development step for his/her unit.
11. He/she likes the dialogue with others about ideas that are important for his/her unit.
12. He/she likes to show the borders not to pass.
13. He/she creates processes so that things work.
14. He/she stimulates others to make a learning step.
15. He/she is able to stimulate others to dream about the future.
16. He/she is not afraid to stop projects.

1= not at all 2 3 4 5=full

For each question Circle the number that is relevant

Evaluation:

1 __ 5 __ 9 __ 13 __: add up the scores = ____ divide by 4 =

2 __ 6 __ 10 __ 14 __: add up the scores = ____ divide by 4 =

3 __ 7 __ 11 __ 15 __: add up the scores = ____ divide by 4 =

4 __ 8 __ 12 __ 16 __: add up the scores = ____ divide by 4 =

360 degrees Research key qualities leadership instruction.

You answer as a leader the 16 questions. You circle respectively 1, 2, 3, 4, 5. You give 4 co-workers of your team, 2 colleagues and your boss the questionnaire and they score. You receive the scores of the others. Questions 1 – 5 – 9 – 13: = steering processes. Questions 2 – 6 – 10 – 14: coaching the learning of others. Questions 3 – 7 – 11 – 15: inspiring with a vision. Questions 4 – 8 – 12 – 16: intervening and confronting. You analyse the scores of the others compared also to your own score. Where there is a greater difference then 1 point between scores it is valuable to see what causes the difference. You organize a meeting with the 7 other persons to dialogue on the differences. This gives you points of attention for your leadership.

Warning

A score of 2 is not by definition bad and a 4 is good. It says more about too much or too little. It is important to see how the four dimensions relate to each other and what should be strengthened and what should be taken back a bit.

We have used this questionnaire in 8 different countries and in total at least 50 times in organizations of different kind, size and culture.

We have found three general conclusions out of the scores we have seen by hundreds of leaders on different hierarchical levels.

The first conclusion is that the leader, his/her boss and two colleagues have scores that are close to each other, but that the employees have different scores then their leader. It happens that the leader qualifies him/herself as a good coach for learning but that the employees see this quite different. This can go two ways:

the leader is much more positive than the workers but also it can happen that the employees are more positive than the leader. The second conclusion is that leaders find confronting and making interventions more difficult to do than the other three key qualities of horizontal leadership. The third conclusion is that leaders that dialogue with the other 7 persons on these results and get direct feedback that lead to changes in the way this leader operates, they appreciate this action research very much and it gives a positive impulse in their leadership awareness and the effects their behaviour has on others that they have to do with in their leadership, being the employees, the colleagues and their boss.

Conclusion

From a natural, organically incorporated existence of the soul in closed communities we have moved to a constructed, organised, individualised existence in open, organised communities. From a comprehensive closed theocratic system, we have moved and been transformed to an individualised open system. From a natural existence in a repeating cycle of being we have moved to an organised existence that is just a little different every time. From the natural soul housed in body and mind we have come to be a paradoxical soul stretched between body and mind in an individualised way. The individualised, organised soul. From an individualised schooling of consciousness, derived from hereditary qualities and localisations in space and time, cared for as a process of initiation, we have changed to a process of schooling of the soul in the community, together with others, based on a dialogical, common, scientifically acquired insight into our reality.

The human soul is fully reflected in the organisations that man creates. All that a human soul is capable of appears in an organisation. Organisations require maintenance, care, change and

renewal. They have no other sense than the sense people themselves give them. This requires a community process and leadership. Systematic, reflective research initiates development. By taking the right initiatives we take a next step.

Organisations together make up the socio-economic context. They do this on a global scale. The soul of individual man is stretched in this as everyone takes part. Everyone is part of the leadership that takes place as a process in this. This offers man the opportunity to appear as an authentic individuality to other people.

THE HORIZONTAL LEADERSHIP AND ORGANIZING CONCEPT

Adriaan Bekman

Horizontal Leadership

Leadership is a fascinating theme full of secrets. There are numerous publications on this subject with so many interesting approaches but I maintain the opinion that leadership is still a secret, a mystery. In years of research into leadership, in which I worked with many leaders on the topic of their leadership, hardly ever a theory was mentioned but every leader had a completely personal point of view with regards to his or her leadership.

I also noticed that authors who have written about leadership, famous ones like Covey or Kotter but also more unknown authors, have based their leadership theory or model on a personally chosen starting point such as trust or communication between leadership giver and leadership taker, or ways to create added value and achieve results, or changes and initiatives to realize innovations, or the difference between being a manager and being a leader.

Leadership, I concluded, is based on acquired personal capital. You can only lead yourself and others on the basis of what you have acquired yourself and you can only describe it by means of a starting point chosen by yourself, which ultimately leads to a specific leadership model.

This could mean that it is not worthwhile to promote a leadership model or theory.

However, I have noticed that there is a clear link between the proper functioning of an organization as a community and good leadership. Moreover, there is no recipe to be found which naturally leads to the good result. Entirely different ways of exerted leadership in different types of organizations can succeed or fail. All this has meant that at first, I saw leadership as a process in the organization to lead work and development processes, much more

than a model or theory of leadership that focuses on the performance of the leader. Just as there are many taxi drivers that drive taxis in many places in the world and do this in different ways and there are many theories to be invented about the taxi ride, there are also different leadership processes in various organizations in the world and there are leaders who do this in their own ways.

It has also gradually become clear to me that leadership has everything to do with the moral questions that we must ask ourselves today. Leadership is a predisposing power at work; it is a force that works in the community. Leadership has to do with meaningful questions, the 'why question' has to be asked and these questions we can no longer hand over to the single leader who destines our fate. We are all part of leadership today.

This idea has made me perceive far more closely the dimensions of a leadership process and of the moral character of leadership that appear in organizations of a completely different nature, with different tasks and in many countries in the world, of different cultures and places in society.

I noticed that leadership is traditionally shown in traditional communities such as families or nations or religions and that today it is shown in organized contexts in which we work and often also live.

In the natural community leadership is bound to the fixed laws of nature as natural succession of son to father or of daughter to mother. The leadership pursues there to continue the natural community with its traditions and customs. In contrast, the organized community leadership is rather connected with management and functional tasks and basically everybody can come into this leadership by taking part in the leadership process of the organization. Moreover, the organized community is in permanent change.

How to investigate leadership?

The question is how we can investigate leadership as we recognize that it is still a mystery and we do not know exactly how it works. We have come on to two research paths that have to do with our ways of thinking. The first way is the way of the cause-effect logic and the purpose-means thinking, a thinking that looks at the patterns of things, finding an explanation of the meaning of being, as it also wants to be a basis for creating our own things. This road leads to theories and models. The other way we call thinking in balanced multi-dimensional realities. This is an inter-subjective way that is appropriate for the study of our own social creations, especially of anything that has to do with the organized life we lead today. This thinking is a creative thinking that makes sense of how things appear to us.

This second way is more adequate to research and develop leadership than the first way. Let's look then to the conditions we can create to make leadership work well in the company.

Three conditions

I noticed that leadership in organizations functions well as a process when three conditions are met.

The first condition is that the finally responsible person (s) has an inspired vision on the fortunes of the organization, a vision that is connected to the core task of this organization. This vision is connected to values which are largely shared in the community population and which correspond to what is pursued in its surroundings.

The second condition is that the managers of the organization are both able to fulfil their functional, professional responsibility and are willing and able to work together when it comes to changes and innovations.

The third condition is that the professionals of the organization are focused on their customers and serve them in their own way with

specific products and services and that they do constantly improve their own work process and to that end are in a constant learning attitude.

If these three conditions come together, when the inspiring vision of the top is related to the horizontal co-operative change practices of the managers, and also connected to the professional's experiences and insights who make up the core of the client process, then these organizations thrive. If they do not, then the organization has serious problems to find the next steps in its existence.

Three archetypes of leadership

When we look at the history of leadership during the many centuries that mankind has lived in a community context and later in an organized context, we see three archetypes of leadership that dominate the community context and destine the fate of the community. These three archetypes appearing in the course of time we still see at work in the leadership process today.

The first archetype is that of the initiate leader who with clairvoyance can observe the fate of the community, see its future and determine the sense of community life.

A second archetype has originated from the functional hierarchical relationships in which we live in today's social life. This has evolved today into a management system that controls all the contexts in which we live and work.

A third archetype is a new type that is socially emerging in organizations. That is the personal leadership of everyone. Anyone can participate in the leadership, positioned between customer and supplier, owner and co-workers / employees. The world is becoming more complex so that everyone who participates in it has to show leadership on the spot, in the process, in the situation where he or she is acting.

These three archetypes of leadership are today at work in our organized life.

A gap

Now we can address the perception of how the leadership practice today takes place. There is to my understanding a large gap between what we think about how leadership works that is shown in all those lovely management theories, and everyday practice in which leadership works or not and is displayed. A variety of practical situations can show this. We will have to come urgently to a more fundamental vision on leadership in the broad social organized context to recalibrate our views on leadership, take it beyond the often simple strongman images or complex constructs such as a matrix construct that leadership must work in.

A foothold in the research of leadership is to focus on the question of what moral attitude radiates our leaders. In it we find something that all times and all cultures have in common. How to show those qualities in the organized community and how are they accessible to me as a leader. That's about leadership-soul schooling.

Future of leadership

This leads us finally to the question of the future of leadership. What can that future of leadership look like? In what direction will leadership develop? It contains dimensions such as the organized community, sense-making, creating process, basic leadership values.

We aim at contributing to a more fundamental approach to leadership that provides the reference for everyone who wants to participate in the leadership. This leads to focus on leadership as a community process and leadership as a moral task for everyone. This vision brings together the leadership forces working in the organized community as they can help us to search for and strive "towards doing the good." This vision also can provide some guidance to all those students who not only want to master a

profession but also want to show moral leadership in that profession. That will give us, humanity, a future. To experience and experiment with this vision of horizontal leadership I have some tips for you.

Tips for leadership

Tip 1

Leadership is not doing anything ourselves, but setting up a good process in which others can act.

Leadership requires a certain intelligent laziness. A good leader does not seize everything to himself, does not always take the lead, does not take any burden on his shoulders that belongs to others, does not take over all monkeys that sit on shoulders of others, does not always take care of others, but creates the conditions in space and time that enables others to act, to take responsibility, to take initiatives themselves and to realize them. Cultivating a reflective attitude, an active reflective attitude in yourself, creates this intelligent laziness. With Heidegger and Meister Eckhart one can say: an attitude of attentive waiting. By attentive waiting one can express oneself in the substantial duration of processes that take place in us and among us.

Tip 2

Leadership is questioning the youngest person when it comes to questions of the future, because the youngest soul can express the essence because he is still closer to God.

This is inspired by the rules of Benedict that he set for his monk community, a set of rules that may still have significance today in organized life and community. They are actually leadership rules for a life of "ora et labora", "work and pray", of "act and reflect." The past we can examine and give meaning, but the future is a surprise. Many things come back and go on but they are always slightly

different the next time. The past stands before our eyes, but the future does not stand before us but approaches us from behind, we can hear the future. Sometimes the future takes us by surprise, sometimes it comes gently. In the young souls that live in our community the future can speak out and it is the very young people who can contribute a lot to getting a feeling for the future. Let us not keep young people waiting until they are older but let us as leaders encourage the leadership of youth by involving them as the first in questions of the future. Older people may be asked to reflect on the contribution of young people and to provide an enhanced meaning.

Tip 3

Leadership is addressing the meaning of the case, asking the why question and to what use, also taking decisions carried by values that meet real needs of others.

As leaders we are busy with all the things that come by. We are captivated by the 'what' and 'how' and should ensure that targets are met. Others also like us to be obvious leaders. Then we have our own act together. Yet it is the leader who has to ask the question of meaning, not only afterwards if something went wrong, but before, during and after the current process. This is most reflected in the decisions I make as a leader. Acknowledging others in my decisions, I can clearly communicate these decisions because others know me and know the values associated with our business momentum. A primary focus of the leader here is to investigate if what we always do meets the needs of others for whom we are there.

Tip 4

The leader opens the door through which we can enter into new areas and he closes the door after we have said goodbye.

The door or gate is a beautiful symbol of leadership because it symbolizes the transition from one space to another. What doors do

we have in which space and time that we can go through and what doors we would like to close behind us? Leadership is also saying goodbye, finishing so we can enter new area. Opening a door to a new area starts with the leader in the inner self, the soul. In this leader's soul questions are said farewell to and new beginnings start. If the leader holds both doors closed, there may be no room for change in the organization, for both processes, saying goodbye and making a new start, are blocked. The leader himself opens the doors in the encounter with the unknown, the strange, the different. This raises questions and those questions we will discuss. It will be the leader who has the right intuitions and comes to good decisions.

Tip 5

The leader reflects the community and sometimes directs the community rhythmically by connecting the community to the inside focus and sometimes opens the community to gaze out.

When a community has been closed for too long, it will start to experience all kinds of unwanted processes between people. Abuse of power, violence, sexual abuse, harassment, all this involves having to deal with fear, hate and guilt. If the community has been open for too long, then it blows away everything and goes in all directions, loses its coherence and this is accompanied by feelings of frustration, discouragement, and futility. Proper rhythmic alternation of opening and closing the community by the leadership helps the organization as a community organism to be enduring and able to find its own way. Speed is a bad counsellor for this. It is really better to slow down the questions that are in marshy areas and to strive for this rhythmic alternation. This requires of the leader an open eye for the actions to take, his guidance and having an open ear for feedback.

Tip 6

The leader combines professional expertise with disciplined self-organization and with his ideals in life.

Good leaders are well versed in the communities they lead. They understand the business, have a sense of the core process of the organization, are at home in support processes, so they have a wide experience and at the same time they are very disciplined in their actions, they are focused, they act fired by their own ideals. These ideals are eminently focussed on the fortunes of the others. It is the leader who is not focussed on himself, but he is concerned with the others. Therein, however, the leader is entirely connected to himself. The leader is always willing to learn, to learn new elements of the trade and 'the property' of 'the business', without wanting to play the expert. He also directs his own life and does not permanently hang on and around others.

Tip 7

The leader has his sparring partners who cast things back at him and support him.

Being a leader is lonely; it all comes down to yourself in the end. This asks of the leader to connect to other people who you can trust as a leader and who are willing to cast things back to you and support you. Trust is based on connection that is born of a common focus on what matters. Confidants are not fast and they do not depart quickly. It takes time to build that trust. It is like friendship. Even that is not a short-cycle-life thing. It can last a lifetime. It is important to have an eye for who your friends are, who your confidants are, who really care for these relationships so that they are two-sided and not one-sided.

Tip 8

The leader knows when his time is over, when to come to the decision to go and give space to a successor.

Leaders must not linger when their time is up and over. They sometimes have the tendency to organize everything around themselves only focusing on maintaining their own position. A whole community may be sacrificed by this attitude. Choosing the right time to leave gives space to others to step in. In most cases it is also better not to want to allocate one's successor . It is the others who travel further and must take care of continuation, and they should find a successor. A dignified farewell shows the fruit of one's own work and one's work in the community that one, sometimes during a long time, has served. The leader is looking for his next step, which usually presents itself if he has an eye for this.

THE SEVEN KEY EXERCISES OF THE METHODOLOGY OF THE EVIDENTIAL.

During the years there appeared 7 exercises that have made the methodology of the evidential to be experienced and explored. These exercises have been used in many situations. They form a key part of the IMO masterclasses and IMO web seminars.

Seven Leadership Exercises

- Seeing and finding your steering question
- Questioning the question
- Expressing your vision
- Improving your work process
- Making the steering conviction explicit
- Leading your inner voices
- Creating scenario for the future

Exercise 1: Seeing and finding your steering question

Explore – research your steering question in the work you do.

First step: reflect on the following questions:

1. Who is my client that I serve?
2. What is the impulse of me and of my organisation?
3. Who are my closest companions I work with?

Dialogue with relevant people on these questions and your response.

Take 10 pictures of characteristic situations you are in all the time. Bring your reflections and pictures to the first session

Group work

A brings ten pictures from his own workplace that represent the client situation, the decision maker situation and the community situation of cooperating people.

A describes what the pictures show without explanations or background information. B and C listen carefully without any questions and interruption.

B and C together have a talk. They characterize what they have heard, and on the basis of this, they formulate A's leadership steering question in A's organization.

A formulates his/her leadership/steering question on basis of the feedback.

A+B+C reflect on the experience What happened? What have I learned in the process?

Exercise 2: Questioning the question

When we have a question for which there are no easy answers it is good to dialogue on the question with other persons.

During the dialogue the question changes.

The person with the question enters more into the question and that already clarifies.

By reformulating the question and seeing the essence of the question and the story behind it, one can find the next concrete step to do.

Groupwork

A formulates and presents his/her question to person B

B starts to ask questions to A that help A to tell the story in a more detailed concrete way.

Person C stops the dialogue A – B after 5 minutes and asks A to reformulate the question.

The dialogue A – B continues for another 5 minutes.

C asks A again to reformulate the question.

C gives back to A what he/she has seen as the essence of A's story and question.

A formulates the next concrete step.

Exercise 3: Expressing your vision

As a leader you are sometimes invited to share your vision.

It is not only about the content of the vision but it is also about your personal connection to your vision that can inspire others to go with you.

The vision story has a beginning – a middle part – and a finishing. Others listen on the level of content, the level of feeling and the level of will direction.

Groupwork

A presents his/her leadership vision in max. 5 minutes

B listens to the feeling level and C listens to the will level

After 5 minutes (B keeps the time control) B and C reflect on the working of the presentation. A listen and make notes. (5 minutes)

A reflect on what he/she heard and formulate a step to improve the vision presentation (2 minutes)

A – B – C reflect together 5 minutes on the working/learning of the exercise (3 minutes)

We do the exercise 3 times 15 minutes.

Exercise 4: improving your work process

It is the work process that influences the behavior the most.

Each work process is designed on the basis of a steering principle.

The sequence of activities, the way people work together in the work process and the way decisions are taken in the work process define the flow of the process.

Red spots can be discovered and new ideas can be introduced to improve.

Groupwork

A describes how he/she is doing a concrete work process in the work practice

B is dialoguing with A in three steps:

Step 1: sequence of activities in the process in time

Step 2: people involved in the different activities

Step 3: decisions that have been taken during the work process

C document the answers of A.

A/B/C: Where are the red dots in the process and how can they be improved?

Exercise 5: Making the steering conviction explicit

How do we change our steering convictions?

1. We become aware of the negative effects of our behaviour
2. We confront ourselves with the effects of the existing steering conviction that directs our behaviour in the situation
3. We observe behaviour of others that is more adequate
4. We decide to change our behaviour
5. We explore this new behaviour out of the new steering conviction
6. We internalize the new steering conviction (head – hart – hand)
7. We apply it in our practice situations and evaluate the effect.

Exercise: Changing your steering conviction

A describes a concrete situation in the work in the recent past that did not work out well and of which A was part of.

Where was it – who were there, what happened exactly? The description is concrete and precise. We can see it happening!

B and C listen to A concentrating on the feeling level(B) and the will level(C)

B and C dialogue with each other: what was striking us and then try to formulate in one sentence the steering conviction that directed the behaviour of A in the described situation

A reflect on the dialogue B and C and confirms or not the steering conviction asking yourself the question: Does this sound familiar to me.

A/B/C together try to formulate a new steering principle that could be more adequate for A to act out in this kind of situations.

Exercise 6: Leading your inner voices

Inside ourselves there are voices at work.

These voices have entered in time our inner life.

Some voices are dominant, other voices are silent.

Are you able to direct these voices or are they directing you?

Individual work:

Remember a work change situation you were in in the recent past that was quite turbulent.

Go back in your memory and listen to what kind of inner voices were speaking during that happening in that change situation.

Give each voice a name. Put them in the picture as a team of voices: strong voices, weak voices.

Groupwork

A shows his/her “team of voices” to B and C.

B and C dialogue together. They can add a voice or change the constellation of voices: A observes

A react on the intervention of B and C telling what happens inside

We do the exercise three times and after that

A, B and C reflect on the working of this exercise.

Exercise 7: Creating scenario for the future

Looking into the future is not self-evident.

The future comes from behind and can surprise you.

Can you hear the future?

We can develop different possible images of our future that can help us to wake up for the decisions we have to take.

Individual work

Make three different scenarios: my day in three-year's time.

Scenario 1: All goes further, circumstances might change

Scenario 2: My great dream came true and the others moved with me

Scenario 3: the impossible happened and life change fundamentally

Reflect on the three scenario's and ask yourself the question: what might be the decision I have to take now? It is not about choosing one of the three scenarios but looking for the next irreversible step to take.

Groupwork

A describes the three scenario's and what the decision is I want to take now.

B and C listen: to the feelings and to the will. (5minutes)

B and C dialogue on the story of A. At the end they give some feedback to A.

A listen and can even formulate the next step more precise.

We do the exercise three times and have at the end a short reflective dialogue on the working of this exercise.

WHAT ARE UNIQUE ELEMENTS OF THE IMO APPROACH?

Adriaan Bekman

December 2018.

Introduction

To answer the question “what makes us unique as IMO”, a question I regularly receive from colleagues and clients and friends, I have to reflect every time again and try to find an answer. During these reflections there has appeared an image that stays consistent in my mind.

This is the image.

We all have a universal natural/cosmic body, we all are a unique spirit “I”, we all appear as an individualized soul and meet each other.

We are part of a Godly creation as well are we creators ourselves of the organized world.

It is the human soul that is at stake. We explore the soul development out of this threefold image:

1. Universal human values that represent the human spirit: freedom, love and respect.
2. The unique “I” appears in the soul
3. We work with our client on concrete development questions of man and organisation in the situation



This threefold image of soul development guides us exploring “The Sun Mysteries”.

This is about the connection Community and “I”. To learn to see “the second face of the other in the first face”, “to look through the eyes of the other and support his/her question, the suffering”.

This connection is created in the process, out of our dialogue, with biographical meaning. The question as soul manifestation is opened up and the content is being recreated. We share leadership.

Methodology

First of all, a unique methodology called “methodology of the evidential” has been developed in which the human soul is central. Man and organizational development is a matter of the human soul. We represent a unique vision on the human soul that is however in line with what has been explored during ages.

The organization is a creation of the soul and has all the characteristics of the human soul. Individuals, teams, units and organizations work from an evolving soul.

Freedom, respect and love are the supporting “I” - Soul values of humanity.

This forms a unique conscious foundation for the work we do.

We have a development philosophy / methodology about people and organization in which we focus on the process - the dialogue - on biography. Inner and outer world are connected and set in motion. We work with our clients beyond boundaries, exploring new territory. The infrastructure we created for ourselves supports this exploring.

This methodology has been published in scientific journals (M & O)

Key points of our uniqueness

1. The client is not sitting in our class, but we are in the client's development process.
2. We work consistently and systematically from the client's issue/question. The question is the key soul expression. The question comes in movement. The client finds his next steps.
3. We work worldwide on a universal level in combination with the country culture and organizational culture.
4. We are part of the client organization over a long period and participate in the leadership process with regard to difficult change

and development issues. Together with the client we create unique processes based on our interaction between our own ideas/experience and intelligence.

5. We work with top managers - middle managers and professionals.

6. We work from a unique image of the human being and organizational being, visualized in many publications from Lievegoed to Bekman, inspired by Rudolf Steiner and Ita Wegman.

7. We combine coaching, training, advice and organizational development based on a leadership attitude. We call that horizontal organizing - horizontal leadership.

Dialogical core exercises

Our dialogical core exercises to experience the methodology in action mirror the unique IMO philosophy / methodology / approach.

1 The leadership steering issue as the core of leadership lies with our client in the triangle between his customer process – his organizational process – his community building process. The situation is visualized with 10 photos. The other person characterizes and expresses the steering issue.

The steering question appears and gives focus.

2 The person who has the question steers the process, the other supports the progress of the process by asking questions that helps the questioner to visualize the issue, by monitoring the time and by having the question re-formulated, by expressing and mirroring the essence and to help to find and express the next irreversible step.

The issue changes, the view on the issue changes.

3 The person presents his vision and the other person listens to content, feeling and direction of will, mirrors the findings and gives a tip to present it differently.

That should help the person to become more visible out of the “I in the soul”.

4 The person who does the work process examines the process, interactions and co-operation with others in the process, decision making in the process and looks for interventions on red spots by introducing a better idea. The other person support and brings the research into focus on brown paper.

The process becomes client oriented and comes into flow.

5 The person describes a situation that shows the issue and his steering principle in his actions in the situation and the effects on others and investigate what a different steering principle can be that works better. The other characterizes and helps to formulate the steering principle.

There is a new alignment between inner and outer world.

6 The person listens to the inner voices and how to control these voices. The other person can do an intervention.

We create openness of the soul and a new inner space for development.

7 The person searches for three different future images that live inside him and what tells this about the choice there is to make in directing his life? The other questions and asks about the decision that presents itself.

The future we create now with our judgements and decisions.

Our client makes steps in the life practice and steers the development process, the other supports. This applies to individual, team, unit and company level.

The human being and the organisation come into development based on conscious actions and moral behaviour.

Horizontal - Vertical

This is a horizontal practice that contrasts with the vertical operational advice and treatment practice as usual. The vertical practice can be characterised as:

The therapist leads the client

The expert serves the customer with his solution

The manager changes the work and the circumstances of the professional

The consultant trains the people with his expertise.

This is valuable support for the client but remains mostly within the vertical context and existing patterns and does not shift borders or explores new soul territory.

We work on the basis of the human meeting and personal leadership.

Self-leadership in dialogue with others is a core of working together.

Self-leadership is the ability to act in the horizontal and vertical dimensions of an organisation. We all act as leaders in the leadership dialogue.

Self-leadership has seven dimensions:

- The issue - the question

- The goal - the indicator

- The initiative - the improvement

- The cooperation – bringing the other into play

- Encounters and systems - share with others

- To know the map – search for the track and move

- The leadership skill - the right attitude

To become familiar with these dimensions is part of all we do with our client.

We work with teams and with team leaders, helping them to act as horizontal leaders.

Steering the process – Coaching the learning – Inspiring with a vision – Confrontation and making interventions are key leadership abilities.

When top leaders – middle leaders and professionals as leaders dialogue on the key development issues of the company, then their worlds are getting connected and it helps each one to act out of the whole.

The self-leading team can be given an instrument in which the foregoing has been condensed. This is handled autonomously and in own responsibility.

Mission	Improvement Project	Person	Timeframe
Goal			
Indicators			
Activities			
....			
....			
....			
....			

THE LETTER TO THE COLLEAGUES (2018)

Dear colleagues

During my stay in China I had, after an inspiring dialogue with Alexander, an insight that I would like to share with you.

In 14 years IMO existence, working with so many people in different countries, I am always and again deeply impressed how people meet each other in our IMO exercises and have a deep and profound experience of the other soul and their own soul. They really appear as "I" in the soul and can help each other to find a next step in the life process in which the question they carry is alive. When people share the experience there is always an experience of something becoming clearer for them, an enlightening and out of warmth in the heart they find and see a step they can do that further develops their 'leadership question' that is in essence an expression of the state of the soul. I can see this as a direct response out of the invisible world to help and encourage us to continue our process of soul development.

The consistency in this experience made me think of how the IMO impulse works in the human soul and how this could contribute to the well-being and soul development of humanity.

Very recently I read in one of Steiners lectures that the next step in the development of the human being, the human soul, we can find in the way we meet and work together in the social reality we are in. In that social reality, meeting each other, we can become awake for the impulse that we bring to this life here on earth. This awakening of the soul in meeting the other person and the rising to a self-consciousness that can give us a real hold in dealing with the complexities of our lives today, can be supported by deepening through our thinking inspiring ideas and concepts we meet and that make sense to us, bringing them alive in our inner world.

I tried to imagine what these IMO moments with our clients could mean for the spiritual world, the world of beings that are close to us and very interested in the development of the human soul. I imagined that in this spiritual world, or one can also call it the cosmic natural world, all is connected to all and that each impulse given is noticed and has an effect on the whole. That could mean that each individual step, doing the good out of freedom together with the other person we meet, could be experienced and observed by all beings in the spiritual world, connected to the human soul. This also will immediately be supported by those human beings that went through the gate of death and on which shoulders we stand. Together with them we bring our IMO impulse further through realizing in it also our own impulse that we brought to this earth in this incarnation. This goes for our clients and for ourselves,

IMO being a worldwide impulse gives me the trust and confidence that each little step a person takes, inspired by our IMO work, will further form a carrying net in the spiritual world that contributes to the free human soul development and the free soul development of humanity. In particular in the organized community in the worldwide social - economic reality, individual souls can appear themselves in the development processes we do with them in their organization, where they can change and develop for the good with the eye on the client, the other person. It is a precious gift when our clients allow us to be part of this process of soul development sometimes over many years together.

Adriaan

STATEMENT: CHANGING THE WAY WE SEE THE WORLD (2018)

During centuries we have been living as individuals in natural communities that have been directed by religious, political and entrepreneurial organisms and their leaders. We got used to the fact that others decided over critical aspects of our personal life. Churches prescribed the inner and family life, politics prescribed societal behavior and entrepreneurial life prescribed our economic behavior.

However, after world-war 2 it was described by different authors that all institutionalized organisms have lost their basic power over the soul of the human being and the soul of the communities we are part of. Auschwitz has become the symbol for this destruction of all that held humanity together.

The traditional roots have been cut and our souls have entered empty spaces. It seems that the practical and moral steering of these institutions and its leaders is no longer so dominantly working and steering in the souls of people.

I see that people all around the world are primarily busy with giving their personal life shape and form and sense. They participate in a multitude of communities in which they share common interests. Religious, political and economic institutions are more and more getting on a distance for our personal life and our life interest. The churches lose their power while people do not come there anymore so often or at all and they do not believe anymore in the dogma's prescribing our lives.

Political parties have lost their original emancipatory impulses out of which they started because of the multitude of societal developments, technical, moral and social developments that changed our perceptions of good and bad and changed our life practice 24 hours, 7 days a week. To be 'left-wing' or to be 'right-

wing' in today's political behavior and ideologies is no longer a clear orientation for people's choices.

The entrepreneurial organisms have become managed institutes that have created a gap between the people that steer and the people that do the work. Only a diminishing minority of people have still a lifelong personal commitment to an organization.

Over centuries human beings have been striving to individualize their lives, to become unique individual personalities and to emancipate from the bonds that the traditional institutes created to keep the individual in the context they offered. I see this development going all around the world and it slowly but steadily disconnects people's lives with institutional community lives. This means also that the three fundamental soul channels of the human being during the last centuries, being religion, art and science are not offering in their institutionalized forms any more the security for having the right values, beliefs and convictions. What was true yesterday could be false tomorrow.

The consequence of all this is that we have to start to take the steering wheel in our own hands and find our way in life together with the people we connect to in the communities we are part of. As we are still part of the natural community like family and origin, as we still are moving through the organized life being worker and client, we have to start our own community of people that we want to travel with during our lives and in which together we help each other to find the way in life. It can be a family member, a colleague, a client, a partner that becomes part of my personal community and who is able during a long time out of freedom to support me in my path and vice versa.

The institutional organisms like church, politics and business can create the necessary infrastructure to support this development. It is not a matter anymore of defining and steering the life of people in

the wider community, but it is the finding of the right infrastructure, like schools, hospitals, banks, local governments, roads, trains and plains that in a substantial and sustainable way support people to do their process in their self-chosen communities.

The self-chosen and created communities can help us to overcome the traditional boundaries between us like religion, political beliefs, natural differences and to create a life together for the good of mankind and for our personal well-being.

In particular this all needs a change in mentality in the boardrooms of all these societal institutes. The old rules and regulations do not work fruitful, the old behavior of 'we up here' and 'you down there' is not working well enough to save society for nature and social disasters we are more and more facing.

We all have to start to show leadership in our lives and learn to communicate with each other as leaders. I become part of the human creation and can play my role in it with the support of the others, my companions that trust and guide me. We can learn to deal with the failures we make and to improve our life practices through feedback and support of the others.

It is our duty to support new generations in finding their way in this complex and fast changing societies and communities and we can do this by supporting them in developing leadership skills to lead their own lives and the co-living with others and to participate in a constructive way in the community life that they are part of. The key leadership skill in this is to learn to support the other person in finding the next step in his life and work and to respond to the support others give you in creating your life. For this dialogic behavior we can share fundamental values of humanity, of being human. Out of freedom, in respect to the other and in love to what we try to accomplish together we together can find a path for creating a better world.

Adriaan

LITERATURE

- Adriaan Bekman e.a., *Horizontaal Leiderschap*. Uitgeverij van Gorcum, Assen, 2009.
- Adriaan Bekman e.a., *Zorg voor Zin*. Uitgeverij van Gorcum, Assen, 2013.
- Adriaan Bekman, *Bezield Veranderen*. Uitgeverij van Gorcum, Assen, 2011.
- Adriaan Bekman, *De mens als bron van leiderschap*. Uitgeverij van Gorcum, Assen, 2007.
- Adriaan Bekman, *De organisatie als gemeenschap*. Uitgeverij van Gorcum, Assen, 2001.
- Adriaan Bekman, *De Taal van de Ziel*. Uitgeverij Christoffor, Zeist, 2011.
- Adriaan Bekman, *Kernkwaliteiten van leidinggeven*. Uitgeverij van Gorcum, Assen, 2006.
- Adriaan Bekman, *Lebendige Organisationen*. Pabst Publishers, Lengerich, 2003.
- Adriaan Bekman, *Leiderschap en Bezieling*. Hanze Hogeschool, Groningen, 2014.
- Adriaan Bekman, *Op zoek naar zingeving in de Nederlandse samenleving*, Uitgeverij van Gorcum, Assen, 2007.
- Adriaan Bekman, *The art of conscious living*. Alert Verlag, Berlin, 2009.
- Adriaan Bekman, *The horizontal leadership book*. Alert Verlag, Berlin, 2010.
- Adriaan Bekman, *Vensters op organisaties*. Uitgeverij Kluwer, Deventer, 2012.
- Adriaan Bekman, *Methodologie van de evidentie*. In Boonstra/de Caluwe, *Interveniëren en veranderen*. Kluwer, Deventer, 2006.
- Adriaan Bekman, *Zelfmanagement in een druk bestaan*. Van Gorcum, Assen, 1999.

Adriaan Bekman, *Kleine gids voor een vervuld leven*. Cichorei, Amsterdam, 2020.

Adriaan Bekman, *Images and concepts on the human being and his creations*. Cichorei, Amsterdam, 2020.

Aristoteles, *De Ziel*. Uitgeverij Damon, Leende, 2000.

Aristoteles, *Ethica Nicomachea*. Uitgeverij Damon, Leende, 2005.

Arnold Cornelis, *Logica van het gevoel*. Uitgeverij Boom, Amsterdam, 2007.

Arthur Koestler, *Frühe Empörung*. Limes Verlag, Frankfurt am Main, 1993.

Bernard Lievegoed, *Het oog van de naald*. Uitgeverij Christoffor, Zeist, 1991.

Bernard Lievegoed, *Over de redding van de ziel*. Uitgeverij Christoffor, Zeist, 1993.

Bernard Lievegoed, *De levensloop van de mens*. Uitgeverij Lemniscaat, Rotterdam, 1995.

Bernard Lievegoed, *Organisaties in ontwikkeling*. Uitgeverij Lemniscaat, Rotterdam, 1980.

Bernard Lievegoed, *Scholingswegen*. Uitgeverij Christoffor, Zeist, 1992.

A.D.Schön, *The reflective practitioner*. Basic Books, New York, 1983.

Emmanuel Levinas, *Het menselijke gelaat*. Ambo, Utrecht, 1969.

Friedrich Nietzsche, *Herwaardering van alle waarden*. Boom, Amsterdam, 1997.

Friedrich Nietzsche, *Waarheid en Leugen*. Boom, Amsterdam, 2010.

George Steiner, *Der Meister und seine Schüler*. Carl Hanser Verlag, München, 2004.

Hannah Ahrendt, *Vom Leben des Geistes*. Piper Verlag, München, 1989.

Hans van Ewijk, Harry Kunneman, *Praktijken van normatieve professionalisering*. Uitgeverij SWP, Amsterdam, 2013

Harry Kunneman, *Kleine waarden en grote waarden*. Uitgeverij SWP, Amsterdam, 2013.

Het Nieuwe Testament, Uitgeverij Christoffor, Zeist, 2001.

Immanuel Kant, *Fundering voor de metafysica van de zeden*. Boom, Amsterdam, 2008.

Immanuel Kant, *Kritik der praktischen Vernunft*. Felix Meiner Verlag, Hamburg, 2003.

Jaap Boonstra, Leon de Caluwe, *Interveniëren en veranderen*. Kluwer, Deventer, 2006.

Manfred A. Max-Neef, *From the outside looking in*. Zed Books Ltd, London, 1992.

Martin Heidegger, *Sein und Zeit*. Max Niemeyer Verlag, Tübingen, 2006.

Michel Foucault, *De moed tot waarheid*. Boom, Amsterdam, 2011.

Plato, *verzameld werk*. Uitgeverij Bert Bakker, Amsterdam, 2012.

Søren Kierkegaard, *Onverdeeld een ding te willen*. Buijten en Schipperheijn, Amsterdam

www.het-imo.net
bekman@het-imo.net