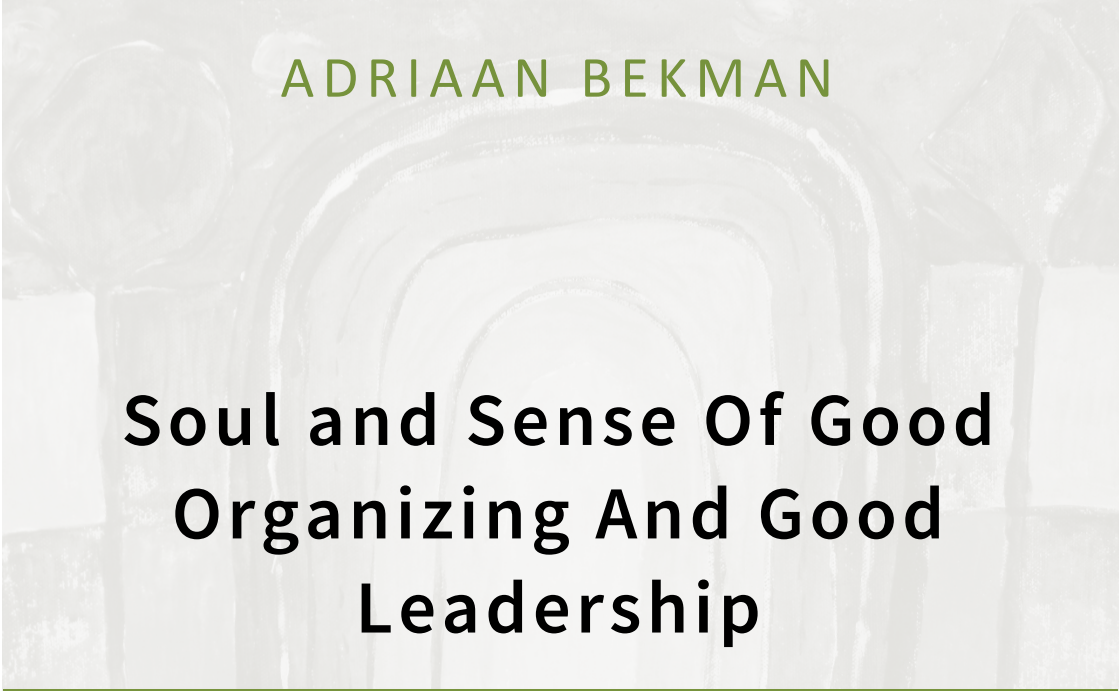




ADRIAAN BEKMAN

Soul and Sense Of Good Organizing And Good Leadership

THE PHILOSOPHY OF ADRIAAN BEKMAN
FIFTY YEARS OF HUMAN AND ORGANISATION DEVELOPMENT

IMO Publishing House

Soul and Sense Of Good Organizing And Good Leadership

The philosophy of Adriaan Bekman

Fifty years of human and organisation development

For all my clients and colleagues

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PREFACE

After 50 years of human and organizational development work in which I, intensively and with others together, supported people and organizations in their development and change process and in their endeavour to come to a meaningful and fulfilling life in contributing to the well-being of mankind, it is my wish to publish in this book some of the most striking insights I have gained over time.

I have used articles that I have published in several journals in recent years and these articles are related to the many books that have seen the light over the course of these years.

I am grateful to have led this life and that I am able to make this contribution.

There are still years to come in which I want to work with love and attention on the issues that I meet on my path together with my companions.

PART 1: PHILOSOPHICAL EXPLORATION OF ORGANIZED LIFE

Over the past 50 years I have been working on issues of human and organizational development; an exploration that was never boring and in which temporary answers that I found always were followed later by reconsiderations on how to address these issues. During these years I became familiar with many management theories, concepts and models and also advisors theories, concepts and models. These theories, concepts and models generally promised the same: “if you apply me, you will be successful”. My own leadership and consultancy practice however, showed me how failures and misfortunes lead to a constant struggle to find the right answer and take the right step for issues that cannot find definite answers. The future always challenges us to search for fresh and new answers. Only later do we see how the answers we found relate back to ancient issues and answers.

During my explorative process I decided to delve deeply into the considerations that influential philosophers have offered to humanity over a period of 2500 years. They based their work on a meaningful dialogue about practical questions of life that people in the community had and they published their insights so that we can also start to interpret the questions we have and make sense of what we encounter in life today. However, as they worked then out of the natural communities in which they were living and working, today we find ourselves in an organized context and have to address these questions in a new way.

So let me first start with a philosophical exploration of the issue of good organizing and good leadership in today's organized context. This can provide a good basis for further detailed explorations.

1. The organized life

Preface

For the last fifteen years in particular, I have been exploring in an intensive way the organized life that we lead as people around the world. This issue of our organized life we urgently should put in the centre of our attention due to the drastic developments in technology, communication tools, systems, control mechanisms, professional specialisms, management coordination mechanisms, financial crisis management and so on. They have a strong impact on organisations as a living community of people.

In my observation during this period, there has been a growing gap between top managers, middle managers and employees. They all are working in an increasingly functional, organized construct in which top managers with top managers, middle managers with middle managers and professionals with professionals are working together, using the organized systems and goals but rarely cooperate with each other. The results that have to be achieved are based on financial indicators, the numbers we produce have to be correct, we deal with them and with each other in a functional way and the content and meaning of what we all do can be easily lost and because of that the feeling of sense gets lost. We do not feel really committed and connected anymore to the organisation we are working for.

There is an increasing drop of motivated commitment by professionals and managers in their organization, an increase in burnout, a lack of interest among younger people to join an organization for an extended period.

There is however a growing need for protocols, security systems, inspections, audits with which all risks must be hedged and covered, and which restricts the creative scope for man.

The result is in short: For many of us the work pressure has increased and the fulfilment of the soul in the work has decreased. Also the connectedness of the workingman with his organization is waning.

Only 20% feel strongly involved in the organization where he or she works. Fifty years ago that sense of being involved was almost 80%.

That worries us.

Are we confronted with a sense of crisis in the organized communities in which we work and live? Do we observe a leadership crisis in organizations, as we now all have to deal with a growing number of issues in the organized community?

Let's explore these questions of leadership, community development and sense making.

We explored leadership

First of all, we explored leadership in organizations and concluded the following:

Leadership has traditionally been the person who leads the community. He determines/controls the fate of people in the community. Subsequently, after World-war 2 we got to know managers who act as executives in organizations. There are top managers and middle managers. Today we see personal leadership of the professionals who independently give their processes shape and content, aimed at their customers. This three level leadership now comes together more or less in our organized world and we can ask the question: is the leadership of top managers, middle managers and professionals connected to each other or not.

We have spoken with many leaders over the years and we have worked together with them. Our conclusion is that there is no general leadership concept that top managers, middle managers and professionals can apply to achieve good leadership. The leadership is based on self-acquired insights and processed experiences. Leadership in practice does have however a common goal: it aims to get people moving and coming to do the right thing.

Good leadership is not only tied to the person of the leader, his moral content and ability, but it is also a creative process in the community that produces development and in which many people participate.

When the top leaders are concerned about the issues that the middle managers of the organization also have to deal with and that the professionals encounter in their client work, there is a chance that the leadership process in the organization is working well.

Managing

Leadership is different than managing. Managing is a relatively new profession and its purpose is the good organizing of the working conditions. Leadership is connected to the movement of people. Management is primarily operational, output driven and vertically oriented towards hierarchy and goal realization. Leadership is primarily about developing community and sense making and is oriented horizontally on value creation and cooperation. Managers as leaders can shape both dimensions; however, that only works if managers and employees show leadership.

We must say goodbye to the idea that the top managers lead the middle managers, that the middle managers lead the employees, yes that they should lead the employees. That does not work anymore. We lead each other and leadership is a dialogical horizontal process in the community where good things can come about. In that sense, leadership is something that applies to all of us. The leadership process works when we as leaders interact and communicate with each other. As leaders we understand each other where we as chefs and employees speak different languages and do not understand each other anymore. Horizontal leadership in short is for everyone!

We explored sense making

How does sense making come about in the organized context in which we work and live and what is creating sense as a leadership task all about?

Sense making has a lot to do with inspiration. In the natural community, sense making and inspiration are part of daily life. We love each other or fight each other. Organized life in the organized community, on the other hand, is functional and focused on achieving

goals. Whereas in our natural coexistence for centuries we have to do with the natural human soul, the wellbeing of man, this is not self-evident in organized life. The organization 'as such' can, however, be seen as a man-made appearance of the human soul, of human souls. Everything that a human being creates, must be maintained by man as well as it needs to be provided with a sense. There is no self-evident harmony, no absolute coherence as is present in the natural soul. In this sense, we have described the human organized soul as paradoxical as well as its appearance, the organization. Both soul and organization life must be cared for and re-created and they appear as meaningful organisms if we actually do that in our own reflective actions. That is an essential task of leadership.

Inspiration

Sense making is dependent on being inspired. What is it that inspires? This is particularly the original impulse of the organization; the way it was and is intended to be and it is also the interactions with the customer as the existential partner of the organization that secures its right to exist. These are the two sources from which the organizations people are fed, from which he / she experiences the sense of his / her work. Sense making is threatened by over-organizing and protocolling, which removes the creative scope of working people. Our motive for "Formtrieb and Sachtrieb" obscures the necessary attention for the "Spieltrieb" (Schiller)

Sense making is connected with the inner being of man and with the questions that concern a person. Especially through researching issues and experimenting with new possibilities, can a person move forward. The creative collaboration with others, the co-creation with a view to a third person, also gives meaning to the life of organized people.

It is our leadership that works between people, making things happen as well as creating its sense. The creation of a beautiful reflective process, being in dialogue with each other about the 'why question', giving shape to the question of sense making and the sense of life, shaping your own biography, these provide a solid basis for a sensible

work process and our sense making experience. Horizontal sense making in short is for everyone!

The nature of the community

Leadership and sense making are strongly determined by the nature of the communities that we are part of and that we also form ourselves. We are familiar with and are part of *closed natural communities* and of *organized open communities*.

The family or the village or the religious community are appearances of a natural closed community. This natural closed community inherently has the meaning of its existence in itself. The organized open community exists because of a third party outside the community, the customer and the supplier. In conjunction with this third party, the organization constantly creates the sense of its existence.

People who cannot tolerate each other in the natural communities because of differences in blood and soil and ideology can work together for a lifetime in organized communities.

When a community is closed and thus oriented inward, there is a settled order among the community members. Relations play a leading role in a closed community. There is love and lust but negative phenomena such as psychological power domination and control, violence and abuse also arise in the closed community. When a community opens up and turns outwards, the community can serve others, but all kinds of undesirable things can also enter into the community or can be passed on from the community to the environment.

The individual man as part of the natural and organized community can shape his own personal community together with the people he lives with, works with and develops with over a lifetime. This can be family members, friends, colleagues, and clients. It is this personal community that really carries the individual and in which the individual can show his own personal leadership.

The issue and approach

A common thread, a passion, an aspiration that we pursue in our explorations on leadership, sense making and community development in this book is the question of *'how the inner world of man and the outer organized world created by man relate to each other in such a way that a healthy development of people and organization, of good organizing and good leadership can happen'*.

The purpose of our exploration is to get a clearer picture of: How people's lives take place in natural / closed contexts and in organized / open contexts, how the inner world of people and the organized outer world are connected in these contexts and how our leadership can deal with this in such a way, that a healthy personal and organizational development for our society can take place.

The essential reasoning for our exploration looks like this: Traditional, natural communities are basically closed communities, in which the community members are relational to each other for a lifetime, can get into relational problems and always have to find a way out of it as they are bound together for life. This leads to a liberating striving by community members to discover and realize their own soul impulse.

Organized communities are basically open communities in which the community members provide a service to / third parties and they are in a permanent struggle to realize the continuity of doing this. This leads to a connecting search for new community members and developing a common awareness that it is the serving of the client that defines the sense of our organized existence.

In other words: 'your father is and will remain your father, your boss and your client are not forever your boss and your client'.

Some characteristics of these two types of communities

We receive traditional natural communities as a gift at our birth and we must acquire organized communities.

Traditional natural communities are primarily inward oriented and organized communities are primarily outward oriented.

The traditional community has the sense inherent in itself and the organized community has to add the sense itself.

With the traditional community it is 'always back to the source, the origin'. With the organized community it is 'always a step into the unknown, into the future'.

If the natural community is developed into an open community, that is, it is focused on the personal development and liberation of its members, then it can deal with the internal relational problems however, she takes the risk of falling apart.

If the organized community becomes a more closed community, this will first and foremost create an enhanced feeling of solidarity and a combined force, but this can lead to relational problems between community members and the vitality of the community can eventually be destroyed because it has lost its focus on the outside world, has lost the meaning of its existence.

Both the natural community and the organized community create personal connections between people, based on a common discovery of a common theme and passion that is pursued together with these others out of personal interest. This creates the basis for our personal community that in the future will carry my personal destiny and in which we as unique individuals can do good together in freedom.

What do we want to contribute?

Forming and being community is possibly the most essential context in which human souls can live. The moment a person has to leave the community, the soul can be broken. But leaving a community out of free will can mean the liberation of a human soul.

The new can be born out of our common fellowship. All crucial moments in life are shared in the community of which we are part. Community is connected with leadership. The development of the community, the management of the community requires leadership. The community is also connected with making sense. The sense of human life is linked to what is shared in the community as values and moral impulses.

Human beings have been part of natural communities such as family and folk for centuries. They are given to us and we cannot escape them. Human beings have also been part of organized communities as an employee or as a customer for several centuries. We move through these communities and meet other people that we would never have met from the natural community.

We also develop personal communities with those people we live with for a lifetime because we share something personal. These communities will become increasingly important for the wellbeing of people.

It is amazing how little conscious attention is paid to the meaning of community for the human soul. In my view community and soul are fundamental elements that make up people's lives, and they are issues that have occupied us for centuries. Already the ancient philosophers such as Plato and Aristotle asked questions about the human origin, the human soul and the human freedom in a dialoguing process in their communities and these questions are still relevant in the current life of people. These questions are connected to the question about the sense of our life; that is, whether it is about pleasure or it is about gaining knowledge. Both are fundamental permanent qualities of being a human Soul and they are connected with the key question of what makes people happy and how people can do good in their life.

Since we live mainly in the organized world and are part of organized communities, these primal questions to community and soul have

been pushed to the background. Today we are mainly concerned with questions of utility, of the direct satisfaction of our needs, of controlled prosperity and the acquisition of permanent personal well-being. Nevertheless, we believe that it is a very intense struggle in the inner world of people to see and experience the sense of their life. People have to seek the liberating way themselves from their inner source, as the old certainties of faith and trust within the institutionalized organizations like church and state disappear and we have arrived in a scientific world of explanations and recommendations.

I believe that the soul questions we have in our organized life can be addressed in a new way in the organized world we are part of. It requires our personal leadership and the creation of our own communities that support us in dealing with our life questions and challenges. We want to contribute to this exploration.

Open communities

We live and work in organized communities that provide services to people living and working outside this community. In these organized communities all possible innovations are introduced and constantly things change. There is no permanent basis other than just the foundation that is being created and cared for today. New people enter the community and people leave the community. In the organized community people live their own impulses and connect these impulses to those of the larger whole for a limited time. The relationships between people are functional and focused on a goal. There is a constant work output and there is a need for new input. The whole of the community moves in the context of a 'crafting strategy', that is to say, we act from advancing insight. The creative and the planned have to find a relationship to each other. In these organized communities the individual person can stand up and make his life into an ever-changing and developing whole. Man can also get stuck in closed bureaucratic systems that force him to fulfil a task in a prescribed manner. There is a decisive hierarchy and purposeful functionality in the organized community. We perform specialized tasks and work together with

others in this. However, we can move in this community to other parts, different roles, different responsibilities and powers. We can leave this community.

8 years Shell

In the seventies of the last century, I worked for 8 years as part of the international staff at Shell companies as an internal organization developer and got to know the mechanisms of a large multinational. In those eight years, I clearly felt the field of tension between a closed international Shell community elite that leads all Shell companies and that you can be a part of for a lifetime and the hard business operations that lead to the dismissal of employees. As long as you, as part of the international Shell elite, met the expectations of the highest institutions, everything was fine. Did you do something that did not fit in the policy then you immediately had a problem. For example, living and working for Shell Curacao, I wrote with a colleague a book about the fear of independence of the Netherlands Antilles, published by van Gorcum under the title Threshold Fear. The general director made it clear to me that something like that did not fit in Shell culture: “we stick to the law and do not interfere with anything”, was his motto. It was one of the reasons that I finally resigned from Shell after a beautiful, fascinating and intensive eight years as an internal OD consultant.

Working as a consultant

As a consultant I worked in many organizations in more than 10 countries and experienced different cultures and systems and practices. How different people can connect with their organization and how different this works in the soul of man. It is mainly in community organizations and institutions in which people often enter into a direct and meaningful biographical connection with their organization over a long period of time. I am thinking of national and municipal government organizations, large and small social service providers in care and education and infrastructural social bodies such as churches, banks and insurances with a mission. This also applies to

family businesses in which people work loyal and long. I see impulse companies as trade unions and idealistic development organizations with a mission and ideal that people can long commit to. But I also see the industrial and commercial companies in which and between which people hop and jump. Last but not least, I see the development towards independence in the more than one million freelance workers in the Netherlands, who have to process and operate all facets of a small one-man organization from their own entrepreneurship and in collaborative networks of people.

In general, I want to say that the traditionally desired connection between people and organization is crumbling as a lifelong connection. My parents wanted permanent appointments and a lifelong pension accrual. My children work in the context of projects, find interesting assignments and multiple connections and do not need a lifelong connection with an organization.

There is a tendency towards an increasingly independent existence of many people, which may indicate that a third type of community is emerging. I call that third community the personal community. Everyone has the opportunity to build their own community, along the road of networks and cooperation, in which lifelong connections are made with others, whereby we all work together and live together independently and in mutual support.

The philosopher Arnold Cornelis has also seen this and beautifully explained this as a three-folding community structure: natural community - infrastructural organized community - interactive self-steering community. They are three community layers that we build throughout the world over a long period of time.

We have traditionally known the natural connections. We started living together as a man and a woman, as partners, as a family, a village, as a religious community. We share blood and soil and believe and are connected to others in a natural and hereditary way.

We have seen the emergence of a global organized infrastructure in which we can live and work, the organized connection. We have a few common rules with which billions of people can move in these infrastructures: for example, 'in traffic the right goes first' or 'we work in a paid job'.

Now we all work on interactive self-steering as a build-up of the personal community in which we can live and work.

People are fulfilling their lives in these three types of community.

Open and closed souls

As there are open and closed communities, living and working, I also see closed and open souls. What do I mean by that?

First of all, I want to clarify the image of the soul. We know the vague descriptions of the human soul. It is connected to death and life after death, to saving souls, to being moribund, being pathetic. All this indicates a natural soul. We also find the word soul in the inspiring word of bezielings/soulfulness, inspiration. As the Dutch philosopher Haring once told in a newspaper interview, he does not believe in the existence of a natural soul, but he is interested in "bezielings" How does this come about and what does "bezielings" mean for life? This could indicate that 'the soul is not' but that 'the soul appears'. Hannah Arendt recognized this like also Kant and Heidegger. The soul appears and disappears and it is different from body or spirit. Both of these are a part of a created world, a world of being. The soul is not by definition but is more that which we create ourselves and in which we appear. She is part of a world of becoming. In my book "The Human Creation" I have shown that organization can be seen as a perfect appearance of the human soul. She comes and goes, appears and disappears and we give her a sense as long as she is there.

A good description of the soul is for me that which takes place in the inner life of man that which takes place between people and that what appears in the human work. Soul is very connected with space and time. The soul takes its place and it manifests itself in time. Nietzsche describes the soul as our thinking, feeling and willing. Our thoughts,

feelings and actions come and go. They are there for a moment and disappear and yet they have a great effect on us, on others, on the world. Nietzsche sees the obvious 'being', the spirit as something that costs us far fewer headaches than the complex 'becoming', than the soul.

The Threefold being of the human soul

The soul of man has developed in this process of becoming in the course of the centuries and at this moment has a threefold structure.

We find a natural soul in heredity. We get along with what previous generations have realized, a collective memory. Everything that comes about is also realized in one's own soul and there is the only preservation of what once was.

We form an organized soul by connecting ourselves with our environment. We are formed and educated as a human being. The soul changes and develops.

We live as an "I" in the personal soul and direct the process of our own soul development. The "I" spirit processes the soul and integrates the fruit of becoming soul in one's own higher Spirit. I become a unique personality.

In particular, the soul manifests itself as a triad as our thinking, feeling and willing. Thinking takes a special place in this. Spinoza sees thinking as a quality of being Divine. Hannah Arendt sees thinking as a soul-appearance that has enough for itself. With thinking we can contemplate thought. Subject and object coincide here. Thinking connects 'becoming' with 'being'. Nietzsche puts the will in the first place, as the power that brings us further and breaks through the eternal return of things. Feeling is then this beautiful weaving middle between thinking and doing that connects us with things, with the other.

This trinity of the human soul appears in a miraculously versatile way in human movement.

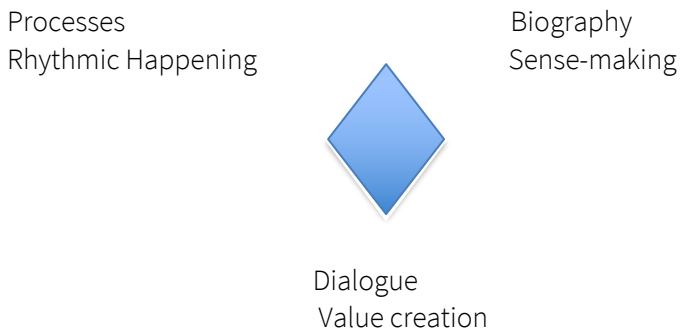
The social and economic creation is pre-eminently part of a human soul world. In my research into socio - economic realities or soul

creations I personally use the threefold concept: process - dialogue - biography.

The human soul manifests itself in the course of processes –

The creation of value arises from a dialogue between souls being a two-way traffic between people –

The sense of this all appears in us as a soul biography, as a soul life history.



Soul, as Nietzsche said, is not part of a world of 'being' but part of a world of 'becoming' and so it is about developing, changing, innovating, problem solving, conflict handling. That is a very complex world and difficult to interpret.

Opening and closing of the soul

As a fundamental soul movement we recognize the opening and closing of the soul. When the soul completely closes we come to ourselves completely but we lose the other, when we fully open the soul we come to the other but we lose ourselves. We can experience this in speaking and listening to each other, in serving the other person or being served, in entering the world and meeting the other or leaving the world and withdrawing into yourself.

A team or a community can also open or close as a soul. When a team opens, it can take new impulses and come into contact with its environment. When a team closes, the team members are focused on

each other and on themselves. This can also apply to a larger community.

It is a healthy phenomenon when a team or community closes and then opens again. A rhythmically healthy alternation of opening and closing allows the team and the community to breathe. It is unhealthy if the team closes completely or if the team constantly absorbs everything else coming from outside into the team. A team can be too dense or too permeable.

The process of opening and closing

Let us examine how the soul opens and closes and then how this applies to a community and do we see a connection between these two, community and soul.

When a child is born and the first breath in and out after the closeness of the womb happens, there begins the process of opening soul and closing soul. The child sleeps, closes and eats, open. Gradually the child becomes more awake and comes more to the earth. As a baby, the child lives mostly in a familiar closed atmosphere. As the soul moves more into the body, the child becomes earth-awake. It moves, sits, stands, walks and then comes the speaking. Life is a new experience. Here we can experience the miracle of how a child lands on earth and stands up in reality of the earth. The soul appears in all its beauty as the lively child who is surprised, scares, laughs and cries. The child learns to communicate with her environment. That goes with fits and starts and is a balance between being open with others or withdrawing into itself. The child explores the inner world as it grows further. It gets to know thoughts and feelings and sometimes struggles to express it. In adolescence, the child opens up to the broader world and explores it. The child discovers who he actually is and sometimes takes distance from the familiar and the closed world of origin and familial environment. The soul of the child and the young (wo)man in a certain sense is very rapidly accelerating the process that humanity has been through as a soul in centuries. As we grow up, the soul arrives at the place and time where we are now in history.

The soul of man gradually becomes more familiar with organized life and learns by studying, working and living together.

Maturity and age bring their own dynamics of opening and closing the soul. In adulthood, the challenge is to get to know the emphatic appeal of opening up and getting to know the unknown in the world in relationship with one's own and familial, self-closing soul life. In old age the challenge becomes to keep the soul open to the unknown while a natural closure of the soul takes place by a decrease of the life forces.

In this process of opening and closing the other person plays an essential role. Does the other person make an appeal to my individuality, to my ego, to my personality or sticks to the natural being of the person who is involved in the natural community. This brings me into a closed world or in an open world. I remember all those personalities who made me step into a world unknown to me. They opened a door to a new future. I also remember the people who were interested in my natural being, who are present in the hereditary community, in taking care of the inheritance.

In particular, the opening and closing of the soul works when it comes to leadership and sense making. How do I show leadership in my life and support others and how do I give meaning to life by consciously reflecting on it. Leadership and sense making are the conscious processes of opening and closing the soul, personally and in the communities we are part of.

Community - Leadership - Meaning

Showing leadership is a manifestation of the soul that is aimed at bringing about something new through my initiative.

Creating sense is a reflective process about what has been done and we assign a value to it, a learning result.

They are two movements in which the soul shows itself. The best is this when it happens with an I-awareness, a consciousness for one's own being and that of the other.

Leadership, after all, involves engaging in the initiative with the other person, bringing his problem into motion, finding and taking the next step.

Sense making is the reflective look back, also with the other, on what has been done and to acquire a conscious insight that can guide you on the further path of your life.

In these processes of leadership and sense making, of purpose and communion, the opening and closing of the soul takes place. We come together and enter into dialogue. This requires a rhythmical opening and closing of the soul, a rhythmic being with the other person and being with yourself.

In the leadership we work together with a view to a third party who is served by it. This requires an opening of the soul, a perception of the other, responding to the needs of another person, making yourself available, giving trust and giving the best you have to offer to the other.

In the sense making we come together to fathom the sense of what happened, to learn personally from it and with each other so that we can continue on our own and common path. This requires a closing of the soul, a searching for oneself and further internalizing the fruit of the reflection.

In organized life, this requires awareness for both: moving and taking steps and reflecting and internalizing.

In today's organizations the emphasis is mainly on the action, on the progress and much less attention is paid to reflection and sense making.

This shows itself in avoiding the slow questions that live in swampy soil and our preference for the beautiful strategic future that we can achieve on dry, high ground.

What we would like to introduce systematically in organizations is the horizontal, reflective dialogue about meaningful experiences between people with final responsibility, middle managers and employees

together. When people from different places, positions, roles and responsibilities together dialogue on what they see as essential questions that concern them, that have to do with the development of the organization and where there are no simple answers to, then a beautiful organization soul, a common company soul appears, in which everyone can act as a person in the sense of the whole.

These conversations are not held functionally with each other, but it is a dialogue between people, between “I”s, who, from their own personal responsibility, share with each other their essential questions and insights related to the good working of their organization, department, their team, their personal role in the whole.

We work together from the quality of a personal community.

It is our experience and observation that such reflective conversations that are held with some regularity are a huge help for all to be able to act consciously and to do the right thing. This traces the slow questions that deal with the future of an organization as a community.

In order to find a good basis for our deep exploration of the soul and bliss of good organizing and leadership, we chose to explore philosophical sources.

That is what we are going to do next.

2. Good cooperation as a philosophical essence of good organization

When the key task of living and living together now and in the future is to turn to the other person as a conscious self, living together and working together as free persons, this is an essential part of a sensible and fulfilling life.

In our organized existence, good cooperation is essential now and in the future. Good cooperation, however, does not come about as a matter of course. It requires a will to cooperate and an ability to cooperate. How do we come to good cooperation?

The philosopher Kant regretted that man, unlike all natural instincts, did not have an instinct of freedom. That plays a role in our organized existence. Man and organization are not by definition destined for a task but we can think and do together out of freedom, from a common acquired insight. This is a permanent struggle for people and in particular for the manager but also for the professional. The manager would also like to see his professionals have the right instinct to act appropriately in the situation.

We are condemned to seek cooperation with each other. That brings us further, but it also causes complications. Good cooperation is not self-evident. Complications are not easy to solve. If we already think that we can use methods to achieve good cooperation, practice points to us the limitations of the help of methods and shows us the importance of our personal acquired ability to find the right way, together with the others.

Some examples.

The first situation:

Two colleagues work together a lot in practice. They regularly travel to clients together and they share an office. They have been doing this for some years. One colleague is older and more senior and the other colleague is younger and growing in his profession.

The younger colleague is ambitious and wants to play an ever more important part, especially while working with clients. The older colleague, not at all fed up yet, is uncomfortable with this. By and by the relation becomes cooler. The younger colleague seeks to act independently when at the client's, the older colleague does everything possible to be the first responsible person towards the client.

The result is a tense relation. Both find it hard to raise the subject with each other. At first they think it will be alright in the end. But this does not happen. On the contrary, further entanglements come up. When they run into each other or travel to a client together, there is only small talk or silence. Thus the "I" of both slowly withdraw and habit takes over.

There is an unexpected confrontation. The younger colleague has been asked a question by an executive in the client's organization where the older colleague is project manager. He does not report this to his colleague because he is afraid of being shoved aside by him. After a week the older colleague finds out and at the first meeting after this, after having controlled himself for a bit, he explodes and showers the younger colleague with reproaches of unprofessional behaviour. The young colleague protests and withdraws. Both have trouble sleeping that night. The younger colleague decides to talk to the older colleague and to try to set the relation on a different track. One evening they go to a restaurant and try to resolve the matter over dinner. They look back on the past period and see to what behaviour it has led. The older colleague is shocked into awareness that his behaviour is not at all consistent with his view on how to settle in young colleagues and give them a chance. This hurts. The younger colleague emphasises how much he keeps learning from the older colleague, but that the time is right to carry more responsibility. The older colleague suggests that the younger colleague takes over the project management with this client and co-operate with his older colleague in this role. They are going to try.

As this situation describes, people can come into conflict with each other. This causes a knot because of an unbalance that takes place and infringes, at first unnoticed, on what before meshed with each other.

These entanglements cause the soul to be occupied with all sorts of feelings and considerations that are, however, no longer directly connected to the other person. The 'I' withdraws and the soul fantasises and runs around in circles.

It is not until two 'I's' look each other in the eye again and together are clear about the progress of the process. The situation becomes clearer and the relationship healthier. Entanglements can lead to intense conflicts and to a situation where the people involved can only see each other as phantoms. Then there is no access in the soul for the "I" to arrive and forces of conflict take over the soul.

The second situation:

The manager of a department where a few teams work would like to take his troops off site. It is time to discuss certain matters and make clear what direction he wants to take. This ensues from the observation that he has drifted apart from the teams and the team managers in the course of the previous year. The higher management has taken up a lot of his time and attention. It is a situation he does not like anymore. He discusses this idea with his four team managers. They adopt a very reserved attitude. What results is this going to have, they are happy with the way things are as it is pleasant to be able to work independently. Do they fear new interventions from the boss? After having talked and tried to convince them for an hour there is still no enthusiasm among the team managers. He drops the idea for a short while. Still he notices that the teams go their own way at an increasingly fast pace. They are all very busy, work hard, but there is no inter team play. So much more could be achieved if they looked at each other a little more and collaborated with each other. The manager puts this forward, but the opposition by the team managers gets more heated. They seem to have found each other and to like the distance from the boss.

The department manager has sleepless nights over it. How do we get together again?

At the next meeting the manager puts this question on the table. How to go on? He has no idea. There is silence for a while. Then he starts asking

questions of each team manager personally. After some hesitation they step in. They have become a little estranged from their boss, have no idea what he really wants, do not feel there is any added value coming from his actions. This is hard to swallow. But swallow he does. Then it turns out the team managers have different views and different judgments after all. Let us not discuss things, but elaborate on this, the boss suggest. The team managers go along with this.

The department manager organizes a meeting out of the office where they look back in a very personal way on the past two years and look towards the coming two years. Everyone has his own personal intention and they also have intentions for this future together.

It has become clear to the boss that constant attention for his team managers is very important to come to a good functioning together, and to a mutual bond and trust.

Situations in organizations can go to sleep if they are not kept awake with attention. This can go fast. It is not enough to walk around with good intentions, but it is necessary to mobilise one's own I and introduce it in collaboration with others. All too soon you are dragged away to important matters and you forget what has to be cared for and you forget to do that with attention. Here it is not about quantity but about the quality of being present attentively.

The third situation:

In a performance review meeting the performance of an employee is evaluated by the boss. The boss explains once again to the employee what his tasks really are and that his work only partially meets the requirements of his tasks. The employee brings up all sorts of arguments as to why it has happened in this way, but the boss sticks to the job description and what this requires of the employee. It turns into a back and forth conversation. Both repeat the same in different words.

The meeting is broken off and they agree to soon discuss the situation again. Both are frustrated when they take up their work again. After some hours boss and employee meet up at the coffee machine. The employee

asks after the boss's wife who has been very ill. The boss says: 'Very well, fortunately', and gives a short account of how things have worked out. The employee expresses his joy and tells shortly that a new baby has been born in his family. 'Really?' the boss says and congratulates the employee.

Now both start laughing. Just before they were engaged in a fully functional back and forth and now they meet as people and are interested in how the other person is doing. 'Shall we try this when discussing work?' the boss suggests. The employee is happy to do so.

It makes a big difference whether we see each other functionally or personally. In the functional we are hidden in our function and role and tackle each other about results and problems. We talk beyond each other, as it were, each one oriented towards his own goal and his own reality and truth. In the personal we look at each other and come into contact. Then something mutual can emerge. The I is present and can connect to the other I.

The fourth situation:

In a young offender detention institution there are often riots. Things can quickly get out of hand. There is a protocol on how to act in such a situation. Isolate the youngsters, drum up colleagues in battle outfits, strike quickly and overpower, put the youngsters into isolation and punish them. Those involved always end up with a bad feeling and a bitter aftertaste when things have gotten out of hand once more. Sometimes there is some talk afterwards about how the situation came about and how things may be handled differently.

The director wants to analyse the situation. How did this come about, how do we act when it does, and are there any alternatives? One of the managers has a clear opinion about it, which he applies in practice. When a tense situation arises, the deciding factor is whether a person with authority takes 'two steps forward'. Your first inclination is to withdraw and get reinforcement. But at an early stage someone with authority and personality must step in and come into direct contact with the rebellious

youngsters. They find themselves confronted with a person who is approachable and radiates authority. This has a surprising effect. At once there is a choice: either there is violence or attention is paid to what has caused this escalation of potential violence.

In a critical situation it is essential that someone steps in and becomes visible. This situation, that is about to turn to violence, is interrupted when someone with authority who is competent and knows what he is doing steps in. Here the powerful I appears which appeals to the “I” of another person. The “I” of the other person had left and primitive powers have taken over.

The ‘I’ appealed to

There are many situations I could sketch in which we can see and experience what difference it makes when the “I” is appealed to and awakened. This is shown in the following qualities:

- *Personal action.* This is not functional action, based on uniform, function, task, but action based on the person himself. He appears. This immediately appeals to the other person to become visible too.
- *Taking a position.* You take a stand somewhere where you feel confident I and stay there for a while. Taking a stand is not the same as expressing an opinion. It is standing for something that matters, representing an important value. It is something that can be used for guiding.
- *Confronting.* This is speaking of what it should be about, naming what matters, not shying away from it and letting it go, but taking the bull by the horns and addressing it.
- *Appealing to the “I” of the other person.* You are related to others and you can appeal to them. But it is important to address the ‘I’ of the other person and not the entanglement, the content, everything that is connected to it. You address the other person as a person and speak to him as a person. Then his I can appear.

- *Being authentic.* You stand on your own two legs and only make use of what you can really represent yourself. You depend on the knowledge you have gained over time your insights, skills, impulses of the will, and judgements. You are not tempted to make use of what has not taken root, because it is not yours.
- *Becoming visible.* You expose yourself, you make yourself vulnerable, and you can be appealed to yourself. You are prepared to face the strengths and weaknesses of who you are and what you stand for, and you are prepared to accept that social reality is one you share with others.
- *Approachable.* You are approachable at all times and do not shy away from difficult questions. You are aware of the necessity to take time to ask the question of sense giving. You address it and do not shy away from it. Things will not be all right if they cannot be addressed.

It would be very good if we could see these qualities being acted upon a bit more in daily practice. This requires the overcoming of our egoism and fear of life and the schooling of our inner life, our soul, in cooperation with the other. It requires personal leadership!

3. Inspiration in Moving Organizations

The changing zeitgeist

As an organization development consultant, I have worked for more than 50 years in various countries in a variety of organizations.. I supervise change and development processes that run for several years and in which people make decisive steps with their organization.

At first I was very focused on creating good preconditions with the unspoken expectation that it would be enough. Later, I aimed completely at the people and the community and the right entrepreneurial initiative. Today I try to draw attention to good processes, a fruitful reflective dialogue and a biographical approach to people and organization.

I have been and am still regularly surprised that the workings of our interventions are completely different than expected. It has been, is and will stay that way, I think.

People in organizations are not only confronted with more complex work processes that are controlled by systems as a result, but are also involved in all kinds of change processes. All of that is increasingly in conflict with what they see as their original work assignments from their profession.

As my great teacher Bernard Lievegoed called it: "We are confronted with a changing zeitgeist".

I would like to characterize this changing zeitgeist when it comes to work and organization in this fifty-year period as 'the change from hands-on work in a small social context to the individual operation in a complex organized system and extensive network'.

This change can be seen in the way the work processes run, people working together in this, thinking and acting are in a tense relationship. In the five decades of work that I have experienced, I have seen almost everything change in how people work in organizations. What has remained, however, is the way in which the leadership is organized. We have gained more and more management, functions and hierarchical

layers and a growing gap has developed between the management and the professionals. The top-down approach is maintained, although the roles and responsibilities of managers and professionals have become completely different over the years. In the work world dominated by systems, managers and professionals in complex spaces wander with demanding tasks and hope for the best.

Ultimately we will have to revise our ideas and visions and practices regarding leadership. I see it as my task to contribute to that. I characterize this revision as the change from vertical management to horizontal leadership. Ultimately, I am concerned with leadership, which cares for the soul of the organization and how it mirrors the soul of the human being and destines the soul of society.

In order to take you into this image, I want to outline important moments and steps of these fifty years of practice.

The first years of organizational development

In 1970 Shell International management hired me as an employee of the international staff. After studying sociology and business administration at the Erasmus University and fourteen months of service as a military officer and a member of the staff who had to reorganize the 33 army schools and create their didactic innovations, I wanted to work in a large international company. Shell headquarters lay next to my parental home in The Hague. I was hired and after several months getting acquainted with all aspects of the Shell Company I was sent to the NAM (Nederlandse Aardolie Maatschappij) where in those years a large organizational development process was starting up. As a sociologist, I was an experiment for Shell and upon arrival in the headquarters of the NAM there appeared to be no function for me. The director Jo Bongaerts asked me to walk around and investigate what I could contribute to the development of NAM when it came to people and organization. After a few weeks I was completely absorbed in all OD activities and after one year I took over the responsibility of the external advisor who had taken care of the run-up.

After my first weeks at NAM, I came to the conclusion that everything I had learned in my sociology study and what I was trying to apply to NAM was not understood by anyone. I decided to start at zero. "I am just going to participate in what is going on, what is happening, try to contribute something from time to time", that was my next step.

Soon I became responsible for the training of social skills for all employees of NAM (then 1500 employees), and participated in conferences on new leadership. We took the first steps on the path of project-based work. We introduced work meetings in the various teams and departments. We started management teams for the different units. We became involved in long-standing conflicts between departments and held interviews with managers about their role and approach. It was a process of 'trial and error', every step was extensively evaluated and lessons were drawn.

Looking back, I see again the enormous resistance that this work evoked in many department heads. 'We do not understand', 'what is this nonsense', 'let us go back to work soon'. I also see the few enthusiastic executives who experienced this as a liberation and with enthusiasm brought their people and department into development.

The old style of bosses and employees, thinkers and doers, not whining but brushing, each his own and above for the whole, was put at risk with organizational development.

The employees experienced these activities as both exciting and threatening. Exciting because suddenly there was room for everyone to contribute something more than 'just do your job and leave the rest to us'. Threatening because now you suddenly had to open your mouth and share your own opinion about much of what now was not being done right. Issues were put on the table and difficult changes were now being made.

I see this period as a first breakthrough to a different business organisation philosophy. Inspired by the sixties' urge to innovate, we tried to open up a new space in organizations in which people could

live up to the meaning of their work, their own development and their involvement in the whole. Many did not want to, but there were also enough individuals who wanted to do this.

In those years De Baak started to grow and flourish as a national training centre for management in the Netherlands. All kinds of new practices were offered there. Bernard Lievegoed, the pioneer of organizational development on a human scale, was the initiator of the first management courses there.

After 8 years at Shell, of which 4 years were at NAM and 4 years at Shell Curacao, I left for the NPI (Netherlands Pedagogical Institute) which Bernard Lievegoed started up together with 12 colleagues in 1954. In that institute, from which a worldwide movement of advisors for people and organizational development has emerged and impulses such as 'lean and learning organizations' have been born, I have supervised processes of human and organizational development in many organizations in many countries over a period of 28 years. For more than 30 years, for example, I have been guiding German Sparkassen in their development. From a centrally controlled management system, controlled by the expert staff that gave directions to the employees in the market, the Sparkassen have been changed to an organization that operates from the market and the customer, supported by the central departments and together leading the strategic developments. I have been able to guide this tilting movement in many organizations. The essence of the work there was to introduce a different framework and a different working method in addition to the well-known operational frameworks and working methods when it comes to change. In short, this means that everyone in the organization participates in two processes. The operational process that is output directed and in which you hold a position, and in addition the development process that is input driven and in which you fulfil a role. The operational is a management business and is done with the help of systems, the development and change is a matter of leadership and is done through dialogue. The operational works vertically, developing and changing works horizontally.

Over the years a methodology for change and development has been created , which I later gave the name 'methodology of evidence'.

Methodology for development and change

For many years plodding with unknown issues in unexplored terrain, I now have a better view on changing and developing organizations and how people interact with each other in that kind of process.

First of all, it has become very clear to me that when changing, it mainly and primarily concerns the inner world of people and organizations. In us as human beings, processes take place that come from a physical, mental and spiritual place . We can learn to see how different life is experienced when you are ill or healthy. How different is the life practice if you feel good about yourself or if you only hang out. What is it all about and how do we give direction to that. Similarly, the organization we are part of has an inner life. There are habits, fixed rituals, gossip stories, complications and what not. Right now when it comes to change, this inner world is strongly addressed. It seems as if all skeletons are coming out of the closet, old feuds and legacies reappear, inner barriers are strengthened. It can even be seen that with some regularity this change comes to the fore in organizations and that the same issues arise over and over again, for which a new way has to be found. These issues have often already been present from the start of the organization. Just as we as an individual have our disability and can experience a lot of development if we can use that disability to our advantage, so does the organization. How remarkable it is that organizations that have existed for a longer period of time and in which new generations work, are always confronted with the same difficult issues that are apparently anchored in the nature of their being. In my long-standing relationships with client organizations where I have sometimes experienced the succession of four or more leaders with final responsibility, I regularly see the same issues emerge at regular intervals, which are then seen and tackled as completely new. As a rule, there are bad memories in organizations about past changes.

It is indeed, as professor Harry Kunneman calls it, the slow issues that exist in swampy substrates that involve working with change. There can be no clear and unequivocal vision and approach formulated on high dry soils.

That is also the second teaching. All our known methods, which are mainly used by managers and professionals, are not really suitable for realizing changes. They do not help us in going through a development. The most basic assumption in management is that if the higher one tells the lower that they have to change, and we tend to do this all the time, my experience shows that little happens. It is much more realistic to suppose that the people involved will feel immediate resentment and are not willing to change other than what they themselves consider to be meaningful. Changing is a dialogical matter: we both have to change and, yes we want to change, if we see for ourselves what the meaning is. A second related assumption is that change comes down from the top management, that is to say that what is to be done downstairs has to be thought of above. The approach to change is that an elite small circle devises the change and prepares the change process; then the people involved must be convinced, they then have to adjust and if they do not adjust the change is forced upon them. Changing, however, is primarily a reflective process in which we start to see that something is not working well and we also gain insight into new possibilities by discovering the new in practice. This process requires leadership from people who are personally capable of actively involving everyone from the very beginning in the change process by letting them carry out research into the issue and experiment with their own relevant new ideas.

These two assumptions hit a deep-rooted issue and that is, how do we see organizations and how do we feel about them. Is the organization a producing machine that delivers results, is the organization a community of people who want to realize something for other people,

or is the organization the engine of a society that ensures that we can exist?

I assume that an organization is all three and that it is therefore a multiple being that serves entirely different objectives and secures its existence from entirely different values. This has brought me to the image of the organization as a mirror of the human soul.

In my book 'The Human Creation' I explore the idea that the organization is a perfect mirror of the human soul. I describe that human soul not as harmonious but paradox. It is a contradiction, a polarity, a field of tension in which nothing goes without dialogue and everything can arise. Like the soul, the organization has a permanent changing existence much as the mind and body have in essence. The soul is something that appears and disappears and that derives its meaning from the sense that we, our own self, give it. In this way I come into organizations that function as a dark dungeon, in which people are trapped in their compelling systems, I come across organizations as creative units full of life and creativity, organizations like military battles, organizations such as exploratory trackers. Everything that the human soul can bring out as quality can be encountered in organizations. There is indeed good and evil, darkness and light, happiness and sorrow, creation and destruction present. The organization is a moral being that can direct the fate of people.

A decisive element is therefore the nature of the morality-destined leadership that is displayed in the community that is an organization.

Horizontal leadership and IMO

In 2005 I decided to set up IMO (institute for man and organization development). In a few years, this institute has grown into ten groups of advisers in as many countries, in total fifty people today. We work in 300 customer organizations of different nature, size, type of product or service and we support top leaders, managers and professionals in difficult change and development processes. We are a kind of general practitioner for organizations that have to deal with difficult issues, issues that require a lengthy process of change and healing. Every

colleague is entrepreneurial and on his own two feet, is a member of an IMO team and works as an IMO colleague with other colleagues together with clients. We give master classes in horizontal leadership and horizontal advice. We work with the methodology of evidence that we share and further develop in annual meetings. We always return to the issue, to the processes, the dialogues, the initiatives, the learning processes that require it. We act as horizontal leaders in our client organizations and connect ourselves to those difficult and beautiful change processes, also provide guidance, as I have practiced it from the beginning at Shell and later NPI and IMO.

A good example of this is Ecor / Naturasi in Italy. Ten years ago Ecor was a merged loss-making organization of four small distribution centres for biological and biodynamic products. Under the inspiring leadership of four idealists, this organization developed into a fast growing company in Italy. After the merger with Naturasi, a chain of 50 organic stores, new stores opened weekly in Italy. Modern distribution centres and 120 organic farms are now included in the chain. A developing, horizontally organized chain from producer to consumer. The returns obtained from the stores are reinvested in the independent farms, which can actually claim the smallest returns in the chain so far, so that the flow of good basic products can be guaranteed. Directors and team leaders work intensively with their professionals on the core process. There is little superfluous in this company. There is learning together, new impulses sought and given. Horizontal leadership is the driving force behind a process in which every employee can contribute his share. I was allowed to support this company for 10 years and in fact the only consistent thing I have done is to sense what lives in the will of these driven people and to express this in such a way that they themselves see it as a community and are fulfilled by the meaning of what they have planned and also realized. Here I meet an inspired company with a moral mission and an inspiring vision that lives and is brought back to life every day. After all, what did not work yesterday probably does not happen tomorrow.

In Brazil, Russia, Finland, Italy, Switzerland, Germany, the Netherlands, Israel, China and Rumania such inspired and eventful organizations are at work. The people involved experience what they do, the struggles, the setbacks and the successes.

Ultimately, this process is based on the fact that everything derives its meaning from how it serves the client of the organization in his / her process. It is the customer in the centre of our interventions that offers the only focus that keeps things together and gives continuity. Everything else pulls us apart and it is our customer who brings and keeps us together. There we find the most important concrete fruit of our work. With this client sense we can also give a meaning to all work with our suppliers and other stakeholders. We can then discover on the basis of the 'why question' and we dare to ask ourselves what the deeper meaning of our working life is. We can discover how we together can develop into more conscious people who take responsibility for the work, the organization, for each other and the world and the earth. That gives us a real basis for meaningful change and development of people and organizations.

PART 2: HORIZONTAL LEADERSHIP

Ultimately, everything comes together in our leadership. Leadership is the key to creation, to meaning, to survival, to soul fulfilment. Traditionally, this is a process between leaders and followers. Leaders of communities determined the fate of members of the community for centuries. But in a boundless global economy, every human being can move to the place and the moment when their own pressure, their own mission, can be fulfilled on the basis of their own initiative and from their own perspective.

Leadership is an essential community process in which we all participate today. Organizations as manifestations of the human soul are more and more dependent on the leadership that everyone shows in it. We all become leaders of our own process, from which we also bear responsibility to others.

4. Horizontal Leadership

Leadership is a fascinating theme full of secrets. There are numerous publications on this subject with so many interesting approaches but I hold on to 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, such as famous ones like Covey or Kotter but also more unknown authors, have based their leadership theory or model on a personally chosen starting point like 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 a 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 can no longer be handed over to the single leader who determines 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 appears in organizations with a completely different nature, with different tasks and in many countries in the world, of different cultures and places in society.

Traditional Leadership

I noticed that leadership is usually 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 from father to son or mother to daughter. The leadership thrives 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.

Two ways of investigating

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 upon 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 second 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.

Three conditions for good leadership

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

The first condition is that the person(s) with final responsibility has an inspired vision about 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 strive to constantly improve their own work process and to that end have a constant learning attitude.

If these three conditions come together, and this is the inspiring vision of the top related to the horizontal cooperative practices of the managers, and also connected to the professionals who make up the core of the client process, then these organizations thrive. If they do not, then the organization has serious problems in finding 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 determine the fate of the community. These three archetypes appearing over 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 society. This has evolved 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 and 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.

The leadership practice

Now we can address the perception of how today's leadership practice takes place. There is to my understanding a large gap between what we think about how leadership works as shown in all those lovely management theories, and the actual 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 from 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.

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 aspire to contribute to a more fundamental approach to leadership that provides the reference for everyone who wants to participate in the leadership. This leads us 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 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 humanity a future.

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 the 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 making decisions carried by values that meet real needs of others.

As leaders we are busy with all the things that pass by us. 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 after 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 a new space. 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 stranger being 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 durable 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 up 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 throw 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 throw things back at 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. 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 a give and take 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 appoint one's successor. It is the others who travel on and must take care of continuation, 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 over a long time, has served.

The leader is looking for his next step, which usually presents itself if he has an eye for this.

5. Personal leadership

How to care for a better world

Introduction

The question “How to care for a better world” lives in the many souls of people around the world. We feel and experience the tensions and changes that happen all around the world, as we are all part of a world economy, a media world, a sports world, a political world, a world of religion, a world of science. Those who live with this question are also faced with a world of institutions in the political, economical and cultural spheres that deal with these questions and that define and create the conditions in which most of us have to live. These institutions are led by political, economical and cultural leaders who are very much influenced by dominant mostly traditional leadership ideas and ideologies that they apply in the practical life of the communities they lead and the societies they influence.

We know very well the different religious streams that through their bishops and ayatollah's and rabbi's influence the thinking and behaving of billions of people over many centuries. We know left and right wing political leaders that dominate the political scene and define the infrastructures that we have to live in. We know the CEO's that direct the economic life through their companies that serve billions of clients all around the world.

As an individual we often feel powerless and confronted with the practices of those leaders in their communities that do not correspond to the inner feelings and longings we have ourselves for a better world. Although most of us accept leadership and leaders, we however experience strong reactions within ourselves on the moral level that they show in the way they operate. This is because leaders tend to decide on the destiny of our lives without our actual involvement in the decision-making process.

Leadership history

From a historic point of view we are familiar with the very old tradition of the *priests* that define the destiny of the community and the community members. Still today this is the case in many countries and societies.

We are familiar with the traditions of *kings and queens* as the leading aristocracy that had a great influence and say in the local, regional and national communities. The people in the community are serving their interest and they have to nourish the people to a certain extent. Still today there is the traditional aristocracy that is showing itself as the leading elites in the different spheres in society. They work through their capital and through their spectacular biographies on the communities and not the least through their taste of life as described in magazines.

We are familiar with the *entrepreneurs* that started companies and extended them to world – wide producing communities that distribute their products and services all around the world. We are all consumers and use their products and services.

The wellbeing of people all around the world has for thousands of years depended very much on this connection between leaders and communities, their leading ideas and subsequent practices and how this corresponds with the inner feelings and strivings of the people involved.

A new impulse for leadership

During the hundreds of years of community development however we have seen an underlying development in the inner world of human beings that has become such an important basis for life quality but that is ignored by the traditional leaders and their leading of communities. That inner quality is the transformation of the human soul from a group soul to an individual soul. In the past we belonged to a fixed community in which our destiny was decided. I had to follow in the footsteps of my ancestors. I was fully part of a bigger soul then my own soul. As in the society there are still institutions that find their foundation in the group

soul like small family companies, churches, schools, however the individual soul has already emancipated to a personal soul in which the “I” of the person takes the leadership over the wellbeing of their own life and it might be even the wellbeing of the communities that they are part of and in which they show leadership themselves. That can be the social reality in the family community, in the team in the company, in the network of inspired people developing a theme, in the street community etcetera.

As we have seen in the past and still see in the present there is the appearance of the leadership force of the elites of a different kind still present, but there is now today a new leadership force starting to work and that is the leadership of the individual over his/her own life and personal community.

The new personal leadership in the social – economical reality

In the personal life today we meet all the economic, political and cultural forces that work in society and we cannot close ourselves off from these influences: we have to deal with them. We have to balance these forces in the personal life and we have to meet and respond to the influence of all those other people of different cultures and backgrounds we meet in our life and with whom we live and work together. We are challenged to show our own leadership.

All around the world people of different backgrounds, nationalities, religions and economic roles live and work together and create their own lives within the existing infrastructures as they have been created over the ages. They are making their own leadership experiences and gain their own insights into what it means to lead.

In this article we will explore some of the new leadership forces that work in society and that define strongly our well - being. We will show here some of the fundamental changes happening in society and leadership that we could use in a more conscious way to move together to a better world. But also we have to say goodbye to some of the dominant leadership ideas and ideologies that have influenced our lives to a great extent and still do.

First we will explore the so-called three C's forces: -client, - capital, - community force that are the essential personal leadership forces in today's social – economic realities in our organized life.

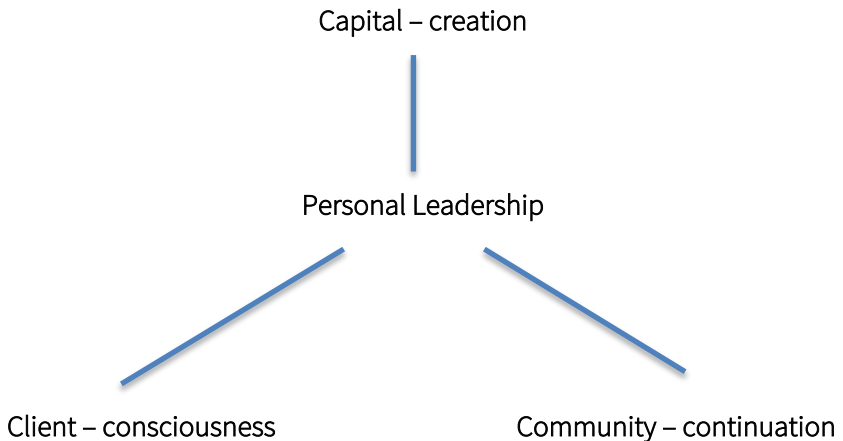
The three C's forces as personal leadership forces

We have to start to see that there are three dominant leadership forces working in society of which we are all part and in which we ourselves play an important role through the decisions we take ourselves.

These forces are:

- Capital – creation
- Client – consciousness
- Community – continuation.

These three forces are connected to the role of leadership in which we all take part today.



As individuals today we participate in and work with these three leadership forces.

We are capital owners that direct our capital to the different entrepreneurial initiatives that create new realities in society. However, very often we are not at all aware of how our capital is working, as the anonymous pension funds, banks and other institutes that work with our money, destine them without our involvement. Here we can show personal leadership by taking personal responsibility for investigating how your money is used and by making decisions in redirecting this money to other purposes that you value.

We are *clients* of almost all types of companies and organizations that form the society today. We buy all kinds of products and services and through that we support the producers of those products and services. We are part of different *communities* and play a role in them. Family communities, working communities, hobby communities, local communities, religious communities, political communities, we are all part of them.

Let's explore those three leadership forces in society from the perspective of our own leadership.

Capital creation

With capital we create. Capital is the money, the tools and capacities we create with. The capital creation is very much connected to impulses we have. Those who want to create need capital to do this. There are the institutes like banks and stock markets that furnish the capital to owners of impulses. In the past this capital was in the hands of the happy few and they could define the future through this capital power. It is not by accident that the revolutions we have seen in society over the last hundreds of years had everything to do with this capital ownership. The French revolution, the communist revolution, the labour revolution, the feminist revolution, they all had to do with this ownership of capital and the deciding power of capital ownership on the destiny of people through this capital ownership. Today there are the financial institutes that manage the money streams and that have created a money society in which many of us participate through buying and selling shares of companies, participating in pension funds,

using credits of banks to buy houses and cars and other tools to live with. As we have capital in our hands ourselves we have become responsible for what we do with this capital. Are we aware how our capital is working in society? Is it really supporting the good forces or is it in the hands of those that have no real awareness what they do and destroy society and nature and human beings with their decisions.

In this sphere of capital we can see the different kinds of money work. We see the buying money work in how we buy products and services as client and consumer. We also want to create in the society and therefore we need loans from banks to finance our initiatives and investments.. Then there is also the gift money. This is may be the most neglected and unnoticed money stream which we can be part of. It is the money we give away to others for their initiatives. We are mostly not aware of the fact that this creates also on our own side a new opportunity in life, seeing this from the principle that if it helps another person in its development this also means a new step for me and us all. We can learn to be a conscious part of these three money streams and gain awareness of what we do with the money that we earn from our own activities in society.

Client consciousness

We all act as clients in today's society. As a client we are connected to the existence of the many organizations we have today. We make them possible. As a client and a buyer we can gain consciousness of what we support by buying the product or services or advice. In our day-to-day life we make decisions all the time. We not only buy and consume, we also buy and use the tools and services and we invest our money in good investments for things we want to do and undertake. Through our decisions we give the suppliers a possibility to continue.

In our research about client - supplier behaviour we discovered that for us as the client there are three dimensions important for doing business with the suppliers. The first dimension is the relation with the supplier and how the supplier cares for the relation. Is the relation cold and business like or is the relation warm and constructive? When I as the

client is seen and recognized as a person with a name and an identity, then there is a good chance that I as the client want to continue doing business with the supplier. The second dimension is the service that is given to the client. Is the supplier really caring for the process with the client, is the client well informed, is the delivery on time, is the aftercare okay? The third dimension is the price/quality balance. Is the price in balance with the quality of the product or service? As a client we are very sensitive to these dimensions and we feel quickly whether things are okay or not. We can gain an ever-growing consciousness of the effects of the products and services we buy on the wider society, the nature and the human being himself. The more we make conscious decisions as clients, the more suppliers will try to respond to them.

Community continuation

We are part of communities and these communities exist only when we care for them. Organizations are communities of people that connect in their effort to serve others. It is an open community where its existence is defined by the external connections and interactions. Each time then that there is a new co-worker entering the organization there is the chance of a new future, a continued existence. The way we integrate the new people in the community is what makes the difference in the feeling of wellbeing of the newcomers. Are they seen by the others, can they participate from the start in the activities, can they bring in their ideals, their talents, their drives and impulses, can they start to act as leaders. Connected to this is also the way the older generations in the organization move and develop and lead themselves. Are these older members of the community stuck and did they lose the motivation to create and contribute or are they fresh and alive and looking forward to new opportunities?

It is the older generation that can be asked to care for their personal steps in the work community and to realize the personal drives in the work. It is the younger generation that needs the opportunities to show themselves, make steps in their career and develop themselves to a higher level of consciousness. The good cooperation between younger

and older co-workers is of essential value to the wellbeing of the community.

Shared leadership

We see these three C's as three leadership dimensions of an organization that we all have to care for. That means that we take all three as worthy goals of an organisation and the leadership we all have. If we put one of the three in the front of the other two and the other two have to serve this one goal we then see that organizations tend to lose track over time. If for instance all is in the service of creating the maximum profit possible then the organization will lose its energy on the other two dimensions i.e. the clients and community members. These three dimensions or forces of leadership belong together.

In my experience it is very possible to strive to realize these three goals in parallel. Serving the client gives us energy, caring for the well – being of the community gives us fulfilment and creating with capital to realize our common impulse gives us sense. We create different values on different soul levels and these three strengthen each other when being realized.

To make these three C's work in a healthy way, we need to connect them to a fourth dimension or force and that is shared leadership.

We have not really developed new views on leadership during the last centuries and for this reason the three C dimensions are very often not really flourishing and being developed as it could be done. As long as we see leadership only in the hands of the top people, it is no surprise that most of our efforts are strengthening the capital profitability. The clients are out of sight and the community is used for creating this result. If the leadership is in the hands of the professionals who are working with the clients, then it might be that we lose control over the costs. If only the well – being of the community is at the centre of our attention, we forget about the clients interest and we disconnect from the top leaders and their primary interests to serve the shareholders. Let's look then to some new perspectives for leadership.

New perspectives on leadership: horizontal leadership

We are very much used to the fact that there are bosses and co-workers. Bosses lead and co-workers follow. That is the hierarchical-functional perspective we have. We are not used to see leadership in connection to the client, capital and community dimension of leadership, however these are the important dimensions of horizontal leadership. The development of the organized life however has created a situation in which all the professionals work rather independent of bosses in their work processes. The bosses/managers are also rather left on their own and top managers are for sure in their own reality and rather disconnected to what happens on professionals and management levels. They all are mostly part of a loose team that meets sometimes and in which the issues are discussed. Only when the professionals are leading their own work processes, when the team leaders are leading the teams, when the department heads coordinate with other departments and when the CEO's connect their organization to the changing infrastructural developments and these four roles and people are interconnected with each other, then there is effective leadership in the organization and the three C's can be interconnected and developed in a fruitful way.

Leadership is a process in which the changing and developing happens. Leadership is a process that connects the steering of CEO's with the steering of managers and professionals in their dealings with the real common issues. In this process of dialogue and co-operation on the change and development issues it is not only about the 'what' and 'how' questions but it is also about the 'why' question, the sense making question. Is there a common understanding about why we do the things we do and why we want to change and about how we do things in a different way together, that makes the whole thing work in a good way?

Our question: "How to create a better world", is very much a question of leadership and community and how this is living in the soul of people. We have created a very complex, differentiated, multicultural,

organized society, where leaders take important decisions that work out in societal context, where managers run the operational businesses and where the professionals do the jobs. It can damage nature, the well-being and morality of people, and the financial security. Many disasters are the effects of decisions that are taken at the management tables without the professional people involved being aware of this or want to see this. The leadership of us all has to learn to see the effects of its decisions and the workings it has on concrete human beings and other beings in our world. We need the horizontal perspective to see, experience and to be able to handle this moral leadership responsibility we all have.

From vertical to horizontal leadership

The world and the world community is used to being led by leaders that have hierarchical power and who have worked and worked over vertical community structures to reach the goals they have set for themselves, but now we live more and more in a world where there are many different leaders in different positions in different processes in the economic, political and cultural infrastructures we have created over the ages that work in a horizontal way together.

In the *vertical structures* we see the growing tendency of top leaders to do everything that is within their reach to stay in control. There are many inspectors, control instances, auditors that stimulate and support this and that try to keep the grip on the many control systems that have been created by the specialists for the top leaders. This is an ever-growing system control pressure on all the professionals and managers. They are ever more busy to satisfy the system control of the top more than the client interests.

The *horizontal space* is a different space than the vertical space. The horizontal space is created between people that open this space between them in the situation. Here is the actual functioning and performance of the organization created and here we create the real values in the work processes that we are busy with together.

In the vertical structures works the power of hierarchy and the striving for a functional operational output. In the horizontal space there works the dialogue and the meeting between each other.

The ultimate improvement of our well - being can be reached when we all learn to participate not only in the vertical functional operational power structure but also in the horizontal leadership dialogue. That dialogue is not what happens in the discussions between bosses and workers in the vertical structure, but it is the dialogue between people that all lead their processes and can meet as leaders in a horizontal way.

We have experimented in many different situations with this leadership dialogue between people that have different functions in the hierarchy of an organization. In the leadership dialogue one can experience that we have the real issues on the table immediately we listen and hear the different stories about them, and we come very quickly to a common judgement building and common decisions on which we all can act in our work processes and work situations. Also here we can reflect on the moral dimensions of the work we do, the effects it has on others, on nature, on the community. That is not really possible in the strict vertical operational system driven realities of the work and private life. Let us exercise these leadership dialogues at home, in the companies, in the free time activities. Let us do this with the young people so that they get used to this and can participate in this. This ability of self - leadership and common leadership is potentially there in all of us. We can wake up this quality of life in all of us and when we get a bit more used to this leadership dialogue on the real issues that bother us, then there will be a lasting effect on how we deal in a morally conscious way with the issues in the practical life situations in the economic, political and cultural contexts we are living in.

What do we have to give up?

To enable us to come to this better state of being we have to give up something and we have to accept another thing.

We have to give up our strong beliefs and ideologies about how to create an ideal world. These beliefs and ideologies that we have seen working over the many centuries of humanity have basically a common ground and that is that we want to break off the human being as he/she is and build up again a more ideal human being. These beliefs and ideologies create the situation that a person has to respond to the ideal of another person and in that sense has to give up his own beliefs and ideologies. This is very much the core issue of the closed community in which all have to respond to common basic rules and practices that are defined by the leaders. We have seen the many disasters that were and are created by these beliefs and ideologies and their contrast to the underlying development of becoming individual beings over the many centuries of soul development. We have to start to create dialogical realities in which the differences we have in ideas and practices meet each other and create new perspectives for those who are part of the process. This requires leadership that can deal with differences and that does not strive for the ideal state and the ideal human being. We have to accept that societies are based on individual beings, human beings, that have specific personalities, that have mixed ideas and practices that do not respond any more to closed beliefs and ideologies. We have to accept that the social – economic, political and cultural realities today that we are part of define the well – being of people as souls, as they are participating in this co-creation of capital, client and community forces.

Finally: in the practice of life the original inhabitants do no longer own the country, the original pioneers do not own the companies, the elite does not own the cultural institutes, and its priests do not own the religions. The leadership of us all is needed to deal with these new realities in a world society that is a mixture of all that humanity was able to realize.

6. Lean-, learning- and living organizations need new leadership

A vision on the future of leadership

Introduction

It is only after World War 2 that Peter Drucker, the late giant of management theories, introduced this word “management”. Previously there were owners and bosses that worked as family company leaders. They had a circle of trusted people around them that helped to organize the workforce that did the job. Since the middle of the last century we have seen the worldwide growth of the organized community that is run by managers. They represent the owners who are now anonymous persons. We have seen an explosion of new management theories and models during the last fifty years that have accompanied us in this extreme management and organization growth. We all know the famous names of Taylor and Fayol as pioneering thinkers on organization efficiency ideas. Many other thinkers that reflected on organization practices followed them. My favourites are Peter Drucker and Henry Mintzberg.

One of the most interesting concepts on organization management/leadership and organization development is the concept that Bernard Lievegoed introduced around 1964. He described three phases of development of organization. The first phase he called the *pioneering phase*. It is the traditional start of organizations as we have seen it happening over many centuries. There is a person that has an idea that should respond to observed needs of people. This idea is made to work by forming first a small community of related people with different talents and qualities that help to make the thing work. Technical skills, financial skills, personnel skills etcetera that were needed are mobilized on an informal basis. The organization expands when it survives the first years. Then a crisis in the existence of the organization becomes visible and that crisis expresses itself in that the

pioneering way leads after continuous growth now to chaos, loss of energy, loss of money. This crisis is responded to by a more scientific approach to organizing. New ideas are picked up and introduced and it is the introduction of managers in the organization that starts to make things more structured and systematic. This goes together with a further specialization and standardisation which enables the organization to continue to grow. Then there are new systems introduced that make the organization more effective and efficient and helps the management to be in control. Lievegoed called this phase the *differentiation phase*.

We can see this development happening all around the world all the time. Still pioneers start organizations that survive the first years of existence and start to grow. Then they have to be organized in a structured way. The whole of the society today in most countries in the world has become by that an organized society. All kinds of organizations with all kinds of specialties are today alive and perform. Most organizations have a short lifespan; some however can exist for hundreds of years. This short life-cycle of organizations is due to the fact that the organized community that is managed by systems, in the end also runs into a crisis. This is the crisis of disconnection of people to their organization. In my observation this is happening now worldwide. Lievegoed did prognoses this and he offered the third phase of organizations as a perspective for further development. This he called the *integration phase*. This means that people are again at the centre of the attention. This starts with the attention for the clients, the workers, the owners, and the suppliers as a horizontally co-operating community of people. Then there is the attention for the work processes more than for the structure. How are things happening and why are they happening like this?

The manifestation of this search for creating the integrated company organization is most clearly shown in the coming into existence of three organization development movements worldwide. These are the lean-, learning- and living organization movements.

In this article I will describe these three movements and then will add one more “L” to the three and that is the “L” of Leadership.

The basic idea here is that the positive developmental working of the three “L’s” (the lean – learning – living organization) as ways to open ourselves up to a new way of organizing that will respond to the actual crisis of the growing non commitment of people at work to their organization, depends on a new way of looking at leadership. There has, up till now, been no real new vision on leadership to make the three “L’s” work in an innovative way. They are mostly handled in the traditional management style that we see in the differentiated organization; that is, they are there to strengthen efficiency and effectiveness and to create better and better financial results for the privileged elite that runs the companies.

In this article we introduce a vision on leadership that could make the other three L’s” work in a new and innovative way as they have been meant to do by the creators of those ideas and the connected movements that came out of this.

Short Introduction to the idea of a lean-, learning-, and living organization

These three movements of new organization development ideas as we can call them manifest the slow, almost invisible transformation of organizations from a vertical hierarchical functional construct into an organization as a horizontal networking co-creating process.

The lean organization idea was developed out of a growing interest by its originators Womack(USA) and Jones(GB) to explore in more depth the idea Bernard Lievegoed explored in creating the image of the process organization.

Lievegoed introduced the idea of the Cloverleaf organization with its horizontal and vertical dimension. The horizontal dimension is the process of producing answers to clients needs. The vertical dimension is the steering of information and resources to make that happen. On the crossing point of the horizontal and vertical dimension operates the

leadership that gives direction to the organization community. Womack and Jones described the Toyota case in which in a way these ideas were practiced. All attention is on the client need, the process flow, the avoidance of waste, and the integration of suppliers in the process. The people at work are not only doing their work process but they are also part of the process of permanent improvement. This leads to astonishing results. Later Womack and Jones described these ideas in more detail in the book *Lean Thinking*. Unfortunately these ideas were mainly picked up by traditional managers and used in the old way that is: with the help of experts and lean techniques the work processes are made more efficient without real involvement of the people at work. This has a short effect on the business but not a long lasting improvement of the performance of all people involved. To make that happen it needs a different way of thinking on leading and leadership by the company management and that seems to be the threshold for the realisation of these brilliant ideas.

The idea of the *learning organization* arose out of the work of Peter Senge. He was fascinated by the abilities that people show and the process through which people could reach mastership in their profession. His 'fifth discipline book' went all around the world. It formed the basis for much more attention to 'education permanente' and the permanent processes of knowledge-creation. It became clear that it is the people that make the difference and that it is the development of people that is the best investment for a continuous good performance of the organized community and of all people involved. The knowledge creation process was seen as a dialogical process in which people share their experiences and insights, they help each other in finding new ideas and new ways of working. It is this knowledge creation that secures the continuation of the organization because it makes sure that the organization stays connected to the time spirit and is able to integrate new insights in its practices. Unfortunately the traditional management turned this idea into the idea of training people in the classroom and send them to seminars

where they are being instructed in the new things and then they will perform this in the practice. This is not at all working like this however. There is little transfer from classroom learning into practice when a special reflective learning process has not been created to make this happen. There is no time and space for this because we are all permanently too busy to give it the needed attention.

Aria de Geus introduced the idea of the *living organization* worldwide. He discovered as Shell planner that it was not really right to predict what might happen in the future by analysing all kinds of trends and do scientific research but that it was much better to dialogue with all kinds of people within and outside the organization to discover what they were seeing and thinking about the future. It is the community of people that together carry the reliable wisdom for this organization to explore what its next steps could be. De Geus discovered that long living organizations were the ones that were able to change their community in the right way, find the right next steps for product development and were able to integrate new generations especially in the carrying and leading community of an organization.

Unfortunately the traditional management thought that it might make sense to make special programs for cultural development, make mission statements and tell them to the people, celebrate all the heroes that perform the best. However, over time more and more persons, managers and workers are getting stressed and frustrated by the growing pressures they experience on goal reaching, the growing procedures and systems to improve efficiency and the extreme control that is stimulated by top management to reach an ever growing profitability.

In my view these three very important impulses to find new ways of organizing life have not really brought us further when they are not accompanied by the development of new ideas and practices on the leadership of organizations.

Old and new leadership

It is our vision that new developments of organizations like the lean-, learning-, and living organization development are not really coming about when there is not at the same time a fourth development and that is the development of a new way of leadership. This is a core issue in organization development today. There is over the last 70 years a transformation of organizations on almost all levels of existence but there is one dimension that is continued in the same way up till now and that is our ideas and practices around leadership. Of course there have been many new management concepts of different kinds but they were all based on two lasting assumptions and that is hierarchy and functionality. In the end it was all directed to making things work and being successful in this. In my doctoral theses “Bewogen Organisaties” which I published in 1998, I show this one sided view on leadership. I could not find one model or theory on management that was directed to creating failure and to non-hierarchical approaches to respond to that although in the end failure might be more the practice of management than lasting success. Nevertheless, in the practice of operating of organizations in the past seventy years something essential has changed, mainly because of the strong development of technology systems. Step by step production processes, administrative processes, information processes and management processes have been influenced by the development of new technological systems with which we operate these processes. The consequence has been that today all workers perform their job strongly on their own with the help of technology and systems and in doing so they are embedded in a wide network of contacts and relations with other professionals in which they cooperate rather independently. It is hardly ever the case today that people work for years in a fixed team with the same people doing the same job like it was for most people 50 to 70 years ago. Another development that I have observed is that on the different levels of management the people cooperate with colleagues on the same level much more than with colleagues on different hierarchical levels.

CEO's do it with CEO'S, directors with directors, team leaders with team leaders and professionals with professionals.

There is less opportunity for the different levels of management and workers to work together in a horizontal way. What makes it even more complicated and difficult is that the different levels have strong demands on the other levels but they are not really in touch with each other. I came to the conclusion that there is very little good communication between management levels and also with workers because the vertical way of operating is not allowing this. The people at work act as functionaries and they see the other persons as a means to their own goals. Especially the top people consider other people as human resources that can be steered in certain directions. This directing is taking place with the help of many systems.

We have researched why this is becoming more complex and difficult over the past decades. The main reason we found was that the people involved lack the sense of what has to be done. The "Why-question" is hardly asked and when asked the responsible people say this will be handled in a later stage. However, if people do not understand the sense of what they are doing, they are moving in all kinds of directions that fit the best with their own reality. There is then a disconnection and the processes get stuck.

These phenomena show us that there is a great need for a different kind of leadership.

For this reason we have over the years explored and developed a new leadership practice in organizations where we have been consulting as horizontal leaders ourselves. We also have supported this research with a knowledge group of researchers and practitioners in the context of my work as a professor on leadership in universities in the north of the Netherlands.

We have called this new leadership practice "Horizontal Leadership". This "Horizontal Leadership" is connected to a "Horizontal way of organizing".

How Leadership developed in time

We have discovered that there is a fundamental difference between management and leadership. Management is a function and leadership is a community process.

We have today all kinds of managers that do a specialized job. Management is the function of organizing things. The manager works with different kinds of resources to reach goals. They organize the conditions for other people to perform and enact a given task. This management function is difficult because it is often not connected to concrete clients and suppliers and to concrete work processes. It requires a great virtual quality sense. Managers are in meetings where they try to understand what is going on and try to figure out the right decisions to make.

Leadership is however a process in the community that makes things work. One can say that all persons that act in organizations are part of the leadership process. A professional could not do his job in a good way when he or she would not act out of leadership. A team leader shows leadership towards his team in connection to other team leaders and the higher echelons. A department head shows leadership towards his own department in connection to other departments. The director, the CEO, they all have a specific qualities of leadership to act out. Only when people in organizations meet each other and dialogue out of a leadership attitude, then they are able to understand each other and co-operate.

It is therefore very important that we are going to see that leadership is not only something for management but that it also something for the professionals.

Leadership is especially connected with creating sense together. It is especially connected to processes of change and innovation. It is the core of what makes the community work, work and learn together and move together in a common direction.

This means that the traditional top down way of leadership based on power is going to be less effective in today's organized economies and

that we need a different way of leadership that helps us to deal with the complexities of today's organizations.

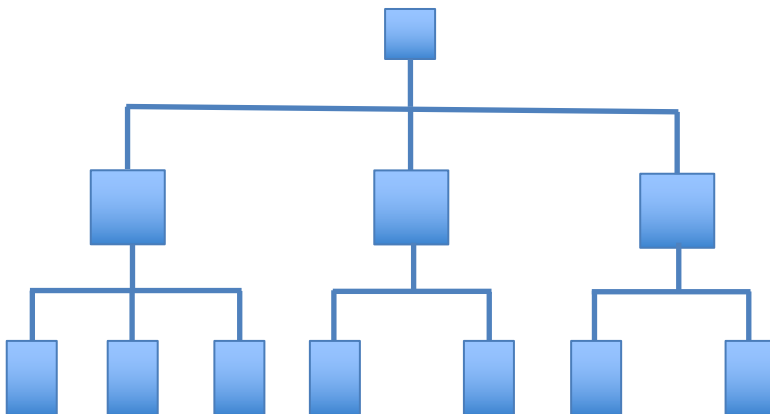
Therefore we can connect Leadership to three qualities of organizing by managers and professionals together and that is:

- Creating good processes that work and serve the client
- Dialoguing and co-operating together as a two way sense-making activity between people
- Connecting the biography of people with the biography of the organization.

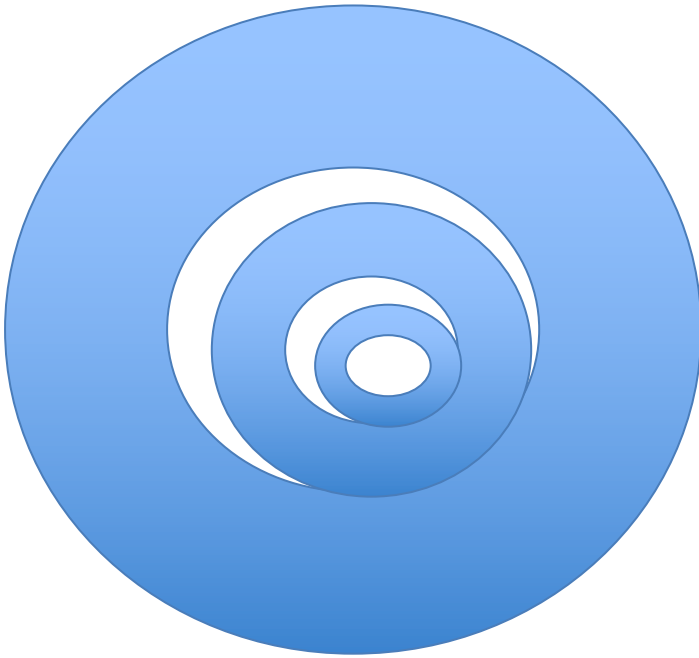
To make that happen we need in organizations reflective spaces and moments in time where we together reflect on the sense of what we are doing, the issues that we should tackle, what could be stopped as not working, finding direction in goals and strategies we can do together. To make that happen the top has to move to the middle, to the heart of what is happening. The middle management has to co-operate together to deal with the issues and help the professionals to change and develop the practice of work especially connected to client needs and requirements.

Instead of the structural image of organisations we start to see the organization as a set of circles that are interlinked.

OLD



NEW



Leadership dialogue

Instead of a top down directive way of leadership we are now challenged to learn a horizontal way of leadership dialogue. The first condition for this to happen is that we learn to speak and listen to each other as leadership persons and not as function holders. Although we have different roles and responsibilities, in the leadership dialogue we meet as individual persons. Leadership in its basic quality is fully depending on the person and the way the person shows leadership. In our research on leadership during the last ten years, dialoguing with hundreds of leaders, it is striking that all base their leadership on the

gained skills and insights that were acquired out of personal experience. Leadership theories can help to understand this better but they cannot help to act as a leader. Our leadership is based on our own personal capital and it works in dialogue with the leadership capital that another person has gained in his/her own life.

What is very stimulating for this development of leadership is that we start to see each other as leaders and start to dialogue as leaders together. This is a type of interaction in which we can understand each other. This can bring us together, where almost everything in life is dividing us.

Leadership community

Organizations are communities of people that share a common challenge and task. It is there to serve its clients and other stakeholders to create a senseful life and to support other organizations in doing so as well. It is possible for all of us to become part of leadership communities in organizations. We can do this when we start to open up the horizontal space between us and start to engage with the real issues that are bothering us. We can become initiative takers that make steps to deal with the issues ourselves. We can learn together how to do this. We can improve our work processes and help each other in co-operating in a creative and senseful way. Through becoming part of the leadership community we enable ourselves to become part of the lean-, learning- and living processes that help us to live a senseful life together.

To be able to do this we have to change in our society our steering convictions on leadership as well as some of the leadership practices of organizations as they work today.

Five fundamental changes

To be able to create new leadership and a more horizontally organized society, I see five fundamental social principles and associated practices that we would have to change radically; that we should have

to let go as framework defining leadership dimensions of socio-economic life in our society.

The first thing we have to let go is the automatic assumption and expectation that being a manager also means being a leader of people. They have too much work to do in organizing the resources and in addition to be inspiring partners for professionals. There is this vertical hierarchical power connection that does not allow them to become personal. In a functional way they have to cooperate with subordinates and bosses. This makes performance appraisal between manager and professional a senseless thing. It creates unhealthy dependencies and blocks creative co-operation. It certainly does not stimulate the leadership of all. We can see being a manager as performing a function, the same as all professionals do. When it comes to leadership we can start the horizontal leadership dialogue between all members to help each other to do the right things in the right way. Top leaders and selected process owners are the ones to originate and guide these leadership dialogues.

The second thing we have to release is the automatic connection of the level of education with that of the job level and of the reward level. We still see it as normal that when you have a higher education, you can aim at getting a higher position in the organization, which is connected to a higher salary. This reflects the vertical dimension of organizing. We can see top-level managers with a very high salary, a bonus, and all kinds of privileges, being cared for by secretaries and staff members that perform just a standard repertoire and in that can then blame all other kinds of people when things go wrong. I see on the other hand professionals with complex jobs and high responsibilities that only earn a mediocre salary although they create real results that count. It is an urgent need to re-evaluate the difficulties that different positions and functions in the organization have and to create new connections between jobs, skills and rewards.

The third thing we must abandon is the hierarchical-functional top-down and bottom-up process when it comes to designing and realizing meaningful change. It has been shown in different ways that change processes fail most of the time because they are done in the same way as we do our operational processes. However, changing is a different process than operational work. Where operational work is output oriented, change is more input oriented. It is about taking in new perspectives, new ideas, and new skills. Also change is primarily connected to the inner world of people, their thinking, feeling and acting. Change takes place in the inner world and then show itself in the outer world. In the operations it is the other way around. We create a new outer world with our activities and that has an effect over time on the inner world of people.

The fourth thing we have to release is the automatism of employer-employee differentiation, which includes collectives on both sides. In many countries there is a strong growth of independent workers that act as one-man companies. They do work on a contract basis, they have more than one client. They have to do all the processes themselves, from marketing and selling to tax formats and travel arrangements. Also in organizations the employees do not want to commit themselves fully anymore to the company they work for. They want to protect boundaries of commitment and take primarily care of their own interest. Managers today are also employees and they are like the professionals in that they are easy to sack when they do not perform well. There is no real owner visible anymore. Representatives of owners and workers deal with each other in negotiations but they do this as employees of their own organizations. It will be better in the future to see ourselves as individual entrepreneurs that work together with other entrepreneurs. We all work for clients and make contracts. In society there is then a general framework of support needed for people that are not able to participate in this development because of their handicaps. We care especially for people that take a step towards a new status in society, from being a student to being an entrepreneur, from being a

working individual to a pensioner, from doing one profession and changing towards another profession.

The fifth thing we need to let go is the amoral behaviour of top leaders, managers and professionals when it comes to serving client and supplier. In the new times people are confronted on all levels with the moral implications of their work. We have gained a sense of what is acceptable and support sustainable realities and what is misusing resources that destroy the earth but also peoples inner worlds. A moral consciousness is what we all need today. It is now up to the individuals to become aware of their own standpoints concerning a moral performance in the organized context. The ethical question is on the table and we cannot avoid it anymore. We could help each other to address this moral question and respond to human values that support earth and human development in a healthy way.

Finally

If we could move together to a more horizontally organized and led society, in which people perform and live in an organized context, we could find new ways of dealing with the critical issues together. All of us could have the opportunity to show leadership and contribute. It would take away a lot of the pressure on the shoulders of people at work because we can stop doing a lot of senseless activities. We could connect stronger to the essential elements of the working life that is the serving of the client, the cooperation with each other, taking initiatives, reflect on the sense together. That would lead to a more fulfilled life for many of us. It would lead to freeing energies that we could direct to those that are not able to contribute but that play an important part of being a community together that cares for each other.

PART 3: HORIZONTAL ORGANIZING

Organizations are primarily seen as units based on hierarchy and functionality in which people deliver an output that meets the interests of different stakeholders. Organizing and reorganizing requires management's time and attention. Yet the events between people take place on a horizontal level, for example in the customer process, in team cooperation, in work processes.

What would it look like if we organized more horizontally and adjusted the vertical dimension accordingly?

7. Organize horizontally

Preface

Our view on organizations is governed by 2 principles. The first principle is hierarchy and the second principle is functionality. An organization is layered vertically and it is directed forward on the basis of functional power.

This stratification: top - middle - basis is the construct in which the business takes place. The top works strategically - the middle organizes - the basis takes care of the customer process. Each has its objectives and if it is good, the work on these three layers will be coordinated.

With the help of measurement and control systems, the work processes are being controlled and are controlling us.

A completely different side of organizations, which is not so dominant in our sights, is the side of the meaning, the interaction, the inspiration, the change and development. You could see this side of organizing as being polar to the vertical hierarchical functional side.

This side is precisely input oriented and takes place in a horizontal way. Here it is about getting an eye for the issues, for new ideas and impulses, for how people deal with each other, the dialogue between the differences, our inspiration, and the question about the meaning of it all.

You could go so far as to state that all our attention is focused on the proper functioning of the organization and that the meaningful, inspiring side of organizing largely escapes our attention. When it really gets out of hand, then we wake up and wonder if we should change the beacons.

But it can also be different!

Organize horizontally

Forty-eight years ago I started working in Shell companies on change issues along the way of organizational development. The practices of managers and employees sometimes got stuck in the vertical

hierarchical contexts, especially where this concerned the functioning of leadership and working together across the boundaries of their own department.

We trained managers as executives in different styles of management and we trained the employees in social skills. That was not enough. The methods also had to be changed. We developed project work, work meetings; we installed management teams, broad meetings in which the policy was discussed.

With all these steps, it turned out again and again that change does not go without saying and that the vertical movement top-down and bottom-up was not the appropriate movement to bring about changes. After my organizational development work at Shell, I was able to continue looking for ways in different countries with different organizations to make changes in a good, more horizontal manner and to operate horizontally in the core processes of the organization, the process with the client.

In the Dutch Tax and Customs Administration, Horizontal Supervision was introduced a few years ago. All those organizations with a good and reliable reputation are approached on the basis of trust, they are not monitored on a permanent basis, but they are occasionally examined in an in-depth cooperation between company and tax authorities. That has big advantages for both. It saves time and energy and when the check is done, it provides enriched insight on both sides.

In my thesis "Moving Organizations", with the customer at the centre of our efforts, I described the fundamental change of a vertical, hierarchically organized company that functions top - down to a client - oriented company in which horizontal change questions are picked up and realized. This story was based on years of research and consultancy at German Sparkassen. The special thing about these banking organizations is that they define their objectives in the context of the customer. The ups and downs of the customers are paramount. 'When things are going well for the customer, we are also doing well'. These customers are basically all citizens and businesses of a city or

region. In these savings banks there are very short lines between top and professionals, after all, each works with customers. The central staff departments are service providers to this customer service process.

My research showed that three dimensions are important for customers in the following order: first of all the relationship, the recognition of each other as a person, secondly the service, helping each other to make good decisions, thirdly the product - price ratio also in relation to other possibilities. In the contact with the customer, the horizontal approach is essential.

The vertical dimension in horizontal organizing

Especially now when customers are moving more and more independently and there are several ways in which business can be done, a horizontal approach is required. In the organization, this requires effective and rapid collaboration between professionals from different units. This horizontal cooperation is greatly promoted when managers and employees work together with change questions. Process owners who do this on the basis of a personal commitment lead these change processes. They ensure that decision-makers, experts, members of the target group jointly set up and implement this change. In such processes, people move right through the organization and work together with those whom they hardly meet in daily operational practice.

The customer is always in the focus.

It is not self-evident

Although horizontally organizing companies generally fare well over a long period of time, it is not self-evident that companies and their leaders adhere to horizontal organizing. This requires the relativization of the vertical 'in - control' position of the top framework, which therefore has great power over what ultimately can and cannot take place. Those who are ultimately responsible are generally not inclined to introduce themselves as individuals and enter into direct personal

dialogue with all stakeholders. This is not desirable in the usual repertoire of action. Staying at a distance and staying in control is what matters first and foremost and gets the most attention.

In addition, senior middle management is committed to its positions as managers of departments and units. They are in control and manage the contribution, sometimes in a competitive relationship with colleagues, especially when it comes to the attention of the top for their contribution.

Team leaders and professionals, on the other hand, benefit greatly from horizontal operations. They are part of the direct dynamics of working with the customers and benefit from working with the issues that play there.

When organizations focus primarily on customer service, and there is cooperation with multiple stakeholders including suppliers, owners and employees and the top can see themselves in the middle of this community of collaborating people versus at the top standing / seated and remote, there then is a basis for horizontal organization; that is what our experience in many countries over many years has shown.

Methodology

Horizontal organization requires its own methodology, its own approach. Over the years, a methodology for horizontal organization and horizontal leadership, that can support us in giving shape to this, has developed.

I have given this methodology the name of 'methodology of social evidence'. The word 'evidence' is chosen here from the core idea that, where everything is evident in nature, is connected with laws, this is only the case in the social if we ourselves create this evidence by conscious care and a conscious meaning.

The three keywords that we have recognized as essential to social are: process - dialogue - biography.

- Process: everything happens as a process, everything repeats itself rhythmically, but always different: in a different place, in a different time, with other people, in a different situation.
- Dialogue: we create mutual values, in a customer - supplier relationship, in a collegial relationship, in a master - student relationship, in a relationship between manager and - employee.
- Biography: we give meaning to our lives in the context of our own biography, our own life story and this in relation to the biographies of others, people and organizations with which we are connected.

In order to be able to be firmly present in this social, well-grounded and open to the new, we can make two soul movements in the social, in what takes place between us.

One movement is from the outside to the inside, from the outer sensory perception to the inner processing of these perceptions. We focus on the outside world, which we can observe and internalize:

- we focus on the phenomena: we continually observe and investigate what appears;
- we focus on others: we investigate what others see.

The other movement is from the inside out, from one's own impulses and ideals to the guiding stories in action. It is about the impulses and ideals that appear in the stories we tell and that others can observe in us in the way we act:

- we focus on the creative idea: we observe what the guiding ideas are that determine our actions;
- we focus on the stories: we observe what we tell as an individual as a story.

When we are consciously able to make these two ground movements of the social, from the outside in and from the inside out, and to do that over and over again, then we become well connected to what is happening inside and outside of us and can consciously go into that. steering, showing conscious leadership.

If we work together by these key points and principles we consciously form the social evidence between us. When this evidence arises, it works as powerfully as a natural law in nature and forms the social organism as well as our inner world, the soul, that which we want and can be.

The above can therefore be combined and brought together in a methodology of organized life, a 'methodology of social evidence'. This methodology is relevant to the human soul and its creations. It is in line with recent developments in thinking about how the social reality of people can be studied and approached such as constructivism, development theory, systems theory. In particular, this methodology is based on the work of Bernard Lievegoed and colleagues. Lievegoed was inspired by Boulding's system doctrine. Boulding distinguished levels of systems where each higher level represented an added quality. Especially the principles of 'Steigerung' and 'Metamorphose' as the core of value creation appealed to Lievegoed. It encouraged Lievegoed to look for the process organization that he initially described from a Klaverblad (four leaf clover) model: in a combination of: 1. customer service, 2. input - throughput - output production processes, 3. information systems and 4. human capabilities, the leadership can steer the organization. Organizational development is the constant.

Information Systems

Production Processes Leadership Steering Customer Service

Human Capabilities

8. Change Horizontally

Horizontal organization is first and foremost necessary when it comes to realizing changes. The traditional vertical organization with its hierarchically functional structure and operation is not suitable for the implementation of change processes. It is more focused on management and control. It is primarily spatially organized and operationally oriented. It is essentially pushing and performing for everyone. Changing now requires just standing still and considering, it is the world of issues and research, of experimenting and finding new steps. This requires a different organization structure, which requires a time infrastructure.

A time infrastructure is a development infrastructure. At certain moments in a rhythmic course, we deal with certain questions. We investigate and experiment and find the next steps towards a renewed existence. We start from the issues that we cannot solve immediately. It is the issues that in a certain way repeatedly recur in the biography of the organization. These are questions about conflicting visions, about changing customer requirements and wishes, about a changing spirit of the times and new generations who want to do things differently. For these issues it is necessary that there is awareness from the top of the organization that space has to be created for this and that a client appears who wants to tackle these kinds of issues. For this purpose, the client seeks process owners who set the issue in motion, mobilize people for contributions, and ask questions from responsible parties. They combine the change process with those involved.

An example

In an organization that deals with disabled children, the four-person management decides to take the next step in the development of becoming horizontally organized.

They formulate the following four development questions:

1. What qualitative and quantitative contribution do we want to make for our core task: "People with a disability"?
2. How can schools and boarding schools cooperate better so that the right decisions can be made and implemented?
3. How do we take our pupils, employees and partners down the road to a meaningful and structural change?
4. How and where do I experience our original impetus and value propositions as we travel down the road from a community of living to a working community, to being an institute?

Answering these development questions requires a development process that has unfolded along the following lines.

A member of the management is responsible for each of the four issues. The management has invited two process owners for each of the four processes who will manage the process from start to finish, from the first research step up to and including the realization. All parties involved will participate from the beginning in these four processes.

Every two months there is a two-day process in which the progress of the change processes is monitored, adjustments are made and subsequent steps are agreed upon. In the meantime, the client and process owners meet regularly and decisions are taken. The process owners meet regularly with all those who have had and commissioned their own assignment.

So there is a special development infrastructure arranged on four lines.

1. The four board members meet regularly to coordinate and adjust the progress as clients
2. Management and Process Owners meet regularly to reflect on progress, identify and clean up bottlenecks and initiate next steps.
3. Process owners meet up regularly with colleagues working in their process who do their own tasks.

4. Committed managers and employees take their steps in the process in which they participate; they investigate and experiment and find new possibilities that advance the issue.

After the first three-day meeting in which clients and process owners have developed their first steps, the process owners go on the road. They speak to managers and employees who deal with their problem. In these discussions, process owners discover a trail of good leads. For example, the process owners found that there is always a problem with the transfer of the children between school and boarding school as it relates to the improvement of cooperation between the school and the boarding school. They asked young employees to guide the children to search for new ways together and that quickly led to very practical solutions. The owners of the process in which new possibilities are being sought to develop new target groups and treatment methods with external agencies already found five 'pearls' in which this was already being practiced. This could be further elaborated upon. In a second meeting, clients and process owners shared the results of the first steps and decided on follow-up steps that would bring the issues in an organization wide-ranging.

During the year, more young people appeared to have moved out to other adult institutions than new young people who had entered. Cuts are needed, measures are taken and the organization is adjusted. This gives an extra incentive to organize the organization for its future.

Working with clients, process owners and experts

Process owners are chosen by the client (s) on the basis of their personality and because in the recent past they have shown to be free personalities, who can take a stand, take colleagues with them, have dialogue skills and reflect on their own performance. Process owners work on large issues in pairs and can thus initiate and supervise the following steps together and separately. Clients are members from the beginning who take personal responsibility for a change issue. There is no hierarchical top - down but a horizontal dialoguing . The client is in

contact with process owners and those involved who participate and can make good decisions from this process. To this end, the client takes his colleagues into the top. The processes are supported by the functional experts from within and / or outside the organization who have knowledge of and experience with such issues. Horizontal leadership is requested from all parties involved.

Leadership dialogue

What we would like to introduce systematically in organizations is the horizontal, reflective dialogue on change questions, on meaningful questions between people with final responsibility, managers and employees. When people from different places, positions, roles and responsibilities together discuss what they see as essential questions that concern them, questions that have to do with the development of the organization and for which there are no simple answers, then a beautiful organization soul, a common soul, in which everyone can act as a person in the sense of the whole.

These conversations are not held functionally with each other, but it is a dialogue between people, who, from their own personal responsibility, share with each other their essential questions and insights related to the good working of their organization, department, their team, their personal function in the whole.

We work together from the quality of personal leadership in a personal community.

It is our experience and perception that such reflective conversations that are held with some regularity are a huge help for all to be able to act consciously from the whole and do the right thing. In this way, the slow questions are identified that specifically form the future of an organization as a community and make it suitable.

In an organization, the director, department head, team leader and a few employees talk about the issue of customer orientation and effective work processes. As a specialized part of a large hospital, the management noticed that there were more customer complaints: too

long waiting times, wrong treatments, complaints from general practitioners. Talking to each other, they come to the conclusion that the work process with the client is fragmented and ineffective. They decide to do an experiment. Patients are taken to various departments within a one hour period and after this hour there is a diagnosis by the attending physician and concrete agreements are made for further treatment. It takes a while for different departments to participate in this experiment. Once they are ready, it comes as a surprise to everyone how quickly and effectively work is done. There will be a different rhythm in the process, patients will be guided in a targeted manner to the different steps, and an image of the patient and his problems will be built up.

9. Core Skills for horizontal organizing

Introduction

If we want to organize horizontally, the people involved need to develop horizontal leadership skills. Managers and employees are used to working together in vertical relationships. This gives a certain repertoire of actions for management and employees which require a number of skills so as to be able, as a manager to work with clear mandates, to exercise control, to work together in a group, to make decisions for the employees, and for the employees to perform well together in groups giving and receiving the right information, to implement decisions that can be executed correctly.

The repertoire for horizontal organizing is not so clear. After all, we have not much experience with it.

Based on my own observations of those managers and professionals who work horizontally and organize horizontally we can establish nine horizontal leadership skills which can be deepened further by stakeholders over the course of time and could be strengthened by training them through action learning.

We distinguish three groups of horizontal leadership skills.

The first three skills are discipline, integrity and morality in our practical action.

The second group of three skills are interaction, showing interest and showing initiative power and they refer to the social reality, the fellowship and cooperation in the community.

The third group of three skills are to conceptualize, social intelligence and the skill of creative job performance that hit the idealistic reality, the reality of ideals.

The ability to		
Discipline	Integration	Conceptualize
Interest	Integrity	Social Intelligence
Morality	Initiative	Creativity
Show themselves		
In the practical act	In the social act	In the spiritual act

Skills in the practical leadership act

These horizontal leadership skills are not primarily about good intentions, but it is more about the effects of our actions. That is a horizontal principle. A horizontal leader, who has no regard for the effects of his actions on others, can be detrimental to the organization. Here the feeling is missing for the reality in which the others are. We have no fear of being confronted with the effects of our actions and the good horizontal leader is approachable, accessible and interactive.

Skill 1: Handling the work processes by acting with inner discipline

In a practical orderly organization in which executives and professionals are embedded in a world of systems and processes, continually the discipline in thought and action is appealed to. Working with systems requires care. Each one of us is working more and more independent and cooperates with generally a large network of other persons. We should pay attention to what needs to be done in our own work process and how this process works out to others inside the team and the unit or outside the unit or team. The good accomplishment of work requires great self-discipline. The work process itself requires taking action largely as the work takes place in a certain rhythm and pace and should sometimes be corrected at the right time by our disciplined intervention. This requires an inner discipline of us, being at

home in the working process and its systems and with how they are aligned with other processes and systems.

The inner discipline is achieved through a process of self-management as a horizontal leader. I'm aware of the effect of my actions on others and on myself. This discipline of an organization worker provides security to the other. Everyone knows what he and the others are doing during the independent execution of their own workflows.

Skill 2: By integrity create clear proportions

In organizations we have developed certain patterns that dictate how things should be done and how things should proceed. There are permanent advisory and coordination systems. Working people cooperate with each other and must do this with integrity during the acting together. Often however we see manipulation, striving for power, constantly demanding attention of others. It is important as a horizontal leader to divide your attention properly amongst all those involved in the work. Integrity expresses itself in listening well, paying attention to what is important, creating win - win relationships. An honest man is a pleasant man for others because the attention is focussed on the fundamental aims, he is open to the things that are handled and this is also expected of the other. There is not twisting around the case or talking back. The man and the case are to be seen separately, and people do not feel personally attacked as they are confronted with a different view but together they have a view on what matter plays a role and how can we work better.

Integrity shows itself in consistent behaviour across all of us acting as a horizontal leader. There arises no different interpretations and image distortion stories but there are clear reflections based on perception and facts and focusing on the good functioning of the whole.

Skill 3: By morality sharing common values

The organization is more than a physical entity where things are made and sold. The organization is also a lively community with its own identity. It plays an important role in people's lives and their life meaning. What an organization stands for, how it develops and how the people as a community involve new people, that all has a moral dimension. Here it is about good judgment on the sense or nonsense of what we are doing. We need a vision, a guiding image for the organization, which also expresses its social contribution to the wider society. An initial contribution is for its customers and other stakeholders to give the values and principles form and function.

Executives and professionals as horizontal leaders need a reflective ability to see how the organization affects the broader society. In this it cannot remain anonymous and generic but it must be aware of its specific responsibility. This requires the courage to intervene when unacceptable practices take place and thereby change its course.

The skills in the social leadership act

The constellations of people with which we move, the steps we take, the views with which we work that affect our own destiny in the work. Each person meets other people and situations in which he can make further steps, which also help him-self. This is a horizontal principle. In dealing with other people man can be free, and develop his commitment and love for a morally responsible behaviour. However, he can also be the slave of the system that dominates the human organization.

Skill 4: By active interaction create a quality of life

An organization is a community of people who are, sometimes for generations supporting an organizations' existence and develop in this as an individual person. Therein people find their place and role. In the context of a broad network of functions and colleagues, people work together. Inclusive information and communication processes play an

essential role. In bilateral, team and plenary meetings, people talk to each other.

Information and communication processes support our judgement building and decision-making. Constellations of people focus on achieving objectives. Targeted interaction inside these human constellations brings the matter forward. This interaction creates quality of life. This works best if everyone in it acts as a horizontal leader.

Skill 5: Inspiring people by showing interest

People connect in the organization to each other by what they do for their clients. In an organization people work together with completely different backgrounds and philosophies. In organizations, people work together for a lifetime while in their private life they could not stand to be together for one day. Here connections and friendships can arise, but also conflict and struggle. People learn to live with and handle variety and differences.

That requires of people a broad interest. Interest means that people express themselves as horizontal leaders in business issues and want to see the different sides to it. Interest means delving, working ourselves into things, giving room for attention and consideration. Interest is the beating heart of a matter. A man with an interest creates warmth and inspiration.

Skill 6: By mobilizing people showing initiative power

People focus on the work that needs to be done. By concentrating on the essential things good initiatives can be taken. The multitude of things can shred the attention. There must always be the will to reduce and limit things in order to be able to come to the essence and remain at the heart of the matter. Since new cases constantly emerge, we tend to forget and neglect the really important things.

It is the power of concentration, which underlies the adoption of the good initiatives. Initiatives are needed when misbalances arise between key players such as customers, suppliers, employees and owners. Initiatives focus on restoring or renewing relations. It is important that all key players stay involved in a good way with each other in that they take the right steps, play their role with verve and strengthen their connection to what is going to show itself in the future. Taking initiative is also linked with the power of ideas. Without the momentum of good ideas we lack the initiative power and the case is not lively. An initiative must be cared for and kept alive and there are good people with good skills necessary to maintain their connection to the initiative as a leader in a horizontal position.

The skills in the creative leadership act

People can work well with ideas and concepts that they themselves have lived through and experienced and have integrated in the inner life. This is a horizontal principle. When people work with ideas that they have not internalized, it can happen that they are going down the wrong track, continue their way in the wrong direction.

Skill 7: By conceptualization counteract stagnation

An organization has various dimensions that always in different ways interact. It is a set of processes, material facilities, human constellations, culture and identity. These different dimensions can be perceived as such and be examined in their mutual relationship.

When a leader sets a fixed point and everything else is subordinate to it, he creates thereby a stagnant organization. For example, when the financial result is central and everything else is subordinate to it, then the organization is robbed of its multi-dimensional balance.

People can learn to think in multidimensional relationships, to see things in their specific relationship and choose a special focus on dealing with the one or the other issue. Often, a person must take a position to have the issue crystallize itself. Sometimes a man has to

give perspective and give a case less weight, give precedence to something else. A man can rise above a case or problem. He can see a problem from multiple angles; those persons concerned bringing them together in conversation, develop alternative scenarios, discover the following steps and provide a forecast of what the effects will be. Man can explore and experiment, he has an inquisitive attitude for reflecting, always ask questions again and find the next steps.

Skill 8: by social intelligence perceive processes and steering

An organization is a multiple arrangement in which people act out of different constellations. These constellations have their own binding paradigms, their binding targets and tasks. They have to take responsibility for their own process within which they themselves decide and take action. The social reality is therefore a paradox, chaotic but often fixed as an orderly reality.

People should perceive this with social intelligence and act. What can go in one social order cannot go into another. What some consider as important, may not be important to the other. Man as horizontal leader learns to move in different constellations and discover the prevailing codes and rules. In it, the human being moves, judges and decides and they often do this with others. The human being is able to create good conditions for himself and for others.

Skill 9: by creativity breaking boundaries

People shape the organization they bear responsibility for by leading the existential development process of their organization. People who are creative are able to penetrate into the unknown realms of reality. They first break with their existing boundaries in thinking, put new ideas into words and give them efficacy. They are also capable of awakening these creative abilities in others and support others in this. They are also entrepreneurs because they see themselves as a spiritual companion and colleagues of other people who bring a similar capacity into the organization.

A person can connect his fate for a time with the fate of the company. They can therefore be a genuine personality who pushes his limits and grows beyond himself.

In everyday life these skills of horizontal leadership are being asked for and people can continue to grow in this as they develop personal capacities also with each other. Everyone thereby is experiencing their limits and possibilities. This does not have to be perfect, but it must continue to develop further all the time to bring about the pursuit of our own potential. Anyone who wants to can take the challenge.

Training these skills

Practical life constantly offers opportunities for further training in these skills. In addition, specific learning situations can be used in which we can work with others on these skills. The IMO master exercises for example are providing horizontal leadership skills so as to further encourage the development of these skills.

In my book "Inside the Change" I describe seven exercises that address these skills of horizontal leadership.

These exercises are relevant for managers, executives and professionals. All can learn to act as horizontal leaders.

These seven exercises are:

1. In connection with the customer, the colleague and the supervisor, discover what is my own steering leadership question that I can bring forward as a horizontal leader.
2. Examining the question brings the question in movement and changes it which can provide a subsequent step.
3. Presenting your vision on how a horizontal leader can create a change, initiate a development and realizes this.
4. The workflow analysis at three levels, which are the right sequence of activities, the good cooperation of people, the responsible

decision makers commitment and in it discover the 'red dots' and then the improvement ideas that bring the process into a flow.

5. Analysing the dominant steering convictions that drive actions and may impede good acting and go in search of new steering convictions that in the future will advance the issue.
6. Listening to the inner voices when working on the issue and conducting control over these inner voices.
7. The sketches of three future scenarios that are "everything continues like this, " a real change occurs," "the impossible has come true 'and infer the decision for the next irreversible step.

By exploring the skills of horizontal leadership, taking the chance in dialogue to do this together with the other persons, taking real steps in steering your own issues, you take personal responsibility in freedom, in respect for all that is and in love for what may come in meeting the unknown other person.

PART 4: METHODOLOGY

After our explorations in parts 1 through 3, we shall ask ourselves in this last part how we can become proficient in dealing with the questions of life that come our way. What insights can help us in a creative and fulfilling way to give meaning to our lives?

The social reality does not have an absolute presence and sense, so we have to create that presence and sense again and again and we cannot rest but continue our dialogue and work with our social intelligence for the rest of our life.

The Christian culture in which we have been living for centuries may not yet have found the moral connection with the organized existence that we all experience today. The Christian culture requires new moral impulses so that fundamental values can guide our lives in a new way.

10. The methodology of the Social evidence

The old sources of spirituality, religion and ideology are no longer convincingly nutritious for me and possibly for many other human souls. They are no longer absolutely self-evident for our social life.

My most important source in the social reality today is the personal encounter with the other person. In my personal encounter with the other person I get to know my own insights and I can move through the vision of the other person. I find a next step that was not predictable in advance. This process of meeting forms the basis for social evidence. I experience this work of social evidence in the meeting between me and the other at four levels of appearance. Together they ensure that there can be added value in the process between people.

Speaking - listening. When I speak to the other person and this person does not listen, there is a break in our communication. When that happens, we talk past each other. When I listen to the other person, I can go into the other person and also wake up to the other person. That gives contact and creates added value, synergy.

Individual community. When I am too busy with myself and do not have an eye for the other person with whom I can work together, I generate sub optimizations in the process, but I do not generate a common result. When I and the other person are connected to the whole, the whole lives in our soul and when we take a clear common place in the context in which we operate and work together, then there can be a fruitful surplus value between us.

Customer - supplier. In the customer supplier relationship it is not a question-answer relationship, but both have a question and an answer. This creates the added value. For example, as a customer, I want to buy

a product from the supplier and the supplier wants a fee from me as a customer. We make the next step possible for each other.

Performance - compensation. When I claim the fruits of my labour and focus solely on self-care, then the well being of the whole will suffer. If I am looked after by others and I also take care of others, then there will be greater and more meaningful added value.

Meeting each other, working together from the whole, serving each other, caring for the other, together we create added value that support all parties involved in the process. This social evidence carries us together in the organized community.

It is relevant to the human soul and its creations.

The methodology that underpins this is in line with recent developments in thinking about how the social reality of people can be studied and approached. My starting point is, as I have shown before, that where nature and the mind represent an objective reality based on patterns, which in this sense can be objectively investigated, there is in the social reality inter-subjectivity and meaning and no absolute objectivity and truth as a basis for our research. Where in nature and spirit there is lawful evidence, that is to say that the sense is inherently present, this is not the case in the social reality to my experience while we together have to create and to maintain this sense.

I have to approach the social reality out of its paradox existence as a soul appearance as opposed to the harmonious reality of mind and nature. The soul shows itself in polar qualities and forces, in polarities, that together create a middle that is a relationship and not an objective law. In the paradox of the soul there is a question of articulation and proportion and from that there is a question of multiplicity. The soul is, however, connected to spirit and nature realities, but can withdraw from this in a reality created by man. This is the space of freedom that my soul can take and in this my soul can come to free and accountable

actions, experiences, judgments and thoughts. I therefore argue here for one's own approach to the social issues that have to do with free human creation and investigation.

New movements are emerging with regard to investigating the social issue in social contexts. For a few decades there has been a search for a personal approach and set-up for the social reality. Action research and action learning, constructivism, chaos theory, systems theory, developmental theory, are just as many instances for a new approach to social life that unfolds between people. More and more steps are being taken towards an inter-subjective basis for this social approach. This has a pleasing effect that all sorts of sources, which are excluded by nature and spirit science as not objective and not absolute truths, can now participate in the investigation and reflection on social phenomena and issues.

Methodology of social evidence

My approach to organized life, connected to the free soul, is created out of seven dimensions of the social reality that we are always dealing with, and together seek the right articulation and relationship that does justice to the issue we meet and want to enter into. When I pay specific attention to taking care of these dimensions, I increase the chances of a good social event, an event that meets the meaning of my life and that of the other, a fulfilled life.

Seven dimensions of a good social event

1. Processes that flow

Man lives in processes. Spirit and nature know the cyclic and rhythmic repetition as life force. I experience that in my waking and sleeping, in the seasons, in the processing of the food. In the processes we create ourselves, we add beat (steps), rhythm (dynamics) and melody (theme / guide), we use them cyclically, repeating and so keep coming back to the point but see this with different eyes after the next steps taken. My

work is a process, my learning, my family life, my holidays, my cultural activities. Rhythm is the basis for the flow of a process, my thinking and doing go hand in hand.

2. Creating values in dialogue with each other

Everything in spirit and nature is connected with everything, so is in a complete dialogue. This is how spirit and nature create constant and evident. We are not alone, but we are together with others. We create human values in dialogue with others. We must create that dialogue ourselves in order to arrive at a common soul space and soul time. Human values remain if we take care of them and keep them alive, if we feed them, otherwise they will perish. This applies to economic, social and cultural values. In dialogue with the other I give meaning to our value creation. The sense of things can change over time. She can always be created from there, where I have arrived.

3. We add the sense to the events in the context of our Biography

Spiritual beings, people, write their own biography living in spirit and nature. These biographies are first embedded in the creation as we meet and see it. As soon as we start creating ourselves, we become connected with the effects of our creations and with others. We thus write our own biography, which is not destined in advance, but develops itself on the basis of our personal contributions. This is a moral dimension of life. I also bear responsibility for how my neighbour goes on. I continue my biographical development on the creations of others, which I integrate into my life, into my existence, for example as a customer. I have the opportunity to bring myself in.

4. Returning to observing the phenomena

Phenomena are present and perceptible in nature and spirit. These phenomena show us reality when I develop an eye for it. The phenomena created by us are not objectively perceptible because they are different for each of us. Phenomena are not objective, but are made common by our reflection. With this they will participate in how the

social reality develops. This also reflects that the soul is not, but always appears and disappears and also shows itself differently. There is surprise. It is always different than I think and expect it to be .

5. Check with others what they have experienced in the situation

In nature and spirit there is a built-in feedback cycle that ensures consistent control. This does not apply to our own workings of our own creations. We will again and again have to determine how things live and appear in the communities we are part of. We do this through continuous testing on an empirical basis. How do others perceive it, is it seen by others, does it matter to others; these are the questions that have to be answered empirically. So we also collect sets of facts that give us an overview, statistics.

6. Discover symptoms that mirror our guiding views

In nature and spirit we can recognize patterns along the path of our research. These are laws that respond to nature and spirit. In the social work there are also patterns, which we ourselves have created. They are not of an eternal but of a temporary nature. They show themselves in symptoms that express something of underlying active principles and values. Guiding views correspond to patterns of coherent phenomena. We can move and change these guiding views and thus create other patterns in the social reality.

7. Tell and hear stories that express the inner self

Nature and spirit express themselves in eternal stories, in primal stories that accompany mankind. We create our own stories and share them with each other. Every community has living stories that add meaning to who we are and what we stand for. We create these stories over and over again and share them with each other. That is a meaningful activity.

These 7 dimensions are the beacons for consciously dealing with our own social reality. They move the reality of the community and me. I

can master them through education as orientations for practical life and also for hygienic care of my own soul.

In this way my soul develops into a level of consciousness in which it awakens from the dream of the communal and arises in the reality of the individual.

From this reality I can go looking for the other, the others. I create my own and a social soul and thus contribute morally responsible to a human society that finds and has found its own relation to the created world of which I am originally part of.

11. The Christian Impulse in our time

Living together without distinction according to origin, religion, age, culture.

In the worldwide coexistence of people, we can observe a process of change that has taken place over many centuries. Where man in the past was part of a natural community and his existence lived there for a lifetime, man is today part of many different communities.

The human soul in this process is changing from a group soul to an individual soul.

This has had a deep interlocking effect on the human soul. The human being has, on the one hand, fully arrived at himself, but on the other hand he has lost his natural connection with the other person. This change also manifests itself in a changed religious consciousness of man. Where man in the past participated in transcendental revelations of higher spiritual beings, today man is condemned to find the way to these things himself and with others.

In his biography man encounters all sorts of other types of people, different in origin, religious views, political orientations, that is to say he sets out with all that which is ever realized and shaped by people in the world.

That brings man to the point that he no longer has to hold on to survived views, values and convictions, but that man is confronted with a wide variety of different guiding views, values and convictions.

This in turn leads to the fact that on the one hand he must develop himself into a higher consciousness and , on the other hand, he must come to terms himself with these different realities. That means a very big development step for man and humanity.

All this can also be said in a different way.

In the past, people were very strongly embedded in vertical structures. In these vertical structures salvation came from above and the practical issues of life were below. Man had a permanent position in the

community and was, for a lifetime, embedded in the fixed values and norms of this community.

Today, man is mainly horizontally spanned, that is to say he has to explain himself to many other people, to work with many other people and to enter into dialogue with them and introduce and make himself known in these relations.

In summary, one can say that modern man is stretched on the cross of verticality and horizontality and must relate these two dimensions of life himself.

The essential appears in wanting to meet the needs of the customer

The essence of this horizontal relationship is that every person in our global economy and worldwide social community as a customer is served by other people and also serves the other person as his client. That is a completely new reality for people. One can say that man as a customer is connected with all social processes and also all types of companies that serve him and meet his needs. Whether one is rich or poor, male or female, young or old, everyone participates in this experience. Each person is also constantly challenged to respond to the questions of others he meets. In these qualities of customer- and supplier-being, we find for the first time the possibility to act as a unique personality towards the other person. In these social / economic processes in which the client and the supplier meet, normally there is no ideology, no fixed dogmas, no prescribed way of doing things, but the people are dependent on each other to do the right thing in the situation.

In it man finds an entirely new possibility to train his soul.

In this, man also finds his ability to meet the other person as a unique being.

Rudolf Steiner once argued that these social / economic relations today offer the only possibility that people actually meet each other, as unique individualities. In all other relationships illusions and habits define the meeting. From this perspective it can be stated that the Christ impulse can actually work in this context.

In that light, the statement, "when two people in my name are together I am in their midst", gets special significance.

This can be observed in a special way. In the customer - supplier relationship in a social / economic context, we are both customer and supplier, that is each of us has a question and a need and an answer and offer.

An example. When I go shopping, the people in the store serve me. But I also serve them because, with my purchases, I certain their existence. Or I go to the pub and drink a beer and with that, when I pay, I certainly continue the existence of the cafe so that the pub owner can make a meaningful contribution again.

In this context, it is possible that we not only deal functionally with each other, anonymously and only focused on ourselves, but that we can perceive and meet the personality of the other, the individual's unique individuality. At that moment when we meet as persons and when we are oriented towards each other, you can experience a very pure, clear, warm and meaningful personal encounter.

The "I" of the other person appears in the soul.

The philosopher Kierkegaard once described this: when one really focuses on the other person, one can see a second face in the face of the other at a given moment. That is "the second person "who appears in the soul. Rudolf Steiner also pointed out in his last lectures in England under the title, *Das Initiatenbewusstsein* ', that we now all have the opportunity to perceive the other person and that we can see behind the human being the true individuality of this human being. That is an impressive experience that every person can gain. This is how we, as a people, are spanned in this global social / economy and can meet each other as individuals, as unique spirits.

Now this happens between us almost completely unconsciously but more and more people can take this step to live together on this level of consciousness.

In this perspective, it is also possible for every person in his work to concentrate completely on his client from this point of view. In the

customer man finds his unbiased karmic partner. In these social / economic encounters we find and form our new karma.

Working together is, bringing the other person into the game.

When the other person is doing well, I am also fine.

When we participate in this social / economic reality in this way, we experience two very essential dimensions of life.

The first dimension is how our inner and outer world relate to each other and the second dimension is whether we are locked in or out.

Bernard Lievegoed once said in a meeting that people have crossed the threshold, that is to say that the protective boundary between the conscious and subconscious has become permeable. This means that every human being receives impulses from the subconscious that he must learn to master by his own strength. These are not only clean and good impulses; they are also often impulses that lead us to stray from our paths. These impulses show themselves in all kinds of possible situations and have an effect on others.

This can easily lead to people being concerned only with themselves and using other people only for the satisfaction of their own desires.

This also leads, according to Lievegoed, to the fact that people quickly and easily seize artificial resources (like drugs) to immediately satisfy or suppress these impulses.

In this context we see that people are less and less concerned about the community and are increasingly pursuing their own goals. On the other hand, man can also focus on the other person out of freedom, from his own self. Man can bring another person into the game.

Man can perceive the other person and his problem and support him and find his next step together. We can open the door for each other.

We can support this if we realize the idea that "if things are going well for the other person, both of us will do well". This victory over selfishness, by focusing on the next step of the other, reflects the essence of the Christ being. Christ was meeting man and his question in such a way that the healing of the soul could begin.

The second dimension of embedding or excluding the other follows from this. We are inclined to exclude everything that is strange to us, that which is different, that which we do not know, that which we are afraid of. In our society one can observe this in all possible ways. We exclude the asylum seeker, we avoid the unknown visitor, we condemn other cultures and their manners. We want everyone to adapt to us. On the other hand there is a community of people in which people care for other people, especially for those who cannot take care of themselves, who do not have the ability and the opportunity to participate.

In my work as a horizontal leader, I support processes of making nursing homes healthy for demented elderly people. In this work you can observe how this process takes place for the old people and the employees and you can see how on the one hand the employees make an effort to take care of the old people. On the other hand they are very busy and have no real time to dialogue with the older people. How one can combine these two processes is a skill we need for the future in helping each other.

From closed to open communities

Rudolf Steiner described the development of humanity in four phases. Characterized very briefly, it looks like this: In the first phase, man was still completely embedded in the divine being. In the second phase this has been transformed and man was connected with divine revelations. In the third phase this changed again so that man was confronted with the divine workings of divine interventions in his world. In the fourth phase, now, we live in God's work and the Gods have withdrawn. We now live in what the Gods have created, our bodies, nature, the cosmic world and we can set ourselves up as a unique human being in this world. In this empty world, people can organize their own world. This process of humanity development is also described in various ways in the Old Testament. Until recently, all of this had crystallized into a world where people work 6 days a week and spend one day a week, Sunday, in God's house to hear God's message. 6 days man was bound to the work world and one day he participated in the reflective world.

A colleague of mine and his wife worked for many years as ministers in an evangelical church community. He preached practically every Sunday because his wife thought that was too difficult a task. During these many years of ecclesiastical labour, the feeling grew stronger that the essential soul life no longer took place in the church but outside in people's working practices. One day he participated in a meeting with the title, 'the Sunday in the Monday', it suddenly became clear to him that his mission, which is the care of the soul, asked of him to enter into the concrete economic life. That was a big and important step for him. Now that he has worked for several years with this mission in economic enterprise as a human and organizational adviser, he came to the conclusion that it is precisely in this economic reality that every human soul is searching for meaning. Every person asks himself why he does this work and why in this way and that these questions are essential questions that belong to the personal leadership and that these questions must be addressed by the leadership in organized life. This is how I view my assignment as a horizontal leader.

We will have to deal with two questions now and in the future 7 days a week: the first question is a Monday question and that is the question of how I can serve my customer in a meaningful way and the second question, the Sunday question is how I, together with others, can shape the meaning of my work and life.

Inspiration and meaning as fruits of inspired cooperation

Finally, we land at a wonderfully beautiful foundation for the thinking described here. Rudolf Steiner has asked our attention for a new schooling path of the soul. He called that path the Saturn path. This new path became possible when man had adopted a natural scientific approach with which he not only could experience himself in the soul but with which he could systematically study soul life in relation to the community. This research work does not primarily take place in the inner world of man, but first and foremost takes place between people. Rudolf Steiner passionately explored this path in the last years of his

life and has laid it open together with others because this Saturn Way gave man his own way in what he called the Sun Mysteries. On this path we can meet Christ and Michael. I see the core of this new educational path in that I can address and call upon the other person on his “I” spirit so that the other person with his soul question can make a step in consciousness.

In our social / economic world community today it is possible for every human being to go on this spiritual journey of the soul in cooperation with other people. The long-established other schooling path of the soul that Steiner called the lunar way can meditatively support the human soul's development of the individual man.

Bernard Lievegoed has observed that this Saturn schooling path of the soul runs through social impulses and mainly takes place in organized life. He gave new impulses to this in his life under the title human and organizational development. In my work I want to join these impulses. Every day I work with my clients to support their organizational development processes and help them on their way. What really inspires me in this are the slow essential questions of people who they deal with in this organized space and time and how one can bring them a step further in their soul development.

This is especially noticeable in guiding managers in how they can find the next development step together with the community in an inspired and inspiring way. In this process, if you are awake, you can experience the working of Christ and Michael. For me, that is a very special source of inspiration for my own horizontal leadership.

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