The Horizontal Leadership Book
Vertical Management – Horizontal Leadership

Adriaan Bekman

For Jutta, my companion in life

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Introduction

The Brazilian Carnaval

Once I had the pleasure of visiting the carnaval in Rio de Janeiro. Standing on a tribune on a one and a half kilometre long road with more than 80.000 Brazilians and visitors I observed with compassion and admiration the spectacle before my eyes. I saw samba schools passing in a swinging and excited mood.

Here was a perfect example of the human organisation. In a precision schedule enormous groups of beautiful dressed Brazilians danced the samba. Every samba school had its own theme, its own music, its own choreography, its own story to tell. In one hour one school passed. First I saw a group of children dancing and then groups of older Brazilians, youngsters and a beautiful and sexy couple. I saw well decorated wagons and on them there were men and women dancing in an erotic way. The band plays the same song for the whole hour. After an hour there is a break and a group of cleaners clean the street in a swinging way.

Brazilian friends that have been dancing for many years in similar samba schools explained how it is possible that such an event can be organised in such a way. A neighbourhood owns a samba school. Everyone can join this school through family contacts or by paying money. A small group of people design the costumes and make sure that everything is in order. Every school organises a competition for bands and choose a popular song. Leadership is seldom in the hands of the local Mafia. During the whole year people save up to buy their costumes. In small groups they practice the dance figures. Only on the night of performance the whole thing is put together. The schools participate in a competition and the samba school that wins can perform their show again the following night. Millions of people watch this show on television.

This is a sublime example of the human capacity to organise. Around this whole festival an enormous tourist business is organised. Taxis, bars and restaurants have their best night of the year. If one thinks through all aspects of organising like logistics, finances, people management, transport and so on they are all present here and it is a wonder that it all functions in such a perfect way.

In this book our image of organisation and leadership is very well expressed in this little story of the Brazilian carnival. This wonder of human expression and organisation is very much a result of what we will call in this book “horizontal leadership”. We are happy to introduce you to our methodology of horizontal leadership.

To be honest: this book is not about a new and successful management concept. You will find no cases of famous international companies to show you how to act. We will not show you convincing success stories. We will not offer you the concepts you have to apply to be successful as a leader. Therefore we cannot offer you a convincing leadership development programme.

This is a book about leadership. The content is based on experiences and reflections of concrete people that are unknown in the public arena but who are striving for the best. This might inspire you to develop your own leadership insights by researching and experimenting with the horizontal leadership methodology yourself.

To explore horizontal leadership in depth we will describe an unusual image of organisation. This image is about the organisation as a living community in which people create their personal biography and in which people create together a company biography.

This book is about lively, moving organisational communities that create sense in the individual's life of those participating in its development process.

Images of man and organisation

To be able to do this we will base our stories on images of man as they could be living in our souls. Our image of man that is living in us directs very strongly the way we treat others and ourselves in the social realm of working life and private life. We will connect our images of man to the leadership issue and we will give practical examples that show you how leaders deal with this leadership issue. We also then will explore how leaders develop organisations and how they create changes and transformations in them. We will touch in this exploration upon the more fundamental views and ideas we have on the organized society and that directs us into un unknown future.

We will use a language in this book that is not management language but is what I call leadership language. This language is used between people that are in a process of development together. It is a language we use when we explore together new realities, move ourselves in unknown territory. It is then about words and concepts like "giving attention", "having trust", "making the connection", "acting with love", "creating freedom", "taking responsibility", "showing respect", "caring for", "wrestling with", "deepening together", "creating sense, giving meaning".

The book is composed of 9 chapters divided into 4 parts. These chapters show you the main concepts on horizontal leadership and organisation development that Adriaan Bekman published over the last years in the Dutch language. It gives you a good overview of his key thinking and experience that you find expressed here in Adriaans case descriptions, concepts, stories, poems and instruments.

I hope you will enjoy this book that intends to give you leadership inspiration for creating a sense full life in the many organized contexts in which you live and work.

Part one: The horizontal organisation

In part one you will find a description of our image of the organisation and leadership today. This image is not based on common views about management and organisations as they are described in the many text books you may find everywhere. The organisation is seen here as a living community in which concrete individuals, you and me, make an effort to live a sense full life and contribute to the wellbeing of the wider society. This is our main exploration in chapter one.
In chapter two we explore two dimensions of organizing: the vertical and horizontal dimension. Management we see connected to the vertical dimension of organizing. Leadership we connect to the horizontal dimension of organizing.
In chapter three we share with you the way we have researched the horizontal leadership and the key findings we have come up with. Horizontal leadership works as a process between people in the organized community based on what each one personally develops as insights and ways of doing. There is no one best concept of leadership to be practiced. Leadership is based on the inner gained wisdom of how to deal with questions concerning the organized community in its striving.

Chapter 1: The organisation as a living community

Peter Drucker
"One and a half centuries ago most social tasks were being handled by families" says the late Peter Drucker " *now they are all performed by managed institutions that need autonomy to be able to perform. I dare say that the level of our civilisation depends on the performance of all these institutes and of their management".*
Not only Peter Drucker pointed us towards the dominant role of organised institutions in our society, but also the ex-Shell planner Arie de Geus writes about this in his book "The living company". He makes us aware of the problem creating and life threatening limited vision many managers have on their organisation. They see the organisation as a means to an instrumental goal and not as a living organism, a community of people. He says: *" Why is it that so many companies disappear and die so quickly? About the cause of this there have been many speculations and a lot more research than is needed. But there is ever growing evidence that this is due to the fact that manager's thoughts are limited to terms of economics. In other words managers are fixated on the economic performance of the company and forget that the company is a community of people".*

De Geus
De Geus sees four major factors as crucial for the life of organisations:
1. Long established companies were sensitive to their surroundings, they learned to adapt to their surroundings:
2. Long established companies were coherent and had a strong sense of identity, they were able to build a community of people and develop an identity:
3. Long established companies were tolerant towards activities on the fringe of the organisation; they had a conscientious and constructive relationship with other communities outside the company;
4. Long established companies were prudent in managing finances; they controlled their growth and development in an effective way.

Arie de Geus sees the consequence of all this in the following way: *"This means that managers of a living company must involve their people in the continuous development of the company …. Long established companies had a sense of community and affinity with their surroundings. This sense was not a weak attitude or the result of wanting to be a social responsible institute. It was part of the self-interest of the company".*
Not only management guru's discovered the meaning of an organisation being a community, also post-modern philosophers and sociologists pay more attention to the meaning of organisation for society and for the individual. They see the transformation of our society from being a set of communities in which the individual belongs and has their feelings of self connected to, towards a society in which the individual stands in the centre and chooses to what community he or she wants to belong. It is the transformation of our lives from living in traditional communities like a family, a nation, a religion, a profession towards living in organisational contexts. The organised community is seen as a social contract between free individuals. People come together when they have shared interests. People belong to very different organised communities nowadays.

Aristoteles

It is a good thing that we become aware that humanity has been part of a development that can be characterised as falling out of the godly world, the natural circle of existence, and becoming part of a self created organised world. Since Aristoteles pointed out to us in his economic works that through exchange of goods we leave the natural circle of events created by the Gods there have been substantial breakthroughs that have strengthened this process. The process of saving for later needs, the division of labour, the ability to remember, the innovation of technology, the development of language, all have brought us into a human world with human creations of which the organisation is the ultimate creation.
It becomes apparent that an organisation is far more then we have been telling each other in the management and organisation theories.

The organisation as an entrepreneurial being

Capital driven

Organisations are being seen today as a tool for realising specific aims. People in organisations are seen by managers as one of the management categories, as there are categories like technology, system, process. Organisations and humans are instruments for creating added value. They serve us as clients, they give us work and a salary. The financial profits that this leads us to are the main focus for managing organisations. The fact that we all participate in the financial interest of organisations nowadays has become stronger during the last three decades. The steering principle of *shareholder value* is becoming the leading principle in organisations. This has also infected most organisations in the public domain. Government organisations have to be effective and efficient and profitable. We think it is absolute normal that results of organisations are primarily expressed in terms of money. The capital owner's thinking is the dominant management thinking and capital ownership controls the organised world through the management.

The client and the worker

One can ask the question what does this means to the other two key players in the field, the client and the worker. In practice it means that the client is at the end of the line. He is taking the goods and services that have been produced and the client is the end-station of the efforts. The worker is seen as an operator that is hired to produce. Big multinationals like Shell and Unilever and many others all over the world have been following an anorexia strategy in which they cut systematically the labour force and increase the profits in an extreme way. The argument is that international competition forces them to do so but a Dutch study (The anorexia strategy: Arjen van Witteloostuijn) about this strategy and the effect it has on these companies has shown that it is a threat to the well being of these companies because the clients and the workers don't feel much affection for the company and don't feel loyal to it's future anymore. It ruins the community and this leads to panic interventions of top management that cost much of the profits.

A different view on organisation

People like Arie de Geus, Peter Drucker and Peter Senge give us a different view on what an organisation is. They see the organisation as a learning community in which young people can start their lifelong learning experience, in which people can apply themselves to useful tasks in life and where older people can share their experience with the young ones. They show us the essential meaning of co-leadership.
Bernard Lievegoed did show us in his book 'The developing organisation' how leadership is transforming over the last decades from an individual task to a community challenge. It started with individual entrepreneurs that created family businesses by exploiting a brilliant idea that met a need. A good example is Henry Ford. He had a very strict set of ideas and principles he worked with. For example he pointed out that the key of leadership is the realisation of the service or good to the client with the cheapest price possible. To realise this, he said, there should be a solid

product that lasts over time and a constant change and improvement of the process of production and distribution. He was already in his time aware and negatively critical towards the capital driven attitude of many entrepreneurs and reading his book one can see that there has been little change in this attitude until today. He sees this as the dominant factor for organisations not having a long life.

From entrepreneurs to management
After the world wars we saw leadership developing into managerial performances. The management system took over from the individual. This leads to a system of capital driven leadership in organisations. The selling and buying of companies shows us the extreme working of this management system in today's economic system.
This type of leadership is now more being discussed as we start to see the damage created in our society. Not only do we see unemployment and high sickness rates but also environmental problems, administrative criminality and conflict and company battles. The required balance between the three key factors in organisational life being capital, labour and goods/services is disturbed.
The next step in leadership as an organisational category today is the integration of this responsibility and quality of live with the work process of many people. We can no longer leave this task to the happy few that reach the top of organisations. Today it is every worker that works independently with the help of systems. Only a few of them are waiting for bosses to tell them what to do. There is an interesting shift in what leadership and management has to contribute in this new phase. No longer do they have to lead people and tell them what to do and control if they did it right. This task is part of the management systems that are applied in many fields like production, finances and logistics and personnel matters. Management is asked to steer the complex totality of many differentiated work processes so it achieves the desired end. This means that the three key players in the economic field, the capital owner, the client and the worker must be balanced in their interests (Making work systems better: Luc Hoebeke). And also many other stakeholders must be helped to meet their own interests. The organisation is the central point for many processes in society and all people involved in an organisation must steer their own work process in interaction with the work processes of many other people.

Fundament for leadership

The family life is the gratitude of birth
and all that is connected to it
like religion, nationality, language.

The organized life:
that is our ultimate and
common creation.

It is us that is falling out of the big story
dressing ourselves in technological systems.
The organisation as our home.

The individual responsibility is what stays.
The Fundament.

And then:
Who is my community that gives sense

and answers to my needs
that no one cares for?

In the light, in the sun,
coming into dialogue.
To connect ourselves with others,
because of the moral step we take.
To do the good.

Let's concentrate ourselves here on what leadership means in the organisation of today and how it relates to community issues.

The process of leadership
The process of leadership is in first instance a process of creating added value. By transforming natural resources into goods and services we create a new substance that is a real human creation. We answer the needs of people that use these creations in their own lives- and work processes. It is then a key issue that in producing these goods and services the organisation can balance the processes and connect them to the client and the market in such a way that there is an extra added value to the wellbeing of the company. This extra enables the company to innovate and for this mobilise the initiative powers of the people in the organisation. We can characterise the two dimensions of leadership in the following way:

1. The dynamic performance of operational actions through creating a balance between capital interest, client interest and workers interest;
2. The realisation of innovations and changes, necessary because there are many external and internal impulses that want to be fulfilled.

The aims of an organisation
In the context of this vision on organisational leadership and community one can define the aims of leadership in organisations as threefold:

1. The organisational leadership is there to create added value in many different ways for capital owners, for clients, for workers and for the many stakeholders that have a link with the organisation:
2. The organisational leadership is there to create interesting and inspiring constellations of people that work together and learn together. Through interacting with many different people with very different backgrounds in organisations leaders are able to meet the unknown and participate in the making of society;
3. The organisational leadership is there to give everyone the opportunity to learn and develop him or herself. As an individual we meet challenges in life, have to rethink our ideas and can grow by meeting the next step in life.

With these three aims that are met in practice but also very often are not seen by capital driven modern management as realistic aims in practical life, we create through organisational leadership a community in which human beings can meet their tasks in life and meet fellow companions that they can travel with during life.
In this context the most important process of leadership and community building is the process of changing and innovating organisations. In this process of changing organisations leaders can show if they can perform the key competences needed for creating change.
Researchers in the USA and European countries like Hammer, Champy, Kotter, Covey and Boonstra show us that in most cases change processes fail to reach the intended targets. This is mainly due to the way the process of change is designed and the way the management act in it.

Organisation and community

We have indicated several times that it makes sense to see an organization not only as a profit generating machine, but to see the organization first of all as a living community that creates added value for all those that are involved in it. To get a bit more insight in what it means to see an organization as a living community, we want to describe some of the community principles that work in an organization and form it.

Seven traditional community principles

We as human beings are used to the living in communities. These communities are important for us because they not only give us as an individual the possibility to mirror ourselves in the community, to be observed and seen by others, but we are able to grow and develop, love and relate to others. We live in natural communities like our family, our village, region, country, our religious and professional groups. But we also live in organized communities. We act in these organized communities in different roles like client and worker, owner and supplier. We live the organized life in these organized communities.
These organized communities have integrated some traditional natural community principles. I will try to characterize seven of them.

The first principle: Inheritance
The first principle of community is that of family ownership, based on the principle of inheritance. This community principle is the basis for many entrepreneurial initiatives. We see in the world even today that the majority of companies are family owned companies. It is the values of the family and the family tradition that influence the company culture strongly.

The second principle: the idealistic ideology
It is people with certain convictions and ideals living in the natural community that start a company. They feel a certain impulse to bring values to the wider community and they do this by creating a company that expresses in their services or products these ideals. We see for instance a lot of companies raised from a catholic background or protestant background that want to practice the good ideas in the wider community.

The third principle: hierarchy
We are used to group ourselves in levels based on the principle of hierarchy. The Godly world was seen as a hierarchical one by humanity during the many centuries we exist. It is also in companies that we apply this principle of hierarchy. Everybody is positioned on a certain level and becomes a task that must be done out of this level. It is the power connected to hierarchy that is working between us in organisations.

The fourth principle: group solidarity.
We tend to connect ourselves to groups like friends or sport clubs we feel we belong to. Entering in an organisation you also meet specialized interest groups with a certain style and norms that you have to adapt to. You feel at home in this group or you sense it as a strange constellation of people you do not want to belong to.

The fifth principle: role consciousness
In the traditional community we are placed in certain roles. These roles could be performed for a life time. In the organized community you can step in different roles. With roles there is a certain authority connected and they require certain attitudes. The organizational roles are very much acted out on the basis of professional standards that have to be learned.

The sixth principle: community rituals
The community uses certain rituals to celebrate important moments. Through these rituals we share a common experience and remember that we are part of this community. Through rituals we can establish our loyalty to this community, we experience the further initiation in this community by sharing the ritual.

The seventh principle: the personal initiation
The individual has to internalize the discipline and the convictions that belong to being part of this community. To show this there are certain challenges given to us. We are tested if we can stand the proof, the level that is required for being a member of the community. In organizations we go a personal learning path.

If we study organisations and how they work, we can see these seven natural community principles working in the organisation making it a community construct. These principles give the organisation a community quality, we become part of these communities and can start to identify with them. I see these principles as vertical principles. They work between heaven and earth in the community: we see them as evident, they are there and we adapt to them our behaviour.
It is however not self evident anymore that these principles work in the same way today as they did in the past because during the last century in particular we see three developments that threaten these community principles and open up the community.

The first development that we see is that of the rise of system in all life spheres.
The life of us has become 'systemized'. We do all the life processes with the help of systems that are the regulators for our performance in the process. We all are able today to handle these systems as they are mainly based on the technological inventions we made. Through this system world we have emancipated ourselves from these community principles. We have become individualized and can perform our processes ourselves. The virtual world of internet is an excellent example of how this works. We can live today in a virtual world and we do not need to interact to much with the natural world we come out of. We spend more time in the internet then playing with our children.

The second development is that of 'networking'.
On the basis of the system level of living we create the networking level. We all are in worldwide networks involved as our life is connected to almost all type of processes and organisations that exist. We are in networks as a client, as a worker, or owner. We see the existence of a totally new kind of constellations of people that go together because of their role in organisations. It is people of different background like religion, colour, tradition, profession that network with each other in organisations as they share a common fascination or interest.

The third development is the individualized life sphere.
On the basis of the system world and the networking world we establish our personal world of existence. We grow into an individual thinking. We experience and feel our personal identity in a strong way. We go our own path that is not so much bounded anymore to our natural roots. We create our self as a unique composition. This goes however along with disharmony, conflict and confrontation. We have to face our "double" and we become aware of the complexity we became to be.

As a result of these developments we see today in organisations a mixing up of traditional community principles with the system world and the networking individual. They form the actual

fundament of the organization as a human construct in which the individual lives, works and has to find his/her way.

On the principal side we see a strong connection of the traditional principle of hierarchy and the industrialized principle of the division of labour.

The principle of hierarchy and the big stories that go with it.
We are used to group ourselves in hierarchical constructs in organisations. Up till today we live with this principle and each new generation steps into this principle. The hierarchy is connected to the power to make things happen. To have an understanding and an acceptance of this principle we create the big company stories that we love to tell each other and that mirror the unique company culture that we created. These big company stories have an almost religious or ideological quality that touches the sensitive man that tries to understand why the life is like it is. The great stories tell about the pioneer, the first steps the community made, the victories that were experienced and the confrontations and crises that challenged the organisation in its existence.

The principle of the division of work and the goal orientation that go with it.
Since the industrial revolution we work with the division of labour and now persons do small parts of the whole process. This has speeded up enormously the process of production and it made an extreme level of consumption by an ever growing part of the world population possible. The functionality was raised. To be sure that everything could fit the whole we began to formulate goals for teams and individuals to concentrate on. We ended up with the “in control” management and expert construct that forces each individual to perform their own task in a totality nobody fully oversees and understands. We have landed in a planned way of working with standardised products and processes.

These two principles are connected to two system dimensions which we call ‘being in control’ and ‘permanent change’.

Being in control and the systems that go with it.
To get our act together again we have to structure and systemize the work processes that people perform. We do these work processes on our own while communicating with many other people in and outside the organisation. To stay in control we use an ever growing amount of systems. It is the technology that has helped us to create these systems and we have become the operators of the systems. The most extreme format is the automatic company, the virtual organisation.

Changing organisations and the horizontal leadership to make it happen.
Because of the complexities we have created it is almost impossible for anyone to oversee the whole. When we continue to work top – down and bottom – up, when we specialize more and more, when the processes are fully system controlled we tend to loose contact with the social reality in the community. We have to make an effort to try to see through the complexities and dialogue with each other so that we understand what is happening and why we are doing this. This requires from us that we communicate in a more reflective way together. We start to see that there is a permanent process of change going on. We are all part of a continuous changing organisational reality. We need a process for handling this permanent change. Horizontal leadership makes this change process happen in the community. It is not happening by it self. We need new leadership ways of reflecting and dialoguing together, to be able to develop and change the organisation and ourselves, to find the next step.

Leadership and community

Leadership and community
are one of the same.
Totally connected to each other.

In the traditional, natural community
leadership is a person.
In the organized community
leadership is a process.

Leaders create processes
in which others can act.
Vision and mission give direction.
The invitation to participate
makes it happen.
We help each other.

Leadership breaks through patterns,
searches for new roads,
makes next steps in the unknown.

We participate in the process of leadership,
Changing – Developing – Innovating.
We come in movement,
we experience sense.
We are there.

The lean-, learning-, and living organisation

To come in touch with the forces that make the organisation develop and transform so it stays to exist and we can exist with it, we have to enter in the world of change and organisation development. We begin to understand that it is not only the vertical principles and systems that keep the organisation in control, but there are horizontal leadership principles, working between us in the social economic life, that create value and sense for us and helps us to change.
Three examples of horizontal leadership principles for change are the lean-, learning-, and living organization.

The lean organisation
The lean organisation was introduced by Womack and Jones and it was based on their studies of the Toyota organisation. They discovered that Toyota tried to work in a more horizontal way, integrating clients and suppliers in the chain, trying to do the thing right and in a “muda free” way. They then published the lean thinking book that stimulated many companies in the world to look to their organization as a bunch of processes and they opened a way to start to deal with these processes in a developmental way. The people in the community should not only perform their task but they also should contribute to make their work process more lean.
The basic idea of lean is:
We create value for our client and we eliminate “muda”, waste.
We balance capacity and process.
We make the process into a flow through the pull mechanism.
We strive for continuous perfection and first time right.

Of course there were many organisations that used these lean ideas in the traditional vertical sense of cost cutting. However the real value of lean on the longer term has to do with process consciousness in the whole community and the horizontal leadership dialogue that is going with this. It is the client that has to stand in the centre of all our efforts.

The learning organisation
The learning organisation was introduced by Peter Senge and others. They saw the need for master ship and they made us aware that the heart of the profession and the professional was robbed by the machine organisation. The learning organisation is an organisation in which the community is in a permanent process of knowledge creation. It is the company values and principles that have to be integrated much more in the heart of the community awareness. It is the values that give people the sense for the work. It is the people that can develop organizations and this goes through the learning process of self development and team development.

The living organisation
The living organisation we find for instance described in the book "The living company" of Arie de Geus. He shows us that the continuity of an organisation is primarily depending on the continuation of the community of people. How are we integrating the new generations, how do we find the new entrepreneurs, the leading constellation of people that make the next step with the organisation. To see the organisation as a community opens up the chance that we can leave behind this restricting image of the organisation as a successful machine that produce profit. We can integrate the whole idea of the organisation as a community in the leadership steering of the organisation. We can add more sense to what people experience in organisations, to how organisations influence their life biography and to how organisations are the place in which they can change and meet the unknown.

I have tried to show to you that we are transforming from the more traditional vertical organising principles and systems for control toward the horizontal organising principles dealing with permanent change and organisation development. We have seen this rise of the horizontal principles in the introduction of the project organisation, the matrix organisation and now the process organisation. We discovered that an organisation is a grouping of units that have their own process and identity. We discovered the business unit, the profit unit, the development unit, dealing with permanent performance and permanent change. We have discovered the difference between front and back offices and that the processes run through them in a circular horizontal way. We see the network organisation, the virtual organisation, the value creating chain organisation. All are expressions of a more horizontal way of organizing.
Organisations are connected to all kinds of other organisations and they are becoming part of a world wide network of organisations. The individual human being at work is connected to worldwide working organisation networks: the horizontal organisation reality.
"Act individually, think global", is a good motto for today's organisation reality.

In the case I will describe next, I will show you how in an ordinary bureaucratic organisation in Germany, a Sparkasse Bank, these new realities show themselves in how they handle these new horizontal principles in the vertical organisation in control.

The Community Bank in Germany: Sparkassen

Community Banks in Germany started as local saving banks. They got the name Sparkassen. Today these community banks are a full bank concept that is strongly embedded in local communities and that play a central role in the market for the private clients and the smaller enterprises. Theses

banks have kept their strong connection to the local community and they act themselves out of a community concept.
The case I am describing here is a Sparkasse with about 2500 people working there. The City Bank and the regional Bank were merged a few years ago. They have over a hundred sales offices in the town and in the region. They work with a full bank concept and serve all goal groups in the community. They participate in a regional network of Sparkassen and they are part of the country wide Sparkasse community, but they operate nevertheless fully independent.
To strengthen the common culture in this Sparkasse, to create a common strong identity in the wider community and inside the Bank it self, the Board of Directors decided to start a development process with the focus: "Strengthening the entrepreneurial attitude, the personal responsibility and the good co-operation in the context of the whole, focussed on the client". They took this decision to start this process in a systematic way because they had discovered that the implementation of new policies was only successful when the people that have to work with them are involved in the process of creating them. The Board choose two process owners as leaders, one out of the market and one staff person. They had seen this two persons taking sensible initiatives in the past. It turned out to be a good combination, a strong two man team.

The process owners
"We know how difficult it is to change work patterns. There for we have searched for a practical route that was based on some principles", said the process owners. *"Our actions are limited in the practice by the working conditions we have. We do not want to start to change these conditions but we look for initiatives that can be taken within the existing conditions. We stimulate our colleagues to act in a personal responsible way. We help them to take small steps in a consistent way.*
To be able to do so we invited as a start 7 sales office heads that can be seen as representative for the others and we asked them if they had examples of personal initiatives they had taken in the past year. It became clear that they were used to act on the impulse of other people. They wondered what it would mean to start to stimulate their team workers to take personal initiatives in such a strong bureaucratic organisation. The only concrete example they could come up with is that of the only woman sales leader in the group of seven. She told the group that she is responsible to speak to clients that have a lasting negative saldo on their account. She did not like to do this task so she gave this task to her co-workers. Each one of them had to monitor a short list of this kind of clients. She found out that the co-workers did this work much more consistent then she did it and that the clients reacted more positive on their interventions. Through this illegal delegation she had gained much more time to do different jobs that were essential in her leadership. She had difficulty to tell this story because she thought her initiative was illegal. This example triggered the group of seven to formulate an initiative they could take in the next period in which they could involve their workers. In the second meeting there were already nice examples to be told on how these small initiatives worked out in the sales offices. The team leaders were in fact surprised how well the workers acted in this free space that was given to them".

The young peoples project
The next step in this process was that leaders of teams were asked by the process owners to select young members of their teams for a special project. These young people were asked to do a project from start to finish all by themselves and with the focus to improve the working of the team in relation to the client. It could be stimulating the selling of a product that was not running well or it was about improving a work process with the colleagues that was to complex to do and that created mistakes. They got half a year to design and implement the improvement they wanted to do. The process was done with groups of 14 to 20 youngsters. It started with an opening session in which the young people and their team leaders told the process owners and one of the Board of

directors members what the project was about. After some month the young people came together to dialogue on their projects, the progress, the bottlenecks and the next steps. The process owners coached the young people in this meeting and also these youngsters gave each other tips for handling the difficulties. In the third and last meeting they presented the results. We were fully surprised how engaged the young people took up this challenge, what came out of it in terms of good ideas and client results. The co-operation between the young people and their bosses worked well because of the agreed policy that the boss could coach the young colleague only on the basis of being asked to do so. The end presentations were given to the regional directors, members of the Board and their own bosses. This was a very inspiring meeting for all of them. The general director was very curious how the young people had progressed, what they learned from this experience and how the team of colleagues co-operated in their project. The young people presented with full élan and self confident. They told about their approach, how they had overcome the difficulties, how the clients had reacted and how they had learned. After the first run this process design was implemented for the whole organisation. Groups of young co-workers could enter in this half year process. It was a simple but very effective way to develop this entrepreneurial attitude and gave people space for taking responsibility.

What did we learn from this way of developing?
It is quite normal in organisations that first there is a lot of discussion before there is action. In this case the action was first. The dialogue was based on things that people had done and not on plans that should be executed. This creates a much more positive atmosphere.
To concentrate on initiatives and not on changing the conditions first, it became visible that there is much more possible within the existing conditions then people think there is. This all could happen because the process owners designed a special process for this that was of a different nature then the normal work processes of every day. It is the daily routines and pressures that keep people away from initiatives. It need some special process in which they can participate, that enable them to do this. It is striking that workers do not have to be convinced of the sense of this way of dealing with the development issues. When they are invited to participate and contribute and carry responsibility for this, most people are happy to step in. This also attracts others when they see how it works with their colleagues. The process owners discovered that working with an invitation and then working with the ones that responded to the invitation made the process flow easily. The support of the top management protected them for the anxiety that was coming up once in a while of moving in unknown territory.

Feed on the ground
After 150 young people had participated in this process the process owners made a small video presentation that was showed in one of the community meetings in which all Sparkasse workers were present. They filmed three initiatives. One of these initiatives was taken by two young co-workers in a sales office. They had started a process of finding new ways for interesting the clients for a new Sparkasse product “saving for your pension”. They had designed plastic feed that they put on the floor behind the entry door in which they had written 99% profit.
One of the young co-workers told it like this in the video: “I saw a small child in the sales office that jumped from one floor part onto the next one. Clients, like children, first look at the floor when they come in, I noticed. That brought me the idea. This is a way to attract attention of clients for a new product. We ordered red feet at the PR department with the text; ‘saving for your pension 99% profit’. We had to convince the PR department but in the end they helped us. We put the feet forms on the floor. Clients immediately noticed them coming in and asked us: What do you mean by that. It gave me and the colleagues a good opportunity to talk to them and explain. What was the result. In two month time the selling of this product had grown with 40 %. First we had three other ideas but they were cancelled by the experts of the central staff. Because we were part of this process of

self responsibility we kept going and did not accept the resistance. And we had success. We could realize this idea. It is other sales offices that start to order the feet now.

The evaluation of the process
After some years we did an official evaluation of this process. We invited a researcher to do this research. He started with 4 questions:
What results have these projects brought the Sparkasse?
What did the young workers and their bosses learned from this?
What was the effect of the projects on the co-operation between client and workers?
How did this process continued in the departments that were part of it?

All the people that were involved in the process could respond to a questionnaire. 78% of them responded indeed. Of those there were 87% working in the market and 13% working in the staff departments. With 10 of the respondents there were deepening interviews made.
We could document the reaction of the process owners.

"In the daily practice there is little space for personal initiatives of young co-workers. This is because the managers do not give the space to them and also the young co-workers are hesitant to take the space for an initiative. We wanted to stimulate bosses and young co-workers to change that practice. We tried to do this by making the difference between the daily routines and the special projects really clear to them. In the project the young co-worker could act fully responsible from start to finish and the boss could only support when asked to do so and then also only in a coaching role. Bosses think that they delegate to workers but in the practice this is very limited. Some of the bosses found this not so easy to do. The projects concentrated themselves on client issues and the selling of new products and for the internal staff departments the issues were linked to their service to the market colleagues. They had to involve the colleagues and experts in the project, they had to design the steps of the process, dialogue on them, getting the right decisions made and implementing their idea in the day to day practice. It created the chance to learn from that and grow in self esteem and self confidence. This could mean an experience for a life time. The young worker starts to see how to deal with the complexity of the modern organisation and that it is possible to act on initiatives without changing the circumstances first."

Some figures
In the research we did on the working of this process we gained some interesting insights.
92% of the young people involved and 90 % of the bosses found this experiment extremely useful.
The young workers spend an average of 5 hours a week on this project and also another 3 hours in their private time. The bosses spend 1 hour on the project a week and half an hour in the private time. 60% of the projects continued after the first 6 month, after the final presentation. In 50% of the cases there were new projects started in this way.
In 60% of the projects there was a substantial growth in client sales and in 20% of the cases there was a substantial cost reduction achieved. In 40% of the cases the work processes were simplified. In 60% of the cases client relations were improved, in 40% of the cases co-operation between colleagues improved and in 30% of the cases the co-operation with other departments was improved.
In 60% of the cases there was a growth in identification with the Sparkasse.
83% of the bosses had the opinion that they now could delegate much more challenging tasks to the co-workers then before and 40% of the co-workers experience this indeed.
83% of the bosses intended to continue on this path and 97% of the young co-workers would like to continue on this way with a greater responsibility and taking personal initiatives with the support and coaching of the boss. 80% of the young people actively asks for challenging jobs.

These figures show that when we are able to connect the leadership process with the client process and involve the community to participate in this, then there are inspiring results to be expected. It is in the leadership and client process that there is an opportunity to express the abilities to create in more freedom and to see a process through by taking initiatives, co-operating with the others and implementing the findings in the day to day operational processes. We can illustrate this with some expressions of the people that were involved.

Some experiences
A manager: *"The aim of this process was that the young co-workers, that have the future ahead of them, learn to take up the issues in a mature and independent way. This strengthens their knowledge, their sense for results and how they see themselves. It leads to good results with clients and we see this back in our financial results. This also mirrors that we are equal in our co-working. The young co-worker is not seeing himself as the last wheel at the car but that he is an important member of the team, part of the community".*
Another manager: *"It is not only about the results we did achieve but it is also about the experience how processes work. It is about shaping the process, taking steps, overcome resistance and drop backs, finding alternatives, that is what I find the most important result of this process".*
A young co-worker: *"I was enthusiastic about the idea to work with full responsibility and not only within a fixed frame. You choose a project that you find interesting, you work with your own ideas. You see the results and you learn from it".*
Another young worker: *"We have achieved a systematic way of dealing with the market of the younger clients. We have a rhythm and so the work becomes more simple and enjoyable. We have got used that after each meeting with a young client we write down the most important findings on the client dossier. That we can use in the next meeting with this client. The young client finds this very pleasant, he is recognized and treated in a personal way. We start from where we had arrived and do not have to start over from the first beginning."*
A manager tells: "*The young colleague also presented her results in our own team. That supported the team spirit very much. Is the team good then is our sales office good. The other colleagues also wanted to have personal challenges and the co-operation between them improved. That gave us a much better result and the clients appreciated this."*
A manager summarized: *"Till now we were a small constellation of people that were leaded at the hand of the boss. Our Sparkasse has grown and became more complex and this old model of leadership is not working anymore. The co-workers have to work with greater responsibility. This shows it self in that the co-worker has goals to achieve and must plan his time in advance. This shows it self also in that the co-worker make personal development steps and learn all the time. Do not wait for the next seminar. This is relevant for all of us. It is my role now to help the team to do this. I have to coach the workers much more then I did years ago. Did I not do this then there would be immediate dissatisfaction in the team.*
The process owner: *"What I find interesting and discovered is that we got much more freedom to act but also we had to stand for our performance more then before. It became clear that you need each other to be able to do this. The team and the leadership are essential to make this happen. It was and is a great experience to be part of this."*

Leadership and core processes

There are two existential sources
of an organization,
two core processes.

The client is the existential source

that nourishes:
The value creating pole.
Money, new ideas, sense making
stream into the organization.
There is the proof of the pudding.

Leadership is the existential source
that gives impulses:
The sense making pole.
Mission, direction, steering
stream into the organisation.
There we find the next step.

To connect oneself with these two core processes,
the process with the client and
the leadership process,
means:
Being well connected to the organisation.

This balances the complexity,
the problem creating,
specialised, divided being.
This compensates the daily worries,
the endless troubles.

The personal experience of the organized life

Our life has become organized we stated. Not only do we handle most of our life processes with the help of organizations like saving at the Bank, being sick in the hospital, having diner at the restaurant, travelling with the railway but also we tend to organize our personal life ourselves. We can see this in how we bring the children to school, the man working the morning and the woman working the afternoon, planning the holidays or arranging the baby-sit for a night out.
Our personal life has become organized and our societal life also has become organized, all the processes we do alone or together have become organized. We speak today of the political and governmental life being organized as a business, we find ourselves living as an old person in the elderly home, we learn as youngsters in the school organization, the church is an organization in which we can express our religion.

The inner impulse creating change

What is it then that we experience in this organized society. What about our sensed experience? Can we still stand the surprises of life? Is there still space for the handicapped human being or is this human being dropped and left alone in the secured treatment systems we have created for them. Although the system-world became strong, we still feel the inner personal drives that break this system-world open, disarrange it and create surprises for us. Do we call this “by accident” or is it destiny, do we see this as disasters, irrational, contra modern times or do we just give it a name and let it be. Not only is it these drives that bring us into movement or contrarily keep us getting stuck but it is even more our own personality that can choose in freedom to break through the system boundaries and pre-described patterns. Then we enter the space that we call personal change or innovation or development. It is in the best case our sense of responsibility for our quality of life that corresponds with our feeling that we can break through patterns and can create

personal innovation and change. It is in my view the individual man as the actor with his personal impulse, drives, desires and fears that can make the difference for tomorrow.

The client process and the process of change
In our research on leadership processes and developing organizations we found out that it is our client that for instance helps us to look freely for the next development step and that gives us the motives to create the new. For our client it is important to be seen and recognized by us the organisation people. We can experience this all day ourselves being a client of many organizations being served by others or serving our own client. The personal relation, the friendly approach, the quality of service given and the personal/professional attitude is what counts for creating the relation between me and my client and come to a good transaction. It is this human encounter and human confrontation that make our soul alive.
For us as an individual in the work life it is also important to be part of the process of development, change and innovation. When we are not an active part of the change process and are only informed by those, that want to convince us of the sense of the change, we do not understand what the change is about and we resist what is asked of us. Only when we are co-creator we see the sense of it and can co-create this sense out of ourselves.

In this context you can see and express that when we are part of the operations, we have to deal with the systems world we are living in. What is left over is that we can complain about all the facilities and conditions that are not ok and that do not fit the process. When we are part of the change process we have to create ourselves the new steps. We create our own future and it gives us a fantastic experience and life opportunity when we are able to think and act the change ourselves. We can search and experiment with our own ideas, take our own initiatives and co-operate with people we did not meet before. If what we achieve makes sense for our client it makes also sense for us. We experience the personal added value that we created in the process out of our personal responsibility.

The organisation as a crossing point
Our one-sided dominant image of an organization as a money making machine should change drastically, is my conclusion.
The organization can better be seen as a crossing point on which we as clients, suppliers, shareholders, government officials, experts meet each other and bring in their interests and options and expectations of this organization. By changing our image of organization towards a lively community of individuals, we can open up more to the dynamic side of organizations and start to see how individuals are connected and are networking with each other creating their own life and personal development.
It opens us up for seeing the organization as a process.
To see organization as an open community organ in which we act out processes, use systems and meet each other in the larger community is a good basis for looking into leadership.

It is the leadership that has to create with the community the development processes, handle the change and innovation processes to shape a future for the organization and for the people that is involved in it.
This is shown in the next little story.

The general - director

The agricultural family company exists since 1959 in Brazil. The founding father was a real pioneer and has grounded and build up this company with blood, sweat and tears. The sons have entered

the company a bit after the start. Now there are 5 companies and 5 joint ventures with other family companies. There are 1500 co-workers active and in the season another 1500 come to work there. The family community is divided in two streams: "the capitalists" and the "socialists". The capitalists see the profitability of the company as the most important goal. The socialists have a prime interest in human community development.
The oldest son is the general director for 10 years now. If it does not bring us profit, we stop doing it, is his motto. He concentrate his energy on investing in new land and new businesses. His drive is that this company will play a leading role in the market and that this will guarantee work for future generations. Together with brothers and other family members in the leadership he forms the general circle. This circle is being controlled by the top circle in which also some external non family members are invited.
During the years we have seen conflicts between family members that tried to push their vision through, but everybody stayed in the end except one of the brothers that sold his shares.
To offer the next generation of family members a future in the company, those that want can participate in an educational programme. They can work in the company and lead a team in the operations and doing this they are coached by one of the directors family members. These directors also give the new generation special challenges they have to see through. The new generation can act as process owners and work on special change and innovation issues together with many workers in the company. They create through this their own networks, they learn how to move horizontally through the company and test their abilities to lead and steer. This builds up a new generation of leadership.
The general director is surprised to see that the capitalists and socialists start to interact more and that they develop a better ability to see things from different sides and perspectives. While they are concentrating more on the client process and the community development process they can leave the more ideological position of the company owner looking for profit and the idealist position caring for the problems in the wider society. These dimensions can come in more balance and are even practiced in a wider and deeper way.
The general - director: "I see this as a chance for myself to do my job the next years in a bit different way. The next generation must have the chance to perform. I give them the operational responsibilities. This gives me more time for steering the whole. We shall be more aware of how our company is working with the outside stakeholders. We have for instance every year hundreds of school students doing practical work experience in our company We can strengthen our interest in our clients that we find all over the world. I see already some good examples how the different companies deal with the clients. The client dynamic in the potato market is very different then for instance in the flower market. We start to do more experiments in nature conservation, using different techniques in earth treatment. Also the social dimension is renewed. We have now process owners that take difficult issues forward in the community. They have to combine this with their daily operational business. This is not easy but I see it work very well where the person has a leadership interest and is able to mobilize the right people in his process. The next years I am going to enjoy this more and then hand over to the next generation."

Chapter 2: Two dimensions of organizing

It has been a fruitful discovery for me to start to see two dimensions of organizing and leadership, the vertical and the horizontal dimension. “You only see it when you discover it” once said the famous Dutch football coach Johan Cruijff.
With the vertical space one can associate the word managing, with the horizontal space I connect the word leadership.

We manage the business, the work, the work system. That works along hierarchical lines, it works out of the power that belong to the position and function that is performed. It works vertically.

We lead people, creating the values in the process, learning together, giving sense. That happens in a dialogical process between people. It works horizontally.

You can speak I guess of a vertical space and a horizontal space in which the organizing takes place.
We want to explore these spaces, how people work in them, what is possible and what is not possible in them.
We first want to explore a little further these characteristics of the vertical and horizontal space and how management and leadership work in them. This gives us a good basis for the further exploration of the theme of horizontal leadership.

The vertical and the horizontal space

The vertical space
Man, in different periods of time and culture, has seen the creation primarily as being constructed in the vertical space. There is an upper world and an under world. Man saw the Godly world as a world of hierarchy and functionality. Every God had its place in the whole and also his or her specific task in the whole. This fundamental image that lived for thousands of years in the soul of the human being does not stand opposite the more recent created scientific images that show that in nature everything has its fixed place and that the whole cosmos is indeed a harmonic and hierarchical constructed system (Kenneth Boulding/Bernard Lievegoed). We are able to predict with great precision where the star Sirius will stand in a thousands years at the same day as today (Arthur Koestler).
That what we create as human beings together is also primarily based on the same principles of order we showed in chapter one. The organisation is constructed on the principles of hierarchy and the division of labour: the consequence is that all and everybody have its position and function in the organisational system. This we need to do so to be in control and to be sure that everything we think ahead can be done later.

Power
This constructing principle of hierarchy, that we use for all our human processes of creating and of which the organisation is the ultimate result, can only work when it is based on power. Man can dress himself in power like dressing yourself in a suit. Power is the force that works vertically. Power makes things happen. The force of power is connected to what we called earlier the systems world. System is the mechanism of power that keeps the organisation in control. We can see this human wonder everyday happen in the many organisations we have today. Is the train driving in time, is the surgery in the hospital working well, is the hotel indeed on the spot where we expect it

to be, is the internet working and is the telephone calling? With this summing up we would be able to continue for pages to describe this human miracle. Nothing in this vertical world runs out of itself. Everything is done on the basis of power and we can see of course also the many disasters that are being created in that. But that belongs to creating. Where there is action and working there are mistakes and failures as well. The human creation is not perfect.

Discipline
The essential human force that makes the vertical power world work in the longer run is human discipline. Everybody is expected to operate their task in a disciplinary way. The professional discipline of the people makes the system work. The programmed systems help us to be in control. We can observe this in a football match as well as at the management meeting table. It only works when the people involved perform their individual task in a disciplinary way. With discipline it is possible to tune the activities with each other. Technology is the ultimate expression of this human power, the prepared human discipline (Jacques Ellul). An apparatus works like it has to work and we have to use it in the way it is prescribed. There are only two alternatives, it works or it does not work like it should work.

The horizontal space
The horizontal space is a very different kind of space then the vertical space. In the vertical space everything is predestined so to say, has been defined, which shows itself symbolically in that it is hard for us to move through the flour or rise through the ceiling without specific constructions made for that. The horizontal space is a space in which we can move without boundaries if we want. It is a space between human beings. The horizontal space is not pre-defined; she is not by definition limited then only by the boundaries and limits we create ourselves, the walls and doors we construct ourselves.
In the horizontal space there is the process of value creation going on between people. That is a dialogical happening. The most important process that happens in the horizontal space is the process between client and supplier (Adriaan Bekman). In this process there we see the real value creation taking place. In this process there is the working of reciprocity. The one cannot create value without the other. Because of this the process and what happens is not fully predictable. There is a free space in which we can freely create together. This shows itself in the book that has to be read, the train that has to be entered, the dinner that has to be eaten and the lesson that has to be learned.

A community process
The horizontal process can take place when it is backed up by a community of people that is willing to co-operate together to create the value in the process towards the client. The process with the client is a process with many interfaces in which important interactions like ordering, paying and delivering take place. The whole of the organisation is connected to these interfaces, she is moved by them. It is the community of people involved that co-operate together and make the thing work. This community process needs a process of leadership.
The continuous creating of the value in the process can happen consistently when we are also learning together. Learning from the experiences we make during the process, reflecting on them and on how it works and even how it could work different and in a better way. It is in the client and supplier interfaces that we find the best ideas for the future. Here new impulses for change and innovation are born; I guess for more then 80% of the cases the new ideas that survive and become reality are born in the process with the client or supplier. Also this learning together happens in the horizontal space. The philosopher George Steiner describes this in a beautiful way in his book on masters and pupils. The pupil have to strive to come beyond the master and the master is being challenged by the pupil to create again and again the learning process in a new way.

Vertical and Horizontal Leadership

To come in a position of power.
Vertical hierarchy is everywhere.
The protection of the systems skin.
It is top – down and bottom – up.
Discipline is the word:
Management.

However:

Values we create in dialogue.
The meeting with the other.
The self shaped horizontal space.
In there we can grow
to human consciousness:
Leadership.

The sense of the vertical is:
“Back to the original source”.
The Godly principle of Creation
that we act out.

The sense of the horizontal is:
“What we are going to be”.
The human principle of Creation,
through which we add.

Vertical management and horizontal leadership

Management

The vertical space is very much occupied by management. It is not so long ago that we have seen management appear in the organized world (Peter Drucker). In a world of farmers and small communities it was the entrepreneur, the craftsman and the people that were kept free for spiritual tasks that created the working community together. In the ongoing process of differentiation of labour processes, not in the least created with the ongoing expansion of technology and the growing complexity of work processes and processes of co-operation, there has arisen a strong need for more management. Management is connected with running the business. She is made responsible by the capital owners for the formulating and realising of company goals. For this the management is positioned vertically what leads to the fact that the others are being seen and treated in a functional way. They are the resources needed to reach the goals. Management is continually busy with organizing the business so that the work processes can be operated in a goal oriented way. This requires an ongoing creation and re-creation of the labour conditions that however have to respond to the continuous process of changes that come from the outside world. This in the end does not prevent totally the rise of problems. Problems one can see as the manifestation of misbalances. These misbalances have to be corrected. It is however better to prevent then to have to cure. Management loves a good running organisation without problems. To reach that ideal, management has to plan the activities ahead all the time, make the right strategies for the company direction, develop scenarios for dealing with future possible happenings and then control and see if it is indeed going like it was expected to go. Management by objectives is the most revealing system to show this. The very different kind of

activities have to be co-ordinated, a difficult and head breaking continuous happening done by the management. This leads to the many meetings and sessions where management has to participate in.
Management works primarily top – down and bottom – up. In the vertical columns one is not eager to search for the horizontal space. First of all one concentrate on the own functionality, solve the own problems, act out the power and discipline in the responsibilities and competences one is entitled to. In the informal circuits, in the walking spaces inside and outside the organisation, management can move to find its own satisfaction. There the structured management work is being compensated with the, relatively compared to others, greater space for personal spending and personal satisfaction.

Horizontal Leadership
Leadership is not the same as management. Where management works vertical and is primarily functionally oriented, there we see leadership working in a horizontal way shaping the value creating processes. It has become self-evident that when you enter in a management job you will also lead the people. This however is seen as having the power to move people in the desired direction, having al the noses pointing in the same goal oriented direction and to sack people that are not needed anymore or are to expensive to keep. In the practice of the work life it is not that managers act by definition also as leaders. Leadership I see as a process between people that is happening in the horizontal space in the community. In the process of leadership the unknown is explored, there learning is happening, the new idea is born, the community of people is created that help each other. Leadership is connected to community building.
John Kotter says it like this in an interview in 2006*:"People mix up leadership and management all the time. That has far reaching consequences. Management means: running the business like it should be done. It is responding to expectations concerning budget and time et cetera. That is done through well-known processes like budgeting, planning, organizing and controlling. Management is important, especially where it concerns big companies. But it is not leadership. Leadership has to do with change. It creates a vision and gives direction and strategy. The leadership communication is trying to get all the people in a common direction and inspires and motivates people to come into movement. In a perfect and stable controlled surroundings leadership is not important. Management is. But the problem is that the speed of change today is very high and therefore there is much more need for leadership. The reaction in most cases however is that companies respond with more management. That is not enough. Therefore making the difference is essential. Most companies are good in managing; few companies are good in leadership. That is why fusions and change projects fail."*

Horizontal leadership makes the organisation to develop and through that the entrepreneurial quality of the organism is shaped. Every one of us can participate in that process of leadership but you have to move yourself into it. “Are you going to participate” is the invitation that is needed for this to happen. This invitation is given by the leaders to the community.

Stephen Covey describes it like this*:" Leadership means giving direction and stimulating the emotional commitment to the companies direction and the principles. When people are committed they do not have to be managed. New leadership has nothing to do with managing people. They do that themselves… …In most organizations there is not enough trust and the workers are powerless. We treat people as things. You manage things, money, stock and systems. You do not manage people that have the force of their own will. Without trust you do not have an open and fair communication and no emotional involvement."*

Management is not Leadership

Managing is not leading
but just working hard.
Like everybody: behind the PC,
the tool table, in the archive.

Managing is the organizing of
conditions for others,
the getting to the results,
the solving of the problem,
the discussion with others,
the planning of systems.
Management works vertical
and is concentrating on specialised questions.

It is a misunderstanding to think,
that managing equals leadership.

The leader leads people
in a process of co-operation,
with the eye on the future,
learning from the past.
Leading is the steering of processes,
the coaching of people
with an inspired vision
and not afraid to intervene when needed.

Four qualities of horizontal leadership

In my book “Key qualities of leadership” I once described four qualities of horizontal leadership (Bekman: *Kernkwaliteiten van leidinggeven*, van Gorcum, Assen). These four qualities one can characterize shortly as ways of observing how horizontal leadership works.
First of all it is horizontal leadership that shapes the process in which the things can happen. If you want to see something special to happen you have to design and create a special process for it to make it happen. Where the work processes are mainly constructed in a standardized way to be able to produce a predictable result with the help of installed systems, it is the leadership process that deals with what is not predictable; it is directed to exploring the unknown, to research and experiment. That is why leadership is involved with processes of change and innovation, the process of organisation development. In these processes, that are specifically “made in the kitchen”, the people move them selves in unknown territory. They have to explore themselves how things can be done different, what it is that is working and what is not working. To explore yourself requires that at times you can dialogue with others and reflect with them on what you have seen happening, what that means for the organization and the work process and how to continue. It requires a continuous coaching each other.
This investigative exploring and experimenting is only working when it is linked to a vision in development. A vision inspires and motivates the community to continue the process. You are curious to explore the land behind the horizon of which you were already dreaming. You see the point on the horizon where the future is lying behind. Without a vision it is difficult to find the way. Because the new land is without boundaries there have to be made choices all the time. The available spaces must be limited by choosing the next step. There is the need for a focus to be able

to concentrate on the essentials. The boundaries are being discovered and are passed. It is a continuous process of breaking the boundaries and setting new boundaries.

Chapter 3: Researching horizontal leadership

Introduction

During the past years we developed, based on our experience and systematic research of the horizontal leadership theme in connection to organisation development processes, three hypotheses.
The first hypotheses is that what is living as issues, questions, longings in the inner world of top managers that will very much destine the development space in the organisation for the others. Is the top management enthusiastic to explore a certain issue then people in the organisation have space to explore this theme. If we want to create space for certain issues or themes in the organisational life then the top management must open up for this and move themselves on these themes. This is one of the first challenges for developmental leadership.
The second hypotheses is that the middle management, that is strongly embedded in the hierarchical power structure, plays a central role in the change and development processes and thus in the leadership process. As the middle management is more opening up to the horizontal space and explore and experiment with their teams the change and development themes and issues, to this extent the organisation will be better able to tackle the change issues. The execution of the key qualities of horizontal leadership, as indicated before, plays a crucial role in this working with the change issues.
The third hypotheses is that if the change process is dealing with issues that concern the process with the client and the client interest and not concentrate itself on the internal organisational issues, the change process will have more impact and the organisation will gain in future potential.
When these three hypotheses will be explored in more depth in the organisation, the people in the organization gain a greater sense for this, then this organisation will flourish better and meet its challenges in a substantial way. This does not mean that this organisation will not face problems and that everything runs smoothly. But in this organisation the community of people involved will be better able to perform two processes, the operational work process and the change process, at the same time and integrate the results of the change processes into their operational work process.

We have been researching these hypotheses ourselves over the last seven years in more then 20 organisations in different countries in different parts of the world. We have been using the following method of research and experimentation.

Method of research and experimentation

In an exploring dialogue with top management of an organisation we share the approach to be applied and how this can be done in this organisation. The persons that will be involved in the research process are selected, the client processes are identified in which the observations can be made and there is an agreement on how all people involved in the process will share together their experiences and findings that will lead to identifying the next development steps of the organisation.
In separate dialogues with individual top managers their inner drives and motives are being explored. What keeps these persons inwardly busy, what commitments are shown to the running development and change processes? They share as top managers with each other how they execute their leadership in and outside the organization and how they think this is received and seen in the organisation.

Then there are dialogues with middle managers in which there is a common exploration on how they involve themselves in the change processes and how they explore yes or no the horizontal space. Also they respond to a questionnaire with 16 questions that concern the 4 key qualities of horizontal leadership in a 360* analyses (see attachment page …). The boss, two colleagues and 4 co-workers also respond to this leadership questionnaire and then sharing their view with the middle manager on how the horizontal leadership qualities of this leader are executed in the practice. The middle manager does the analysing of the results him/herself and share the gained insights with the others who were involved in this leadership research process. Differences in scores are explored and the person can draw conclusions out of this. All the middle managers that were involved in the research process share in a conference their experiences and insights and through this they make important issues and themes, concerning the organisation and the way it develops, visible. It becomes very visible how these themes are handled and how that works.
An important step in the research process is that there are opportunities created to have observations in the process with clients on what the issues and themes are in the client process, the client interfaces, that play a role in the day to day practice and that are expressed by the client to be important for the client in the connection to this organisation. There it becomes visible how client process and organisational process match or do not match.
After having taken these steps the question is explored what the findings in these three lines of research, that are the top management, the middle management and the worker/client connection, have in common or not. Is there any relation to be found between the phenomena and the questions living on these three different locations? This is also the theme for the last conference where everybody that was involved in the process is being present. It is there that the next development step of the organisation becomes clearer. This leads to a further process of reflection, investigation and experimentation.

Three cases showing the horizontal leadership research and development process in practice

The Trade Union.

The chairman of the board of a Dutch Trade union observes the declining of the membership numbers, a greater pressure by the members on the organisation to receive better service on the individual well-being question, the missing of a clear union standpoint concerning hot issues in the Dutch society, the lack of collective action. The mission of this trade union is questioned and the future is at stake. The last years there was to little progress in creating a new basis for this organisations future, an organisation with a strong and meaningful past.
The chairman starts dialoguing with his colleague's in the board, with middle managers and co-workers, with members and external parties. These meetings create the insight that there is a need for a different kind of development process that is created and done on the basis of a different steering conviction then the one that was working during the last decades. Based on his own observations but also on scientific research that was done by others he creates the image that socially innovative companies are more successful then others. This he sees as a good point to start from for the next step. The labour union out of its tradition tends to look to the collective interests of the workers/members, and it will protect these interests also when needed with methods like striking and confrontation. In the day to day practice however members have more individual interests that they want to be seen met by the labour union workers, like for instance the service of filling in the yearly tax format for them.

Reflection on values

The labour union must deeply reflect on its values, is the conclusion of the chairman of the union board. “We want to be value driven” and “concentrate on the issue of not excluding people but including people in the process of development of our union” is the standpoint of the chairman. There is a need for a new sort of solidarity. “Beyond the fat I” as the humanistic Professor Harry Kunneman tends to call this. It might be even “Beyond the fat we “.
The management of this union is being challenged to take up this issue with the community. However, under the pressure of a financial misbalance in the union, the chairman decides first to restructure the union, to make things simpler and have a better match between income and costs. The middle management experience a hard time with these steps. Some of them resist the initiative; some of them are enthusiastic about this new step. During one year there is a continuous process of meetings and dialoguing on this theme, first in small circles, later in the whole community. Research is done, seminars and conferences are being organized, and new brochures are being published with vision and mission statements. The chairman and also the office manager spend a lot of time dialoguing with others to stimulate the process of change and development. In the regional centres of the union there is the most resistance showed. The union representatives want to hold on to the old values and ways of working. They are strongly connected to the basic ideological steering convictions that have been working for so many years. They have a personal commitment to that. This is taken up by the chairman. In regular visits there is an ongoing exploration of this issue and a try to start to understand the differences of vision and steering convictions and deal with them.

The research process
In the context of the leadership research process we are doing, the chairman decides to introduce an external researcher that will use the described approach to intensify the dialogue on the key issues in the community. There are meetings with the top managers, middle managers, company union representatives and co-workers in the offices. In a dialogical way there is an exploration on how the work processes work, how they are being valued by the client, what successes and failures are being experienced and what biographical connection there is between people and organisation and how they deal with the issues. With the help of the questionnaire on horizontal leadership the middle management researches in a 360* process the way they act out the key horizontal leadership qualities and how they explore in practice the horizontal space. It becomes clear that internally most of the people are aware of the new direction and are in the process of finding their own connection to this and to how this will show itself in their work process. There is a common process but there is also one red spot and that is that the core representatives in the client companies where the members work are not systematically involved in this process and do not understand what it is about. These representatives have to deal with the members in the different companies and they have to communicate to them the new vision and mission. They are not able to do so. This leads to an intensified dialogue with these core members, they are being invited in the change process more systematically and are coached to take their own standpoint and communicate with the members on the key change issues.

The chairman
The chairman*: “Leadership, client process, social innovation need authentic people. Human beings take themselves into the community and when they can be authentic there, they can give the maximum contribution to the organisation. That is why we talk together on the individual biography of our people, how they are connected to the biography of our organisation, what the values and norms are that the individual finds important and can they find them in the organisation working. We have taken the standpoint, based on Christian social thinking, that it is these values that help us to build a better community. This again is the basis for a better process with our client. We have introduced in our organisation the consciousness rising question: that if*

we would stop with the routine Monday morning meeting and start the dialogue with colleagues on what they like to do and what not, what values are important for them and what not, does it not improve the way we co-operate and get results together?
Another question we raised was about our knowledge of man. What do we know about man? Compare this knowledge to what we know about products, systems et cetera. I have drawn the conclusion that Human Resource Management is a bunch of tricks that are used to have people work harder. We better work on social innovation and care for what people experience. The idea that values are our core we now can practice more by concentrating on people and deepening our insight in the other person. And if you are the leader how can you love your clients and colleagues when you are not deepening your insight in them and connect to them".

Top management leadership
Based on this experience the chairman decides to invite 6 companies' top managers for a special individual dialogue on this issue of values, leadership, new solidarity and sense creation. How do top managers see this for their own organisation? How do they act out the leadership and how do they involve the co-workers, clients and other stakeholders in the process of company development and change. Having these dialogues it shows the unusualness of this theme in the daily practice of top managers. They are very used to speak in the well known language about company growth and turn over, amount of workers, business problems, the future strategy but it is not usual for them to talk about questions like sense creation, research and experimentation on the change issues, reflective dialogue with their community, connecting organisation and personal biography. When however the dialogue warms up then they experience this as very useful for their personal leadership and how this leadership shows itself in their company. It is as if there is a hidden side to the working life opening up, the inside world of the leader becomes visible for a moment. It stimulates the chairman of the union to continue with this theme in his union, it shows the future potential of having these dialogues in the client organisations, and this can give the union community a perspective on what its future mission can be. It will take a long time and it will need many steps before the core members will have internalized this theme of sense making and leadership, is what the chairman expects to happen.

The National Institute

In a national Institute, having ten thousands of people at work and dealing with governmental processes, one of the top managers concluded that the organisation does not perform very strongly when it has to react on national newspaper publications of bad company practices of this performing organisation. "Is there a lack of leadership "is the question he asks? He discussed this question with individual colleagues and after that in common meetings where they agree that this is a serious issue that should be taken up. "How is our leadership working" is what they are going to research and develop.
In different sessions between first and second line managers of different parts of the institute they are invited as couples to participate in a research process that would deal with this question. Before coming together the first time, each person researched with the questionnaire on horizontal leadership in a 360* analyses the way he/she explores the horizontal space. In a series of meetings there were each time two leaders invited, one from inside the institute and one from outside. Both leaders gave a short personal introduction on how they perform leadership, then they came into a dialogue with each other and after that in a dialogue with the whole group. The members of the group were divided then in intervision groups in which they shared their personal ways of dealing with the leadership and how they could connect their own way of doing with what was said in the introductory contributions by the two invited leaders. After each session each person could work at home on a self chosen leadership issue, co-create on this issue with others in

the own department or team. They were asked to write down their experiences and findings in a personal note and send this to the others. In this manner there was in a short period of time a lot of dialoguing going on in the institute on this leadership issue.

Some quotes from participants.
"I do not like to use the word leadership. I prefer to use the word guidance of people. I think of the verse: take the apples when they are ripe. Hearing the question that people raise that is what it is all about. This you have to exercise continuously. That also brings gratitude in my self that I am asked to do this. It is important to work with surprises, to do it in a bit different way. Otherwise you start to sleep. It is about the unusual. It is also important to create flow that involves the people. How to do that in practice is something I do not know exactly. You certainly have to create a good atmosphere, make contact and take a clear standpoint at times".

"Personal communication is weakly developed in our leadership. You have to learn to listen well to the co-workers and try to make live more easily for them. Also the vision must be translated to the daily routines, so that the co-workers can understand why it is we do things in this way. For a long time there was little attention for the human side of the organisation: there must be more leadership that works on the personal and professional growth of people at the same time"

"Inside our department I hear often the words that nobody is immiscible. In terms of quantity this might be true: somebody that leaves will be replaced. In terms of quality and sense making such remarks do not value the reality fully. Everyone's contribution to the organisation is unique, it is a result of how he or she is standing in the organisation and create sense in the work they do. Being seen as not to be missed is good for people and good for the organisation"

An experiment
One of the common findings of this reflective research and experimentation process was that managers tend to communicate on these issues only on their own hierarchical level. Directors do it with directors, department heads with department heads, team leaders with team leaders and workers with workers. The client does not seem to play a role in this was also a conclusion of the participants in the process that they found surprising. Also it was shown that in the cases where different levels dialogued together and specifically on client issues this was experienced as extremely fruitful. This brought us the idea of a new experiment. Departments of the institute would form a team that was constituted out of the director, a department head, two team leaders and two co-workers. Also teams with such a composition from other organisations were invited to participate in the process. In a research and experimentation process that should take half a year and in which three times a one day meeting was organized, the teams researched how change processes work in their practice, what works and what does not work. This is done with the eye focussed on the client process in interaction with the organisational processes.

Three meetings and a process
In the first one day session the change question is being researched with the help of the 5 dimensions of our research methodology that we will describe in more fullness later in the book. These 5 dimensions are explored each in a separate one and a half hour session in this sequence:

1. Formulate the change question or questions that the team observes in the practice.
2. Research how this question or these questions are being processed in the practice.
3. Has this question played a role in earlier times in the organisation?
4. What are the personal biographical connections of team members with this question?
5. What are the steering convictions that drive the way we handle the change question in practice?

Doing this in this constellation of people leads to an intensive and deepening dialogue between team members. It is nice to see that it are the co-workers that contribute very actively and that the higher levels, by their interested questioning and listening, open the space to express freely.
After the first day the teams return home and individual team members keep on dialoguing with many people in the organisation on the issue the team has chosen. They research the issue in practice with others and through this dialogue the issue comes more alive in the community.
In the second meeting after 2 month the teams report on their findings and learning experiences and then two teams question each other on turn and give each other feedback and tips for next steps. This helps the teams to find the good experimentations they can do in the next phase.
How this has worked is reported back in the last common session. Through sharing the findings and experiences not only is the issue coming alive in the organization and can people in the community start to deal with it in a creative way but also there is a bridge made between the different hierarchical levels of the organisation and there is a much better understanding about the differences in observation and interpretation on the different levels. There is a common interest to deal with the development issues in a horizontal way.

The observed phenomena
We have been experimenting with 10 teams in two half year rounds. Some interesting phenomena we have observed.
The team dialogue is intensive and deepening from the first minute on. It is unusual to do it like this for the people involved, the team members are inwardly moved by it, there is space for a personal meeting between each other.
From the start there is a common exploration of questions, issues and themes and how they work in the different practices of the team members. It becomes clear what the differences are in handling the questions on the different levels and if this works for the others or not. This leads to the intention to stop certain ways of doing. This intention is then transformed into decisions in the work practice.
By staying in the research mood and not jumping to conclusions and actions and not starting to propose programmes immediately, the ongoing dialogue is stimulated and can be continued in the home situation. There is exploration, there is learning, there is meeting taking place and that leads to individuals drawing conclusions for themselves and trying to change their practices in connection to the others.
I will illustrate this with the help of a concrete short case description.

"A Healthcare organisation with a number of healthcare and medical houses, that are grouped in regional divisions, participated in this process with a team formed by the regional director, one head of a care home, two team leaders and two co-workers. The question that came quickly on the table was the issue of client centred working. One of the co-workers said that this issue is on the table for more then 15 years but in the practice she had seen little change. The team dialogues on different practice cases. One of the cases is about an old lady that is not allowed to smoke in the house anymore because of new fire regulations. One of the nurses takes the lady out once in a while to smoke a cigarette together. This annoys the colleagues. After they have been speaking together on this incident, the question of client centred working transforms to the question how the work can be done with more personal attention for the client and for each other. That had a strong effect in the houses when this was dialogued upon. "The issue of attention" started to play a role in the day to day practice. Immediately the team was thinking next of how to get this better and new way of dealing with the client issue organized but the practice showed that something like giving warm attention to the other person is not something one can organize. By continuing the process of research and experiment, by a growing dialogue in the organisation on this theme

and involving more people in it, it came alive in the work process by it self. It came alive also in the wider community and was experienced by the clients, the families and the professionals."

"Tell me what we must do!"

She runs this very big national institute that has to do with almost all citizens in the country. Spread over the country there are departments with thousands of people working in it. The institute has a good reputation and is constantly busy to improve the service and the operational processes. When she started this job she made a critical evaluation of the institutes state. Are we effective in how we change the institute? Are the many projects we run delivering enough effect. Are the co-workers involved in the change processes or are they standing outside of them. Can we continue with this operational structure or do we want to change it?
She decides to intensify the change process for the whole institute. The top management declares it self the process owners of this change. The idea is to improve the service for the client, to have self steering teams and to restructure the institute in regional units.
She is steering this process with a vision. The core of this vision is her motto: *"We do it together".* The services for the different goal groups are integrated in a regional office that is run by a change management team. Team leaders and teams have to start to think about their work processes and the client service level. They are challenged to improve. Staff departments have to evaluate their services in a critical way.
"Do not wait for the others, but go ahead" is what she says to the regions and teams. Managers that have good ideas can practice them in their own region. The whole process is based on managers and workers taking initiatives, thinking themselves about their next step, communicating with each other, taking responsibility. There is acceptance in the board that there is a space of freedom and that not everywhere we work with the same style. The community is very aware of the vision of the director-general but many of them do not know how to deal with that vision.
"Tell us what we must do" is answered by here like *"you first have to think yourself and then talk to me".*
The director-general*: "I want to get rid of the elite, of those who pretend to know better and decide what is right. We do it together because we need each other to fulfil our task. First of all we should strive to have good running processes that can be handled by the worker and the client together. The workers can bring in their own ideas and the leadership should listen to these ideas and help them to be implemented when they make sense. They can adapt their own organisation to the specific circumstances without loosing the overall control. We do not need all kind of high skilled specialists to tell us what is the best. Let us set the conditions that give people the chance. Not everybody will grasp this opportunity, that is clear to me. But if we do not challenge each other we do not make the right steps in time. I am not fully aware how this approach will work in the end but I see the other expert approaches fail in all kind of organisations. I believe in using the intelligence of our own people. The trust in ourselves will grow. We continue our history of development and change. As long as I work here I have seen impulses for change. I hope that will stay."*

The pharmaceutical Company

The third example concerns a fast growing pharmaceutical Company in Germany.
In this organisation they develop and produce medicine and cosmetics, made on a natural basis. The quality of the products are so convincing for the clients using them that even very famous movie stars make publicity for these products without having been asked to do so. This organisation is being confronted over the years with a continuing growth. This has lead to the consequence that an ever stronger force had to be mobilized to handle the growth. The top management is afraid that one day the organisation will get stuck and is not able to handle the

process in a good way. They dialogue on this and ask themselves the question: ”what do we see as the next step that we want this community to take?”
They arranged for a special process in which the different parts of the company would research how the flow of the operational processes could be improved, how they could co-operate with each other in a better way and how the decision making could be done in a more elegant way.

Looking at the interfaces
The first point to look at were the interfaces between departments like development, sales and marketing, production and infrastructure and how these interfaces are working in the day to day practice. In small teams managers and co-workers together started the exploration. They started to see that this company tends to work very much in a top – down and bottom – up way and that the higher hierarchical levels are strongly pressured by this. There is relatively little horizontal working with each other. They started to experiment with this horizontal way of working. It became quickly clear that the leadership of the middle management, department heads and team leaders had to be strongly involved in this process of horizontal co-operation.

Strengthening the leadership
A second process was introduced and that is the process of strengthening the leadership. This process started with the 360* analyses of the middle management horizontal leadership qualities and how they operate in the horizontal space. All managers participated in a coaching and intervision process in which they shared together leadership issues. How do I stimulate my co-workers, how to take clear standpoints, how to confront? How can I discover bottlenecks in the work processes in time and help the people to change them? By working on these questions they discovered the need for a clear focus. The client and the client process was seen as the key focus to concentrate on while improving the organisational processes and co-operation.

The client process
A third process was installed and that was directed to changing the process with the clients. Are we going to serve all possible client groups or do we want our products to be available for those that have an understanding how to use them. The market demand was responded with a policy of selective deliverance. The specialised shops are the preferred ones because they can help the client/consumer to use the products in the best way. The working of the products is much better when the client is well advised in how to use them. It is about a process of self healing most of the time. Mass markets have to be avoided. The absolute company priority of remaining the product top quality has to be kept in place.

Working in a rhythmic way
Through regular dialoguing in the top management and between top and others and through a continuous researching by managers and workers together there is raised the wish to work in a rhythmic way in all processes. It is for instance the production planning process that is transformed from hectic to rhythmic. The hectic way of having many different meetings is transformed in a rhythmic way of meeting. Finding the right rhythm is the art of leadership.
The process of developing and introducing new products in the market, a process that involves almost all departments of the company, is given in the hands of process owners that take care of an elegant process of decision making. For this decision making process there are agreed points in time for taking the next step and the different phases of the process are identified and marked. There is the need for consistent concentration and simplification.
The remarkable effect of these processes has been that there is a much more relaxed atmosphere in the company, a greater transparency and an intensive horizontal dialogue. The structural bottlenecks have become more visible and one is able to foresee better what production

capacities, marketing capacities and logistic capacities are needed to overcome these bottlenecks. The community building process as a leadership process turns out to be a crucial process for handling further development and growth.

The three examples show a way of horizontal leadership in practice that enables all the people, that should be involved to participate, to work in the process of change in a fruitful way.
It is on the basis of this kind of interesting examples that one can see that it is not self-evident that managers act also as leaders. It raises the question why this is so and this question is important to look at because we still tend to see managers as leaders of people and so we give them the people to deal with. We did research to clarify this question and can share with you key findings we did discover.
Can we understand a bit better what leadership is about, how it works and why that is so?

Key findings in our horizontal leadership research

We would like to share with you some of the key findings we came up with in our horizontal leadership research.

These findings we start to see as key dimensions of horizontal leadership. These dimensions are:

- The image of man as a basis for community building and sense making through leadership,
- Acting out leadership is based on a personally developed leadership vision,
- Leadership uses a different language then the management language we are used to in organisations,
- Leadership is creating change and innovation,
- Leadership is about creating the process of sense making in organisations.

The meaning of images of man for the leadership
Leadership can be seen as part of the process of community building and how we give sense to the things we create. This is done on the basis of images of man that live in us. These images can be very limited or can be of a much broader perspective. In the leadership we deal with people and try to realize our strivings and ideals together. How the leadership is acted out influences very much how the members of the community treat each other and how they meet to realize their strivings. The quality of the leadership expresses the quality of the relations we have together. That can be mainly relations of power, developmental relations, researching relations and creative relations. In the leadership we show our image of man at work.

Horizontal leadership works on the basis of a personally developed vision
Based on our horizontal leadership research we have gained some insights on how leadership is developed in the community by leaders. We like to express them like this:

There is no one best way of leadership; it is working only on the basis of a very personally developed repertoire. Where for management we see many concepts and models having been developed and practiced on a broad scale there is no such thing for leadership.

Leadership is directed to leading people and to how they co-operate in the community. The leadership process is working in a dialogical and horizontal way. In that sense it is not functionally embedded in the hierarchy but it only works between persons in an open space.

Leadership has all to do with the authentic personality of the leader. The biographical connection between person and organisation is of great influence in how the leadership works. Is this

personality, that is active in the leadership process, becoming visible in the context of the values and culture of this organisation?

Leadership is a process in which we can participate and in which we try to realize our drives, ideas and motives. It is a process that works on the basis of individuals inviting other individuals to participate. We involve each other in the leadership process.

Every person develops a personal leadership story. Leadership develops it self in us through a specific leadership learning process. Through reflecting on our experiences, sharing our reflections with others, giving them our own sense, the leadership abilities develop in us.

Leaders have developed an image of man that shows itself in the way they deal with other people and involve them in the leadership process. What image of man the leader has destines the way the leader performs. When we have an open image of man in which there is room for more then one fixed image of man, then there is more open space in the leadership process for how we deal with each other.

Management primarily has a specific system orientation in how they deal with the human reality to achieve the right and consistent working of the work processes. The leadership however is orientated to the opposite as it is handling the differences and using them for the leadership process. The aim of leadership is to make the differences that we represent fruitful for the development and change process of the organization.

Leadership is directed to the development of man and organisation. Leadership brings people and processes in movement by concentrating on the development of the work processes and the human abilities and insights and they do this by stimulating research and experimentation. Through this the new can arrive and enter and can be integrated in the life experience of us and thus enter the organisation reality.

Leadership is a process of sense making that adds to the senseless creations we make as human beings. In the operational processes we are forced to act out of the discipline that is needed in the work process. In the change and development processes we are challenged to think ourselves about the what, the how and the why. We can add sense through these development processes so that the operations can be done in a different way and with a different perspective tomorrow by us.

Leadership language
The leadership leads the processes of research and experimentation and draw the conclusions for what this mean for the operational work processes and structures. The leadership personalities communicate in language and gesture with the many others involved in the process. It is not the same language that we find in the management jargon that has been developed to its finest details. It is not using the constructed systems language the management uses today. Leadership is using elementary human language. We find in this language words like attention or caring, trust, making connection, playing together, loving and passion, motivation, learning, responsibility. These human qualities can not be organized by the management. It cannot be shaped in a functional way; we cannot create standard conditions to make that happen. It is not working on the basis of power. The language gives us already the answer that these words have their own connotation. We can only speak of giving attention, giving trust, develop motivation, make the connection, being passionate, taking responsibility. This can only be born out of the inner world of the individual, out of the own personality. It only works between authentic people. Therefore it is

not in the hands of management but in the hands of leadership. Also leadership in it self is given and taken, it is a dialogical process, and we lead each other.

Leadership creating change
In the change process it is about creating a new balance between our thinking and doing that is working hand in hand. The process of change works in us while we give each other a hand and share trust together, we give attention and care for each other, we make the connections, learn from each other and we create sense. In the change processes we meet the unresolved issues, the inner life of us and the other. In the change process we can take a step with our unresolved issues which is hard for us to do in the vertical operational reality. There is no place for such a thing in the vertical construct.

When change issues are linked with the inner world of the top leaders, when the middle management can explore the horizontal space and participate in the horizontal leadership and when the issues and new steps make sense for those working with the client and for the clients themselves, then changes can happen and come about in the context of the horizontal leadership process that help the organisation to move into the future and find there the continuation of its existence. This is our conclusion we draw out of our research on horizontal leadership we did over many years in more then 20 organisations of a different kind in different countries.

Sense making and leadership
A very important dimension of leadership we discovered is the sense making in organisation. The human construction we call organisation does not have a sense in it self because it cannot exist and stay existing without the consistent human interference. We have to maintain what we create and that requires a continuous investment of energy and means. What is created only gets its sense when we use it again for the continuation of our existence. Do we do not add sense to it then immediately it looses its sense. Every product, structure, procedure or policy looses sense when we do not blow the sense in it again and again.

We can ask ourselves the question how sense comes into existence.

Our observation is that sense is not created by more action and programmes and projects but she comes into existence through reflection and dialogue. Sense making is served by the investigations we undertake. For that to happen we have to shape spaces for reflection and sense making in organisations.
In our society we have managed to destroy all the sense making spaces we had. There is no Sunday anymore, we have skipped the breaks, there is no dialogue because of the joy of dialogue. Everything is lined up for a specific chosen goal. It is not done anymore to make a non productive move. Everything has too fit and be successful. The practice of life however is also failure, frustration about that, falling back. In organisations this is not allowed, we cannot accept failure and we have to avoid this to happen. That is expected of us.
Leadership is there to restore the spaces for sense making and give them meaning in the organisational context. Leadership asks the question concerning the roots of the organisation and how to care for that. What is this organisation for, what is the core of its existence, how do we integrate the new and care for the roots at the same time?
We find out that our life's have become paradox. By researching, standing still, reflecting and learning, we shape the sense for that what keeps us so busy to do. The sense is not in the action it self, the programme and the project, the sense is coming out of what we reflectively add to the action (Karl Weick). It gives us the good stories that tell us what is going on inside us. In that sense

my definition of leadership is: “Not doing more but creating a process in which others can add sense to what they are doing”.
It is through sense making that we shape our future; we prepare ourselves for meeting the new and the different. This is asked of us seeing the new generations arriving, seeing different strivings and longings, seeing the new requirements we have to meet to live in a sense full world.

About the process of researching
For a special question we need a special research process, not mixed up with all kind of other things, but a specific and focussed research process. In this research process we are in dialogue with each other to find out what can be observed, what can be tried out, what can be given sense. How this is connected to our biography, our life themes and puzzles is ever so destining how we connect ourselves to the research question in the practice of life. A functional connection is not enough; it is the personal connection that is needed.
Insights arise out of the process of research, there is learning based on personal experiences and so we find the opening for something new to enter in. Changes first of all happen in the reflective zone of consciousness. The new can enter only if we open up to it. The new will arrive and appear in the end in how the work processes are done in a different way, in how the vision is developed and inspires us and especially in how the new constellations of people co-operate and make it happen.

Summing up
Management is something different then leadership. Management is the organizing of the operations and doing this with the help of systems. It works functional, vertical.
Leadership is the creation of the next development step and that works through the sense giving horizontal dialogue.
In the leadership we work with our personally developed leadership concepts and visions. The leadership works horizontal in organisations to the best when the different hierarchical levels are involved in the leadership process together.
It is the client process and the leadership process that are the main processes in an organisation because here the ultimate value is created in a dialogical process in which things are not fully predefined. There is a free space in which we can act and reflect. These two processes form the core of the process of community building in organisations. It is in this that the inner world of us play a central role. The personal thresholds, the personal longings are being touched upon. This is reflected in the leadership language. This language works with words like giving attention, giving trust, making the connection, taking responsibility, showing respect. These qualities do not work in the process of organizing the operations but they play an essential role in the process of man and organisation development.

It is to be recommended not to translate all problems immediately into infrastructural solutions and more systems that fixates the life, like managers often do, but to look for the horizontal dialogue in a specifically designed process that opens up the community to let the new come in.
In stead of taking continuous measures by management to control the issues it would be wiser to ask more questions that lead to a common reflection on the phenomena observed.
In stead of more actions and programmes and projects to tackle the problems it would be wiser to first research and experiment the fundamental questions and by that invite the members of the community to participate in the process.
We can thus question the many top – down managed change programmes that have little working and tend to fail.

It does not work to teach others for having their noses in the same direction but it makes more sense to create a process, developed and leaded by process owners that are committed, in which everybody that meets the question can make a personal step in dealing with the question.
It is wise to look for the dialogue with the client to find out how the organisational processes work on them and in a dialogue with the client, arrive at the good ideas that can lead to improvement and innovation.

The Horizontal Space

There is an up-there and a down-here.
Vertical.
That space is fixed.
From above the spirit structures and gives meaning.
From down under the earth carries and becomes concrete.

In the horizontal space
we meet each other.
That is the space
where our leadership is needed.
It is the space,
where we meet our clients,
where we co-operate,
help each other.
A space also of confrontation and battle,
where everything appears and dissolves.

In the horizontal space people group together.
Communities of me and the other are formed.
There the processes stream,
there is flow and stagnation.
Money and goods circulate.

It is there that the leader regulates,
connects and separates.
The choosing of what to keep on board
and what to say good-bye to.

Part two: The leadership methodology

In part two we explore essentials of the leadership process. As there is no one good concept of leadership to be practiced we find it the most beneficial to search for key dimensions and elements in how leaders approach realities they meet. Where can they concentrate on to make the horizontal leadership process work in their organisation context?
This is what we do in chapter 4.
In chapter 5 we explore then in more depth the underlying methodology for how the leadership creates change and innovation in organisations. That is the key contribution of leadership, creating organisation development through bringing the community of people into movement and finding the sense that individuals can identify with.

Chapter 4: Managers and people: the horizontal leadership process

After we explored the horizontal leadership theme having described three cases of application and sharing our research findings, we will concentrate in this chapter on how the horizontal leadership process can come alive through leaders interventions. This can support managers to become leaders responsible for a good horizontal leadership process.

Managers and people: the question to deal with.
Managers have to do with people all day. They meet colleagues, speak with their co-workers or have discussions with the bosses. Sometimes they meet clients, suppliers or specialists of some kind.
But do managers love people?
Managers are also very busy with the systems. They know a lot about them. Managers like to stimulate the introduction of new systems with whom the work processes and the co-operation between people can be controlled in an effective way.
Do managers love systems?

In the management and organisation literature there is a lot of attention for the expansion of management- and organisation systems and relatively little attention for the development of people and communities in organisational contexts. This has given us an extended vocabulary of management language that is used daily in our companies. In the management literature there is less attention for what one can call the peoples language. If there is any attention given to this it is described again in systems language. In the life practice of management the normal language has become system language, that can block in concrete situations the direct meeting between people where it would be strongly needed. This can be illustrated with a few management sayings that are regularly used at management tables.

"All noses in the same direction."
A longing of management that people will strive towards the same goals and march in the same direction.

"We have to convince our workers that…"
A longing of management that the workers will follow the leadership even when it is against their own interest and ideas.

"With the help of our training programme we want to motivate our people to work more client oriented."
A longing of management that people can be motivated to move towards a given goal by giving them insights through training.

"We have to solve this conflict, otherwise we have a problem."
A longing of management to have a smooth operation and that conflict can be solved as a benefit to this course.

"The results are not good, we have to sack people."

A longing of management to secure business results by manipulating the co-workers numbers.

These are functional management expressions that are directed towards an efficient and effective goal realisation. The management is oriented towards a successful and efficient company existence. To have a deeper going and more humanistic language for dialoguing with the people at work would be very beneficial however for dealing with the people issues.

One of my students described it like this*: "Dealing with human issues I have discovered can be fun. I was very much directed to concentrate on organisational and marketing issues. Dealing with human beings means however that you have to put the other person in the centre. You have to be interested in human beings to be able to be a good leader. That leadership has to do with coaching people I find a very attractive perspective for myself. I miss this interest in people very much with my boss. He asks me sometimes how I am doing but does it in an obligatory way. You can feel he is not interested. When I will become more of a leader I will certainly do it in a different way.*

The human being seen as production factor
The human being is seen in the organisation- and the management context as a productive factor. As a consequence of this the human being has become personnel and therefore there are personnel policies and systems. These policies and systems are not even placed in the centre of the power scale compared to for instance financial, sales, production or information policies and systems. This is reflected in the professional status of those that deal with the human factor. Managers tend to delegate the human issue to specialists. In the organisation there are human specialists working that help the managers to deal with the human issue. They train the managers in social skills, in how to lead people and how to communicate with them. These specialists develop instruments and systems and try to hand them over to the managers.
The self-image of managers seems to be more connected however to the business then to the people that do the business. The most extreme examples we find with top managers of big companies when they perform in the public space. These top managers like to speak about money and profit, about strategies and business results but not about the people and the community. These top managers are protected against their people inside their organization by staff managers and secretaries that catch the human issues in front of the office door.

The human being seen as Human Resources
Managing as a profession does not seem to be seen as a profession that needs deeper insight into the human being like this is the case with doctors, taxi drivers or teachers.
Is it so that managers find the human issue difficult to deal with and try to avoid this in the practice of work?
Let us look at how in middle sized or bigger companies human beings and the human issue are dealt with by using human resource systems.
Human Resource Management is primarily busy with the selection and use of the human labour. It arranges and negotiate labour conditions. It arranges and negotiate the rights and duties of human beings within the organisational system. It is a broad package of rules that define and control the labour infrastructure. Problematic individual cases are handled by specialists like doctors or social workers. Burn out and stress are given to therapeutic specialists, but we tend to handle them outside the organisational doors.

If HRM fails
If HRM fails in practice we have to go to a deeper, more fundamental approach.
The psychological approach of man and organisation has to come inside the organisation. What is keeping the people busy, how can we influence their drives and motives, how do we keep them on

the right track and how can we stimulate them to take responsibility for what they are doing. While organisations have become complex and people tend to loose track inside them we see a greater opening up in organisations for this dimension of the human factor.
If this however does not seem to be enough for dealing with issues that arise, we have to even go a step further in dealing with them.
We have to start a process of organisation development. The organisation and the people have to make a step and it is the management itself that have to start to change and move themselves. Now we discover that the organisation is more then just an instrument for reaching business goals. This appeals to a greater consciousness and sense of responsibility for what is happening to people and the community. Organisation development needs a reflective process and it needs an unusual process that will lead the community into a future. There we see the rise of a new leadership. In a process of organisation development the leadership with the community searches for a way to transform and move in unknown territory. The organisation manifest itself now as a strong living organism that only can live when fundamental needs of people and community are being met. This can happen when the management is willing to look at their own values and drives and search with the community for the new responses to what arrives out of the future. The organisation becomes a human created organism in which individuals out of themselves are willing to make the next step. Each individual wants to be seen as an authentic personality and wants to be treated like this when it concerns dealing with the life and the future of life in organisational context. To be able to meet this reality in organisations managers are challenged to become leaders. This requires a deeper insight in the images of the human being and the images of organisation as they work between people in the daily practice.

The horizontal leadership process

We give you some examples of images of leadership that managers have and that represent their interest in becoming horizontal leaders.

"A few weeks ago I was speaking with a director/owner of a bigger technical company that just had handed over the general leadership to his successors. He described me how he selected his crown princes and had educated them till the moment he found them ready to take over and how he had communicated this in the company when the time was suitable for this. He described to me how the company had been growing, after it started as a small family owned business, into a bigger company and this needed different leadership at a certain moment in the company biography. This made me think. Is there a date where leadership stops to be suitable for the organisation? Is it up to yourself to chose the moment where your leadership is not contributing enough anymore? It could also be depending on the type of leadership that is needed in certain phases of the company. A change manager may be having a shorter life span in the company then a real business man. It can be depending on acceptance by others. They say that power corrupts in the longer term: so may be staying to long is not good for the company. But we see also examples where it is the lifetime leadership that works the best. What is it that makes someone able to keep the leadership role for so long in a fruitful way?"

"In the past period I have been more conscious of my role as a leader and what the influence of this is on others. I have noticed that the co-workers are not eager to see a forceful leader that is always fully transparent. That is only needed when things get stuck or escalate. Leadership is something that is working between people. Workers can see the leader as only the facilitator for them. Others expect the leader to confront and make strong interventions. This can make it extremely difficult for the person that is expected to act the leadership. The leader is alone in his process. She has to deal with all the emotions around leadership herself. In my practice I have noticed that as a leader

you have to come down and search for the deeper grounds for how people react on the leadership. How can I deal with that?"

"Many man love football they say. But does football exist?
Man think there is football because there is a scoreboard and they can talk long and emotionally about the team that won or why it did not win. And because they can play the coach and talk about the strategies needed and the wrong choices made and what was all against us and why the wind was in the wrong corner and players with a to big ego failed to score at the right moment. Man can link their identity for a big part to this game. Many man carry a second-hand identity with this.
Some woman love football players, I know.
They love some players more then others. They love specifically players that can make the beautiful moves in the field. And they like players that play together. And the finest they find the team of players that create surprising patterns on the field and enjoy the game.
Is the dominating leadership culture a male or female one?
Denying the differences in the team is characteristic for man. The individual should fit the mass. The masses celebrate the new concept as long as the team is winning. The trainer is adored and kept in the club when the results are there. If the machine is not running, man says, the trainer should leave. For real man the team is like a machine. Sometimes there is sand in the machine. It happened by accident or on purpose.
But it can also be done in a different way.
I think of the Portuguese Maria Joao Pires and the beautiful documentary I saw of her: "The way to home". At some moment in her life she longed for a place where she could withdraw herself, where she could be herself and did not have to respond to other mans expectations. Searching for a space that did not have anything to do with her life as a famous piano player and where the official elite of the music business never would be allowed to enter. During the years her sceptical attitude towards the modern concept of art with its competition, ambition and promotion marketing, that is related to show and ego centrism was put aside and she created a place and a world where you find space for development for the own ideas in freedom. Out of all parts of the world artists and students come to her farm, somewhere on the wild Portuguese countryside, to take lessons of Pires and other tutors.
These are images for how I want to see my leadership and how I want to shape it."

"As a busy manager, with a lot of sense for being responsible, it is difficult to take time for rest and reflection. And when I stop for a moment, my brains continue to work on a thousands issues. To take a rest is something I have to learn again and give it a place in my life. Without rest my actions start to loose sense. Rituals can help me in this. Listening for instance is a way to take rest. Do not only listen to the words but also to the eyes of the other. They mirror the soul. Of course the best way to listen is to ask questions."

"I have noticed that in our organisation there is less time and attention for story telling. Being inspired by the idea that leadership is creating sense I am convinced that only you can create change through the inner motivation, being honest and real and having a personal story based on that. The real leaders show themselves as authentic personalities that have no need to tell quick messages and stories but who like to share personal experiences, inspiration and motivation."

The Leadership Dialogue

Having a dialogue
is more motivating
and less controlling.

Having a dialogue is doing interventions like:
“What is my next step?”
“Where does my next step leads me to?”
“Do I want to be this leader?”

Having a dialogue is developing talents
by taking initiatives.
It is the first step on a long road.
It brings us into a process of making choices.
“I want to be that leader”.

Why:
Only then I see the connection
between my biography
and the biography of my organization.

I think about my future.
Connecting my own biography
and the biography of my organization.
It is the process of puzzling yourselves.

That creates sense:
A modern way of initiation.

Fundamentals of the horizontal leadership process

I would like to mention some fundamentals of the horizontal leadership process that I see as essential for acting out good leadership in organisations. They represent concentration points for good horizontal leadership as they came alive during the research we did, dialoguing with many leaders and process owners during the last years.

Leadership is creating direction

Who is not aware of the aim, cannot know of the way
Christiaan Morgenstern

In the organized context of our life, in which we have left the natural cycle of life behind us, we have, like Aristoteles already showed to us, entered a bounder less space. The goal and the direction are not by itself already defined. We have to choose goals and we have to decide on the direction to go. This process of finding the goals and the direction requires from the leadership a vision, a search attitude, an intensive sensing where things might go and could go.
The leadership can, in a process of dialogue with community members, design images of the future, can describe possible scenario’s and can make prognoses of what might happen in the future. The real life however will be surprisingly different.
Without concentrating on a goal and having chosen a direction it will be difficult to shape the process. When people in the community do not have some kind of common image of where to go, it will be difficult to go the way together. These are iterative dimensions, ”the goal and the road”. They are created in a continuous interplay with each other. It is about a process of searching direction in which we meet surprises, experience them, reflect on them and learn from them so that we can rearrange goal and road.

A help in this is to develop consciousness for the underlying values and mission that we strive for to realise in our life. That is the moral dimension, the dimension of who and what we want to be, where we want to stand for. That helps us to make the choices about goal and road and open up for seeing the effects of our steps and experiencing the results of our own actions and performances.

Leadership is having dialogue

What is more refreshing then the light, that is the dialogue
Wolfgang Goethe

Leading people is having dialogue with them. In a hierarchical relation it is more a one sided conversation. The upper has power over the under, because the upper takes in the end the decision. It is good for a manager to be aware that having a hierarchical relation with the other co-worker leads to a vertical conversation. It is then about giving a task to the other, discussing work and work results, judging the performance, controlling the work process.
Leadership can also choose to work in a non hierarchical relation and to have with the other person a horizontal dialogue. This then is about how to deal with clients, the professionalized work process and the quality of the work process, the co-operation with colleagues, the learning together, the sense creation. The dialoguing process is a value creating process. What the one says is nourishment for the other. Through dialogue we create insight, we learn and create sense, the things start to get meaning, we meet each other, we share the values, become more conscious of our own standpoint and the standpoint of the other person. We share a vision and develop it. It is the dialogue we do with clients and suppliers and others that are involved in the organisational process that create development of the organization.
The hierarchical conversation is for instance a bad news conversation, a performance appraisal discussion, a budget control discussion, a formal decision-making conversation.
The horizontal dialogue is about the client meeting, the collegial meeting, the reflective meeting, the vision development meeting, the strategy development meeting, the learning dialogue.

The horizontal dialogue exercise
In a horizontal dialogue the leader raises the questions and gives the tips for action. The co-worker brings an issue in that plays a role in the work process. The leader asks questions to help the co-worker to be able to express the issue in a clear way. The leader will ask the co-worker once in a while during the dialogue to reformulate the question or issue. Then during the second half of the dialogue they explore together the possible next steps. This is not about giving fixed solutions but helping to find the next step for the co-worker so that the process can continue in the practice. The co-worker will describe his/her next step. The co-worker keeps the responsibility for the issue and the next step to take. The leader helps to clarify and to give sensible ideas what might be a way forward. This is contrasting with the vertical way of working. The co-worker describes the problem and the manager gives the solution. In the horizontal approach there might be more insecurity at first but in the end the co-worker will have done a process that gives not only a result that the person is committed to but it gives also the learning and the strengthening of the relation and co-operation in the leadership process they do together. The leadership follows the process of the co-worker and can evaluate the value of it for the organizational process.

Leadership is creating movement

Everyone is an artist
Joseph Beuys

Leadership is not the same as hard working. Leadership is not at all hard working. Leadership is more “not doing”. It is about creating a process for others in which they can do.
Leadership is bringing people into movement and to support the community of people to do their next development step. That means that in the process each individual has to do a step. That can be different steps for different individuals. Some persons step more in, deepen and strengthen their contribution and try something new. Others meet their boundaries, some persons step more out, have an urge to start to do something else or they enter into some kind of a personal crises. Some persons make a side move, grasp a chance somewhere else and change the spot, the challenge and the human constellation of people. Bringing people in movement means inviting them to participate in a change and development process in the organisation and start to contribute in this. When co-workers are not invited to participate, although they are touched by the changes, then they are not given the chance to make a personal step themselves. Leadership means inviting people to make this step, to give them a personal and specific challenge, to bring them into a new experience, in a new constellation of people. This helps them to create a new field of experiences in which they can make their own step and through this can move in the changing and transforming world they are in anyway.

The horizontal dialogue exercise
The leadership help others to develop their own abilities and professionalism. Because people meat new challenges in the work practice they also experience inabilities to meet the new challenges. What is needed is an extension of repertoire to deal with the unknown. The leadership helps the co-worker to formulate the learning issue. There is a listening on three levels practiced by the leadership. On the first level it is about; do I understand what the other one is saying? The second level is; do I sense in the feeling realm what the meaning of this is in the inner world of the other person. The third level is; to sense in what direction the other person wants to move and make steps. The leadership can help the other person by reflecting together on what is living in the inner world and how this can be handled. If it does seem to be essential for the further development of this person in this organisation then the leadership can commit itself to make it happen and create for this the good conditions so that it might happen. This is contrasting the vertical conversation in which the manager tells the co-worker what he should learn and how he or she get this learning done.

<u>Leadership is creating sense</u>

All that we as human beings create has no sense then the sense we add to it.
Adriaan Bekman

We are part of the natural inheritance but also part of the organized world. We play different roles in this organized world. We are client, supplier, owner, manager, consultant or any role we take in the organized process. Who takes care that all these organizational processes match and come together? That is the challenge for leadership. Not only do we lead ourselves in these different processes and roles, but also we can lead others in these processes and roles.
To participate in the organized processes costs us a lot of energy. There is no natural process flow and a common playing together. We have to create it all ourselves. We can be very busy with this but it does not mean automatically that this then will make sense. We shall have to add the sense to what we are doing in the organized world ourselves. The car that is made gets sense when I drive it. The book written gets sense when I read it. I create sense out of the work of others.
In the individual and also collective world that we create there is not by itself a sense filling experience happening. We have to bring ourselves towards sense giving ideas and thoughts that

we can add to what we do, observe and experience. Leadership does this in organisations by dialoguing on vision and mission issues and shaping a process of vision building. They take the initiatives to involve people in this and create opportunities for them to reflect on what is done and how to give it a sense. This raises the consciousness for values and cultures; it helps to shape the morality in the community and gives the people the basis for taking responsibility.

The horizontal dialogue exercise
In the dialogue the leadership tries to picture the vision that can lead and inspire community members to think about their own work process, their role in the processes and how the style of working is attuned. The vision touches on the goals, the common tasks and the role of the individual in the whole. It is important that the vision is clear and concrete and specifically focussed. What is appealing and what not? To describe the vision every time in a bit different way keeps the vision development process going on. The community members can co-create in this.

Leadership is setting boundaries

In the limitation shows itself the master
Schiller

Leadership shapes the conditions and shows the boundaries. Leadership can create boundaries of different nature and with that can shape the infrastructure. An important infrastructure is the mental infrastructure of the community members. Goals, policies, strategies, vision and mission form such a mental infrastructure. They are a mental orientation point, a spot on the horizon, a way we can go, a beacon for on the road, a land map.
Another infrastructure is the physical, material infrastructure: the work spots, the technology and instruments that are available, the systems we can work with et cetera.
A forceful infrastructure are the roles we take. Who is the project leader, the expert, the goal group, the decision maker and the formal responsible?
The work processes are also an important infrastructure for the co-workers in which they move and act. The cycle of events in time, the flow and the client focus give the work process its sense and direction.
By creating such infrastructures the leadership gives the community a horizon to strive towards and support the people to make the steps so that they can be in the process.

The horizontal dialogue exercise
Leadership has to confront and make interventions at time. This only works when it is based on a clear standpoint based on observable facts. This standpoint has to be shared and dealt with. It brings people in the community to a point where they have to decide how they are going to handle the situation they are facing. It is important that the leadership can hold the standpoint in the process to make it possible for others to see the consequences for their process. Standpoint taking makes the question more sharp and clear. In the processes of change there will be turning points where things are going to be different then before. If the other one forces this on you there is immediate resistance. If the turning is done out of the personal insight that there is a need to do so then also there will show itself a new perspective making the new step. Leadership find it difficult to confront and make interventions because it feels like doing the other person injustice. The leadership is also always involved in the process, is part of it and was part of it. It always means also the change for the leadership itself.

The horizontal leadership process at work

The essential process of creating, inside the organisation as a community, is the process of leadership. Leadership is traditionally mostly described as characteristics of the personality of the leader and as the personal performance of the one who is responsible. Leaders and leadership is for instance characterized as authoritarian, which should not be allowed, or democratic which is preferred. Leaders act as charismatic or laissez-faire personalities. This kind of leadership images belong to the traditional vertical view on leadership. The leader is the boss and dominates the happening and situation. The leadership that is characterized here is of a different order. It is described here as a process of the community in the organisation in which many persons participate. This is what we call horizontal leadership.

Leadership process qualities

I asked myself the question: what is the specific leadership ability that makes the horizontal leadership process work and that can be observed in the leadership process. Can we find the archetypal quality of this process?

After having studied and having experienced this process for many years there are a few qualities I see appearing in the leadership process.

1. The first quality is that the leadership process is always linked to the creative community of people that make things happen.
2. The second quality is that the leadership process is always directed to organisation development issues in which the next step has to be found. In that sense it is an entrepreneurial process.
3. Researching and understanding how things work and learning from this is the third fundamental quality of the leadership process.

To realize these qualities one can discover from observation two archetypical moves that the leadership makes all the time when it is in action.

The first move one can characterize in tree steps.

1. Connect to what is concretely observable,
2. Come into dialogue with the people involved,
3. Mobilize the will and the individuality of the person coming into action and making the next step.

Connect to what is concretely observed

This means that the leadership process always starts from what is in the here and now to be seen and feel as observables and experiences. The leadership takes the issue up on the basis of the concrete embodiment of the issue and how it appears in the observable reality and not out of abstract images one have of what the issue could be. The concrete happenings, the concrete situations one meet are being pictured by the leadership. Through that the issue becomes visible as a question. All who are involved in the meeting are helping to make the issue visible and that we call *imagining the question*.

A leadership technique that one can do in the practice can be described like this:

the leadership concentrates on the concrete examples that show the issue in practice and analyse them with the help of questions like: how was the place looking, what was happening, who were there, what was said, what was going on inside the persons that were in the situation? By describing this and questioning this in depth the issue/question starts to move and change. We get a better connection to it, start to understand better what it is about.

Come into dialogue with the people involved.

We dialogue with each other and bring the issue alive between us. This is a process of judgement building between people. Everything that is described as being a part of the appearance of the issue starts to have a place in the broader picture. All people that participate in the dialogue process *start to be inspired* to take the issue on.
A leadership technique one can practice can be described like this: the leadership analyses the observations and characterize them in a picture to try to understand the steering convictions that work in the people that do it in this way and not in another way. The drives and motives of the people involved that want to act in a different way are going to be mobilized in the process of handling the issue. The issue lives in the soul of the people as something they want to change and develop further.

Mobilize the will and the individuality of the person coming into action and making the next step.
The leadership appeals to the individual responsibility to continue the process and make next steps with impact on the issue. By this the issue can develop itself and transform itself. It metamorphoses itself to a different level of consciousness and action in and between the persons involved. Concrete people have connected themselves existentially to the issue and through this they also work on their own development as an individual. All are active in the process and are driven by intuitive actions.
The leadership technique that can be used is the challenging of persons all the time with the question: What is <u>your</u> next step?
The issue will not disappear in the abstract realities of peoples mind but will be alive in the concrete reality of the organisation.

<u>The second leadership move</u> can be characterized as a research process in which the leadership, based on how the taken steps have worked out, tries to facilitate our understanding of the issue and the process better so we can learn from it. Also here we can describe three process steps.

1. Observing the effects,
2. Balancing the experiences,
3. Getting insights.

Observing the effects
If a step is taken and good intentions have been transformed through action into real effects we start as leadership to see the effects in practice. What made it work like this and how can we connect to these effects in the continuation of the process. The workings can be different then the intentions we had and it is good to see this and try to understand why this is so.
A leadership technique to be used is to concentrate on the observable effects in the process and also on how it worked on the people that were involved in the action. There are always different observations and reflective interpretations living in the persons that were part of the happening. To deal with these differences and use them for the learning dialogue is important.

Balancing the experiences
Effects are being observed by different people in a different way and it is good to dialogue with each other on this. We all have formed our judgement. We share these judgements. This makes a common balanced judgement in the community, of what has happened and how it worked out, possible.
A technique to be used to make this happen is to challenge the people to listen to each other and try to understand how a person came to this judgement. There is always a connection between what a person says in the here and now and what is living in the person as dominant views that were formed in the past. But also there is the connection between what people say and were they

want to go. In the balancing it is to find the common denominator of what we can learn together without having to give up my personal view and standpoint.

Getting insights
By seeing the effects and sharing the judgements we can start to learn from it and develop our insights in the matter further. What is the sense of what we are trying to do. There is the opportunity to create sense out of it, to give it a certain sense. This leads to more knowledge.
A leadership technique one can use is to look for the images and concepts that are linked to the issue and that have a wisdom in themselves that one can understand. With these images one can see the happening and the judgements in a certain light. It then becomes not only a personal thing but part of a more general insight that unites the persons that are dealing with the issue.

In both horizontal leadership moves as we described here we see three fundamental human capacities and qualities to create and shape our own world: embodiment, experience, consciousness.
Through embodiment the issue becomes concrete and we can observe it and share it. Through taking initiatives the issue becomes our deed.
Through experience we make the issue alive between us and this inspires us to take the next step in the process. We connect ourselves.
Through consciousness we gain insight in the process and the effects it creates. We create insights and knowledge.

The Leadership Process

When you meet with others
and you are the leader:

Connect to who is there,
observe what is there.
Start with the issue that you are there for:
Physical – concrete – to the point.

Come into dialogue
and let this dialogue
enfold itself
between those who are there.
The theme comes to live:
Soul – experience – appearance.

Close
by appealing
to the I
of the other.
What is your next step?
Spirit – decision – deed.

The idealistic organisation: the need for leadership

The director of an idealistic organisation invited me to have a look at this organisation that was facing trouble. He was looking for the next development step to move the organisation on better grounds but wanted someone to look with him and dialogue on this next step.
After dialoguing with people of this organisation I gave him my impression:

"*In the past of this organisation all attention was given to the great opportunities and contributions in society and little attention was given how the inside of this organisation could stand this. The internal substance is diminished and people do not have the energy anymore to continue on the ever demanding path in the outside world. It is now the time to spend more attention to the issues that this community face and do this in a systematic way.*
There are many good colleagues that have left the organisation, many are sick and not able to return and the ones that are here are not happy. The newcomers drop out again after a relative very short time because they are disappointed that their ideals do not match the disasters of this organisation.
There is a culture of trying to keep the ideals high but the most important external partners and financers are not taken serious and have only to believe the impressive stories that are given to them. The number of members of this organisation stagnates. There is no progress in the public image and during the last seven years there was no real reflection on the mission of the organisation and how this mission was realized in the practice.
This situation requires a systematic process of development and change, done in a consistent way, that touches upon the essentials of our organisation. It should be done with the co-workers that are there and that still are willing to make a step in a well lead process.
Clarifying the issues, expressing the vision on how to tackle them, mobilizing the co-workers and the partners in the development process is the first step."

Four issues
The director introduced an organisation development process. He formulated 4 issues and selected the process owners to take them on and get them realised.
The first issue was that the two parts of the organisation, the projects in society on the one side and the recruitment of funds, members and co-workers on the other side should be balanced in importance.
The second issue was the improvement of the well-being of the staff and the workers.
The third issue was the improvement of the external relations.
The fourth issue was the reformulation of mission and vision and finding the strategy for the future.

The process owners started to mobilize colleagues and external important partners to start to participate in the process and bring in their ideas. This very quickly resulted in research and experimental steps with these ideas. In a rhythmic way the director and the process owners dialogued on the progress in the processes, the bottlenecks that were met and the next steps.
It turned out that the work processes in the different parts of the organisation were complex and unclear. A lot of the work was done to clarify these processes, make them simple again and get the right person to be responsible for acting out this work process. A second improvement was the understanding of how important co-operation between idealistic specialists is to get to results. It is not enough that everybody is busy with his babies. Projects work when there is co-operation with colleagues and external partners. A lot of energy was given to the skills for good co-operation and good project management.

Views of the people involved
During the development process almost all the people involved were asked about their view on the process and what could be done better. Some of their remarks:
"I was happy to be asked to contribute and felt good about the enthusiasm of some colleagues. They got me going".
"I was satisfied with the observation that we took time to really talk about the problems".

"It made sense to have a look in the work processes of the others but I had difficulty in managing my own priorities during the process".
"We were able to make a complex new project working in this way. It would never had been able without our organisation development process. It was a bit hard to see some colleagues disappear".
"It was essential that we communicated the steps and results and kept each other in the process".
"In this organisation development process we created a different way of co-operating with each other. We did overcome the islands and many good fruits came out of this".
"It was funny to see how many problems, we thought we had, disappeared when we started to make steps on other issues".
"The process looks slow but that might be ok for this kind of work".
"I found the chaos in the beginning difficult to handle. So many processes at the same time. At some moment it came together and became more simple again. Now we have to look at our structure and change it to be able to continue on a more structural scale".

A new structure
It became clear that the structure of this organisation was blocking the work processes. The organisation was divided in two big parts, each with a department head and in each department a bunch of specialists were working on their personal issues in an individualized way. This was taken up by the director. He regrouped the whole community in teams and each team got a team leader. These team leaders were selected on the skills they had shown in the change and development process and on their competence in the field they were working.
The teams had to define their clients, they had to start to define their budget and also had to make a plan for improving the professionalism and the quality of co-operation between the team members. The team leaders were coached by the two new department heads that were selected by the director. Together they formed the management team. This team started a community wide process in reformulating mission and vision and also they spend a lot of time communicating to the outside partners what was going on inside this institute and what steps were made to become better.

The need for leadership
Being an idealistic organisation, working world wide and being confronted with complex issues and problems, makes you very vulnerable. Why?
First of all because this kind of organisation attracts idealistic people that dream of a better world but have difficulty to practice that and find the way to make that happen. There is a great chance to get frustrated on the little progress that is made and an outside world that does not understand what is needed and what should be done. In this kind of community the pressures put on each other are great. You have to meet high standards and do this for a long period of time. The process requires continues new initiatives, a great sense of personal responsibility, the will to co-operate and help the other. The money is not secured, there is sometimes little appreciation compared to the sacrifices people have to make. And then there is the complex network of relations with many different parties that have their own options and preferences. This requires a leadership that is really strong and horizontal and that is able to bring the community on the path of systematic development and change without loosing the relation to the roots.

Leaders
Leaders appear in many gestures.

The Pharaoh at the top of the pyramid
The Pope on the chair that is carried

The CEO of the Company
Vertical.

The prophet and the promised land
The guide on the mountain
The philosopher and his vision
Horizontal

The captain on the ship
The judge that speaks verdict
The Godfather of the mafia
Vertical

The supplier and his client
The process owner and her process
The captain of the team
Horizontal.

The leadership moves of the Head of this Institute

After the former head of the institute had to leave after a conflict with a colleague there was for a while a vacuum in the leadership. The Supervisory Board asks a former member to fill up this vacuum. That meets his own ideas because his job as a banker is not satisfying him anymore. After some weeks of orientation he becomes aware of the fact that the situation of the institute is more desperate as he thought. There is more then 25% change of personnel a year, the atmosphere is not good, there is more then 20% sick leave, the external partners are not happy about the co-operation, there is an unclear structure and workers doing only what they like to do. The institutes reputation is at stake. It is only a few individuals that keep the institute up by their reputation in the outside world. The new head decides to start a process of "back to the roots".
How do we connect this institute again to its impulse?
He formulates the key questions.
How do we connect ourselves in a positive way to our financers?
How do we create a lively community of committed co-workers?
How do we start to co-operate again between departments?
How to structure the organisation?
For each question he selects a process owner. This process owners must mobilize the colleagues to take these questions on. All the co-workers are invited to give a personal contribution.
The members of the supervisory Board are sceptical. They have their own personal connections in the staff that they try to influence to concentrate on what they think is important. This gives loyalty problems. The new head breaks through this pattern. He keeps the Board on a distance.
After the process owners started to move and had surprising first results, the head decides to restructure the institute. He forms new teams that perform a specific work process. Each team has a team leader. He creates a management team and the members of this team coach the team leaders on how to make the work processes flow, how to co-operate with other teams, how to get to results. This give each worker more clarity on his role and position. You belong to a team and have a clear work process.
The work processes are mainly done in a project way. The complex projects are monitored in a project Board that follow them up and connect them together.
After one and a half year the sickness rate is below 5%. There is a good co-operation between teams. The good workers stay in the institute. The management team performs and steers the institute towards challenging goals.

The head of the institute: "I have been part of Boards of institutes like this and have seen how they come into trouble after some years. It is obvious that it is not easy to keep the impulse of such institutes alive in time. You attract very motivated co-workers with high ideals but they tend to get frustrated by the complexities and they get a burn out. It is not enough to do this work out of the inner force of persons, you also have to create an intelligent organisation. For me it is the most important to stay connected to the external stakeholders that have great interest in the well being of the work this institute does. We have a great goal to achieve that is inspiring for the wider community. We are part of a world wide network. But it is not self-evident that the energy stays and the roots function. You have to feed the roots, care for the relations and connect to the others, show your interest.
We almost got wiped out by our own arrogance and self-esteem. It is not enough to have good intentions, you have to look at the workings to see who you are. You have to be critical about the project results. Is the world getting better of our work? We have to co-operate with many others to secure that this is the case."

Chapter 5: The horizontal Leadership Methodology

In this part I would like to make the key thinking on the methodology underlying horizontal leadership more explicit. This can help us to a better and deeper understanding of the ideas underlying the horizontal leadership process and approach.

I will start this part by describing four relevant scientific methodologies, that give us the epistemological starting points for this leadership methodology as it will be described here.
I will then enlighten the characteristics of this horizontal leadership methodology, offer some ways of acting with it in the form of exercises and end with an illustrating example.

Introduction

In social sciences I see 4 innovative research methodologies as they have been developed for the researching of social questions and issues, that I find attractive and can connect to in relation to my research on the horizontal leadership.

Action Research Methodology
We have seen the rise of the Action Research methodology. In action research we discovered that it does not make sense to try to understand social reality in an objective way because we always influence and change the social reality by whatever intervention we do.

During the seventies the Action Research methodology looked for a new way of doing social research. Action research can be described as:" : *"a family of research methodologies which pursue action (or change) and research (or understanding) at the same time. In most of its forms it does this by*
. using a cyclic or spiral process which alternates between action and critical reflection and is
. continuously refining its methods, data and interpretation in the light of the understanding developed in the earlier cycles.
It is thus an emergent process, which takes shape as understanding increases; it is an iterative process which converges towards a better understanding of what happens. In most of its forms it is also participative (among other reasons, change is usually easier to achieve when those affected by the change are involved) and qualitative. (Dick, 1999)".

Social constructivism methodology
A second interesting approach to researching social questions is constructivism. It is based on post modern philosophical and sociological views. Scientists like Weick, Chia and van Dongen represent this approach. The essence of their thinking is that the individual can see the social reality as an interactive reality. The key point as I once heard van Dongen say is "who is what and what is who", which expresses the point that all is observed by human beings, observations of different persons differ from each other and it is only afterwards that we are able to make interpretations, different interpretations of what has happened and of what does it mean. The story is constructed afterwards through interaction with each other. Chia concludes that traditional modernist science is "downstream", it is researching in crystallized beddings. He wants to see more "upstream" research where the stream of events is unpredictable. Weick shows us that we cannot find objective research in social reality, while this reality evolves and shows it self under our hands. Only afterwards we can reflect from memory on what we think has happened. Then we see that

different observations and interpretations play a role with those people that are involved in the process.

Modern sciences are part of today's problems says Ulrich Beck and Anthony Giddens. Science can no longer pretend to be objective and to make objective statements. Science is no longer the protector of the truth and cannot make generalisations. We can only learn through science by reflecting together on the findings with the help of a sound methodology.

Chaos theory methodology

Another interesting approach we meet is chaos theory.

Chaos theory is further developed by scientists that want to overcome the limits of cause – effect reasoning and objective – subjective standpoints that underlie the empirical approach. Inspired by the weather research, where it is difficult to predict the weather of the next longer period, they found that there are underlying patterns that can metamorphose into different patterns on the basis of very small interventions. This was expressed by the image of a butterfly in Japan that moves its wings and through a series of interactions with other movements the process ends up in a thunderstorm in the USA. We live with many simultaneous interactions and effects of deeds of many involved that have on the surface an unpredictable character. Afterwards we can research the sequence of events and before we can give prognoses of what might happen. Chaos theory and methodology open for us the way to deal with complex, paradox social phenomena that we do not have to reduce to manageable standards and repeatable interpretations. We do not have to exclude. We can leave the social reality in tact and learn to know about it.

Developmental theory methodology

A fourth methodology we discovered is the developmental methodology introduced by Bernard Lievegoed (1964), Cees Zwart (1972) and Lex Bos (1974).

They represent a methodology that:

1. is used as a conceptual framework for clarifying as well as creating organisation development and change processes in organisations;
2. is based on an interactive developmental vision concerning human and societal development processes, inspired by spiritual sciences;
3. is part of visionary and critical reflections on organisation and management practices as well as concepts like the ones developed by Peter Drucker (1969) and Henri Mintzberg (1987).

This methodology is adequate for researching the organized community and its processes of development, change and innovation as they are handled by practitioners in organisations. This methodology uses the tension between the individual being and the community as its foundation. It is the creating principle for social issues in our times of individualized consciousness and organized communities.

Bernard Lievegoed describes the essence of this methodology in his book "Organisaties in Ontwikkeling, zicht op de toekomst" like this:

"In our conception of social development the key point is that a social organism is always 'en route', coming from a specific past and moving into it's own future.

The given past is made out of 'done choices' that lead to institutions with concepts, values and motives that must be accepted as given facts. In it's own future there we find the freedom, the possible new choice of aims and policies.

The development of a social organism is always embedded in a bigger field. Each social system is a sub-system of a bigger system. The internal development is always influenced by concepts, values and motives that work as parameters on the own system. Each social organism one must see in the light of the surrounding 'culture'. Developmental action (social action) is for that reason a process with an internal and an external side. Not only is the social organism influenced by it's surrounding culture, but this culture is also being influenced by the social system".

Bernard Lievegoed describes three characteristics of development and these are:

1. Development is a discontinuous process, irreversible moving in time, following the principle – global starting model, differentiation, integration – towards becoming a system of higher complexity;
2. Through this a step by step up the ladder process is emerging, whereby older levels of subsystems can keep a sleepy existence;
3. Through development there comes a levelled structure into existence.

Bernard Lievegoed and his colleagues describe in many variations the development process of man and organisation and they see in this developmental vision the adequate approach for and the right way of looking at the human creation, that is the organisation, in our times.

Key points

The 4 methodologies show us the way to understand better the social reality we are in. They give us a new perspective for dealing with the social reality.

They give us the methodological basis for the horizontal leadership process.

This basis could be formulated like this:

Action and reflection go hand in hand. Horizontal leadership is a cyclic, dialogical process between people. During the process understanding of what happened arises.

We can only understand afterwards. Those who are involved have different observations and interpretations of what happened. Afterwards we construct our reality, give it sense and we do this in an interactive way.

Leadership that acts close to the original source, where effects are unpredictable, gain deeper insights in what happened. This requires a different leadership approach then the managerial approach we can use in downstream process beddings with predictable results.

Behind the observable, turbulent upstream reality, patterns are working that structure the, on first sight, chaotic, phenomena.

Understanding complex paradox phenomena requires that the leadership does not exclude, but that the leadership includes during the process of understanding and interpreting.

The leadership process is a cyclic process in which we make 'maps of understanding' together that help the process to continue. The leader designs the process.

We live with steering convictions that direct our actions.

Issues and questions in the social reality call forward processes of development, change and innovation. These processes are at the same time reflective and initiating by nature and they appear in organized contexts. The human individual being and the organized community are contextual research frameworks that set the boundaries to the leadership process.

These key points form the theoretical framework for the horizontal leadership methodology I will describe.

Creating sense

I see this horizontal leadership methodology primarily as a way to create sense giving in organisations through processes of organisation development. My basic assumption is that – in contrast to the natural creation in which objectivity and truth are evidentially existent – in all that we as human beings create there is no self evidence of existence and therefore no continuation of our creation by itself. We can observe this in the fact that all that we create as human beings will disappear again immediately or slowly unless we take care of it ourselves and maintain it. So we will also have to create the sense of all our creations regularly if there is going to be progress and continuity. In that respect I see the organisation as the ultimate human creation in which the evidential of this creation can only be continued through our own maintaining it and caring for it and by adding adequate sense to it again and again.

Processes of organisation development can be seen firstly as processes for creating this sense and continuity.

We do this through processes of changing and innovating organisational constructs, co-operating constellations of people, as well as our steering convictions. For that we need a horizontal leadership process.

The horizontal leadership process methodology can be adequate for this purpose. I will describe now the 7 characteristics of the horizontal leadership process methodology.

Characteristics of the horizontal leadership process methodology

Reflection and action

The horizontal leadership process works through reflection and action which means that observed phenomena are being interpreted afterwards through dialogue between those who were and are involved. The leader initiates this in networks of people and takes with them steps in the leadership process. The leader works in a dynamic and always a bit different way. This creates a dialogical process with the involved people and it leads them to insights in the essentials of the question or issue. Reflection and action as a process are combined rhythmically for this.

To illustrate

In a Bank the general director wonders why the young co-workers show little initiative. He asks two process owners to investigate this. The two invite 7 managers and ask them the question. Only one of the seven can give a personal example of an initiative taken. She has illegally given her young co-workers the responsibility to talk to clients that have passed the credit limit, something she did not like to do herself. To her surprise this has had a very positive effect on clients, co-workers and herself.

The two process owners decide to create a company wide process for young co-workers who will be allowed to take, individually or with another colleague, a valuable initiative based on client and company needs for change. The young co-workers do the whole process themselves and after half a year they report and present the results to the general director, their bosses and the two process owners. This starts a process in which all young co-workers and that are several hundreds of them are given this opportunity. More then 90% of them reach a valuable result in terms of client satisfaction, company results and personal learning. They were able to involve the colleagues, to co-operate with them and to present the results to the management and the general director.

Cyclic sequence of events in time

The horizontal leadership process works in a cyclic way in time. This means that ‘time’ plays a central role in the sense that questions in the social reality manifest themselves in happenings and

these questions return with a certain regularity. The happenings enrol themselves in a certain sequence. Past happenings are identified and are being investigated by the leadership in a reflective way. Happenings are researched in the here and now and are experienced in their concrete sequence as well as investigated. Future happenings are initiated by choices and leadership decisions that should lead to next steps for instance in the form of experiments.

To illustrate

A Rotterdam harbour company faces troubles around it's general director. The general director is criticized by the governmental supervisor for acting to freely and being difficult to control. The general director reacts by starting in his company a cultural change process. The companies co-workers and the governmental supervisor are being involved in this process from the start. In the context of this process the power position of the general director changed. There is a team of directors to be installed, they split the power. Research shows that at certain intervals in the past this conflict of interest between the general director and the governmental supervisor appeared, also with the predecessors. The years afterwards this conflict re-appear regularly despite all measures taken. A regular reshuffling of power happens and that process is each time expressed in the daily newspaper as hot news.

Biography of man and organisation

The horizontal leadership process works with the biographies of man and organisation: it is about people, organisations, institutions, communities that live and write a biography of their own. All living organisms write a unique biography. In this biography there is metamorphoses and "Steigerung" going on, which means that each organism transforms itself in time to a higher level of consciousness. The leadership connects all it does to concrete people with concrete biographies as well as to the biography of the company/organisation.

To illustrate

In a governmental service office a manager describes her approach in leadership. It is her vision and standpoint that above all she should base her actions on her own uniqueness and also meet the other on this bases of the unique personality of each individual. She is always interested to hear from the other person his or her own vision and what the next steps are that will be taken. 'I want to keep as many people on board as possible and to realize that I am willing to shape more space in goals to reach and roads to go on' she says. Some colleagues think she is a difficult person and she is stubborn. They tell her to put more pressure on her people and show more 'balls'. 'I only function good in a team where variety is allowed' she says. 'If that is not possible then they should not take me in'. In time more colleagues have chosen to work out of their authentic being.

Inspiring images

The horizontal leadership process works with living, vital descriptions of happenings, incidents, meetings, creative acts, confrontations and conflicts. Also moments of value creation as they appear in social reality, in the life practice, in the process of social questioning are being investigated. These descriptions, images, expressions are exemplary and can lead to other happenings and happening descriptions. This leads to imaginative material of the process that evolves itself in relation to the question to be developed and those are images that inspire and appeal to the leadership in the process. This creates consciousness and brings the community in movement to search for the next step so that the process can continue itself.

To illustrate

An organisation came into existence by the merger of different older organisations. After a while the top management asks the question how this organisation can become one whole. The idea arises to use video and help the co-workers to film their work processes and tape characteristic stories they have to tell as they experience them in the work process. This gives a valuable variety of images that the community can look at and can share together. Also the higher management

looks at these images. The question arises what the connection might be between the policy stories of the top management as they are regularly expressed in the company and the expressed work process realities of co-workers shown in the video film.

Convictions and patterns

In the horizontal leadership process the descriptions of concrete, single happenings are being investigated by the leadership on the underlying convictions and patterns. Symptoms are appearances of complex constellations of multi variable life realities that express themselves in a unique way as a whole. The leadership wants to capture the expression of the multi variable reality and fix it in a symptomatological way. How the researched issue expresses itself in the social reality in relation to the steering conviction that is what counts.

To illustrate

An organisation grows quickly because of her fantastic products that are sold in many countries in the world. The internal processes must be adapted continuously towards this growth. This concerns new production facilities, a complex planning process, changing labour conditions. That creates tension between co-workers. Each time that something goes wrong fingers are pointed to the others. The tension rises. The general director makes an intervention. In a specifically designed change process the problematic interfaces between departments, that must co-operate with each other all the time, are being investigated by groups of co-workers themselves. As a consequence some work processes are re-designed, for instance the process of developing and introducing new products. Co-workers rise to the awareness that it is not always the other person that is the problem.

Observables and phenomena

The horizontal leadership process connects to phenomena and observables. It is about what one can observe, the expression of what concretely happened and what was created in social contexts as it can also be observed by the others. Phenomena are facts, concrete experiences and observations of expressions of social interaction and action. A research field is identified and boundaries are set. Within this field the phenomena are being located and documented by the leadership.

To illustrate

In the meeting of the team many issues are being discussed. Participants start to notice that the same points tend to return. It is also seen that these points are discussed in an abstract way. By doing it like this, each one of the participants comes to a different interpretation and agreements made do not hold. When at occasions examples and facts are mentioned and described the discussion becomes more concrete. All understand better what it is about although it also arises shame somehow. When concrete examples are used and facts are mentioned, for instance we see what the size of the issue is, then the interaction improves and differences in interpretation become more clear, agreements become more concrete and are better held afterwards.

Facts and figures

The horizontal leadership process works with empirical data because during the process the leadership checks with all those involved how they see results of the process and if they find them relevant. This data clarifies how broad the question and process is living in the community and how it is experienced and observed by the community members.

To illustrate

Each year the co-workers in this organisation are asked what issues for change they see that should be tackled. In groups they dialogue on this. The issues that come up are transformed into

questions and put into a questionnaire that each one of the organisation members can fill in. Managers and co-workers all score the questions. Statistical data is fed back to them. Each team sees their score and the score of the whole. Teams discuss the results and can decide to start initiatives and processes to tackle the issues themselves when seen as important to act on.

These seven characteristics of the horizontal leadership process methodology manifest themselves and can be observed in the organisation development practice in an interrelated way as a consequence of leadership interventions in the process. In general this happens mostly in a quite unconscious way. This methodology support however the precise, creative handling by the leadership of organisation development and change processes. This enlarges the chance that the leadership can approach social reality in such a way that the leadership

- Does her justice,
- Find the point for the next intervention.

Leadership Interventions

Leadership is handling dilemma's
and making interventions.

Leaderships dilemma's are:

Client interest	Company interest
Me	Community
Discipline	Freedom
Contracting	Expanding
Structuring	Process design
Operating	Developing

Leadership is making interventions
that lead to next steps.

Leadership is also "sense creation".

The creating of the reflective space,
the starting of the experiment,
the dialogue with those that are involved,
the care that the system stays open,
the observing and recognizing of the workings.
The invitation to the other.

Application and ways to act

To experience the horizontal leadership process methodology the leadership has to apply it.

The first opportunity for the leadership to act is practicing continuous dialogue in social reality as this reality is created by ourselves.

The second opportunity for the leadership to act is changing work processes as they are constructed and done by people at work.

The third opportunity for the leadership to act is making conscious the steering convictions as they work in peoples doing. What steering convictions direct peoples reflecting and acting?

Continuous dialogue, changing work processes and making the steering convictions explicit I see as the key points for the leadership to concentrate on in the process of researching and initiating development – change – innovation processes.

Opportunity to act 1: create dialogue in the social reality.

The leadership becomes conscious of the question in their social reality by communicating to others. The way the leadership experience and observe the social reality is questioning it and exploring it.

The dialogue with the other and 'exploring together the question' brings the leadership 'inside the question'.

Now it is important to do this questioning with a methodological consciousness. The leadership can do this using a dialogical approach.

The dialogical approach

The worker tells the leader a question/issue that appears in his workplace/work process. The worker wants to clarify this question. The leader asks the worker questions that help the worker to describe the question/issue more clearly. This requires concrete examples described by the worker that create an image of what might be the issue here. Also the worker explores with the leader how he is related to the issue and what role does the question play in the biography of the worker and his organisation. Together they try to identify the workers next step in dealing with the question/issue.

The aim of the leaders questioning is not 'to understand himself what the issue is' but 'to help the worker to express better the issue'. The leader concentrates on how the worker expresses the issue and how the worker relates to the issue. This brings the worker in the position of confronting himself with the question/issue and to get a clear view on it. The effect is that the question changes and that the worker sees new opportunities to act.

An essential quality for dialoguing in this way is the listening capacity. To strengthen the listening quality the leader can listen on three levels to the worker.

The first level is following the worker. What is he saying? This requires concentration.

The second level is sensing. What does this mean for the worker? This needs empathy.

The third level is discovering the will direction of the worker. Does the worker see a next step to make? This requires courage.

By listening like this there is an inner space opened in the worker by the leader in which the worker can express him/herself.

The social reality around an issue gets meaningful when those persons involved are in dialogue with each other, when the issue is connected to the biography of the people involved and the organisation and when they continue the process together making steps and reflecting on the workings of these steps.

Opportunity to act 2: The researching and changing of work processes

The leadership researches work processes and does interventions through which the work process changes.

The work process flow, the result of the work process and the concrete activities in the work process are the observables of an organisation in action in which people create social realities changing them and innovating them. These observables give the material for the question being researched.

People do work processes and change work processes while doing the work process. They do this for instance with viewpoints like:

- The work process is directed to customers needs.
- There is flow in the work process.
- Waste is minimized.
- We create quality and co-operate together.

People in the work process themselves research the process and change it. To be able to do this the leadership can use the method described here.

Work process analyses

The leadership and a group of co-workers chose a work process that does not go well. They identify who is the client of this work process. Who is the one that uses the results of this work process?

They analyse the work process on three levels:

1st level: what is the sequence of activities of this work process starting from the client?

2nd level: what are the constellations of people co-operating in each work process activity?

3rd level: who is the decision maker, who is responsible?

After the group has visualized the work process on these three levels they identify the red spots in it. Red spots mean structural disconnections/bottlenecks in the work process that are observable and can be improved. This should lead to better client service, a better flow, less waste and better co-operation.

For each red spot the group can work out the valuable idea for changing it. They select best opportunities and start experimenting the improvements in practice.

By doing this research and improvement process the leadership and the people involved in the process can connect better to the client and work process reality and create in this way an intensive, responsible way of dealing with this.

Opportunity to act 3: Discovering steering convictions in our inner world that direct behaviour

The leadership researches their inner world and how this inner world is connected to the social reality that is created. Values and norms, convictions and ideologies work in the leadership and they show themselves in steering convictions. These steering convictions direct actions and behaviour in the community in a concrete situation and they give it sense.

To be able to change actions and behaviour the leadership must discover the steering convictions and bring them in movement. The leadership can do this through integrating new ideas in themselves and by gaining experiences in situations unknown to them. The leadership can respond to these situations through different behaviour and actions. This gives the leadership and the community an opportunity to act in a new way in the social reality and also to see this reality in a different way then we did before.

The leadership can use an approach for identifying the steering convictions.

Identifying the steering convictions

The leadership chooses a concrete situation in the recent past in which the question was alive. From memory the leadership describes the situation as concrete and precise as possible, like a film with running images. They characterize the described situation by formulating what has been

striking in the description. The leadership tries to identify a dominant steering conviction as it appeared in the behaviour of the leadership acting in the situation. They analyze how things went in the process and if this indicate the need for change of this steering conviction. What could be a new steering conviction that would direct the behaviour and acting of the leadership in a new way, that could lead to desirable effects?

In this way the leadership can gain insights in dominating steering convictions that direct their actions and behaviour in concrete situations. This can lead to new impulses to search for new ideas, open up to new experiences in new unknown situations and integrate these new experiences and insights in their acting and behaviour.

We described three opportunities for the leadership to act in which the leadership can apply in a conscious way this horizontal leadership methodology, experience it and learn to see it. This raises the leaderships sensitivity while being involved in processes of organisation development, change and innovation in the social reality.

Using the horizontal leadership methodology

How can this methodology be applied as a horizontal leadership methodology in processes of organisation development?

I describe firstly in an abstract way the application of the methodology of horizontal leadership in an organisational development process within the organised community. Then I will describe a concrete example.
How is the application of this methodology working abstractly described?
The leader in the community wakes up to a question. The question has shown itself in frictions, incidents, conflicts, breaking through patterns, processes of value creation or destruction. The question is put into words in the context of the community involved. This creates the start of a process of development.
When the leader takes the responsibility to tackle the question, a process of change and innovation starts and organisation development and sense giving appear.
The question is being researched by the leader. Who is connected to this question? Did we see this question arise before in the biography of the organised community? How is the question alive in the inner world of people involved? How long ago did we see this question appear and what do we expect for the future to appear?
In a circular process the leader searches for people that can tell something related to the question. Stories are written down, reflections and memories are being documented. Also interpretations and judgements are being registered. How serious, existential did the people involved experienced the question, what tension did it rise, what meaning did it trigger. The one respondent points to the next one to be talked to by the leader, till there is no new information coming to the surface. The leader also searches for facts and data that can support or contradict the founded stories. Through concrete observations and through analysing material the picture of the question get more body. The responsible person experiences the question in practice and observes it, together with others. Through checking in an empirical way how the people involved have seen the question it becomes clear that the question is relevant for the community and that it plays a role in the interaction and experience of people involved.

The responsible person reflects on the done research interventions and how the question came alive and changed during the research process. There appear opportunities for change in the social reality. They become visible: changes in constellations of people, in work processes, in steering convictions are initiated.

Applying this horizontal leadership methodology make the question become observable and the people in the process find opportunities to work together on that question. A process of consciousness building and decision making around this social question arises. The opportunity to take initiatives open up.

A practice case

In 2001 I am invited to present this methodology to a group of social scientists and entrepreneurs in Italy. This group lives with the question how an enterprise as an organized community can be developed in a responsible and sustainable way. The methodology seems to have a lot in common with how Olivetti developed in the past his company into a living community being focussed on development and innovation in all possible fields. Out of this first encounter a process was started and different workshops for entrepreneurs, managers and professionals were organized. In one of these workshops a young entrepreneur participated. He was the vice-president of an industrial company, managing the mother company. He had been trying to change his company but he failed in his opinion. The presented methodology could be for him a last chance to succeed, he thought.

The vice president

The vice-president is the son in law of the most influential and powerful owner of this enterprise. This enterprise consists of 4 companies of which two of them have been taken over in the last years. Some of the family members, occupying influential positions like sales, finances and production management, dominate the scene.

The father in law takes care of sales and marketing. He finds the business in the market. He is the patriarch. His will is law.

The vice-president feels impotent and was not able in the past three years to give a substantial contribution to the enterprise. “I have been sleeping for three years” he says.

”I have lost my force and inspiration”.

The situation

The vice-president entered the enterprise after having worked in a multinational company in the English head office. His father in law appealed to him to come to the family enterprise. He was needed, he said.

Three years have passed and what did he contribute? All power is in the hands of the father in law. The four companies produce parts for electrical motors and all four companies have serious problems. There are new clients and new orders but there is a growing number of dissatisfied clients. Work processes stagnate, there are dissatisfied managers with a dissatisfied workforce, fluctuating profits and drastic raises in costs.

The vice-president decide to make a move.

First he formulates three questions.

How can family members and directors be repositioned in the four companies, based on their competences? How to create a clear difference between ownership and leadership?

How to make the management to co-operate with each other and tackle the problems?

How to raise profit, prevent fluctuations in profit and have a consistent investment policy?

In many dialoguing sessions with owners, family members, directors and managers he explores these questions and decide to create a systematic process of organisation development, supported by a consultant working out of the horizontal leadership methodology.

The greatest threshold for the vice-president is his own anxiety to take the steering wheel and confront his father in law with that different approach.

Two images
After having taken the inner decision to make this step he designs two images.

1. The first image is a structure image. The four older family members and 4 younger family members form together the ownership board. In this board the goals, policies and investment decisions are being made. The four older family members each become president of one of the companies. The leadership however is given to the younger members who act as directors together with some non family directors. The directors develop the strategies, run the operations and lead the change and innovation process. Each director works with a management team in which unit managers participate. They lead the company and work together.
2. The second image concerns the steering of the change processes in the mother company by decision makers and process owners. The vice-president takes the role of general director of the mother company. This is the oldest company existing in the group in which 450 co-workers work. Together with his unit managers he starts a change and innovation process. Operational issues are tackled in a systematic way and parallel to that the needed changes are implemented by the management itself in the context of specially designed processes leaded by selected process owners. Process owners are nominated for issues like cost saving, budgeting and work process improvement.

After a three month struggle to establish his new structure and way of working the key players agree to give it a try. The vice-president finds himself now in a drastically changed situation.

"My father in law is the president and he has decided everything up till now. He sees me as his personal assistant. Now I have decided for myself to act out of my own responsibility in a systematic way. Each week I meet my management team and we dialogue on issues like client service, cost saving, work process improvement, changing the constellations and the teams. I have now several teams working on the changes needed. I changed the structure of the company. We have now clear units with unit managers. We redesign the whole process from selling – ordering – planning – producing – to delivering. We tackle the bottlenecks in it. I hope through these interventions to get a better rhythm in the company. Up till now hectic situations and permanent pressure are the case. This will lead to disaster in the end when we do not succeed with our changes. My father in law tries to understand my different way of working but it is hard for him. We can however now handle his explosions in a better way. When all managers start to work in a systematic way we will have a better flow, a different consciousness and more inner security".

The next steps

In the organisation development process many interventions in the work processes are made step by step. These interventions are done in a dialogical way involving all relevant people in the process of change, given them challenges to contribute.

To illustrate
The mother company services hundreds of clients in many countries in and outside Europe. Each client is treated in a similar way. There is no difference between bigger and smaller clients and there is no insight in the individual clients added value. Ten percent of the produced goods have to be reproduced. Twenty percent of the deliveries is not in time and does not have the right specifications. Client complaints are handled at random. That is the situation.

A distinction is made between 'boutique clients' and 'supermarket clients'. Boutique clients give special orders with special specifications. Supermarket clients bye standard products from stock.

For both categories of clients a separate process is designed, starting from sales via planning and programming, production and construction towards delivering and transport. For each client there is a three month forecast as well as a one month planning programme in which client orders and machine specifications are connected.

To illustrate
The department planning and programming functions in a bad way. The planning is not correct, there are tensions with all other departments, there is a continuous change in client priorities.

The department head is sacked because he does not want to tackle the problem himself. The directors assistant takes over the responsibility. He designs a new planning and programming process. He connects clients and machines, improves the co-operation between colleagues of production and tool shop and starts an intense co-operation with the sales people. IT specialists develop a monitoring programme that helps to see where the client orders are in the process.

To illustrate
Two young co-workers develop a client – product cost calculation programme. For each client one can make an added value calculation. This supports sales in client negotiations.

To illustrate
Reorganizing transport and warehouse for incoming and outgoing goods is urgently needed. In different warehouses all sorts of material is put at random. Finished products of years ago are still on stock. Raw materials are chaotically ordered and delivered. Internal transport is overwhelming. Transport of final products meet changing priorities all the time. That is the situation.

Warehouses are cleaned out of non usable stock. Transport is brought into a systematic scheme that directs delivering in and outside Europe. Standard products get standard packing. Contracts with transport suppliers are renegotiated. Delivering in time is 100% for boutique clients. Standard products meet standard delivering times.

To illustrate
The production must be reorganized. There is a three shift scheme. Workers are linked ad hoc to machines. There are 4 hierarchical levels working in the production organisation.

Machines are grouped and for each group there is a team of operators working. Each team has a supervisor/foreman. Each shift has a shift supervisor. Teams are being informed on coming production targets. Tool shop workers deliver the tools in time in the production. Operators are being permanently trained on preventing machine failure. The results of all teams are shown on the wall. Foreman get special leadership training after being selected, based on their personality and craftsmanship.

To illustrate
A shake-up plan is introduced for reducing personnel numbers. The amount of workers was raised while production was less. The market is tense and material cost rise. Cost of personnel have to be diminished. It concerns 50 functions on a total of 450. Different ways of handling this are discussed with the managers: early pension, non performing personnel moved out, outsourcing, less hierarchical levels, reorganisation and work process simplification. Concrete opportunities were analysed. After one year 50 functions were eliminated through different ways. Production was improved at the same time. Individual workers were supported in finding their next job and they did. The sceptic labour union representatives were surprised that it worked.

To illustrate
A budget system and cost saving system was designed and implemented in one month time. Each manager got a budget in which all financial data he could influence were placed. Each manager was asked to look for cost saving opportunities and realize them with the team. The budget system

monitors on a monthly basis the money streams. Decisions to influence were made during the year and have been implemented.

To illustrate

No leadership training and coaching had ever been done. Key qualities of horizontal leadership were introduced to the managers and experimented with. These qualities are steering the process, coaching the people, inspiring through a vision and making interventions and setting boundaries. The question was raised: what is a good team? And how do we become a good team? Work process improvement techniques were introduced. The biographical connection between person and organisation was explored. This all intensified the process of knowledge creation and leadership.

The processes as described here were monitored each month in the two day development process meetings together with process owners and unit managers. The next steps were prepared, results were monitored. There was a continuous process of steering by the general director needed.

The cultural bottleneck becomes very obvious in the way they deal with changes. Managers and workers struggle with the given responsibility. Their mental space was not at all prepared for that change. Through a systematic rhythmic process of repetitious exercising in the first year, slowly the consciousness arises that this new way of working is based on different steering convictions then were experienced before as they were initiated by the old pioneering generation. During a longer period these two sets of steering convictions coincide and created tension in the company.

The vice-president developed during this process more personal force to take personal responsibility in family issues, ownership issues, directors and management issues. He becomes visible in the company, tackles the real issues in the company also on the work floor and develops the skill to introduce a systematic way of managing change and development creating next process steps.

Part three: Concentration points and tools for making change happen

In part three we come to describe the concentration points and tools leaders can use to make the change and innovation process work.
There is growing evidence that change and innovation processes tend to fail. The question can be asked why?
We take the standpoint that change and innovation processes fail because they are designed and handled as operational processes being managed in the vertical top – down and bottom – up way.
Change and innovation processes that are handled in the horizontal way are much more effective and successful.
In chapter six we explore how this change and innovation process can be steered by the leadership.
In chapter seven we give you some ‘tools’ and exercises that can help you to make it happen.

Chapter 6: Leadership and changing organisations

After we explored the organisation as a process and community and we introduced the horizontal leadership process and methodology, I would like to show you in this chapter how they can come together in the leadership that is changing and developing organisations.

Changing is more than improving. It means creating different patterns, visions and another way of doing. We all can experience how difficult it is to change a habit you have. It takes real will power, exercising a new way of doing and being prepared to reflect on it permanently. One could say that change questions are questions that stay with the organisation. Change means on the one hand integrating new elements in the way the organisation operates as well as in the shape of its institutions. On the other hand it means taking initiatives by us that feel responsible bringing the change about.
For now it is enough to say that leading change means in my view creating new patterns, new ways of doing and a renewed vision on the future path of the organisation. It is a search and initiative taking process. In this part I will now try to characterise a bit deeper the key leadership aspects of creating change. First I will describe how I meet processes that are meant to be change processes but very often turn out to be profound maintenance processes. Then I will describe an alternative way of leadership and changing organisations.

The need for changing the process of change
"There arises in the company a problem. For instance important clients are dissatisfied with the company's service to them. They complain about that and the top management gets a bit frustrated because it thought these kind of problems had been solved after the internal memo they had sent to the managers responsible for quality client service. The top management decide to take it this time more serious. They create a steering group and one or more project teams to tackle this. The steering group is headed by the chairman and involves responsible top managers and some specialists. The project team is headed by the marketing manager and there are functional department heads and specialists nominated by the board in the project team. The project team starts its work. They first do an in-depth investigation into client complaints. They interview people involved. After many discussions also in the steering group the project team writes a report. This report is first discussed in the steering group and then in the top management team. In the report there are many recommendations given by the project teams. Management decides to take on board eight of the ten recommendations. These recommendations are given to the department heads and they are asked to implement them. Some department heads have been waiting for this and start immediately to act, others don't see this as their first priority and they put the report on the agenda of the department meeting or even put it in the drawer.
After a while it is noted by the steering team that some actions have been taken but that others are not doing anything with it. The steering team recommends more pressure from the top. At the same time the top decides to start a company-wide programme for reducing costs. There should be teams formed that will analyse activities of departments and these teams should come up with recommendations for saving costs. Department heads that were involved in "improving client service" and had done this in a "total quality improvement project" in their own department decide to stop this temporarily and first concentrate on the cost reduction programme.
Unfortunately the management development programme, that the board have agreed to start based on recommendations of the personnel manager, absorbs some of the young potentials that have, because of this, little time to contribute to the cost reduction programme.

As you can understand the clients that were not so happy with the company's service are still waiting for a change!!
This little story that I have seen in many variations over and over again in organisations, shows that bringing about change requires more than top – down performing steering groups and project teams at work that try to use business channels to bring about change.

Three main thresholds
In change processes in practice one can observe three main thresholds in bringing real change about.
The first threshold is that the change process does not meet the client issues and what the client really needs in his process. The change process stays within the organisational frameworks. One of my clients pointed out to me: "All we have realised up till now is that we have put basic problems in other places in the organisation."
The second threshold is that all workers who have to carry the consequences of the change in their work process were not really involved in the change process. What some have thought out and tried out is not easily transferable to all others. Change has to be concurred man by man.
The third threshold is that systems do not meet the change process. You can see for example that even the most modern information systems do not meet fully the requirements of the change process and the new performance of the organisation. System development more and more dictates the speed of change.
How can we take care of these thresholds in managing the organisational change processes?

Conclusion
Based on my experience of 30 years leadership and consulting in organisational change processes in different kind of organisations in different countries, I have come to the conclusion that there are three different levels of activity that leaders should concentrate upon for change to come about. As well there are three "leadership interventions" that should be used in the change process to have change come about. I will first put these 2 time 3 in a frame and then shortly characterise them. Then I will concentrate on a different way of change processing that leaders can do to make change in the organisation happen in reality.

Change frame

<table>
<tr><td>Leadership interventions

Levels of activity</td><td>4. visioning</td><td>5. networking</td><td>6. system development</td></tr>
<tr><td>1. creating new organisational conditions</td><td colspan="3" rowspan="3">7. CHANGE

PROCESS

OWNERS</td></tr>
<tr><td>2. creating a new way of working and different behaviour</td></tr>
<tr><td>3. creating a new work process with different steps</td></tr>
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1. *Creating new organisational conditions*. In a bank project in a German Sparkasse Bank the chairman of the board was dreaming of a future situation in which the sales person in a sales office would approach the client in a systematic way to help the client to manage his money(stream) in a, for both parties, profitable way. The salesman in the front practice however was drinking coffee with clients, chatting about family life and taking care that a client wish was going to be fulfilled within reasonable Sparkasse conditions.
   The chairman had worked for years to change all possible conditions in the organisation to bring this salesman in the front office to a different business approach. The computer systems were renewed, the building refurbished, the salesmen had their own specific client groups. There were new products developed, there were extended competencies for the salesman allowed, new systems, new working procedures, new salary schemes, etc. But the salesman was still drinking coffee with clients responding to their wishes. The staff introduced new client strategies, market analyses, support systems etc. The salesman was still drinking coffee etc. This really made the chairman quite desperate. What else should he do to enable change in the front office to happen? It became clear to him that he could continue to change conditions but that this did not necessarily changed behaviour. It required an investment on a deeper level.

2. *Creating a new way of working and different behaviour*. One had to take a good look at the way salesmen worked with clients. With close observation one could see that each salesman and woman had developed their own way of working. There was a great variety in client approaches. Some of them felt uncomfortable to telephone clients and invite them to discuss a new offer, others had a very quick but improvised way of responding to clients and others liked to impress the client with computer data. It was not enough to send salesmen to seminars to learn new sales methods or different social behaviour. It required a deep understanding of the boss of the salesman what the practised sales concept of his salesman was. A new way of developing client strategies, exercising a new way of approaching clients by telephone, a new way of preparing, doing and evaluating client conversations, cross-selling techniques, such things had to be learned by practising them under guidance of a coach in the work situation. This systematic action learning approach to get a different way of working, to get a new sales systematic client approach, to get a different behaviour, needed a long-term experimental process in which bosses and teams with the help of experts developed their new way of working with the client.

3. *Creating a new work process with different steps*. This second layer of change immediately asked for a deeper look in the third layer of change: that is the redesign of the sales process as a total client process. When looking more in depth into the client - organisation interaction process one is astonished about the complexity of this process in total and the many steps that have to be taken to get towards the final result. Administrative procedures, checks and double checks, data gathering, decision making makes the process a non-transparent process. With the help of expert systems many of these steps and complexities can be systematised to help the salesmen in the front to handle the whole process without any complicated process interfaces. This reduces working and writing time and limits the duration of the process.

To be able to tackle these three levels of change, leaders need a different way of approaching the change question then one normally does over the operational structures, systems and procedures. These three levels of change can come better about when the change process is leaded in a process way. In this process way the process leader(s) need to do three key leadership interventions to give direction to the change process.

4. *Visioning*. Leaders must develop a new vision on the required change. This vision should not only contain a view on the future desired situation, but this vision should include also the key policies

with whom this change process is going to be steered. If leadership is not willing to apply new or renewed policies, if they do not communicate these new goals and policies, if they don't interact on them with the stakeholders that have an interest in the change, the change will end up dying in the existing patterns of behaviour, thinking and doing.

5. *Networking*. Leaders need to mobilise and create new networks of people for working on the change process and leaders should give them a specific role in the process. Process owners, experts, clients, decision makers, legal authorities and all those that play a specific role in the process must be stimulated and authorised to do so. It is through new networks of people that new ideas can enter the organisation and that new interactions on these ideas can come alive.

6. S*ystem development*. The existing systems often do not allow changes to take place. Change processes require new systems. These systems come into existence through experimenting with them on a small scale. Systems can be developed through using technology innovations and through new system concepts based on learning processes of initiative takers and inventors.

The matrix as a picture shows the interdependence between layers of change and the interventions of change leadership. On the one hand change means that vision, networks and systems develop themselves to a new level through transforming conditions, behaviour and process steps in a learning by doing process.
On the other hand conditions, behaviour and process steps are created in a new way through vision, network and new system leadership interventions.

7. *Process owners*. These two sides of the matrix come together through the work of change process owners and here we come to a key notion of change leadership, the central heart of the whole matter, the key issue of change.
   Who are the people that have the personality, the ability, the experience, the courage and the confidence to carry a change process from start to finish into the reality? Who are the key people in the organisation that give the support to bring the change about? Who are the leaders?

The Bank Director

After the merge of the city Bank and the regional Bank he was asked to become the Chairman. That was his role for years in the regional Bank. He could set his mark on this Bank. Now there is a new challenge of leading this 3000 co-worker Bank.
After realising the technical and juridical merge it was obvious that this was not one house with one culture. Both parts did work in a very different way before the merge. The City Bank had centrally directed strict procedures and systems, the regional Bank used the entrepreneurship of its workers.
To start a process for creating one common style and culture the general director/chairman defines four themes for development.
The central theme is client service: the Bank is for our clients.
The second theme is community: we do it all together.
The third theme is results: we want to be with the best.
The fourth theme is the future: our young colleagues will be fully in the process involved.
The general director/chairman chooses together with his colleagues in the Board the process owners that will take up these four development processes for the whole Bank. They have to bring these themes fully alive and they can mobilize all people for this to make it happen.
An example. There are 120 sales offices that have a rather common set up. They have the same structure, products, services and educated co-workers. They follow the same procedures and work with the same systems. But clients in a wealthy area want something else then the people in a

more poor area. They do different businesses and have different life themes. The process stimulates the different sales offices to adapt their performance to the clients needs. Specialised bank workers are being trained to help with special client wishes. The standard product range is simplified and the systems adapted to this.
The process owners mobilize many people in the Bank to participate and contribute in the processes. They do this while the operational work continues. Hundreds of young colleagues are asked to take up a project in their own team that help the team to perform better. The criteria for the project are that it should add to the client process, the results of the team and the personal learning. The young workers can design, execute and evaluate the project, they can mobilize other colleagues to help and can involve the experts from the centre to give specialised support. The process owners stimulate and monitor the processes. They support people that take initiatives and handle the bottlenecks that are met. The whole process gives also turbulence in the Bank.
The Bank Director: "When I started this job it was my intention to make this two Banks with their own style of working becoming one Bank as soon as possible. I am interested in clients and results and I do not like problems. My idea was that we have very competent co-workers that are eager to perform. But I also met a rather strict way of working where the personal initiative was very limited. I get rather upset when I look what is going on around us and then I see us rather sleeping our time. I wanted much more dynamic in this Bank. Do not wait for clients but make an active connection with them. Not only concentrate on your own job but also help the colleague when the work process requires this. I enjoy meeting workers that tell about their initiatives realising their ideas. I learn from them. When the young co-workers present their projects and the results to the Board my heart is happy. That inspires me the most. The department heads still put to many problems on my table. I tend to act on them to see results. But I understand it is more clever to help them to deal with the issues themselves. I can coach them but they must do it themselves. The new generation of heads are more eager to act themselves. They have been involved in different processes and know how to handle complex processes. For instance the young controller that not only supply the figures but help the colleagues to work with them.

Destiny management
I strongly see a direct relation existing between the change issue question that is raised and has come alive in the organisation and persons that are there in the organisation that can take up this question. I call this "destiny leadership".
In my projects I often run into this question "who is going to carry this?" Very often top leaders think that the department head, which is responsible for matters that are closely linked to the change question, should be given the task. Then other people from other departments are nominated in the project group. This procedure already makes change difficult because the existing hierarchical, functional network is asked to carry it, although this network itself is part of the needed change process.
To find the right person for the question I very often use the intervention of asking the top leaders who they see as process owners that personally qualify for taking up the responsibility for the change process. I ask them to write down one or two names on paper. In most cases they immediately share the name of one or two persons that have the confidence of all or most of the top management. It is quite obvious to me that a person and a change process belong to each other.

Some Findings
I will summarise some findings.

1. Change processes that are initiated out of the process with the client and are under pressure of external developments will be change processes that will really have an effect on the organisation and the way it operates.

2. Changes that are initiated out of the organisation's internal problems and/or conflicts will often blind management for the real changes that have to take place.
3. When changing organisations it is better to take little steps and do actions that are directly related to issues that the client experiences in his own process.
4. Change processes require change process owners who direct the change process from start to finish, from idea to reality based on personal abilities to do so. They are supported by experts that understand the content of the matter and are able to transfer this knowledge in do-able advice and work-able systems.
5. Clear roles, transparent competencies, responsibilities and intensive co-operation between participants speed up the change process tempo of realising change.
6. The normal ways of steering change through steering groups, project groups, work groups and committees give little basis for the change to happen. Change process requires a different way of co-operating with a different set of rules.
7. Having a clear shared goal, having co-operative networks of people, creating transparent time limits and mobilising tools and money are essential tasks for change leadership.
8. Changing not only means changing organisational conditions, but also changing the ways of working for the people involved as well as changing and redesigning the work process steps.

Process Dialogue to make the change happen

To make the change happen leadership have to pay special attention to the way they are going to create the process for realising it.
The key word for characterising this way of creating the change is Process Dialogue.
Process Dialogue can be described as a way leadership is realising change and innovation in order to get to an optimum performance.
What are the key qualities of this way of leadership creating change?

We see six different qualities in the leadership creating change.
The first one is creating the architecture in which the change is realised.
The second one is diagnosing the change question through dialoguing with the key people involved.
The third one is experimenting with new insights and ideas to create new practice.
The fourth one is to create a dialoguing process in the decision making involving all stakeholders.
The fifth one is to create lean work processes, a learning community and an inspired leadership.
The six one is to install a permanent process of measuring results and do corrective actions.

Creating the architecture
To realize a change that will lead to a new performance we have to create a special architecture in which the change can evolve itself. Architecture is first of all a common language that we develop, use and explore that will bring us together in understanding the change question and will help us to interpret the phenomena. Not only however is it the language that we try to share but also we have to make the inner thinking, feeling and willing more explicit by expressing them in images, stories, concepts and models that show what we mean and see and want. To make it explicit shows us the differences that the people involved have in their interpretations and also their drives and it can help us to find common ground that supports the change happening. For taking responsibility to make it happen there is the need to clarify the roles that people take in the process and how they are to co-operate in these roles. It can and even must be a different constellation of people that take up the change process then the functional constellation that runs the operations in the organisation.

Diagnosing through dialoguing

Dialoguing with key people to start to see and understand the change question is an art of horizontal leadership. We have got used to a way of working and management expression in which management with the help of specialists first make a rational analysis of the facts they can observe and then plan for action through the existing functional structure and communicate with the people in the traditional company language. However this leads to a high rate of failing change processes. The resistance in the organisation and the structural blockages hinder the change process. It is necessary for the leadership to enter in a process of creative dialogue with the key people involved in the change question to start to understand together what are the essentials in the change question, what are the observables and what are the wanted results in terms of change. Through this dialogue we can start to understand better what the issues are and who might be the persons that have the courage and the abilities to start to move the change question.

Experimenting with new ideas
In the diagnosing process we find the good ideas to follow up. Thinking these ideas is not enough, we have to practice them. We can do this by creating experiments in which we explore the working of these new ideas, first of all by experimenting with new stories, images and models and then in creating new situations to explore and practice them. In this process of experimenting we meet the borders and thresholds that hinder us to perform. By trying out different ways of dealing with the change question we open up the new opportunities for realising the change that will lead to a better performance of the organisation and the people in it. We start to see how we could change the processes, how we could change the behaviour and how we could change our co-operation in order to fulfil the future needs of our clients and other stakeholders.

Decision making involving all stakeholders
As the many people that is involved in the change have an influence on how things go, it is a fundamental issue to get them involved in the decision making process. When people are not involved in the decision making process they will not involve themselves in getting the change done and perform in a different way. The process of decision making requires a creative process of judgement building in which the new stories and images that were created and practiced enter and so discover the pro's and con's of the proposed changes. This process of decision making is a continuous process in which the key people dialogue together. It is the leadership that takes the lead in this process and makes sure that there is a permanent invitation to participate and contribute. This helps us to make the inner change and accept the change.

Creating lean and learning processes
To grow into the new performance we have in the end to make interventions in the work processes. In the change process we have found the critical elements that should be in the centre of the work process and also we have got rid of things we do not need anymore. We have found new standards and criteria that help us to perform in a perfect way. If the work process does not flow, we tend to get frustrated and do not commit ourselves. A flowing work process that is able to respond to client needs gives us the opportunity to express our abilities. A learning community can support us to confront ourselves with the new situation and start a learning experience to master the situation and apply the new standards. The leadership can inspire us by exploring with them the leading values and by connecting the change to the key strategic ideas that lead the community to reach the agreed results.

Measuring results
To master the complexity you meet in the process of change and to get to a new performance it is needed to monitor what is happening and what results are achieved. Very easy one gets mislead by biased observations. The measurement can be done by acquiring figures, detailed information,

statistics, pictured situations and events. To look in the mirror helps us to wake up and make the right interventions to make progress and get to the wished new situation.

By creating change processes in organisations leaders bring themselves deeper into the organisation. They enable themselves to make a more existential commitment to the organisation. Leaders can learn and develop themselves in a way that would not be possible in the traditional community. The organisation becomes a modern community for the human being of today. It is important for the development of individuals and the whole society that we have the courage to prolong on this road and make organisations into living communities.

The case I describe here shows you that it is not self-evident that the top managers in an organisation want to go this way and want to continue to create the organisation as a living community with a strong identity. There are moments in which the decisions that the top managers take lead the organisation to the opposite reality, the organisation disappears in a capital driven new construct, in which the community and the identity are being destroyed.

The professional Organisation

A partner tells*: "Our organisation has been growing the last few years from 200 to a 1000 colleagues. We do accountancy and controlling work, tax advice and organisational advice. At first when we were still small we were organized in competence groups, the expert groups. They worked in all kind of branches and businesses. They had very big but also very small assignments. When the organisation started growing there came a stronger need for branch oriented groups and so they were formed. The style was very experimental, we had challenging client projects and we could try out all kind of new concepts and methods. The seniors became partner and each partner could start their own business group. This all formed a wild bunch of teams and units and that made the top management nerves. They divided the organisation into 20 units. These units should have their own client market, they could hire new personnel, they could develop their professional knowledge and also they had some kind of financial responsibility.*
This organisation was part of a global one. The global office introduced a new concept of organizing. The branch groups had to be divided in three kind of teams: The revenue team that did the selling, the delivery team that did the execution and the home groups that had to take care for the well being of the professionals. This idea had to stimulate the more aggressive selling of products to clients and it had to stimulate the profitability for the owners.

Dividing the organisation
Not only was the unit divided in teams, also the process with the client had to be divided in three phases:

Think	**Build**	**Operate**
The development of new concepts	The building of systems and realising implementation	Keeping the systems running at the client

In practice we see now groups that vary from 10 to 100 people at work.
This differentiation was not enough. Roles had to be defined. We created 4 roles.
The project leader that managed the project.
The account manager that monitored and dealt with the finances.
The experts that did the work
The social care taker that looked at the well being of the people.

For each role there was a balanced score card designed that contained 5 criteria:

Criteria 1: The amount of working hours and productivity
Criteria 2: The turn over, hours times fee
Criteria 3: New projects sold to clients, new contracts with clients
Criteria 4: The expertise development and professional attitude
Criteria 5: The internal days and projects participated in.
The positive score on these criteria could lead to further steps in the path
Junior consultant – consultant – senior consultant – partner – director.

New steering principles
To make this whole new infrastructure and construct effective there was a need to think about the right ways of steering this professional organisation.
There were a few steering principles agreed.
The consultants get a salary and bonus, the partners and directors make their income depending on the profit. This forced a strong urge with the partners to have the units work in a very profitable way and as partners together they created a system in which there were indicators how to divide the profit among them. Each partner had their own personal company that received part of the company profits as income.
In the units, that were managed by partners, there is a three month prognoses on how much paid work at the client is booked. Every year there is two times an evaluation with each consultant on his/her contribution on the balanced score card. The work process of the consultants is prescribed in terms of a standard methodology and approach to use. This effort to standardize should lead to that colleagues of different groups can co-operate more easily in client projects together. The teams meet once a month. 10 times a year there is an unit business meeting. In each team there is intervision and coaching organized. Each unit has a work planner that plan consultants in projects. Based on CV's and availability the client team is formed.

"For a while this organisation could combine this strict way of working and organizing with a warm climate between the consultants that was left over from the pioneering days. It was however for the individual consultant more difficult in time to keep the warm commitment going and consultants started to drop out and move to other companies."

Three forces
"The well being of this organisation seemed to be very much depending on the balancing of three forces one can say.
The first force was the entrepreneurial attitude of its professionals. The climate of networking and co-operating with clients and the ability to move to next jobs in the same client company created a quick growth of this company. Developing new methods and having an intensive learning and experimentation climate in this organisation supported the ability to deliver what the client expected.
The second force was the inspiration that was linked to mission and vision of this company. The professionals felt home and could develop themselves continuously. They could take full responsibility and they joined the common feeling of being good and great.
The third force was to work profitable. There was a strong sense of not spending senseless costs, to concentrate on the work and to plan the resources in relation to projects in an intelligent way.

"The unbalance came into this organisation when the partners started to organize the whole with the focus of optimizing the profitability all the time. The consultants however were not really willing to respond to this one-sidedness. They felt that the whole community started to be anonymous and that the numbers had more meaning for the partners then the names. It was not long afterwards that another big consultancy company took over our company, paying a lot of

money to the partners. However in a very short time 800 of the 1000 consultants left this new company."

The Backside of Leadership

In the dark we long for the light.
In the failure we need understanding.
In fear we call for encouragement.
While travelling we ask direction.
When we loose each other,
we want to be found.
Do we stagnate, who gets us out?

Meeting the senseless
call for inspiration.

Searching the way
is getting to know the aim.

The strange other one invites you
to widen your boarders.
The meeting with the unknown
starts the changing of the existing.
To cross your own boarder
opens the space for the guide.
The given finger becomes
a hand to hold.

That leadership can act in a different way shows you the next little story.

The Department Head

Till this moment in his career he was carrying and leading the department in a successful way. His section heads are very enthusiastic about him who is always available for them and give them the good solutions and advices. They have a relaxed life.
The director of the company decides to change the structure of the company and transform departments and sections into a range of independent units that are leaded by entrepreneurial heads. Two hierarchical levels will do is his opinion. The director and the former department heads form the management team during the transfer period. Fifteen unit managers are positioned and they report to the management tem.
The department head, three years before his pension date, sees this not as a threat but as an opportunity for himself. He coaches different unit managers and help them to progress in client treatment, financial management, personnel management. He helps them to start to work with their own ideas on these themes and he reflects with them on the actual experiences and learn from them. Step by step they develop together a new management repertoire. The unit managers have to think themselves now about clients and work processes, they have to lead the team and dialogue with the co-workers that also have to take a step in their responsibility in handling the projects.
The department head is pleasantly surprised about how the different unit managers take up this new role. He can concentrate himself now more on policy issues and design new strategies and scenario's for their business that meets strong competition in the market. He simplifies the

communication and information, chooses the parameter for performance appraisal and speeds up the decision making process.
At regular times he represents his director in outside contacts. He is meeting new people that dialogue with him on strategic issues and he meets new challenges in his contacts with important client organisations and also research institutes.
The department head: "It is a lot of fun as an older manager to coach the younger ones. This gives me a good opportunity to reflect on my own experiences and make them fruitful for others. It is not relevant to start to tell the unit managers what they have to do. That it is about clients, money and co-workers is clear to everybody. But how to tackle a complex problem, how to handle critical situations, that are the issues we dialogue on. I teach the unit managers that they first have to listen and observe. There is always much more to be seen and heard and to understand then one thinks in the start. I stimulate them to observe how their workers handle their issues themselves and how they understand their reality they are in. You do not have to bring solutions all the time to the co-workers. You can help them by making choices and create good conditions for them to do so. What I find the most interesting is to start to understand how leadership is learning. The operational pressure is big and eats the time for reflection. Standing still for a moment and asking yourself a question is the most important. That I do together with the unit managers. We have learning dialogues in which I challenge them to think about developments that affect our company. How do we handle them, learn our lessons from the tries that failed."

Chapter 7: Tools for leadership to create organisation development and change

In this chapter of the book we will describe key tools that the leadership can use in leading the organisation development process of the organisation. The main idea of a tool in this context is the description of a specific way of working of the leadership in the situation to create and steer change and innovation processes and we add for each tool an exercise the leader can do to strengthen his/her ability to handle this change process tool in the work practice he or she is in.

Tool 1: Change Questions and questioning the change

The ownership of a question

Questions are an expression of a need for change in reality. Questions need owners which take care of this process of change.

"Who owns this question" is a marvellous intervention the leader can make to keep situations transparent and clear. If there is no owner, it is difficult to do something substantial to the question.

If there is an owner of the question, the change process can be consciously steered and executed.

The question as an expression of reality

Questions can express themselves in different ways. There are three different kind of manifestations of a question as far as I can see.

Maintenance question: "Can we restore the situation" is the main focus for the process.

Problem question: "Can we find a solution to the problem" is the main focus for the process.

Change question: "Can we find a new answer to the question" is the main focus for this process.

A question in reality can be described in these three different ways and subsequently there are three different kind of processes that will generate the answer to the question.

These three different processes are:

The maintenance process that is caring in the form of adapting to the circumstances.

The problem solving process that is caring for finding the right solution.

The change process that is caring for the transforming of the organisation and the transition of man.

It is crucial in the leadership to decide on what level the question will be formulated and what then is the kind of process we enter in to work on the question.

Exercise 1: Formulate the question.

Describe the same issue you meet in your practice as a maintenance question, as a problem to be solved and as a change question of man and organisation. What formulation feels the most adequate and why?

Example:

"Our managers need an update on the latest management insights", *maintenance level.*

"Our managers need to learn better techniques on how to solve complex problems in their team", *problem solving level.*

"Our managers are invited to start to search for new ways of dealing with complex matters as a leader", *change level.*

Questioning
Working with questions requires the ability to question.
Questions can be asked with two different kind of aims:
To get information for your self and to understand the content of the issue better or
to start a dialogue that helps the other person to express better what the issue is.

The first aim is more past oriented, the second aim is more future oriented.
The first aim fits the maintenance and problem solving process. Through asking questions the other person is tapped and the leader as a manager has to come up with possible solutions and actions to take. The leader/manager is in the lead, it is adequate in the operational context where the work process is done.
The second aim fits the process of change. There is an appeal to describe through questioning in depth the situation and the happenings to start to understand what is going on and then the next step in the process can be found. The owner of the question is helped through questioning to reflect on it and also to start to see different opportunities and ways of dealing with the issue.

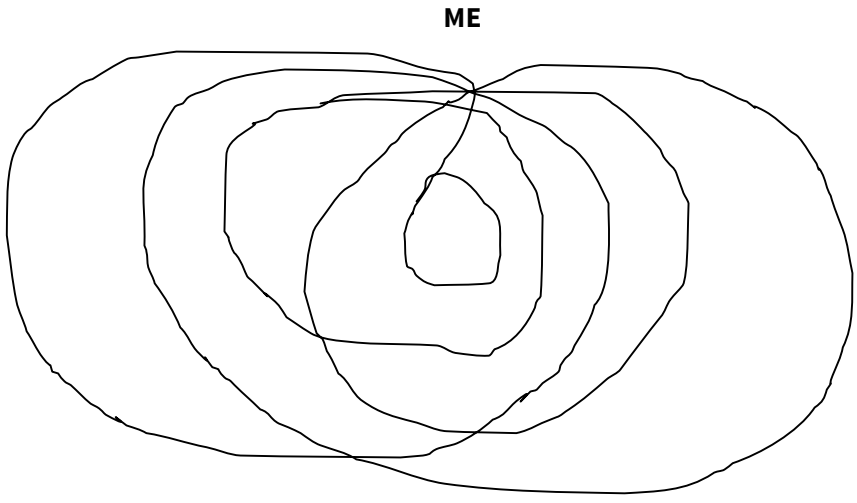
Through questioning the other person is helped to see realities sharp and by reformulating the question you see new opportunities to act.

Exercise: Questioning in two ways.
In connection to a real issue in the work situation question the other person:
to understand the issue and then come up with solutions, and then
to help the other person to describe the issue better and define the next step of this process.
Experience the difference in how this works for the other person and for your self.

Tool 2: Networking and relation building

To be able to lead and create change you have to connect to other persons. Networking is a key process for the leadership. Changing and developing the organisation works through creating networks that explore opportunities and take initiatives. This is very important in the context of change.
In the operational context the networks are more or less given to you related to function and role. In the change context you have to find the right networks and create them to make them work on the change issue.

Exercise: Evaluate and create your change networks
Put yourself in the centre of a circle and put the key people around you that you are working with on the key change issue.



Characterize the type of relation you have to each person.
Is the relation dominated by the formal connection you have to the other person because of the function and position of that person versus your own function and position?
Is the relation dominated by the role of being experts and having expertise that you share with the other person?
Is the relation dominated by an entrepreneurial and initiative taking connection with the other person?

Do you want to change the connection with the other person:
while this relation is not so central anymore in your change process, or the opposite,
while you want to invest more in this relation?

What is the key step you have to undertake to make this change happen?

Tool 3: Client connected aims and objectives

Goal group awareness
In creating change it is essential for the leadership that it is aware of the fact that it makes sense for the client. The client will value the change of the product or service for their own process. To be aware of the client process and to dialogue with the client on wishes for change can help you to find out what it is that the client needs and what you have to do next.

Exercise: Client connection and product use
Who are the people that you work for, the clients that use your product or service in their life or work situation?
What are they doing with these products/services? What is the meaning of this product for them? Is it essential in their process or is it just nice? Do they express the need for change?

Imagining results
Setting goals for change can be an abstract activity. Goals only work for people when they are concrete and can be visualised as orientation points for their change process. The other person is also carrying possible future images of that what they want to achieve. It is helpful to express to the other person the images you are living with, certainly in the leadership, and try to see what the differences are in these images with other people that are involved in the change process.

Exercise: Picturing the future
What concrete pictures of future situations do you see that can give you a hint in what direction the change process must go and where you want to move?
What images are living in others?
Share these images.

Formulation of aims and objectives
To formulate a goal in the change process it is essential to be concrete.
To do so one can use four elements in the formulation of the goal.
Describe the concrete new behaviour in the future situation as you see it acted out there and then.
Describe a standard or norm as an indicator for change that happened, that is measurable.
Describe the time span in which the goal must be reached.
Describe the circumstances under which the goal can be reached.

An example: “We see that within two years 80% of our clients will drink our new product twice a day at home and work place.”

Another example: “In half a year our 45+ employee has realised one personal idea for improvement in his/her work situation/ work process.”

Exercise: goal formulation
Try to formulate as concrete as possible your goals for change in your area of responsibility in your organisation.

Working with scenarios
In the process of goal setting for change it is often useful to work with scenarios. Scenarios are images of future situations that could be reached or that will possibly happen.
You could make different scenarios for the same situation like
a stability scenario, a change scenario and an improvement scenario.
To make scenarios one can use different elements for doing so, for instance:
extrapolation of trends and facts,
predictions in the future by experts,
signals given by clients,
dreams you have about the future.

Exercise: making scenarios
A good way to work with scenarios:
You make three different but possible pictures of how the future situation can be, concerning the development of your company, department, team or function. The scenarios must be different, so not three variations of the same situation.
Describe the scenarios:

- how will the future situation look like,
- what is the change that happen,
- the future behaviour of relevant people,
- developments that influence the situation,
- policies that are at work in the way the situation is handled.

When you have done so you should not choose one of the three scenarios to start working on but you should ask yourself the question: if I look at the three scenarios what decision should I take or what should I really take care of? What then could be my first next step that is irreversible. As you cannot predict precisely the future, scenarios can help you to be better prepared for future situations that you create through entrepreneuring your own future.

Tool 4: Policies that work as hidden directors

To realize change one needs to be aware of the policies that guide the behaviour of the people involved in the change process.
One can often see differences between done policies and policies on paper. To become aware of your policies you can look at the policies at work and you can look at the policies you would like to use to guide as a leader the change process towards the future.

Exercise: done policies
To become aware of the done policies one can analyse concrete situations and concrete behaviour and discover what leading principles direct the behaviour.

Describe to other people the concrete situation in which there was a need for change becoming visible.
Describe the space the people were in.

Describe the moment in time it happened.
Describe what was said by people in the situation.
Describe what happened inside yourself being in that situation.
The description should be like showing a video taken from the situation.

When through the descriptions there arises a clear picture you can try to characterize this picture together. This is not meant as judging the situation but it is about telling the other what you find striking in the description.
After the characterisation you can try to formulate the done policy, the driving principle that steers the behaviour of a person in that situation that was described. The formulation of this policy can be seen as the discovering of "the hidden director" in the situation.

To give an example
The situation that showed a need for change is: "You are together with your boss and a colleague in the room of your boss and you discuss the complaint of a client. You say: I had this client on the telephone and she said: "this is the last time I accept your excuse that the delivery is to late. If it happens once more, you have lost a client." You ask the others "what are we going to do about this? "
The boss says: "Do not get nervous. I have had this problem with this client before. They cannot leave us, there are no other parties they can go to."
The colleague says: "This makes me nervous because this client is not the only one that have complaints".

The *characterisation* could be:
There is a client that is angry and does not accept the delay any more next time.
The boss reacts by memorising the past experience with this client and playing it down.
The colleague shows that it is not the only client case of complaining.

What are the *hidden directors*:
The situation shows the confrontation between two different hidden directors:
You and your colleague: when the client wants to leave we have to act now and improve our performance.
The boss: when the client has no alternative, she is not a priority.

Change is needed when there is a fundamental difference in steering conviction between the key people involved in the process. This difference in this situation will also work in many other situations. The leadership has to see that the hidden directors become visible and that we move ourselves to more common ground that is balancing the client, workers, and bosses steering conviction.

New policies
Creating change is not in the least the creating of new policies or steering convictions to act from. To create new and shared steering policies it is necessary first of all to have a shared awareness of what the new steering policy could be.
The first step is "policy formulation". In policy formulation you try to describe the principles, values, norms that you want to see directing the future behaviour of all people involved.
To formulate new policies one has to be:
Concrete
Keep it simple
Keep it do-able.

It is important that all people that have to integrate the new policy in their behaviour are also involved in the process of policy development.

A next step is to create little experiments in which the new policy is acted out. By trying it out one discovers the necessary abilities that correspond with the new policy. It is a learning process in which concrete experiences are being evaluated. To monitor in how far the new behaviour leads to the desired results is important as the whole process is interactive and influenced by non-involved outsiders.

Based on experimental results one can come, as a third step, to a policy decision.
This means that the new policy becomes formalised and will be the done policy in the future.
Policy decision making is not something that is done behind the green table. It is a process in which people that are involved in the process act different then in the recent past. This creates new realities in organisations.

The Leadership Myth

As a leader you are put on a throne
says Quinten
And then there are high expectations
towards you
that you can impossibly respond to.
You almost fall of the throne
and hold on to it in a cramped way.

Leadership is a myth
says Quinten
that works as long as we make it work.

It can also be different.

As a leader you design a process
in which others can exist.
You keep on dialoguing with all
that participate.
It is searching together,
looking for the right formation.
It is finding the good balance.
It is going into a direction
where lightens up
what attracts us.

Tool 5: Visioning future and core values

Vision building is an essential act of leadership in the change process. To create change it is necessary to develop a living vision on the future of the business you are in. Through vision building you add the sense to the change process.
The leadership vision on the change is a mental expression of the core values of the company.

Exercise: core vision
One can ask the question:
What is it that we are really good in!

What is it that the client really values in our product or service?
The vision can be based on the answers to these questions.

Change strategy
Vision building is essential for the change strategy.
The change strategy has two dimensions:
the way we change our business,
the way we change our organisation.

It does not make sense to just have a change planning process in the company. It makes more sense that the leadership sets up a cycle in which the key people in the community on different levels dialogue in a horizontal way about the future. This dialogue is based on observations and intentions of the people involved and is tested in the light of trends and messages from outside the company.
Change strategy building can the best be seen as a process in which there is
forecasting – monitoring – evaluating.
In the forecasting we try to fore see what is going to happen and what we will do.
In the monitoring we follow the interventions in the reality and register the surprises where things go different then we expected.
In the evaluation we try to learn and become aware of the blind spots we seem to have.
This process forms the basis for the organisation development process in which we translate the strategy into more concrete parameters to measure effects.

Tool 6: Role Responsibility

Responsibilities are primarily connected to the role one performs in the change process. The roles require adequate competences. In the change process it is not about functional competences but it is about personal competences.
In the change process there is a constant need to clarify the responsibilities. “Who is responsible for what?”

Exercise: Responsibilities
To investigate one’s responsibilities in the change process role one can ask three questions to oneself.
What is your role and for what results are you accountable?
What personal competences do you have to show in the change process?
What initiatives do you take to make the process work?

To investigate the value of one’s role one can ask the questions:
what would happen if my role would disappear?
what would happen if I would leave the change process?

Tool 7: Handling time and designing process

In the change process the handling of time is crucial.
There is a simple formula concerning time handling:
Time = availability = priority = personal policy.

Everyone has 24 hours a day. That is a fact. But time has also a subjective element as well. Some people have all the time, some people are always short of time. To handle the time is to handle the availability of oneself. For whom am I available is a key decision in the change process. To choose

to be available equals setting your priority. Priorities are not the first points on a long list but they are the choices I make for whom to be available.
To be there and then is essential to the quality of the change process. If you are there but your heart is not there and your mind is elsewhere then there is a lack of quality in the change process. To be able to choose to be there you need a personal policy that can guide you in this. If your policy is “that work always go first”, the change process will suffer. The personal policy for steering time is a balancing policy between different interests. The first step to take is to become aware of your acting policy in the way you handle your availability for the change process and see if this leads to satisfactory results. To do so you can analyse your pattern.

Exercise: analyse a day
From the moment you wake up till you go to sleep, how does a day look like. Can you discover the pattern of your day? You can distinguish between a working day and a non-working day.
Different jobs have different time patterns. The question can be if you are available for the important things in the change process or are you pushed by the urgent matters in the day to day operations.

Exercise: analyse a week
You can make your pattern visible

	Morning	Afternoon	Evening	Night
Sunday				
Monday				
Tuesday				
Wednesday				
Thursday				
Friday				
Saturday				

Can you discover your workweek pattern? You move through the week in a certain way. When are your operational management meetings, when do you visit clients, when do you work on the change process?
If you discover a pattern you can ask yourself if this pattern brings you what you really want to do. Is it possible to change the pattern and can you dialogue with others on this who are depending on your time pattern?
It can be that you want to be available for everybody all the time. This can ruin your week. You have to investigate what could be a good policy in handling your priorities through the week. Try to experiment with little changes in your time pattern before you change the basic pattern more radically.

Exercise: analyse a month
There are monthly rhythms in your pattern: certain meetings or visits are monthly happenings. If you see the rhythm you are better able to prepare in advance. Some people are always to late and they live under pressure. To be more relaxed it is good to be a little ahead of time.
These rhythms also reflect your responsibilities and the responsibilities of the others. Concentrate on your own responsibilities and do not interfere to much on the responsibilities of the others.

Exercise: analyse a year
It is good to have a reflection after the year ended. What did you do during the year and was this in line with what you find important to do. What did you learn? Look ahead of the year. How is your agenda planned and how is the year rhythm in terms of work, holiday and other life situations? Is it balanced well?

Make the day, week, month and year pattern visible for yourself. Discover the friction points, the moments that have little added value. Can you design different patterns and experiment with them? Look at the processes you are in and that run parallel in your life. Do you have a process awareness, do you spend the right time and energy on them?

Tool 8: Using Resources

Money
Money is part of the change process when the process becomes concrete. It is a good thing to monitor the way you handle the money in the change process. There is incoming and outgoing money. Are they in balance? Is the money spend on things that you value for the future or is it spend on obligations from the past?

Exercise: monitoring money streams
Make an overview of the money coming in and the money going out during the change process.
What sources generated the incoming money?
What was the money spend on?
Where do you see a misbalance between incoming and outgoing money?
Can you identify what you have to change to balance these streams?

It is an interesting exercise to mirror the change process like it was an independent company.
You can analyse the bills you paid and the bills you received.
You can see who are the people behind the bills that you send to and received from?
How are these persons contributing, what was the done intervention that made this bill happen?
Is there something you want to change in this?

That it is not only about tools but sometimes more about emotions when it comes to changes shows you the next story.

The Unit Manager

The sales organisation is changed. The sales men are divided in two units. Each unit works on specific markets that are located in different parts of the world, with different products. Each unit has a front and back office. There is also a logistic unit that takes care of delivery and transport. He was one of the sales man and became unit manager. The first year he has to get used to this role among his former colleagues. He tended to be the critical person and now he is responsible. He is not so enthusiastic about the sales director as a leader. They are both pretty young and have a competitive attitude.
Together with the other unit manager and the sales director they work as the sales management team. He is very good at analysing the market port folios and he redistributes them among the sales people in his unit. That is a useful intervention. The co-operation between front and back office is crucial. When the sales man are out, the back office keeps the client contact going. He creates trios in which there is one front office, one back office and one logistic worker linked together. They have to take care of the whole process of sales and delivery for specific clients.
The unit performs well but there arise problems with units in other departments. The research and development department teams are to much on their own and also the production teams are out

of sight. The central staff of the concern-organisation is injecting a lot of complex projects like centralising the supply, creating a brand name, creating a new product strategy, having central planning and budgeting. This overloads the unit manager.
The unit manager decides to concentrate himself on the unit budget and planning process and the execution of the sales activities. The planning and budget must be realistic is his opinion. But the company director is pushed by higher forces to raise the sales budget with 10%. The unit manager thinks that the company is already performing at its maximum and he is not willing to take on this extra load. The company director tries to find a middle road between central interests and the companies interests. The tension arises to a level that the unit manager explodes. He wants to protect his team and he does not want to be bullied by the central staff. In a few confronting meetings with staff and director the emotions are running high but in the end they find a solution. The company director evaluates this happening with the unit manager and points out to him that he has to control himself more in the face of the external parties.
The unit manager: "Well, I think I have to stand for my team. We have made our planning and budget in the most serious way. We are a very motivated team and have performed the best. We have to do the work, we know the market and we can judge what the market potentiality is. The demands of the central organisation are unbalanced and not grounded. This we cannot accept. I understand that our general director has to be diplomatic. I know he is also upset by the demands of the central organisation. It was very bad that we got into this kind of confronting position. I am happy that we could speak about it afterwards in a good way together. I have learned that I was communicating to the upper levels in an inadequate way. I do not like compromises. But I understand that my loyalty cannot be only with my own team. I have to take other claims serious. I am happy however that I took my own standpoint in this, but you have to keep on communicating with the others. In the end you get a good result that is ok for everybody.

Part four: The basic thinking, two key ideas

In this part four we concentrate on the basic thinking that underlies the basic ideas of this book. This basic thinking is founded on two key ideas.
The first idea is on how we can see human beings. There are totally different images of man that live in the many people, that create a different basis for how we see and explore reality. These different images, letting them be, can help us to gain a multidimensional image of man and of ourselves. This helps us in the leadership to handle the many different situations and encounters we have in the organized context. This we will do in chapter 8.
In chapter 9 we will explore the second basic idea of this book in more depth. This idea has to do with the difference we can make on how to deal with the natural life we are part of and the organized life that we are part of but that we also create ourselves fully. The organized life as the ultimate human creation requires of us the permanent caring and sense making that keeps them and us alive. The leadership process is the key process to make this happen.

Chapter 8: Images of the development of man as a bases for leadership learning

After we explored leadership creating change and the tools they can use for this, we want to share with you some images of man that are behind the dominant ways leaders lead people. Leaders can study images of man as part of their personal development path. If leaders want to carry their leadership responsibility, it challenges them to develop themselves in a good and wise human being. Leaders go through a personal transition process and they look for spiritual educational opportunities.

Looking at man

The main source for leadership learning is “man it self”.
You can look in many different ways to the human being. It is depending on what glasses you use for looking at the human being. I would like to describe a few of the most dominant images of man or ways of looking at man. In the practice of life the image of man that is living in one self is expressing itself in the way we treat the other and also ourselves. That we have sometimes little consistency in the way we look at others and to ourselves show itself in how managers deal with the workers and with themselves. Managers can complain about the level of motivation of their co-workers. They speak about them as people that have to be moved and directed to be sure that things happen. It is then that resistance is showed by the people that feel forced to move to some kind of goal. If however the manager looks at him/her self there is hardly ever the self image of not being motivated. In my investigations with the help of leadership questionnaires I have noticed the structural difference in how managers judge themselves and how they judge others. When there is space in the soul of a manager to see this variety in his way of looking at man and at him/her self, when there is a consciousness on what man can represent and can be, then there is a better chance that the leadership will work in a fruitful way between people at work.

The inherited man

A first way of looking at man that is described here is the image of the inherited man. Man is a product of the parents and ancestors. The apple is not falling far from the tree. You look like your parents; you have brothers and sisters that have much in common with you. How you are, your character, your inner appearance, your temperament, your weak spots can to a very large extent resemble the ones of your parents and grandparents. Standing in this tradition gives you a strong connection to the family you belong to. You have the same genes, you have the same language and cultural/religious history. Your being is strongly influenced by the roots you come from.
In this way man is programmed. When you are born your DNA is destined and decides what person you will be. This makes you look physically and mentally like your ancestors. People that represent this image of man are called nativists. They believe in the theory of inheritance. This image is shown in the history we know of communities of casts, kingships, and professions et cetera whereby you could only live together with people of your own level and history. Nativists do not count on spiritual growth. In the phases of the biography, as they are described by the nativists, there are three phases: youth growth, adult balance, the elder persons deconstruction. Only in the phase of youth growth there is development of the human being possible. Natural scientists like biologists and neuro - chemical scientists that research the roots of mankind also strongly are connected to this image of man. People like Darwin and Freud used this image of man as a basis for further exploration of the human psyche. In neuro - chemical science one is enthusiastic about

manipulating the human genes. This is done to improve humanity. But there is no full certainty among scientists what is in the roots of the human being and what is not. On a symposium in London in 1962 there were discussions around the theme “manipulating the human factor to support the opportunity to create more useful versions of the specie man”.
The theory of the nativist people is challenged by the empirists. They see man as being born like a weak animal that is not very much destined by inheritance but that has to be shaped and formed during life. Without cultural education there is no need for the baby to rise and stand and speak, only the instinct to survive will work.
This is the second image of man.

Man as “A tabula rasa”.
Man is borne as a white page of a book in which the life will describe it self, said John Locke. During mans life the surroundings write themselves into the personality of a human being. It makes a difference if you are raised in a royal family or in a poor mans working environment. Because of this, man is flexible and can move in different directions and is not bound to the roots. He can start to do any profession as long as there is a good conditioning through training and education.
Skinner is the champion of this view. He researched the process of conditioning man. It is about stimulus and response processes. These processes work the strongest when there is a reward promised that is connected to the responding to the stimulus. This image of man has been very influential in how we make organisations work for people: to create for instance the right labour conditions so that man is motivated to do what is required. Skinner and also Pavlow believed that man as an intelligent animal can overcome their instinct and perform different arts of behaviour to be able to reach the reward. The difference with the animal however in my view is that man can also do this without having the expectation of a promised reward.
This image of man is the basis for much training and shaping the persons behaviour.
This image of man adopts the idea that people can be changed. There is a scientific basis for this image of the human being created by the psychological scientists. Many psychological theories and therapies are based on this idea that first you can break of “the old man” and then rebuild “the new man”. There are societal cultures based on this idea of man. The personality is formed in a political party school or man is injected in an organisation with company values and behaviour. Ideological groups put the people in a believe structure. Mans actions can be programmed and become predictable. All noses should stand into the same direction. To act conform the rules and to make man respond to the picture is part of this image of man.
It seems to be however, as the personalist stream say, that there is still something else that works and this is what is called the human personality.

The unique human being
Man can also be seen as a unique individuality, a unique appearance, the only one in the cosmos that is like this. No man can be compared to another person. There is always a difference. Every man has a specific expression and the development of the personality cannot be fully predicted. Man can pass through boundaries, overcome the laws of destiny and create a free space of personal development, that is what this image of man says. Man can set his own goals and make his own steps. It is the force of the individual human spirit that makes this possible. There is a higher “I” in the person working that can make choices and develop specific values and norms for the individual life. It is the individual personality that have the only specific ability to experience oneself and reflect on this experience and learn from it. After being born in this life the individual personality starts a process of becoming more visible and more active and he or she can be in an ever ongoing process of growth, development and transformation.

Man as a multiple being

It is my view that man is a multiple being and represents all these different images. These images represent different sides of man. Where it is quite evident that you have only one father and one mother when it concerns birth it can also be said that from a soul point of view you can have different people to be seen as the parents and even in life a person has the freedom to choose the person he wants to be seen as his parent. This view of seeing the human being as a multiple being is based on the fundament of the human constitution. This has been an ongoing point for debate and has lead to differences in opinion.
Some see the human being as pure a body and everything is in that perspective a bodily function. All is produced so to say by the body. Others see man as pure spirit. It is only the sprit that is reality and all else is “maja”. Then also there is the vision that man is soul and that only the thinking, feeling and willing that we do is, what makes the human being different from other species. It could however very well be in my opinion that we are all three. We are body, soul and spirit. We are a beautiful composition of these three embodiments.
In the physical body we can experience the senses and how they work. We are able with our senses to observe and experience. But also we can experience the quality of thinking and how the memory works in us. We can reflect on our experiences, give them a certain meaning. We can feel how others work on us and we can come into action because we want to do so. To really understand and see what we see we have to be in a different way. And here we find the spirit that is getting involved. It is the world of ideas and forces behind the observables that we start to explore with our spirit. It is creating the entrance to the unknown territory, it is looking into the future and really understand the past.
When we can start to see man as this multiple being that is able to connect to totally different realities, we create in ourselves a good option to make these connections in the practice of our life and that we start to understand how things work inside and between people and also between people and the worlds that are around and in us.

The image of man as a multiple being can help us to explore the question how man can go an educational path in life: the biographical path towards horizontal self leadership.

The educational path towards horizontal self leadership

The biography that we live, the road of life that we go is unique and brings us confrontations and challenges. We are confronted during life with failure, with battle and conflict, with set backs. But also we meet temptations and we are moving ourselves in unknown adventures. This all appeals to our personality, our “I “. We are tested to see if we can stand the challenges and temptations. This gives us the opportunity to develop as a person. We are able to teach ourselves, learn from experience. Man can invest in his own instrument. We can go an educational path towards horizontal self leadership.

The practical path of learning

The practical educational path towards horizontal self leadership is learning from life. Every life situation we meet has a learning opportunity in it. We are tested all the time if we can face life and keep the head above the water. We can learn from others how we can do this. But in the moment supreme we are on our own and have to deal with the situation and ourselves. This is a process in which time, space, relations, money is involved, in which we can take initiatives, reflect on our values and connect to our spiritual existence. This practical path of education is reflected in the biography that we live. It is a process of self steering. That is not the easiest thing to do.
In the organized world we live in, we are confronted with many others that tend to want to steer our life. We feel a lack of time and resources to meet all the challenges and invitations of people that want something of us.

Mastering our time
The first challenge is to master your time. To master time you have to start to understand the processes you are living in and start to handle them in a process way. In what direction do I move myself, what pattern of life do I keep on living although a lot in it is not really relevant anymore? Can I move myself in time in such a way that I am a little ahead of time or do I always come to late? If one look at the pattern of a week it is very interesting to ask yourself the question if this travel in time is a rhythmic one in which you meet the realities that you want to be in or do you meet the realities you do not want to be part of?

Mastering our money
Not only time but also money defines your life. What is the money I earn and how do I spend this money. Do I spend this money on things and activities I find important or is it flowing through the fingers and we do not see where it has gone. The money reflects a lot of our decisions and it mirrors what we do in practice. Very often money is spend on things we should have said goodbye to already a long time ago. To balance the money and handle it with a conscious mind helps to enter into life situations that are good to you to be in.

Mastering our network
A third dimension of life education towards horizontal self leadership is the handling of the networks of people you are relating to and sharing life with. Who are the people in your network and what do they represent? Is it family or colleagues, or is it people you share a certain interest with. Are you spending your life with people you feel close to or is your life surrounded by people you are not really connected to? Can you develop your relations with the people you meet in such a way that it makes sense to both and fulfil your deepest longings?

Mastering our space
A fourth dimension is space. What are the spaces you are in, the offices, houses, cars et cetera that you spend your life in. How do you move yourself in these spaces. Are you taking these spaces in or are you moving in the spaces standing close to the walls. It is a wonderful life quality to decorate the spaces that are yours. Do you decorate your office space for instance or is it an anonymous space in which everybody could stay?

It is very relevant to ask yourself these questions and start to see how you live these dimensions and shape them. For many of us these dimensions are shaped by others and we feel powerless to deal with them.
It is through the learning process in the practical life that we can master them in time. This learning can be intensified when we are open for the many insights of others that we trust and can learn from, but also learning is intensified when we reflect on our experiences, dialogue with others about them and gain some insights that can become the lights that shine on your path.

The spiritual path of learning
There is another path of education that we can call the spiritual path of learning.
Bernard Lievegoed describes this in his book “Scholingswegen”.
He speaks of a Moon path and a Saturn path.

The Moon path
The moon path is an individual path of meditation. We can educate our soul by educating our ability to think, to feel and to will. Our thinking we can educate by doing concentration exercises. Our feeling we can educate by meeting the other in a positive mood and develop empathy. The will we can educate by acting out a free deed that is only born in us because we find it important to do.

By exercising these soul forces we strengthen ourselves for the process of handling the challenges of life. There are many schools of initiation that support people going the moon path.

The Saturn path
The moon path is a very old path that is known and gone during the long history of man. The Saturn path is new and has to do with the organized life of today. We live and work in organizations and we are challenged to connect our personal biography with the biography of these organisations. Organisations are creating new communities of people that meet in these communities their destiny. By taking responsibility for the development of these organized communities we meet our soul companions that we can share our deepest ideals and strivings with. We connect ourselves to other people that share a common spiritual orientation in how they want to handle the life. When I deepen the impulses that I experience and connect them to the impulses of organisations that in their turn want to serve the client/other human beings then I connect myself to a collective path of learning and growing: the horizontal self leadership path.

The practical way of education and the spiritual way of educating ourselves come together today for each person that has the will to go the educational path. This path is wonderfully expressed by the story of Parcival.

Parcival
Parcival is born in a knights family in which the father knight died after the many fights in which in the end he was deadly wounded. The mother has moved into the woods and tries to protect Parcival and prevent him from becoming a knight himself. However on one day Parcival meets four knights in the woods and these knights are so lightening that Parcival thinks he is meeting God. This impression is so overwhelming that Parcival decides to leave the mother and start to search for this light. The mother is so sad that she dies quickly after Parcival has left. Then a long path lies before Parcival (through the valley). The mother had been teaching Parcival to behave, to pray and to be polite. That is what Parcival does. He enters in situations he does not know and in which he acts foolishly because he does not know. He kisses a sleeping women that he finds very beautiful and this fires angriness in the man of this woman. He rushes to King Arthurs castle to become a knight. There he meets a red knight that challenges him. He kills the knight and takes his horse and clothes. He meets a knight in a wonderful castle that teaches him fighting. Do not speak to much is the lesson he learns from this knight.
At one moment he enters a mysterious castle. When he arrives there, the bridge comes down and he passes the bridge. He is welcomed and brought to a beautiful room. There are new dresses and he can refresh himself. He is invited to enter the main hall. There are many people there standing and strange things happen before Parcivals eyes. In the middle of the hall sits king Amfortas who is obviously wounded. There is a spear carried through the hall leaking blood. The whole happening impresses Parcival deeply although he does not understand. He is not asking questions about what happens.
After a night sleep he finds no one anymore in the castle to talk to him about what happened. He only finds his horse and Parcival leaves the castle. The bridge is closed after he has passed it. Parcival continues his way and meets many adventures, coming closer to King Arthurs castle. He sits on his horse and sees three blood drops in the snow. This brings Parcival in a trance and he oversees his life. He meets two knights that want to battle him. After a long and exhausting battle he over wins both. When he wakes up, he is invited by Gawain to enter into the castle that he had seen on a distance, the castle of King Arthur. There it is that an ugly woman offends him. She blames him for not having asked the question to King Amfortas about his wounded existence. This awakens in Parcival the will to know and ask questions. He leaves the castle searching for the Grail Castle. After many adventures and after almost full desperation he finds the Grail castle for the

second time. He can enter the castle and again there are strange happenings observed by Parcival. He meets King Amfortas and asks him the question: "Uncle, what are thou suffering from?" That starts the process of healing for King Amfortas and also starts the process for Parcival to become the Grail King.

This story you can find described in the wonderful Parcival book of Wolfram von Esschenbach. It shows us the educational path towards horizontal self leadership of modern man. We know little or nothing and have to go a way questioning what we observe and trying to make sense out of it ourselves. We can have the courage to explore the open space and use the potential of the free exploration of this open space. This asks of you to take responsibility for your life, for the community you are in. This gives you the perspective for becoming wise and for doing the good. You can participate in the process of leadership and go this way.

The Biographical Connection

What is the connection between your personal biography
and the biography of your organization?

Think:
To find your life companions.
To give sense to a senseless story.
To make steps to be in time.

Reflect on this again and again.
And no one can answer this then yourself.
Create a process of sense giving reflection.

But: you are not alone
and dialogue helps to
discover what makes
sense to the other.

The leadership connection.

Crisis and transition in the biography

The path towards horizontal self leadership is not without thresholds that must be over won and passed. Not only in the observable outside world but most and first of all in the inside world of man. We have to deal with crisis and transition in the biography.
Transitions start with an end.
It is you saying good bye to the old well known.
That is happening because there is an impulse for change from within you or from without you.
You react very different on these impulses for change. You become angry, lamed or silent.
After the first shock the mood can improve when you neglect the need for change and minimize the impact of it on your life.
But fear and anxiety are close under the surface.
The outside world gets the blame of the pain that you feel.
To get angry does not help in the end, you are alone with it, you have entered the bottom of the well.

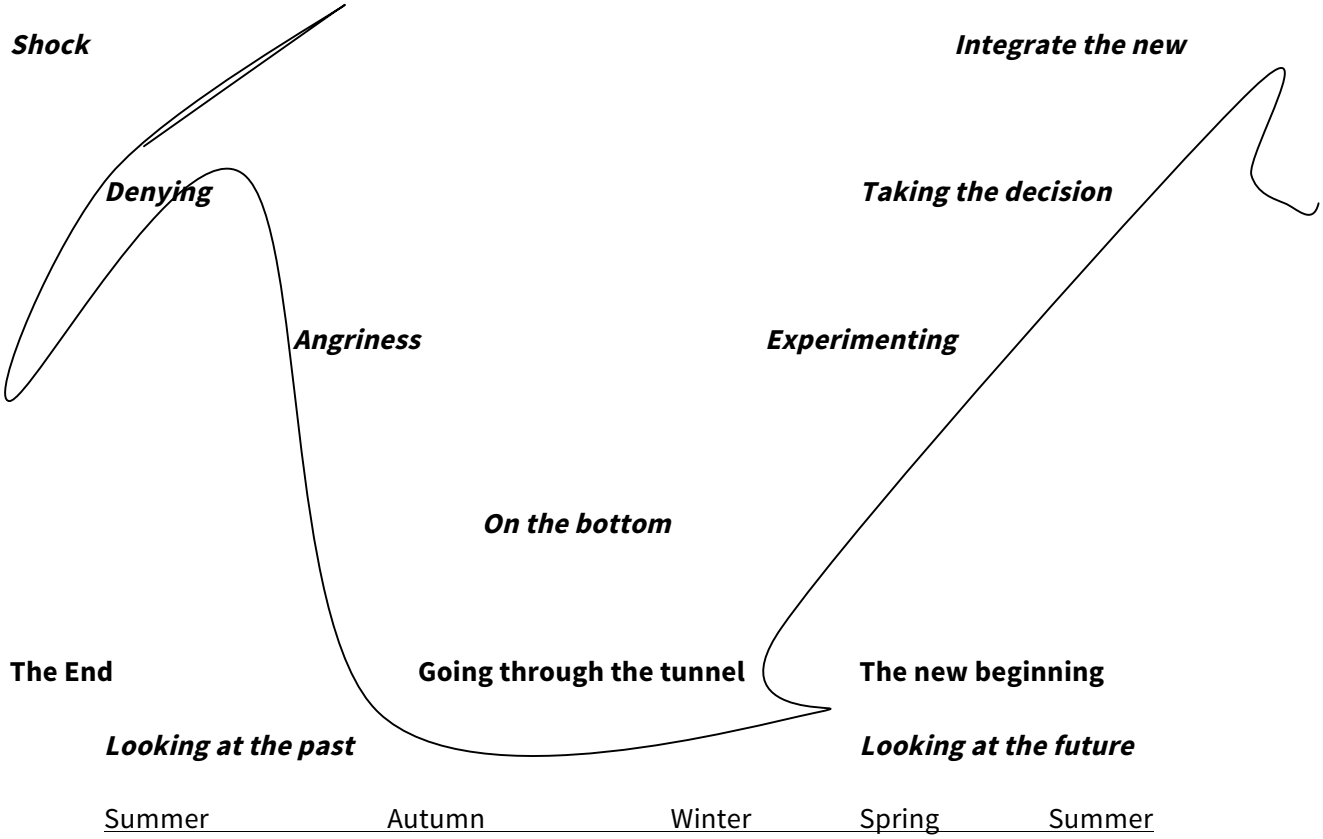
Then there is the crisis.
That is a period of self confrontation and reflection.

You start to see: the past is not coming back.
There is no clear view on the future.
The old solutions do not work anymore.
Giving others the blame is not helping anymore.
To start to puzzle constantly makes it worse.
A solution that someone is giving to you is not to be expected anymore.
The idea enters in the mind that you have to do it all by yourself.
A step in the unknown.
The individual "I" is still weak and that is sensed strongly.

There is a new beginning.
Small steps are taken.
You experiment with the unknown.
There is learning from new experiences.
What did I want to do, what did I do, what is the effect, what is the next step?
You meet different people then before.
You connect yourself mentally with the new situation.
There is drive and motivation and growing interest.
There is an integration of all the new in your own personality.
The old appears in the new.

We can make a difference between what we call transformation and what we call transition, is what my colleagues Jos van der Brug and Cees Locher say in their book "Being an entrepreneur in your own biography". Transformation can be seen as the transforming of organisations. Transition we can use as a word for understanding the inner change process in people.

The process of transition
This process of transition they describe as a process that starts with an end, there is a passing through point zero and we find the new that we have to bring alive in our life.
The end is saying goodbye to what was. It is mostly experienced as a shock when suddenly there is the end. The shock is the strongest, the more we have to say goodbye to what really formed our own identity. People react to this by anger, being lamed, running away or attacking.
After the first shock we tend to minimize the happening and effects opposite the other people. We try to see, what happened and is going on, as not so important. The reality however confronts us again and again with the end of what was. We start to blame the others, we defend the old but nobody is really listening You are alone and the tunnel is dark.
Then there is a period in which we go through point zero, we enter the dark tunnel and have to find our way in it. That is frightening. What to do, what will happen, how to survive? There is no light, the future is dark. But going through this process wakens the new seed in us. We have a stronger feeling that there must be change and that it is you yourself that will make the change happen.
At some moments we get a glimpse of the future, of the new. We start to do small experiments and sometimes we fall back when they fail. But at some moment we really took the decision to move on and try. There is no way back anymore. The next steps are made. This opens up the next phase of life.



Going through the process of transition
It is only partly possible for oneself to steer this process of transition.
We can see three steps that can help the person to go through this process.
1. The first is that you take the situation serious not only with the head but also the heart and the body. It is to experience in one self fully the thoughts and emotions and frustrations and not suppressing them.
2. To do this it is important that you differentiate between facts and feelings. Emotions colour what is observed. It does not make sense to jump to solutions but it is more important to find the right people that can help you to identify with the change and by whom you can express your emotions. Doing sport for handling the energy level can help you to balance the bad and energy eating feelings.
3. This must be connected to a sense of moral duty to take the challenge and make yourself responsible for what is happening.

Organisations and its management should open up to have a better sense of this process of transition that people experience when the leadership is transforming the organisation. It would be much better to see and accept this transition process taking place in the people in the organisation. It can help the people to grow and become more strong after this experience when it is taken serious by the leadership. When the leader experience this process of transition him/her self then there is the chance of an experience that can help in future to understand better what people are suffering through. Where we accept in the private life that crisis and transition is part of life we should do the same in our organisations as living communities where people meet their destiny.

The hospital Director

The two hospitals got together a few years ago and they are now one organisation leaded by one general director. He formed a management team composed of two care managers, a head of facilities, a head personnel and a head finances. Also two co-ordinating doctors of the medical staff participate in the management team.

The co-operation in the management team is not always going well. There are two sides in the team, the doctors and the managers. Taking decisions is not easy because of the different circuits in the organisation that must be involved in the decision making process. After some time working as a management team, the participants of the management team feel powerless; the organisation workers complain about the lack of transparency.

The general director takes the initiative to organize special management team days to dialogue as a team about the problems. They decide that each team member also should care for one companywide policy issue next to the functional themes. But this leads to even more problems in the team. The division of power, the unclear structure and the lack of decision making block the progress.

The general director decides to make a strong intervention. He changes the structure of the hospital. He divides the hospital in units. Departments and teams are regrouped in new units. These units are formed on the basis of having a consistent patient group, financial streams, co-workers, teams. Every unit is managed by a two person team consisting of an organisational and a medical manager. They can, within some agreed frames, decide. The management team has to start to coach these managers and care for the overall processes of the hospital.

The financial manager becomes the hospital controller. The facility manager takes care of all the supporting service processes. All staff departments are integrated in one unit.

This intervention wakes up the medical staff, the work council and the supervisory board. They have to take a standpoint concerning this drastic change. The three older dominant doctors resist the change strongly but after a while they seem to loose their influence.

The organisational managers are supported in their new role by going through a coach and learning process together. They train the key qualities of horizontal leadership that are designing a process, coaching the people in their learning, developing and expressing visions and setting boundaries by making interventions. The medical managers are trained in the management basics and how to deal with their colleague doctors in a constructive way.

The hospital director: "I wanted that the responsibility is laid deep down in the organisation and that concrete persons, close to the client process, can be seen as responsible and act. I was getting very tired of all the complex decision making circuits. Everybody was hiding behind everybody. Now we can steer the organisation much more practical and direct. We have installed a simple budget procedure, the managers know what they can influence and what not. We have installed company wide tables where the top management can deal with the others on company wide issues. Each table is leaded by a top management member. This person decides after consulting the others that are involved. I act myself now as The board of Directors. I can concentrate on the next step in the development of the hospital as a whole. We have to look into the financial streams and cut costs and I see the next fusion already appearing at the horizon. Now that we have a clear structure and clear competences arranged, the managers are concentrating themselves on improving the work processes and the quality of our patient treatment. I see very fast progress in these issues today".

Chapter 9: The Human Creation

The paradox world

In this last part we will try to bring the content of this book together on a more philosophical level. This can be helpful for you in the process of internalizing the key ideas, presented in this book, in your own leadership thinking, doing and being.

The natural and the organized context

It is not only that we live today in the beautiful creation of nature and cosmos, a creation that gives us all the resources for our lives, but we also live in a growing world of our own creations that are embedded in the modern organisation. We are living in that sense two different lives at the same time. We are part of the natural creation, our body and spirit are embedded in the streams of live. We are also part of the continuous effort to shape and maintain our own world, the world of technology, systems and work processes.

What I find striking is that the key values and meanings that underlie our lives in the natural and cosmic context and that we express in a language like “we love the other one”, “we respect the soul of the other being”, “we experience the blessings of life”, “we undergo the failures and punishments of our mistakes”, is a language that is totally not used in the organised context that we created ourselves. In this context we have developed a totally different language like “aims that we want to achieve”, “profits that we want to make”, “the management of our efforts”, “structures and techniques to produce”, “financial steering and cost management”.

This difference in language and underlying values and beliefs might express the barrier’s we have created in and outside ourselves to bring some of the most important values of human live like freedom, love and respect in the organisational context. It is not easy to stand in the organisational life for one’s beliefs, one’s inner convictions, ones dreams and hopes. The paradox in this is that we have a strong inner longing to create valuable life into our own creations but at the same time we do everything to keep this separate from our personal life in the natural and cosmic context.

The paradox of the soul

The key expression also of this paradox is the experience that it is not self-evident that we use the word soul in the organisational context. Does the organisation, the human creation have a soul and how is the individual soul connected to the soul of an organisation? This is a question that arises, as I have noticed, strong resistance within quite a few people. They find it an offend to use such language and thinking in an organizational context. Do not offend my inner beliefs they say to me or this is just wishful thinking and has nothing to do with the rational and functional construction that an organization is.

However I think it might be very much the right moment to address this question. Why do I think so?

In organizations we see a growing tendency that people express an inner need to come closer to the sense of what they are doing there. There is a growing tendency for instance to ask the question how we are torturing nature and the climate with our organized efforts, why we are not choosing a durable way, how we can be more conscious of the connection between people, planet and profit, how we can insure the future of our children, how we are going to handle the expected disasters of climate change, people migration, pollution, aggressiveness against each other, the stress and pressures of the technological life.

Disintegrating communities
However the traditional structures of communities like religious communities, regional population structures and family life are disintegrating to the extent that we do not have much time left for each other and for taking the opportunity to reflect on what is happening, how it influences my life and how I can connect to the deep roots of my life and the communities life that I belong to. We have no Sunday anymore to reflect on the sense of life and death. We have no breaks anymore in the professional life to regain strength and consciousness on what we are doing and the next step to take. Parents have no time to raise their children, responsible leaders have no time for their peoples. Individuals have no time for prayer, for visiting ceremonies of mystic initiations, for seeing friends and share the values of life, for going to the funeral of a relative.
So it might be a good moment to reintroduce the question of the human soul in relation to our organized life and to explore the meaning of connecting our personal life values to the values of the organisations we are participating in.

The Leadership Game

The leader has the say.
When there are problems,
he brings solutions.
When we get lost,
she shows the way.

This is what the leader has to do in a gentle way.

He communicates and act friendly.
She can listen very well.
He let everybody come forward.
She is non authoritarian and very social.

In this way the leader is decorated
with many psychological cards.

Is leadership not much more a game
in which many participate, co-lead.

The co-worker leads the boss,
the one colleague leads the other.
It is a process in which in the end
everybody participates,
act a role.
The serious child game.

The human soul

The creation that we meet in life – nature, cosmos – is harmonic in itself. With harmonic I mean that in the natural creation everything stands in a stable relation to all there is.
Sun, moon and earth follow their path in the cosmos.
The plant grows, the air is there. Our spirit and body are embedded in this harmony. Our heart beats, the skin breathes, we live our life every day. We are able to enter into the world of creative

forces that shape and maintain this wonderful natural and cosmic world. We can be initiated in these worlds and we can find a personal relation to them.
I see science as a way to do that. By exploring natural science we try to discover the laws working in nature. We have made substantial discoveries in a growing speed on how the natural world is constructed and how it maintains itself. We have analyzed this natural world, put it on the platform of our explorations and we have documented the given insights so that new generations can build on them. But it is not only science that we use to explore. We also developed our arts to explore this mysterious worlds. We have reproduced the world we find when we are born, we have tried to show through arts the forces that work in these worlds. We have expressed through music, painting, architecture etc. how we see this world and how this world sees us. It is the dynamic, ever developing way of relating to this natural and cosmic world and we have put in that world the human being in the centre of its existence. The arts were in the far past very much connected to our religious dealing with this unknown world of creation and being. We have seen the Gods that work in this creation. We have seen the angels and archangels that live in the invisible world that create our observable world. We have found ways of believing, of communicating with these worlds and we have expressed this in a fantastic variety of rituals and community explorations of the unseen life.
The basic root in exploring these worlds in these ways is the leading idea, that it all stands in an organic togetherness. We can analyze, we can differentiate, we can explore parts but we end up with the wonder how it all stands together and relates and communicates.

The individual consciousness
However during the many ages of our exploration of this world with a growing consciousness there is one question that stayed unanswered and that is key to the sense making of our exploration. That is the question of how the human being has come to the individualized consciousness that we see today. Different then plants and animals and stars we seem to have an individual consciousness that makes us stand up on our own feet, in our own reality perception, in our own biography. This is the question of the human soul and how the soul relates to all other there is.

This human soul manifest itself on earth in our individual ego and this individual ego makes itself, out of its own nature, known in our thinking, feeling, willing. These are the manifestations of the human soul. Let me give a short description of these three manifestations of the human soul.

The individualized soul: thinking
Our individualized ego as soul is able to observe and it creates images. We have in our body a series of senses that enable us to observe. These senses like touching, smelling, seeing, hearing but also senses like finding equilibrium, experiencing life forces, exploring language, enable us to connect to the realities we meet. It is the individualized connection we can make with the reality. These senses can be trained to function in a perfect state and to raise through that our awareness of what is there and what we are meeting. But this however is not all. We also can give meaning to these observations and experiences by adding out of ourselves the words, meanings and ideas that bring these observations to understanding. The thinking quality of our soul can embrace the observed realities we meet and give them meaning and make them communicable. We can share images with others and by doing that we can enlarge and deepen the meaning and understanding.

The individualized soul: feeling
Our individualized ego as soul relates to all it meets also in feelings. Nothing that we meet and observe and explore leaves us without a feeling that arises by the meeting. In ourselves we make a heart connection and we feel the upcoming of emotions and also longings that follow our embracing the reality or just taking distance to it. This is a fantastic ongoing process of bridging

reality and ourselves and also these feelings that arise and go we can share with others. We can be together in this and it gives us a deeper relating to what is happening to us. With our feelings we can enter the world in a compassionate way, we can enliven ourselves in the world we meet, the other person we meet and we can start to connect to them.

The individualized soul: willing
Our individual ego as soul acts and intervenes in the world we meet. We are not only part of the world in a passive way, we also grasp the world in our hands and start to transform it. We challenge the realities we meet to express themselves, to open up and to share with us the forces that are working in them. We transform nature into goods we use and consume, we build our own homes and cars and telephones and live and work with them. We are on a never ending path of changing the world into the technological being we are living in most of the times today. It is a process of destroying also, of using, of constructing.

Breaking through boundaries
The deep going consequence of this threefold appearing of the soul of the human being is that we are moving ourselves in a process of breaking through the natural boundaries we find in nature and cosmos. We are leaving the organic, harmonic world and we enter into the bounder less world of liberated forces that earlier on were kept in control in the organic processes. This could mean that we are no longer embedded in the Godly constructions we come from and that in this sense we are living in a Godless world. This shows itself in the observation that the worlds we create have no power in themselves to regenerate themselves unless the human being makes the effort to make that happen. But also we can see that the worlds we create have no direct sense of itself and we have to add the sense to this world ourselves. It means that these worlds have a different sense for the different individuals and there is no self evident co-nominator for this between us.

So through the working of our individual ego as soul in the world that is given to us, the natural and cosmic cohesion of this world is broken through and we end to live in a Godless world. Already Aristotle showed this to us in his economic writings. We can also find this process described in the different Testaments of the human history of development. We are living in two worlds that have a fundamental different basis of existence and that we see expressed in the difference we can experience in living in the natural and cosmic world compared to living in the organized world we created ourselves.

The paradox existence
It is my standpoint and vision that when the individual soul breaks through the natural and cosmic boundaries and touches and transforms this natural and cosmic cohesion into a human organized construct then the harmonic cohesion changes into a paradox existence. All that man touches and transforms on earth, changes into a contradictory way of existence. This is so because there is no self-evident organic principle working in it any more, and it is only the human principle that we embedded in our constructions that is the source for it's sense.
In the place of a harmonic world we create a paradox world, a world that is in itself contradictory.
Our human creations are paradox creations, they exist in contradictory ways of being.
This is also shown by the fact that all we create is expressing itself in polarities. We create a world that is split up in under and above, in inside and outside, in history and future, in expressing and understanding, in question and answer, in need and offer.

Nothing of our creations can exist out of it self, nothing of our creations have a sense in it self then the continuation and sense that we give it ourselves.

The Leadership Paradox

In all that we create
its downfall is already existing.
In all that we strive towards
also the opposite is reached.
When we climb the mountain
the going down is inevitable.

Therefore the leader has to apply
the paradox intervention.

When we are almost falling,
you stimulate gracious movement.
When we are successful and grow,
you start something new.
When we are disappointed about what we reached,
you strive to the impossible.
When we arrive,
you make yourself ready to depart.
When the great feels heavy,
you carry the little.

When you lead,
we serve the other.

Constructing a house in Ireland

Since many years I am a regular visitor of Ireland. I stay with my relatives in a nice, old cottage that was bought by my brothers some 32 years ago and that they have kept in quite primitive circumstances. It is positioned five kilometres outside a little village and it is embedded in a rural structure of little farms around it with a small community of widely spread living families and individuals. The nature around it is beautiful and full of life.

Two years ago I had the chance of buying a little piece of land at the other side of the river. It was the homeland of the next door farmer Pegoe Kennedy. It had been sold 25 years ago by his father and sister but the owners never entered the cottage and land. So nature took it and destroyed the little cottage with the straw roof. Pegoe was sad about this but did no see a chance to change that. When I bought the piece I started to reconstruct the old cottage. The dream of Pegoe was that it would rise in its own glory, exactly like it had been before. I myself wanted to keep the basic outline of the cottage but wanted to make it a little bigger. In a delicate process of dialogue and co-operation we found a way to reconstruct the house and integrate the barn into it as an extra bedroom.

The key challenge in this whole process was for me to find the right balance between all the different aspects and sides to this reconstructing and bringing a new live in an old human creation. It was a real soul exercise to relate my wishes and feelings and ideas to those other persons that were involved in the process. I found a builder that by his person could understand this and helped to construct the actual cottage and space around it according to the drawings and subscriptions that were made on the basis of dialogue with all involved. In a rhythmic process of meeting and observing the things that were done and of planning the next steps this human creation came into the world and with it the different worlds of dreams and longings and hopes of those that were involved.

Take care and make sense
On the one hand in this process we meet the natural creation and this creation is objective and true, it is self-evident. We could see how nature went it's own way and how it took the house and land and made it come back to it's own existence. On the other hand, the hand of man intervened again into this process, was breaking through the natural processes going on by itself and reconstructed a new man made house and area that from now on has to be maintained and kept in the human shape by the people involved in the living in it.

The existence and the sense for what the human being has created is only going to be there when the human being makes his drives conscious and takes care of his creation which means takes care of the continuation of a self created reality, takes care of the sense making process out of a self created reality.

In this way the human being gets chained to his own creation, that speak to him continuously the words

- take care of me, keep me alive,
- give me sense.

So there is a growing human paradox world coming into existence on earth. We are living and working in this world and this world is appealing to us all the time, taking our attention and energy.
Let me give a few more examples of how this human created world works between us.

<u>It is not self-evident that what a person says, he also does.</u>
You can imagine the endless examples one can find in his own life for this. When you look at your own deeds and thoughts and feelings you can experience, that what you do, is not always meeting that what you say. This is for instance the case with leadership in organizations. It is said for instance that the company will explore new markets and will be very active in creating innovations but in the doing you see securing of the financial profits, cost cutting being done for that, laying of personnel. It is an ongoing struggle for all of us to have the thoughts meet the deeds.

<u>It is not self-evident that when one person speaks, the other one listens.</u>
We can experience in our life the many situations where you speak to a person and where you have the impression that you are not understood or listen to at all. That is frustrating and upsetting. But you can imagine also that other persons can have the same feeling speaking to you. It is not self evident that we understand each other, hear each other and listen to each other. Listening is an art that can be learned through concentrating on the other person and trying to move along with the other person and not being to much involved in what is going on in yourself. Dialoguing with each other is an essential art to create something together. Each value that we create, each product or service comes about through the process of dialoguing. In that process listening to each other is of essential meaning and that is not only listening with the ears but listening with the whole personality and with all the senses open.

<u>It is not self-evident that the build house maintains it self.</u>
We have the chance may be in our life to build a home. It is a special experience certainly when you have the chance to design the house and construct it. It is a process that requires excellent co-operation with all the persons involved in the process. A lot of things can go wrong and you end up with a house you did not choose for. When it is there we have to take care of it. It is surprising how fast one has to start the process of taking care of it. The natural corrosion, the attacks on different

level from the outside but also the inside, the continuous use of the facilities require that at times things are repaired or renewed.

It is not self-evident that the created quality system works out of it self.
It is in organizations today quite normal that we are busy installing a lot of systems. We have logistic systems, financial systems, human resource systems, management information systems and many more. It is the creation of quality systems that have acquired a lot of attention. A wave has gone through organization land to create quality systems especially with the perspective to convince the client to stay. The process of creating quality systems is often a complex one. Not only does it require a complex administrative process in which all the details are being documented and checked by experts, also it is the effort to improve the processes to a quality standard that meets the clients requirements. ISO and other systems have been largely implemented around the western business world. However installing a system does not mean that it is going to work by itself. It needs consistent attention of quite many people all the time to make the system work. Quality standards are not kept under the pressures of daily life, documentations are not complete because there is information missing, we forget sometimes the standards and produce at random and so on.

The written novel gets meaning when it is read.
The writer has written the book that is then published and it goes its own way. It finds readers that absorb the text presented. Then an interesting process is happening. Quite often the reader reads something totally different then the writer did mean to tell. The reader brings in his own fantasy and makes his own interpretation of the story. There is all the time a gap to be bridged between the intentions of the writer and the reflections of the reader. That makes the process a creative one. There starts to grow a special working of the book in the public arena, it gets its own biography and creates its own reputation.

The hotel comes alive when there are guests.
The hotel has been designed with special ideas on what clients might appreciate. The rooms are decorated according to special themes, the client can make the tea at his room that he appreciates, the food is of a biological good quality. But this all only starts to work when there are guests. The process comes alive through the co-operation between staff and clients. There is a variety of wishes and appreciations by guests and there is a variety of abilities and mentalities in the staff. No situation is totally predictable, you never know exactly how things will work out between staff and guests. This requires a constant process of fine-tuning, constant adaptations to changing circumstances.

The service is delivered when it is paid for.
When we go to the shop and bye our goods we in the end have to pay. It is in our life a self evident process but looking to it, it is always something that is accompanied by a lot of personal interpretations, feelings, judgments. What we find fare or not, what we see as a good balance between price and value, what is going on when the service does not meet our expectations but nevertheless we have to pay the full price. It is a world of emotions and choices and appreciations and often a lot of talk afterwards about what we think of it.

The car drives when I steer it.
When we have a car it does not mean that it drives by itself. We have to do it ourselves and that can be a risky affair under some circumstances. We always, as drivers, have to adapt ourselves to the situation we find on the road. Is it misty and we cannot see ahead of us, then the process is going totally different then when there is a sunny empty road in the middle of nowhere.

To co-create our processes
The conclusion can be drawn that all that we create as human beings does not have a continuous existence of it self and a sense of it's own. The existence and continuation of it depends on us as creators and we have to add the sense to what we do in a constant way to make sure that it keeps it sense. This is something that does not go automatically. Each person him or her self has to be in the process to be able to do this. That there is a process is not self evident. We have to create the processes for this to happen. That is the great challenge we have in life today, that is the challenge to co-create the processes in which our life happen and in which it gets meaning. It is not any more that we are only part of an organic process in which we participate and experience sense. It is us our self that have to start to create the life process and we are meeting others in doing this. We are experiencing, because of the numerous different processes we are involved in, a growing dependency on each other. That is a new phenomena in mans history. We have for a long time been embedded in the natural, traditional, organic world of our surrounding nature, the community as it was given to us and in our own consciousness as we found it in our inner world. We have been breaking through these barriers and we find ourselves now outside this organic reality and in the self created inorganic and paradox multiple reality. It is the human soul that is for that reason therefore individualized and forms the integrating embodiment in which we live. Our thinking, feeling and willing has become individualized and it is only as a result of our own efforts that we are integrated and connected to the world around us, the material world we created, the community we have organized and the consciousness that we have developed, falling out of the harmonic world.

The utmost experience of this we find in organizations in which we participate as clients or workers. Here we are confronted with the human creation 'pur sang', the organization, and it forces us to take responsibility to maintain it and develop it ourselves and to give it a sensible place and meaning in our life. Here we are totally depending on each other in a new way. Here we can overcome the traditional differences and, although we still differ in belief, knowledge, skills and so on, we can co-operate and co-create with all those that we would not want to face in the traditional community context.
Let us concentrate now on the process of organizing and how it works in the human soul.

Biography

Search for:

Two decisions in your professional life
with impact.
With effect in your biography.
And search
for two decisions that you took in your enterprise
with impact and effect on your organization.

What is the red line in these decisions,
a common theme,
a common force?

Look for your life companions:

Who are your companions
that you met in your biography,

the karmic companions in your life,
that, going your way, move along with you?

Look for your theme:

What is your personal mission,
what is the mission of your organization,
and how are these connected together?

Organizing and reflecting

As a consequence of what I have been describing here it is unavoidable in this self created world that we have to do two processes all the time.
The first process is *organizing.*
The second process is *reflecting*.

Organizing
What do we mean with organizing?
With organizing we mean that the following key elements we have to be taken care of and we have to be connected to each other in a consistent and continuous way:

1. We have to choose aims and means and adapt them to each other.
2. We have to take care of the conditions under which the process can take place. This involves:
3. We have to find the right constellation of co-operating people,
4. We have to develop a carrying vision on how it will be done,
5. We have to install the work processes in which it is realized.

This process of organizing requires the use of the resources we find in nature and in the cosmos and also all the abilities and capacities we have developed ourselves as human beings. This means that the talents we find ourselves to have, must be transformed into human abilities. This means that the capital we have got or gained we must invest in the next steps we do, it means that we have to mobilize our time for this and give it our complete attention, it means that we spend our energy on this, we connect our hopes with it, we want to gain life satisfaction out of this, we want to create a personal future out of this and we want the community to be part of this and profit from this. There might be many other intentions we could have in doing this.
This process of organizing however starts to fully absorb us in time. Gradually growing older we get totally involved in this organized life and we loose our self evident connection to the natural and cosmic world. It really requires a personal step to create space and time and energy to reconnect to this world. This can be expressed in taking time out, meditate and pray, dialogue together on what is the sense of it all, see the effects we have caused and try to find out how this meets our dreams or may be how it frightens our existence. We can experience all, that one is easily getting totally sucked up by the organized life and that as a result of this we start to feel empty inside ourselves. To balance this danger there is the need for a balancing process, the reflection process.

Reflecting
In the reflection process we regenerate our sources and abilities.
We reflect on what we are doing and give it sense.
We relax, leave it for a while and regenerate our energy sources.
We meditate and pray for strength.
This reflection process needs a conscious act of creation against the ongoing stream of actions.
We search for peace, a silent spot, we stop the time.

This gives us the opportunity that something might reveal itself to us.
In this reflective space it is also the higher "I", our authentic being, that can express it self in our ego as soul.

In the encounter with the higher "I" we evaluate our actions and deeds and we try to find the fruits, the learning points in our reflections on these actions. It helps us to give sense to our life and it also helps us in the process of judging the morality of our deeds, to find them good or not. In this way we create the conditions for our next steps and find the renewed impulses and intentions for our deeds here on earth.

So it is good to make ourselves aware that as an individual we are consistently connected to two processes:

1. The process of organizing that leads to maintain our own creation
2. The process of reflecting in which we add sense to what we have created.

We live our life forward and give it meaning backwards.

The Reflective Space

Doing nothing,
not to work hard,
not to solve,
no activities and projects for the moment.
We give the best of ourselves.
And more.
We reflect,
create a process.

The leader leads from this point
and creates a process of research
and entrepreneurship.
In that process others can participate and contribute.
Participate and experience
authentic and valuable steps.
In change.
Living intense.

Learning

In the paradox world we are depending on our own efforts to master this world. This mastering happens in the ultimate and most specific human process we have and that is the process of learning.

The master and the pupil
The process of learning is first of all a process of rising and falling. We learn by trial and error, by making our failing attempts conscious to ourselves and grasping the meaning out of this. By our striving efforts to create again and again a next step, we can move ourselves on the path of learning awakening.
From trainee – to professional – to master.
The philosopher George Steiner describes this in a wonderful way in his book "Lessons of the Master": *"Von lernen und von der Bildung ist heute ständig die Rede. Aber jene Beziehung, aus der unser Wissen und unsere Kultur jahrhunderte lang hervorgingen, ist dabei fast in Vergessenheit*

geraten: Das Verhältnis zwischen dem Meister und seinen Schuler. Diese scheinbar anachronistische Beziehung ist Ausgangspunkt aller bedeutenden Errungenschaften der Kunst, der Literatur, der Religion und der Philosophie. Sokrates und Platon, Jesus und seine Junger, Tycho Brahe und Johannes Kepler, Edmund Husserl und Martin Heidegger: Fast bis in die Gegenwart reicht die Reihe großer Lehrer, die große Schuler hervorgebracht haben. Meister und Schuler standen oft in einem spannungsgeladenen Verhältnis, in dem es nicht mehr allein um die Wahrheit, sondern auch um Macht, Vertrauen und Leidenschaften ging. Aus dieser Perspektive gewinnt die Geschichte der Ideen eine enorme Dramatik".

We are being confronted with the fact that the reality that we meet is different then we had imagined it in advance. The life evolves not directly in a predictable and logical way, it contains surprises. It goes in a different way then we thought it might go. What we intend to do might fail in the end and it does not meet the expectations we had. Learning is about making ourselves aware of this failure, to start to see it as a surprise we did not expect. Through our continuous efforts to face the realities as they appear and to reflect ourselves on the meaning of this, we are going to have the opportunity to discover the forces working in that reality and that we did not noticed before. The reality starts to speak to us, it gives us it's messages. It is to us to open up to it and start to dialogue with it. This is the process the master is learning the student.

The sacrifice

A deep quality of learning we find in the sacrifice that we bring. We are not alone on this earth but we are together with others. We depend on each other and we experience a growing interdependency in our organized, self created world. We need each other. In this way we are part of communities.

Andrei Tarkovski says it like this: *"The relations between people today are becoming of a kind that one always expect the other to adapt, that they sacrifice themselves and build at our future, while oneself is not willing to participate and is flying from the responsibility for what happens in the world. There are a thousand reasons to think off for avoiding this responsibility, to have the selfish interest prevail above the honourable and higher tasks. Only few people have the will or the courage to see themselves in a serious way and to accept responsibility for the life and the own soul. But what means to sacrifice one self for the communal interest? Is this not the tragic conflict between the personal and the communal? If the responsibility is not based on the inner conviction and someone grabs the right to decide on the destiny of the others and to make this destiny superior to the personal vision how one should take a role in the development of society, then we only widen the gap between the individual and the society. The spiritual will to sacrifice cannot be forced on others but has to be a free, natural en self evident supporting of the other person".*

In the community we meet the other. Being part of a community, it is our own strivings that are being confronted with the strivings of the other. Sometimes I have to give up my own strivings and desires to create space for the other person. This opens in us a space in which the true love for the other, the respect for the step the other is taking can grow. It gives us the moral basis for our personal existence.

We learn from our failures when we reflect on them and we grow as human beings when we are prepared to sacrifice ourselves for the other person.

Making a sacrifice as well as reflecting on our failures is a paradox act, but it is this paradox act that forms the moral quality of the soul and that strengthen the development of the ego into an authentic personality.

The human consciousness

Through the process of learning and growing we become better at home in this paradox world and start to know how to create our bridges between ourselves and the world around. This leads to a growing consciousness, a being awake in what takes place.
This consciousness is the fruit of the work.
First of all this newly self developed and individualized consciousness responds to the origin of the development aim of humanity. It is the mission of humanity and in it the individual being to grow to a state of full consciousness of the realities we meet and of our own being. The creators act of creation that made man to be, is responded to in this way. “At the fruit the tree can be known”.
But also this new consciousness adds to the future creation. We are not only fulfilling the mission that was given to us but we also have received the opportunity to add to the creators world.
To understand this we have to reflect on what is unique and specific in what the human being can add to the creation.
To describe this world we will concentrate on three human values that are specifically bounded to the human being and to humanity. These forces play an important, decisive role in humanizing our organizational life.
I call these three human forces *Love – Freedom – Respect.*

Love – Freedom – Respect

Love
We can learn to know and understand our creations and creators. Through the force of love we can connect our ego as soul to our work and our companions. We find through love a personal human conscious relation to the other person as well as to the nourishing natural creating world of forces that work behind it. With our love we can warm our creations, we can give them sense and meaning by connecting our destiny with them.

Freedom
The deeds that we do and the workings that they create can be born out of freedom. We can connect ourselves out of free will to the good, the true and the beauty that our ego knows, the golden fit of the human soul. This is not born out of our natural being but out of a consciously grasped idea, the fine desire to want to respond to the ultimate human ideal: the out of freedom consciously acting spirit. The authentic “I” chooses to do that.

Respect
We can create the bridge to all other worlds by meeting these worlds with respect. This means that we do not concur and suppress these worlds, but that we enable ourselves to live in a creative relation to these worlds, these beings.
We respect the being different of the other ones and we meet them.
“You are so beautifully different”

Stories of Humanity

In our search for understanding our human creation we can link to and read the long living stories of humanity. They are the ultimate expression of our process as human beings. As a fundamental example of this we see the appearance and workings of *the old and new Testament* that have had such great influence in many cultures in the world.
In *the old Testament* the creation of man is pictured and described. The human being, being born in the natural creation, breaks through the boundaries of good and bad, and falls out of the natural order. He falls out of the harmonic world and arrives in the Diaspora. Then a process evolves in which God’s creation, the human being, looses the connection to its origin. He is cut away from the

harmonic world and arrives in the paradox human world. Then the search for the source starts. Prophets and initiates show the community the way back to the origin. The community starts the journey to find its roots.
This process still happens again and again in a cyclic way. Also nowadays we loose the origin, live our existence, search for the way and make the connection.
In *the new Testament* this process is turned around in a decisive way. Gods sun, The Christ, incarnates in a human existence and opens up for us the road to the spiritual world of the father. Through the sacrifice, through suffering, death and resurrection, the human being finds the way as an individual conscious being. This road leads through the community. This community is not any more Gods chosen people but it is the self created karmic constellation of people we create ourselves. Based on shared spiritual ideals, meetings and shared striving the Human spiritual community develops itself. The Holy Spirit that works in this, guides the human being in his striving process towards a Godly existence.
Through this process, man returns in the spiritual world of creating but now as a conscious being that dresses himself in freedom, love and respect.
This is his gift to the spiritual world of creation.

Consequences

On the basis of what we have stated here we would like to explore the consequences and also the opportunities that go with it.
First of all I would like to state that this image of the human creation and the organization as the ultimate integration of all we have been able to create ourselves leads to a reconsidering what the leading images are that we connect to organization.
In the western modern community, organization has a dominant functional connotation. It is seen as an apparatus that helps us to work with and shape our products and services. It is a goal oriented organism that, as a complex mix of processes that are controlled by systems, should be maintained and refreshed by us to keep on performing.
However in my view the organization is a life category in which, as most of us spend our life in organizations, we realize our aims in life. The organization is not only (1) a functional organism that produces but it is also (2) a living community of people that co-operate and live together plus that (3) it is a learning experience for everyone involved that shapes the personality. I see these three dimensions also as three valuable aims of an organization. An organization can be an organism of high quality in which human beings can realize some of their most intimate personal aims, where we can meet and find our karmic companions for life but it can also be a prison for the people involved, a destructive organism that ruins our life and brings us in the worst conflicts one can imagine. This has far reaching consequences for the way we deal with organizations. It means that we have the moral opportunity to value the life of ourselves and of others by shaping humanistic organizations.
This is about putting the relation between the individual and the community at the centre of our efforts and our sense making reflections. This relation we can master with the help of three key concepts.

Life as a process

The first concept is the *concept of life as a process.* One can say that our life is embedded in the processes we are in. However we still have little consciousness on what processes we are in and how we can handle these processes. In the personal life we have created processes like working, studying, family life, making music, going on holiday, meeting friends etc. These processes we have given a rhythm in life, we have chosen certain contexts to handle the process, we communicate with others in the process, we meet thresholds and resistance during the process. It is a cycle of events for which we can take responsibility and may be the most important, for which

we can take responsibility to develop the process further and raise through this to a higher consciousness state of living. It is an art of living not to mix up these processes we are in to much. They have their own dimensions and characteristics and also problems. We tend to mix up these processes and their problems and by that we can create disaster in life.
Organizations also are a complex mix of processes. There are production processes, logistic processes, financial processes, human resource processes et cetera. These processes have their own dimensions, their own knowledge and rhythm, their own systems to control. These processes interact with each other through the people and teams that are dealing with them. In the process with the client the organization integrates the fruits of all these different processes. It is there that we can see the value creation they have brought forward, it is the proof of the pudding. In the organization it is the leadership process that make the other processes to interact with each other and the people involved to co-operate with each other. The leadership makes the things happen and takes care that the resistances and problems are dealt with so that the process can flow and lead to its value creation.

Dialogue
The second concept is *the concept of dialogue*. Processes flow horizontally between us and they can continue through the dialoguing activity we do together. The basis for this is *"that we help each other to make a step".* Dialoguing one can see in the way we communicate with each other. It is the listening to the other that makes the thing work. It is the helping each other to express better that creates the quality of life, the substance that we can deal with.
We are living in a chain of interactions in which we create value and co-operate. It is in this chain that we are also learning together on the basis of dialoguing about our common experiences and the reflections we make on them. It is in this dialogical chain that we meet the people and start to understand how things work. In each work process the value of what the people are doing is raised when they dialogue on how they see and understand the chain they are in and how the result of their work influences the work of others down in the chain. In the chain we see not only then the transformation of goods and services to the point where they are taken by the clients to consume and use. We also see and experience the coming about of living communities that can make sense together out of what they work and live together. They are learning from experience together and have the opportunity offered to improve the process, to change and innovate it and to develop as professionals and as authentic human beings. We can come to master ship and help the new generations to make their step and grow.

Biography
The third concept is *the concept of biography*. All organisms write a biography, write a life story. Listening to personal biographies or biographies of organizations is always a very interesting happening. Biographies are always a wonder of life, they are the unique expressions of all that is there and what we can experience. The biography is the fundament for the sense making, it is the fundament for our personal growth and coming about in life. The biography is also the expression of who we are, it is the expression of how society has written itself into my life and how the ancestors and also next generations live through the personal biography. The biography is based on natural laws and rhythms or fazes in life. We see the growth of the child, coming to maturity, entering society, building up the personal community, meeting crises and transformations, growing older, coming to wisdom or losing track and getting sour. The biography is also based on the unique personality we have and that starts to shine through the biography. Biography can be a surprise to ourselves, not having imagined at all that life would take this track. Biographies of people get linked to each other through marriage for instance or through a life long companionship or colleagueship. We grow into our personal biography through travelling to

different kind of work communities and life communities or even idealistic communities or religious communities.

These three concepts can help us to understand better and deepen the sense of organization. The consequence of that is that we can open up to the idea that organizations are not only functional, instrumental machines but also developing and learning communities.

Values and morality
If we allow ourselves to create new and different images of organizations and of our organized life, we create the chance that also the key values and moralities, that we can experience in the personal life, can enter organizational context. We can for instance integrate in the work life the meaning of religion in a new way. We do not have to go to the specific religious community to experience religion in life but we can integrate into our work life the religious inspirations we have. We can connect for instance the meaning of "helping your brother" to our co-operation with our client. It is not the selfish ego that tries to profit from the client but it is the authentic personality that meets the other, co-operate with the other and learn from the other.
We can connect for instance the process of taking initiatives in organizations with the personal development process of following your impulse – meeting resistance-finding the next step. It is a process of transition and rising to a higher level of consciousness.
We can connect the process of community building and the leadership in the community to the personal ideal of being a servant to the aims that others try to fulfil. It is not about me but it is more about the other.
We can live with the human values of freedom, love and respect in an organized world that is there to serve each other and help each other to fulfil the mission of the individual and the community. This will balance and heal the ongoing process of using nature, cosmos and spirit for the satisfaction of our great variety of needs.

Two opposite reactions
In the practice of the organized life, experimenting with this vision on organization, on the individual and the organized community life, one can observe two opposite reactions.
Persons can experience a feeling of relieve and hope. It responds to a deep need to integrate the work life and the life of the personal morality and values. There are also persons that see this as an offend to them. It is the threatening of their very serious and delicate inner feelings with religious and spiritual experiences that are now confronted with the rational and instrumental life of the organization. These persons want to keep these worlds of work and inner believe separate.
We have to respect both attitudes towards the themes that have been addressed here.

It is my hope that we will find ways together to bring the outer world of organizations and the organized life closer to the inner world of moral values and feelings of belief and knowledge. This can bring the world and ourselves closer to our origin. It can strengthen our moral challenge to take responsibility for the world and ourselves and open the path for next generations to make steps in this direction.

Asking the Question

Asking questions
because I want to know,
understand and more:
Being clever and helpful.
Solutions that do not work.

Better:

Asking questions that
create a story.
Clear images and beings in
the story of the other.
To find the next step
which makes the story to continue.

Irreversible steps
that make the difference.

We would like to close this book with an article that was published in the German Sparkasse Magazine that illustrates in a fine way our vision and philosophy on man and organisation we named horizontal leadership.

The concept 45+

"Till 21 you learn, till 42 you battle, till 63 you become wise and after 63 everything is a gift to you".

The demographic development of the German population is the talk of the town. The effect on the social system of the so-called "old age society" and the diminishing birth rate is an actual theme for politics and society.
For the Sparkasse this is also an actual theme. *"As a main employer and important client bank in our region we have to think about the consequences of this development now and take a position in this",* is what the directors have stated.

At the moment we have 850 co-workers in our Sparkasse that are 45+. If we include the idea that in future the co-workers can work till 67 years of age and that there is now the opportunity to work part-time, we have calculated that the number of 45+ employees will grow from 38% to 55% in 2020.

2005	**2010**	**2015**	**2020**
37,8%	*49,5%*	*54,1%*	*55,1%*

What shall we do? The need for a concept 45+ is evident.

As one of the first Sparkasse in Germany we decided to dedicate ourselves to this theme. The project 45+ was born. What we started as a working title became quickly a well known name in the organisation. This project 45+ was at first taken up by the personnel department and was driven by three members of this department. It became clear however after doing some interviews with elderly colleagues that there is no typical older employee and there cannot be one concept for their development. It became also clear that younger and older employees have very different motivators working. The requirements and challenges for older employees are of a different kind then for the younger ones. A concept 45+ should not be a fixed concept but should create space for each individual employee to explore their own thoughts for further development.

Conclusion: The project 45+ was transformed into the process 45+.

This process 45+ is totally new in our company but also in the wider Sparkasse context. We build on personal initiatives, personal experience and the personal richness of ideas of our 45+ employees.

What does this mean? What goal should be achieved with this process?
We have formulated a basic principle for this process:
The concept 45+ is based on respect for our employees. Participating in the process creates chances for them and for the Sparkasse. The employee gets free space to make steps out of his/her personal motivation.

It is not our intention to go the classical career path like we do for the younger employees, it is aimed at creating the opportunity for a next personal step, also in the existing job.
The start event June 2007
The 15th of June we started the process 45+ that would run for the next half year. Sparkasse directors invited 40 employees 45+ from different departments and positions to participate. The general director gave the first introduction speech, the personnel manager gave the first introduction in the theme and Adriaan Bekman told the participants about biographical life phases, human learning and development inside the company context.
"We learn not primarily in the class room but we learn through dialogue with other people. We reflect and dialogue. Learning is based on an inner responsibility. It is helpful to have small learning groups. We read, study, research and experiment and this we do together without hierarchical distance. The human being in the centre. We dialogue in a horizontal way. We do not look for the big solutions but we make small steps in the process".

Each participant in the process got the question*: "What is my next personal step and the next step for the Sparkasse?"*

This was all that the participants was offered at the beginning. That was unusual and innovative. Each one had to find the personal entrance to the process.
This process is about "the inner career". To get into movement – to realize the new – also in my job today – that is what this process 45+ is about.
The group of 40 employees was divided in two groups of twenty employees and each group became two process owners to help the group process to evolve. The process owners helped the group to divide again in small intervision groups of 5 participants. These small groups had several meetings during the half year. In the intervision group meetings the participants could share experiences and learn from each other.

The interim meeting after three month
In the interim meeting each participant presented their idea and the next steps, how they are working on this next step and what they expected to reach after the half year period. They shared with each other their experiences in this process, their anxieties and expectations.

The final presentations after half a year
All participants presented their results to each other and to two directors of the 'Vorstand'.
They did this in a very engaged way and showed surprising results. They had explored a whole range of issues like: "PC training for elderly employees", "Special senior consultants for senior clients", "How to stay fit for work", "Meetings for senior employees", "Coaching your younger colleagues", "Effective work processes", "Team development for client process improvements".

The presentations were done in a creative way with the help of drawings, power-point pictures, painted pictures or symbols like a tennis ball or a special doll. There was even a presentation without words.
The processes were not finished however. All participants were fully engaged to implement the experimental results in the day to day work processes. This shows that it was not about developing ideas for others to implement but it was about realising my own idea that could also be good for others.

Conclusion: *"Small deeds that one does are better then big deeds that are only planned (G. Marshall)".*

The process has proved that for the personal and company development one can very well build on the experienced employees themselves.
Marie-Jose (participant)
June 2007 I got the invitation from my director to participate in 45+. This gave me some bad nights sleep. "What is coming towards me", I questioned myself. After the first starting meeting the panic was gone but I did not really know what my theme could be. In our first intervision group meeting I was relieved to see that the others had the same problem in finding their own theme, but this changed. Our process owner tried to explain to us how we could work in this intervision group. I found my theme: "Consulting Foundations by an experienced employee". In our sales office I started this extra work and I arrived at very good results. When I have a bad sleeping night now it is because of my excitement to work further on this theme".

Ursula (participant)
When I started the 45+ process I was very unsure, how do I enter the process and what is my theme? This was for me a new and unusual way to enter. When I look back now I have experienced the whole process as lively and exiting. It was for me a good opportunity to initiate change in the company myself, to get a wider view on things and enlarge my field of working. It was something totally different then the normal work I do. I got sensible for very different aspects. The working together in the intervision group I found very constructive and we also had a lot of fun together. It gave me happiness.

Gerlunde (participant)
When I was asked to participate it was a shock for me: "Why me?" Now I can say that I needed this little push to come to new challenges. I see this as valuable for me and with growing confidence I took up my theme. After realizing my theme "creative workshops of 45+ employees for 45+ clients" I was proud of myself. It showed to be relevant for our company. It brings the client and us real benefits.

Franz (participant)
When we started I thought: now it is finally the older employee that gets the attention. I found this way of process working very good because you could work in a creative way on your own theme and could realize your own ideas. I was surprised to see that we had so many different themes and that colleagues could present them in such a creative way. I had to start as the first presenter which I do not do very often in my work. It was exiting. Working with my clients is familiar to me. Giving a presentation is unfamiliar to me. I can see better now what it means to present in public your ideas and can be more tolerant listening to others that present their idea in the open space.

Ruth (process owner)

The general director could convince me to take this role. I am myself also 45+. After the first meeting I got a lot of e-mails from participants about first thoughts for this process. Thinking of the motto: "all what is good is simple", we could make their ideas concrete in the intervision groups. I observed some interesting phenomena:
It was exiting to see how each participant found their next step, all took the chance to start a personal project and contribute to the process, the final presentations showed their personal experience and results. There is no limit to the richness of ideas that people can have.
I enjoyed being in this role of process owner and having to guide the process. It was very interesting to observe what ideas the participants had developed and how they have tried it out in the practice. We have laid the right foundation to continue on.

Wilfried (process owner)
I have coached two groups of which the members occupied themselves with a project on the basis of personal responsibility, creativity and critical loyalty. The first meeting showed the insecurity of the participants but it also showed their curiosity how this process would evolve. Next to our sessions discussions, creating and criticising our ideas together, we experienced also a lot of humour. One thing always lead us to a heart full laughing: the sender and receiver phenomena. One of the participants was invited for this process through the telephone. He could not grasp fully what was said. He heard things like: very important for the board of directors and also the other person was speaking of "45 Klos" (which means in the German language toilets). This he found irritating. At one moment he found the courage to ask: at what places our directors want them to be placed in the office". Only then it became clear to the other person that something was not understood here in this telephone call. We have laughed several times about this anecdote. And we had more of them. My personal conclusion is: would we not have this process we should immediately invent it. It is this experience in the personal and professional life of the employees that is the golden capital we can entrepreneur with. I am sure this way of doing brings the Sparkasse a lot of benefit for the client and for the employees. It creates the opportunity to work with joy being an older employee.

Uta (personnel department coach)
To set up and guide a process from start to finish was something new for me. We have never done something like this ourselves and also other Sparkassen do not have this kind of experience. I was very curious to see how it could work. When I listened to the final presentations I was impressed by the many ideas of our 45+ employees and I enjoyed the many different ways the end results were presented. It was very nice to see how participants mastered the challenge as this is not their daily routine.

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CV Adriaan Bekman

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He is also co-owner and former managing director of Innotiimi, a Finnish consulting and training group and he is the president of Associazione Motiva in Italy.
Since may 2005 Adriaan Bekman is Professor at the Stenden University in the Netherlands. He is a key note lecturer at the management centre de Baak and
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During more then 35 years he acts in client organisations in different countries as a horizontal leader for change and organisation development.
Adriaan Bekman worked as senior consultant and managing director for many years at the NPI in Zeist, Holland.
He worked 8 years for Shell International after he studied sociology (1964-1968) at the Erasmus University in Rotterdam.
Adriaan Bekman wrote his theses "Bewogen organisaties" (1998) and published in the past 30 years many books and articles on themes like developing man and organisation, leadership and self management, consulting change and the organisation as a developing community.

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Attachment 1

Dialogue exercises

Doing the exercises as described here next will bring you in the position to experience more deeply your ability to dialogue. As this is the crucial ability in horizontal leadership I will give you several interesting dialogue exercises.

Exercise: Dialogue in colours
Two persons sit at a table opposite each other with a white piece of paper between them. Each person chooses a different colour chalk. The first person starts to draw on the paper. He does not draw in a symbolic way but only use his colour in movement and abstract form.
There is no speaking with each other during the drawing.
Then the second person responds with his/her colour after the first person made the first move. They continue like this. When one person is drawing the other person observes what happens. The two persons try to come into a colourful dialogue without speaking.
After finishing this dialogue the two persons evaluate together what happened and what can be learned from this. When there are more couples doing this, the whole group can share their experiences together.

Exercise: Interventions in colour
Three persons sit at a table. Two are sitting opposite each other, the third person sit at the side. All three have a different colour. The two persons start to dialogue in colour. They do not speak. When one person is drawing the other person observes. At some moment the third person can make an intervention with his/her colour. After the intervention the other two continue the dialogue and try to work with the intervention. During the process the third person can make more interventions when it feels adequate for the process of the other two.
After finishing the process the three persons reflect together on what happened and try to learn from it.
We can experience group dialogue and leadership through group movement exercises.

Exercise: Being ahead together
We stand in a circle, there is space between us. We start together.
We do four steps ahead and four steps back. We do this several times. We can speed up and slow down.
When we move four steps in, each group member tries to imagine already going four steps out and also when the group goes four steps out, each member tries already to imagine going four steps in. Doing this, it helps the group to change more easily together from moving inside to moving outside and vice versa. We get a better flow.

Exercise: Group consciousness
Two groups: One group forms the inner circle, one group forms the outer circle.
The two groups move together, from outside in and from inside out. They cross each other in the middle. Each group member is conscious when the groups cross each other. At that moment there is only one circle.

Exercise: group and leadership
Group members stand in a circle behind each other. Without anyone giving a signal the group starts to move. There is a speeding up and then a slowing down again. The group comes to a stand still without anyone giving the order.

Exercise: Lemniscates
The group members walk behind each other in a row. Then we enter into the lemniscates form. We cross each other in the middle of the lemniscates.
The group can speed up and slow down without anyone giving the order.

Exercise: Meeting
Two groups stand in a common circle face to face. The one group turns left and the other group turns right around each other. We turn each time a half circle around each other moving ahead. Finally also through singing together we can experience dialogue and leadership.

Exercise: singing together
Step 1: We sing together one common tone at the same height. We sing louder and then less loud again.
Step 2: Each one chooses his/her own tone height. We sing louder and then less loud.
Step 3: We start with our own tone and then slowly, listening to each other, we change our tones to one common tone.

Attachment 2

360* research on horizontal leadership: examples.

In the context of our horizontal leadership research we use a questionnaire of 16 questions. For each key quality of horizontal leadership we use 4 questions that each show a specific aspect of these horizontal leadership qualities.
These four qualities are:

- Steering in the work and development processes,
- Coaching the learning process,
- Inspiring with a vision,
- Confronting and making interventions in the process.

The 16 questions:

1) I make choices for my organisation that make a difference
2) I learn from my companions
3) I can imagine the future and together with my employees go for it
4) I stop directly the process when things do not work out
5) I support my employees by taking clear standpoints on critical issues
6) Listening is an art I really perform
7) I can inspire others to follow a challenging goal
8) I am not afraid to confront the other
9) I create optimal conditions for my employees to work in
10) I am always looking for the next development step for my unit
11) I love to dialogue with others on ideas that make sense for my unit
12) I am happy to set the boundaries
13) I create the process that make things happen
14) I stimulate others to make a learning step
15) I can stimulate the other to create a dream on the future
16) I am not afraid to cut projects

The scale for scoring



1 ___ 5___ 9____13____: add numbers = _____divide through 4=____Steering

2 ____ 6___10___ 14____: add numbers = _____divide through 4=____Coaching

3 ____ 7___11___ 15____: add numbers = _____divide through 4=____Inspiring

4 ____ 8___12___ 16____: add numbers = _____ divide through 4=___ Intervening

These questions are presented in a 360* analyses to the leader himself, four co-workers, two colleagues and the boss of the leader. The participants/respondents can calculate their scores themselves and give them to the leader. The leader can use a coaching dialogue with the process owner for interpreting the results and the striking differences in how the others value the key qualities of this leader. The leader can start a dialogue with the others, preferably in a group dialogue. My vision is that if there is a greater difference then 1 point it is worth while looking into this aspect. The best way to use the results is to see the four qualities in relation to each other. There is no one best way to which the leader can compare his score. It is more important to look into the differences of the different respondents and try to understand what this means for the leadership practice.

An example.
A leader scores 4,5 for coaching himself and this expresses his attention for this quality coaching his workers in the learning process. The co-workers score 2,5, the colleagues score 3 and the boss scores 4,8. The leader can investigate the meaning of these different scores. It seems to be that there are differences in view on this quality. One can go into more detail looking at the 4 questions on coaching. Through dialoguing with the others the leader can find out what created the differences in view. This can lead to a specific intention of the leader and helps him to come to a next development step in his horizontal leadership.
The practice shows the fruitfulness of this research for individual leaders, certainly when it is done in the context of an organisation development process in the company.
We will illustrate this with two cases.

The results of a pharmaceutical company
In a pharmaceutical company the team leaders and department heads research their horizontal leadership qualities. After they have analysed the results individually they have spoken together about the results, how to interpret them and what could be the next step in developing these qualities. Four scores of four leaders illustrate the kind of picture they see.

	LR 1	CO	WO	BO		LR 2	CO	WO	BO	
Steering		3,25	4,25	3,8	3,75		4,0	4,25	3,9	4,5
Coaching	3,75	4,5	3,5	3,5		3,75	3,75	3,5	5,0	
Inspiring	3,75	4,0	3,4	3,5		4,5	4,0	3,5	4,5	
Intervening	3,0	4,1	3,5	3,75		2,75	4,0	3,75	4,25	

	LR 3	CO	WO	BO		LR 4	CO	WO	BO	
Steering		3,5	4,4	4,4	3,75		3,75	4,5	3,9	4,0
Coaching	3,75	4,5	4,5	4,0		3,75	4,75	4,0	4,75	
Inspiring	4,25	3,9	4,1	4,0		3,75	4,25	4,6	4,25	
Intervening	3,75	5	4,0	2,75		3,25	3,75	3,4	4,25	

LR=leader CO=colleague WO=workers BO=boss

In the dialoguing between one leader and his respondents it was observed that the leader had a more positive view on his qualities then the workers of this leader. In another case the leader saw himself as steering and inspiring but not really intervening while the workers responded in the opposite way.

The results of a leadership research process in a Brazilian agricultural company.

	LR	WO		LR	WO		LR	WO			
Steering		3,75	4,1		4,0	4,0		3,75	4,25		
Coaching	4,0	3,5		3,25	3,75		3,25	4,4			
Inspiring	3,5	4,5		3,25	4,25		3,0	4,0			
Intervening	2,75	4,5		2,0	4,5		3,25	4,4			

	LR	WO		LR	WO		LR	WO		LR	WO
Steering		4,0	4,0		3,75	3,75		3,5	4,25		3,25
4,0											
Coaching	4,5	4,75		3,25	3,75		3,5	4,5		3,75	4,5
Inspiring	4,25	5,0		3,25	3,75		3,25	4,5		3,5	4,25
Intervening	3,25	4,5		2,75	4,0		2,25	4,25		2,75	4,0

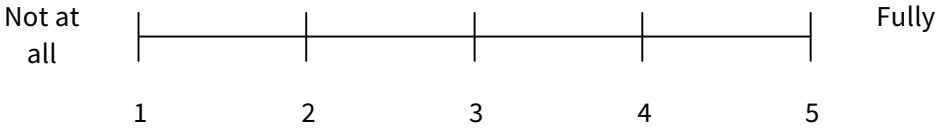
LR=Leader WO=worker

In this organisation it was striking for the directors to see that they had scored the key qualities less strong then the co-workers had scored them. Intervening was something they did not like to do but the workers saw them as strong on this point.

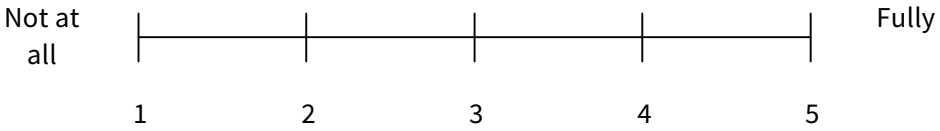
The use of these 360* analyses is stronger when it is integrated in a research and development programme in which leaders try to figure out how their horizontal leadership is working and how they can improve the leadership qualities and balance them in the right way. It can be that for instance intervening is to strong and is combined with little coaching of the workers. This could be better balanced. The leaders can explore the horizontal leadership space and widen their repertoire for working in that space.

IMO Leadership questionnaire

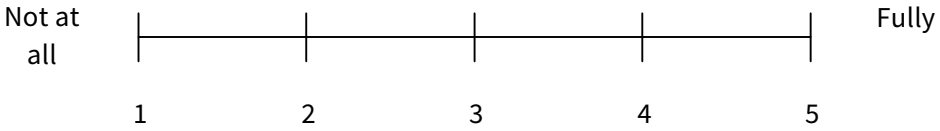
1)I make choices for my organisation that make a difference



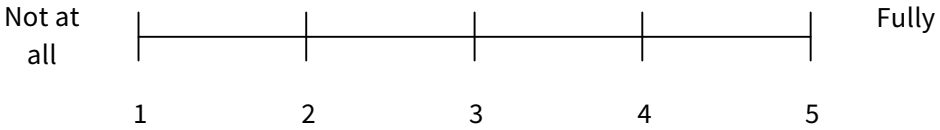
2)I learn from my companions



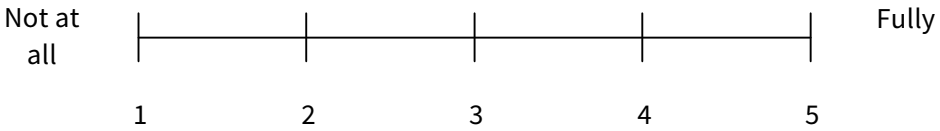
3)I can imagine the future and together with my employees go for it



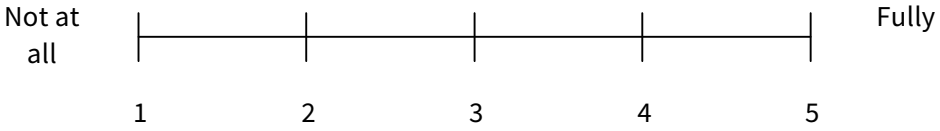
4)I stop directly the process when things do not work out



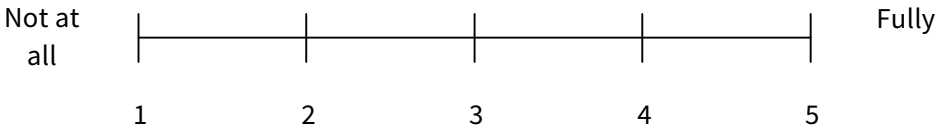
5)I support my employees by taking clear standpoints on critical issues



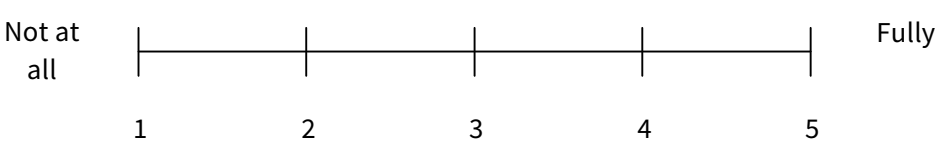
6)Listening is an art I really perform



7)I can inspire others to follow a challenging goal



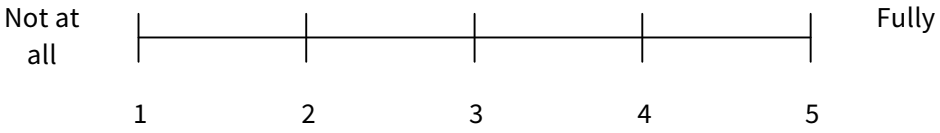
8)I am not afraid to confront the other



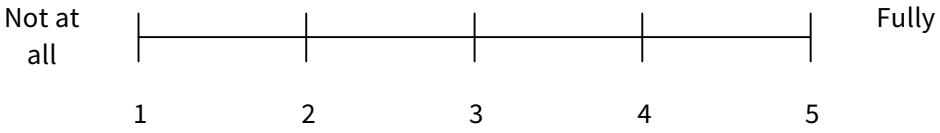
9)I create optimal conditions for my employees to work in



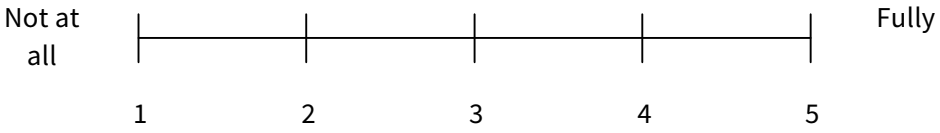
10) I am always looking for the next development step for my unit



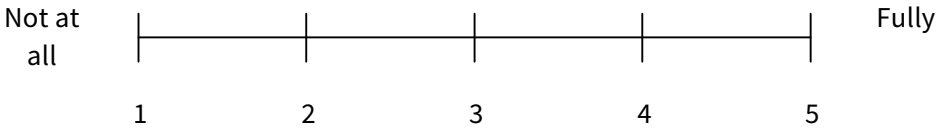
11) I love to dialogue with others on ideas that make sense for my unit



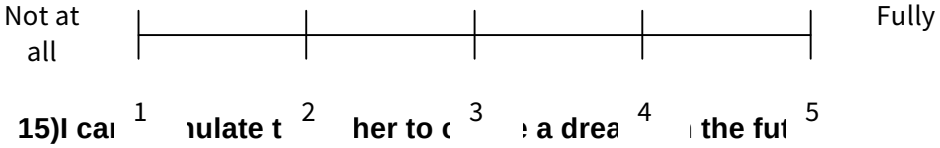
12) I am happy to set the boundaries



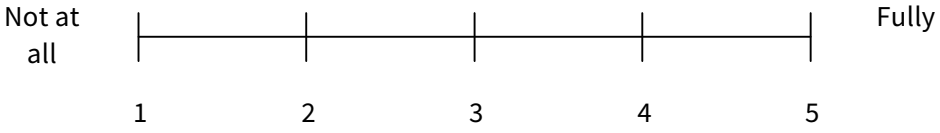
13) I create the process that make things happen



14) I stimulate others to make a learning step



15)I can stimulate the teacher to create a dream for the future



16) I am not afraid to cut projects



Evaluation:

1 ___ 5___ 9____13____: add numbers = _____divide through 4=____Steering

2 ____ 6___10___ 14____: add numbers = _____divide through 4=____Coaching

3 ____ 7___11___ 15____: add numbers = _____divide through 4=____Inspiring

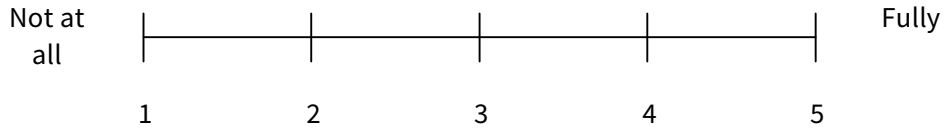
4 ____ 8___12___ 16____: add numbers = _____ divide through 4=___ Intervening

IMO Leadership questionnaire for the employees, colleagues, bosses

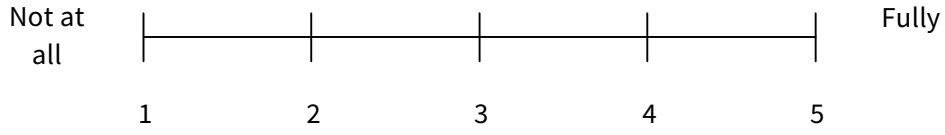
1)He/She makes choices for his/her organisation that make a difference



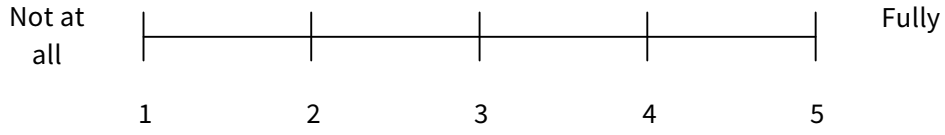
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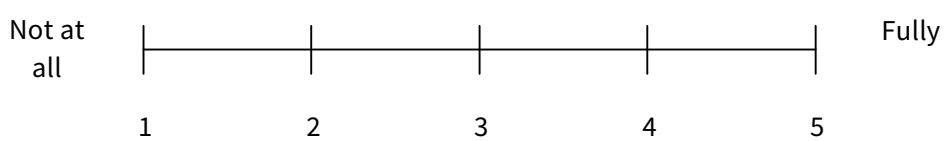
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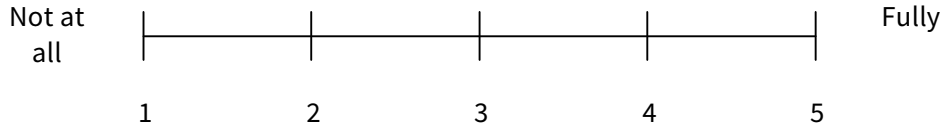
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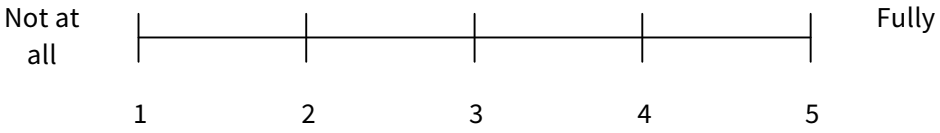
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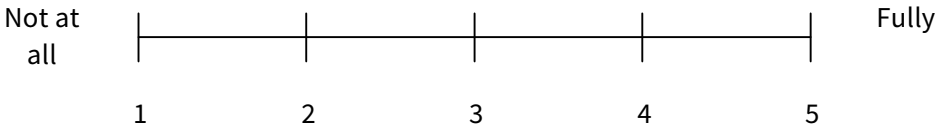
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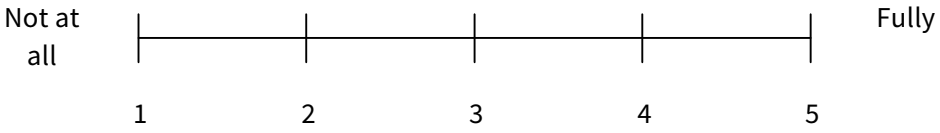
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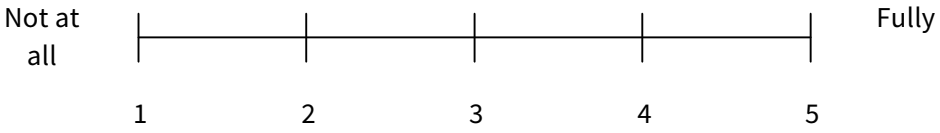
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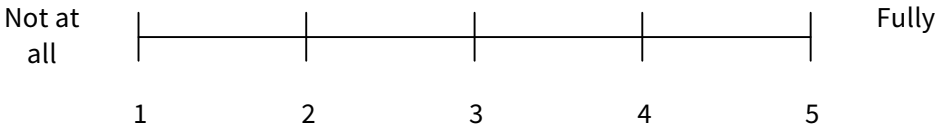
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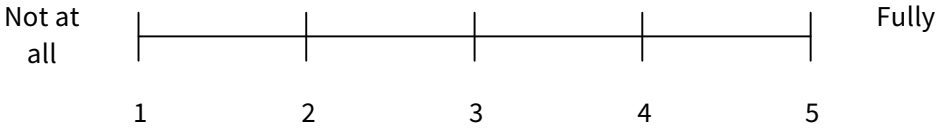
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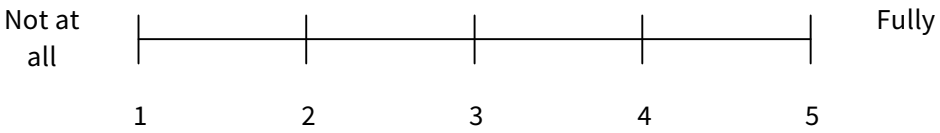
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