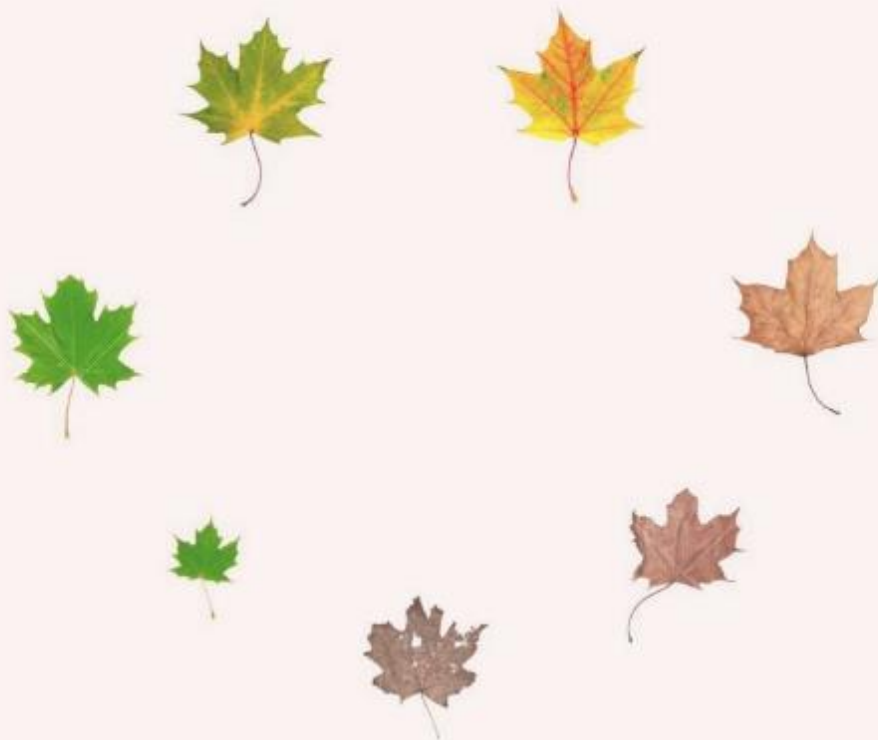


# Biographical observations in the organized life



Hannu Tuovinen

An IMO Academy publication

# Observations on biographical events in our highly organized world

*Some ideas to act as free human soul in the organized life*

Hannu Tuovinen  
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## Observations on biographical events in our highly organized world

*Some ideas to act as free human soul in the organized life*

Biography is a life story. It's a path which emerge when we step on it. It contains past, present and future. In my act of writing I try to introduce different standpoints which can be seen in our leadership and in the creation of our personal and organization biography. Modern times is offering for us a setting of rush, competition, self-interest pursuit and different threats. The light of the beacons that are guiding us can overshadow. To make the light brighter we should create a space and time to ask core questions. In addition to, that we ask what we need and how to get this, we should ask the question why? What is the source and for whom is all that we do? I describe our inner and outer exercises to carry out our own task and the task of organized communities and its building elements. I also try to encourage the reader to make decisions in personal mastery. The challenge of modern times is how to keep our will and drive alive. Horizontal orientation in leadership and organizing could help us to take steps to the right direction.

### AN INTRODUCTION

Entrepreneurial spirit is characterized by innovation and risk taking. An entrepreneur is a person who organizes and operates a business venture and assumes much of the associated risk. When starting my entrepreneurship, I got a letter from the Finnish federation of entrepreneurs. In this letter I was encouraged to think about how am I going to end my business. In the Orthodox church they have a saying; "Think about your death every day". An excellent question and a tip. We all have to accept the risk in life because everything that we do over it, is tuned between the tension of birth and death, unification and renunciation, building and breakdown. This tension fascinates the mind.

Sixty years I have incorporated my life in so many organized communities. I've been in different roles in public organizations, firms and NGO's. Sometimes when meeting my old colleagues we recall those times. Meaningful events and the interpretations of them stay in my memory.

As a horizontal leader, an independent entrepreneur, coach, work counsellor and trainer I am privileged to observe, support and help people in their organizations to streamline their services and brighten their mission in continuously changing world. It is a joy to get to know people, who strive to realize their mission. This journey raises up basic questions about leadership and organizing. Everyone tries to solve them in their own way.

One is pushing on and wakes up only when he is exhausted. The second one is wondering and pondering and can't easily make a decision. The third one is carrying out burden alone on his shoulders, and he can break down whenever. The fourth one is facing even big challenges in a light way like a butterfly. We are different and in some ways so alike. We have different subpersonalities, qualities. One of them tries to get in control over the others. Our one-sidedness creates traps for us. It is necessary to revitalize the other qualities for good use in right time. For example we can be too reserved when stronger decision making is needed. We can be too much as a servant instead of being a designer or a teacher.

Meaningful experiences are inspiring us. I can ask myself, what situations in my life and work, actions and activities connect me strongest with the source of my best energy and inspiration? Inspiration helps us to make decisions and fulfill our task. The future addresses us in the level of intuitive mind. We become conscious of our decisions only afterwards when we look back that, what has happened.

We write the lyrics about fait accompli, we evaluate it and we become convinced about the meaning of our deed. The decisions in any direction mould our biography. Indecisiveness is harmful for the health of our mind and effects our capacity to take future steps. Our commitment starts after the decision. It leads us in to the process that we can master.

In our private life we connect our own biography in interaction with others by the family, by intimate relationships and nuclear family. We seek for our vulnerable, limited and incomplete life a secure and harmonious environment, where we can be authentic. Occasionally we feel good and then suddenly again feel uncomfortable. The family is based on emotions and its aim is to raise up young people to adulthood so, that they can adapt into the challenges of life. Usually there is human equality in the family and the relationships are sustained.

When accepting the service contract we connect our biography to the organizations biography. Business system, an organization is based on mission. It's drive is to produce profitable products or services. Preconditions to be able to do the work is that one has competence and the endorsement is achieved by performing one's part in a given task. Relationships are temporary and condition is contractual relation.

Biography is both an individual and communal process and goes through different phases along the timespan, from the birth (honeymoon) through the growth to differentiation and then on to integration (blooming). The process has it's beginning and end. Human being is living about 80 years. The average age of organization is 40 years. Organizations are living here and now and as long as their work gives meaning and justification for their existence.

Our decisions and actions have influence on the biography of organizations. It has its history. It has culture, which has been created by the people working in it. By means of common decisions and engagement we create such a culture for the organization, which the organization represents and we are proud of. We can ask what is good and meaningful for our organization and its biography? What uniqueness do our clients remember for us?

An example:

*I read a story about a man, who took a taxi. He's plan was to go somewhere and commit suicide. In the car he started to talk with the driver about his angst. After a while the driver asked the passenger if he can pray for him. The passenger agreed. The act of the taxi driver made the passenger to change his plan and kept him alive.*

*Some years later this same man got off the tram and fell down. He tried to stop the tram driver to help him and said: " Everything is fine, I do not need an ambulance". The driver didn't believe him and called an ambulance. The man was taken to hospital and he was well examined and they found the beginning of a cancer, which was then eliminated in time.*

*These examples show us how the biographies of individuals and organizations merge. It shows also a fundamental aspect of the processes ownership in the role of the taxi driver and tram driver. We are not only performing in an official work role with all our tasks and duties but also in a role of a fellow-man doing the good.*

## WHERE DO DREAMS BECOME REAL?

*"The dreams are the most realistic scenarios. Deeds are created by the dreams. If you dream alone, the dream stays as a dream, but the reality begins with the shared dreams."* Juan Somavia

The dreams are living on the borderline of visible and invisible. The dream is a kind of intuitive space. Intuition is not coincidental. It's real. It can become real. The dreams can also lead us to illusion. I know that I know but I don't know how do I know. Without dreaming nothing is born. We make observations all the time and we strive to segregate and evaluate. In that spot the help of others is crucial. We verbalize and reverbilize. It creates kind of a dual translation. We speak our issue to the other, who has to translate it to his own understanding and to reverbilize it. That's how the issues are structured and clarified.

In our biography the dreams and ideas are in the region, where we judge the moral and ethical quality of the issues. We are searching for the spot, where we can identify ourselves. We find our identification spot and it's in us. We experience, that now and then we are equal with the time and space. We identify ourselves into our dream. The dream breaks out to be an idea. This process consists of pain and frustration. There can be failures after failures. Emotional tension can take over and we loose the contact to our dream. It's demanding to bear the growing abyss between everyday reality and our dream.

How do I keep my idea alive? The tension between the idea and its realization can grow unbearable. The ethical stress can appear.

## An exercise to keep your head above the surface

*To keep your head above the surface, you can use a very simple exercise. It's good to do the exercise regularly, even every day. It can become a meditation.*

*First ask yourself (1) What do I want to create? Focus on your future state in your journey. (2) What does the current reality look like by contrast? Try to figure out where in today's reality you find the seed elements of the future. Move between the poles. Then (3) picture these two images together, as a split screen. Certainly you note the creative tension between them. What kind of life or leadership question arises in you? The most important thing is, that you could identify signs of your aspiration and what you are aiming for.*

## HOW TO OBSERVE GROWTH?

Your energy flows where your attention goes. The source of your energy is in the separation of your aspiration and the reality. The growth is created by targeting the attention. We act all the time in two changing roles, service provider and receiver. It's a horizontal, breathing interplay of giving and receiving. Do we see and recognize the client? We go astray if the client is not on our horizon. Our primary task is diminishing. It creates a disruption, a crack into the circle of the services process. The good energy is streaming out. Our attention sticks to the irrelevant. The quality of our service declines. The attention of the client shifts off from us. The motivation of a service provider and receiver diminish. Emotional reactions take over.

Can you see how small actions can grow into large consequences – for better or for worse? Our behavior in the processes of giving and receiving is part of reality. Our actions speak louder than our words. Is my own behavior balanced or unbalanced with our common aspiration? How does the behavior of the others

support our drive to common goal? Do I see any schematics in our behavior, which can prevent the materialization of our primary task? The quality comes into being when we stick to our agreements. Our behavior reveals the depth of our understanding. How well do we identify with our task. What is its meaning for us. Do I love what I do? Do I do what I love?

### An exercise for identifying the growth

*Think about your present conditions in your organization. What kind of growth do you identify in the processes you are in? Does the growth increase or decrease the success, is it strengthening or weakening, increasing the light or causing the shadow, liberating or distressing? Examining your work processes you will find the spot, where the crack is and the energy is streaming out.*

### WHO ARE IN THE PROCESSES?

*"When taking part in political life I learned, that all the processes are very slow, nothing stays good if there is not a constant improvement." Vappu Taipale, a 76 years old doctor, former minister and general director*

Different work processes are created to realize the idea. The nature of good process is, that it's strengthening and refreshing. They lead our action. They need our steering. They are not static. We have to recreate them. They either flow or cause disturbance. Disturbances shows up. We make observations about it. It is awakening experience to share our observations. Committed person dares to tell the truth. We have to channel the flow. If it takes over we can end up in pitfall. It causes rush, which creates stress. When somebody is stressed we can ask, what is the matter. Is there something in the processes you are in, that does not function?

### An exercise to free your mind and soul

*A good way to master the stress is to separate treatable issues into two categories. Take A4 size paper and divide it in half. Make a list of the stresses you're under. On the other side of the paper you write the issues, which you can control. On the other half of the paper you write the issues, that you cannot control. Choose one stress that you can control and come up with a small, concrete step you can take to reduce it. In this way you nudge your brain back to a positive, free your soul and mind-set not to ponder the issues, that you do not have any control. The occupied soul is unhappy. You can repeat the exercise always, when the stress is taking over on you.*

I'm often questioning people if they can be refreshed in their work. The answer usually is that of course not. Empowerment and refreshment is looked for from your spare time. However, it's well known that we are in flow when we are at our best. Things get done. The time and space can vanish. This is what we expect to happen in our work. *Hungarian psychologist Mihaly Csikkszentmihalyi is describing the flow as a condition, where the information which is coming to our consciousness is in balance with the aim of our I or self.*

We have created the processes and we have to look after them. If the processes are functioning well, it supports the commitment and concern of people. Processes are engaged by the individuals. We are owners in these processes. Processes are slow. We have to regularly analyze the processes we have created to make things done. The best and quickest way to maintain good maintenance,

problem solving and development processes, is that we try to identify the disturbance and name it as quickly as possible. And then we start to work for it. The delay is very harmful and makes things to become complex. The longer the delay is, the more difficult it is to start reparation. Paradoxically sometimes a good leader can use the delay for his leadership. Sometimes you can let problems to escalate until certain point. This process can bring hidden problems visible. The leader in this case has to have a good knowledge about how to solve problems in different escalation levels. The danger is that the conflict breaks out, which can then be difficult to master without a help from outside the organization.

When we analyze work processes, it's wise to start it from the point of view of the client. How does this process influence the client and how does he benefit of it? Then we can move to analyze our collaboration and alignments and their influence to the client work. Analyzing the work processes in these three core areas, we can see if there is some bottlenecks, where the disturbance can emerge. This discovery we should transform into remedial step and develop added value for our processes. For that we can ask following questions.

What are the factors in present situation that we should eliminate, reduce, emphasize or create something new? When our answer is that this or that should be eliminated, the next question is, in this case, should we then reduce or emphasize some other factor? We can continue asking: "If this factor should be eliminated as a remedial step and this and that should be reduced or emphasized, so is there something new that have to be created in order to get things done?" *Do not force, move aside things which are blocking the change.*

To change the behavior of the system, you have to name and change the limiting factors.

**What should I do in current situation?**

<p><b>TO REDUCE</b> What factors should be reduced?</p>	<p><b>TO EMPHASIZE</b> What factors should be emphasized clearly more?</p>
<p><b>TO ELIMINATE</b> What factors that are considered obvious, should be eliminated?</p>	<p><b>TO CREATE</b> What totally new factors should be created?</p>

**WHY IS IT WORTHWHILE TO COLLABORATE?**

When I meet retired people, I ask them if they miss their work life. No one so far has been missing the work itself. They miss their workmates the most. Collaboration with colleagues is the source of motivation. This interaction makes it precious to go to work every day.

There is a tension between working alone and working together. Now and then it feels that I could do this much quicker and better alone. We are also very different in order to take steps forward. Individually we have to bear so much paradoxes. Our relation to the time can be very different. We prioritize and act differently, our steering

conviction is different than the colleagues. Our way of thinking and understanding is different.

The state of our joy and happiness is strongly linked to that how many real experiences of helping the others we can get. It also increases productivity. Few years ago I read about an experiment of examining two groups of students. One group was concentrating only on studying. The other group was also concentrating on studying but they divided the time in hand to study and to help fellow students. The result of this experiment was, that the group who divided their time for helping the others was more successful than that other group of students.

## WHAT IS THE AIM OF OUR COLLABORATION?

We can find numerous of researches about the way how people communicate and negotiate. Differences occur. Stereotypes of the differences have been created and they can lead our action and behavior. We make also observations which are verifying our stereotypes. Our steering convictions can help us but they can also lead us into delusion. It is advisable to check them from time to time.

My daily work for nearly twenty years consist of interaction with the people by tens of different nationalities and languages. It became evident for me that in our communication the language has its limited part. Our behavior, gestures, faces and so on, do have a big role in our interaction and they are telling a lot to us. It is hard to interpret them. Intuition has a big role in that. Intuition is not coincidental. Intuition is a means of knowing and you can train it like you train conscious judgement.

We make all the time observations. We bridge between external events and our internal experiences. By verbalizing we express this connection, which we should analyze and use our capacity to segregate in order to create the connection between the external and internal. Identifying the right signals from the noise and our experience of meaningfulness leads us into the contact with the level of our intuitive mind.

In our verbal interaction we can see different phases. Usually we are busy with our daily issues. We talk about the issues and we assume the other one is interested of what we are saying. It's kind of small talk, nice but just repeating the same old stuff. During it our thoughts can wonder and we are not present. We manage in these situations even if our sense of hearing is not functioning well. It's an autistic system. Suddenly we might shift into the phase, where we say our opinion about the issue or we cut off the other ones speech. We can become a bit of hubristic and hard, even noisy. The other one can also become agitated and experience threat. He starts his plea. Our hearing becomes reactive. There is a kind of verbal ping-pong game going on. In this phase people strive for the victory. It creates tension between people. It easily turns out to be quarreling. The relation is hardening. Conflict easily appear. However the prerequisite for the life and development of the organization is trust between people. We know how difficult it is to create.

Today we talk a lot of dialogical interaction and its wonderful quality of uniting and inspiring people." *Leading quantum physicist, the late David Bohm says, since thought is to large degree collective, we cannot just improve thought individually. The purpose of a dialogue is to go beyond any individual's understanding. We are not going to win in a dialogue. We all win if we do it right.*" The question is, do we know, how we should act in order to create the dialogical interaction between people. The first step towards the dialogue is, that we see ourselves as part of the system. We are influencing everything what happens around us. We have a role in that. We have to be able to mirror ourselves as a part of the totality. The activity of the organization

depends most of all on our way of working, thinking and interacting. The necessary changes are part of us as much as part of organization. Second step is that we create a space, where we can reflect the events we are part of. The third step leads us to study the event. Our hearing grows exploratory and our speech open-minded. This whole of processes needs steering. It does not happen by itself. We have to learn to steer the dialogical process. The trust in this process comes into existence when we experience social cohesion, we are part of collegial body and we respect others and their authenticity. Dialogue is an encounter of equal human beings. It's conversation, encounter, questioning, listening, to make yourself known, to accept differences, mutuality and equal partnership. The key qualities in dialogue are to suspend our opinions and thoughts and activate our listening. If this happens, we start to experience meaningfulness in deep level of our biography.

Now we are in the core of horizontal leadership. It's a breathing in and breathing out process. It's an event where the flow is expanding and energy is in a high level. Our listening changes into present and attentive. Characteristic for it is that there is high motivation in getting on. Dialogue creates the community and the lack of it erodes the community.

*" The ability of moral reasoning – the "noble badge" of human being - is the outcome of his ability to communicate, to put one's soul into the positions outside of himself, to perceive the life and living with concepts and values. The human being is behaving moral, if he adapts the following: Before announcing decisions and statements, he is ready to listen the opinions of others. He accepts that people who think extremely differently, do have a right to belong to the community. With respect to that he accepts that he is not allowed to use any violence to protect his permissions, even if he thinks their absoluteness. He has to adapt to reconcile completely contrary judgements, which includes that during the process of making the conclusion, he accepts to give and receive arguments. Even though after this procedure he thinks that his appraisal is the only right one, he is content in himself and accepts, that the common acknowledged norm contains different attributes than his own."*

(British – American moral philosopher Stuart Hampshire)

## HOW DO WE RECOGNIZE THE NEED FOR THE CHANGE?

*" We no longer live in the world where orders come from above. The society is horizontal. We live in the time of equality. Everyone has an access to sanctum sanctorum."* Tadao Ando

An argument is that the chaos beats the discipline because it is better organized. Chaotic expose crisis to arise and need for change. In this kind of situation we can express different standpoints and proposed solutions." *I want this situation go on as before! I want to be part of but certain things have to be changed! I want to leave this chaotic situation! I don't know what I want! "We can also ask:" If we would let this happen, how would the situation evolve? What could be the worst scenario if this situation goes on as before?"*

The necessity for the change comes often through angst and frustration. The change is also permanent. It leads us into one direction or the other direction. The outcome is not always good. That is the case in individuals and organizations biographies. The change is demanding. It is defended. It is longed for. It is feared.

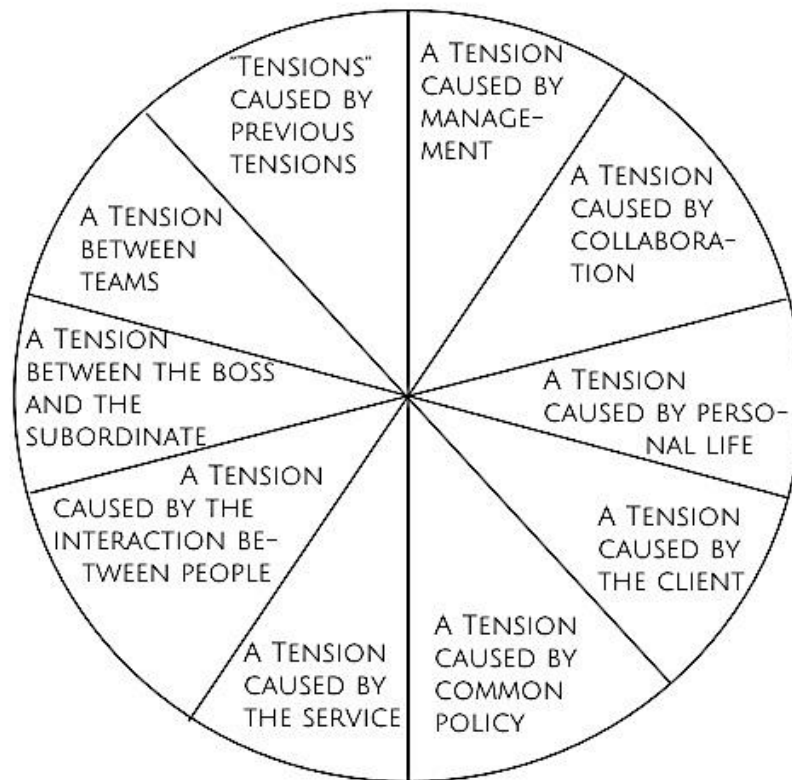
The change does not happen by commanding. The change means to step into the unknown. The birth and death are the biggest changes.

Crisis are being born and they have to be solved. People and organizations meet all the time with new positions, where old ways of judging does not work. *People do not necessarily do anything false but they are repeating to do things the way which was sometimes right.*

In the change we have a need to orientate both inwardly and outwardly. One thing leads to another. We can talk about the tensions that we have observed, to identify and evaluate them and find out in what we get hooked on emotionally. Tensions create emotions and are part of reality in organized life. Tensions make life interesting and produce creativity. Often people are talking about problems in the organizations, which are created in their client or patient work processes. At first it sounds as if all the service receivers are very difficult. However closer look at the problem shows, that perhaps only 2 -10 % of them are creating discord. These discords are the disturbances in the processes we have created. To identify these disturbances and to examine them without delay, we can help our team to get back to the core of its task and team members their core roles. We can try to tune the tensions in the processes a new and try to identify which of them are producing discord. In that way we free the soul to be a mediator between our drive and the reality.

One of my client was in the middle of very difficult and escalated conflict. I helped them to unite again. Our shared work was structured step by step in accordance with the methodology of social evidential, dealing rhythmically with the inner and outer questions of change. Once they became conscious, that they are living in the field of tensions, which they have to master. By studying this field of tensions they were able to take notice of the fact how they nowadays manage to limit the spread of tensions and keep it inside the team, which carries the responsibility on the matter. Before things easily spread also to those who were not responsible over them. Then the result was confusion among the people and it light the conflict to appear. By considering carefully at the tensions, they have found out, how well they handle with the other tensions. To identify the tensions, to study them and to adjust them has helped the team master better not to get hooked on all the time stalking emotional tensions. They named their discovery as a cake of tensions. I have reformulated the name as

” a soulcake baked by the tensions ”.



We have to keep in mind the fact that the tensions are the tools for creating the reality in our paradoxical organized world. *"The Danish philosopher Soren Kierkegaard says that paradox is the source of the thinker's passion and the thinker without paradox is a lover without feeling: a paltry mediocrity."* According to the situation we should impose work processes to limit the tensions, which have started to create disagreements. To take over the situation we can prevent the conflict to be created or we can limit its spread.

### WHAT EFFECTS OUR COMMITMENT?

*Vertical tuning, to be or not to be*

To provide the service, to do the work, to guarantee the quality and to make the profit are functions where people, acting in different roles are needed. The task qualify our role in the process we are responsible. We can ask ourselves what could happen if I would not take care of my role? We are in our given role or we are not in it. What is my mission in the role of a leader or a boss? Does this organization need it? Why do I do what I do? The questions about our identity or our identification with the mission are waking us up. It's to be or not to be situation. We are inspired for our role or not.

All the things, which are preventing the job to be done, like insufficient resources, too small salary, un-functional conditions or the lack of means, keeps us very much awake. Inoperativeness and deficiency create uncertainty and insecurity and makes us criticize and in worst case to become rebel.

## Horizontal tuning, the rhythm of inhaling and exhaling

Precondition for the continuity is horizontal tuning and taking over the tools for it, steering the processes and coaching. For the job we have to create fluency and airiness, otherwise the work does not give meaning and justification. Fluency is created by the processes we are setting in and taking over. We have to engage with them so that we become owners for these processes. The airiness is created by all those people who are in through their know-how.

The challenge of collaboration can be understood and changed only through getting to know interdependences. Common vision is powered by common care. To be willing or to be engaged are totally different worlds. Engaged person entails an energy, passion and wonder. A person who is willing could not bring these qualities. The engaged person is not playing the game due to the rules. He is responsible for the game. If the rules prevents the vision to be achieved, he is trying to find a way to change the rules.

## WHO ARE WITH US WHEN WE STEP ON OUR PATH?

My colleague Klaas IJkema is aptly describing a series of events, where the inhaling and exhaling quality meet in the beginning of a biography and how one takes over the process.

*"Together with my two colleagues I was waiting for the traffic light at the crossing near the Waldorfschool. In that school I was expected that evening to give a lecture about the soul of the organization. A young girl, about 6 years old, was staying at the traffic light, waiting for permission to cross over. In a dreaming mode her eyes were moving slowly in the world around here. I don't know if she saw us in the car, but the lights went green and in driving forward we left her behind.*

*This girl became the leading image for my lecture later that day. The whole community of this school, teachers, staff and parents is like a big team of soul experts for children like the one in this story. What else do they want than to take care for the soul as the inner universe in which the I or self of the individual can wake up. That it grows and rise up free to take the lead of its own life? The dreamy girl was alone. Somewhere are people who trust her to find the way from school to home on her own. It is quite a job to manage yourself trough the traffic according to the traffic rules. And in awareness of what can happen among people who are busy with their own objectives. But that is what she did: she was the owner of this process of going home. It is like a symbol for the school, the soul of this organization. So, I like to say to the soul of the organization: learn from the little girl. A whole community is around her to raise her I, herself, her leadership, to bring her process to a good end. That is what leadership should look like!"*

## WHAT IS THE MEANING OF THE LIFE?

*"The new is not born only out of new, but having an outlook on the old in a new light."*  
Soren Kierkegaard

An American human rights activist Martin Luther King lived under the constant thread of being shot. He described how fearful he became. However one day at home, while avoiding the windows through which the murderous bullet could reach him, he said to himself: *" Although they can kill me, they can't remove the cornerstone of my life, my dream."* Saying this set him free from his fear. Ideas and dreams are immortal. Only the physical disappears. Organizations are our artifacts, the implementations of our ideas and dreams. They live as long as their work gives

meaning and justification for their existence. Humankind continuous living. Ideas and dreams are living and organized by the living people.

Often our thought about our biography is, that it is build up by our own willpower and that we continuously forward our own plan. We easily forget the fact, that we are the creations of periphery. When we carefully look at the events in our biography, we can see how much the people around us have been influencing and helping us to become what we are now, that kind of human being. All a long our life journey we have been given gifts by the people we have met.

## EPILOGUE

My own leadership question is: *"How does the horizontal leadership and organizing support individual and organizational biographies to merge?"* I believe that the modern world is in its deepest sense much more horizontal than vertical. There is enough commands. We have to learn to be equal and learn to respect. We have to be open minded when stepping into the organizations. To get in touch with the biographical "being" of the organized community, we have to honor the cultural work that has been already done. We should avoid any violence in our thoughts and actions. We experience the soul of the organization in all of its processes and collaborations. We feel the spirit and we get in contact with the structure. Then we can talk about the ethos or atmosphere of the organization. Our gesture should be such as in older days when going into the Finnish smoke sauna, where the doorway was so small, that you had to bow before entering. The organizations are human creations. They are learning places and one could also say mystery places for people in different ages. Nowadays two third of our adulthood contains working hours. It is a big part of our biography. That time needs to be very meaningful both individuals and organizations. And we have to remember that we are not only performing in an official work role with all our tasks and duties but also in a role of a fellow-man doing the good.

### Individual biographical exercise: looking through the four windows of my life

*"To become a leader, you have first to become a human being."* Confucius

Work backwards, drawing and writing in:

- pictures
- symbols and words
- dates
- names
- You can share your findings with someone you trust!

My life and leadership

question:.....

#### WINDOW 1

The Power of the place (earth, shape, body, the foundation of my life and security)

- my home where I was born and its environment (trees, fields ) and

#### WINDOW 2

The Foundation of my vitality (water, wellbeing, rhythm, flow of my life, my engagement)

- How healthy you are?
- How healthy were your ancestors?

<p>people living in it?</p> <ul style="list-style-type: none"> <li>• What were the circumstances and atmosphere of your early years until now?</li> <li>• What physical characteristics you have inherited from your parents?</li> <li>• Places you have worked?</li> <li>• Where can you find somewhere quiet to work?</li> <li>• Some aspects of your immediate community?</li> </ul>	<ul style="list-style-type: none"> <li>• How do you spend your time ?</li> <li>• Your way of engagement?</li> <li>• How will you respond to the changes at work?</li> <li>• What is the division of the labour in your home?</li> <li>• Do you have any illnesses or conditions which seem to recur?</li> <li>• What causes you stress?</li> </ul>
<p><b>WINDOW 3</b>  <u>The Tune of my soul</u> (air, my lifes dynamics, my motivation, passion, enthusiasm)</p> <ul style="list-style-type: none"> <li>• How do you communicate with people and express yourself?</li> <li>• What types of relationships would you like to have with friends, family, and others?</li> <li>• How do you access and express your feelings?</li> <li>• What do you get angry about?</li> <li>• How do you feel immediately you blow up?</li> <li>• What do you get really enthusiastic about?</li> <li>• How do you let your past affect you?</li> <li>• If you don't work, how do you feel about it?</li> <li>• How do you feel about your unfilled values?</li> <li>• How do you feel being on your own?</li> </ul>	<p><b>WINDOW 4</b>  <u>The Essence of my Identification</u> (fire, presence, steering, intension, mission, values, willpower, I had to do it... destination)</p> <ul style="list-style-type: none"> <li>• What do you care about?</li> <li>• What matters to you – for the world, at work, in your relationships, for yourself?</li> <li>• What really matters to you and motivates you for the future?</li> <li>• What are your hopes, expectations and vision?</li> <li>• What does your work mean to you?</li> <li>• What are your deepest held values?</li> <li>• What or who do you think have been the biggest influences on the way you think?</li> <li>• How would you like to be remembered?</li> <li>• What do you believe about yourself?</li> <li>• If you were to die today, what would you regret not having done or achieved?</li> </ul>

**An exercise to look at the organization's biography.**

1. How did this organization come into being?
  - Who were the initiators and what was their background?
  - How do you describe the first three years of the organization?
  - How did the organization orientate in to the surroundings where it was born?
2. What kind of crisis the organization has been confronting in order to develop? How has it helped the organization to confront these crisis:
  - to strengthen, to weaken or to change its values
  - to influence the ability of individuals to take responsibilities

- to change the ways of working
  - to change the physical frames
3. How the organization has been changed and developed through its inner work?  
What is its interest to develop inwardly?
  4. What phase the organization has achieved?
    - The birth/ honeymoon, growth/differentiation or blooming/integration
    - What personality traits of the founders can still be seen?
    - What kind of image does the organization nowadays introduce outward?

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