



A BOOKLET FROM THE WEBINAR OF
INSIDE THE CHANGE

LEADERSHIP & CHANGE

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Introduction

Leadership and change are belonging to each other. Being in a change process appeals to our leadership. With change we move ourselves in unknown territory. That might be frightening us. We cannot rely fully on all we were able to become. We have to find new resources in our self to be able to face and handle the change. In this book we will explore key elements of leadership and change. Reading this book can support you in finding a way in the change processes you are in.

Chapter one: Living and working with questions

Foundation 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 falling out of the big story
Dressing ourselves in technological systems.
The organization as our home.

The individual responsibility is
What remains.
The Foundation.

And then:
Who is my community that gives sense,
Which answers to my needs
No one else 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.

Two questions

I start with two questions which are leading questions for making this exploration in this book. The first question is, how does it come and why are so many change processes not working or failing? I've been doing research on that: we try to constantly change something in the organization or in our life but almost 80% of the times we're not really successful. It seems to be that the way we do changes maybe not working very well, all around the world. We are wondering what is change and how do you do change? And what is needed to make it happen?

And the second question that I have noticed is that in organizational development, in organizational management, there's a lot about the outside world, about structures and systems and technology, whatever you can mention, the buildings, procedures and policies, but there's very little about the inside world of the human being. Why is that so? There is actually not a language in companies to express what is really going on inside the people. Organizations have become a very functional, operational world and not a world for the human being to open up the soul and express inner feelings and considerations.

I was getting more and more interested in how the inner world of people is connected to the outer world of their organization and the other way around? And how can we strengthen this connection?

I'll give one example of research findings in my country, the Netherlands. When I started to work (in 1968), about 80% of the people that worked in companies had a real strong relation to the company. They felt they are part of this company, they're part of

this community. It could be a big company or a family company or a small company. Today, that's only 20 percent of people. People, less and less have a personal connection to their organization or have a feeling that they really belong to it. So that was also a puzzle.

These two questions brought me to write this book on how I developed a methodology to respond in the practice of life to these two questions.

This methodology concentrates on leadership and community, on change and development. Very fundamental is, when we reflect on leadership and change, that it is good when we think a little bit about what is our image of the human being, because leadership and change is about people leading people and leading themselves. Change is very much about changing something in the inner world of yourself and changing together something outside ourselves. If you want to understand better how change works, and how we work as leaders to create change, it is good to reflect on the image of the human being, his development and his creations.

The Human Being

We see the human being as a multiple being and that makes the human being a little bit complex. With multiple being I mean that we have more than just a body. As we can see each other as a body, we also can see each other as a spirit, as an individual "I", an individuality, a personality. We are an individual spirit being. And we can also see each other as a soul, and not just body or spirit and not just brain. We are not just spirit, we are also soul. And soul is still the big issue today as it was for many centuries. Is there a soul, is there a Human soul? I will come back to that question.

Body and spirit are given to us, they are part of a harmonious world. That means that everything is connected to everything. If that would not be the case for our body, our body could not function. We are breathing, the heart is beating, our skin is interacting with our surroundings. We are part of nature. Our whole body is one organism. Let's say one system, one organ. That is where everything is connected to everything, one big natural organism. One day I was visiting a specialist doctor and he diagnosed my health by investigating with his fingers the top of my ear. Someone else could sense the organs of my body by feeling how they are reflected in my feet. Everything in the body is connected to everything and that also goes for the spirit being part of the spiritual world. In the spirit, we are connected with each other, we are one humanity but we are also individual spirits which is very new in the history of mankind. Each one of us, everywhere in the world, is not only part of a common spirit, but is also an individual spirit. It makes it more fascinating but also more complex.

The human soul

Then we have the human soul. The interesting thing of the soul is, contrary to the body and spirit, that the soul is not harmonic, the soul has been falling out of the harmonic creation of cosmos and nature. We can say that our soul is not only given to us, it is also something that we create ourselves. And one can see that the soul, and that has been a theme for thousands of years for humanity and still is today, that the soul is not harmonic but the soul is paradox. The soul is in tension.

I've been working in organizations for many years and as a young man working in these organizations, I always was striving for creating harmony, or creating things that work well, that we cooperate together within a good atmosphere, and so on. And

slowly I started to see that the basis of an organization and the basis of our own soul is not harmonic but it is paradoxical, it's in tension. Maybe it does not make sense to make everything harmonic. It makes more sense to create sense out of the differences, the imbalances, make sense myself and together out of the tensions we experience.

The paradox soul

That the soul is paradox we can explore in becoming aware that what we think and say is not by definition the same as what we do. There are steering convictions living in our soul, we can say something out of a strong conviction. But the next minute we can do something else than what was said. I can say to my people, for instance, my team, I'm the team leader and I am always available for you, you can always come to me. But in my doing, I'm always with my client or in meetings, and when they come to me, I'm not there. In my saying, I'm very willing to be available, but in my doing, I'm not available. This is not perse wrong. This is normal for the soul.

That the soul is paradox we can see in that she is very much expressed in the fact that we as human beings have questions. We are living with questions. I don't think animals or cosmos or nature is living with questions. They have a harmonic existence, they have the sense in themselves. We, as human souls, have questions because we don't have the sense fully in ourselves. We have to create the sense and that is the destiny of our soul and of our organizations as expressions of the human soul.

Organizations as soul creations

Organizations are human soul creations. They represent the human soul. They're paradox. They don't have a sense then the sense we

create ourselves with our clients, with our suppliers, with our colleagues, with the owners. And therefore, an organization is always dealing with questions and always have to be recreated and always have to be given a new sense while it exists. And that is the process of leadership and change. The process of change is giving sense to the organization again, recreating something again, giving it the next step into its existence, and if we don't do that out of our leadership, the organization will disappear very quickly.

Research has shown that organizations in average live 12,5 years and then they are destroyed or they have been transformed into something else. So, it's not like the human being that we can live maybe 80, 90, a hundred years. Organizations in general live relatively short. And it is really an art of the human being to create them and keep them. If an organization is living longer, some organizations even live 200 years or more, that is because people have been able to recreate it again and again, have given it a sense again and again, have integrated new generations in it again and again.

Images of the human soul

It is very important that we connect organizations to soul, to the human soul, and that's not easy to do. Because we have images of the human soul that are very traditional and they have nothing to do with organizational life. You think maybe that soul is all about life and death as it is expressed in religious context. We don't think of organizations as a soul, as a soul creation.

Our IMO impulse is to explore organizations, as organisms, as soul organisms and try to better understand them, to understand why there are always questions, why things are often not working very well. Why we are failing sometimes, why we have to recreate it

again and again. So that we start to see the sense of doing that. According to that it requires, it needs our personal leadership.

A new vision on leadership

We need a worldwide transformation of our vision on leadership and that new vision is needed in connection to all our individual souls. We as individual souls, we and each one of us is going to participate in the process of leadership. Or to put it in another way: if we're not in the leadership process, and if we don't explore what leadership means for you and each one of us, then we'll get lost in today's society. If you're a taxi driver in China and you have to drive to Beijing and if you don't act as a leader, if you don't know the roads, you don't know the routes, you don't know the clients and you don't know how it works in Chinese traffic, then you're lost. It's not only driving the taxi as a taxi driver, but it is also about leading the process with the client. For everybody today in the work life, but also in the family life, we start to learn to act as leaders and practice the leadership dialogue with each other.

The methodology for leadership and change

Now I see the need for a methodology that has to do with the path that the soul can develop itself on. I see three different paths' during human history that we followed for developing our soul, the individual human soul but also the soul of humanity.

The first path is spirituality. This is expressed in religion and other explorations of the divine world. This path is about the personal gaining of spiritual knowledge. That's a thousand of years long process in humanity and we as communities, but also as individuals go through a spiritual development process on this path.

The second let's say development path for the soul is art. Art is really a very fine soul exploration like painting or sculpturing or movement and dance. It's about various ways of expressing the soul and that is a second path we can develop ourselves on as soul beings.

A third path for soul development is science. We have, since 500\600 years developed natural science.

In the history of humanity first there was spirituality as a soul development path. Then there was art as a soul development path and then there was science as a soul development path. These three, religion – art – science, have been institutionalized in times. We have now spirituality and spiritual movements existing in religious churches and religious believes, we have now art that exists in pictures and paintings and sculptures in museums, in theatre performances, in poetry books, and then we have since 500 years science which show itself in schools and universities that teach natural science and spiritual science and social science and research centres where scientific findings are applied.

As a leader, as an organizational leader, as an organizational person, we have to start to see that these three soul paths are relevant for the development of organizations: spirituality, art and science: not only science, but also art and spirituality.

I have been concentrating myself on science but I'm also an artist, I paint, I make music and I am also a spiritual searcher. I live with spiritual questions and explore spiritual realities. I try to develop myself on those three levels in my own personal way. I don't have to be an artist or a scientist or a church member. But I can deal with these qualities to develop myself and to start to explore the

questions that I'm facing in organizations, that I am facing with my clients, that I am facing in my life.

My leadership question

And I think in this exploration of the soul and organizations as soul expressions, things come together in the issue or the question I have and carry around in the organized life I live. What is my leadership question?

I give you a few ideas of why questions are so important. Why having a question is the core of the human soul?

The question is a wonderful expression of the human soul. People that live with questions can start to see because the question that you live with direct what you observe. When my daughter started to become asthmatic I'm faced with this issue of asthma and I have to face this question of what it means? And how can we heal it?

Suddenly I see around me many people, children, that have asthmatic problems. I didn't see that before at all. But when I start to live with this question, suddenly, I see the reality around me and our responding to these questions, and I see things I didn't see before. So, if you change the question, we see different things and get different responses. And the issue of leadership is to find the important question and to develop the right question. We start then to observe really important phenomenon and start to deal with them.

In each question, that you have, everything is hidden. The question is a combination of many dimensions of our reality. And everything is hidden in your question. If you start to explore your question, suddenly you start to see that it relates to your whole life situation. If you have an organizational question, strategic question, it expresses something of the whole of the organization in its

existence. Questions give direction and give movement. If you start with the right questions, they give you a direction in life. You can start to move, you can start to explore.

Questions change during our process of exploring. Every time, with every step we take, the question changes a little bit. Dealing with questions helps us that we can start to find the next steps to do. The questions help us to find out what is the next step that we have to do to bring this question and ourselves and our creations in development.

Social science

Social Science deals with soul questions and that is a specific scientific thing. Social science is a soul science. We have natural sciences for nature, for the body, for matter exploration and we have spiritual sciences for the spirit exploration. Natural and spiritual science are objective, they deal with laws in nature and spirit that you can find and explore. The social sciences are not objective, they are inter-subjective. So, we need a specific methodology for the social sciences. We have worked with the natural science methodology or spiritual science methodology in exploring social issues and questions, but we found out that both of them are not really adequate to explore our social reality. That is what was found out after world war II, that social realities change all the time. They are not directed by fixed laws but they are directed by dialogical interventions that we do ourselves. And if there are laws at work, these are laws that we have made ourselves to direct social reality. We are responsible for social realities.

In social science we do a dialogical exploration in a rhythm of action and then reflection. They go hand in hand: we act and then we reflect to understand what we have been doing, what the systems

have been in which we acted, we act again and we reflect again and that is the rhythm in the social science research.

And that helps us. We start to see the sense in things that we do; we start to create even sense. And we do that always afterwards, after the action. You start to understand better after the action. In social reality, you have to do something first before understanding. And that's very interesting.

For example. Young colleagues that I work with, they say: "Adriaan, I first have to understand and then I can do it". And I say: "No, no, I can teach you for years and years and still you're not able to do it. So first, do something out of yourself, out of your impulse, try something, experiment something and then you see, hey, it works or it doesn't work, why is that and then we do it again a little bit different and then you start slowly to see".

It is always new

I'm on this track of change and leadership already more than 50 years and I'm still on this track trying things out. What we do is also new for me. I do it and afterwards only I understand really how it works, that makes it also exciting in life. That is what children do when they learn by experimenting and experiencing something. We are not children but when we move away from the experience, then we slow down the learning.

Vertical and horizontal

It has become clear to me that the organizational soul has a vertical dimension and has a horizontal dimension. Already Plato, in the very early history, describes that our being and our existence has a vertical dimension and has a horizontal dimension. The vertical dimension is form, structure, system, and the horizontal dimension is dialogue, creation and development. The soul reality is horizontal

and the spirit and body reality is more vertical. Vertical in organizations is hierarchy, functionality and power. These are the three key elements of the vertical construct of an organization: hierarchy, functionality, power and they make it work.

But there's also a horizontal dimension, which is very often not so clear and has been neglected in organizations for the last 50, 60 maybe 100 years. And horizontal soul realities manifest themselves as process, as dialogue and as the sense making in our biography. We will come to that later.

So, processes are important, dialogue and co-creation is important and sense making, to create sense and to give sense is important in the organizational context and these are the three leadership core elements that we will explore.

How to create a good process, how to do everything in dialogue and how to connect it to concrete people and their biographical life existence.

That's why we call it horizontal leadership. And that's why we call it horizontal organizing. And the big, big transformation in the world, as I see it is that we start to come out of this vertical organizational construct and we try to do things horizontal, in a horizontal infrastructure and in which we also have to create then the vertical together in a new way. It's a kind of substantial long-term transformation, in which the horizontal becomes more and more important for our organized existence.

I give an actual example. We have all been confronted with the corona crisis. It's a wonderful example to observe how the world is dealing with this and suddenly you see that there is nobody who knows exactly what it is and how it works and how to deal with it. So, it is the politicians, the leaders of companies, the fathers and mothers of families, the professionals, it is everybody that has to

start to deal with an issue in dialogue with others and have to start to deal with this out of the leadership attitude. Because the safe institutional constructs that we are living in certainly are at stake and not so safe anymore. If you don't have this leadership capacity today, many, many people will be in trouble because they don't know how to handle these phenomena and start to think that they're lost or that they are going to be destroyed, or their company, or their organization. I think this horizontal leadership and horizontal organizing is not something only theoretical, it's something already happening in the practice. An example: We as IMO consultants use PC networks and zoom communities and we do this now worldwide. We have in a web seminar participants from Brazil, China, Germany and Holland, and so this is the new reality that we create and where we can help each other to deal with our life issues and questions.

An exercise

You can reflect on the question of your leadership in your organized life, in your organization, in your work today. In this reflection you can explore three dimensions of your work situation:

1. your relation to your clients that you serve
2. your relation to the community that you'll work together with and
3. your relation to the decision maker, to the owner, to the impulse dimension of an organization.

In these three dimensions, if you explore them, you can start to see the steering question, the leadership question you have.

These three dimensions are the real questions and dimensions that we call "The Golden Triangle". Every time if you ask yourself how to deal with your life or your work, you can ask yourself;

1. who's my client, who am I serving?

2. Who are my companions and how do we co-operate?

3. What is the impulse out of which I do this? What is my passion?

In that context of those three dimensions, you can start to see what is my leadership question that you want to explore.

Chapter Two: The Methodology of leadership and change

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 continue.

Irreversible steps

That make the difference.

The change in commitment

This change from 80% commitment of the people to their organization 50 years ago and now 20%, what is the reason, why? I think there are two reasons. First reason is that in the past, companies were run as a family business. When you come into a company, you become part of the family, so to say. And that is much less today. And the second reason is that we have this ongoing individualization of people as we will become our own personality and the despair of the young generations being a fixed part of a company. They want to have commitments in terms of projects and

activities as they are not so eager to spend their whole life in the same organization.

So, I think two reasons: organizations are not so strong a family community anymore and the second reason is that people have individual preferences and they are willing to move and not stay themselves in the same organization all the time.

The soul of an organization has changed from a family being to a network being. Can I observe that?

I think a common soul of an organization shows itself in a kind of identity, it shows itself in the culture, in the way we deal with each other. When you work in a team, you have a team atmosphere, a team soul. One team has a very good atmosphere and another team has a very bad atmosphere. The soul shows itself in the chemistry between people and in the way, we deal with each other. So, it's not only individualistic like my soul, my personal soul but it can also be something that we have together, that we create in common. And then we see that also the common soul is existing for a while, for a time, as long as we keep this soul alive.

Polarities

The soul is paradox, is a tension, I said before. This shows itself in polarities. I think the basic polarity that you can experience is the polarity between the past and the future, as we are just exactly in between. We are in the here and now, but there is a past and there's a future as a life polarity. There's a polarity between the ideas that we have and the practices that we do. These are two different things. Another polarity is between our inside world, what's going on inside ourselves and what is happening outside ourselves.

The soul is always living in these three kinds of polarities. These are the three basic polarities of the soul: past and future, idea and

reality, inside world and outside world. And everything that we experience, that we do, that we create, our organizations, they are defined by polarities. For instance, we have a policy or a mission statement. On the other hand, we have our activities and it's always the question: How is the mission connected to the activities and how are the activities connected to the mission? It's not self-evident that they are connected. We have to connect these worlds. We have to live in between those polarities and try to balance them.

I see a polarity between: reflecting on what has happened, on the pattern behind it and choosing what we are going to do and do it and see the effects. When we reflect on things we ask the question: What is it about? What is important there? Do we like it or don't we like it? On the other hand, we look for action, we look for next steps. We look for activities and for how we are steering. This is the movement in the judgement building between reflection and action. That gives us a certain way of direction. That is basically a horizontal movement. That is not so easy to do. That is moving in the horizontal space and time.

Why is working horizontal so difficult?

I think it's difficult because when we work in a horizontal way, we experience there is no security like in the vertical.

For instance, in our institute IMO there's always the tendency when there is a tension, to make IMO structural, to make it functional. We look for formal formats and procedures and so on. As soon as we move ourselves however in this open space and time, this horizontal space and time, then we are fully depending on each other. Like here in our book writing and book reading we are depending on each other: I am depending on you and you depend on me. If I tell things that you don't understand, yes, then we have a problem. So, we have to find a way to work in this horizontal space and time. And

that's very difficult because you lack the security of the vertical structure, the system. Certainly, when you are really depending on each other, like we are now depending on each other, there is the need for a structure, a program for the steering on the time and so on. But in the dialogue, in what actually happens in using words in the given space and time, we are very much depending on understanding each other and dialogue with each other. All is then up to you/us, to how you/we act.

To be in control

That makes it very difficult in organizations as we always like to be fully in control. We like structure. We like system. We want to be sure how things go and that the good things go in the right way. So as soon as we move into unknown area and we have to search and experiment with a question that has no clear answer, we have this insecurity. How can we deal with the situation? And how can we be sure that it makes sense? And that it leads to something? That is why we are a little bit afraid to work in the horizontal space and time in organizations and to open up.

This horizontal space and time is the space and time in which the change question arises and change is created.

Values and principles

Common values and principles can give us a direction and sense for what we do together.

But also, to connect the horizontal to the vertical.

Values are manifestations of the soul that give us a certain direction because of this insecurity we have in how to deal with change in organizations. We need missions and visions and values to find a certain direction, to give the soul some kind of orientation, a focus for everybody in the organization. And therefore, it is very

important to have values and a mission to give us a certain orientation for how to act and how to move. Because in the organization, in the soul life, there are no automatisms. Things always go a little bit different than before. New people come into the organization, people go out, clients come in and go out, suppliers come in and go out. So, situations are changing! Corona comes in, corona goes out. So that permanent change is our reality. We have to connect again and again. Therefore, we need this mission, vision and values.

This mission and vision and values today are not just decided by just one person for everybody else, which has been a tradition in the past: communities had one person as a leader who defined the mission and vision and values. Today, it's more that we dialogue on this vision, mission and values with each other and that all can express themselves in that explorative process. It is important that all can experience the sense of these visions and missions so that we can connect and commit ourselves to the situation. It is not self-evident that when the leader says this is the value that it is then working for everybody. We have to dialogue on these things to be sure that everybody who is part of this organization understands the mission and vision and can connect to them. And if we do not do that, then there's an even bigger gap between what we find important and what we actually do.

To deepen what was said

Let's try to deepen the key findings up till now and see what fundament it gives us for the further exploration of human change and leadership.

The soul appears and disappears and is different from body or spirit. Both of these are a part of a created world, a world of being. The

soul is not by definition but is more that which we create ourselves and in which we appear. She is part of a world of becoming.

In my book "The Human Creation" I have shown that the organization can be seen as a perfect appearance of the human soul. She comes and goes, appears and disappears and we give her a sense as long as she is there.

The soul is different than our body and our spirit, they have the sense in themselves, otherwise they both could not exist.

A good description of the soul is for me:

that which takes place in the inner life of man,

that which takes place between people and

that what appears in the human work.

Soul is very connected with space and time. The soul takes its place and it manifests itself in time. Nietzsche describes the soul as our thinking, feeling and willing. Our thoughts, feelings and actions come and go. They are there for a moment and disappear and yet they have a great effect on us, on others, on the world.

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

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

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

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

Everything that has been created in the past has a working on one's own soul. In the human soul there is the only preservation of what once was one can say: all the empires, all that happens in thousands of years in the past has disappeared, but it is, let's say, locked down in the soul of the human being. We carry the whole history of mankind in a way in our own soul. And one can say that the whole development in the future in the end, the fruits of that development will be integrated in our soul. Buildings will disappear, Communities will disappear, maybe even nature will disappear to a certain level. But the human soul will stay and the humanity soul development will take it further. So today we have not only a natural human soul given to us by our ancestors. Also, we have an organized soul by connecting ourselves with our environment. We are formed and educated as human beings. Today we are now in the process that we have our own personal soul and we develop our soul by learning, by taking our place and participating in the community life. You are now on your own and your soul start to change and develop.

But also, it gives us a future perspective. That is that we can live as an “I” in our personal soul and direct the process of our own soul development more and more. Each one can start to become the leader of the development of our own soul. So, it's not only your ancestors that form your soul, it's not only organizations and the context in which you work, that form your soul. More and more as an individual, I can create my own soul. So, the “I” spirit processes the soul and integrates the fruits of becoming soul in our own

higher “I” being. The fruits of this whole soul development will be integrated in our “I” being and I become a unique personality. That is what we are doing, I think at the moment, very strongly.

Process, dialogue, biography

The social and economic creation is pre-eminently part of our human soul as everything that we have created, the businesses, the cars, the streets, the buildings, the computers and so on, are the human soul creation. In my research into the social economic realities, I personally use a threefold concept.

The threefold concept is: **process, dialogue and biography.**

The human soul manifest itself in the course of **processes**. The creation of value arises out of the **dialogue** between souls. That’s a two-way traffic. When it I speak to you, you listen but inwardly you speak back to me. I have to listen to that as well, although we don't see it, we don't hear it. And the sense of this all appears in our soul **biography** as a soul life history.

Let's concentrate a little bit on this, the methodology of horizontal leadership and of handling the change. This is a core piece of our whole exploration. These are very important elements to start to live with, to start to see them and to start to deal with them.

The first one is we live our life in **processes**. I give you an example. I'm sitting here upstairs in my working room, I'm sitting here in my home. People say to me: ah you live in this house here in Appenweier/Germany. But I say no, I don't live in a house, I live in the process that's going on in this house and in many other places I was and will be. We live in different processes: Study processes, holiday processes, work processes, family processes, sleeping processes, reading processes. Our life takes place in the context of processes that happen in time. And these processes, they have a

beat and they have a rhythm and they have a melody, a certain meaning. So more and more, it's very important that we become aware of the processes that we are in. And this was also a finding out of the lean organization knowledge, that is that our behaviour is determined by the processes we are in. In our process now, I'm writing and you obviously are reading, so this process defines your reading behaviour. If everybody was shouting and talking and making tea at this moment, then this whole process would not be working. We are all in a different place of course, but now we try to get together in this reading process. So, our co-operation is determined by the way we construct our process.

Nature is a beautiful process. The nature process has been perfectly designed and these natural processes have the sense in themselves. Our organized processes are very often a total disaster. We make stupid processes. It leads to stupid behaviour. So, creating good processes is a fundamental part of life and of our leadership.

The second element is that we are in constant **dialogue**. We are in a constant co-creation. We are not so much aware of this. We are not so much aware of how much we depend on many other people and how many other people are depending on us. We are in a constant dialogue with each other. And that is where the value arises. Not only the value creation between supplier and client but in all dialogues. You buy a cup of coffee and somebody is serving you. You are in a dialogue. And this creates a value, not only the coffee serving and drinking, but also the enjoyment of our meeting and the paying for it. It's a two-way traffic. I learned in my university that in the economic life you have a demand, you have a need and you have an offer. But I found out that it's a two-way traffic. Everybody has a need and an offer at the same time. We both have a need and we both have an offer. And if these meet each other, then that's

really value creation. So, it's a two-way traffic. And everything happens, in my view, in dialogue. In the organized life it is an art to create a good dialogue and this is what we can experience all day long.

So not only do we have to learn to create good flowing processes, gentle processes, which we can live and work in and in which others can live in and work in. We are also challenged to live and work in dialogue with each other. Listen and speak to each other and try to really co- create something together.

The third element is that we develop our own **biography**. Everybody has a unique life story that is in development. Our biography is the context in which we make sense ourselves. So, my sentences that I write here, as a reader you make sense out of it in the context of your biography, what you have learned and what your values are and how you understand it in your way. We create in a certain way our own biography. I once said to my daughters, when we were talking to each other, I said: *"If I look back to my biography, which already takes a few years, my biography is to myself a total surprise. I never could have imagined to live this kind of biography. It was a creation with many people in dialogue and a creation in many processes. However, I can make the sense of my life. I can say to myself that my life has been a total disaster. I can also say to the same life; my life was a life full of learning. I can also say my life was a life of total fulfilment. I can also say to my life that it was an absolute failure in many ways. And these are realities that we are living with, but that we can start to shape and deal with ourselves and give our self a meaning to our life experiences"*.

So, if we live in a good process, are in a creative dialogue with others and are connected to our biography, then our inner and outer world are well connected, and the soul can flourish.

Conditions for making it happen

There are a few conditions we have to take care of to make these things happen.

The first one is we always **start out of the question** as an expression of a disbalance that we want to bring into movement to rebalance. Living out of questions is really the start of creating good processes and have an essential dialogue and this being part of our biography. We always start out of the question. Always ask what is the question here? What is the issue that we are dealing with here? Because our organized life is the question. Nothing here is harmonic. Everything is paradox and shows itself in questions. Working and living with questions is a fundamental part of leadership.

The second condition is: **always work out of observation** all the time as we are very quickly living in all our thoughts and ideas and dreams. You forget to observe again and again. Because the things are not objective. The things change all the time. What is here – now - today doesn't have to be here tomorrow. Stay in the observing attitude. And I don't mean observing from outside and not being connected with the realities you are observing but while participating in them, being part of them, be awake and work out of that being part of the reality you are in.

The third condition is that you always **check your observations and judgment with others**. How do you see it, Alan? How do you see it, Cynthia, what is your observation? We always check our own observations and with others to come to some kind of answer to our questions.

The fourth condition is to **listen to the stories told** and try to catch the sense of these stories. We all tell stories as we have in our tradition common soul stories. They represent our inner life. Today, everybody tells their own story, yes, we have individualized stories and we listen to the stories of others and try to catch the sense of the story. It's very much a part of this methodology.

The last and fifth condition is that we will try to be alert about what **the steering principle**, what the inner conviction is that directs our behaviour. We have certain beliefs and we have certain strong convictions. These together with the process direct our behaviour. And if our steering conviction changes, then our behaviour also starts to change. Process changes change our behaviour and changing steering convictions change our behaviour.

These are the five conditions to take care of in the social reality.

1. We always start out of a question as an expression of a disbalance that we want to bring into movement and rebalance
2. We always work out of the observations we make
3. We check our observations and judgements with others in the community to see what is there
4. We listen to the stories told and try to catch the sense
5. We are alert to see the steering convictions that direct our behaviour

These are the five points that keep us connected with the practical world on the one hand, and keep us connected to the spiritual world as well. We start with the question, we work with observation, we live out of observation, we check it with others, we listen to the stories of others and become aware of our steering

convictions that direct our behaviour and doing that we create the opportunity to start to change ourselves. This is the core of our methodology of change and leadership.

Process, dialog, biography form the essence of this methodology and with these five conditions we can shape the context in which we can start to really deal with the issues and questions that we find in our life.

'Bezieling'

In Holland we use the word 'bezieling', 'besouling'. We find it very important that an organization has a lively soul, that people like to work there because the work is fulfilling. We ask ourselves: Is this an inspiring organization for the people working in it, for the clients using it and for the suppliers delivering it and owners owning it? We help organizations to create a lively existence and we do this through these three dimensions: creating together wonderful, good flowing interesting processes in time and good flowing work processes for people, value creating co-operation and dialogue and sense making in the context of the biography of people and organizations.

If you have stupid processes people start to behave very, very firmly because the process doesn't fit. We improve work processes all the time. We also take care that we cooperate very well in that process with each other. Then people are much happier. There is soul in the dialogue and it helps people to be involved in things and to be able to have part in this dialogue fulfils us. People are seen and accepted and respected in the way they are, for their own being and their own personality. They co-create the sense of what we are doing and connect their biography in a positive way with the biography of the company they are part of.

Then you experience soul.

Triodos Bank

I was 14 years long in the supervisory board of Triodos Bank in Holland. One day, the director of this bank asked me, can you help us to work on our mission and vision and values and impose them. And then my proposal to him was that not the director of this bank is going to explain it to others. But we're going to ask many different people in this bank: "Can you say a few words about what is our mission"? What is our vision? What are our values? And the leaders of this organization were totally surprised how valuable the people could respond to this question. Even people that were working there three months, they could have a very clear image of what is important for his bank. Why is that so? Because in this bank, these values, mission and vision were not just words on the wall, but they have been part of what people experience in the practice as ways that we do it. Everybody formulates their own story about this. That's also interesting. People have different stories, but when you listen to the different stories of managers and professionals, one certainly start to feel a common sense. What is the real mission living in those that are working in the community. And that is a very valuable process to do all the time. As a Top leader to have a continuous dialog asking this "Why question" to people helps you and the community to start to see what are the real values that are in action. It's a very practical reflective dialogue and people always love it.

Sometimes it's good to formulate these things. That's what I would do with my client. We look for the right moment to formulate the key elements that we see that are very much alive and that are very important for steering the direction of the company. Then you can transform it in a strategy, you transform it in a steering orientation

so that the people become clear: this is the direction we take. That is what the Top leaders have to do. They have to get the fruit out of the “Why dialogue”. And to formulate the fruit. And then people have an orientation and they can connect because they were part of the co creation. The leader of the company has a special role. He must grasp it, formulate it, and then show it again to the community.

Exercise: Questioning the question.

Questioning the change and leadership question helps us to see how the question transforms itself and becomes a real part of our existence. How does that work?

Somebody comes to me with a question, it's a question that somebody is struggling with. If this person asks me the question what is the time now, then it's good for me to look at my watch and say: it is three o'clock. But when this person asks me the question, what shall I do with my life? Then it is stupid that I will give an answer to the question. But I can start to question that question. I can ask this person to tell more about the question. I can ask: Why do you have this question? What is important for you with this question? What are you looking for? So, I can start to question the question of this other person that helps this other person to express better. That's the key quality of horizontal leadership: questioning questions of others. Not to understand yourself the question or give the answer, but to help the other person to start to understand their own question, start to find a way to go on through the dialogue with you. The other person finds a way to start to deal with his question and find the next step. Leadership deals with change questions that

doesn't have easy answers. So, the key is to create through the movement of the question an opening to find the next step. And secondly to create an explorative process with the person because sometimes we talk hours about the question and then the person leaves and does not know what to do. And nothing happens because he didn't find the step. So, what you can practice is that after a short while dialogue to say, how is the question now for you? So, we re- formulate the question that the person has. And then certainly the question has changed a little bit. In 5 to 10 minutes time, you can help the person to find the next step and start to do it instead of hours of discussions which lead to nothing. You can immediately practice these qualities of this in the practice, in the way you deal with other people.

You can try it out.

When you meet somebody that has a question and wants to dialogue with you, try to apply these two qualities and ask clarifying questions and don't give solutions. Make it a small process with the other person that leads to the next step that this person is going to do.

You don't need a long time to clarify the question. It's a very effective way of dealing with complex questions and I hope it will be a valuable exercise for you to experience this quality. I would recommend that you practice this in the coming times in your life, practice it in your work, practice it when the situation is adequate.

Chapter three: Vertical and horizontal, management and leadership.

Vertical and horizontal leadership

Being in a position of power,
Vertical hierarchy is everywhere.
The protection of the system's skin.
It is top – down and bottom-up.
Discipline is the word:
That is 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:
This is leadership.

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

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

I will start with describing management. The term management was formulated by Peter Drucker after world war two. So around 1945,

1950, there was this management system coming up. This management system was not alive before the second world war. It was a new element in the business world, in the working life, that we have now organizations with structures, systems and functions and we see management arising. And management, Peter Drucker says, has become very, very influential in how things go in the world. Management is not just about having managers. Management is a specific kind of system. It has some characteristics which I will try to describe here. It's not the full range of characteristics, but these are part of a very important mechanism that makes the management system work.

Management characteristics

First, maybe the most important characteristic is setting goals. To make sure that we get to some result, management is driven by creating goals and results. That can be profit, that can also be other kind of results like client service or community development or personal wellbeing. Management is responsible, that there are this kind of goals and results to strive towards.

Also, management is responsible that the problems that we meet on the road are being solved. Management we hold responsible for solving problems and dealing with issues, and they'll use the experts and their expertise to do that. Management is responsible for dealing with the issues that we meet and that can be client issues, can be technical issues and process issues, policy issues, Information issues, money issues: management is there to deal with these issues.

It may be the key activity of management to take decisions. That is where everything culminates into. The ultimate reaching the goal and solving the problems, taking care of the issues, require decisions that have to be taken so that we can move on.

Management is very busy with coordinating activities and for that managers have many meetings in which managers are dealing with other managers. Managers are very much in this coordinating activities because the things in the last 70 years have become complex by this ongoing functional differentiation in organizations, specialization in organizations, functionalization in organizations. Organizations have become very complex, even small organizations and they are not so easy to handle. Organizations need a lot of coordination and communication. That's one of the issues we always hear in organizations. If an organization doesn't go well, we quickly conclude that there is not enough communication here. Management is also responsible for making strategies and plans to look in the future and answer the question: where are we moving? Where are we going? What is the way we are going to handle the issues and realize the plans, but also how to get the thing in control. We make rules and procedures. There's a lot of energy during the last 70 years put into making rules and procedures and to stay in control. The whole thing is to get in control. That needs the discipline of everybody: discipline is a key word for management. We need to discipline the action that is done by different performers because we want to create what we have planned and what we have developed as a strategy. We want to make that thing happen as to be able to move into a direction that brings the result we want to have. Management is permanently and basically creating systems and conditions that need to be to reach the required result.

I think that in that sense management, in my view, is a new organizational function. Like we have the function of the bookkeeper, we have the function of the secretary, we have the function of the logistic person or the function of the human

resource, we have the function of the manager, and we have to operate this function. For many managers it doesn't matter in what business they are working. They say: as long as I'm working in the management, I know how to manage a department or a company. There are many concepts and theories that managers can use to stay in control. There are thousands of concepts and techniques developed over years and many books have been written about how to run a company in a successful way.

Success or failure

In writing my doctor theses in 1998, I had to study all this management literature. I discovered that all this literature is written with one perspective that is: "If you do it like this, you will be successful." The inner side of management is to create success and if there is no success then management feels itself as a failure. Failures are not allowed. We have to act under any circumstances in the right way. And if you fail, we have a problem as failure is out of the order.

Working functional or personal

When managers work with professionals, in my observation during the last 50 years, managers look beyond professionals in a functional way, which is expressed by calling them human resources. Managers see the people, the professionals in a way as tools they have, to get to the result. They don't look in a personal way very much to the people that they work with. They look beyond the professionals in a formal way: What must I do with my professionals to be successful, to get to the results? Professionals hold the managers responsible and so we can see that this weakens in a way the feeling of responsibility by the professionals themselves. It's the manager that decide and create the conditions.

It's the manager who is responsible. And the manager wants the professional to do the right thing in the right way. This is for instance very much driving the performance appraisal meetings with team members. The manager wants the professionals to do the right thing in the right way. But the professionals, they want the manager to listen to them and understand what is really going on in the practice of the professional working with the clients, for instance. So that's why I wrote at the start of the book, Inside the Change, that there is a gap between managers in the management system and the professionals in the professional system, there's a gap of not understanding each other anymore. And this gap, amazingly for me in the last 50 years, has not been getting smaller. This gap is growing. It's growing, it's getting even bigger today. The world of the management and the manager is becoming a very, very different world than the world of the professional and the professional system. And it has been researched that, like fathers in some of the cultures in the world having only five minutes a day with their children in a really intense way, only five minutes of the 24 hours mind you, so managers spent in average five minutes a day with really dealing in a personal way which the people in their team. It's not part of the management system to be personal in a horizontal way. Managers have to perform in a management system that is running vertical and it's that structure of the management that increases the functionality and the functional behaviour. As a manager you have your team, you have your department, you have this position in the company hierarchy in the vertical and in that sense this divides managers and professionals. Therefore it's important in my view, to start to look at the horizontal dimension, because the life of the organization, the real life, what is really happening, the dynamics, the creation, the feelings, the emotions of people exist in the horizontal dimension of an organization. They

don't have a place in the vertical system. They are 'in between' people, in this undiscovered horizontal space and time. As somebody said to me lately: "The real dialogues we have at the coffee machine and not in our meetings".

The horizontal dialogue

If the manager has a functional discussion with the professional, they communicate out of two different worlds. Discussing with each other about organizational things gives dissatisfaction in a way. It's a negotiation process with each other during these vertical meetings. The talking is functional and it's in a way not really a dialogue. It's negotiating, which is not wrong. But you have to be aware that dialogue is what does not take place in the vertical. It is not possible because of the power structure, the differences in hierarchical level, the difference in functionality, the difference in responsibility. But if the manager and the professional want to have a horizontal dialogue, this can happen when they look together not to each other, but they look together to the clients and how to serve the clients. Then they certainly share a common world. This is the common ground that bring them together. This is where the bridge can be made between managers and professionals.

I have a colleague John who's writing his doctor theses about this. And he says, as a coach for managers who struggle with the professionals, that he helps the managers in a very simple way. He says: stop talking to the employee on functional issues and start to dialogue together about the client process. And if you do that, then suddenly you have a common focus and you can share the little stories with each other in a more personal way and then you come to common ground. We share the questions like: What's happening in the process with the client? What can we do better?

When it is about operational issues like producing, servicing, corporate control and quality, then the functional hierarchical connection manager - professional can work if we really have a common discipline in the communication. If you have a team meeting, for instance, the manager and the team members, have to discuss the issues. Then it requires really discipline of everybody to stay with the issues and say what you want to say. When it's about operational issues in the vertical functional system, like what it is that we are producing, the corporation and control we need, and we do it in a disciplined way and we handle the power and we balance the interests of the stakeholders, then we start linking things together. But it's a balancing act between these different interests of stakeholders, the workers, the managers, the clients, the suppliers and that's why we need leadership.

Change and development

This brings us to the issue of change and development. This is a key point today because things have to be changed all the time. With the complexity of today, this whole complex construct we have created, our operating on the basis of vertical hierarchy is not working well anymore when it comes to processes of development and change. Well as I said before, it has been researched that more than 80% of the change processes and development processes that go in this vertical way, top – down, on the basis of power and management force and steering groups, about 70 to 80% of these processes are a failure because in my view we forgot that the key of change is that change is not primarily in the outer world but change starts in the inner world of people. If we need to change, then we all have to change. The top management has to change, the middle management has to change. the professionals have to change. It doesn't work when the manager is telling the workers, you have to

change, or the Top management is telling to the people, you have to change. The Top and the manager has to change as well. We need a very special process for making change and development happen. And this process goes over the horizontal dimension. It does not work to act like in the operational system, working Top-down, because the whole thing there is result oriented, goal oriented, action oriented, output oriented. When it is about the change and development then we need to create a special infrastructure to get something new into ourselves. That is input oriented. We have to get something new and different inside our organization and inside ourselves. This kind of process is starting in a reflective way. It is not an action process, it's a reflection process. We investigate and start thinking about the situation, start thinking about how we can do things different because it's not working well and then we will come to the right ideas and see the sense of the change.

Processes of organization development do not need management, they need leadership and the leadership of everybody who's involved in that process of change. It only works when people start to act as leaders in the change process. Managers and professionals start to act as leaders. To make this work, we have to create a totally different infrastructure in the company. We need a horizontal infrastructure. And this is an infrastructure that we have to create in time. It's not so much like in the vertical about structuring the place, but it is very much about the time and working in a rhythm. Make things happen in time, mobilizing the right players, creating a dialogue and creating rhythmic cooperation between the decision makers, process owners, experts and goal members.

The IMO methodology

The key in our methodology for development and change is to create a totally different kind of process for this than an operational process. It's in essence input oriented, and it needs people's leadership to make that happen. And it needs the leadership dialogue. This is the core of the whole IMO methodology. We try to bring this culture in the world in organizations, because we suffer very much by the failures we see happening because of the way we want to change things.

We experimented over the last 50 years in many different organizations to do organization development in a horizontal way. Decision makers choose process owners as persons who are leading the change process from start to finish. They do this as a person dealing with other persons who become part of the process and they do this in a rhythmic way.

In the change process people can start to make steps themselves. They can start to study, start to research, start to experiment, start to try out things so that they find the right next step for the company. I think this is a new approach, this is new territory, this is new ground. This is where everybody in the world is looking for, looking for different ways of making change happen. We are very crystallized, very well experienced in the vertical hierarchical technological operational sphere. We have crystallized this out in many details, but we are only starting to understand better what is the change process and how it works in the change infrastructure and in the development process.

Seven leadership qualities for handling change

We have developed seven exercises in which we can explore the key leadership qualities to handle the change process that happens in the horizontal infrastructure we created.

It starts with finding our steering question. What is the real issue that we are dealing with. This issue we have to find by investigating how our clients, suppliers, owners, workers look at this issue. We need to find the right steering question in the beginning.

Then: let's start a dialogue with each other about this question, share the experiences of people with this question and then the question starts to change.

And then: it is important that we start to express our vision. Not only the Top people start to express their vision on the issue about what they think is important. Different people share their vision.

Then: we would like to tackle the work process. We have to change work processes. That's a key element.

Then: we also have to change the steering conviction which is another key element to be changed.

In doing this we have to really work with our inner voices, the things that speak to us from the inside.

The different scenarios for the future that we design lead to the next step that helps us to come to the right decisions.

Exercise: Express your vision

I will finish off this chapter by saying a few words about our leadership vision exercise: expressing your leadership vision. We do this exercise not so much to share the content of our leadership vision, and see if it is good or not good. You have a vision, more or less. Everybody has a vision more or less on the way you see your leadership. You can develop your leadership vision further in time. It is much more about how you present your leadership vision to others. Is your presentation of your vision inspiring for others and want they to go along with your vision. We do it in such a way that when person A presents his or her leadership vision, then persons B and C listen from a feeling perspective and from a will perspective

and then they reflect together on this presentation. Not so much on the content but much more on how is this presentation working on me when I listen to the feeling or to the will of person A. Person A listens to the dialogue between B and C. And then person A can say: when I hear the two of you, maybe I have to change something in the way I present my leadership vision. Maybe I have to change something in the way I present my message.

What is then the core of this leadership exercise? When you present your vision as a leader, it's very important that the listeners, the other ones, see and hear how serious this is for you, how much you are connected to what you tell. And the personal connection to your vision is much more inviting people to move along with you and the issue than the content of your vision. It is the personal thing that you present and that appeals to the others. It is important that you speak out of your experience and speak out of your actual idea about your leadership and how you deal with that.

Chapter Four: Work Process

This chapter we will concentrate on the work process. I will start again with a poem which is part of the poetry book on leadership that I wrote some years ago. It's about the work process.

The work process

It is the work process
That defines our behaviour.
Inescapable systems behaviour,
In which the convincing
And the moulding of people
Does not work on for long.

Better:
Do a strong intervention
In the work process,
On the basis of a newfound idea,
That makes the process flow,
That makes us work together,
That responds
To the needs of the clients.

What I was trying to say with this poem is that our behaviour in the world is very much defined by how the process goes. I always say: stupid process, stupid behaviour, good process, good behaviour. Change really happens when we start to change the work process. Only then we start to change our behaviour.

7 elements of the change process

Halfway this book, I will very shortly repeat what we explored in the first three chapters, because in the seven chapters, we touch on seven elements of the change process.

In the first chapter we had a look at what is my real leadership question, my steering question, my change question. What is the leadership question that we're dealing with in connection to the change we want to make.

In the second chapter we dealt with how to bring this question in movement so that you start to make steps dealing with this leadership change question. And to deal with the change question, we firstly have to deepen in our self the question, to start to understand better the question. Because when it's about change in a way, we don't understand naturally immediately what it is about. We have to research this question first.

In the 3rd chapter, we said, yeah, but it also needs a vision. It requires a leadership vision. What is my vision on this change issue, this leadership issue? This is what we explored in the first three chapters.

Finding the question and really formulating it. Starting to move on with this question, research it and making steps. Bringing in our leadership vision and our ideas in exploring the change question.

In the 4th chapter we will concentrate on the work process. In the 5th chapter we will concentrate on steering principles and steering convictions. In the 6th chapter we will present creating the change process and in the 7th chapter we will present some secrets that strengthen the soul being in the change process.

Changing the work process

Now we will concentrate on the work process. That is about where the change is really happening. What do we have to change then? This we will explore in this and the next chapter. In this chapter we say: change only happens when we change the work process. Changing the behaviour of people only happens when we change the work process. Next time we will work on the steering convictions that people have, the inner steering convictions, which we will also have to change if you really want to create the change. I will concentrate in this chapter on the work process.

First of all, process is something mysterious. We are not so much aware that we are living in processes. We are very much always concentrating on the content of issues and on the problems but we don't see the process of how we are dealing with the issue. And we live in processes. We live in natural processes like sleeping, like eating, like moving; these are natural processes. If you have a good sleep, you feel good and if you have a bad sleep, you feel terrible. So, the process of sleeping is important for how we feel in the day. Or the process of moving as we make a walk is good for your physical and mental condition. How are you moving? How are you breathing? Is the process flowing or not?

The organized process

We will concentrate now on what I call the organized processes. These are the processes we create ourselves, the work processes, like, let's say for instance, dealing with your emails, cooking your meal, going on holiday, travelling home from work, like reading a book. We are living and acting in processes. And the issue is, is this

process really flowing? Is this process really a gentle process? Or is it a stupid one and things are not working well. We have to look not at all the problems first, but we first have to look at how the process goes. And I discovered three levels that you have to look at.

The **first level of the process** is the sequence of activities in this process. Processes move on as a kind of cycle and we will go through the same process again and again like sleeping, but also like dealing with your emails, like going on holiday. Processes come back again and again. How is the sequence of activities in this process? Are these activities really relevant or are they not relevant anymore? That's the first level.

The second level is **how are people cooperating** with each other in these activities in the process? Are they really cooperating, or are they blocking each other? Are we really in touch with each other and dealing with the issues in this work process or not. The cooperation of people is the second dimension to look at.

And the 3rd dimension of a work process is: **what decisions are we taking** during the process. And are these decisions really taken or not? Are the people really taking decisions who are acting in the process or not?

If the process is not running well, we have to look at this process, this work process on these three levels. Is the sequence of activities a good sequence or not? Are people cooperating with each other or not? And on the 3rd level, are they taking decisions so that the process can move on? And the wonderful thing of processes is to see in the process, the natural process but also the organized process, that in the process the inner world of people and the outer world meet. And the question is, are those two worlds really meeting each other or are they not meeting in the process? Is there

a good beat in the process? Does it have a rhythm? And what is the melody of the process?

I focus very much in changing the workplace on looking at work processes. Is there a flow in the work process or is the process too slow and sometimes stagnating? Is the process really client oriented? Is it really creating substance, or is the process leading to stagnation, frustration and destruction.

What type of work processes do we have?

Three types of work processes

The first type is a **maintenance process**. That is the day to day routines. We do some processes almost as sleeping routines. We do the usual things like telephoning, traveling, going to the client, working on the computer. It's about the routines, but the routines can be very stupid. One example: some people try to respond to all their emails in an extensive way. It's an enormous waste of time and energy because the other one is not expecting this, but they do it anyway. It's very good to look at the day to day routines. Are these routines really effective and efficient? Or are they just wasting energy of yourself and others?

There's a second kind of process, which I call **problem solving process**. Things get stuck at some moment and you have a problem. Things are not working. The secretary is sick and not coming. People are not coming to the meeting or too late. We have technical problems and you have to deal with these problems in the situation immediately. That requires a certain expertise, so it's very good not to let the problem hang, but when the problem is there, then deal with the problem immediately. Problems tend to grow very quickly when you're not dealing with them at all. It's a different kind of work process dealing with problems than the maintenance process.

The 3rd kind of process which we are concentrating on now is what I call the **change process or the development process**. The process of transformation and transition is a process that needs its own creation. You cannot do it in the routines. You cannot do it as a functional process. You cannot do it as a problem-solving process. It's a different kind of process, which we will further explore here.

The change process

What are basic characteristics of the change process?

The change process is a very different process than the other two processes. Let's say that in time we have become quite good in doing our routines. We have become quite good in solving problems. But we are not good in creating real change. As I mentioned before, it has been shown that many change processes in organizations are more or less a failure. They don't lead to results we wanted to achieve or sometimes even create more confusion and are not coming to an end and so on. So somewhere there's something wrong in the way we deal with change in organizations. I think that the key issue of this is, that the first two kind of processes we can do in operational contexts: the context of top-down, bottom-up, it's the context of doing projects. It's the context of meetings and functions and specialists and so on. But then we choose this normal way of handling to deal with the change issues in our company as well. This normal way of working however is not working very well when it is about change. We need to find something else, another way.

And that's why we developed this methodology of change and we say: Firstly, changes are based on the leadership of people, the personal leadership of people. Secondly, it's not a vertical running process, but it is a horizontal running process. It's a dialogical

horizontal running process between all the people that are part of the change process. You have to be in the change process yourself to be able to change. You cannot say, hey, Adriaan, your performance is not good. You have to change. No, I can only say to myself that something is not going well and I have to change. We all then have to change. The Top management has to change. The middle management has to change. The workers have to change. Work Processes have to change. The vision has to change. It's really about everything in a certain way has to change, or to put it in a different way, has to be recreated. It is not that the old is bad, and the new is good. It's time to recreate the things. Because they have been drowned, they have gone down, they have lost energy, they are not working anymore very well. This goes back to what I said about the human soul in the beginning. This is a characteristic of the soul. We have to recreate again and again our soul. In a certain way, we have to change all the time. We looked for a quite continuous and adequate way to make the change process happen.

Points for a good change process

I put a few points for a **good change process** here together.

The first one is already familiar to us. That is finding out what the real change question is. We start to deal with change issues that are not really the issue. We think for instance that we have to change something with our client or in the client work process. We change something but it gets even worse because it was not the real change question. Change is not so evident. What is the real change question? What is the real issue? What is the real change that we are going to do? I find the most reliable source for finding the change question is to really look into the process with the client. 'What is not working well in the process with the client' is the best

way to find the real change issues. Because what is not working well in the client process reflects what is not working well inside the organization.

A second element is that action and reflection go hand in hand. It's not just that we think out the change and then we do the change: we have to find and create the change process step by step. We have to do something and then reflect on what we are doing. Take another step and reflect on it. Experiment with things, reflect on it, research things and reflect on it. It's a very unusual process. This has to do with the fact that change is not an output process. It's an input process. We have to get something into ourselves, into the organization. We have to get something new into the organization. We have to get something new inside ourselves.

The 3rd element is that the change process needs an owner of the process. Who is the owner of the process and who is leading the process? We have found out in our more than 40 years of experience that there is a need for a change process owner or process owners, who lead the whole process of change with the community from start to finish. Not just create an idea and hand it over to somebody else and say, good luck. That is what happens now normally. The Top management is saying: we have to change in this direction. And middle managers have to act, they go ahead and they say to the professionals what they have to change. No, it needs process owners. And these process owners are selected by the Top people on the basis of the personal talent to be a real leader for creating change and for creating the process in which the change is going to happen. They're not the experts who say what it is about, but they are the persons that create a change process. All the people who are part of the change can act in that process, which is a special process and not a routine process. It takes place in a horizontal specific infrastructure.

The fourth element is that we need a series of rhythmic meetings in which Top decision makers meet the process owners but also process owners have meetings with the people who are active in the process and also, they meet in a rhythm. They deal with what they are doing, what is working, what is not working, what they found and what they didn't find. So, step by step in a certain rhythm, we can move on together in creating the change. It goes step by step and we need a search process and that process needs real leadership. Like Mr. Kotter once said: when we do the operations, management is enough. When it's about change, management is not enough. We need leadership and we need leadership of everybody in the process because we are not so quite sure what it is that we are finding, what we're looking for. We have to really search.

Finally, the fifth element, if you want the change to happen we have to change the work processes, we have to change the constellation of people, and we have to change our vision and steering principles. We need changes on three levels: in the actual work process that is not working. We need a change in the constellation of people. If it stays the same constellation of people, they come back to the same kind of routines. We need new constellations of people if we want to move, and we need to change our vision and steering principle. The old principle that we are working with, the old vision is not adequate any more. When it's about change, you need to change these three.

The big bottlenecks

You can experiment in your own life with this. If you really want to change something in your life, let's say, I want to change something that is not working, you're dreaming of the change you would like to see, but nothing happens, then you have to start to change the

process that you're doing. You have to look for different people, that you can deal with and you have to reflect and change your vision being inspired maybe by others. On all these three levels, we start to make real steps in the change process. And then if things start to move, and there is a process leader who helps the process to move on and people move in the experiment, then at some moment we will meet the big bottlenecks in the organization structure. That can be a department that is not working well itself and together with others. Or some managers that are not working very well together. Then the Top people have to become active to make interventions and change the fences in the structure. In the change process we will meet the real bottlenecks in the organization like its unsolved issues in the past. The history of the organization, things that have not been solved, come up to the surface in the change process. You have to start to deal with that history of the company and start to break through some of the patterns and break through some of the structures and thus sometimes start to reorganize and restructure. The sense for our company to make the change is being able to stay integrated in society and to find a new way, a new basis for our work as a company in the wider context, very often a worldwide context.

It's really worthwhile if you have an interest in this process of change, to study deeper the characteristics of the change process and really reflect on it not only in your personal life, but also in the organization that you work with. And I have found these points are very helpful, this methodology is very helpful to make it a healthy process.

Process Owner – Process Leader

What is the connection between process owner and process leader?

I think 'the process owner expression' as I started to use it in the change practice, really emphasizes the strong connection between the leading person and the change process. If you really own something you feel responsible for that it will be taken care of. Therefore, I think this process owner expression, it's a strong expression, although it's in a way paradox because you cannot really own processes but that you can really lead the process. So, process ownership and process leadership, it's the same, but I find process ownership a stronger expression.

A second element is that it is important that everyone is active in the process during the change process and is being part of this change process. It's very important that not some people like experts are thinking out for others how to change, but that process owners invite the people to contribute to the change process and bring in their ideas and willingness to try out new things. Because only when you are part of the change process you will be able to do something in the process. If you're not part of the process and others want you to change, immediately this raises big resistance, which is totally normal. If my colleague says to me, Adriaan, your written articles are a total disaster, you have to change them fully. Then I immediately start to explain to my colleague why it is like it is as maybe she didn't understand this. It immediately raises resistance. But when she says Adriaan, I just talked with the participants and they would love to get a little bit more examples in your articles, then we can dialogue and I say, okay, that is maybe a very good suggestion I can use next time. So, change is happening not by pushing and by putting people in the change, but by inviting them to participate in the change process and give a personal contribution based on their personal leadership and not just on the functional expertise they have. They have to make the change process work.

Functional or personal

In the operational context, by the first two processes, maintenance and problem solving, you do it much more out of the function, out of your knowledge, out of the expertise, out of your functional responsibility. There is a really totally different dynamic in these two different contexts. Therefore I said that change needs a special infrastructure. You cannot do the change process in the same infrastructure that you run the business with, you have to create a different infrastructure in time between people in which they can meet, make steps, reflect and start to deal with the change and make the change happen. And then it can be very often a very surprising and totally motivating process for people.

Finally, one colleague of me said once: "If a person in the workplace one time in his life really changed the work process himself or herself, because it better serves the client, then this is a total fulfilment of his destiny in this incarnation". This really makes you act as a leader, makes you really appearing and this experience never will leave you. It will always be with you, so to say. And out of this experience, you can start to handle other situations. For young people being a process owner is a wonderful experience and they learn to lead the process from the start to the finish.

Work process improvement: Try it out

Take just a work process that you do and that is not going very well. Maybe you take the process of handling your emails or you take the work process of running your meetings or you take a work process of doing a project. But you choose that work process that is not going very well. Then we look to the steps in the process, the people co-operating, the decision making and then we see what I call the

red dots and what could be the change that you want to make, should make to make this process flowing better. It's about one of your work processes that you do in your practice at the moment.

When you do the process review with two other people, one is the dialogue partner and another is a listener and recorder, this structure helps to do a better reflection. You have these two activities parallel: the dialogue on the one hand and the recording in writing, making it visible on the other hand and this strengthens enormously the working of the work process analysis.

The benefits of doing this

The exercise can help you to recognize the structure of a work process you do: that is the sequence of activities, the constellation of people co-operating and the decision making and how powerful it may be to do this with other people together and dialogue with them about your work process looking at these dimensions.

You can use what we call a brown paper to write the work process down, to draw it, to do it together with those involved in this work process and this has an amazing effect, because if you have trouble with each other because the process is not working, all feel freed of being guilty. It's not the behaviour of the colleague that is wrong, but it is the process that gives us trouble. Also tensions between people are solved because they see it's not the other person, but it is the process that we have to change.

If you start to see life more through the glasses of processes that you're in and how the processes work, you see maybe an opportunity where you could make some change in the process. Suddenly there's more light in the room. Yeah, and it works immediately. It's not just complex. It immediately changes

something in the flow and also the corporation and then it releases people also especially when you got stuck in the process and suffers. Mostly it's the process that caused to get stuck and the process change frees us. It's a very powerful and simple instrument to do it like this. Especially when it's done in the working group. We can use these questions together and discover, maybe in the sequence of activities something is wrong. These things help us enormously to improve the life quality for a team, for the private life, also in the family life.

I use it when I get stuck: to look at the process and not start to point to the other and say, "you're always too late". It is something in the process that makes that he is always too late as I was always too early. It's very powerful.

Create space and time for the work process improvement.

Maybe changing the work process could be a continuing one and is recurring in the long run. Particularly it is relevant when we talk about creating our company strategy. Maybe it needs to take a six months process to formulate the company strategies and you think it is done. In reality you need to extend this kind of process because you need to share the strategy issue with other people and keep people reminding, even the managers themselves, of the company strategies to help that the strategy can be implemented.

That's a very important element, especially when you are, let's say, a policy maker and think the policy is clear. You have told the policy to people and you see that people behave in a different way than the policy asks of them. They didn't even understand the policy. So how to create a process to get us together into the policy and strategy and start to see what it means for our action. In a way, the 3rd level that is the change and development level, needs a continuous treatment as the first levels: to do your job and to solve

the problems. In the past we had to change sometimes. But today with the complexities, it's a continuous thing. Insert at regular intervals a new way to change your strategy approach and to change some policies. We all have to learn to be part of the 3rd level, which was always given to a few happy people that could define the change. Now it should become a common process in the company, but a different kind of process. That's the new thing, so to say.

Taking the decision

Actually, if there is a decision to be taken we have the opportunity to check whether this decision is still valid or look stupid, so that we can make an intentional choice at that moment.

Sometimes it is the question: who takes this decision? Very often processes of people get stuck because somebody elsewhere is not taking the decision because he or she is not aware of it. If you get it clearer that this decision has to be taken, that this person has to take the decision, it can help that person to take a decision so that the process can move on.

Walk the process

I sometimes walk with the people, who do the process, the process in time. We discover the activities and the sequence of activities.

We go and look in the practice while processes running have secret steps in them. It's very often when you do it together with the people who play a role in the process that it is for them a big surprise how the process actually goes. They just realize for instance that the process is very stupid designed and the underlying ideas of the process, the intellectual assumptions were not the right ones. So, these assumptions, they just produce this stupid work process, and then the work process produces stupid behaviour. That's what

we are going to concentrate on in our next chapter, the steering principles behind the process. What is the leading idea in this process? And sometimes it's the wrong idea that leads the process. If you change the steering principle that directs the process, the process gets a different dynamic. Don't try to change the behaviour first. Change the process first and the steering principles behind the process.

Most functional managers or experts that are asked to run the change process are positioning themselves as the coordinator who looks on the scheduled time, the things to happen, but they do not pay attention to people's feeling engagement or what they are really thinking.

That's why it's so important we say that the process leader/owner act out of their own personality. It's not a function like in the operation, a HR function or a finance function, it's a personal commitment to help people to move through the process. And even for the decision makers in the top the process owner can help them to take the right decisions at the right moment. It can be really amazing how people then express themselves in the process and how they learn and how even frustrated people get out of their frustration by being part of the process and bring themselves in and really reconnect to the company or to their department. By being in that process and taken seriously and contributing, most people like to be part of the process.

Inside – outside world

The process is more important than all the activities in themselves. But we ignore that. We just quickly do a lot of activities but forget to review the whole process and in reviewing our process to find the issues, the key issues.

In this way of doing work process improvement and change we're looking with each other at the work process and the inner world of people, how they feel about it, what are the frustrations and other things like that. Then the outer world can really come in touch with the inner world of the people involved in the process. By doing this work process analysis you don't only change the outer world, but you also change something inside people. They can let go something or they can understand something new or they see a certain dynamic for the first time or they can see the other person in a different light. It's a very fruitful and healing activity.

Sometimes when a team or a group of people is stuck we look at the process without doing all kind of complex activities and interventions. Your eyes go away from a single problem. We will always have problems. And if problems arise, very often our task is to solve the problem. But better we first look at the process that created these problems. And then suddenly you start to understand the problem much better.

The **recommendation for the homework exercise** is to really see if you're somewhere in a process that you feel is not going very well: it can be your own work process, it can be the process of your project, or even the client process with an organization that you feel is not right. Then try to look through these conceptual glasses to this work process. What is wrong in this work process? Can I see that? When you start to look how the sequence of activities is done, and so on, certainly, you see the red dots, you see where things got stuck and the nice thing is sometimes it even gives you then an idea what intervention you can make. You find the points for change in that work process. This is a fundamental element of the change of organizations. We change working processes because work

processes always get filled with all kinds of stuff in time that later on is not working very well anymore. They become complex and broad and big and we have to put them back again to sometimes a very simple construct, a simple process, to make them work better.

Chapter five: The steering principle

Leadership and community

Leadership and community
Are each 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,
Search 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.

Four levels of influence

First, I will show you four levels of influence and conscious decision making in change processes. It's a kind of overview of what one can influence or what one can create. I called it the “who, what, how and why” level. The issue here is that when it's about change, development and innovation, it's important to make decisions on these four levels quite constantly.

The who means: who is the owner of this process? Who is the decision maker? Who is the expert? Who is the goal group? Who is going to change? It's about the constellation of people and the roles that they have and responsibilities. It is very important to construct that in a specific way. Very often there is little thought about who is doing what or who has which role in the change process and therefore things get stagnated or things get difficult because it's not clear who takes decisions or it's not clear who is the owner of the process. It's crucial to have this clear. Experts will be part of it. We make it clear for whom we are doing this, the goal group, who are the people who are going to benefit from this? We have to be very careful about who is in the process and who is playing what role, has what kind of responsibility and who takes clear decisions.

The second level is to think about **what do we want to achieve, what is the task** I have to do? People have different ideas about what we want to achieve. What is it we want to achieve and to clarify that during the process with each other, this is very helpful. The 3rd level, which is even more difficult to clarify is the how level that is, **how are we going to do the process** and how to concentrate on that. So how is the process going? How are we going to do this? And how is the steering principle that is leading us? This is a very important level that we need to give special attention and consciousness to. Because in normal day to day routines, we don't think so much about the how: we love to do it like we do it. But when it's about change, it's very important to create a special

process for this to happen. The clear steering principle that guides us will help us to find the right steps in this specific change process. Finally, last but not least. **Why are we doing this** and why do we want to invest in this, make resources free for this, make money free for this? This has to do with the sense. What's the sense of this change? Is it obvious why we are doing this?

Design the change process on four levels

I have noticed about change and change processes in the organization, that it's very important to design the process on these four levels to be clear.

Who is going to be involved in what role?

What is it you want to achieve: to clarify this all the time again and again? Also, the responsibilities that people have in the process.

The how level. How are the steps and how are we going to steer this?

Why we do this? The leading image, the leading star and the investment to make.

And I can only recommend that as soon as you and your organization are involved in some kind of change process or if yourself are changing your life on the basis of your personal leadership, to clarify these four levels.

When you are doing everything yourself and everybody else is looking how you are doing the things, it is better to do it the other way around. You have to do the right things and leave it to the others to take their responsibility. And these four questions: who, what, how and why are really leadership questions. Maybe you can experiment a little bit in your life in your change process, to ask these questions on these four levels and clarify them and that helps enormously to make a good change happen.

The how level

We are going to concentrate now on the how level. Last chapter we were very much concentrating on the work process and how to create a good process. We should concentrate on the how level as this is a very important level in change processes because the real change is very often happening when we start to do things in a different way. We concentrated on the process and changing the process creates a different behaviour. But in the process and inside the person there are certain principles working that steer the behaviour as well. The process and the steering principle together, they form our behaviour.

I give you an example out of my practice. I was once asked by an organization who are running holiday parks in Holland and Germany to help, to help to clarify with the leaders of this company the next steps of the development of the company. And they invited me to go in a park, that they were running, with my family for a long weekend and just experience how the processes go and how it works. Their question was: "Is this the way for the future or should we change"? I went with my family and my two daughters and my wife were very enthusiastic to go there. We were driving up to this park in Holland and when we entered the park, we were in the traffic jam because it was Friday afternoon and all the people that were going for the weekend to this park were coming at the same time. So, we are in the traffic jam in front of the park and slowly we could move to the parking place outside the gate. There we had to park our car outside the park. And then walk inside the park through a very small gatedoor, coming into a centre office full of people. We were trying to get the right information about our stay

in the park. It took a long time standing there and waiting and then at some moment we were helped by a nice lady and we got our documents and information and we got the key of the bungalow and so on. We had to go back again to the parking place and take the car and we went into the next traffic jam of people trying to get inside the park with the car. The car and us were controlled again at the entrance and it took maybe 1.5 hour to two hours or even more from arriving at the park till being in our own bungalow. The weekend went on and we went swimming and eating and so on and had a good time. And I just talked to the people working there and I talked to the leaders of the park. Some weeks later we had the meeting with the directors again after this experience and I told them this process of entering the park. And I told them my real experience and they were a little bit shocked that it takes such a long time and that it was a quite unpleasant experience, although the ladies in the entrance office were very nice and friendly but they were very stressed also and full under pressure. We not only then tried to redesign this entrance process, but we first started to see what is the leading principle behind this process, why is it going like it is going? And it became clear that the steering principle was to control, to be in control. So, to be in control means that it is controlled if the right people are coming, if they have the right papers, if they have the right to enter the park because they payed the bill, what are their wishes and so on. The organization and design of this process was to be in control as we were controlled all the time in the process in the office and at the gate. And then we discussed if this is the right steering principle for the clients? They said no, not for the client, it's only in our interest, it's not in the interest of the client. "Can we find a steering principle that is good for the client and it is good for us", I asked. And they came to the steering principle of creating flow in the process and have a very

pleasant welcome in the park. And then the question was, how are we going to do that? One of the ideas was that instead of all these points of control, maybe before the people were entering, they could receive at home a card that they get after they have booked and after they have paid. Before they were coming to the park, they receive this card and with this card they could open the gate. It is the same card that they can open the cottage with, they can open the door with and they can book the meals with and so on. This was the introduction of a “client card” so to say in which the client himself or herself would steer himself or herself in the process and is not depending too much on all the things that the organization have been installing. This was quite a change for the whole process of entering and staying in the park, this new steering principle. The client is able to steer his own process much more in freedom. And that even created a very big success as the clients were very positive of this change that after our meeting they had been creating.

Done steering principles

Indeed, in the practice, steering principles are not only in our thinking. They are very much in the way we do things. They are in our habits. They form the way we do things. The steering principles have become steering convictions. They are on the one hand related to values and norms. The value is guiding what should happen and prevent what is not allowed. But steering convictions are also on the other hand connected to situations. And they steer our behaviour in situations. And the complex thing but also the nice thing is, that we in ourselves have different steering principles living in us. We have internalized them in our lives and they became our steering convictions. They came maybe from our parents, maybe from the organizations we have worked in and they have been internalized at a certain moment, because we met them and we have been

adapting ourselves to them. And then it becomes a kind of conviction. Steering convictions can compete with each other in our behaviour. We can have conflicting steering convictions. Therefore it's good, especially in the change process, to become aware of these steering principles and convictions because mostly the change is not only a change of the process, but it is changing a steering principle. It is breaking through the conviction that we have created in ourselves and between us. We say: "That is the way we should do things here". If you want to change your behaviour, you will have to change the dominant steering conviction in your doing, we have to look for a different steering principle that could be much more adequate to act out of.

Changing the steering conviction

How do we change our steering convictions? I think this is a very crucial element in the change process, which we very often forget. We change the process but we don't change the steering conviction that is leading the process. And then in the end people go back to the old habits and the old behaviours and they repeat the old processes. So, the first step is that we become aware of the negative effect of our behaviour. Like in this organization that was my client, the holiday parks, that happened to the directors. They saw the negative effect of the process on the behaviour of the client and the dissatisfaction of clients entering in the park: they were already dissatisfied and frustrated at the start of their little holiday. It's not a good start of a small little holiday. But also, the stress of the lady workers in the entry office. We confront ourselves with the existing steering conviction that directs our behaviour in the situation. That was quite a confrontative activity with the leaders of that holiday park organization and in the beginning of our meeting they had a difficulty to accept that the existing principle was not a good one,

but during the process they started to see that being in control was only in their interest and not good for the clients and the workers. During the process they also had looked around to the processes and behaviour of other companies that seemed to be more adequate. They used these observations they had in the meetings inside their organization. We talked then about how these comparable organizations had a different entry process for the client than they have. They reflected on these examples of different interesting and good ways of entering and then looked at the principles behind them. That brought them to the idea of a client card that could be a real help not only for them but also as a tool for the client to steer his own process. Then they were ready to decide to change their behaviour and to change the way of doing the process and also the way the people working should act in the new process. They were exploring this new behaviour, based the new steering principle. They experimented in this park, where I was staying a long weekend, with this new process design based on the client card and with this new behaviour of the people working there. They were not just all the time controlling the people but they were helping the people as hostesses to get in a good flow in the entry process. In time they internalized the new steering principle, not only in their head. Not only in thinking: this is the way we should do it, but also the feeling in their heart: this is the way we like to do it and we are really able to do it like this. So, head, heart and hands come together. This is not an easy process changing our steering convictions because we love our steering convictions. We don't want to get rid of them. We don't want to change them. So, going through that process with these steps brings us to the part where we can internalize this steering principle as something that really makes sense and then try to apply it in our practice situation.

After this first change in the park, a lot of other processes in this holiday park changed like the booking in the restaurants, the booking in the swimming pools, and so on. The clients became much more independent and did not have to go through all these time-consuming processes for controlling the activities in this organization.

It makes sense and it is good

Change can happen when something inside ourselves is changing. We open up to see and experience the new: It's good for my client and it is good for myself. It works much better like this. The hand has to become active by experimenting and the heart let's say guide the steps and at some moment the head starts to see that people feel this is good. This is a good thing for the future because we have seen it and we have felt it ourselves. When the whole organization community is experimenting then all the people that have to do with this change process dealing with this issue become part of the change process.

Why should we do that in the organization? If you're part of an experiment, your heart is open already to what is happening and if you're not part of the process, not part of the experiment, you're not going to accept it because you have no idea what it is about. The change process is creating the opportunity for our leadership to experience this and understand.

Values and convictions

Values exist, let's say above our individual human being, they are something that we can share with others like the value of freedom,

the value of justice. This is not an individualized thing. This is for humanity. But a conviction is that we believe in something. In a specific way it has entered in my behaviour. But change creates a shock being confronted with a specific behaviour and how it works out in the organization and for each person this is different.

There are seven steps we can do that show us what can be the new form and way we want to go. We are confronted with the reality we are in before you really are ready to take a decision to change. It's not just a problem that needs a solution and I do it like that. It's really a process of confrontation with the fact that what we do and how we do it is not adequate anymore, not adequate for the others, but also not adequate for ourselves. This is a struggling research process that the people have to go through. Skipping certain steps is possible, but then they will come back anyway later. If you do it a little bit more conscious like this, it helps the process and the people/ If you don't do it, then people maybe have a long struggle in accepting and being able to accept and adapt.

Let's summarize the seven steps to take.

1. In processes of change and development the first requirement is to find the change question and define the question:

“How are we going”.

The change question should be relevant for the client, for the decision maker and for the key people in the community that experience the need for change.

Leading the Change is finding the new balance between these three forces:

The client is a horizontal force, the decision maker is a vertical force, the community members are the connecting force between horizontal and vertical.

2. Questions are manifestations of imbalances. We have to question the question to find out what is behind. It is not about solving problems but it is about changing ourselves and the situations we are in.

We need a good process of researching the question. In dialogue with key people a process owner investigates the question and reformulates the question to find the next step.

Horizontal leadership means taking care of creating good processes to find out and experiment on the change question.

3. To create a perspective in which direction we can move to create the needed change, we develop a vision that is inspiring and can lead us into the future.

Vision development is part of the process: we come to essentials like values and ideals that gives us a direction and something to strive for.

Vision creation is a dialogical process of expressing and receiving.

4. We have to find the places where the change is needed.

These places we find in the work processes we do. They have become obsolete and must be renewed.

In Changing the work processes the people doing the work processes are involved. They make the steps in the work process visible, the way they co-operate and how decisions are taken.

They identify the red spots and express ideas that could improve the work process.

Implementing these ideas can lead to the more structural deficits and bottlenecks that need a stronger intervention of the top leaders.

5. To be able to change we must change our steering convictions.

They live in us and we do not like to leave them behind us. In particular changing the steering convictions that live in our actions, in our way of doing. A new experience can bring us closer to a new

steering principle that we then can internalize and understand better.

6. To change our inner world we have to learn to deal with the inner voices that lead us, so that we can start to lead them. In ourselves we find a team of voices that try to direct our attention. Some voices are dominant, some voices are holding back and can be brought more to the front of our inner expression.

7. Moving into the future we develop different scenarios that can help us to find the right decisions to take. One scenario is about continuing on the track we are on. Another scenario is about realizing a dream. A third scenario is about the impossible that happens.

To be part of the change and co-create the change: this stands between two alternatives:

1. I have no time and energy to take part. I stick to the traditional values and just see what is coming towards me. I fit to the system and show resistance when I am pushed too much. I complain.

2. I just follow my own interests and use the opportunities to profit myself. I am looking for the kick but when it gets difficult I let it drop.

We try to balance between the two.

Can we observe the steering conviction in the way we do things and can I observe the steering conviction of another person in the way somebody else is doing certain things? Can I see in the behaviour the steering conviction at work: that is our challenge.

The exercise: seeing a steering conviction and changing it

We can do that like this. Person A describes a concrete situation in the work in the recent past that did not work out well and of which I was a part. So, try to remember the situation where things didn't go well, things went wrong or they didn't really work out fine for you in the work: maybe a meeting, maybe a project that you were doing or an action you were taking or being part of somebody else's process, that didn't work well. A describes it very precisely this concrete situation, so it's not abstract. Where was it? What happened exactly? So, the description that you give is concrete and precise. When you describe it to persons B and C, they can see it happening in a way like looking at a film. It's like seeing a movie in which we see how things have been going on in this situation that A was in, a situation that did not work out fine.

B and C listen to the story of A.

B will listen to the feeling level with your heart, not trying to understand everything but how is this feeling inside you. C listens to the will level, is this story having some kind of real power and direction in the way A was acting in the situation.

B and C dialogue with each other about what was striking. Not if we are agreeing or did we find it right or wrong, but what was striking you? And then they try to formulate in one sentence, the steering conviction that directed the behaviour of A in the described situation. So, B and C try to formulate in one sentence the steering conviction that they have seen driving the behaviour of A in the described situation. When that's done, then they all reflect on the dialogue together. Is this steering conviction making sense, is it familiar to A what B and C have been formulating? Do I as A recognize this? And maybe person A even recognizes it as something that is driving his behaviour in other situations as well. Finally, if it's the common feeling that this steering principle is not really the good one, is not really a good steering conviction, then

maybe you try together to formulate a new steering principle that could be more adequate for A to act out of in this kind of situations. Maybe A can see another steering principle that he/she could start to practice more in situations like the situation you have described.

The whole process of change is not easy. Not change for change, but the change that is really needed to be able to move on and to do something sensible and not waste energy. Then you come in areas that we don't touch upon normally. We are entering in invisible areas like process and steering convictions and that is very sensitive and we have to be a little bit careful because you touch upon something that is very important to people. Very, very important. It's also touching a belief and there's something in that, with which we have created our identity with. So, if you want to change it and say, so let's change it, this sounds easy, but it is not easy. It's a process of mobilizing something else in myself that didn't got the chance to lead myself. We have different steering convictions living in us, but we very often hold on to one we find important even if it leads to disaster in our life. So, changing opens up the space in the soul to find another source that can lead us out of this anchor. I think it's very important to find the inner principle and spend time to find what is the real inner principle. When I really find it, I feel suddenly relaxed. It's very moving. I know which point I am stuck in. It's like with the old personal question becoming a real new question, an old conviction is replaced by a real new steering conviction, that opens up the soul. It's relaxing and it is revealing and it is also becoming more myself.

It is a liberating dialogue. It's really important to see your steering convictions as maybe we are not aware of this in a specific situation. This awareness I think is really liberating. When we are having that

explorative dialogue, we come into different layers of convictions. Some convictions are hidden and some convictions are very obvious. That's a very nice experience to discover this. We sometimes call these steering convictions "the hidden directors". So, if you go to a company and you say who's directing this company and they say, the director in the top is directing. But maybe these "hidden directors" in people are directing the behaviour and the way we operate as a company and it's only the leadership, our own leadership, that can help to reflect on these hidden directors and see if we should bring them in a movement, opening up for trying to integrate something new in our behaviour. I find this expression "hidden directors" very strong.

New generations

What comes to my mind is, new generations. New generations coming in the company have different ideas and different views and meeting these new people coming into the company, are we really welcoming them, opening up for them and are we going to listen to them and are we going to see what that means in the way we operate and in the way we act. The door for this to happen is located in the top, when the top is open to really reflect on the leading images and steering principles and is open to bring new elements in when the new people are coming in or when clients are suggesting different things to us. Then this "organization soul space" is open and then this can happen in a quite natural way. But very often the door is closed and we hold on to our ways of doing and how things should be. And then there is no chance for change and this can destroy companies in the end. That's why our companies get distracted because we hold on to steering convictions that the clients and new generations cannot really live with anymore.

Seeing the how make things clear

Things become very clear when we see the “how”. It's a kind of new clairvoyance we develop and you can be wondering how is that possible. And I think it's possible because the “I” of everybody can enter in the soul, the “I” is an autonomous spirit that is really able to see the other “I” appearing in the soul if you don't get disturbed by all kind of noise around us. This creates the basis for the future of organizations: that everybody has this capacity. And if we start to use this we will experience this but it will be a long path for generation to come before we are all able to act like this. Then things will change I think for the better because things become really visible and we can really start to deal with them, with all the difficult issues we don't see now, we don't want to open up for them now because we prefer to hide them. That's good in a certain way as we cannot deal with them by the actual capacity we have. With this kind of new dialogue, we will be able to deal with the real difficult issues in companies, in life, in nature and that's the new leadership. It's a two-way leadership process between people instead of just one leader leading the others. Amazing, is it not? We have potentially this capacity that is what we can experience in the exercises that you can find in the book here. But it is not natural yet to start doing it in the day to day practice. It's a long process ahead of us making steps and trying out.

Feedback

It takes an effort to really get clear what my convictions are. And also, it is difficult to change them internally. I will have a lot of debate between the old conviction and the new conviction inside myself. Feedback sharing with other people is the most helpful way for us to change our steering conviction. That is why we need each

other in doing this. That's why we need our client, our colleague, our Partner, our child, because they have a much clearer view than I have on myself. I experienced that when companies start to dialogue with their clients and see how they see us, how they experience our company, that is enormously revealing to us. It has been shown statistically that the real innovations in organizations that are successful, are initiated for more than 80% by clients and their feedback. So, this is the mechanism, the horizontal mechanism for change is the client dialogue. This is the source for change and innovation, which is the strongest working because they have the best view on what should be changed. The clients see what is not okay and what is okay and what is fitting and what is not fitting their needs. So, this is what we have to cultivate in organizations. This kind of feedback dialogue.

Process and behaviour

What is the connection between process and behaviour? To put it very simple: process is a series of activities, the process goes again and again through the same cycle of events. And behaviour is how we act in these activities. The process very much starts to direct our behaviour because it forces us to behave in a certain way. If you go through a door that is locked, you can say to the door: Open door, but it is not opening. You really have to go there, put the cling down and open up the door. The behaviour that you need to open the door and go through the door to put it very, very simple, is always the same but the way you do it in a gentle way or in a brutal way or in a lovely way or so, that is up to us. So, the quality of how we do that in the activities and how we appear can be very, very different, can be very brutal, can be very gentle. In our attitude there are very important elements of the behaviour that we bring ourselves into the behaviour. So behaviour is defined by what the process

requires and is defined by our steering convictions and the attitude we show. The steering conviction attitude makes us acting brutal or makes us acting very directive or make us acting in a very listening way or in an open way. And it's a very, very confrontative experience to see in the mirror yourself.

My youngest daughter, for instance, when she was young, she was excellent in confronting me with my steering convictions and the attitude going with them. She was a good teacher for me because she could see what was leading me in my behaviour and how it worked on her and she was not criticizing but she was just giving something back to me, which made me aware of the little bit pushy way of dealing with others when I was younger. I was a little bit pushy. I was a little bit too fast and leaving no space for the other to come along out of themselves. So, the other ones can help you and it's not about being wrong or bad, but it is about something that contradicts and I want to change. I find feedback helpful when I am open for this: is it working in a good way or is it not working in a good way, is it supporting us or is it not supporting us?

Making mistakes

It is said that we have to do the things right. And if you don't do it right, you make a mistake. But I don't think so much in mistakes, I think more in terms if things work well or that they don't work well. When I studied and wrote my doctor thesis and was studying all the management literature, the core message of all management teachers is: "If you do it like this, you will be successful and you will not make mistakes". But the reality of life is that you make mistakes all the time. Mistakes are maybe more something that we try, we do something in a certain way and it is not fitting the problem. Are we willing to reflect on how the things happen and are we open for

feedback? We give something back to each other on how the things work. Not: you are good or you are bad or what you should do differently. I start to see: maybe this was not what I wanted to achieve. So maybe I have to change something based on feedback. This is very important in the process of change and in most cultures, it's very, very, very difficult to get feedback and to receive feedback. This is something we have to learn how to handle feedback. To see that it can support developments and not that it burns down our personality because the feedback is given on the person and the person feels I'm not good enough. But that's very often not what it is about. It's very often the process or the situation that is forcing you to do something. And can we move together with each other in this? Can we change these things together? That's what we try to do in our seven chapters: to explore a few dimensions of this change process so that we start to feel a little bit more comfortable in being in the change process.

Big companies

Especially in big organizations changing ways of doing is not easy. I worked eight years in Shell and when I entered Shell in the international staff, it was made quite clear to me already after two weeks that for certain things "this is the way we do things here, mister Bekman". "This is the way we do things here in Shell "contains the message: please adapt yourself and do it like we are used to do it. And I remember that I was one of the figures in the Shell culture that was asked to come in because these ways of doing were not very much satisfying any more in a certain way. There

arose criticism about the way Shell treated nature, pollution in her drilling activities and refinery activities. Nobody of the existing staff at that time was able to put the finger on the wound. When a company starts to address this, it is important that certain people like myself are able to reflect with the people in the organization on the way steering convictions in the organization work. The best is to learn to dialogue with the client how the client experiences the way we operate. And the client feels if this is adequate for his needs and that is a confrontative and contemplative researching process. It is interesting when you start to do that research in an organization and we call it organization development. We will come back to it in the next chapter. Suddenly there appears in the OD process people that informally already acted or want to act in a different way which is not accepted in the existing context of “this is our way of doing” but anyway that fit much better the needs of others. The future is already present in your organization and we have to give it a chance. Therefore we need this personal horizontal dialogue with people in the company because in the vertical power structure, nobody is willing and able to express this, to show this. But in a horizontal way of dialoguing, in a developmental way, people can open up and express. They say: “I do it already a little bit different for some time. Formally I have to do it like this, but in the practice we do it already a little bit like this” and then it's a matter of opening this up for the leaders, for the people in power to start to see that there are already new practices that are showing a future for our company. Top leaders tend to hold on to the traditional convictions because they feel that they are the carriers of these convictions, of this culture, of this way of doing. But if they are not willing to change or will not open up, it will destroy the company and that can go very, very quick. It starts as a crisis: the turn over

goes down, clients go away, people leave the company. Phenomena that shock us in a certain way and forces us to start to say: "Hey let's stop for a moment and let's see what is going on here". And then people like me come in to help the community to make a special process for that research because in the normal processes that we do this cannot easily happen. We need a special process for this to happen. This special kind of process that we need in the company we can create with the support of the Top. The people in the company can then start to explore these questions themselves and can experiment and can try things out, although it's different than what we are used to do. And out of that research we can take the right decisions. The top people can say: "okay, this is working, this is moving, this is bringing us further. So, let's go that way". And then we really meet the deeper bottlenecks in the organization structure that are not working: departments that are not working very well, managers that are not performing. We meet the structural barriers in the change process. And then we have to change: we have to change constellations, we have to change processes and we have to change our vision on what is happening and what is needed.

Chapter six: Creating the change process

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.

Creating a change process

This chapter will be about creating a change process in the organization. We need three elements to make change happen in the change process. The first element is that change happens when there is clear leadership by process owners, their cooperation with decision makers and their cooperation with all the people that are going to be part of the change process. Change only works when people act out of their leadership and that the change process only comes to a good result when people in the process act out of their

leadership and that there is a leader for the change process, which I will call the process owner. The process owner invites the people to be part of the process and to contribute to make steps in the change process, and also to help the decision makers to take the right decisions. But that's not enough.

We also need consultancy as a second element. Consultancy means that we help each other. Change is going in a horizontal way. It's not going vertical, top down and bottom up. We have to help each other in making steps in creating changes during research and experimentation. It's good that there is a consultant, somebody who supports really the process because he/she has an insight in how change processes can happen. Because mostly a change process is new to us. It's a kind of new experience for people to do that. We need consultants that are not the experts who know how to do it but they can help you to reflect on what is going on and find the next steps.

The 3rd element is the craftsmanship, that is the professional competence and also expertise the people have.

These are the three ingredients, leadership, consultancy and craftsmanship.

Leadership

First, I will look a bit at the leadership process that one can create to make change happen. First is, as I stated before, to create a special process in the organization for the change to happen. The idea in our methodology is that the change cannot be done in the traditional operational processes as they go. We need a special process for change in organizations to make change happen. But secondly, we need a lot of coaching of persons and teams. We need to coach each other and we need to coach teams to find their ways. Coaching is a kind of reflective process to stand still and see what's

happening and see what's going on, and see what is the next step that we want to take. The 3rd element is educating and training. It is a process of learning new skills and changing your attitude and gaining new insights. In change you go through a process of learning and training.

Let's first look at the first process, creating change processes in the organization. How can one do that? I repeat the basic elements that I introduced before.

Creating the change process

What is very important is that in the change process, it's very helpful to really clarify the change question. We start with finding our leading leadership question, our steering question, and then questioning the question. In the beginning of a change process, it is about standing still at what is really the question, what is really the change that we want to happen? What happens very often in change is that we move on to quickly and we don't stand still and see what is the real question. Then we end up in streets that don't lead to anything. We not only try to find the change question, but we need good cooperation between the decision makers, process owners and the professional consultant that support the whole process. It is a very horizontal way of corporation with decision makers. They leave the process to the process owner. The process owner is supported by the consultant. And in the process, we come to points where decisions have to be taken. And then decision makers immediately take decisions and don't hesitate and wait for decisions to be taken. We have a good process when the process owner works well with the decision maker and the consultant. Then things can move on and we can go through different phases. Then the 3rd element is that we mobilize the people and give them a role and task in the process. It's not just some persons thinking

out the change and then other people have to do the change. No. It is the process of mobilizing the right people in the process at the right moment. Give people a role in the process and a task to do in the change process and to contribute. This is also very important because people don't like to change. If somebody else drives them to change, they are not willing to change when they're not part of the process and they have not a role in the process. The process owner makes sure that the right people at the right moment are involved in the process in the right role and they become part of the change. You become defensive and you have resistance when you are not part of the process. And that's very human.

The next element is having meetings to share and find next steps. It needs a certain rhythm in this special process of change. Not first an explosion and then during a long time doing nothing. We do a step by step process with regular meetings. Every month process owners and decision makers meet with each other. Process owners meet regularly with the people that are in the process to see how they are moving on, the results they create and the experiences they have. So, rhythm is very, very important.

And then finally, when we go through this kind of process, it is not just all only specific and unique. It also has an underlying dimension. It starts with orientation. We try to wake up for the change question. And when we find the question that we're going to investigate, we're going to ask people about this question about this change and we are going to involve them into our research process. In their own work situation, they see this need of change. And then it leads to new ideas. And we help the people then in the change process to experiment with some of the new ideas. How could we do it different? How could we change our work process and strive in a different way towards wanted results? Or let's try a different kind of cooperation, or way of decision making. And orientation,

investigation and experimentation give us the stuff, the experience, the insight especially for the decision makers to make fundamental decisions. That they say: this change is making sense, it helps us and brings us further. We are going to move on with this change, we are going to implement this change. The first phases of the change process are very much reflective, it is very much investigating, it's experimentation, doing experimentation to get the sense of what the change really is about. And are we able to do it? We do coaching then. We do training. And slowly we see this makes sense. We move our company into a better position. For instance, when it's about changing our ways of working with the clients that we see they appreciate these changes and they support us and stimulate us to go on. Then we really come in a phase where we have to change the work process and where we have to learn the new skills. And if we change these work processes and learn these skills, which can take time, then at some moment, you see that it is anchoring and integrating in the operations, it becomes our new reality. So, these are the key dynamics of the change process as we have been working with this for many years. If you do it top down and you do it by pushing and doing this all by projects, it will take much longer. It will bring a lot of resistance, as research has shown around the world. The chance that we create the change to create a better organization and better performance is much, much higher if the people are in the process, decision makers are committed to go together with the community through this process.

Tensions and confrontations; coaching

So, you can imagine that the goals we process in the change give tensions and confrontations and gives surprises. We can sometimes fall back. It meets sometimes limitations. But we can handle this when we are in the process. We cannot handle this when we are

not in the process, then we kick out and we just let it go. And we are not interested anymore. When we're in the process, then it's very important that the leadership has a coaching style, so we coach each other. We help each other and give feedback to each other. Coaching is a reflective process of confrontation. It's a continuous exploring, touching the point, internalize what's going on, and expressing what you see and what you feel and what your view is. Exploring, searching, internalize and expressing are the key qualities of coaching in the change process in which we go with each other as we help each other by giving feedback. We are going through the process because it's not about easy challenges as the change is also inside ourselves. Sometimes we have to let go some ideas, goals, sometimes to start to change our own way of doing, which is always very difficult to let go the old and try something new. Therefore, you need the support of others. We need to support and stimulate each other. That is for me very important, that there's a continuous coaching process during the whole change process and people in the process help each other.

Learning and training

The 3rd element in the change process has to do with learning and training. During the process we are also in a learning process. Nobody knows exactly what's going to happen. Nobody knows exactly what will be the result. Nobody knows exactly what is needed in the course of time. And so, we do it step by step. We have to learn new skills. We have to get new insights, and we have to develop our attitude. So very important is that the change process is not just a process of going on and on and on. It's a process of learning, reflecting on what's going on and start to master new things we need to master. It's a process in which we as persons, as individuals, as people can grow because we are more or

less in unknown territory. And then it's very much based on our own leadership and on our own willingness as a person to move in the process and to go through the process. We learn new skills. We gain new insights and develop our attitude. And when the change goes well, you can notice every time that the people in the process change their practices, but also themselves in a certain way. They appear as better persons, as fulfilled persons, as persons that learn something. And they can really look back on the process with satisfaction that they could deal with change.

Consultancy and craftsmanship

So next to this leadership development that I described in these three dimensions, we also need consultancy and craftsmanship. Consultancy, that is our role in the change process. We support people, organizations, to reach the goals of the change process. We have some experience in this. It helps to have a 3rd force, an external voice being present in the process. The consultant looks on the things not so much captured by the history. He is freer maybe to really address certain things, express these things, and help people to express themselves in the process. We really appeal on the skills of people, on technical skills, social skills, conceptual skills, to use those skills that they have in the change process and appear as a person that has the ability to deal with change.

You need consultancy to help to understand the dynamics of the process and becoming able to handle with this specific knowledge the specific quality of the change process. But in the change process, all the people are challenged in their craftsmanship. Managers: are they good managers? If the taxi driver has to change, is the taxi driver a good taxi driver? The change process challenges people also on their craftsmanship, on the professional abilities and

stimulates them to work on their professional skills and grow in the professional skills. Change stimulate people to act more as leaders because they're part of the process and make steps themselves. But it also challenges people in their craftsmanship, if they are really good in their profession. If the secretary has to change certain things, then it makes a big difference if she really is a good secretary or not. Her challenge is to go deeper into being secretary by having to change her ways of working.

The 9 statements

To support our view on change and leadership I will share nine statements that came forth out of the practice over many years being part of change processes in life and in organizations.

1.If change comes from the top to the bottom, then the managers and decision makers and experts are working very hard on the change. And the people who it is actually about they just wait and see what's going to happen because they don't understand what the managers and experts want and what it is about. The managers are working harder and harder on this change and the professionals withdraw.

2.When you're having a project group telling others what to do this will in time destroy the willingness. But having the people in the process and dialogue on the sense of the change it creates a good context for change. In my view, it's very important that the people who are going to change and this can be quite a big group of people that they as soon as possible are being part of the process and make steps themselves and investigate certain things themselves and be part of the dialogue. And that they can share also from the beginning of the change process, what is the sense of creating this

change. People don't understand the sense of a change process unless they are part of the process themselves. And having a project group that is very enthusiastic and works out everything in detail and then tell the people to change, that destroys the willingness. Because they don't understand what it is about.

3. We need to change in a special process done by the process owner, where all people can step in and contribute. It takes a long time before we see change, when it goes from the top down in the organization, managing the change like a business. And it takes a long time before it enters into the real work processes and with the people that are in the organization working. If you go in a different way and you have a change process that go horizontal through the organization and they find the right people that can contribute to the change, be it the manager or a team leader or professionals themselves it will go faster and gentler. That is the horizontal way of working.

4. If management sets the conditions and have the people trained, it will take more time and cost more. If the people participate in the research and experimentation, then the process will go quicker and cheaper than expected. We found this in our research in companies where we saw how the change process was going, and how these two different ways of working went. And it was very striking that when they do it top down and in a functional way and over the management and so on, it always becomes more time consuming than expected and more expensive. And the results always in a certain way disappoint you. But if the people participate in the process, the people that are really going to change and be part of the search and experimentation, they will open up their soul. And they will be much more willing to change their behaviour and try

new practices. Very often the process goes quicker and cheaper than we have expected it will go. This is not theory. This is observation in the practice.

5.If we just change structures and systems, and then we expect people to change their behaviour, then the problems that we have will move to different places in our organizations. If people start to change themselves and their process, the problems will be dealt with where they are. This is a very important point when we work on change issues. Suddenly, in some way, the problem moves to different departments or different places in the process. We run a little bit behind the things. And the things jump out of our hands all the time. If the people are part of the process and start to change themselves, they are going to deal with the issue in the situation that they are in. This is also a reason why it goes quicker. It saves time, although in the beginning, the process goes slower, because people have to reorient themselves and investigate themselves. But in the end, it goes much faster and better than when we do it in the top down way.

6.If you concentrate on inside issues and problems, they will grow. If you concentrate on the client and supplier process, that will give us the right insight where we have to work on the internal change. We see there are problems inside the organization. The departments are not working together very well, the team is not working well, we are not taking decisions when needed or whatever we start to work on, it is as if this becomes more and more complex, things grow in complexity. But if we start from the client situation and see how is this change needed in relation to the client situation and the supplier situation, then we find the right issues there that will tell us something about what has to be the change inside the organization

be it the finances or the human resources, or logistics. It's not working inside out, but it is working outside in. The need for change comes from the outside in and is not going from the inside out.

7.If experts lead the change, then there will be some optimization of some part. Decisions are taken and later are again taken back. People have to take the right decisions at the right time having an overview of what is at stake and how deep the change goes. Change is not a matter of expertise and experts telling others what the change would be and how the change will be. Change is led by process owners that have the reputation in the organization of being free people and they know the ways through the organization to get something done. And they have shown already they can lead others in the organization. They can help much better than the experts to lead to change process in which experts can act and bring in their expertise. But experts are not the leaders of the change process because they immediately will start to work in a functional way. And then we have the same problem that I have been describing in the first six points.

8.If changes are done with more and more projects then the spirit will go down. If there's a clear process dealing with the issue, then also other problems will be solved. This happens by itself. It is an interesting point of observation that when an organization comes in change there is an enormous growth of all kinds of projects. But they're not channelled in a process. They all start to live their own life. They cost energy and give difficulties in coordination and decision makers lose the overview. If we have a clear process in which some of his projects can move on, then it's amazing that they are dealing with certain issues and other issues and other problems are solved by itself. So not all the problems need all kinds of

projects. Some things can sometimes very clearly change or disappear because we have changed something else.

9. And finally, point nine, if we are changing the systems, the whole will become more complex. If it is connected to the community and the sense we are striving for, it becomes clearer and simpler. We tend to change all the conditions: we tend to change the structures, change the systems. And we hope then things will go better. But in the end, things are more complex. You see it again and again happening. We have more and more systems in the organization and then processes become more specialized, and cooperation becomes more complex, decision making becomes more complex. Coordination more difficult. But if change is connected to steering the company, to the company impulse in the community and to the sense of what we are doing, then people can work more out of the "I" and out of the whole. And then at certain moments, we can change the structures and systems in a good way. We really first have to put the finger on the point where we really have to change the system or the structure.

These are 9 points that give you a kind of feeling about the dynamics of the change process.

Consultancy in change

For me, consultancy is a kind of support process during the whole change process to help people in the community, decision makers, process owners, and all the people involved, to find the right steps and to reflect on their experiences and learn from them. You need a kind of parallel consultancy process. That doesn't mean that there's a consultant all the time running around. But in the reflective moments we do in a rhythm, we can see how the process goes, what the issues are, where the bottlenecks are, where it is not

working. And find ways to tackle the issues and change them. All people in the process are challenged on their craftsmanship. So even decision makers, are they good decision makers, top leaders, are they good top leaders? When they are in the change process, they're really challenged to show that they are good leaders. Also, this goes for the managers, are they good managers and are they really able to move and change? Also, this goes for the professionals, are they understanding they're craftsmanship? The craft that they are doing, the professional skills they need for that. Everybody is challenged on their craftsmanship. In the change process, we have to concentrate on this craftsmanship issues that people have and give them a chance that they are trained and supported to improve their way of working. The consultant can play an important role in the reflective moments where we see issues, results, next steps.

Process owners

Process owners are selected by the top people, not because they have the expertise, but because they have shown in the past, that they are good leaders of people, that they are free people. They are free people so they can move. And they're at home in their organization. They can move through the organization and are not afraid to go through the whole organization, not just a small part of the organization. They are people that have a talent that they can dialogue very well and can support people to make steps and help them to make steps. They are people that can lead us in our organization, that we can give them these change processes in their hand to lead the change process in which then different people act in different roles. These are the key qualities of the process owner, giving us what can be considered a clear process. The process goes step by step and action and reflection go after each other. And its

always action and reflection, action and reflection that creates a clear process and not just a big explosion. Many projects, everybody running around. Everybody gets frustrated and we get stuck. And then nothing happens anymore. That is for me not a clear process.

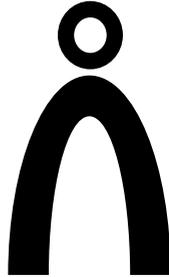
Experts

If we change and we need a different information system, we involve experts who have expertise on this area of information systems to help us to find the right systems, to change the systems. We need logistic expertise or production expertise, or administration expertise when we come to certain changes where also we have to change the systems and techniques. When we bring in these experts and they act in the context of the process, they're not just doing their own thing. They work in the process with the people to help them, to introduce to them or develop with them the right systems and implement also the right systems that fit the change. It is quite important to look for the right expert. We do not need an expert that just is doing his own thing and doesn't understand what is really needed in the change.

Exercise: inner voices

And I suggest we now go into a next exercise, which is a very special exercise originally developed by a Mr. Schultz von Thun and it's called leading the inner voices. It goes in two steps. I will explain it to you. First step is individual, it takes seven minutes. And it goes like this. For yourself, remember the work change situation you were in in the recent past. Look back for this situation in your work. Or if it's not there, it might be in your life. In the recent past looking for a change situation that needed you to do it in a different way. That situation was a little bit turbulent. It was not just easy going. Go back in your memory and listen then to what kind of inner voices

were speaking during that happening in that change situation. Try to remember a concrete situation in your work situation, try to remember and listen to what were the inner voices speaking to you during that situation of change. Give each voice a name, put them in the picture as a team of voices, strong voices, weak forces.



I give an example: for 2 years ago, I was in a change process as I was handing over the leadership of IMO to the IMO Board. We had a situation in Ireland where I was working with the IMO Board. It was a transfer moment that was quite determinant for all of us. Suddenly I was not leading IMO, but the board is leading IMO. I remember when I look back to that situation, there was, for instance, a voice that was all the time telling inside of me: “you have to be very clear about this change”. Be very clear. Don't talk around it. Be very clear about what you think is important. There was this voice, which I gave the name “clarity”. But there was also another voice that was worrying about if they are able and willing to do it. Are they able and willing, as a board member to take the responsibility, is it really the right step? Is it going to work? I called this voice “doubt handing over”. There were different voices speaking in me. But there was also another voice. It was a little bit a kind of liberation voice after 15 years leadership responsibility. Someone else are going to take this destiny on their shoulders. It was also a kind of relief, of letting it go and handing it over. The

name that I gave his voice was “letting it go”, “let it go”. There were at the same time in that situation of change with my colleagues in Ireland, there were different voices speaking in me all the time, in myself. And I could give them a name. And they worked as a kind of team in myself. It shows what is really important for myself, these voices show what is really going on in myself and what is important for me. That is the individual work: seven minutes.

And then we come together in groups of three people. One person is A that shows to b and c his team of voices that you have been drawing in this picture. You can put the names of the voices in the bigger space of the figure drawn and b and c listen to this presentation of A and they dialogue then together. And if they see these voices and how these voices work together, maybe they can even add a voice for change. The constellation of voices can be reflected upon in the dialogue between b and c and they can say: hey, it would be nice if also this kind of voice would be inside you. Person A can then react on this intervention of persons b and c when they added a voice or changed one voice. That is the exercise. And the aim of the exercise is, as a leader to be very much aware in difficult change situations, critical situations, what is going on in myself, what voices are speaking? And are these voices leading me? Or am I leading these voices? Am I the master of my voices or are the voices master over me and direct my behaviour?

Some reflections of persons doing this exercise

It is really looking inside yourself and then analysing and put it on the table. And then suddenly, a gap is filled with a new thing that was there already, but not appearing yet. The missing piece comes up.

I think that it is very important also for everybody's leadership to become more familiar with this. And that is a nice expression: that you have not only outside yourself people's voices, but you have also inside the team of voices working. And how are you leading this team? In organizations, it's mostly totally neglected. But for change processes, it's very, very important to listen to these voices to find the right steps.

I listen to voices that came up while thinking about change situations I have been in. Every change should be the initiative of the team by the team and for the team. Because a company has a company biography, it's not just one person. It is a joined collection of biographies of all the teams, of all staff members in the company. Dialogue is essential, although dialogue takes time. But it will end into efficiency, into respect, and into smooth execution. Especially the dialogue about the sense of things. Why are we doing this and also how is your inner mood with this change? Is it just frightening? Is it exciting? Is it challenging? Is it a recognition of old things? These kinds of things are coming up. Sure. Let's add one point I forgot to mention: You must have a purpose with the change.

I am very grateful for the group that was with me, surprised by listening or perceiving a voice that I didn't pay attention inside of me and ended up with a question what kind of environment I have to create inside of me to be able to listen more to more voices that are inside of me.

How is the composition of voices? You have some time loud voices or silent voices or voices that are not so upfront. But especially in leadership, very often the loud voices are misleading. And the more silent forces in the back are very much more helpful to find something in yourself for this leading of this change. Because these

dominant voices, as we call them, they're very much active in the operations in the day to day reality and about how things go. But in the change process, new voices are speaking in you. They are going to speak in you. And therefore, it's nice to see what kind of surrounding I should create and how can I move these voices as sometimes two voices work together. One is shouting, "don't worry". And the other one is saying, "I don't like it. Don't like it "- A third voice says: "Don't worry". That's going up and down. And maybe another voice says: "why do you stick always do this kind of voices?" So, I think it's a very nice investigation if you want to do it.

It is really helpful. In the beginning, I did not know how to name my inner voices. I told my partners about the very hard project I did before. And then surprisingly, it's very clear for them to give feedback on my inner voice. So that's really grateful. And then I feel the exercise is really magic for me to make up a lot. The exercise really gives the experience of this methodology. And building up this experience in exercises show us also skills you need in the change process. If you keep them a little bit alive you see this is my capital that can work in a change process, which is sometimes a little bit different than the day to day routines. Then you feel suddenly that the sense of being in the change is much bigger. It is the aim of "inside the change" to be part of that change, also inside yourself, to be inside your own change. And then suddenly it goes much more comfortable and fulfilling, although you will be in difficult situations or discover new realities.

Yes, actually it was a wonderful exercise, because I had the chance to listen to some new inner voices that I didn't listen to before. Many thanks to all the friends in the group. It is a very inspiring exercise. To listen not only to my inner voices better, but also to the

inner voices of the people around me working with me and living with me. Because I mean, it is possible to think and to listen or to feel that. But now sometimes you see the voices strongly speaking through the acting of the person. So especially in the doing of persons, not so much what they say, but in the doing of persons, you can see these inner voices at work. That's like the steering convictions. We have these invisible realities. Can we observe these realities? And in the change process, these invisible realities are much more defining what is happening than the visible reality. That is what we know. And that's what we see. That's what we can. So, we enter into this invisible world of change. And therefore, these dimensions: how's the process going, how is the steering conviction working, how is the inner voice working? We get more sensitive to see. We see: Yes, we are in the process. We are together or we are not in the process and we are not together? That is important. This supports the leadership ability to start to observe that and that is beautiful.

Recently I moved to a new team. I have the leadership of the group. However, the execution is not well. And the group of people, they don't like to do the feedback. So, after the conversation in our exercise, what I have become aware is that first we should have the alignment, not only the results, but also the alignment. I know for a new group you need maybe three months to find the common pace. But however, I still want to rush. I still want to do it in 1 month. That is not patient enough. And secondly, yes, I should have a regular consultancy with the whole group to build up the container and to let people take part. I should support the people and we should help each other. To make everything smooth as a leader, what I should do is also wait and see, not be in the rush and give too much orders.

There's a kind of underlying dynamic. They say very often: when you come in a new situation, you take three months to arrive in the situation. Because what you observe is sometimes not what is really happening. It needs a bit of time to get more sensitive to what is really happening, what is really the issue here? Why are the colleagues acting in a certain way? Why is this team performing like this? And by reflecting, having a dialogue and asking good questions, you can see there comes a moment when the team opens up, the soul opens up. Because of the experience that you have an interest, you explore it, you come not immediately with solutions or changes. So that's a sense making element and they start to know you. What is driving you, what is your vision, what is your inspiration? So, it's an exciting time. In change and what you're going to do with this team, it's better to do it slow in the beginning. And to get to the point where you see people are making little steps to research something, investigate something, or experiment even something. And then they are in the process. And then things will speed up enormously. And you gain 200 percent more time also then you lost maybe in the first three months. It takes hundred days before the person arrives. That's not just you. It's a kind of underlying dynamic.

Round up

When we started to write these chapters I wrote a bit about the soul and the "I" of a person appearing in the soul. It means that in a certain way, in this way we are more an open book to each other than we think. The other is seeing it even more sharply than I see it myself. We can really be of help in the change process, helping each other to go through these dynamics and open up and then discover realities we didn't know before, we didn't see before and make

steps in it. Certainly, things go differently than we expected. But that is very often the case. Also, personal issues in the past where you got stuck a little bit, pop up again in the change process. After the change it's not so important anymore. You can let it go and this is sometimes the blessing of a change process.

So maybe in the meantime, observe a bit more than usual how people express themselves. And if you can see or hear their inner voice. And also seeing their steering convictions and dialogue on this in this situation when it's a serious situation which your partner or a colleague or your boss or your team worker. So, observing it a little bit more sensitive, absolutely over the years, you observe realities you didn't see before. And that opens the soul.

Next chapter will be about how to see the future and working with scenarios to see the future. We cannot see the future. We can see the past with our eyes. But I would say the future you can hear: as the ears are a little bit at the back of our head. The future is coming from behind you and it's coming over you. It's coming over you! So how can I listen to the future coming? It's a joy to do. I can see different scenarios and out of that, get more clear, what kind of decision must I take now to move forward with my job or with my project?

Chapter seven: Eight secrets in leading the change

The leadership paradox

In all that we create
Its downfall already exists.
In all that we strive towards
The opposite is also reached.
When we climb the mountain,
The descent is inevitable.

Therefore the leader has to apply
The paradox intervention.

When we are almost falling,
Stimulate gracious movement.
When we are successful and grow,
Start something new.
When we are disappointed about what we reached,
Strive to the impossible.
When we arrive,
Make yourself ready to depart.
When the great feels heavy,
Carry the little.

When you lead,
You serve the other.

Eight secrets.

These are eight 'secrets' that helped me, being all my life in change process and active, to stay alive in the change process and to deal with the change process.

The first 'secret': do not worry on problems that might come, but concentrate on the actual challenges that you meet now. In change, there is always the tendency that we worry about how well things will go, what will be the effect or what mistakes will happen, what risk do we take? And so, there is a tendency to start to worry of what kind of problems might appear. Maybe some people will not accept what we are doing or the top people might be dissatisfied or whatever. I have learned: that's a general thing in life. We have to deal with. Anyway, don't worry on problems that might arise. And concentrate on the things that are actually to do, the challenges that are there. Because behind this statement is the idea that things are always different than you think they are. Things will always come a little bit different as you think they will come. So, worrying about problems that are not there yet, in my view, doesn't make sense and especially doesn't make sense in the change process. An example. For some years I was talking to the mother of Jutta, my partner and colleague. She was a person who was always worrying about problems that might happen. She would go on holiday and then she feared all kinds of things that might happen. Or when she would go out to visit somebody new she said: oh no, let's not do it because it might go wrong. And I talked to her one day and I said, don't worry about problems that might happen. Just enjoy. Enjoy the thing. And since that day, at

moments, she repeats this sentence for herself. Although today it's a little bit more difficult for her because she has difficulties in remembering things.

The second 'secret': people say to me: you are living now in Germany in this nice house. And then I say, actually I'm not living in this house, but I'm living in processes that take place in the house or that take place with my clients, or that take place in going out. You can see life as parallel processes. You have a holiday process. You have a study process. You have a sleeping process, an eating process, a work process and these processes go parallel. I think we live in processes and in one special process: the change process. It's not a process like the other processes, it is a special process. I have learned: don't take an issue of one process into the other process. If you have troubles with your boss in the workplace, don't start to argue with your partner at home and try to solve the problem there. But handle the issue in the process where it belongs. It's very important also in the change process. Handle the issues in the place they are in. And in the situation with the people that are actually in the change process. Don't try to solve change issues with other people in other places than with the people in places that are really dealing with them. This is a hygiene point as I have experienced in my life making these mistakes, discussing issues in one process that didn't belong to that process but in another process. It's a matter of being brave enough to deal with the issues in the process that you're stuck actually in. And if you have discussions with your family about the holiday, keep the issue on the holiday in the discussion with your family. Don't try to bother your colleague with it. You can share any ideas in any situations with anybody, but don't try to solve issues in the process where it is not part of.

The 3rd secret: be present in situations you are in and concentrate on who's there and what it is about. One tends to be still busy with the situation that you just came from. So maybe you're still with your mind in something that happened before we started in this situation. Sometimes also you are very much ahead of things, busy with what might happen later, what I have to do later. But it is much better to be present in the situation you are in. When we are here and now in this situation together, it deserves that you are present and that I am present. And that we work in the situation on the things that we intend to work on and don't waste our time with not really being in the situation.

The fourth secret: ask questions to the other person you meet. Questions that make sense and touches the point. Do not be busy with yourself in meeting the other. This is a very philosophical point, but a very fundamental point also for the future. We are very much busy with ourselves. And it is part of our destiny that we come to ourselves, that we start to see ourselves that we have become an individual personality. But the big change in human history is now that we start to concentrate on the other person. Because the other person, in a funny way, is seeing myself much sharper than I see myself. So, it's really when we start to concentrate on the other person and not being busy with ourselves, certainly we are also meeting ourselves in this. Other persons can help us to really come to think about the question I have and give me really food for thought. They really stay with us and stick with us and help us. I think especially in the change process, we tend to be very busy with ourselves, our fears, our worries, our insecurities. But it may be much better in such a process

to really support the other one in dealing with all that and be open to see the next steps.

Secret five: concentrate on your client. Because in the process with your client, there is the real added value created. 'The proof of the pudding is in the eating' goes for everything that we do in the client process. When things do not enter somewhere in the client process, it will disappear. It will not add value. When we work with our clients, we get inspired and we get really refreshed, it gives us energy. But when I go and deal with my colleagues and we have internal issues, it cost much more energy. So internal issues eat energy. And working with your client gives you energy. If an organization in the change process really starts from the client process and concentrate on the client process, seeing what is wrong in the client process and what needs to change, then you perfectly see what are the spots inside the organization that should change. Because they caused what is not right in the client process. So, for organizations and for individuals, concentrate on your client because the client is the best consultant. There has been research over years in which it became quite clear that 80% of the real innovations in organizations are starting from an interaction with the client. Clients very often have the good ideas on what might be the next steps for your organization's product or service, or department contribution, or a team output, much better than that you think everything out yourself. The client is the great source of inspiration, of innovation, and finding next steps for development. If we do a change in our organization and it doesn't make sense for the clients, then you really have to worry if this change is really necessary. If it doesn't really mean anything for the client, you can spend a lot of energy and it will take a long time and a lot

of money. But in the end, it does not add to the real value that the organization creates with the client.

It's very much important to see if this change makes sense for the clients. If you have internal departments or teams that are working for other teams in your organization, then they must make sure that what they are doing makes sense for the people they are serving.

Six secret: in the change process we go step by step, action and reflection, action and reflection. “Think before you do, while doing keep on thinking”, or put it another way: after the action comes the reflection, we make the next step and we reflect on the working again. Think before the action about what are we going to do? But after the action, reflect on how did it work? What was valuable? And can we move on like this? You can make prognosis for what you think might happen and look then what actually was happening. See what happened and if you have been connected with the important things or have been concentrating on points that were not so important. While doing, keep on thinking.

Seventh secret: listen to the live stories and biographical secrets of other people, have biographical dialogues with others. This gives you a better understanding why things happen like they happen. The biographical dialogue is very important. I teach students in university on this issue of leadership and change. When they start to do this program, I do this biographical exercise with them. I teach them to ask biographical questions related to an issue in the organization. For instance, the issue you have with your team, how is this issue connected with your biography? What is the meaning of having this issue for your life? When the students go out and they do research on leadership, they have biographical

dialogues with leaders in companies. And they ask these biographical questions. Visiting this organization, meeting people who have this issue and are working on this issue and are working on this change, what then does it mean for their personal responsibility, for their role? And then immediately the people appear as a person and they start the talk in a personal way, and not in a functional language anymore. They open up. In the change process, it works between persons and not between functionaries, as they don't change, persons change. The personal biographical dialogue is an enormous help for people to connect to the change and to connect to the why of the change. Being in leadership we have to learn to have biographical dialogues.

Eight secret: Take a standpoint when needed. To be clear where you stand for is something else than giving an opinion. We have a lot of opinions about everything and people have opinions. But that's something totally different than taking a standpoint. Because standpoint means standing for something, that can be a value, can be a principle, can be a goal or direction. At some critical moments in the change, you have to give your vision. You have to take a standpoint. Because things are always moving. Things are not so concrete and not so clear in the change process. So, taking a stand point helps everybody else to see where are we standing, what is important, what shall we deal with, and what not. The change process is not a kind of democratic process, where everybody is talking with everybody about everything. No, it is people taking action and doing reflection, taking standpoints, taking responsibility, acting in roles. And in a dynamic dialogue cooperate with each other, help each other.

Eight Secrets to strengthen the soul inside the change.

1. Do not worry on problems that might come but concentrate on the actual challenges that you meet now.
2. You are living in different parallel processes. Do not take the issue from one process into another process. Handle the issue in the process where it belongs.
3. Be present in the situation you are in. Concentrate on who is there and what it is about.
4. Ask questions to the other person you meet that make sense and touch the point. Do not be busy with yourself as meeting the other gives you food for thought.
5. Concentrate yourself on your client. In the process with the client your added value is shown. The proof of the pudding is in the eating.
6. Think before you do and while doing keep on thinking. Make a prognosis what will happen when you have an important meeting. Reflect afterwards what went different.
7. Listen to the life stories and the biographical secrets of other people. Have biographical dialogues with others. It gives you a better understanding why things happen to you.
8. Give your vision to others in moments that things are at stake. Take a standpoint when needed to be clear. This is something else than giving an opinion

Using these secrets create health inside you and between you and the others while being in the change process.

Exercise: working with scenarios to see the future

Introduction

The exercise is called: working with scenarios to see the future.

When I was working with Shell, when I was still a young man, I worked in Shell international and at that time we had a CEO Mr. Wagner and a Shell planner Mr. de Geus. They were responsible for looking into the future: what is going to happen and then support the Shell Board with images, so that they could take good strategic decisions. What they were doing first was that they would look to all kinds of wise people outside Shell. What were their predictions of the future? What do they expect that might happen in the future and then they tried to make something like an image of the future out of that and present that to the Board. But de Geus felt dissatisfied with this way of working because afterwards it was always different than they had presented the thing. Mr. de Geus said: "This is maybe not a good way of working to see the future". And then he changed his way of working. He said: "I'm going to dialogue with shell people and other people in a way that I ask them, what is worrying you? What is keeping you busy, what is going on in yourself? What are you looking to when you look at the future?" He was gathering all these stories. And then he saw in the stories of all these different people, personal stories, he saw different patterns arising. That he then transferred into possible scenarios for the future, possible futures. What's more, different images of the future. That helped the directors of Shell very much to take the right decisions. When there was the oil crisis during last century Shell was better prepared than the other oil companies and had a better strategy to deal with the oil crisis. Because they already saw that coming through the scenarios.

I transformed this idea of scenarios to an IMO way of working with scenarios. And that is the exercise. First individual work, 15 minutes, and then you can share it in groups. I will ask you to make three different scenarios in such a way that you describe a concrete day in three years' time.

In the first scenario, you describe that day in such a way that everything was going further as it is going now. Maybe some circumstances have changed in family or in the work or whatever. But basically, you go further on the same track that you are on now. How would a day look like then in three years' time when you get up in the morning? Are you still drinking coffee? Have a meal? Travel one hour with your car. Scenario two is very different. I have a dream in myself living. And this dream has come true. And others were willing to move with me. So maybe in yourself there is living some kind of dream. You maybe want to do something totally different or to explore something different, or want to do things in a very different way. What is my great dream? And this dream came true. How is the day then?

There is an even more exciting third scenario that is: the impossible happened. And life changed fundamentally. Maybe something is living in you that you say, well, this is living in me, but it will never be possible. It will never happen anyway. But still it's part of my imagination of the future. So, scenario three, how would that day in three years' time look like when the impossible happened and life changed fundamentally.

Try to make realistic images of that day, but three different days and not three variations of the same day. Three different days, related to something that is really living in you. It's not just abstract fantasy that is not relevant at all for you. It doesn't matter if these scenarios will happen exactly. But it will tell you something about maybe the decision you have to

take now. This was the case also with the Shell directors: when they saw these different scenarios, they became much more clear what kind of decisions they should take. Reflect on the three scenarios and ask yourself the question, what might be the decision I have to take now? It is not about choosing one of the three scenarios, but it is looking to an irreversible step to take. Because the future is not just coming to us but the future is also connected to decisions that we take. We influence the future. This is 15 minutes individual work.

You try to do it as best as you can and please write them down if that's possible for you. Then you can meet in a group of three and you describe the three scenarios and what is the decision I want to take now. Person B and C listen. Person B listens to the feeling. What emotion, what feeling does it raise in you? Person C listens to the Will: is there a certain direction visible in how you want to move in your life. B and C dialogue together on the story of A and A listens just to the dialogue between B and C and at the end they give some feedback at A: that can be a conclusion or something else that came out of the dialogue between B and C. A then can maybe, by listening to B and C define even more precise the next step or the decision he/she wants to take.

If you want to take four years, it's also fine. But three years is a good kind of time span. You see, if things really have changed it often has taken seven years. In three year's time, something can be changed and you are on a different track. Take three years because that's a nice period that you can oversee.

Procedure of the exercise

Individual: Make three different scenarios: my day in three-year time

- Scenario 1: All goes further, circumstances might change
- Scenario 2: My great dream came true and the others moved with me
- Scenario 3: the impossible happened and life change fundamentally

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

In total 15 minutes

We work in groups of three

- A describes the three scenario's and what the decision is I want to take now. B and C listen: to the feelings and to the will. (5minutes)
- B and C dialogue on the story of A. At the end they give some feedback to A. (5 Minutes)
- A listen and can even formulate the next step more precise. (3 Minutes)

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

Reflections of participants doing this exercise

During the time we tell our different scenario, we somehow practice the secrets. Number four. Number five. Number six. It makes actually all the secrets very vivid.

Sharing my own secrets really opened my mind. Because for me, I was really very much focused on my own work. And even for three scenarios, I'm thinking only about my work. We're talking with each other and I think they give me a very new perspective. I think I maybe need to spare some time to think outside of my work reality.

What I like very much was that what happened became so tangible. My dream during the process going from me to b and c suddenly it became more realistic that also the impossible could happen. So that's very nice. We had a connection between our three, that our decisions had something in common and our plans could be put together. That is also very nice to experience.

It was wonderful to feel the respect for the human leading learning design, and also connected with art. I can be an artist, I can be a researcher. It's wonderful. To trust that you can really fulfil your life.

I realized how the small thing in the short run may be powerful in the long run. I was listening to my colleagues, I perceived that something that seems very small to me, when they put this in perspective it was fundamental for my future. So, I have to focus on the small thing that is important today.

After listening to each other and talking to each other, we become more and more clear about what in our life we need to cherish and what we need to focus on in our daily life, in our current life. I think this is the important thing to us, to be focused. And to know what we need to do now.

Think out of box so that it can help me to get connected to something that was hidden behind my regular thoughts. So, it's very interesting to help me to be more focused. It let me think about how to make a decision, make some actions, not just worry.

Chapter eight: Horizontal Leadership skills

The leadership process

When you meet the 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 come to life:
Soul – experience – appearance.

Close by appealing
To the “I”
Of the other.
What is your next step?
Spirit – decision- acting.

Horizontal Leadership skills

The foundation of all we have been presenting in this book is based on a different image of organizations.
For the future it is important that organizations are not only vertical hierarchy and functionality but they are also horizontal process and dialogue.

I think that what is the core of the whole IMO methodology, is what I call then the leadership dialogue.

And the future of organizations, the well-being of organizations will depend on if everybody in the organization can act as a leader in the leadership dialogue. And this leadership dialogue means that the top leader, the managers and the professionals have dialogues with each other as leaders on the core issues of the company. This helps everybody to have a connection with the whole of the organization. Each one can act and improve in the light of a common understanding of the sense and the implications.

To explore and experience what does it mean to act as a leader we developed 9 leadership skills or capacities so to say. I will go through the 9 horizontal leadership skills and I will ask you for each point that I will describe or characterize, to score yourself how relevant is this for you.

The first 3 leadership skills will be on the action, the next 3 leadership skills will be more on the interaction and the last 3 leadership skills will be more on the conceptualization and understanding.

Let's start.

The three horizontal leadership skills relating to the leadership action are based on the principle that it is more about the effects of your actions than about the good intentions you have with your acting. Is your acting supporting others to make the right steps themselves?

The first horizontal leadership skill I name **discipline**.

I see 2 elements of discipline. The first element is having self-discipline and the second element is professional craftsmanship.

The first element is about being really at home in the work process and to discipline yourself to the things you should do. And the second quality is your professional craftsmanship, that you really develop your craftsmanship and understand the profession you are doing.

How much am I self-disciplined, how strong is this developed in myself and how about my professional skills, am I really at home in my profession. You can score 5 points when you say “this is fully relevant for me, I’m very disciplined and I’m very professional in my action” or if you say “not at all, I do whatever I like to do and I can do anything but not this profession”.

We go to the 2nd horizontal leadership skill and that is called **integrity**. Integrity shows itself in acting in a “win - win way”, so that both persons profit from the win-win. That you are not just using each other but that you are also supporting each other in making steps and coming forward. In everything you do with your client, with your colleague, your partner it is a kind of win - win style. The second element in integrity is to be consistent in your behaviour, so that people can rely on you. Not just ad-hoc jumping to the right, not just jumping to the left next, but that you have a consistent work way of doing where people can rely on.

Then we go to the 3rd horizontal leadership skill - **morality**. And again 2 elements. The first element is steering with values and principles. They are let’s say positive human values and principles that are leading you in your behaviour. For me for instance 3 values/ principles are very important and that are freedom, respect and love. So not just pushing others, not pushing somebody down, not

making somebody smaller than they are but doing the contrary: to support the other, make the other a little bit bigger.

The second element is making good interventions: not just let everything go but to make good interventions so that the thing we do gets some kind of form, some kind of structure, some kind of boundary's are given so that things are clear.

Example: The taxi driver as a leader

I give an example for these 3 basic horizontal leadership skills:

The taxi driver as a leader.

He is self-disciplined, when he has to pick you up at 8 o'clock in the morning, he is there 5 to eight and not ten past 8. You drive together and you see the man is knowing how to drive a taxi, he is a professional taxi driver. He has the win-win attitude. It is not only good for him but also for me to have a pleasant drive in time. When we drive several times together he has a consistent behaviour, he is not polite one time and at the next time he has a bad temperament. He has a very clear principle and value, to drive safe, to be gentle and to be in time. He makes good interventions. If one street is blocked he chose another road to bring you on time to your destination, to the place where you have to be.

It would be nice for yourself to research what does this mean these horizontal leadership skills in my professional life, as a manager, as an owner, as a professional. There is not just one standard leadership concept for all and every situation. You have to construct and develop these leadership skills for yourself in connection to what is relevant for your situation as a leader.

We go to the next 3 qualities or skills.

They have to do more with social skills, how you interact with people. Here is especially important, are you acting out of a free will or as a slave of others. Are you creating space yourself for others to act as a leader?

The first horizontal leadership skill is called **interaction**.

Two elements: the first one is that you are not only communicating to others 'the what' but also 'the how and the why'. Good leaders are not only communicating: what are we doing or what do we need to do but also sharing the how and the why we are doing it like this, what is the sense of it. It is a kind of full communication/ dialogue with each other, with the team, with the community.

The second element is to really concentrate on good judgment building and decision making. Judgment building is about what are the alternatives and decision-making is to come to a clear standpoint and to take a decision at the right moment.

The next horizontal leadership skill is called **interest** or **having interest**.

Also, here two elements. The first element is to have an interest in the variety and the differences you meet. People have different backgrounds, they have different beliefs, different histories, people have different practices, different biographies. Are you able to handle these differences, are you able to play with them instead of putting everything and everyone in one frame? A second element of interest is expressing yourself, becoming visible, showing yourself to others.

And the third horizontal leadership skill I call **initiative**.

A first element is to move things and to improve things as a kind of natural habit as a leader: you want to move things and you want to

improve things. A second element: you change things which don't work and innovate things which need a new impulse.

Example: the taxi driver as a leader

To continue with my little example of the taxi driver.

When we are driving to the airport, the taxi driver is asking me what are you doing, what is your profession, where are you going and even ask me sometimes why am I doing this profession. And I ask him why is he a taxi driver and if he loves his job. We have a dialogue in connection to what we are doing together. We are not just talking about the football club but we are talking about what is going on in the taxi process. As a second element there is judgment building in terms that he asks me if I am in a hurry, if I have to catch my plane and also then decides how he drives the car. He or she is sometimes driving families, old people, business people and he can interact with the variety of the clients and the variety of the communication.

And expressing yourself: in Holland you have many Turkish taxi drivers and they like to talk about their family, about their culture and so on. How are they expressing themselves? It is very interesting to hear why they bought this car and not another one. Most time they buy a Mercedes to have a solid car, to have a long-term car. They have the newest technology in the car, they can sense traffic jams and police controls and so on. They innovate all the time so that they can drive the car in an even better way.

We go to the last 3 horizontal leadership skills.

They have to do with working with concepts and ideas and to create a vision.

The first horizontal leadership skill is to be able to **conceptualize** and that has also 2 elements.

The first element is seeing the bigger picture, seeing your part in it. In Shell we called it 'the helicopter view'. You continuously try to understand situations that you meet, things that happen, to prevent stagnation so that you can move on. And the second element is social intelligence. Being able to network, to contact people and to take care of the network and the relations you have. To have an eye on constellations of people and their codes. In dm Drogeriemarkt you have more than 60 different nationalities. As a team leader can you understand these constellations and the codes they use how to deal with each other. So logistic people have different codes than for example teachers at school.

The last quality here is **creativity**.

One element is breaking boundaries, to have the courage to go a step further than just normal routine things. You think a bit different every time and do the things a little bit different every time, so that you enlarge your boundaries. A second element is trying out the new, something that you find interesting and you are not afraid to try it out in your practice.

Example: the taxi driver as a leader

We finish off with the example of the taxi driver. How relevant is this for the taxi driver? The taxi driver tells me, we have 500 taxis in our town and they are organized in different networks. I am part of a little company with 5 people, and we work 12 hours 5 days a week. And he knows that the best time to drive taxis is Friday and Saturday between 6.00 o'clock in the afternoon and 6.00 o'clock in the morning because many people need a taxi after a night out. He knows when it is the best time to drive a taxi. And he is a networker he knows his colleagues and the owners of the other taxi companies,

he puts himself at the right place in the network so that they don't kick him out, that he is part of the network and accepted. He knows the constellations of taxi drivers, he knows their codes and he know the codes of different client groups like the old people, the sick people, the business people and he know how to handle these codes. And sometimes as a surprise he gets a client where he has to drive 500 km to another city in another country and he is not afraid to do that. Sometimes he drives in an unknown area and he knows how to handle this process.

With the example of the taxi driver I was trying to show you that the horizontal leaderships skills as I see them are for everybody in every work process. Can you identify how this appears in your work process and in what sense are you showing these horizontal leadership skills.

To give yourself a score you can use this questionnaire. 5 means it is perfect and strong, 1 means it is only very weak and imperfect.

5= fully.....1= not at all

Discipline:

Self-discipline

Craftmanship

Integrity

Win – win

Consistent behaviour

Morality

Steering with values and principles

Making good interventions

Interaction

Communicate the what – how – why
Judgement building and decision making

Interest

Handling variety and differences
Expressing yourself

Initiative

To move and improve
To change and innovate

Conceptualize

Seeing the bigger picture, helicopter view
By understanding prevent stagnation

Social Intelligence

Networking and social relations caring
Constellations and their codes

Creativity

Breaking boundaries: think and act different
Trying out the new

To strengthen these horizontal leadership skills in your profession, in your role in the company, you can organize for yourself action learning and group intervision.

Action learning means a combination of trying things out and reflecting on the workings.

Intervision means that you research with some others your practical experiences, learn from them and find next steps in the horizontal leadership skill development.

To support this action learning and intervision, it is wise to read and study selected literature about leadership and about persons that have shown to be a good leader.

Finally

What tools do we need to make change happening?

I always am a little bit resistant to offer tools for change. My vision is: the tool is you yourself? You are the tool yourself that act in the change process. You yourself are part of and you are being present in the process of change of an organization in which other people are also involved. In our research over many years, asking a lot of people about their leadership and about change, the conclusion was that there is not a real method or tool to be used. There's not one real tool that you can use. Change will happen on the basis of the personality of each person being part of the change process.

We concentrated in this book on stimulating personality development, to develop and to enable yourself to become a better tool yourself in the change process. Therefore, we have presented these seven exercises: finding the steering question, questioning the question, sharing your vision, improving the work process, discovering steering convictions and principles, listening to the inner voices, making scenarios. These are seven exercises that one can do and that show an important element of how you can enable yourself to act as a tool in the change process. You become aware of what is the question, you ask good questions, you share your vision, you really dig into the work process and see where things are not working. You start to see the steering convictions that people follow and that dominate the way they behave. We start to listen to the inner voices as they are telling us something about what might be the thing that is going on and you are leading these inner voices so that you can work with them in the change process. Working with scenarios, images of the future can help you to find a way in the change process.

These are seven qualities we found relevant to school yourself in, to develop yourself in and therefore become a better leader and be better able to deal with the change. Also the change inside yourself. I said before that may be a real issue in change processes in organizations is, that there's a lot of attention given to things outside ourselves. But there's very little attention about the change that is going on inside ourselves or inside the people that are part of the change process. In our methodology and also in these exercises it's really about trying to connect the inner world of the human being with the outer world. The inner talents, the inner visions, the inner voices, to connect them to the outer challenges, the challenges you meet in the change process, the challenges you meet in your organization, in your work, and also in your life.

Three key elements

We stimulate the continuous attention for the three key elements in the change process. First of all we are learning and teaching ourselves to create good processes. Good working processes, good change processes, good holiday processes, good cooking processes, good meeting processes. To really open our "I" for the process, because the process is key. The process is very much on the level of how we do things, and also is very much connected with our steering convictions. So the first key word in this methodology is caring for the process, creating good processes, understanding the process and getting an eye for the process and see how we can improve the process. Change has a lot to do with improving processes and changing our steering conviction.

The second key word in the methodology is dialogue. We do everything in dialogue. Dialogue is a to way traffic between client

and supplier, between colleagues, between boss and worker. The change process is not working just top down based on hierarchy and power and functionality. It's happening when we dialogue with each other as persons. So we move from a vertical way of working to the horizontal way of working. All the people who are part of the process and part of the change can dialogue with others about the change, about what is important there, about the experiment they want to do, about the experience they have. So the art of dialogue is what we also stimulate in our seven exercises. It's a kind of systematic dialogue in these exercises to create something together. Because in the change, you never can do anything alone. You have to do it together with others. Dialogue is a second key word.

The third consistent element in change processes we have called biography and that has to do with the sense making, has to do with the sense of your life, of your personality. Everything in the change is not just a system issue, is not just outside ourselves, but it is part of our life. And it helps us to create the sense of our life when we are really in the process of change ourselves. These three: caring for the process and creating good processes, working together in dialogue, connecting to the sense of our life, the sense of the life of the organization we are in, the sense of the life of others we meet. Together, these three key forces or elements make the change happen and makes us able to deal with the change and go through the change process.

In the end, we find out that the change was not needed because the past was bad and that the future will be better, but change regenerate, change relieve certain things. Because in our soul life, in our work, life seems to dry out. Things get more complex. Things get more functional. And changes are needed to connect again to our sources, to the sources that refresh us, that vitalize ourselves so that we are able to deal with the challenge that we find in time. And as

the world is changing all the time, our lives are changing all the time. To learn and develop these leadership qualities to deal with the change, is core, in my view, for the future for all of us.

Leadership and change belong together. It is you that is the instrument to make change happen. The exercises of this book support you in developing the needed skills and attitude, based on grounded knowledge, to create relevant changes that respond to questions you and your organization have. It is and stays an adventurist journey.

Literature

Adriaan Bekman: Inside the Change

Adriaan Bekman: The Human Creation