

ISSUES 1

FUTURE POLITICS, BUSINESS, LEADERSHIP, AND JOY
PUBLISHED BY HOUSE OF FUTURES APRIL 2010

: MOVE THE UNKNOWN



: GET REAL : SENSING : LISTENING : SMALL STEPS
: BIG BUSINESS : AESTHETIC PERFORMANCE
: ROCK'N'ROLL LEADERSHIP : SLOW TECH
: AND OTHER MOVING ISSUES

HOUSE OF FUTURES

: BE EXPLORDINARY



**Cyborg Cindy, 22, the Netherlands,
studying to be an engineer**

SHE IS INTERESTED IN NEW TECHNOLOGY, ESPECIALLY TECHNOLOGY THAT LINKS THE BRAIN AND THE BODY IN NEW WAYS, ESPECIALLY IN SUCH AREAS AS SURGERY, DANGEROUS WORK AND SPACE TRAVEL.

**Peter Priest, 31, Denmark,
studying to be a corporate priest**

WHILE HE HAS LIVED AMONG THE MONKS, THE LOCALS HAVE FREQUENTLY CHUCKLED AT THE TALL, BLONDE MAN WHO WAVES HIS ICOM ON THE TOP OF A CLIFF IN SEARCH OF A WIRELESS SIGNAL SO HE CAN POST TO HIS BLOG.

**Yoga Yvonne, 28, Sweden,
studying sports medicine**

SHE LOOKS FOR THE BEAUTY OF THE MOMENT IN BOTH RUSH AND SILENCE. SHE HAS SKIED GLACIERS, ROLLER-BLADED IN SAN FRANCISCO, MEDITATED IN THE MORNING IN TEMPLES AND PARTICIPATED IN STYLISH SHADOW GAMES IN MALAYSIA.

**Altruist Albert, 26, Norway,
studying to be an art protector**

ALBERT LOVES THE AESTHETIC AND THE SENSUOUS IN A WORLD WHERE MUCH IS STILL RULED BY OUR MENTAL MINDS. BY KNOWLEDGE. ALBERT VIEWS KNOWLEDGE AND EXPERIENCE DIFFERENTLY FROM MOST OTHERS.

: LIVE THE FUTURE NOW

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Om at finde sin egen vej

64 KVADRATMETER. SÅ MEGET (ELLER LIDT!) FYLDER JØRN BIES MALERISKE FORTÆLLING OM ALT. FORTID, NUTID OG FREMTID. GITTE LARSEN BESKRIVER SÅ GODT HUN KAN MED ORD, HVILKE TANKER MOTIVERNE SÆTTER I GANG. OM SAMMENHÆNG, KÆDEREAKTIONER, UDSYN OG INDSIGT. OM BARNDOMSMINDER OG ALT DET MINDRE SMUKKE, VI HAR GEMT I HULRUMMET UNDER TRAPPEN.

Who the fuck are you?

THE 7 GOLDEN RULES OF ROCK'N'ROLL THAT WILL REVITALIZE YOUR COMPANY

- #1 ROCK'N'ROLL IS NOT A FASHION, IT IS A WAY OF LIFE
- #2 STICK TO YOUR GUNS
- #3 ONLY PLAY 80 %
- #4 ONLY 3 TAKES IN THE STUDIO
- #5 EMBRACE YOUR FAILURES
- #6 KEEP IT OPEN
- #7 UNITED WE STAND, DIVIDED WE FALL

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Fiction Pimping

THE PERFORMANCE AGENCY, FICTION PIMPS, HAS A VISION OF OPENING THE AESTHETIC EXPERIENCE SPACE FOR EVERYONE. "IT MUST BE DEMOCRATIZED," AS GRY WORRE HALLBERG, ONE OF THE THREE WOMEN BEHIND FICTION PIMPS, PUTS IT. THE PLAYFUL SPACE WHERE FICTION CAN PLAY FREELY IS NOT JUST FOR ARTISTS. IT SHOULD BE FOR THE JOY AND BENEFIT OF ALL – AND, NOT LEAST, MUST BE A FAR BIGGER PART OF OUR WORKING LIVES. THEREFORE, GRY AND HER PARTNERS, INGA GERNER NIELSEN AND MADELEINE KATE MCGOWAN PIMP THEIR FICTIONS IN NIGHTCLUBS, PANEL DISCUSSIONS, CONFERENCES AND FESTIVALS. MEET GRY WORRE HALLBERG AND READ HER THOUGHTS ABOUT THE PHILOSOPHY BEHIND IT. AND WHY WE NEED, IN OUR TIME, TO BE ABLE TO ALSO ACKNOWLEDGE THE LANGUAGE OF SENSE, BODY, HEART, PLAY AND MAGIC.

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PHOTO: ANDREAS INGEFJORD

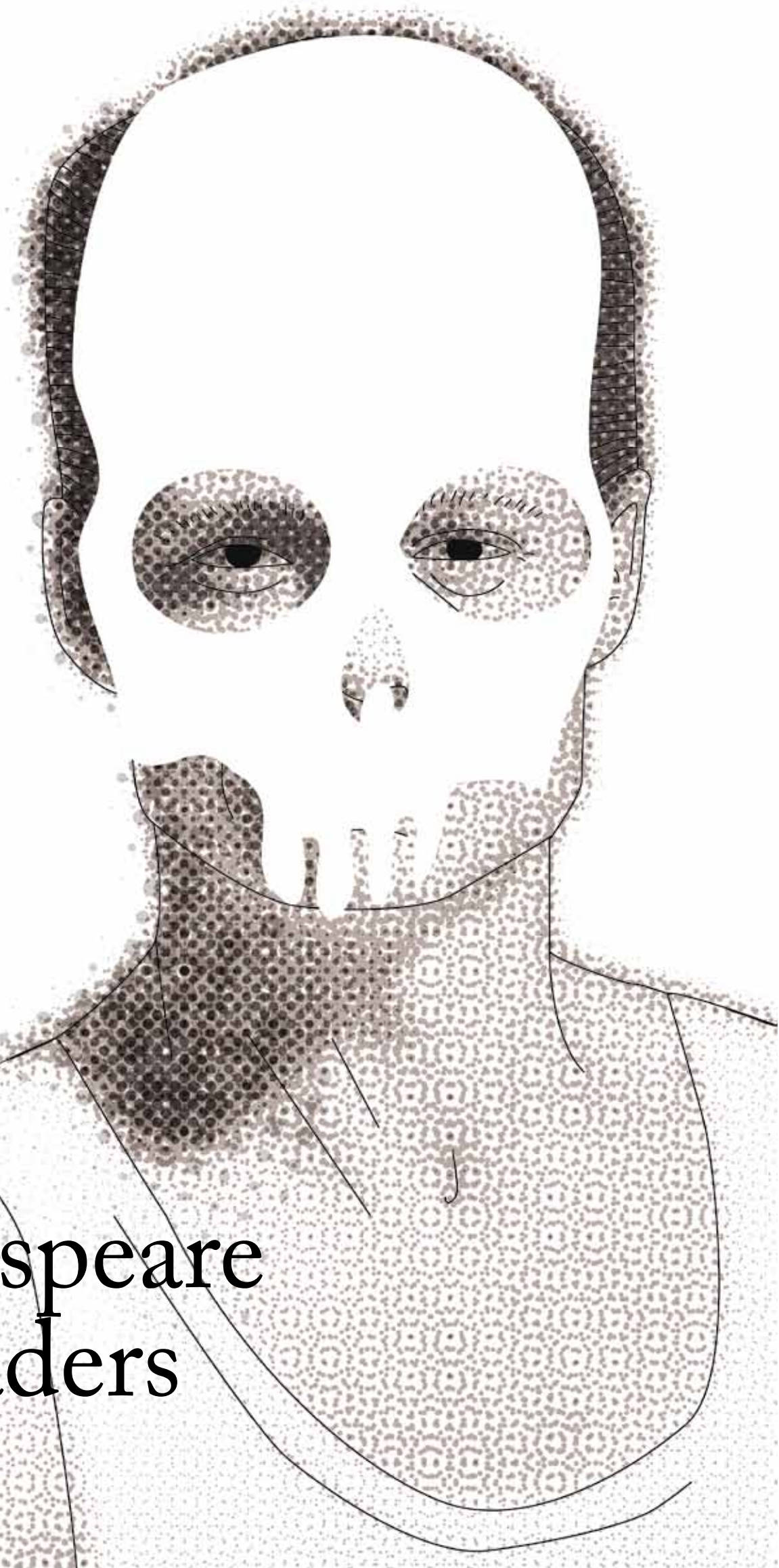
Green Crystal



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FOLLOW THE BIRTH OF A NEW GLOBAL MOVEMENT, GREEN CRYSTAL. DESIGNED FOR ANY NATION TO CALL ON WHEN HELP IN CONFLICT AND RESOLUTION IS NEEDED. BEHIND THE IDEA OF GREEN CRYSTAL IS THE DANISH MEDIATOR TINA MONBERG WHO IS ALSO A CO-FOUNDER OF MEDIATION BEYOND BORDERS. READ MORE ABOUT TINA MONBERG'S PASSION FOR PEACE.

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Shakespeare for leaders

Politics in bright colors

POLITICS IS THE ART OF THE POSSIBLE. THIS IS OUR CHANCE TO PUT OUR IMPRINT ON THE WORLD AND TO DEVELOP OUR SOCIETY TO SUIT WHO WE ARE, THE WORLD WE LIVE IN AND THE LIFE WE WANT TO LIVE. BOTH IN NEAR CONTEXTS – COMMUNITIES, FAMILIES, ASSOCIATIONS, INSTITUTIONS – AND IN NATIONAL AND GLOBAL CONTEXTS. POLICY DEVELOPMENT IS THE WORK OF CREATING BETTER SOLUTIONS FOR THE REAL WORLD. IT IS THE WORK OF TRANSLATING VISIONS AND OPINION INTO CONCRETE ACTIONS THAT MAKE A DIFFERENCE.

ARE YOU MORE LIKE HAMLET OR MACBETH WHEN IT COMES TO LEADERSHIP STYLE? ACTOR AND SHAKESPEARE AFICIONADO THOMAS MAGNUSSEN SHOWS SASCHA AMARASINHA HOW THE FAMOUS PLAYWRIGHT DESCRIBES BOTH SKILLED AND LESS FORTUNATE LEADERS IN HIS MOST POPULAR PLAYS. DIVERSITY AND GENDER ISSUES? THEY ARE THERE TOO.

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A place to be

SEE OTHERS AS INDIVIDUALS, NOT PROBLEMS. CREATE SPACE OUTSIDE DEMAND AND EXPECTATIONS. INFUSE HOPE AND INSPIRATION. ACCORDING TO EXECUTIVE SECRETARY CLIFF KALTOFT, THE NATIONAL ASSOCIATION OF JOIN-IN CENTRES, THAT IS WHAT IT TAKES TO BUILD A PLACE WHERE SOCIALLY DISADVANTAGED CAN GO, BE AND MOVE ON FROM AGAIN WHEN THEY ARE READY.

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Something new is happening in social work – outside the system



EDITORIAL

TO BE IN THE MAKING ... OR NOT TO BE

"ISSUES" is the name of the magazine you are holding. ISSUES is about the future of politics, business, leadership and joy. It's about sharing and creating new visions for the lives we live in our companies and organizations.

In House of Futures, the publisher of ISSUES, we are especially interested in the futures we can co-create with you and your organization right now. The future that will actually be. We want to explore yesterday, today and tomorrow, and we will also point out directions that we believe and trust to take us to the desirable future. We will tell stories about the visionary movements of the present. Some may say it is all too idealistic. But everything has a beginning. New visions and dreams start somewhere between our minds and hearts. We believe in using both. House of Futures has experts within futurism, psychology, communication, branding, PR, leadership, spirituality/ancient wisdom, graphic design, qualitative methods and performance. We are people with different perspectives, yet a shared and common vision. We want more colors in business, politics and leadership, and we want to live the future now, the good one. Why wait?

ISSUES is created from a desire to share our inspiration, passion and commitment with you. We are certain that all issues will resonate in you as well. The moving issues we would like to engage you in. For us it's about unwrapping tomorrow today!

Under the wrapping of this particular ISSUES you will find pleasant surprises of many sizes and colors. Join the creation of Green Crystal, the Red Cross of mediation and conflict solving (pages 76-83), tap your feet to the beat of Rock'n'Roll Leadership (pages 104-109), encounter actors and performers who play with fiction and facts (pages 61-69) and immerse yourself in stories of politics, communication and spirituality all woven together by the silver thread of the extraordinary.

The extra ordinary! Outside the ordinary. That is who we are and what we aim to be. Beautiful misfits creating new patterns and pathways. As the unification of signs. Scorpio and the Sagittarius, which are House of Futures' signs.. The founding twin energies!

I love to be in the making. Feels so great to create great stuff and be together with great people. If you want to be a mover and a shaker of this world as well, go do it and/or come visit! Our door is open.

GITTE LARSEN, on behalf of House of Futures, Editor in Chief of ISSUES and CEO House of Futures.



House of Futures was founded at noon on 28 October 2009. According to our house astrologer, the time marks a strong union of Scorpio and Sagittarius, combining the deep transformative energies of the feminine Scorpio with the more extrovert visible presence of Sagittarius, the masculine. We consider the match made in heaven: an auspicious sign of our common future.

ISSUES

: FUTURE POLITICS, BUSINESS, LEADERSHIP, AND JOY

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MUCH MORE WITH YOU IN THE NEXT EDITIONS. WE LOVE YOU!

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KILROY – BE EXPLORDINARY

KILROY is a company specialized in offering products and services tailor made for youth and students. KILROY aim at assisting youth and students in exploring life through travel, education and other services making them explore and realize their potential.

We all have to find our own individual way, but KILROY believes that exploring both the world and your own limits are the way to become an extraordinary human being. That's why KILROY says "be explordinary". Go watch the explordinary movies at www.kilroy.eu

This is Ulrik:



Martin:



David Larkai:



Nikolaj Keisari:



KILROY



10 MOVING ISSUES

HER ER TI ALDELES UVIDENSKABELIGE BUD PÅ EMNER, DER ER I FULD FART OG KAN PRÆGE DIN FREMTID.

- 1# SHORT WAVES
- 2# MY LIFE
- 3# MOTHER
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- 5# KID 4.0
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- 7# DOPAMINE
- 8# WHY
- 9# RESURRECTION
- 10# REVENGE

ALDRIG FØR HAR VI LEVET I EN SÅ GLOBAL OG VIBRERENDE TID SOM NU. VI ER PÅ ÉN GANG TOTALT VORES EGNE PROJEKTER OG TOTALT SAMMENHØRIGE. VI KAN TAPPE IND I EN UENDELIG KILDE AF VIDEN, INDSIGT OG INFORMATION DØGNET RUNDT, OG ALDRIG HAR VI VÆRET MERE TVIVLENDE. MEN MÅSKE NÆRMER VI OS EN STØRRE INDSIGT, DER ER SUMMEN AF VORES FÆLLES SYNAPSER FORBUNDET I ET VILDTVOKSENDE INTERNET. ELLER MÅSKE BLIVER VI BARE ENDNU MERE FORVIRREDE, SOM NÅ MAN RETTER KIKKERTEN MOD UNIVERSET? MÅSKE STÅR VI VED AFRUNDEN. MÅSKE VED BEGYNDELSEN.



SHORT WAVES

Alt tyder på, at vi ikke længere kan indregne stabilitet som en faktor i vores modeller for økonomi og fremtid.

Vi taler om balance og vi søger politisk, økonomisk og miljømæssig harmoni. Vi stræber efter den støt stigende kurve uden svingninger. En rolig dag på kontoret, med fast høj løn forstås.

Alligevel ligner vores grafer i stigende grad richterskalaen efter et større jordskælv. Vi prøver at forstå det. At forudsige det. Men måske skal vi bare acceptere det! Vi lever i en svingende tid. Selvsving.

Vi er nemlig blevet fanget i vores forstærkede evne til at registrere information. Adgangen til viden og medier og båndbredde sætter hele tiden nye rekorder og spiller op til vores evne til at bearbejde indtryk.

I musikken findes begrebet feedback loops. Lyden af det totale selvsving. Det er også lyden af den tid vi lever i.

Vi fik et forvarsel under aktienedturen i 1987, hvor de dengang primitive computere var sat til at handle på børsen og fik igangsat en acceleratoreffekt i et nedadgående spin.

Det var til at korrigere, men det som ikke kan korrigeres er den mediemæssige feedback loop, der har opbygget sig selv de seneste ti til femten år.

Nyhedernes spejlkabinet sætter dagsordenen, men er som et fotokopi af et fotokopi af et fotokopi af et.... Vi kan kun se antydningen af originalen og lægger selv resten til.

Indtil vi får styr på vores trang til at handle ud fra vag information om andres handlinger og prioriteringer vil det nervøse system fortsætte.

Regn med stadigt kortere pauser imellem stigende og faldende markeder. Mellem fremgang og kriser.



MY LIFE

Den ultimative driver er os selv.

Vi prøver at overskue fællesskabet, men vi giver i stigende grad op. Det er paradoksalt i en tid domineret af såkaldte sociale netværk. Men

ser man nærmere på det *sociale* i netværkene er det netop opbygget med udgangspunkt i *mig* og ikke, *os*.

Vi har store bevægelser kørende, som f.eks. klimadagsordenen, men det bliver ikke på bekostning af *mig*.

Det er der ikke noget nyt i, *what's in it for me* – ligger i vores genetiske kodning for overlevelse. Det har måske bare set anderledes ud de senere år. Frivilligt arbejde er et af eksemplerne på ny uselvisk social bevidsthed, men betales bare med en anden valuta end penge – anerkendelse.

Hvad så? Skal vi opgive fællesskaberne? Nej tvært i mod, vi skal bare huske motivationens dna og indarbejde belønningerne.

Regn med fortsat fokus på betaling for alle ydelser! Men stigende fokus på immateriel løn, udbetalt i f.eks. lykke og meningsfuldhed.



MOTHER

Mor er den bedste i verden.

Aldrig har hun stået stærkere i sit fulde feminine flor. Videnskabeligt er vi tættere end nogensinde på undfangelsens forståelse, og mor, i betydningen *al tings begyndelse*, har givet kvindelig urkraft stor plads de senere år.

Kvinderne er de stærke og holder tingene kørende. Både i den vestlige verden, hvor de lever længere end mændene og i den tredje verden, hvor de trods undertrykkelse tager tingene i egen hånd hjulpet på vej af bl.a. mikrolån og nye netværk.

I det danske uddannelsessystem er pigerne på vej frem med gamle dyder som koncentration og disciplin til forskel fra drengene. De tager ledelsen i familiestrukturen, hvor det er mændene, der tøver med at gå *all in*, når det gælder hverdagens hamsterhjul og gemmer sig bag ved drengersøvsrealisering og karriere.

Kvinderne vil mere og de vil det nu, og selv Moder Jord rører på sig!

Regn med en feminin verden i støt stigende fremmarch på alle planer i fremtiden.



CRITICAL MASS

Hvornår indtræder det punkt hvor radikale ændringer sker? Det ligger dybt i fysikkens love, at kritiske punkter nås, når tilpas store energimængder oparbejdes eller påvirker hin-

anden. Det samme gælder inden for vigtige områder som økonomi, kommunikation og viden.

I takt med globaliseringen ser vi i stigende grad boblefenomener i økonomien, hvor vi siden 2001 har haft to verdensomspændende nedsmeltninger inden for teknologi og ejendomme, og har haft lokale bobler og nedture senest i Grækenland.

Der er til gengæld dagligt bobler i det verdensomspændende kommunikations- og medienetværk, hvor historier fra morgen til aften kan ændre virkeligheden for Toyota, den katolske kirke og for dig.

Set udefra er vi ved at forbinde vores i forvejen gigantiske individuelle neurale netværk med hinanden gennem et stadigt mere vildtvoksende internet. Det spændende er, hvornår vi når vores eget kogepunkt som menneskehed.

Hvornår vil vores ophobning af fælles viden ramme et kritisk *tipping point*, der fører til radikal verdensomspændende innovation, nye afgørende strømninger eller bare totalt kaos?

Regn med, at kritisk masse i stor eller lille skala vil blive dominerende for beslutninger, analyser og investeringer i fremtiden.

KID 4.0

S Børn fødte i år 2010 vil have en anden medieadfærd end børn født i 2007, der har en anden medieadfærd end børn født i 2002.

Vi er midt i en malmstrøm af nye medieplatforme, indhold og stigende båndbredde og det påvirker os både adfærdsmæssigt og tilsyneladende også fysisk. Vi er i stand til at kapere og bearbejde stigende mængder af information og vores børn overgår os i reaktionsstid og overblik.

Unge vokser op i en verden og ikke kun i et land. De nationale strømninger bliver næppe mindre, men de bliver langt mere nuancerede og relative.

Danskere født før slutningen af halvfjerdserne har et bevidst forhold til Sverige og Tyskland påvirket af svensk og tysk fjernsyn, der kunne ses som eneste alternativ til det danske tv-monopol. Nutidens unge anser hverken Sverige eller Tyskland for noget særligt og kan ikke uden videre forstå sproget eller hidse sig specielt op over et såkaldt arvefjendeopgør i fodbold.

Venner findes på det globale net og rejser sker med billige flybilletter. Vores børn vil møde os med internationale dagsordner og måske med en hvis overbærenhed.

Regn med kortere og mere radikale generationskløfter i fremtiden, og nyd udfordringerne!



UNREAL REAL

Vi sætter turbo på vores leg med sanserne. Den digitale overlegenhed i skabelsen af film, lyd og spil nærmer sig allerede i dag det punkt, hvor det er svært at skelne imellem de forskellige virkeligheder.

Vi har flyttet fantasibillederne fra det indre øje og ud på skærmene. Vi rejser i 3D-universer. Vi kæmper i spillelandskaber, der kun findes, når der sættes strøm til. Vi tager på opdagelse i fortællinger, der afvikles i en skærmopløsning, der var utænkelig for få år siden.

Hvad er hvad? Det kan være svært at svare på og pointen er, at det for stadigt flere også er lige meget.

Der er i dag mange, der bruger flere timer inde i spiluniverser end uden for døren, og de ønsker det ikke anderledes. En stor gruppe af publikum så James Camerons 3D fyrtårn Avatar mere end én gang, fordider var dejligere end i virkeligheden.

Men fantasifortællingerne handler ikke kun om antal pixels. Faktisk er den grove opløsning til tider mere overbevisende, fordi den rummer stor autencitet, som det kan ses på Flickr eller Youtube, eller næsten en hver Facebook profil, hvor mobilkameraet har leveret billederne.

Her er det iscenesættelserne, der er de vigtige og de overgår ofte virkeligheden.

Regn med, at sandheden ikke nødvendigvis er derude i fremtiden. Det handler i stedet om den mest overbevisende præsentation.



DOPAMINE

Vi jager alle vores kicks, men vi eksperimenterer i stigende grad med hjernens stærkeste belønningsstof.

Verden har åbnet sig for ekstremesport og vovehalse i en voksende industri af events, klubber og ikke mindst tv-programmer. Højere, hurtigere, længere og ikke mindst længere ud.

Det handler ikke kun om sport, men også om trafik, hvor motorkraft og acceleration er blevet hvermandseje.

Det handler om forlystelser og om interaktive spil, hvor du selv kan blive høj på rædsel, sejre og overraskelser. Det handler om verdens ældste sport, hvor datinguniverserne lader dig få kontakt hvad enten du er i markedet eller ej, bare du har den rigtige profil.

Voksne mænd udkæmper i stigende grad stammekrig med hinanden, enten udstationeret i rigtig krig, tilknyttet holiganbevægelser, rockermiljøer eller svingerklubber. Vi går klædt som krigere med tribal og vikingesymboler tatoverede i panden og skydevåben er blevet almindelige.

Regn med, at vi i fremtiden fortsætter jagten på dopamin-kick og, at det er socialt accepteret.



WHY

Den voksende adgang til information, intensiteten i nyheder og større gennemsigtighed udhuler mystikken og de historiske og kulturelle fortællinger.

Vi søger derfor i stigende grad *meningen med det hele*, trods den øgede adgang til rationelle begrundelser.

Det giver sig udtryk på mange måder. En søgning mod religion, frivilligt arbejde, spiritualitet og selvrealisering.

Spørgsmålet om meningsfuldhed melder sig i stigende grad, både når det gælder uddannelse, arbejde og samliv, og den voksende viden afsætter sig i usikkerhed om de rette valg. Om de rette prioriteringer og om måden vi lever livet på.

Vi oplever os selv som rejsende igennem livet og vi er ikke bange for at skifte retning eller satse hele butikken. Det gælder om at lægge den evige tvivl til ro.

Regn med kortere cykler, når det gælder samarbejde, kærlighed og ansættelser.



RESURRECTION

Kultur og kreativitet har mistet sin uskyld.

Alt kan bruges og genbruges i et stadigt mere raffineret udtryk i et stadigt højere tempo.

Musik kan springe til andre medieplatforme og blive til teater, eller film, eller bøger. Design omfortolkes, musik bliver samlet, bøger bliver skrevet om med nye hovedpersoner, film genindspilles, coverbands optræder længe efter originalerne er væk og Elvis er større end nogensinde.

Vi tager oftere og oftere på raids tilbage i tidligere tiders kreativitet, men det nye *take* er tit med så stor kvalitet, at den oprindelige kunstner får en ny tur i berømmelsens karrusel. Det er for længst blevet fuldt accepteret at kopiere eller lade sig inspirere kunstnerisk. Begrebet immaterielle rettigheder er blevet et stort aktiv og et kompliceret puslespil at overvåge, og det er stadigt vigtigere at *tagge sine værker*.

Tendensen går imod en stadig større spredning af kunst i nye fortolkninger, som en konsekvens af den kreative eksplosion, der er fulgt med de nye mediemuligheder. For længst afdøde filmstjerner og musikere er begyndt at optræde igen og når den fulde digitale billedproduktion er slået igennem, dør man aldrig.

Regn med, at konkret kreativitet og design vil opstå igen og igen i nye forklædninger.



REVENGE

Det er blevet svært at glemme.

Når først noget har ramt nettet, får det evigt liv. DNA-profiler fjerner en hver tvivl, selv efter 100 år. Massakre i oldtiden genoprulles

og kortlægges med CT-scanninger og isotopers henfald. Gensekvenser fra 3.000 år gamle skeletter afslører hårfarve og kropsbygning. Hubble ser 13,1 milliarder lysår tilbage i universet.

Vi lever mere end nogensinde i forlængelse af vores historie og fortiden bliver inddraget, når regnskaber skal gøres op. Det bliver let at argumentere for gengældelse og svært at tilgive, når symbolikken dominerer.

På nogen måder er vi historieløse, for det er blevet let at plukke de dele af historien, der passer til formålet. Konspirationerne har kronede dage og vi kan altid finde nogen derude, der mener det samme som os. Men samtidigt fylder historien mere end nogensinde.

Religiøse terrornetværk, politiske ekstremister, spindoktorer, journalister, almindelige mennesker og tidligere venner og veninder finder hævnens ammunition og bruger den.

Regn med, at intet bliver glemt i fremtiden, kun gemt.

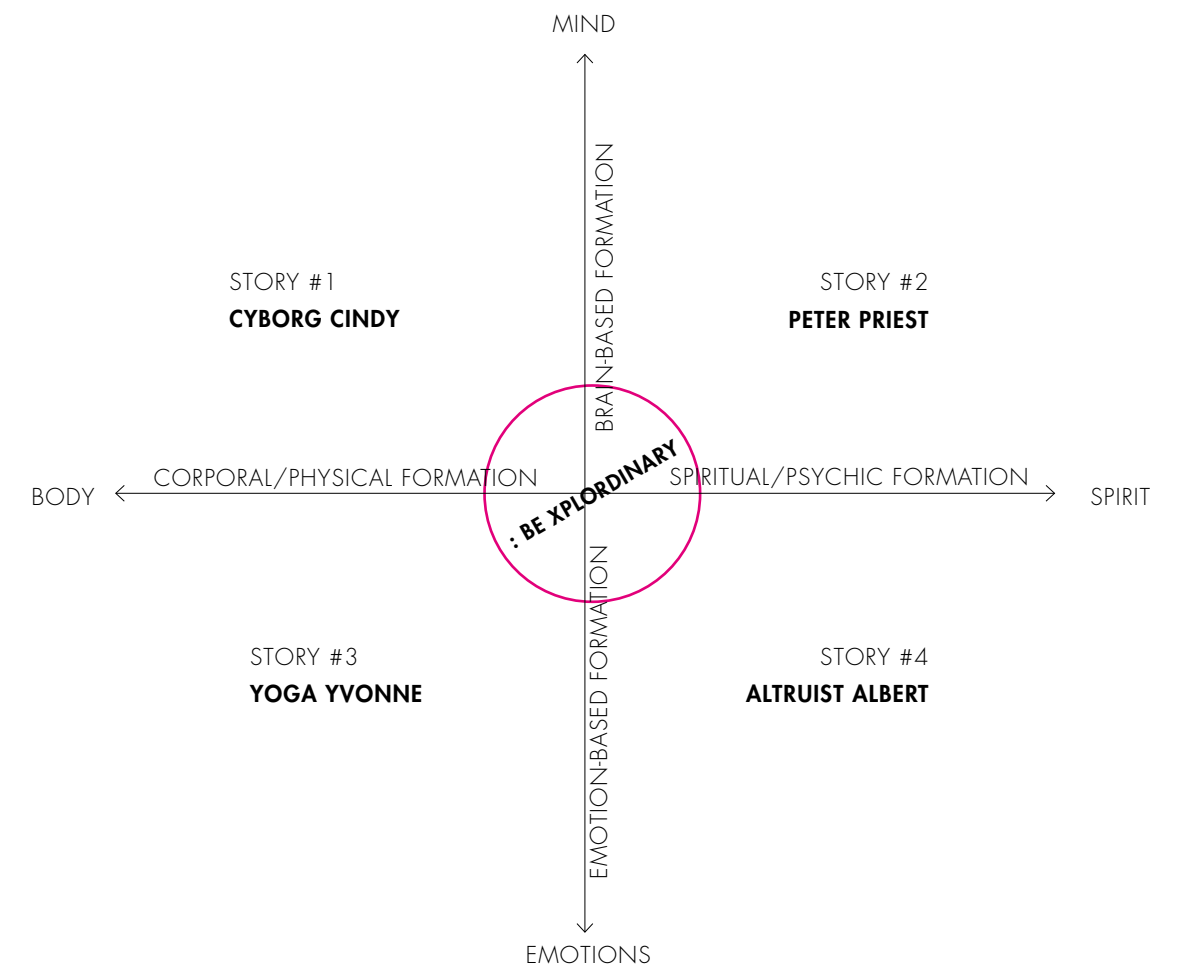
FLEMMING WISLER er direktør i NXT, som har specialiseret sig i kreativ eksekvering, strategi og mediernes nye sociale muligheder i lyset af fremtidsforskning, kunst og globalisering. Han er founding og working member af House of Futures. Læs hans blog på www.nxtbrand.dk

BY HOUSE OF FUTURES

IN FORMATION 2020

4 PERSONAL STORIES

YOU BECOME A PERSON BY MAKING PERSONAL DECISIONS. YOUNG PEOPLE KNOW THIS, AND MORE AND MORE DREAM OF GOING THEIR OWN WAY. TO STAND OUT. THE SPECIAL AND PERSONAL CHOICES IN THE YEARS OF EDUCATION ARE THE SUREST ROUTE TO MEANINGFULNESS AND JOY – AND TO SUCCESS IN ONE’S OCCUPATION. EDUCATION IS NO LONGER JUST AN OBLIGATION; NEITHER IS THE JOB THAT COMES AFTER. IT IS A PLEASURABLE ACTIVITY IN LIFE. A DESIRE TO BE ‘EXPLORDINARY’. MEET FOUR YOUNG PEOPLE IN 2020 AND READ ABOUT THEIR DESTINY AND THEIR DESTINATIONS.



Cyborg Cindy, 22, the Netherlands, studying to be an engineer

Cindy was born deaf, and, until she was five years old, communicated through signing and body language. At five, she was one of the first Europeans to be implanted with a chip allowing her to hear normally. For Cindy, sound multiplied her perception of the world: just imagine being able to communicate and sense with sound. Cindy's amazing transformation has given her the belief that anything is possible for humans, if we understand how to combine our human strength and frailty with technology's capabilities. Maybe her early experience with reading and using her body with others has given her her interest in the links between body, mind, communication and collaboration. She is interested in new technology, especially technology that links the brain and the body in new ways, and especially in such areas as surgery, dangerous work and space travel. Here, people use body movements to make both minute and huge machines mimic those movements and do difficult work in both the internal and external universes. Cindy also thinks it is exciting to experiment with what the body can endure. She likes exploring the limits of physical endurance. Before, she used caffeine, amphetamines and other substances to increase her energy. Today, she mainly uses her consciousness. Cindy is still glad she gained her hearing. She also loves to dance, and, when she is not being taught, she teaches other young people in "hardstyle" dance and participates in multi-day festivals in the Netherlands and Scandinavia. The last, in the summer of 2019, was a total "flow" experience. "Really phat," says Cindy, who met many new people.

DESTINATIONS:

- Pre-school for the hearing impaired, Rotterdam
- Youth Red Cross: You Can Do It program, South Africa
- BA, Information and Communication, European Social Media Academy, Amsterdam
- MS, Biomedical Engineering, University of Hong Kong
- Internship with the Nanononwoven project at Fibertex A/S, Denmark
- Life improvement medicine studies, University of Houston (online)

Peter Priest, 31, Denmark, studying to be a corporate priest

Peter has never been afraid to say what he thinks. Or ask questions. The summer before he and his friends were to begin primary school, he organized summer school in the basement. Each night, he wrote new, spirited assignments to his enthusiastic friends about love, hope and faith. In fact, Peter was rather disappointed when he finally started school. There was no room for the spiritual or philosophical. As years passed, as subject grew more numerous, and as he grew older, Peter found his own way to use his schooling. Today, in 2020, Peter still wants to open the eyes and hearts of others: he wants to become a modern preacher, one who keeps corporate feet to the fire. So when he returns from his spiritual retreat with the monks at the monastery at Mount Athos, he will start a basic course in involved management and organizational design. While he has lived among the monks, the locals have frequently chuckled at the tall, blonde man who waves his iCom on the top of a cliff in search of a signal so he can post to his blog. Most of his posts are about how we use spirituality in our lives. The others are – still -- about love, hope and faith.

DESTINATIONS:

- Rudolf Steiner school, Denmark
- Two six-month retreats, monastery in Mount Athos and Buddhist monk in India
- Studying theosophy, University of Southern Denmark
- Six months study in Rome.
- Assistant to the team of lecturers, Heart of Philosophy Tours
- One year traveling and studying in the USA
- MBA, Copenhagen Business School.

ABOUT THE FOUR STORIES

The four stories describe possible destinies and destinations. They are based on four fundamental human elements: body, mind, spirit, and emotion. Some people are more inclined to intellectual and knowledge-based formation and education, while others are more inclined to the spiritual, corporal or emo-

tional side of education and formation. Most of us are attracted and motivated by a mixture of these four elements, thus the four scenarios are stereotypical. They are intended to be inspiring examples of how the Grand Tour – the journey of formation and education – might look in 2020.

Yoga Yvonne, 28, Sweden, studying sports medicine

Yvonne has been an adventurer since she was an infant. The first voyages of discovery were to the fragrant colorful flowers in the garden. Since then, she has explored the Swedish forests from the forest floor to the treetops. Today, the whole world gives Yvonne her sensory bombardment and adrenalin rush. Crossing safe limits, both physically and emotionally, has led Yvonne to ride waves, dolphins and Icelandic horses. Yvonne looks for the beauty of the moment in both rush and silence. She has skied glaciers, roller-bladed in San Francisco, meditated in the morning in temples and participated in stylish shadow games in Malaysia. Her parents are convinced Yvonne is blessed with nine lives. Especially when she decided she would climb Kilimanjaro before the snow melted "for good." Yet, so far, both family and friends at home in Sweden note that Yvonne returns to her secure base in the small provincial town with more strength and courage to tackle daily life's less exciting challenges. Until the "call of wild" wakens her again. She is already planning a new physical challenge for the autumn of 2021. It will be her gift to herself for finishing her education as a psychotherapist. She wants an experience before starting the job as a sports therapist she has already been promised.

DESTINATIONS:

- Guide for a team of young people from around the world who ascended Kilimanjaro
- Two-month seminar on the physics of heights, International Climbers College of Tanzania
- Foreign aid NGO, planning sports facilities and courses in schools in Asia
- One-month performance course at theater school in New York
- BA, Athletics, University of Copenhagen
- Internship with Nike Cooperation working with the FlyWire project, USA
- Psychotherapist, Institute of Psychotherapy, Stockholm

Altruist Albert, 26, Norway, studying to be an art protector

By the time he had reached ten years of age, Albert had lived in almost as many countries. His childhood was peppered with countless new sounds, smells and sights. Because he moved so often, he needed to find new friends and fit into new contexts. Today, he rarely realizes whether he is speaking Norwegian, English or Spanish, as he collaborates with people from around the world on the arts and cultural projects he struggles to make his living with.. He firmly believes we dream of the same thing: a world in which we resolve our conflicts without violence and learn to communicate and listen to good intentions rather than fear and anxiety. For Albert, the path to this vision is the co-creation of art and experience that pique the senses and reminds us that we all have a role to play in determining how the future will be. Albert works with governments, aid agencies and private companies as long as it is useful. The goal must be in order, and he does not compromise on his gut reactions. He sees himself as a kind of relationship weaver, one who makes good connections to beautiful experiences. Albert loves the aesthetic and the sensuous in a world where much is still ruled by our minds. By knowledge. Albert views knowledge and experience differently than most. But he knows the world is moving, because, since 2018, it is as though more and more people from around the world are showing a new courage to "be." Just be. He feels it in his heart and sees it in the art and cultural projects he works with.

DESTINATIONS:

- Elementary school, including international schools in Dubai, Hanoi and Shanghai
- Student, Bergen
- Pilgrimage in the Quero Indians' footsteps, the Andes, Peru
- Internship in the city Damanhur - a new society from 1975, including based on the Earth Charter Initiative, northern Italy
- BA, art and culture, Humboldt University of Berlin
- Junior editor at Earth & Industry's online blog-magazine, England
- Further education, Arts'n'Business, London

GRAND TOUR BACKGROUND:

THE GRAND TOUR – HISTORICALLY SEEN

The Grand Tour – a journey of education and formation – has its roots in the 16th century Renaissance, when young noblemen were no longer to be warriors and knights, but diplomats and officials. In other words, humanistic citizens of the world who could trade and negotiate with other cultures. Later, the Grand Tour became a journey aimed at developing the traveler's personality and giving him or her insight into and understanding of other cultures. It was often a long journey that also marked the conclusion of an education. The Grand Tour has a purpose – just like education – and is not made solely for pleasure or relaxation.

THREE EXAMPLES OF THE GRAND TOUR

Hans Christian Andersen, the Danish writer, often traveled outside Denmark. These travels let him gather inspiration from culture, literature and other arts in the exotic, distant places he visited. He used these experience and insights in his tales and travel books, thus sharing his insights with his readers.

In 1872, journalist Henry Stanley wrote about his journey into the Con-

golese jungle searching for the missing missionary, David Livingstone. The story is as much about his experience of the unknown Africa, and what provoked his curiosity and disgust, as it is about the search for Livingstone.

Tycho Brahe, astronomer, was only 15 when he arrived at the University of Leipzig in 1562 to study language and law, as was expected of a young nobleman. But astronomy was already his greatest passion, and he recorded that he "studied law by day and stars by night." And something suggests his passion won over his parents' expectations. Tycho Brahe ended his days as court astronomer in Prague.

ON THE JOURNEY BETWEEN "FORMATION" AND EDUCATION

Formation is "primary socialization:" it is what shapes us as human beings and citizens. Education is "secondary socialization:" here, we are shaped professionally. We are educated in a discipline and gain a professional identity. All formation processes take place through a conscious or unconscious internalization of external reality. We internalize external reality; it becomes a part of ourselves - part of our own worldview.

Today, we "form" ourselves much more openly than before, because of globalization, individualization and the Internet. Education and formation are much more the same thing. We build personal stories and test their validity and value through our encounters with the world. Firsthand experiences come into focus. Basically, it is about ensuring that the story we tell and the story we live fit together. All our actions are attempts to coordinate the world, so that it fits better with the story we tell about it.

"Know yourself before you can know others," was the mantra when grandpa was young. Today, the opposite applies. Now you need to know the world before you can know yourself. It is no longer just about insight, but just as much about outlook. About life's horizons. When we go abroad - to discover, learn or work - we always come back to our geographical starting point with a gift. Travel bends our internal landscapes, and destinations move us. We are led to new places.

FIVE YOUTH TRENDS

Since the 1950s, when it was established as a distinct life phase, youth has been important and has undergone great change. And it still changes. The establishment of youth as a phase of life has been a main dynamic factor behind many other changes in society over recent decades - changes in lifestyles, behavior and attitudes. Trends that characterize today's youth include:

- #1 From formation to trendsetters. Young people now set norms for society as much as society sets norms for them. Trendspotters, ad agencies, the media and cultural observers focus on youth culture, probably strengthening and affecting it. At the same time, youth culture strongly affects the overall cultural fabric of society.
- #2 Relationships are paramount. Liberation from tradition and external norms about how to organize life does not mean social background no longer determines social position in adulthood. This is not about wealth, but about the norms, behavior, orientations

and relationships that the young person has had, which greatly affect educational and professional choices and chances. Relationships have become more important.

- #3 From linear transition to yoyo. Youth was originally socially established as a "formation" phase. You were a child, then you were formed, and then you were adult. Biological, geographic, social, economic and emotional transitions were associated with this formation, all within a fairly well-defined chronological period of age 20 to 30. This is no longer true. Today, youth's many transitions are spread out over a longer period, and progress is not necessarily unidirectional. For example, we can enter a relationship, then become single, many times during our lives. The same applies to family, education and work. In other words, it is hard to know when youth stops. Both youth and adulthood are becoming things we choose as we wish.

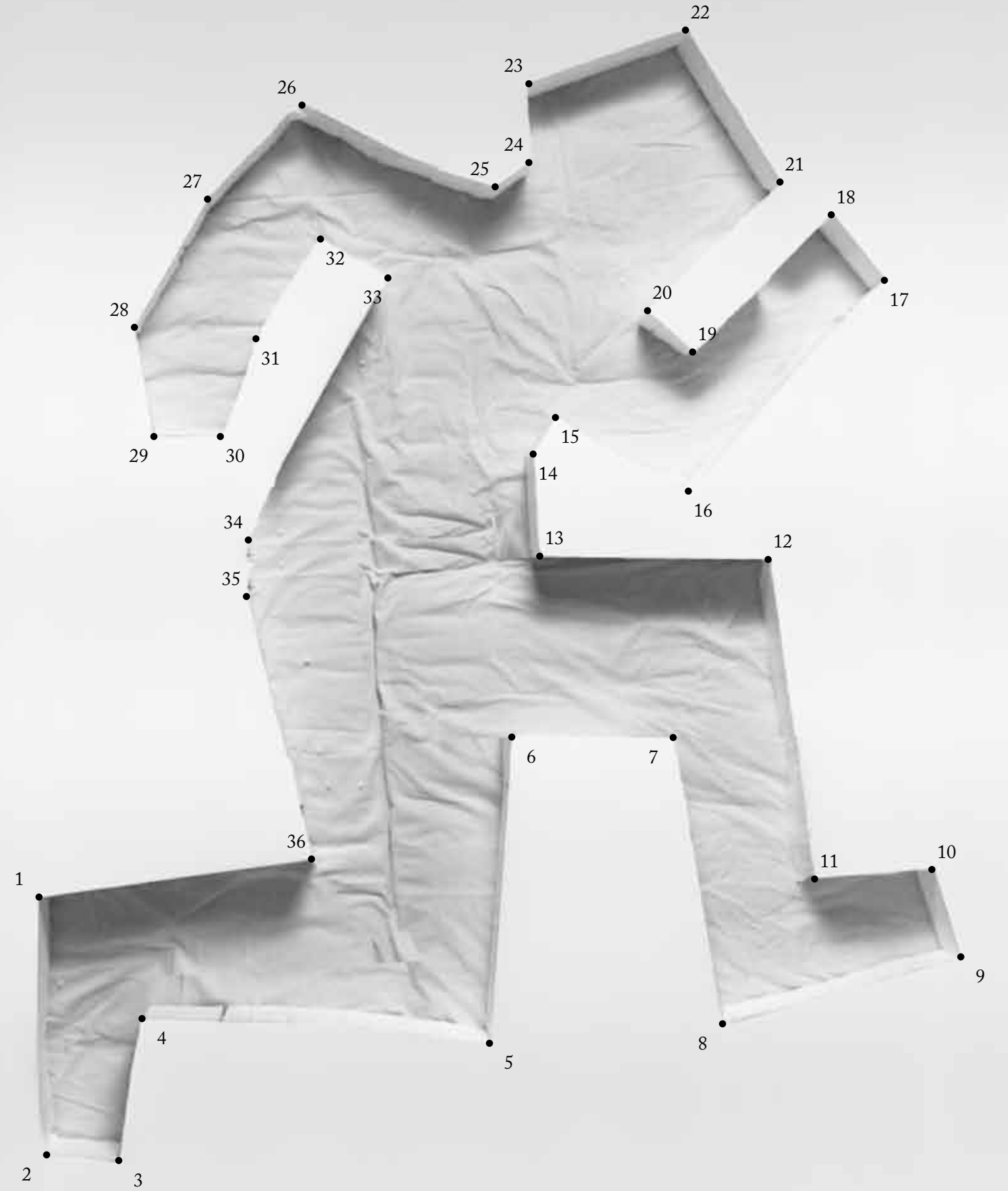
#4 Young people have traditional views. Most young people have a traditional and linear expectation of the progress from youth to adulthood. This was a conclusion of a survey of 18-22 year olds in eight European countries (Families and Transitions in Europe (Fate), 2003). And this may be one of the paradoxes of youth: it has become increasingly diverse, culturally liberated, individualized and open. Lifestyles and identities are endless, yet many young people carefully orient themselves in relation to their peers so as to not to be left behind or judged "out."

#5 The freedom to be themselves and fear of being different. Apparently, many young people are stretched between two poles: on one hand, the requirement to use freedom to define themselves; on the other, fear of missteps and being "different." It goes back to - and is in some ways reinforced by - the use of social media by youth, which has exploded in recent years.

ATLAS

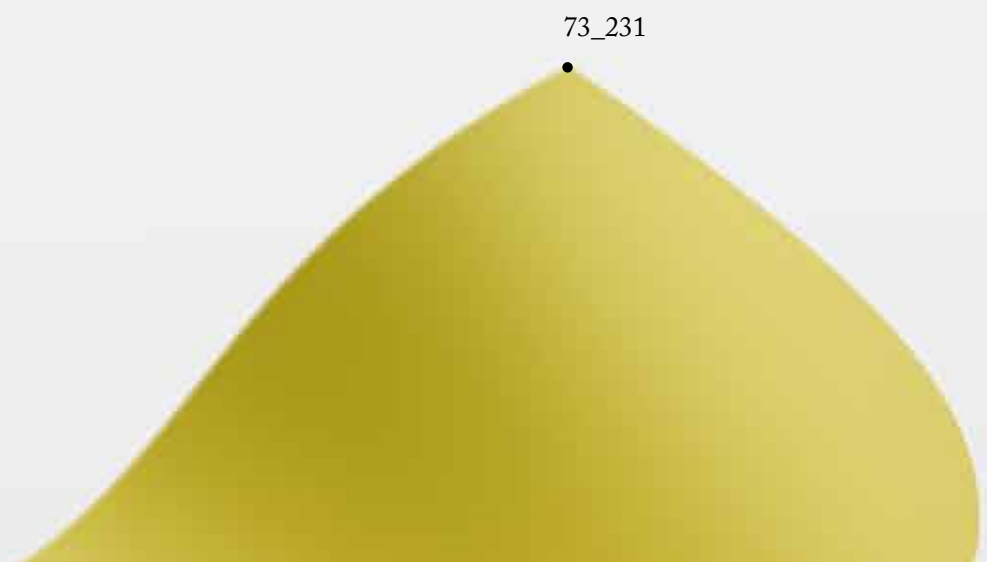
DESTINATIONS:

- 1 PRE-SCHOOL FOR THE HEARING IMPAIRED, ROTTERDAM
- 2 YOUTH RED CROSS: YOU CAN DO IT PROGRAM, SOUTH AFRICA
- 3 BA, INFORMATION AND COMMUNICATION, EUROPEAN SOCIAL MEDIA ACADEMY, AMSTERDAM
- 4 MS, BIOMEDICAL ENGINEERING, UNIVERSITY OF HONG KONG
- 5 INTERNSHIP WITH THE NANONWOMEN PROJECT AT FIBRETEX A/S, DENMARK
- 6 LIFE IMPROVEMENT MEDICINE STUDIES, UNIVERSITY OF HOUSTON (ONLINE)
- 7 GUIDE FOR A TEAM OF YOUNG PEOPLE FROM AROUND THE WORLD WHO ASCENDED KILIMANJARO
- 8 TWO-MONTH SEMINAR ON THE PHYSICS OF HEIGHTS, INTERNATIONAL CLIMBERS COLLEGE OF TANZANIA
- 9 FOREIGN AID NGO, PLANNING SPORTS FACILITIES AND COURSES IN SCHOOLS IN ASIA
- 10 ONE-MONTH PERFORMANCE COURSE AT THEATER SCHOOL IN NEW YORK
- 11 BA, ATHLETICS, UNIVERSITY OF COPENHAGEN
- 12 INTERNSHIP WITH NIKE COOPERATION WORKING WITH THE FLYWIRE PROJECT, U.S.A
- 13 PSYCHOTHERAPIST, INSTITUTE OF PSYCHOTHERAPY, STOCKHOLM
- 14 RUDOLF STEINER SCHOOL, DENMARK
- 15 TWO SIX-MONTH RETREATS, MONASTERY IN MOUNT ATHOS AND BUDDHIST MONK IN INDIA
- 16 STUDYING THEOSOPHY, UNIVERSITY OF SOUTHERN DENMARK
- 17 SIX MONTHS STUDY IN ROME
- 18 ASSISTANT TO THE TEAM OF LECTURERS, HEART OF PHILOSOPHY TOURS
- 19 ONE YEAR TRAVELING AND STUDYING IN THE U.S.
- 20 MBA, COPENHAGEN BUSINESS SCHOOL
- 21 ELEMENTARY SCHOOL, INCLUDING INTERNATIONAL SCHOOLS IN DUBAI, HANOI AND SHANGHAI
- 22 STUDENT, BERGEN
- 23 PILGRIMAGE IN GERO INDIANS' FOOTSTEPS, THE ANDES, PERU
- 24 INTERNSHIP IN THE CITY DAMANHUR - A NEW SOCIETY FROM 1975, INCLUDING BASED ON THE EARTH CHARTER INITIATIVE, NORTHERN ITALY
- 25 BA, ART AND CULTURE, HUMBOLDT UNIVERSITY OF BERLIN
- 26 JUNIOR EDITOR AT EARTH & INDUSTRY'S ONLINE BLOG-MAGAZINE, ENGLAND
- 27 FURTHER EDUCATION, ARTS IN BUSINESS, LONDON











BE XPLO
BE XPLOR
...D...





: BE EXPLORDINARY

: BE EXPLORDINARY. EXPLORE YOURSELF AND YOUR POTENTIAL. BE OPEN MINDED AND CURIOUS ON WHAT LIFE HAS TO OFFER. BROADEN YOUR HORIZONS. LIVE LIFE TO ITS FULLEST. GO BEYOND THE ORDINARY AND SIMPLE. MAKE YOUR DAILY LIFE AN ADVENTURE. BE EXTRAORDINARY AND REALIZE YOUR POTENTIAL.



THE KILROY STORY – SHORT VERSION

Past

In the first years after WW2 student organizations in the Nordic countries established travel agencies based on the idea that if young people across Europe should meet each other in order to get an understanding of each other's cultures, the distrust between cultures resulting from the war would be removed and future conflicts would be less likely.

The national student travel agencies were DIS Rejser (Denmark), Travela (Finland), Univers Reiser (Norway), and SFS Resebyrå (Sweden). From the beginning the companies worked together securing special products to their specific target group; youth and students. In the beginning of the 1970's the companies were in the forefront in offering cheap and flexible flight tickets to take the students also outside Europe – this through cooperation with the leading international airlines.

In 1991 the national student travel companies in the Nordics merged and took the name "KILROY travels". In 1997 KILROY travels were established in the Netherlands. In 2004 a service where study counselors helped students to find education abroad where established in Sweden under the name "KILROY education". By 2008 this service was offered in all the KILROY markets. In 2008 "KILROY blogs" were launched as a community where youth and students could save and share their experiences, as well as getting inspiration from others alike.

Present

- Turnover: 140 mio. EUR
- Number of employees: 300+
- Headquarters in Copenhagen, Denmark
- Offices in Denmark, Norway, Sweden, Finland, and the Netherlands
- In 2009 KILROY customers travelled to more than 160 countries and studied at more than 80 different universities across the world
- Read more on: www.kilroy.eu

KILROY are currently offering:

- backpacking and off the beaten track experiences through KILROY travels
- counselling service for students wanting to study abroad through KILROY education
- a way to save and share experiences through KILROY blogs

Future

We all have to find our own individual way, but KILROY believes that exploring both the world, yourself and your personal potential are ways to become an extraordinary human being. That's why KILROY says "be explordinary".

KILROY aims at assisting youth and students to explore life through travel, education, and other services. Therefore KILROY continues to develop additional products and services assisting students and other young people to go their own ways. Who said that realizing your dreams, challenging yourself, rising your cultural awareness and understanding, and growing as a person shouldn't be part of your future?

: DESTINATION FUTURES

HOUSE OF FUTURES

ATTITUDES IN NUMBERS

An Anatomy of Youth, report published by DEMOS, draws on v's 'Voicebox' poll of a representative sample of 1,000 British 16–25-year-olds.

IS THE WORLD BECOMING A BETTER OR A WORSE PLACE?

BETTER: 16%, WORSE: 59%, NEITHER: 25%

IS EUTHANASIA OK?

YES: 64%, NO: 14%, NOT SURE: 22%

IS IT NORMAL TO HAVE SEX BEFORE THE AGE OF 16?

YES: 41%, NO: 56%, NOT TELLING: 3%

HAS THE RECESSION AFFECTED YOU?

YES: 54%, NO: 29%, NEITHER: 17%

ARE THE PEOPLE OR POLITICIANS BEST ABLE TO CHANGE THE COUNTRY?

BOTH: 41%, PEOPLE: 36%, NEITHER: 13%, POLITICIANS: 10%

DO YOUR NEIGHBOURS HELP EACH OTHER OUT?

YES: 49%, NO: 30%, NOT SURE: 21%

ARE DRUGS OK FOR RECREATIONAL USE?

YES: 26%, NO: 68%, NOT TELLING: 6%

IF MONEY WASN'T AN ISSUE, WOULD YOU HAVE PLASTIC SURGERY?

YES: 24%, NO: 63%, NOT SURE: 13%

ARE YOU HAPPY WITH THE RELATIONSHIP YOU HAVE WITH YOUR FAMILY?

YES: 76%, NO: 17%, NOT SURE: 7%

DO WE CARE ENOUGH FOR THE ELDERLY?

YES: 33%, NO: 64%, NEITHER: 3%

DO WE LIVE IN A FAIR SOCIETY?

YES: 13%, NO: 71%, NEITHER: 16%

IS THERE A GOD?

YES: 3.5%, NO: 36%, NOT SURE: 29%

DO YOU FEEL PART OF A COMMUNITY?

YES: 40%, NO: 51%, NOT SURE: 9%

DO YOU BELONG TO AN ONLINE SOCIAL NETWORK E.G. FACEBOOK, MYSPACE?

YES: 90% NO: 10%

IS YOUR SOCIAL NETWORK ONLINE STRONGER THAN YOUR SOCIAL NETWORK OFFLINE?

YES: 30%, NO: 70%

DO YOU CONSIDER DRINKING MORE THAN THE RECOMMENDED GUIDELINES TO BE ACCEPTABLE BEHAVIOR?

YES: 56%, NO: 34%, NOT TELLING: 11%

Source: *An Anatomy of Youth*, Celia Hannon and Charlie Tims, DEMOS, April 2010. Source for numbers: v Voicebox. Download the report for free at www.demos.co.uk and find out more attitudes in numbers at <http://voicebox.vinspired.com/>

BY STEEN SVENDSEN AND SØREN STEEN OLSEN

POLITICS IN BRIGHT COLORS

POLITICS IS THE ART OF THE POSSIBLE. THIS IS OUR CHANCE TO PUT OUR IMPRINT ON THE WORLD AND TO DEVELOP OUR SOCIETY TO SUIT WHO WE ARE, THE WORLD WE LIVE IN AND THE LIFE WE WANT TO LIVE. BOTH IN NEAR CONTEXTS – COMMUNITIES, FAMILIES, ASSOCIATIONS, INSTITUTIONS – AND IN NATIONAL AND GLOBAL CONTEXTS. POLICY DEVELOPMENT IS THE WORK OF CREATING BETTER SOLUTIONS FOR THE REAL WORLD. IT IS THE WORK OF TRANSLATING VISIONS AND OPINION INTO CONCRETE ACTIONS THAT MAKE A DIFFERENCE.

Across the political landscape, talented and committed people are working in all parts of the political process. They are working to “drive policy”- to protect interests, negotiate, respond to challenges, communicate positions and appeal for support. But they are also working to develop policy. By developing new solutions, setting agendas and thinking strategically. All bureaucracies, organizations and institutions have people working with this. Some more than others.

They are rarely called – and rarely call themselves -- policymakers. They have other titles, they have various educations and usually identified with their organization. They are department heads and administrators in the Ministry of Environment. They are officials or politicians in a provincial municipality. They are managers and administrative staff at the AIDS Foundation or the Danish National Association of Activity Centers. They are union leaders. They are analysts and communicators in political parties. They are chief consultants in industrial associations. They are members or parliament, cabinet ministers, mayors or regional chairpersons. Or they are responsible for strategy in companies, trade organizations or athletic associations.

They often compete with each other. But they share something important: they are policymakers. By focusing on the activity that provides policy development, we develop a new profession in the political landscape and create a new field of work.

Policymakers have much in common - rules, systems, the media -- but also social trends, demographic changes, the economy, climate, attitude development, et cetera. They have some need for common tools. And they share a need to have policymaking established as a priority activity with better working conditions. It is necessary for policymakers – and necessary for society.

Few policymakers deal exclusively with developing

policy. Paradoxically, policy development is often a task squeezed in between operations and spin. In the organization and the policymaker’s workweek, policy development is often carried out during stray hours, evenings or weekends.

Now it is time to break with this one-sided focus on operations and spin and establish policymaking as a professional area. The movement is already underway and we see it as our task to help create and develop it. We know from personal experience there is not only a great need, but great motivation and enthusiasm, for the idea of creating a new professional area and space in which to unfold it.

The challenges we face as a society and as citizens have become more complex, more uncertain and more unpredictable. We face an aging population, globalization, integration of immigrants, culture clashes and new values, the demands of the knowledge economy and new forms of marginalization in the labor, obesity, stress and new mental burdens, more people living with chronic illness, isolation among adolescents, new family patterns and climate change agendas.

What these challenges have in common is that they cannot be met with incremental fixes. They cannot be met by case-handling, control, or more money, and cannot be handled by the public sector alone. They affect fundamental relationships between humans and traditional patterns of society.

Many of these challenges offer new opportunities. For example, what opportunities are presented by an aging population with many well-functioning, competent and resourceful older people? What can increased globalization with a great degree of exchange of experiences and ideas give us? Or a more ethnically diverse society? Merely asking the questions opens up new opportunities.

At the same time, progress is giving us new tools that policy development must use. An obvious one is social media: blogs, wikis, discussion forums, Twitter, Facebook, YouTube, et cetera. In social media, it is the users who



PHOTO: ULRİK JANTZEN, DAS BÜRO

create content through multilateral communication with text, audio and images at many levels and across all formal and informal borders. An abundance of new opportunities have appeared in an area that is alpha and omega in politics: dialogue. It provides opportunities for everything from discussion, developing ideas and mobilizing support to the coordination of actions and political moves both online and off. Barack Obama’s campaign clearly illustrates how social media overturn the established rules of politics. And the development affects all players in fundamental ways. Authority and legitimacy are increasingly built and exercised in entirely different ways.

Policy development must be able to integrate and incorporate these new opportunities. It must see the new perspectives and be open to combining resources and skills across sectors and organizational boundaries. Herein lies the opportunity for innovation. The most promising forms of policy development are those that deliberately open and develop new opportunities. This type of policy development is increasingly needed as the gap between challenges and solutions grows. It is also a form of policy development that has seldom been recognized as an area of skill. On the contrary, it has typically been carried out in ad-hoc fashion alongside the operational tasks that dominate life in the political arena.

The skill of developing policy – which, of course, has always been an important skill – is more or less random. It is tacit knowledge, and that has several consequences:

- # Too little room is given to policy development in daily work and organizational structures. It is squeezed into marginal hours and is carried out alongside “real” work.
- # The importance of systematic policy development is rarely recognized. Few political organizations or public sector departments have innovation managers or a budget for innovation. And perhaps even fewer have a culture in which new thinking and creativity are more important than the risk of making mistakes.
- # With no innovation, the organization’s or policy developer’s ideas, methods and approaches do not keep pace with change. For example, it is often easier to attract funding to continue a half bad program than to start a promising new one.

Overall, this creates poorer political solutions and initiatives that are characterized by chance. And, because of their complexity and lack of precedent and history, new policy areas and fields of knowledge will especially suffer from a lack of proper policy development.

Policy development will always occur in a dynamic reality under tight deadlines and with limited resources. It is a basic condition. Policy development will rarely, if ever, happen under ideal conditions, but it can be done much better. And we must do it much better if policy itself should be a positive force in societal development of society in the 21st century.

THOUGHTS OF TOMORROW'S POLICYMAKERS

DEEP / OUTCOME / "ISSUE BOUND"

Deep understanding of the area and the people the issue affects. Focus on outcome; that is, focus on real needs and opportunities in the real world the political initiative is a part of and is targeting. It is not about the sender. Unlike the focus on outputs (in other words, what the political system or organization provides).

FORWARD / STRATEGIC / FUTURE NOW

The speed of change and the complexity of societal development requires a longer perspective and a clearer idea of direction and goals. It requires greater focus on fundamental causal relationships. Unlike the policy of fire-fighting and issuing quick statements without perspective.

NEW / INNOVATIVE / ORGANIZATIONAL INNOVATION

Politics is not an isolated island in a world that is constantly changing. We need a greater awareness and more space for policy development in daily life. Greater transparency in policy development is also needed in terms of methods, models and the inclusion of new sources and players. And we need to reward those employees who have the courage to explore new avenues. Unlike a political culture that desperately enforces outdated precedent and "zero-mistake culture."

WIDE / INVOLVING / CO-CREATION

Relationships and networks within and outside political organizations will be critical as challenges become more complex. Increasingly fewer challenges can be addressed by a single player or department alone. Also, it is at the intersection of different approaches and disciplines, and in encounters with

citizens, that innovative solutions arise. Politics takes place in many places. The established political scene must be able to accept this. And it must be ready to encourage and support these developments. Policy is created in cooperation - by co-creation. Unlike policymaking characterized by silo thinking, turf battles, closed circuits and protection of outdated interests.

EFFECTIVE / EVALUATIVE

/ REAL CHANGE IN THE REAL WORLD

There is a need for effective policy: socio-political and socio-economy. The latter especially in light of the financial crisis' implications for public finances. Knowledge about what works in the real world needs to be strengthened. And we need to learn from our own experiences and those of others, especially others abroad. Unlike policy based on instinct, gut feeling and spin. And unlike expensive evaluation programs that measure what is measurable, not necessarily what is important.

POSITIVE / CREATIVE / NEW OPTIONS / "MAKE LIFE FIT"

Politics is not just about solving social problems. Politics is also about creating new opportunities for the life we want to live. Positive, enterprising policy that is about what we want and how we achieve it. Unlike "necessity politics," a problem orientation and a defensive position.

STEEN SVENDSEN and SØREN STEEN OLSEN are futurists and partners in Public Futures. Public Futures makes policy development with government departments, agencies, municipalities, organizations and businesses. Read more about Public Futures and policy development at www.publicfutures.dk

English adaption: Allan Jenkins, desirableroastedcoffee.com.



PHOTO: ULRIK JANTZEN, DAS BÜRO

BY SASCHA AMARASINHA

SHAKESPEARE FOR LEADERS

HAMLET WOULD MAKE A WEAK AND INDECISIVE LEADER. OTHELLO IS THE TRUE PICTURE OF THE WELL INTEGRATED GUEST WORKER, WHO IS CONSTANTLY IN AGONY FOR LACK OF SELF-ESTEEM – AND HENRY V, IS THE TYPE OF LEADER, WHO LISTENS TO HIS MEN AND RECOGNIZES EVERYONE IN THE HOURS OF GLORY. THEREFORE, ACCORDING TO THOMAS MAGNUSSEN, ACTOR AND SHAKESPEARE-SPECIALIST: THE LEADERS OF TODAY CAN FIND INSPIRATION AS WELL AS DETERRENCE IN THE OVER FOUR HUNDRED YEARS OLD TEXTS OF THE BARD, WILLIAM SHAKESPEARE.

Thomas Magnussen holds a faible for Shakespeare.

“Shakespeare describes human characters. He hits his contemporaries on the spot, and his plays are characterized by describing exactly the same problems as we have today.

Take f.i. Romeo and Juliet and their young and passionate love, or Macbeth’s murderous power-greed and the treason behind the murder of Ceasar. Shakespeare focuses on the Marvellous and the Disgusting, and he exposes Truth to us, so that we can mirror ourselves very clearly.”

To Thomas Magnussen there is no doubt. Shakespeare’s blank verses can indeed make some of us feel dizzy, but it is a question of carefully listening to and analyzing the essence of the stories. Each line leads the story on toward creation of the following thoughts, the next point. And for the leaders of today as well as in future there is so much gold to dig up from these four hundred years old texts.

Shakespeare’s works were created at a time where the rules and laws of society were quite different from today. The censorship of public plays was very strict, and women were not

allowed to act in public plays. Therefore, to pass the censors, he had to be very distinct as to choice for vocabulary, and the female characters had to be created in a manner so that they could convincingly be performed by male actors. When he could not find the right words, he simply invented new ones to fit his purpose. In fact he enriched the English language with about 1200 words. This is quite an effort, compared to the fact that the English language today counts about 40.000 words. But first of all it is the subject of the stories which, in spite of a distance of time of many hundred years, are still so appealing to us.”

Many of his plays deal with the struggle for power, and how to administer the responsibility for the power. If you take a look at the main characters in his production you will find that he describes many men of power: Regents, Warlords etc who can best be described as unskilled leaders. As we live in Denmark maybe it would be logical to mention, Hamlet, Prince of Denmark (1601) first. A character Thomas Magnussen has studied very closely a.o. in connection with the show “Shakespeare’s Danish Prince – a Masterclass of Hamlet”, which he

performed last Summer at *Hofteatret* (The Court Theater) in Copenhagen.

“In this play Hamlet is a very interesting person; in many ways described as a young man of our time. But he would have made a very lousy King. In fact he is totally incompetent, when it comes to leadership. He is far too slow to make decisions. You know, “to be, or not to be” does not help much, if it is a question of finding out whether it is the blue or the red wire that has to be cut in order to disarm the bomb. He is far too much of an observer, who spends most of his time reflecting on his own and other peoples’ actions. It is, of course, all right to want insight, but it may very well be a tough handicap, if you keep sitting on the fence and pathetically keep staring at both sides of the problem. Finally other people will make the decisions before you.”

So please, top leaders. Take Thomas Magnussen’s advice: “Do not follow the Hamlet-attitude!”

Leadership and Power

Then again you have the characters, who get to love the power and let themselves corrupt from it. Such

types come in large numbers in the Shakespeare universe. One of the most interesting of them is Macbeth (1606). He is primarily honest and admires his leaders immensely, but in the period after he had been foretold, that he would one day become King, he feels the desire for power rise in him. After this, in order to attain the throne he lets himself be persuaded to commit one crime after another, one murder after another, all the time kindly assisted by his seductive and demanding wife. Once he had reached his goal, he, however, had nothing more to fight for. No new visions, no other purposes than holding on to the power and, therefore, he was an easy target for his enemies to defeat when the rebellion broke out.

“Fortunately there are (we hope) no one today who would kill to obtain power. But, nevertheless, it has now and again been heard, that top leaders bitterly regret what they left behind them on their way to reach the top position. That sort of luggage must be considered a cost you may have to pay for the lust for power. Therefore it is very important to know your own level of ambition, to know what to do once

you have gained the power and how you intend to use your new position. With the power on top of the food chain comes a huge personal responsibility. To whom can this responsibility be passed on? Says Thomas Magnussen as he points out that some of us are very eager to be sent off in a certain direction, if only they from people they trust are told that they have the capacity or should go for it. Macbeths want for power was aroused by the prophecy of the three witches and by Lady Macbeth’s erotic provocations. But “wanting to be King” comes in many disguises, and if you do not in yourself find an inner integrity and guiding star, you can very easily lose the game.

Diversity and Female Leadership

Today’s many discussions on integration of staff of other ethnic background can also benefit from Shakespeare’s strong characters. The Warlord Othello (1603) presents a class example of a well integrated foreign worker who constantly fights his inner demons of inferiority.

Othello represents the genuine foreign worker with all the typical characteristics one may expect. At

Shakespeare’s time Africans were really considered wild persons, and it was quite an unusual thing to do to appoint him for the role of the Warlord. In spite of this he was, thanks to his military skills, found worthy of glory and honour, and against all odds he finally acquired the rank of General. On the personal level, however, he was insecure of himself and his values, was not certain, if he could properly satisfy the demands on him. And that explains why he became the victim of his closest allied, Jago’s treason. A treason arisen from hatred, because Jago had been left out in connection with a promotion, brings Othello to fall with tragic consequences for himself and his closest family.

In relation to leadership we have in Othello’s case learned that as a leader you must be able to balance your outer merits with your inner self-esteem. And if you have been fighting against tough barriers and are in the category of “the unexpected surprise” such as f.i. immigrant, woman or a person with other handicaps, it is most important to keep an eye on how your internal and external pictures of success match.

And now, as regards women. Where do we find the female role models in Shakespeare's works?

"Shakespeare loved women. He refers to them with great tenderness, and lived most of his life under the rule of Elisabeth I. His plays include a great number of strong women: Juliet, Lady Macbeth, Cleopatra, and in one of his early plays the female amazon warrior Tamora. His women are most resourceful and in the confusion-comedies he disguises his heroines as male characters so that they can move freely in the male dominated universe, and obtain the necessary changes."

Thomas Magnussen himself acted recently in a version of "TwelfthNight" (1601) "H3K – Hvad I vil" as the woman in disguise Viola. He observed how Shakespeare's female characters (who were, as you know, written for men, as women were not allowed to act in plays) with women in disguise as men, allows the character to speak freely without the bonds of prejudice, and in this way they establish new life to energies and systems that have been out of order.

"How this fit in into the actual debates of women in top positions in business life, and whether or not they should enter on the premises of men is not for me to decide. What I experienced is that by pretending to be a man and thereby not a threat or disturbing female presence Viola can

speak freely from her heart and thereby raise beyond the gender issue and I guess that is what it is all about?"

Being present as a leader

Some leaders sometimes like to imagine what would happen to the company, if they had to be away from the place for a long time. This thought has also occurred to Shakespeare, and in his play "Measure for Measure" (1604) the Duke turns over the command of his Duchy to a young lawyer while he is away on travel. The young man takes up the duties with great enthusiasm, and starts to enforce the rules and laws, which the duke had instituted but never really followed up. The situation becomes more and more serious, and finally the Duke, disguised as a Monk, has to intervene and reinstate the freer interpretation of laws and rules.

It is an interesting thought that the rules and regulations you have made for a company is either kept or disregarded, when the boss is away. It might make you reconsider if your company's policy covers your ideas as regards values and actual behavior."

Let us round up this visit in Shakespeare's gallery of leaders and focus on the positive, enthusiastic leadership. Fortunately this character is also at hand, and can provide inspiration to our leaders of today.

"Henry V: Excellent leader! He is the idealist who does not take up

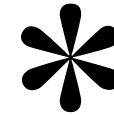
arms until he is forced. And very fast he is aware of the consequences of his decisions. He faces his position seriously, and knows how to make priorities for himself as well as for his staff. He is an outraging communicator and inspires his men all the way; on the way to the battlefield as well as during and after the battle. He mingles with his staff, listens to their worries, and also gives them the possibility to look at things his way. And after the victory he honours everybody; those who survived as well as those who died in battle. This is the kind of leader I would wish for everybody. If it is a question of "walk the talk", he must be the role model."

Let us, therefore, give the last words to Henry V, and listen to his speech to his soldiers on the night before the final battle against France, who has appeared with an army much larger than his.



SASCHA AMARASINHA is leadership and communication consultant and owner of Respond. She is founding and working member of House of Futures. sascha@houseoffutures.dk

English adaption: Grete Hansen.



THE FEWER MEN, THE GREATER SHARE OF HONOR.
GOD'S WILL! I PRAY THEE, WISH NOT ONE MAN MORE....
AND GENTLEMEN IN ENGLAND NOW-A-BED
SHALL THINK THEMSELVES ACCURS'D THEY WERE NOT HERE,
AND HOLD THEIR MANHOODS CHEAP WHILES ANY SPEAKS
THAT FOUGHT WITH US UPON SAINT CRISPIN'S DAY.
HE THAT SHALL LIVE THIS DAY, AND SEE OLD AGE,
WILL YEARLY ON THE VIGIL FEAST HIS NEIGHBOURS,
AND SAY 'TO-MORROW IS SAINT CRISPAN.'
THEN WILL HE STRIP HIS SLEEVE AND SHOW HIS SCARS,
AND SAY 'THESE WOUNDS I HAD ON CRISPAN'S DAY.'
THIS STORY SHALL THE GOOD MAN TEACH HIS SON;
AND CRISPIN CRISPAN SHALL NE'ER GO BY,
FROM THIS DAY TO THE ENDING OF THE WORLD,
BUT WE IN IT SHALL BE REMEMBERED-
WE FEW, WE HAPPY FEW, WE BAND OF BROTHERS.



PHOTO: MARTIN TULINIUS

THOMAS MAGNUSSEN has received his training as an Actor at the reputable "Guildhall, School of Music and Drama" in London, where he was taught the classical art of theatre by some of the largest capacities in the Western world.

In Denmark we have seen him in a wide range of shows, as f.i. in "Hamlet" at the opening of the Royal Theatre's new House of Dramatic Arts, and 2008 where he, Lars Mikkelsen and Klaus Risager received The Reumert Prize for The Great Little Show of the Year for the Shakespeare play "Muse of Fire". 2009 the same team decided to perform Shakespeare's "TwelfthNight" became "H3K – What you will" at the new Copenhagen theatre "Republique"; it became a huge success by the reviewers as well as by the audience.

He has also been part of several DR Radio Drama productions a.o. Macbeth, and made several short-films; he is employed by the drama school "Ophelia", where he is teaching Shakespeare and physical training.

Thomas is co-founder of the audio book-publisher www.momolydbog.dk and has published Shakespeare's sonnets in Danish and English.

Thomas Magnussen and Sascha Amarasinha (author of this article) have created a talk shop about Shakespeare and leadership. Read more about the project on www.respond.dk and www.thomasmagnussen.dk



PHOTO: ANDERS JUNG

THE PERFORMANCE AGENCY FICTION PIMPS AT A BUSINESS MEETING WITH LENNART GINMAN, ARTISTIC DIRECTOR AT COPENHAGEN JAZZHOUSE.

FICTION PIMPING



PHOTO: ANDERS JUNG

FICTION PIMPING – THE VERBUM:

FICTION PIMPS WORK WITH THE NEW VERBUM 'FICTION PIMPING'. THEY DO NOT SIMPLY PERFORM, DANCE, ACT, INSTALL, DESIGN, STORYTELL – THEY COMBINE THESE THINGS UNDER THIS NEW UMBRELLA-VERBUM. THEY 'PIMP FICTION' ON THE STAGES OF EVERYDAY LIFE TO LIBERATE CREATIVE AND SENSORY POWER IN PEOPLE, COMPANIES, AND ORGANIZATIONS.

"THE SWAMP" – FICTION PIMPING COPENHAGEN JAZZHOUSE. AUGUST 2009: ALL OVER THE WORLD, IN DIFFERENT TIMES AND IN DIFFERENT PLACES, PEOPLE HAVE BEEN DISAPPEARING, SWALLOWED BY THE DANGEROUS WATERS OF THE SWAMP. FOR THE FIRST TIME IN MANY YEARS, THE PEOPLE OF THE SWAMP HAVE REAPPEARED, STIRRING THE GROUND ON WHICH YOU WALK. THEY WERE TO BE FOUND IN AND ABOUT JAZZHOUSE ON DIFFERENT OCCASIONS IN 2009. ON THE PHOTO, ONE OF THE THREE FICTION PIMPS, MADELEINE KATE MCGOWAN.

FICTION PIMPS

THE PERFORMANCE AGENCY, FICTION PIMPS, WAS ESTABLISHED BY MADELEINE KATE MCGOWAN, INGA GERNER NIELSEN OG GRY WORRE HALLBERG. ALL THREE HAVE PARTICIPATED FOR SEVERAL YEARS IN THE CLUB DE LA FAYE, A PERFORMANCE GROUP, AND HAVE WORKED WITH THE FAMOUS PERFORMANCE ARTISTS SIGNA.

FICTION PIMPS WORK WITH INTEGRATING THE AESTHETIC EXPERIENCE SPACE IN A BUSINESS ORGANIZATION CONTEXT. READ MORE ABOUT HOW YOU CAN USE FICTION IN YOUR SEMINAR, PANEL DISCUSSION OR CONFERENCE AT WWW.HOUSEOFFUTURES.DK

MADELEINE KATE MCGOWAN has a BA in Performance Design and Visual Culture. For her, being a Fiction Pimp is about being a visionary - a person able to envision and further manifest all the latent stories, images, poetry and parallel universes within every situation; thereby creating new opportunities and opening up dimensions to life that were always there, but many forgot how to recognize.

INGA GERNER NIELSEN has a BA in Sociology and is currently stud.mag. in Modern Culture and Cultural Communication. her artistic and scientific work is driven by her passion for framing and investigating how people experience and reflect upon the world. While studying sociology she has developed new qualitative methods to document and study the subjective experience of performance art and the social situation it portrays. In

her work as a Fiction Pimp, she continuously experiments with using different aspects of the qualitative methods as part of activist strategies and the process of inspiration.

GRY WORRE HALLBERG has a Master of Arts in Theatre- and Performance Studies, with a minor in Cultural Economy and Aesthetic Leadership. She is a Fiction Pimp in order to enrich a given environment with an aesthetic dimension, and thereby opening a sensory-oriented way of being and being together in the space inhabited. It is to unfold concealed dimensions and potentials colonized in situations and to nurse the engagement in life through poetic, fictive parallel universal activity.

BY GITTE LARSEN

OH, OH, OH, IT'S MAGIC!

THE PERFORMANCE AGENCY, FICTION PIMPS, HAS A VISION OF OPENING THE AESTHETIC EXPERIENCE SPACE FOR EVERYONE. "IT MUST BE DEMOCRATIZED," AS GRY WORRE HALLBERG, ONE OF THE THREE WOMEN BEHIND FICTION PIMPS, PUTS IT. THE PLAYFUL SPACE WHERE FICTION CAN PLAY FREELY IS NOT JUST FOR ARTISTS. IT SHOULD BE FOR THE JOY AND BENEFIT OF ALL – AND, NOT LEAST, MUST BE A FAR BIGGER PART OF OUR WORKING LIVES. THEREFORE, GRY AND HER PARTNERS, INGA GERNER NIELSEN AND MADELEINE KATE MCGOWAN PIMP THEIR FICTIONS IN NIGHTCLUBS, PANEL DISCUSSIONS, CONFERENCES AND FESTIVALS. MEET GRY WORRE HALLBERG AND READ HER THOUGHTS ABOUT THE PHILOSOPHY BEHIND IT. AND WHY WE NEED, IN OUR TIME, TO BE ABLE TO ALSO ACKNOWLEDGE THE LANGUAGE OF SENSE, BODY, HEART, PLAY AND MAGIC.

Q: *Where do you find your stories?*

GRY: Fiction is a collective product. We sit down together and begin to compose. One of us asks a question like: "Could we say three women live in the laboratory we are creating now, and that they know each other really well and go around from place to place building laboratories?" Then another asks, "Yes, but why do they do it?" What we are doing is letting our imaginations run away with us and building on each other's questions and answers. It is extremely important that we create the stories collectively, because they are much more nuanced. The collective element means that we have filled in all the cracks in the story. It becomes sustainable and serves as a parallel reality. The story must be "thick" so that we can create the genuine sensual experience.

Q: *What do you mean by "thick"?*

GRY: That the story is bulletproof. The audience can always challenge us, so we must be strong in our character. Just as in real life. We do not answer everything, but our stories must be, like those in literature, watertight to the smallest detail. If there are too many holes, or if the story is too thin, we cannot be authentic in the parallel reality.

Q: *What does it do to the audience if you story is not authentic?*

GRY: If the audience is in doubt, they find it hard to surrender. The framework should feel secure, and both the public and we must have confidence in the framework. Good frameworks are, for example, rock festivals, Christmas parties or a panel discussion. At events like these, we have already put daily life on standby. It is something else. But if you feel unsure of the framework, you won't want to go in there. In Fiction Pimps, we want to seduce people into a room. For me there is big difference between manipulation and seduction, and what we want is that others to give it a chance, surrender and indulge. And we want that, because we have learned that is where dormant potential and other dimensions of experience open up.

Q: *What do I get from entering your room or parallel reality?*

GRY: Fiction Pimps creates a concentrated space that effectively opens the sensuous sphere. Over time, we should not need the space - it should be a natural part of everyday life. Right now, there is an imbalance between things, and there is a need for concentrated sensuous being. "The sensuous space" was formerly reserved for artists, and I think the space must be democratized. The sensuous must be for all. If we all could also use our senses, and did it every day, we would not go amok at Christmas parties. It might be hard not to glorify the past, but what I am talking about is not a return to what was. It is something different today. Here and now in our world.

Q: *Why is it relevant to work with fictions in business?*

GRY: Because we need greater coherence between the aesthetic and economic spheres. Western society is dominated by economic premises: we must work before we can enjoy, and duty, needs-postponement, rationality, efficiency and discipline all come before the sensuous and especially the joyful and feeling-oriented. All of what I call "the aesthetic experience space." For me, there is an entirely different type of quality in the aesthetic sphere. Our sensuous recognition mode is also essentially different from the mental, which we use very much as employees and citizens in the knowledge society. If the sensory room was easier for us to delve into every day, we would discover the quality of being there. Some will criticize the sensuous experience and say that it does not belong in business and the workplace. And there is a risk that you cross certain boundaries, when you are in or going into fiction. We are in the "violence and power of the senses." In a nightclub, we go deeper into the sensuous space, and we have more sensuous experience than we have in the company and organization. And in daily life in general.



"THE REAPERS LODGE" – PREPARING A FULL FICTION. DYREHAVEN APRIL 2009".

WE ARE LOOKING FOR THE PRESENT. FOR COOPERATION WITH THE SITUATION. WHEN I AM IN A FICTION, I AM THERE AND WORK WITH THE WHOLE, WITH THE SITUATION. THE MOST IMPORTANT THING IS TO BE "IN TUNE." IT'S ABOUT "TUNING" INTO THE SITUATION AND BEING PREPARED TO HANDLE IT. YOU CAN ONLY DO THAT IF YOU ARE PRESENT. ARE CLOSE. THEREFORE, WE NEED A DEFINED FRAMEWORK WITH LOTS OF ROOM FOR IMPROVISATION. OUR FICTIONAL FRAMEWORK IS VERY LOOSE, IF YOU COMPARE IT WITH A PLAY. WE HAVE NO SCRIPT.

Q: Is there anything you cannot 'fiction pimp'?

GRY: No. Maybe we will find something one day that we cannot. I have been asked if I would fiction pimp a funeral. But it would be in advance, of course. The religious rituals do it already, and we go into a more sensuous space when we are in a church for a funeral, for example. In that space, we let go of the mental for a while and trust that we can experience with mind, heart, stomach and brain. I believe everything can be pimped – even a finance meeting. And there are many situations in our everyday life in which we have more and more need to be able to open a sensual space to do something different than what we normally do, and expand our recognition and experience horizons. We need some new rituals.

Q: Can you name one of your challenges in working with this area?

GRY: It is an academic challenge that I understand it so broadly. Current systems cannot accommodate it. Art is a bouillon cube of aesthetic being – but I understand the aesthetic experience space very broadly: it can be the corporal experience in the fitness center, avant-garde art, poetic activism at street level and a living marketing campaign. They are systems in opposition to each other, but for me it's all aesthetic experience space, because they activate the aesthetic dimension – the sensuous and bodily being and togetherness.

Q: You've said magic is exclusive. Can you elaborate?

GRY: Magic and games are reserved for the few. It is exclusive to play when you grow up. Unless you are an artist or magician. Fun and magic should not be exclusive experiences that are available only for certain groups of people. We need it in our everyday lives. Need to balance the individual, in organizations and society.

Q: Why is the framework important?

GRY: If our fiction is, let's say, a B-movie called "Killer Brides," I cannot suddenly choose to become a troll. If you break the framework, the fiction collapses. It is the only premise we cannot shake. I've thought about my character before I go in, but not what I will say or do. We build the characters, but we do not plan scenes. Some may be more dominant or involved in creating the frame than others, but we need to collectively surrender to the fictional frame, which we can later evaluate if we want. The situation depends very much on everyone surrendering to the situation. The set up is not what we talk about along the ways – there we are more composers. We work within a framework of co-creation, co-sharing and co-composition. When we go in, we give it all freely and it always works.

GITTE LARSEN is MA Pol Sc., futurist and author. She is the owner of Editions and founding and working member of House of Futures. gitte@houseoffutures.dk

English adaption: Allan Jenkins, desirablestcoffee.com.



FICTION PIMPING A PANEL DISCUSSION AT MUSIKPARLAMENTET WITH THE FICTION "THE REAPERS LODGE". IN VIEWING THE WHOLE EVENT AS ONE BIG RITUAL, A NEW AESTHETIC LEVEL WAS BROUGHT TO THE ARRANGEMENT. IN THIS CASE, THE GUESTS, WHEN ENTERING THE BUILDING, WERE MET BY THE FEMALE REAPERS WHO INITIATED THE RITUAL OF THE ONE HUNDRED CARDINALS: "THE CARDINAL OF LOVE HAS ENTERED THE BUILDING."

"THE CARDINAL OF NOISE IS ALSO WITH US TONIGHT" - THE SOUND OF THEIR VOICES MIXING WITH THE SOUNDSCAPE OF BIRDS AND BREAKING GLASS...



THE CARDINALS TABLE. THE REAPERS LODGE WAS IMAGINED AS A GROUP OF PEOPLE WHO WOULD SOMETIMES APPEAR TO FACILITATE PARADIGM SHIFTS IN THE WORLD OF MUSIC. THE PERFORMERS AND THE SETTING THEN ACTED AS ELEMENTS IN THIS FICTION. EVERY DETAIL IN THE ARRANGEMENT WAS THOROUGHLY DEVELOPED TO FIT THE FICTION AND THE SPECIFIC PLACE. THE TABLE WAS DECADENTLY SET IN A FOREST-LIKE SETTING, THE SMELL OF SUGAR, BIRD-SOUNDS AND MONOTONOUS VOICES LAY IN THE AIR, ALL TO SEDUCE THE GUESTS INTO THE FICTION.



PHOTOS: RIKKE PØDENPHANT



FICTION PIMPS AT THE OFFICE.

BY GRY WORRE HALLBERG

I NEED MY SHOT OF FICTION!"

AESTHETIC ENGAGEMENT IN AN ECONOMICALLY-
PREMISED SOCIETY. BACKGROUND COMMENT.

– "I need my shot of fiction!" – "It's like a drug, you get totally hooked ... I'm a Junkie!" – "Give me my doses two times a year..." – "It's about escaping from the restrictions of everyday life and freeing yourself" – "The norms are gone – the ones that the society put upon you – and that enables you to express yourself more truly and fully – I also hope that that is what the audience is left with – that they can think: Why should we all be so normal?"

These are quotes from performers who have dwelled in the fictive and physical parallel universes of the performing art group SIGNA. I have been one of them. And I have experienced the attraction they hold, their power to create and the potential they hold, the power to unfold. Being a more or less avant-garde experiment operating within the art system, few willingly or by chance find their way to this magical parallel realities, where performers and the interactive audiences love, fight, eat, sleep – live. Where there is no division between stage and audience once you have entered the building or the

arena where the play happens. Questions like: Why do the certain performers and interactive audiences find this participation so attractive? And can the potential of the participation be open to more people than the relatively small group that find their way to perform or participate in this arena? For example through a professional organizational context, where a larger number of people can be reached?

In Fiction Pimps, a central aim is to democratize aesthetic enrichment on the stages of everyday life. Not to make the aesthetic experience an exclusive experience, but a common yet extraordinary, one. We do this by constructing fictive landscapes in the middle of everyday life. That is, in your canteen, your fitness center, at your opening reception, at your party, your teambuilding course, at your demonstration for better causes, at your desk, at your panel discussions, in your innovation box, in your dreams... Within the fictive frame we create, everything is considered real, even though strange and extraordinary things are happening all the time.



ONE OF THE THREE FICTION PIMPS GRY WORRE HALLBERG.

To illustrate what I mean by fictive landscapes: entering our manifestations could possibly seem like walking through the screen of a movie theater and entering the film and interacting with this universe that before was available to you only on a two-dimensional screen. By entering, the world becomes three-dimensional and you are part of it. Imagine you were all of a sudden there in, let's say, Twin Peaks. You could go to the diner have a cup coffee, or to One Eyed Jack's, or maybe you would be very puzzled and shy and hurry out again. That is also why the level of interaction varies a lot. Interaction is not a requirement, but something we aim for. We work at making the fictive landscapes so attractive and inviting that people wouldn't consider not participating to some degree.

Concept of "Fiction" and "aesthetic"

Within theatre and performance research, the concept of fiction can be understood as part of the concept of theatricality. Based on the works of the theatre researchers Josette Féral, Erika Fischer-Lichte, Willmar Suater, and inspired by the definition of theatricality that Solveig Gade presents in her dissertation, I constructed an analysis-oriented definition of theatricality: *A frame within which a parallel reality that is staged in a specific manner becomes the operational reality – and following this premise – which effects the being and interaction of and between people that take place within the frame. That is: You have a place, then you frame an*

area, and within that area you have theatricality, because it is staged in a way that differs from the surrounding place – The surrounding place of everyday life.

Aesthetic critical philosophy (e.g. the Frankfurt School) has emphasized the liberating power of the aesthetic sphere. Their starting point is a critique of modern civilization as repressive, due to its roots in the capital system, and thereby in the economic premises and terms – those being among other: rationality, efficiency, duty and discipline. The aesthetic sphere on the other hand, which is found in a concentrated form within art, is based on sense, emotions and delight, and art thereby represents a dimension where one can escape the repression of modern civilization based on the economic premises. But the modern art system can be understood as exclusive and exclusionary due to the establishment of the autonomy of the arts and the art genius – in short, only 'the exceptional artist' is given the possibility of participating and experiencing within the exclusive and autonomous bubble of the modern art system. Even though relational and interventionist strategies are currently provoking these positions, artists using these strategies, for example, Signa, attract few visitors/participants.

Fiction in business

In Fiction Pimps, though, we work with what one could call a democratization of the art, in that "ordinary peo-



ple,” as opposed to art-geniuses, receive the possibility of experiencing the aesthetic enrichment. Our idea is that everything can be “fiction pimped.” So, instead of opening the aesthetic dimension of sensory-oriented being through, for example drugs, alcohol or women, we do it through fiction, which one could argue might be a more sustainable way of entering the aesthetic mode of being and being together.

The business organization appears to be an obvious context to be fiction pimped - a territory full of potential to be explored and unfolded. Using art in a business organizational context can be understood under the term and concept arts-in-business. Bringing arts into a business organizational context is, though, not without challenges - both practical and value oriented: one could ask if the employees are able to live “their aesthetic, sense, emotion and delight-oriented, self” while being at their working place. Especially since the day is full with tasks and expectations. And, if you work with managers, one can ask if they are able to take off their “manager-mask” and be their “aesthetic self.” Or one could ask if this is really for the people, as we propose and wish, or for the sake of the profit, as many might suspect once business is involved. If the capital does not just exploit and use the aesthetics to become even more powerful - having the exact opposite effect of the one of “harmonizing” a society build to intensely on economical premises, by instead strengthening the economic/capital system. As Lazzarato suggest: now it is not only the crafts labor that is being exploited, but also the emotions of the workers. But this is only true if the only purpose of the capitalist system is profit.

However, many argue that those times have passed. With parameters such as CSR (Corporate Social Re-

sponsibility) and CSI (Corporate Social Innovation), other values and bottom lines are introduced in the business organizational context. And with a capital system that is opening itself towards the art and aesthetics as in arts-in-business a whole new approach is on its way. As the prominent business consultant, Margaret Wheatley, argues:

“Well capitalism is in deep trouble ... Global capitalism is all about the flow of money and about the complete disconnection of people ... Decisions are made only on behalf of very short-term profit, or how we can make money this instant ... it is not about sustainability, it is not about building for the long term, and it has been completely disruptive and destructive for human communities everywhere ... I do not see any future for capitalism in its current form ... We really have got to focus on the human side of it now, if we are going to make any changes.”

Unfolding new potential

Movements like arts-in-business, fiction pimping and new ideas about companies being more of a movement instead of a fixed “industrial” organization, are currently challenging the capitalistic and artistic systems. The systems have the ability to transform to something else - something else where e.g. aesthetic engagement and enrichment is an available choice and source for everyone interested, not only art-geniuses - and where this new modus can possibly change individuals, organizations, societies - the world - and hopefully into something better, something more harmonic and sustainable, something richer, more creative and clever. The world is full of unfolded potential. Our aim is to unfold it.



FICTION PIMP INGA GERNER NIELSEN
IN THE SWAMP

FICTION PIMPING COPENHAGEN
JAZZHOUSE. THE SWAMP. 2009.

SIGNA (www.signa.dk) The partners in Fiction Pimps have been performers in and are inspired by the art group SIGNA. SIGNA is a pioneer in building vibrant performance-installation parallel universes and has recently been presented their recent performance Vila Saló at Teater Republique (www.villa-salo.dk)

THEATRE-IN-BUSINESS Gry Worre Hallberg is a member of the research forum Theater-in-business, which she helped establish in 2006. Theatre-in-Business is working with the decoding and translation of the theater’s many potentials for business organizational contexts. Currently, Theater-in-Business is compiling an anthology: theatre-in-business - udfordringer og potentialer. Read more here: http://kunstogkulturvidenskab.ku.dk/forskning/forskerfora/t_in_b/

CLUB DE LA FAYE (clubdelafaye.blogspot.com) The partners in Fiction Pimps are all active members in the artist collective, Club de la Faye, which also works actively with the enrichment of everyday life through the activation of the aesthetic dimension.

GRY WORRE HALLBERG has a Master of Arts in Theatre- and Performance Studies, with a minor in Cultural Economy and Aesthetic Leadership from Copenhagen Business School. She is Working Member in House of Futures. gry@houseoffutures.dk

English adaption: Allan Jenkins, desirablestcoffee.com.

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KOMMENTAR AF THOMAS GEUKEN

ED & ME. LET ME HELP YOU!

DET ER DEN 15. MARTS 2010, og jeg sidder forventningsfuldt på forreste række i den store sal i den sorte diamant tæt på Christiansborg. Jeg er blevet inviteret til et særligt VIP-arrangement, hvor den ledelsesmæssige elite fra Danmark også indfinder sig. Vi er her for at møde Mr. Edgar H. Schein. På tæt hold.

Hvis du ikke genkender hans navn med det samme, så opfandt han begrebet *Corporate culture* og placerede *Organisational Theory* på forretningslandkortet for flere årtier siden. Alle universiteter og Business Schools i verden har hans bøger stående, og værkerne bruges flittigt, når virksomhedskulturer skal diskuteres.

Stemningen er lavmælt i Diamanten. Jeg fornemmer underdanigheden. Som om *Ed* er en guru. Det er han absolut ikke. Der er intet elitært eller spirituelt over ham. Edgar er en dygtig organisationspsykolog, der har dedikeret hele sit akademiske liv til at undersøge organisationskulturer. Og med sine 82 år har han omsamlet al sin livserfaring i det, han siger, er hans sidste værk nogensinde. Bogen *Hjælp* – om at tilbyde og modtage hjælp.

Den handler i al sin enkelthed om *at hjælpe*. Om, hvad du som leder stiller op, når du skal hjælpe mennesker med at komme ud af de svære situationer, som de af og til havner i – i virksomheden. For sagen er, at mange ledere har travlt med at hjælpe, men at den hjælp, de reelt tilbyder, faktisk ikke hjælper de mennesker, der har brug for den. Ofte tværtimod.

”Du skal give den rigtige hjælp,” siger Edgar Schein. ”Og før du kan det, må du første afklare, hvilken type hjælp personen over for dig har brug for, og om du er den rette til at give den,” fortsætter han. Edgars budskaber til salen er meget enkle, og jeg

tænker for mig selv: ”It’s so simple!”. Alligevel er det en udfordring for alle virksomheder at opbygge en hjælpende kultur, hvor det er legalt for både ledere og medarbejdere at hjælpe hinanden.

Edgar mener, at den barriere, som vi skal overkomme mest af alt er et historisk opgør med vores magt- og beslutningshierarkier. Den sociale orden, der gør det uacceptabelt for en medarbejder at hjælpe en leder. For eksempel når en sygeplejerske ikke vil sige en læge imod i en situation, hvor lægen er ved at slå en patient ihjel og handler mod bedre viden. Det, som både sygeplejersken og lægen er oppe imod, er den sociale status og faglige rang, der påbyder og forbyder vise handlinger mellem parterne. Hvis sygeplejersken hjælper lægen, så udfordres lægens status, sociale agtelse og værdighed som læge. Hjælp devaluerer med andre ord. Selvom det kan lyde som gammelmandsnak, så er der nu nok noget om det.

Tilbage i 1990’erne var jeg ledelsesrådgiver for chefgrupper, der gerne ville opbygge en lærende ledelseskultur. Kort sagt ville de initiere den transformation, der gør en gruppe af chefer til en chefgruppe. At bede om hjælp er – ikke mindst for mange chefer – en stor kamel at sluge. Det handler om stolthed, og man ønsker ikke at virke inkompetent. For at forstå hvorfor det er en stor kamel at sluge at bede om hjælp, så skal du huske på, at chefers personlige vej til magten oftest er funderet i, at de netop er gode til at analysere og træffe beslutninger, og de er især handlekraftige. De er kompetente. Samtidig er det de samme karakteristika, der gør dem dårlige til at lære. Hvis du skal lære, skal du hjælpes – og omvendt. Det læringsdilemma, som næsten alle chefer står med, kan beskrives sådan her: Hvis jeg beder om hjælp, så er jeg ikke kompetent, men hvis jeg ikke beder om hjælp, så bliver jeg inkompetent med tiden. Ergo: De taber lige meget, hvad de gør. Sådan

oplever mange chefer det i hvert fald.

Når jeg ser tilbage på de mange sessions, jeg har haft med grupper af chefer, så sker der altid en større forandring. Cheferne bevæger sig fra en tilstand til en ny tilstand. Når direktøren eksplicit spørger sine chefer om hjælp til en konkret udfordring, som han selv står i, så ændres kulturen i chefgruppen. Så hvis du er direktør, chef eller leder, skal du bede om hjælp. Der er Ed og jeg helt enige om.

Hvordan skaber vi så en hjælpende virksomhedskultur? Her har du to tips fra ”Ed & Me” til, hvordan du igangsætter den forandring, der skal til.

TIP #1 :

For at forstå forandringen, er det en vigtig erkendelse, at virksomhedskulturer er sociale ordener med både forbud og påbud. De består af sociale regler for, hvad vi anser som acceptabel og uacceptabel adfærd. Når du skal forandre en virksomhedskultur, er opgaven at forskyde den sociale orden i virksomheden, så der åbnes for, at medarbejdere og ledere får alternative erfaringer. Det er disse erfaringer, der forandrer den sociale orden. Så lang så godt!

En helt konkret måde at skabe en forandring på er at udføre kreative benspænd. For eksempel kan du bede hele personalet om at indgå i en sjov aktivitet, hvor alle er *lige inkompetente*. Det neutraliserer øjeblikkelig organisationens interne sociale og faglige hierarkier, og konsekvenser er, at det bliver legitimt for en medarbejder at hjælpe direktøren og omvendt. Hjælp er tilladt på tværs af alle formelle skel uden, at nogens værdighed udfordres eller krænkes. Edgar Schein anbefaler, at man i en afdeling skiftes til at invitere alle til et sjældent holdspil eller en anden aktivitet, som alle i princippet er lige dårlige til. Med andre ord: Sådan hjælper vi hinanden ud af vores indbyrdes elendighed.

TIP #2:

Hvis du ønsker at ændre ledelseskommunikationen i virksomheden, er her en anden øvelse. Øvelsen er særlig god, hvis personer har meget forskellige holdninger. I stedet for at tale ”en til en”, som vi normalt gør, så kan ledergrupper lære at tale til en tredje genstand. På den måde kan forskellige holdninger eksistere, uden at der sker konfrontationer. Inspirationen kommer blandt andet fra en indiansk ceremoni, hvor alle høvdinger sidder i rundkreds og taler til bålet i stedet for til hinanden. De fortæller på skift om deres synspunkter, bekymringer og tanker. Herved undgår man den direkte konfrontation, som ofte udfordrer personers status og værdighed. Når alle synspunkter er udtrykt, er det muligt at finde en fælles grund at stå på. Man opløser de konfliktende temaer ved at gøre de interne forskelligheder tydelige på en ikke-konfronterende facon. Det samme gør man faktisk i parterapi. Der bryder terapeuten den sociale dysfunktion i parforholdet ved at tale med parterne på skift. I parterapi taler parret ikke sammen. De taler og lytter hver for sig for til sidst at tale sammen med psykologen. Vores virksomheder og organisationer bliver mere og mere videns- og samarbejdsintensive. Alle moderne virksomheder har derfor brug for de mikrotransaktioner, hjælpekunsten indeholder. Jeg håber, Ed var hjælpsom?

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OM EDGAR SCHEIN

EDGAR SCHEIN INVESTIGATES ORGANIZATIONAL CULTURE, PROCESS CONSULTATION, THE RESEARCH PROCESS, CAREER DYNAMICS, AND ORGANIZATION LEARNING AND CHANGE. SOCIETY OF SLOAN FELLOWS PROFESSOR OF MANAGEMENT EMERITUS

CATCHING UP ON LEADERSHIP

THE WRITINGS ON THE WALL

A MANIFESTO THE TRUE PSYCHOLOGY OF LEADERSHIP

- We spend a lot of time talking about leadership
 - it must be important to us.
- When things go wrong, we blame leaders
 - they are a useful scapegoat.
- When we feel anxious or lost, we look to leaders to make us feel better.
- Anxiety grows with work pressure, hence the outcry for stronger leadership.

QUESTIONS

- What does it say about us that we so strongly need leaders?
- Why do we need them so much?
- How does our need for leadership differ from hero worship?
- How can we grow and develop if we depend on leaders to save us?

TRUTH BE TOLD

- We naturally form ourselves into hierarchies - just like all primates and a lot of other animals.
- We disempower ourselves if we equate leadership with hierarchical position.
- Managers occupy positions. Leaders are free-floating, somewhat rebellious, agents of the futures to come.
- Traditional leadership theory is mostly paternalistic
 - we want someone in charge of us who is a substitute parent - usually a father figure.
- Admired leaders look after us, inspire us, make us feel good. We seek their approval, just like we did our fathers.
- But this model of leadership is profoundly disempowering and wrong.

WHAT TO DO

- We need to get rid of it. Even if we can't erase our dependency needs, we can at least stop calling such people leaders. Soothing our anxieties is not leadership. Championing change, challenging the status quo as Martin Luther King, Mahatma Gandhi and Nelson Mandela did to their respective governments - that is leadership.
- Being in charge doesn't make you a leader, just a manager.

‘The Writings on the wall’ is inspired by leadersdirect.com

CATCHING UP ON POLITICS

RELATIONSPOLITIK

Hvordan lovgiver man mod ensomhed? Hvordan sætter man en lykkelig barndom på finansloven? Hvordan kan man regulere, så belastede børn og unge bliver integrerede medborgere i stedet for utilpassede ”modborgere”? Hvordan kan man politisk skabe bedre ægteskaber og færre skilsmisser? Det nedslående svar er: Det kan man ikke. I hvert fald ikke med de traditionelle politiske instrumenter – kontrol, lovgivning, regulering, tilskud, og når det går højt, kampagner.

Men det er præcis i den slags menneskelige og sociale relationer, at samfundets største problemer opstår. Og det også i relationerne at løsningerne findes. Derfor har vi som samfund brug for at kunne udvikle gode relationer – der er brug for relationspolitik. Fx har den amerikanske præsident Barack Obama allerede etableret et Office of Social Innovation, som bl.a. arbejder på at bygge og vedligeholde relationer. Et konkret eksempel i Danmark er ordningen med parterapi på det offentlige regning som lige er blevet permanent.

Her har vi samlet andre konkrete eksempler på relationspolitik fra forskellige lande og områder.

#1. 16-årige på kursus i medborgerskab (England)

Det frivillige område som laboratorium for nye løsninger i samfundet er et hot tema. Den britiske konservative leder David Cameron har en plan om en ambitiøs National Citizen Service, som skal omfatte alle 16-årige.

Som noget helt usædvanligt har han ikke ventet med at gøre noget ved sagen, indtil han er kommet til magten. Han har sat pilotprojektet The Challenge i gang. Første bølge allerede er gennemført, finansieret

af penge, som det konservative parti har mobiliseret fra private kilder, men uden at gøre et PR-nummer ud af det. Fokus er på, at det skal virke, derefter kan det opskaleres.

The Challenge er et tre ugers kursus for 16-årige i ledelse, teamwork og socialt entreprenørskab. Programmet henvender sig direkte til de 16-årige og deres egen personlige udvikling (“Your chance to prove yourself!”) og indeholder bl.a. klatring, kano og rappelling – borgerskabelementet listes så at sige ind ad bagvejen.

Hensigten er, at når/hvis David Cameron bliver premierminister, er programmet klar til at blive rullet ud på national basis. En meget ualmindelig og innovativ form for politikudvikling. Og vel ikke specielt konservativ.

#2. Ensomhed lige så usundt som rygning (USA)

Vores viden om sammenhængen mellem sociale faktorer og fysisk og psykisk helbred er efterhånden temmelig omfattende. Social ensomhed er et stort problem i samfundet, og det er veldokumenteret, bl.a. af den amerikanske sociologiprofessor James House, at social isolation også indebærer en øget helbredsrisiko – både sygelighed og dødelighed Faktisk er det sådan, at udpræget ensomme mennesker har lige så høj risiko for at dø tidligt, som mennesker, der ryger 20-30 cigaretter om dagen.

En af de nyere og største undersøgelser, der peger i samme retning, er gennemført af Linda Waite på University of Chicago og omfatter 3.000 ældre amerikanere.

Hendes hovedkonklusioner er:

- - De ældre, der har størst socialt netværk, rapporterer tre gange så hyppigt, at deres helbred er i top, som de ældre, der har mindst socialt netværk.
- - Ældre, som i mindst omfang oplever, at de er isoleret, rapporte-

rer fem gange så hyppigt at deres helbred er i top, som ældre, der i størst omfang oplever sig isoleret.

- - Man kan godt have et relativt lille socialt netværk uden at det fører til, at man oplever ensomhed og isolation. I så fald har det ingen negative effekter på helbredet.

Konklusionerne er ikke blot interessante i sig selv, men også fordi der er et klart politisk orienteret sigte med forskningen. Forskerne fokuserer bevidst på at hjælpe politikudviklerne med at skabe tiltag, der direkte retter sig mod de problemer, som skabes af social isolation og ensomhed blandt ældre.

#3. Politikforslag mod den usunde ensomhed (Danmark)

Send alle husstande i landet et dørskilt, en badge og en brik med teksten: “Vil gerne forstyrres!”, samt et navneskilt til at bære på tøjet. Markér offentlige bænke med teksten “Samtalebænk - reserveret til borgere, som gerne vil i snak!” Tilsend alle restauranter skilte med teksten “Samtalebord - reserveret til gæster, som gerne vil i snak!” Og arrangér offentlige kurser i sociale færdigheder. Det er en række politikforslag, som psykoterapeut Torben Madsen kommer med, bygget på erfaringer med ensomhedsproblemer fra hans egen praksis. Og igen med henvisning til den megen forskning omkring relationers betydning for helbredet.

#4. Forældreskab - et job du kan tage orlov fra (Norge)

Det er et slid at være forældre, men nogen skal jo gøre det. Sådan ser de også på forældreskab i den norske kommune Bodø. Og de tager nu en overraskende konsekvens: Det bliver muligt at sygemelde sig delvist fra sit forældreskab. Den praktiserende læge vil så underrette kommunen, som kan gå ind i sagen og koordinere en hjælpeindsats.

"VI HAR FÅET FLERE FACETTER, MEN JEG TROR IKKE, VI SOM SÅDAN HAR FORANDRET OS. DET ER MERE TIDERNE, DER HAR GJORT DET"

DRONNING MARGRETHE, TIL URBAN, 9. APRIL, 2010

SVAR PÅ SPØRGSMÅLET OM, HVORDAN DANSKERNE HAR FORANDRET SIG I DE 38 ÅR, DRONNINGEN HAR VÆRET REGENT.

”Hvis du har ondt i en fod, så bliver du automatisk sygemeldt. Men hvis du føler, at du ikke kan magte at hjælpe dit barn, så er det en alvorlig ting. Vi har på en måde ikke lavet noget system eller nogen accept af dette faktum”, siger Henry Aune, der er opvækstkoordinator i Bodø Kommune.

Bodø Kommune og Henry Aune arbejder på at få oprettet systemet med støtte fra det norske Helse- og omsorgsdepartementet. Det er foreløbig et forsøg, men det vil blive fulgt med interesse, og ikke kun i Norge.

(Findes der i øvrigt nogen danske kommuner, der har en “opvækstkoordinator”?)

#5. Relationspolitik blandt skolebørn: Er det sejt at være dygtig? (USA)

Hænger skolebørns karakterer sammen med deres popularitet? Bliver man mere populær, hvis man er en af de dygtige og flittige elever, der får høje karakterer? Eller bliver man tværtimod betragtet som et kedeligt

dydsmønster, som ikke er sjov at være venner med?

En amerikansk undersøgelse viser, at gode karakterer faktisk i reglen hænger sammen med høj popularitet: Jo højere karakterer, jo flere venner. Men undersøgelsen pegede også på en meget vigtig undtagelse fra denne regel: For sorte skoleelever er der en negativ sammenhæng mellem gode karakterer og antallet af venner. Måske fordi ambitiøse sorte skoleelever bliver frosset ud af deres egen gruppe. De opfører sig som hvide (they are acting white) lyder forklaringen med et af de mildere udtryk.

Mange forhold fastholder den sorte amerikanske befolkning i en ringe social position det amerikanske samfund. Men problematikken omkring karakterer er uden tvivl medvirkende. Det er klart, at hvis flittige skolebørn bliver straffet med dårligere relationer til vennerne, så vil de have et negativt syn på lektierne.

Hvad skal man gøre ved det? Roland Fryer, den Harvard-økonom, der har

gennemført undersøgelsen, har nogle kontante forslag, som bliver afprøvet i New Yorks skolesystem.

Det ene er, hvad man kunne kalde gammeldags karakterpenge: En ni-årig, der består sin test, får \$5 (ca. 25 kr.), og mere, jo flere rigtige svar, eleven har. En elev kan på denne måde tjene op til \$250 (ca. kr. 1200), i løbet af et skoleår. Et andet forslag - som afprøves blandt en anden gruppe elever - er gratis mobiltelefoner. Alle får en mobiltelefon, men man får kun taletid til den, hvis man laver sine lektier. Her har teleselskaber stillet mobiltelefonerne gratis til rådighed.

Bestikkelse? Det kan man vel godt kalde det. Fryer, der selv er sort og er brudt ud af det kriminelle miljø, han voksede op i, er ligeglad: Hans holdning er “Lad os se om det virker - hvis ikke, så må vi finde på noget andet”.

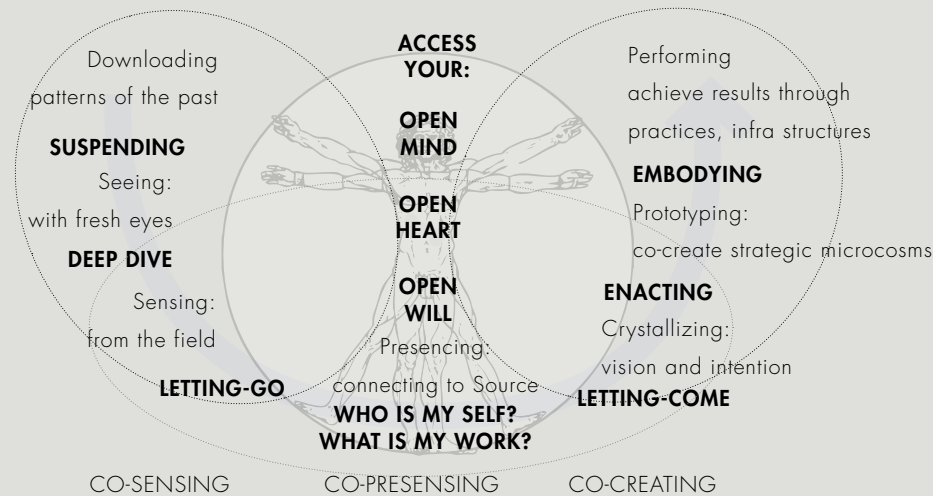
Ideerne er ikke sofistikerede, men de er et interessant forsøg med at tackle nogle negative relationer, der står i vejen for en langsigtet social forbedring.

CATCHING UP ON LEADERSHIP

CATHING UP – TEORI U

OTTO SCHARMER: THEORY U – LEADING FROM THE FUTURE AS IT EMERGES.

THE SOCIAL TECHNOLOGY OF PRESENSING, 2007 (PÅ DANSK 2009)



Amerikaneren C. Otto Scharmers bog om Teori U er måske århundredets væsentligste ledelsesbog. Scharmer kalder Teori U en social teknologi for transformativ forandring og innovation, og den er sat i verden, fordi Scharmer mener, at verden kalder på nye indsigter og nye veje til at løse de massive problemer, kloden står overfor. Hans sociale teknologi er en rejse ned gennem U'et (se illustration), der tillader den 'rejsende' at slippe forældede og ikke-bæredygtige måder at erfare, se og mærke på, og hermed bliver i stand til at nå det kreative frirum, som Scharmer kalder presensing. Ordet er en kobling mellem presence og sensing, og repræsenterer en tilstand, hvor mennesket åbner sit sind, sit hjerte og sin vilje, og dermed styrkes i evnen til at skabe gode, sunde og bæredygtige løsninger på fremtidens udfordringer.

Hvis det skal lykkes, er den 'rejsende' nødt til at kigge ind i sig selv og finde det ukendte sted – 'den blinde plet' – hvorfra menneskets bevidsthed og intentioner opstår – vores handlinger udgår. Derfor skuer Scharmer heller ikke tilbage på fortidens erfaringer, men opfordrer 'den rejsende leder' til at være modig nok til at være det sted, hvor den rationelle tanke afløses af refleksion, kreativitet og en nærmest intuitiv fornemmelse af nye veje at gå. For fortiden indeholder ikke svaret på nutidens problemer.

LEDELSESRÅDGIVEREN LÆSER:



LEDELSE OG SPIRITUALITET, antologi redigeret af Tina Maggaard. Længe leve diversiteten. Udgivet af Gyldendahl

BØRN SKAL DA ARBEJDE! Forfattet af Marie Kraul og Karen Lumholt. Overvejer om det skal være gaven til alle børnefamilier i omgangskredsen eller om jeg skal vente på tv-serien. Udgivet af Gyldendahl

HELPING, HOW TO OFFER, GIVE AND RECEIVE HELP, skrevet af Edgar Schein. Klogt, vist, simpelt og uendelig krævende at praktisere. Indtages i små bidder, så der er plads til refleksion. Udgivet af Berrett-Koehler Publishers, Inc.

POLITIKENS NYE ØKONOMISEKTION sammen med morgenkaffen. Efter år med Børsen noget af en omvæltning.

COMMENT BY SASCHA AMARASINHA

WHY ALL MANAGERS SHOULD LEARN TO FACEBOOK



This comment was inspired by own experiences as well as thoughts presented by Edgar H. Schein (Helping), Nadja Pass (Nadjas Reflexioner) and Morten Bay (Homo Connexus).

“Just for the record. I don't facebook, blog or twitter!” This statement came with great fervor from a manager I recently met at a session on leadership communication. Not that I don't understand him; the demands on management are many– but managers might as well familiarize themselves with the dynamics of social medias developing faster than you can say ‘corporate communication strategy’.

Why? For 3 reasons:

Firstly because they hold the key to a new way of showing up in public as they enable us to mix different styles of messages e.g. present condition (status updates), personal stories (image building), recommendations and linking (knowledge sharing) and generous collective problem sharing (innovation). And to appear as a human being is becoming increasingly important for a leader to create and maintain credibility and trust.

Secondly because sharing your professional thoughts and challenges before they have reached their final form and thereby tap into the otherwise silent collective knowledge is a key to leadership of the future. Soon the internal communication vehicles of your company will copy this way of communicating. Through practicing on e.g. Facebook you will get ahead by learning what it takes to access the knowledge, the crazy twist or the missing piece to complete your task.

Thirdly because future interaction with key employees and teams will increasingly take place virtually across geography and time. The old mantra about the power of face-to-face com-

munication will be balanced with the need to re-create the intimacy of this conversation, and to create motivation and trust in the virtual team showing up in both personal and professional tone-of-voice at the right time is a must.

No doubt that this media development poses somewhat of a threat to the current view of the leader as the one with answers rather than questions. But to those who feel like the manager quoted in the beginning of this piece just remember that your future employees share many things in cyberspace, also their ignorance and need to learn from others. Perhaps your first entry should be: “Help me, please, I am the new kid on the blog ...” You'll be surprised how many are ready to help you get going.

Five focus points when you begin blogs or Facebook-like activities:

- 1) *Be spontaneous.* Blogging or giving status updates is different than other written forms of leadership communication. Both tone of voice and frequency is more spontaneous and dialog driven. In other words: Rather than delivering information and facts that you really do not expect anyone to respond to, this is where you share your thoughts and give others an insight into what you are fascinated by professionally (or personally).
- 2) *Dish out a little bit of you.* The media is personal so feel free to speak on your own behalf rather than expressing the views of an entire board of directors. Speak in
- 3) *Ask questions rather than give answers.* The media calls for dialogue and input not carefully edited truths. As expert in social media Nadja Pass puts it: “It's all about moving from use of exclamation mark to use of question mark”. In other words being curious and open to input and insights that others might have to share.
- 4) *Be generous.* Rather than coming up with some clever and new thoughts yourself, you can let your readers become aware of information, links etc. that inspire you. The more knowledge sharing you provide the more activity you create and the wiser every one becomes.
- 5) *Play with the genres.* The media is more suited for short text pieces than long complicated explanations. Let Twitter inspire you to create meaningful messages in 140 signs or less. How short and sweet can you get? If you prefer a small video sequence to the written word, learn to create small sound bites that you can publish.

SASCHA AMARASINHA is leadership and communication consultant and owner of Respond. She is founding and working member of House of Futures. sascha@houseoffutures.dk

HIGHLIGHTS FROM THE TALK OF DR. WANGARI MAATHAI'S

Create a body that can put the issues on the table, have the leaders to talk, make people face the issues, secure that everyone can say what is in their heart.

- A body that is neutral – a structure similar to Red Cross (ICRC) / Red Crescent
- NGOs are private organizations such as associations, federations, unions, institutes, and other groups; they are not established by a government or by intergovernmental agreement
- The ICRC has a hybrid nature
- The ICRC's privileges and immunities are recognized by governments, by the United Nations and by other organizations. This means that the ICRC is not treated as a private entity or an NGO, but as an intergovernmental organization for the work it does under its international mandate

GREEN CRYSTAL

Everything has a beginning. And everything is about timing. Did you know that in 1955 – a couple of days before his death – Albert Einstein in a Manifesto called upon leaders of the World to seek peaceful resolution to international conflicts? Did you know that The Geneva Convention from 1864 is handwritten on only a few pieces of paper? And did you know that it only took Henry Dunant, the founding father of Red Cross, a couple of years to obtain the major European powers' acceptance of the Red Cross movement? It's alright if you didn't. I didn't. But Tina Monberg knows. She practiced mediation before many others did, and that is one of the reasons that we today use mediation, also in the legal system, to solve conflicts between people, companies, and nations.

Tina Monberg, being a founding member of Mediators Beyond Borders, is now also the woman behind a new visionary movement: The Green Crystal movement. During COP15 in Copenhagen, she anticipated, that Media-

tors Beyond Borders got NGO status and hereby were able to do a two days seminar for 100 mediators from 20 nations. At Bella Centret they succeeded in attracting attention to the use of mediation in climate conflict issues by handing out folders, and speaking to as many people as possible. The Green Crystal movement started during these days at the COP15-seminar, which was, by the way, held in Glyptoteket – one of the most beautiful buildings in Central Copenhagen, where Nobel Prize Winner Wangari Maathai was one of the key note speakers. One outcome of the seminar was this statement: *“we believe our planet is in need of an impartial, internationally recognized conflict resolution organization to assist parties in conflict to resolve their disputes peacefully – an institution made up of experienced conflict resolution practitioners recognized by the world's Nations”*. Meet Tina Monberg, lawyer, mediator, and psychotherapist here, and learn more about Green Crystal.





Red Cross – An organization whose humanitarian mission is to protect the lives and dignity of victims of war and internal violence and to provide them with assistance. The Red Cross emblem was officially approved in Geneva in 1863.

BY GITTE LARSEN

GREEN CRYSTAL

GREEN CRYSTAL – THE SHORT ONE:

The mission of Green Crystal is to serve as a mediator in conflicts between nations or in intrastate conflicts. The vision is to be an institution which is recognized by the United Nations, governments, and other organizations and given an international mandate. The basic values of Green Crystal are impartiality, confidentiality, non-political, non-exploitative, and non-judgmental.

Tina Monberg and the team behind Green Crystal (see info boxes for more) have a common dream of Peace. She writes to me: "Everyone has a dream of a peaceful life and therefore of finding a way to peace. Green Crystal is such a dream. A dream that if everyone started to believe in it, could lead to peace. Make a world, where it is the usual procedure to use mediators to secure the stop of the escalations of conflicts into violence and wars. It is a simple plan, but

sometimes things can be made quite simple if the timing is right. I took the initiative to this dream, and I believe the time is here and now."

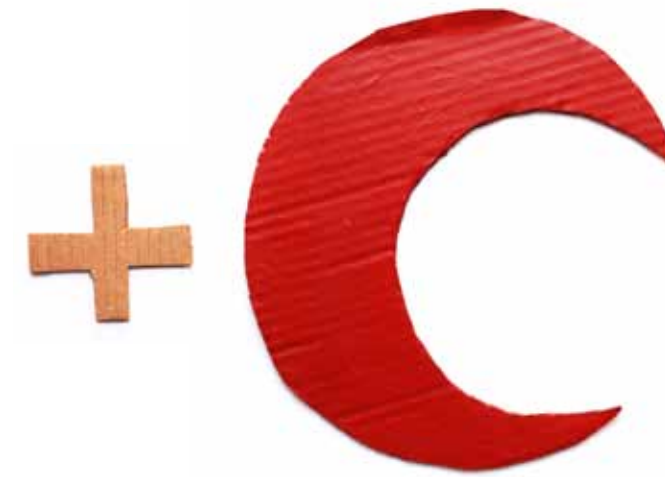
She also writes: "In 1955 – a couple of days before his death – Albert Einstein in a Manifesto called upon leaders of the World to seek peaceful resolution to international conflicts. Einstein knew that we had to find new ways of solving our conflicts and that the use of atomic warfare will send us back to the stone-age. Once when asked by which weapons a 3rd World War would be fought with, Einstein answered: 'I do not know with what kind of weapons the Third World War will be fought, but the Fourth World War will be fought with sticks and stones'. This reality picture pushed him to take an initiative 50 years ago to call for the politicians of this world to do something, as he said:

"In view of the fact that in any future world war nuclear weapons will certainly be employed, and that

such weapons threaten the continued existence of mankind, we urge the governments of the world to realize, and to acknowledge publicly, that their purpose cannot be furthered by a world war, and we urge them, consequently, to find peaceful means for the settlement of all matters of dispute between them." (see this link for more information: <http://www.pugwash.org/about/manifesto.htm>)

Now, more than 50 years later, we have still not found a way to solve conflicts peacefully. The problem is in the first hand created by the fact that *we are limited by our thinking*, and therefore we have not been ready to use a new mindset that could solve the problem.

Tina Monberg believes the timing is now. "The timing is present and a butterfly effect could be created by a people-driven movement supported by top key decision makers. According to her, the people should begin to ask the leaders of this world to do something to secure an interest-based conflict resolution process. We need a way and a how to."



Red Crescent - An organization in Muslim countries that helps people who are suffering, for example as a result of war, floods, or disease. The Red Crescent emblem was first used during the armed conflict between the Ottoman Empire and Russia (1877–1878). The symbol was officially adopted in 1929, and so far 33 Islamic states have recognized it.

Red Cross and Green Crystal

The idea is similar to what Henry Dunant, the founding father of the Red Cross did. Tina tells me (in her e-mail) that it only took him a couple of years to obtain the major European powers' acceptance of the Red Cross movement. He obtained the nations' leaders acceptance of a Convention and thereafter Red Cross was a reality. Red Cross was born as a hybrid between an NGO and a body recognized by states. The Geneva Convention from 1864 is handwritten on only a few pieces of paper.

Red Cross contains three vital defining characters, and it is kept as simple as possible, but not simpler:

1. Guarantee neutrality for Red Cross personnel
2. To expedite supplies for their use
3. Identifying a special emblem – a red cross

Tina Monberg, and the team behind the Green Crystal Movement, will apply the same three characteristics at

Green Crystal. It shall be an organization and have a visible body – a Green Crystal – that every nation could call when they need help in conflict resolution. Green Crystal shall be an organization supported and recognized by all the nations of our world (read more in the box *Join the movement*).

Tina Monberg is asking, whether you can imagine the nations of the world form relief organization to provide mediation and peaceful conflict resolution to secure prevention of wars due to climate change. And she ends up writing this to me: "If you can imagine that, and act, you will make Einstein's and Dunant's dream about creating a body of settling international disputes come true. And you yourself will leave a green footprint on Planet Earth."

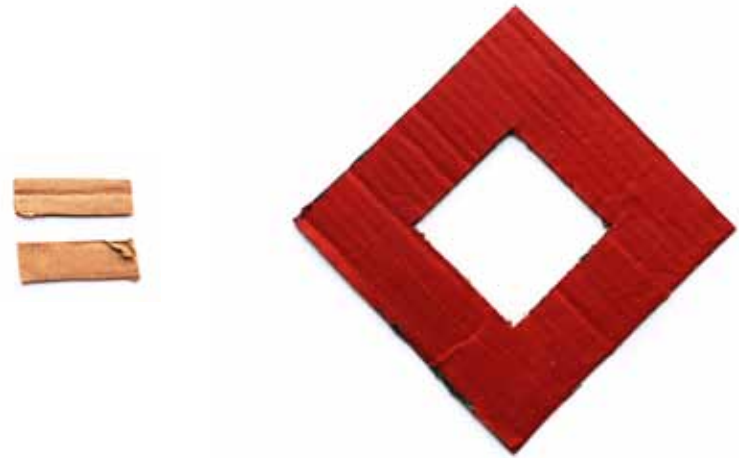
GITTE LARSEN is MA Pol Sc., futurist and author. She is the owner of Editions and founding and working member of House of Futures. gitte@houseoffutures.dk

GREEN CRYSTAL – JOIN THE MOVEMENT:

Green Crystal will be an organization and have a visible body – a Green Crystal – that every nation can call when help in conflict and resolutions are needed. Green Crystal shall be supported and recognized by all nations. Green Crystal will apply the same 3 characteristics as Red Cross did – namely

1. Guarantee neutrality for Green Crystal Mediators
2. To expedite supplies for their use
3. Identifying a special emblem – a green crystal similar to the emblem used by the merging of Red Cross and Red Crescent

If you want to be a part of a movement to peace, you can sign a petition on this site: <http://www.petitiononline.com/greencry/petition.html>



Red Crystal – On December 8, 2005, a new emblem - officially the Third Protocol Emblem, but more commonly known as the Red Crystal - was adopted by an amendment of the Geneva Conventions known as Protocol III. Within its own national territory, a national society can use either of the recognized symbols alone, or incorporate any of these symbols or a combination of them into the Red Crystal.

DECLARATION – GREEN CRYSTAL. ISSUED IN COPENHAGEN, 11TH DECEMBER 2009

We hold this truth to be self-evident, that all people want to promote peace and prevent war and destructive conflicts. We have the inalienable right and duty to work together in cooperation and pool resources for the promotion, prevention and resolution of conflict in a collaborative way, for the good of ourselves, our families, our communities, and our society as a whole.

We believe that with a political will all Nations can find peaceful means to settle their disputes.

We believe that most conflicts can be mitigated and addressed by helping the civil society fulfill their needs and satisfy their interests.

We are convinced that mediation is a unique, powerful and effective tool for conflict resolution, and a means of

achieving these ends.

We know that professional mediators have the adequate competencies to help the World manage conflicts in efficient and satisfactory ways for all parties involved.

We believe that a consolidated professional platform visible for all is needed to ensure that people in disputes have easy access to a diverse group of conflict resolution processes and practitioners including, but not limited to, mediators.

We believe that our planet is in need of an impartial, internationally recognized conflict resolution body – an institution made of experienced practitioners recognized by the worlds' Nations and funded by them.

We believe that by creating such a body, important international issues can be negotiated more effectively, leaders can improve their relationships, people can collaboratively address critical issues, and everyone can express their differences peacefully.

We believe that an internationally recognized symbol, is necessary to ensure recognition of the importance and value of mediation.

We are therefore pleased to announce the formation of Green Crystal, an international body of mediators and coordinators who will provide peaceful conflict resolution by building an accessible infrastructure for peaceful negotiations and conflict resolution.

GREEN CRYSTAL CONVENTION. DRAFT, MARCH 2010

AS WE BELIEVE THAT OUR PLANET IS IN NEED OF AN IMPARTIAL, INTERNATIONALLY RECOGNIZED CONFLICT RESOLUTION ORGANIZATION TO ASSIST PARTIES IN CONFLICT TO RESOLVE THEIR DISPUTES PEACEFULLY – AN INSTITUTION MADE UP OF EXPERIENCED CONFLICT RESOLUTION PRACTITIONERS RECOGNIZED BY THE WORLDS' NATIONS AND FUNDED BY THEM, WE THE UNDERSIGNED PLENIPOTENTIARIES OF THE GOVERNMENTS REPRESENTED AT THE DIPLOMATIC CONFERENCE HELD AT GENEVA FROM XX 2011 TO XX 2011, HAVE AGREED AS FOLLOWS:



The International Conference, desirous of coming to the aid of nations and people in conflict should the local National Mediation Services prove inadequate, adopts the following Resolutions:

Article 1. Each country shall have a Committee whose duty it shall be, in time of war or conflicts which have the potential to lead to war and any other time the need arises, to assist the National Mediation Services by every means in its power. The Committee shall organize itself in the manner which seems to it most useful and appropriate.

Art. 2. An unlimited number of Sections may be formed to assist the Committee, which shall be the central directing body.

Art. 3. Each Committee shall make contact with the Government of its country, so that its services may be accepted should the occasion arise.

Art. 4. In peacetime, the Committees and Sections shall take steps to prevent future destructive conflicts by helping parties collaborate on underlying issues, and to ensure their real usefulness in time of conflict and war, especially by preparing education in conflict resolution of all sorts and by seeking to train and instruct voluntary mediation personnel.

Art. 5. In time of war or violent conflict, the Committees of belligerent nations shall supply conflict aid to the violent parties as far as their means permit: in particular, they shall organize voluntary personnel and place them in an active status and, in agreement with the national authorities, shall have safe premises made available for conflict resolution processes. They may call for assistance upon the Committees of neutral countries.

Art. 6. On the request, or with the consent of the national or warring authorities, Committees may send voluntary conflict resolution personnel to the conflict zone where

they shall be placed under national command.

Art. 7. Voluntary conflict resolution personnel attached to nations shall be supplied by the respective Committees with everything necessary for their upkeep.

Art. 8. They shall wear in all countries, as a uniform distinctive sign, a white armlet with a green crystal.

Art. 9. The Committees and Sections of different countries may meet in international assemblies to communicate the results of their experience and to agree on measures to be taken in the interests of the work.

Art. 10. The exchange of communications between the Committees of the various countries shall for the time being through the intermediary of the Geneva Committee.

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ABOUT THE GREEN CRYSTAL MOVEMENT TEAM

TINA MONBERG. TINA IS A LAWYER AND QUALIFIED PSYCHOTHERAPIST. SHE HAS A MASTER IN LAW FROM COPENHAGEN UNIVERSITY AND IS EDUCATED AS A MEDIATOR BY PROFESSOR FRANK E. A. SANDER OF HARVARD LAW SCHOOL AND IN WIN-WIN NEGOTIATION BY PROFESSOR ROBERT H. MNOOKIN OF HARVARD LAW SCHOOL. SHE HAS PREVIOUSLY RUN HER OWN LAW FIRM AND WORKED AS A CORPORATE LAWYER, BUT NOW FUNCTIONS AS A MEDIATOR, COACH AND TEACHER, WORKING AT MEDIATIONCENTER A/S, DENMARK.

TINA HAS SPECIALIZED IN PREVENTING, HANDLING, AND SOLVING CONFLICTS IN AN INTEREST-BASED WAY, SO THAT FROM A CONFLICT, NO ONE COMES OUT AS A LOSER. IN RELATION TO THIS, SHE HAS CREATED A CONFLICT MANAGEMENT CONCEPT, WHICH HAS BEEN IMPLEMENTED INTO A NUMBER OF DANISH ORGANIZATIONS. SHE HAS WORKED TOGETHER WITH THE DANISH BAR ASSOCIATION TO HELP IMPLEMENT MEDIATION INTO DENMARK. TINA WROTE THE BOOKS "TWO

WINNERS - MEDIATION AS POSITIVE CONFLICT RESOLUTION" AND "HANDBOOK OF HUMAN CONFLICT TECHNOLOGY" AND HAS CO-WRITTEN SEVERAL BOOKS AND ARTICLES.

IN HER ORGANIZATION, MEDIATION-CENTER, SHE PROVIDES CONFLICT MEDIATION AND DEVELOPS STRATEGIES TO BRING SOLUTIONS TO A WIDE RANGE OF DISAGREEMENTS AND DISPUTES. TINA'S AIM IS TO TRANSFORM THE CONFLICT BY BRINGING RENEWED ENERGY AND COOPERATION TO THE DIALOGUE AND CREATE AN ENVIRONMENT, WHERE MUTUAL INTERESTS ARE RECOGNIZED. IT IS A PROCESS, WHICH ALIGNS ALL PARTIES FOR A POSITIVE OUTCOME. SHE IS WORKING IN ORGANIZATION TO TRANSFORM THEIR CONFLICT CULTURE TO A WIN-WIN CONFLICT STRATEGY BY SHOWING A NEW PLATFORM AND MINDSET. TINA IS A FOUNDING MEMBER OF MEDIATORS BEYOND BORDERS AND TOOK THE INITIATIVE TO COP15 MEDIATOR SEMINAR AND THE PARTICIPATION OF MEDIATORS BEYOND BORDERS IN COP15 AS AN NGO OBSERVER.

KENNETH CLOKE. KEN IS DIRECTOR OF THE CENTER FOR DISPUTE RESOLUTION AND A MEDIATOR. HE IS ALSO PRESIDENT OF MEDIATORS BEYOND BORDERS.

CAMELIA PATIÑO. CAMELIA HOLDS A MASTERS DEGREE IN MEDIATION AND APPLIED CONFLICT STUDIES FROM THE WOODBURY INSTITUTE AT CHAMPLAIN COLLEGE. BESIDE HER MEDIATION WORK, SHE HAS EXPERTISE IN EVENT PRODUCTION, AND HAS PRODUCED NUMEROUS EVENTS. SHE HAS VOLUNTEERED WITH MEDIATORS BEYOND BORDERS, AND RECENTLY HELPED COORDINATE THEIR ATTENDANCE AT THE UNFCCC IN COPENHAGEN.

MARILYN DAVISON. AS A MANAGER AND CONSULTANT MARILYN WORKED IN LARGE ORGANIZATIONS AND IN GLOBAL CONSULTING ORGANIZATIONS. MARILYN IS CURRENTLY INVOLVED IN CONFLICT MANAGEMENT (SURFACING AND RESOLUTION) AMONG GROUPS OF PEOPLE WHO WORK VIRTUALLY. SHE RECENTLY AUTHORED A CONVERSATION PROVOKING BLOG ON THE WIKINOMICS WEBSITE PROPOSING



THE CREATION OF A CHIEF MEDIATION OFFICER IN THE EXECUTIVE SUITE. SHE IS A MEMBER OF MEDIATORS BEYOND BORDERS AND A BOARD MEMBER OF WEFORREST.COM.

R. ELAINE HALLMARK PRESIDENT.

ELAINE IS A FOUNDING MEMBER AND BOARD PRESIDENT OF *BEYOND WAR*, AN INTERNATIONAL NON-PROFIT EDUCATIONAL ORGANIZATION THAT MODELS AND PROMOTES THE MEANS FOR LIVING WITHOUT WAR. ELAINE IS A LONG TIME MEDIATOR OF PUBLIC POLICY ISSUES, AND SHE IS A FOUNDING MEMBER OF MEDIATORS BEYOND BORDERS.

MARK BATSON BARIL. MARK HAS FACILITATED BUSINESS MEETINGS FOR OVER TWENTY-FIVE YEARS AND WORKS WITHIN TEAMS OF CONFLICT PROFESSIONALS TO HELP BRING PEACE INTO THE ROOM THROUGH MEDIATION, TRAINING, COACHING, AND CONFLICT SYSTEMS ANALYSIS WORK. HE IS A

MEMBER OF THE ASSOCIATION FOR DISPUTE RESOLUTION OF NORTHERN CALIFORNIA (BOARD OF DIRECTORS), MEDIATORS BEYOND BORDERS CLIMATE CHANGE PROJECT COORDINATING TEAM, AND SEEDS CIVIL HARASSMENT MEDIATION TEAM.

ANNA SPAIN. ANNA SPAIN IS AN ASSOCIATE PROFESSOR AT THE UNIVERSITY OF COLORADO LAW SCHOOL WHERE SHE TEACHES INTERNATIONAL LAW, INTERNATIONAL DISPUTE RESOLUTION, HUMAN RIGHTS AND MEDIATION. PROFESSOR SPAIN'S RESEARCH FOCUSES ON GLOBAL COOPERATION AND CONFLICT, INTERNATIONAL LAW AND DISPUTE RESOLUTION. SHE IS A MEMBER OF THE AMERICAN BAR ASSOCIATION, AMERICAN SOCIETY OF INTERNATIONAL LAW, COUNCIL ON FOREIGN RELATIONS (TERM MEMBER), MEDIATORS BEYOND BORDERS AND PENNSYLVANIA BAR ASSOCIATION.

MARTINE K. MILLER: MARTINE IS AN INTERNATIONALLY ENGAGED MEDIATOR SPECIALIZED IN CONFLICT MITIGATION, MANAGEMENT, TRANSFORMATION AND PEACEBUILDING IN ESCALATING CONFLICT CONTEXTS. BUILDING ON TWELVE-YEARS OF CROSS-CUTTING EXPERIENCE WITH THE UNITED NATIONS, GOVERNMENTAL, NON-GOVERNMENTAL ORGANIZATIONS (I.E. INTER/NATIONAL), AND CIVIL SOCIETY GROUPS, MARTINE DERIVES HER FORMAL MEDIATION KNOWLEDGE AND SKILLS FROM HARVARD LAW SCHOOL'S PROGRAM ON NEGOTIATION, SUPPORTED BY AN EVOLVING JD IN INTERNATIONAL LAW; AN MA IN POLITICS AND POST-WAR RECONSTRUCTION AND DEVELOPMENT AND A DUAL BACHELORS IN POLITICAL SCIENCE AND INTERNATIONAL DEVELOPMENT WITH A MINOR IN INTERNATIONAL RELATIONS AND A CERTIFICATE IN AFRICAN STUDIES.

: MOVING FROM ME BEHAVIOUR TO WE BEHAVIOUR

HOUSE OF FUTURES



AF GITTE LARSEN

OM AT FINDE SIN EGEN VEJ

HVEM ER JEG? HVOR KOMMER JEG FRA? HVOR GÅR JEG HEN? SAMMEN MED HVEM? SÅDAN SPØRGER KUNSTMALER JØRN BIE MED SIT NYESTE VÆRK 'I BEGYNDELSEN VAR ORDET'. TAG MED PÅ BESØG I HANS ATELIER OG NOGLE AF TANKERNE BAG DET 64 M2 STORE VÆGMALERI OM MENNESKETS KOMMUNIKATIVE BESTRÆBELSER GENNEM TIDERNE.

"Hvis vi ikke kender vores egen identitet, hvordan kan vi så møde andre?" Spørgsmålet er Jørn Bie, og med endnu et stort vægmaleri giver han os en mulighed for at finde vores egen vej gennem historien. "Der er så mange veje at gå, og til slut er der alligevel kun en," som han tilføjer. Og den er din egen.

Når man står i Jørn Bies atelier, som ligger i hans hjem på Møn, og kigger på et udsnit af vægmaleriet *I begyndelsen var ordet*, føler man sig som en slags opdagelsesrejsende. Man blændes af storheden. Af indtryk og udtryk. Og ens nysgerrighed tændes. Hvad er det? Og hvorfor det? Og hvordan hænger det sammen? Man kan spørge og spørge, og når man kigger længe nok, finder man også bud på svar og sammenhænge. Jørn Bie har i det hele taget ikke været så nøjeregnende med, hvor mennesker, tanker, hændelser og idéer hører til tidsmæssigt. For ham hænger det hele alligevel sammen.

På vægmaleriet leger Jørn Bie med og udforsker menneskets kommunikationshistorie tilbage fra den kristne skabelsesberetning, *Big Bang* og Darwin (vælg selv, hvad du

tror startede det hele). Uanset er ordet menneskets enestående evne og kommunikationsredskab. Ligesom billedet og kunsten. På maleriet kan du finde motiver fra alverdens skabelsesbetninger, legender, myter, fabler og eventyr. Du møder personer, nogle velkendte og andre nærmest ukendte, og du ser verdenskendte skrifter, skuespil, digte og samtidsberetninger. Der er citater og udpluk af romaner, politiske taler, religiøse sentenser og replikker fra sange og teater. Og så er der kameraet, trykkemaskinen, bogen, radioen, tv'et, reklamen, computeren, www og meget meget mere.

Det er så stort, så omfattende og så smukt. Det rummer et hav af historier, som Jørn Bie gerne fortæller igen og igen. Set i historiens vingesus er jeg totalt analfabet, som jeg står og kigger på bare den del af maleriet, der handler om det 20. århundrede. Begivenhederne spænder fra gulv til loft i det intime atelier, og der er masser af læring og inspiration at hente. Ikke kun for børn og unge, som Jørn Bie har tiltænkt maleriet, men også for os voksne.

fortsættes på næste side

DET 64 M2 STORE VÆGMALERI ER MALET PÅ OTTE MDF -PLADER, DER TILSAMMEN MÅLER FIRE METER I HØJDEN OG 16 METER I LÆNGDEN. MALERIET ER KRONOLOGISK INDELT I OTTE PERIODER/PANELER MED HVER SIT OVERORDNEDE TEMA OG BUDSKAB. MIDT I DET HELE ER EN HELT AFGØRENDE HISTORISK BEGIVENHED MARKERET: NEMLIG OPFINDELSEN AF ELEKTRICITET. DE FØRSTE FIRE FAG ER ALTSÅ FRA EN VERDEN UDEN ELEKTRICITET OG DE SIDSTE FIRE FRA EN VERDEN MED.

1. PANEL: TIDLIGSTE ÅR TIL ÅR 0. VERDENS TILBLIVELSE
2. PANEL: ÅR 0-1000. RELIGION, FILOSOFI, POLITIK
3. PANEL: ÅR 1000-1400. HISTORIE, LEGENDE, MYTE, ETNOGRAFI
4. PANEL: ÅR 1400-1800. USA, OPRINDELIGE KULTURER, EUROPA
5. PANEL: ÅR 1800-1900. BARNET, TID ER PENGE
6. PANEL: ÅR 1900-2000. DEN STORE ILLUSION, STATEMENT
7. OG 8. PANEL: ÅR 2000 TIL ET GODT STYKKE UD I FREMTIDEN ...

VÆRKET ER MALET I EN BLANDING AF OLIE- OG AKRYLFARVE OG HAR FÅET SIN TITEL "I BEGYNDELSEN VAR ORDET" EFTER JOHANNESVANGELIET 1:2,3-4,5. KUNSTMALER JØRN BIES VISION MED VÆRKET ER, AT DET UDOVER AT VÆRE EN KUNSTNERISK OPLEVELSE I SIG SELV, SKAL BRUGES I UNDERVISNING AF FORTRINNSVIS BØRN OG UNGE. INSPIRATIONEN KOMMER BL.A. FRA MEXICANSKE MURMALERE, SOM FREMSTILLER BILLEDER OG HISTORIER, SELV ANALFABETER KAN LÆSE. ET TIDLIGERE 80 M2 VÆGMALERI, DER HANDLER OM SOCIALFORSORGENS UDVIKLING OG "DEN LILLE MAND I SAMFUNDET", HÆNGER I DAG PÅ EGMONT HØJSKOLE.

COMMENT BY GITTE LARSEN

**COMMON DREAMING.
COMMON SENSING.
COMMON THINKING.
COMMON ACTING.**



PHOTO: THOMAS VOSS

FROM LEFT: SASCHA AMARASINHA, GITTE LARSEN
TINA MONBERG AND DORTHE STEENBERG

We are facing common failures. Just think "financial crisis and the climate crisis". We can see and feel the common challenges as individuals, companies, nations and as inhabitants of the planet Earth. Common, all of it. Even many of the individual problems we face and feel in our minds, bodies, or souls, are common. We share this world, this particular moment in time and a lot of our experiences and actions are very similar. Once, a hundred years ago, a few people began talking about making the private sphere public. It was a political slogan for the Social Democrats, and even though the right wing parties for instance will say that equality between men and women is a private issue, it's simply not true that we can overcome the inequalities all by ourselves. Many of the problems - or challenges - are structural, as we have them in common. Not only as men and women, but as companies and organizations as well. Nor even the women's movement is for women only. It's for humans - men and women both. We simply can't continue to isolate women's issues from man's issues. It doesn't make sense to me.

8 March this spring marked the 100th anniversary of the Women's International Day. It started in Copenhagen in 1910, where an international

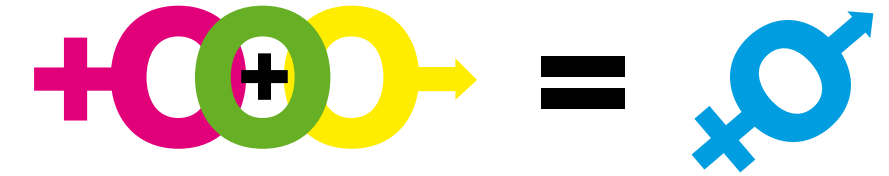
congress for women was held. The promoter was Clara Zetkin a German Social Democrat. The main topic was women's right to vote in national elections. This became a reality in Denmark in 1915, and the movement spread across Europe and US. On this historical day I was at the Diamant (conference center in central Cph.), together with 3-400 other women (and only a few men) listening to the women chosen to deliver personal stories and share their knowledge, experiences, and visions for not only woman-kind, but humankind.

I believe that caring for the human-kind is where the so called "feminism" is moving. Women do take their part of building our common future, and they often choose the perspective of wholeness, balance and cooperation. Many men don't see it this way, I think. It seems as if, when women speak in public as a politician, activist, or even CEO, we (mankind, media, and money-makers) tend to think that a woman cannot and will not speak on behalf of humans, of all of us. Only men can do that. When a woman speaks, what she says will be associated with women's issues first and only. Nawal El Saadawi, feminist writer, activist, and doctor from Egypt, said that

at the conference, which I really enjoyed, and she was so great.

"There is a path to the top of even the highest mountain," said Nawal El Saadawi, who also told the audience that she gets so irritated when people tell her that she comes from a Third World Country. Who defines which world we live in? According to her we live in one world. And there's a path, right. And there are some challenges on that path. It's a process. And we will never know the view from the top if we are not willing to risk it all. If we don't dare. If courage fails us. What do we have to lose? There's not really a choice, in my opinion. We need to rethink, re-sense, re-dream, and not re-act, but respond to the gender issue in business, organizational life, and leadership. The Common Ground Project is all that. We're working with the spiritual, communicative, structural and interest-based, the feminine and masculine, and the specific gender-based balances.

Common Ground is no compromise. Rather it's the unity of men/women, masculine/feminine, human/earth, and that's why we created a new symbol. The blue symbol of Common Ground is unifying all the creative elements of moving this world forward with everybody and everything

COMMON GROUND, SASCHA AMARASINHA,
GITTE LARSEN, TINA MONBERG, DORTHE
STEENBERG. PUBLISHED BY SCHØNBERG,
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in better or even in real good shape. Even young people don't believe much in the future these days (see page 50 for Attitudes in numbers, among UK 16-24 year olds). We are getting tired of the world ruled by an old fashioned and in many ways incomplete and insufficient corporate structures. We long to be present with all of us, not only physically and visually. But with our hearts as well as our minds. And with our emotions, too.

Almost all decisions in the board room are based on emotions and assumptions though that's not what we say we do. We claim to analyse, use argumentation, and we make compromises. As board members we do make decisions about the future of the company or the organisation in every aspect - regarding leadership, organizational development, finance, work environment and culture. All the internal and external relations and the communication between them. We are all ready using the feminine competencies when acting from the whole, building relations, and caring for resources. It's just not measured in Excel, quarterly reports or the yearly return of investment. We have chosen to measure profit as the single most important sign of success. Of an ongoing thriving business.

We need to address these issues

sooner or later. Now, actually. Otherwise we'll have the elder generations, or old structures made for the industrial age, dry out our companies and one of our most important - in time, energy, and talent - everyday arenas of life and change: Our companies.

Emilia van Hauen, MA Sociology and bestselling author (DK), already said it a couple of years ago, and Benja Stig Fagerland (N), the woman behind the Female Future Project in Norway, said it at again at the 8 March conference, I attended: "Stop asking what's wrong with the women. Begin asking what's wrong with the companies since there are so few women in leadership and executive management."

Avivah Wittenberg-Cox wrote in one of her latest newsletters (Womonomics, 21st.com) that we shouldn't be using the word "diversity" anymore, because it's separating us. Diversity as a defining parameter of who we are, as men and women, is stereotyping us. We're put in small boxes and especially women are being treated as if they are diverse. Diverse to what? It's what diversity is giving us that's important. It's a mean, not an end.

In our Common Ground Project we have experimented with inviting twins (a man invites a woman, and

a woman invites a man) for our first conference and a series of workshops. The twin principle changes everything. Gender is no longer an issue when almost as many men as women are present in a room. It's only because there's none or so few women in top management that gender is an issue today, and a sad and irritating one, depending on who you are. With an equal mix of both genders, you can meet on Common Ground and discuss common challenges as how we should lead our companies in the future, and what the value of the company of the future should be. Common Ground is simply when it is more important what we can do together than apart. Get moving! The Common Ground project is initiated and held by Sascha Amarasinha (respond.dk), Gitte Larsen (editions.dk), Tina Monberg (tinamonberg.dk), and Dorte Steenberg (ayni.nu). All four founding and working members of House of Futures.

READ MORE AT:
www.commonground-online.com

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COMMENT BY STEEN SVENDSEN AND
SØREN STEEN OLSEN

POLITICS IS BIG BUSINESS. IGNORE IT AT YOUR PERIL



PHOTO: ULRICH JANZEN, DAS BÜRO

FROM LEFT: STEEN SVENDSEN AND SØREN STEEN OLSEN

Keeping politics out of business has been a prominent theme since Reagan and Thatcher launched their campaigns against government and the welfare state. But of course, in a very real sense politics is business, and always was. Myriad people make their living directly off it, and the number has been growing relentlessly over the exact same time span that privatisation, deregulation and government outsourcing have dominated the agenda. The reasons for this are many, but one of the prominent ones is the media.

In this narrow sense politics is a growth business, but it's hardly big business. When all is said and done, people in politics – i.e. politicians and their entourage of spin doctors, advisors, consultants, staff etc. – constitute a niche industry, albeit a sometimes highly comfortable one.

In a broader and more significant sense, politics really is increasingly becoming big business. Not only in the sense of public sector employment and activity contribute a huge share of modern economies. Also in the sense that the private sector increasingly operate in a political market. And this is a market with different rules of the game than the consumer market. Some companies thrive on this, others are struggling to adjust. But here is a prediction: They will need to learn.

And not just because of a back-

swing of the pendulum away from an emphasis on free markets, low taxes and rolling back of the welfare state. Although this does indeed play a decisive role. Consider:

- the global financial crisis dramatically marked the end of free-market faith as a dominant force. Only government intervention on a huge scale, virtually everywhere, saved the world from a 30s style Depression. (And don't forget such large-scale intervention started in the USA during the Bush administration in 2008)
- centre-right leaders in Continental Europe, led by Angela Merkel and Nicolas Sarkozy, have embraced a stronger role for regulation and government in the economy
- Scandinavian centre-right leaders have done the same
- In Britain, conservative challenger David Cameron has sought to outdo Labour in backing NHS and strong environmental policies, while Labour leader Gordon Brown is conspicuously distancing himself from his party's "third way" market friendly approach
- China is shaping up to be a new economic super power. It is accumulating huge foreign currency reserves and is going to invest them not just for profit but for political aims. Whatever you may

say of China, it's not driven by a free market ideology. China is a huge market in its own right, and access to it comes with political conditions. It's also committed to strategic industrial policy

- This may set off a classic round of industrial policy race as governments refuse to passively accept China's and other strategy-driven sovereign investors' attempts to promote national advantage
- USA, the traditional safe-guard of the free-market system, is indebted, weakened economically and increasingly preoccupied with protecting its own economic position

There simply is a new balance on the classical dimension of politics vs. markets. A new legitimacy to politics relative to business.

Yet there is an even stronger force driving the politics as big business trend. Politics is income elastic. Indeed, you might even call it future elastic.

The economic concept of income elasticity means disproportionately increasing demand for a good as income increases. When you are poor, you spend all your money on basic goods like food. When you become richer, your food consumption only rises little, but your demand for other goods – cars, TVs, entertainment, luxury, travel – increases disproportionately.

This relation is long-standing, well-known and well documented.

At the social level a similar dynamic rules. The richer a society is, the more it spends on education, science, health care, care for the elderly, the environment. And partly for similar reasons to income elasticity at the individual level: This is where the new needs are felt as you have addressed your basic needs.

Note that these comprise almost all of the big strategic growth sectors on the horizon.

- Education: Because of the knowledge-intensive economy.
- Science: For the same reason, and at a different strategic level
- Health care: Because health and longevity is the ultimate eternal basic human need
- Care for the elderly: Because of ageing populations all over the world, paired with the demise of traditional family patterns
- The environment: Because of global warming and depletion of environmental resources as population grows and increasing living standards and consumption

At the same time these are the very sectors that are traditionally subject to politics. And this is not by coincidence. Politics is inherent to these sectors and services by their very nature.

They are all about social consumption, and/or consumption that have highly significant social spin-offs.

Hence, even if they are left to the market to provide for – to the extent that this is at all possible – this is done through quite explicit political decisions and requires at the very least regulation and authorisation. Education standards, food and drugs regulations, authorisation of health care provision, the setting up of systems of carbon trading systems etc.

Note also that the big push-back against government and political intervention in the economy that Reagan and Thatcher symbolised actually didn't succeed in reducing public expenditure as a share of the economy on a sustainable basis. The growth slowed down. But electorates resisted serious reduction.

So politics is big business. Not necessarily in the form of traditional public expenditure, though. Budgetary and taxation level considerations place tight conditions on this. But that means that there is a huge market for innovative ways of catering to these politically charged demands.

And a huge market advantage for firms that know how to navigate in a world where politics is big business.

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AF GITTE LARSEN (RED.)

"DER KOMMER IKKE EN HÅND OG VISER VEJEN!" – EN SAMTALE OM POLITIK OG SPIRITUALITET

HAR POLITIK OG SPIRITUALITET NOGET MED HINANDEN AT GØRE? UMIDDELBART VIL MANGE NOK SVARE NEJ OG TÆNKE, AT POLITIK OG SPIRITUALITET TILHØRER HVER SIN VERDEN. MAGTENS VERDEN OG ÅNDENS VERDEN. POLITIK OG SPIRITUALITET BETYDER IMIDLERTID MEGET FOR BÅDE SAMFUNDETS OG VORES PERSONLIGE LIV – OGSÅ SELVOM NOGLE MENER, DE TO TING SKAL HOLDES ADSKILT. STAT FOR SIG OG ÅND FOR SIG. MEN MÅSKE ER DER ALLIGEVEL EN SAMMENHÆNG?

SØREN STEEN OLSEN, FREMTIDSFORSKER OG PARTNER I PUBLIC FUTURES, SOM HAR BESKÆFTIGET SIG INTENSIVT MED POLITIKUDVIKLING DE SENESTE ÅR, HAR TALT MED PAO (MYSTIKER, SEER OG ENERGIKUNSTNER) DORTHE STEENBERG, DIREKTØR I POWER SPIRIT OG KVINDEN BAG ET NYT INTERNATIONALT SITE OM GENSIDIGHEDENS KRAFT: AYNI.NU

MØD DEM I EN SAMTALE OM DE OVERBEVISNINGER, OPFATTELSER OG VÆRDIER, DER LIGGER BAG BEGREBER SOM SPIRITUALITET, MAGT, MULIGHEDERNES KUNST OG KÆRLIGHED.

OM SPIRITUALITET OG AUTORITETER

Søren Steen Olsen (STO): Hvad er spiritualitet for dig?

Dorthe Steenberg (DS): *Spirit* betyder ånd, og det refererer til vores åndedrag – at vi trækker vejret. Vi er levende væsener, og vores udånding bruges af træerne og omvendt. Men vi har distanceret os fra de levende væsner, vi er hvert eneste sekund, vi trækker vejret og lever, og vi har gjort det ved at sætte et mentalt begreb på det – nemlig ”spiritualitet”. For mig er spiritualitet et spørgsmål om igen at ville balancen. Vi har brug for at mærke, at der er overensstemmelse mellem det, vi føler, det vi gør og det vi tænker. Min søgen efter indsigt i det spirituelle, udspringer af en undren. Jeg er oprindeligt uddannet civiløkonom og har arbejdet i forskellige karriere- og lederjobs, men der var essentielle ting, der undrede mig: Hvorfor bruger vi ikke alt det, vi er som mennesker? Hvorfor arbejder vi på bekostning af noget? Det undrede mig, at det spirituelle er udelukket fra vores arbejdsliv og for norges vedkommende endda fra livet i det hele taget. Vi får stress, fordi vi ikke længere ånder og trækker vejret naturligt. Mange mennesker har simpelthen svært ved at trække vejret ordentligt. Vi negligerer følelser og intuition i vores relationer, og jeg synes ikke, vi bruger alle vores ressourcer. Vi har så store, fantastiske og kreative potentialer som de mennesker, vi er. Når vi bruger det alt sammen, er vi *flow*. Så er vi ganske enkelt levende og skabende væsener. Autentiske. Det er vist faktisk også det, vi i dag kalder "at have succes."

STO: Det lyder som om, du snakker om en indre autoritet. I den politiske verden er autoriteter ydre størrelser som Folket-

ing, Regering og lovgivning. Hvad er autoriteter i din verden? DS: At være menneske kræver mod. Livet er det, det er, og du kan dø, men du kan også leve. At leve er stort. I vores vestlige civilisation har vi bildt os selv ind, at det er farligt at give slip på tankens herredømme. Vi har sat det åndelige uden for vores liv, og vi glemmer at ære det. Vi mangler balancen. Vi har besluttet, at det, vi ikke kan måle i kroner, markedsandele og kilo, ikke har nogen betydning. Vi bedøver os selv med lykkepiller, sukker og vin frem for at vågne og mærke, hvad der er godt for os. Det handler om at se sig selv i et nyt lys. Vi skal bevare vores indre autoritet. I modsætning til de ydre autoriteter, du taler om. Lad mig give dig et eksempel: Ingen ønsker i deres hjerte at gå i krig. Det tror jeg i hvert fald ikke, men det sker alligevel. Også danske soldater dør i krig. Vi er ”faldet i søvn” fra os selv. Vi tør ikke lade være at slå ihjel af frygt for ydre autoriteter. Vi skal ære både det indre og det ydre. Ellers er vi ikke hele mennesker, og vi lider under det. *Moder Jord* lider under det.

STO: Men er virksomhederne ikke en vigtig kilde til fremskridt? Du nævnte vores høje forbrug af lykkepiller. Medicinalindustrien har udviklet lægemidler, der f.eks. har gjort det muligt at leve et normalt liv med HIV/AIDS – og det kan de jo kun gøre, hvis de tjener penge?

DS: Vi skal tænke med hjertet. Det giver nye prioriteringer, og vi kan holde op med at bruge lykkepiller eller have våbenudgifter. Vi ved det godt. Vi ved det med vores hjerter. Og vi skal sige fra. Også personligt, og vi må gøre det der, hvor vi er. Også hvis det er i en medicinalvirksomhed eller andre steder.



PHOTOS: LINDA SØNDERKOV OLSEN

OM WWW.AYNI.NU

AYNI BETYDER GENSIDIGHED OG ER DEN ENERGI, SOM LIVET PÅ JORDEN BESTÅR AF. VED AT FØLGE UNIVERSETS KRAFT ELLER "BYGGESTEN" ER DET MULIGT AT SKABE OG GENSKABE DEN NATURLIGE HARMONI, SOM ALT LEVENDE PÅ JORDEN BESTÅR AF. AYNI.NU ER ET INTERNATIONALT SITE OG SAMLINGSSTED, DER LØFTER OG STYRKER VISDOM GENNEM: AYNI, PEACE, AND GRACE ("SACRED RECIPROCITY", "CREATIVE LIFEFORCE", OG "DIVINE BEAUTY").

STO: Samfundet forandrer sig, og der er sket en masse i de seneste generationer. Vi har etableret et velfærdssamfund, vi har fået nye familie- og kønsrollemønstre osv. Nogle af de gamle ydre autoriteter er blevet brudt ned, nye orienteringer er kommet til. Hvordan ser du det i forhold til det spirituelle?

DS: Jeg er gået væk fra det etablerede for at fordybe mig i visdommen. Jeg er ikke så mentalt opdateret inden for politik. Men to ting vil jeg sige. Den ene er, at da jeg var ung, rejste jeg rundt som rygsækrejsende og var stolt af at komme fra Danmark. Nu synes jeg det er lidt pinligt at være dansker. Jeg skammer mig nogle gange over Skandinavien, som er det sted i verden, hvor vi har mest harmoni og overskud. Hvor vi har fred og mulighed for at leve et liv som er værdigt for hele verdens befolkning. Vi er nødt til

"THE POINT OF YOUR ACTIVITIES THROUGHOUT THE DAY IS NOT TO MAKE A LIVING, BUT TO MAKE A LIFE; NOT TO 'WORK' BUT TO CREATE JOY. IF YOU ARE DOING WHAT YOU ARE DOING MERELY TO 'PAY THE BILLS', YOU WILL HAVE MISSED THE MAJOR REASON FOR ALL OF LIFE. THE PURPOSE OF LIFE IS TO KNOW AND EXPRESS WHO YOU ARE. IF YOU DO OTHER THAN THAT DURING THE DAYS AND TIMES OF YOUR LIFE, YOU WILL NOT HAVE USED THOSE DAYS AND TIMES IN A WAY THAT PROFITS YOUR SOUL. IT IS SOUL PROFIT WE ARE AFTER HERE, NOT BODY PROFIT". Neale Donald Walsch

at dele den visdom, vi har fundet – også rent spirituelt. Det synes jeg ikke, vi er gode nok til. Vi er blevet for selvfede. Vi er faldet i søvn. Den anden ting, jeg vil sige, er, at da vi skar i vores ulandsbistand – jeg husker ikke hvilken regering, der gjorde det – da brød vi med det, vi stod for og var kendt for. Til gengæld viser Danmarksindsamlingen for nylig, at vi på det personlige plan stadig har hjertet med. At vi har og bruger vores indlevelsessevne.

OM MAGT I POLITIK OG SPIRITUALITET

STO: I den politiske verden er magt evnen til at påvirke samfundet i den retning, man ønsker. Og vi har opbygget store systemer, som magten formidles og udøves igennem. Det gør det attraktivt at have magt, og der er en konstant rivalisering om den. Hvordan ser du på magt?



OM O'ERO-INDIANERNE

DET OPRINDELIGE FOLK, Q'ERO-INDIANERNE, LEVER I ANDESBERGENE I PERU. DE ER EFTERKOMMERE AF INKARIGET OG BÆRERE AF EN VISDOMSTRADITION, DER STRÆKKER SIG SÅ LANGT SOM 16.000 ÅR TILBAGE I TIDEN. VISDOM, HVIS HØJESTE FORMÅL ER AT ÆRE DEN NATURLIGE HARMONI OG GENSIDIGHED, TIL GAVN FOR ALT LEVENDE: MENNESKER, DYR, PLANTER, PLANETEN. DET ER EN PRAKTISK TRADITION, DER GENNEM EVNEN TIL AT SANSE ENERGI, GJØRDE DET MULIGT FOR INKAFOLKET AT SKABE VERDENS STØRSTE FREDelige IMPERIUM: INKARIGET. FOR Q'ERO-INDIANERNE ER ALT LEVENDE GENSIDIGT FORBUNDET. VI ER ALLE EN DEL AF HINANDEN, VI ER HINANDENS BRØDRE OG SØSTRE, VI

ER EN VERDEN. VI ER ET. OG JORDEN OG ALT LEVENDE ER VORES FÆLLES GRUND. Q'ERO-FOLKET ER EN NATION ELLER 'STAMME' PÅ 400 PERUVIANISKE INDIANERE, DER LEVER PÅ KANTEN AF UDSLETTELSE UNDER EKSTREME VEJRFORHOLD PÅ ANDESBERGENES HØJSLETTE – I EN HØJDE PÅ OMKRING 4500 METER. POPULÆRT KAN MAN KALDE DEM ANDES-PRÆSTERNES 'OXFORD.' DE VALGTE I SLUTNINGEN AF DET SIDSTE ÅRTUSINDE EFTER MERE END 500 ÅRS ISOLATION AT TAGE KONTAKT MED OMVERDENEN FOR AT DELE DERES VISDOM. Q'ERO-INDIANERNES PROFETIER FORTÆLLER, AT VI NÆRMER OS "TIDEN HVOR VI MØDER OS SELV IGEN." TIDEN ER KOMMET, HVOR VI IGEN SKAL HUSKE OG VÆLGE AT LEVE I BEVIDSTGENSIDIGHED.

OM DORTHE STEENBERG

DORTHE STEENBERG ER DIREKTØR OG EJER AF POWER SPIRIT OG KVINDEN BAG SITET AYNI.NU. HUN ER UDDANNET CIVILØKONOM, MENTOR OG PAGO. DORTHE HAR GENNEM MERE END 15 ÅR ARBEJDET MED VISDOM I LEDELSE I DANSK OG INTERNATIONALT ERHVERVSLIV, OG HUN HAR TILBRAGT LÆNGERE PERIODER HOS OG LÆRT AF Q'ERO-INDIANERNE. SEND EN E-MAIL DORTHE: DS@POWERSPIRIT.DK

OM SØREN STEEN OLSEN

SØREN STEEN OLSEN ER CAND.POLIT. OG PARTNER I VIDENSVIRKSOMHEDEN PUBLIC FUTURES, DER ARBEJDER MED POLITIKUDVIKLING. PUBLIC FUTURES VISION ER AT SKABE REELLE FORANDRINGER I DEN VIRKELIGE VERDEN OG AT BRUGE POLITIKKEN SOM ET POSITIVT REDSKAB. PUBLIC FUTURES SAMARBEJDER MED MINISTERIER, KOMMUNER, STYRELSER, VIRKSOMHEDER, ORGANISATIONER OG INSTITUTIONER OM GOD OG FREMTIDSORIENTERET POLITIKUDVIKLING. SEND EN E-MAIL SØREN: STO@PUBLICFUTURES.DK

DS: Magt i Andestraditionen er ensbetydende med, at man har pligten til at fortælle og vise andre, hvorfor og hvordan man lykkedes med de ting, man gør. Man har pligt til at give sin viden videre, så også helheden vokser. Q'ero-indianerne, som lever højt oppe på "verdens tag", forstår begrebet magt sammen med et andet begreb – nemlig *Munay*. *Munay* er selve den kraft, der ligger bag viljen til kærlighed. Det er den styrke, der ligger i at vælge at udøve sin kærlighed gennem gensidighed. Gennem AYNI. Det vil sige, at man har magt, når man har viljen til bevidst og aktivt at bidrage til det eksisterende *flow* af kærlighed.

NÅR MAN HØRER SJÆLEN KALDE

DS: Spørgsmålet er, hvordan man kan tale ind til menneskers hjerte, så de lytter, genkender det sagte og agerer. Så de siger: "Jeg kan mærke i mit hjerte, at det også er sandt for mig, og nu gør jeg det".

STO: Ja, det tror jeg mange i den politiske verden også gerne ville vide!

DS: Hvis man ønsker at tale til hjertet, må man selv tale fra hjertet. Og hjertets stemme er ærlig og kærlig og i fuld- stændig harmoni med helheden. Hjertet ER og hjertet er ET. Det er det, jeg som Paqo hver dag lærer mere om, og som samtidig er det, jeg lærer videre til andre gennem mit virke. I lang tid har det at 'se med hjertet', som Den Lille Prins taler om – og som mange visdomstraditioner med største selvfølgelighed gør – blevet set på med en mentalt rationel distance som noget filosofisk, i stedet for som noget praktisk og brugbart i hverdagen. Jeg kan mærke, der er sket noget i mig og i verden. Vi gider ikke vente mere. Hjertet og helheden kalder på mig og os, og det skal være NU! *Cut the crap!* Der kommer ikke en hånd og viser vejen. Man er nødt til at have mod til at følge sit hjerte.

STO: Men hvorfor skal man have mod til at følge sit hjerte? Er det ikke det, man allerhelst vil?

DS: Jo, men vi har sat et mentalt filter ind, og det lyder sådan her: "Hvis jeg kan forstå og ræsonnere, og min hjerne siger *go!*, så er det i orden, at vi gør, som vi gør." Med os selv, hianden og vores Jord. Men hjertet har en viden, som hjernen ikke har adgang til. Det er med hjertet, at vi er forbundet med helheden. Med hele verdens åndedrag. Vi skal bruge vores visdom. Vores intuition. Vi tror, vi kan fatte universet, men det kan vi ikke med vores forstand alene. Hjertet er vores adgang til det, vi i dag kalder mysterier.

STO: Men kan der ikke være modstridende hensyn, der gør det svært at følge hjertet? Eksempelvis: Hvis jeg

opgiver mit job med at sælge lykkepiller, hvordan kan jeg så forsørge min familie?

DS: Det kommer an på, hvordan vi bruger os selv. Vores tankegang eller reaktion på ting, vi ikke forstår mentalt, er, at vi bliver bange. Det hele roder sammen, når vi kun forsøger at tænke os frem. Når jeg følger mit hjerte og lytter til min sjæl, så kan jeg tiltrække det, jeg skal bruge. Det er ikke svært at tage beslutninger, når man lytter til sit hjerte. Til vores *heartmind* – ikke den *mind*, vi har i hovedet, men den *mind*, vi har i hjertet. Det kan være svært at skifte perspektiv – også når man hører sjælen kalde. Vi har lært os selv at ignorere det, fordi det er en del af det mystiske eller det irrationelle, som vi kalder det. I de såkaldte *mystiske traditioner*, har man ritualer, og "indvielsen" er noget meget vigtigt. Når man bliver indviet, går man igennem porten og opgiver vaner. Sammen med meningsløsheden og sikkerheden. Det er en hård proces at slippe det, man tidligere har oplevet som det "sikre", men man føler, man lever og er fuld af glæde. Man vågner, falder i søvn og vågner igen. Som åndedrættet. Som livet. For mig var det en fantastisk og meget smuk oplevelse at blive indviet.

MULIGHEDERNES KUNST OG KÆRLIGHED

STO: Politik betegnes ofte som "det muliges kunst", men jeg synes godt, man må være mere ambitiøs og tale om "mulighedernes kunst". I politiske sammenhænge er der bare en tendens til, at man bliver presset ind i nogle rutiner, hvor det handler om strukturer, kontrol, overvågning og nulfejlskultur. Når du taler om, at man skal opgive vaner, meningsløshed og sikkerhed, lyder det som noget, der vil være tiltrængt i en verden, der ikke ligefrem er domineret af nytænkning.

DS: Ja, det er tiltrængt, og det er bydende nødvendigt. Viljen til kærlighed, modet til følge hjertets visdom og trygheden i at vide, at Moder Jord fortsat eksisterer og beskytter os mennesker, er det, vi længes allermost efter. Hvis vi kigger på menneskeheds historie, er det jo også mennesker som f.eks. Ghandi, Nelson Mandela og Muhammad Yunus, der er stået frem og har talt med hjertets stemme, som vi følger og husker.

DS: Hvad er kærlighed egentlig i politik?

STO: Det er nærliggende at svare, at kærlighed ligger uden for den politiske verden. Et klassisk syn på politik er, at det handler om forskellige interesser – om hvordan man mægler imellem dem og om, hvordan man af og til går i blodig konflikt over dem. Kærlighed ophæver vel nærmest interesser til fordel for en samhørighed. Samtidig må man også sige, at politik i høj grad handler om at skabe fællesskaber og at kunne overskride særinteresserne til fordel

for helheden, dvs. samfundet. Jeg vil ikke gå så langt som til lige frem at kalde det kærlighed, men når man arbejder med at skabe fællesskaber, bygger man på almenmenneskelige erfaringer, som vi kender fra vores personlige liv – nemlig venskab, omsorg, tillid og tryghed. Et sted kan man vel egentlig godt sige, at kærligheden er en af kilderne til politikens fællesskab. Man ser det i berømte taler som Martin Luther Kings *I have a dream*, der bl.a. handler om en fremtid, hvor hvide og sorte børn leger sammen. Et andet eksempel er, da tidligere statsminister Poul Nyrup i en nytårstale brugte billedet af den fortravlede unge mor med barnet bag på cyklen og sagde: ”Kan vi ikke gøre det lidt bedre?” De forsøger at appellere til nogle dybe følelser, vi kender fra det nære.

AT ÆRE HINANDENS TRADITIONER

STO: Spiritualitet er et meget gammelt fænomen, og den tradition, som du er indviet i, er fra Andesbjergene. Er det ikke meget fjernt i tid og sted fra vore dages Danmark og vestlige verden i det hele taget? Samfundet har forandret sig dramatisk de seneste århundreder – ja, bare de seneste årtier. Får spiritualitet større eller mindre betydning i samfundet i lyset af udviklingen?

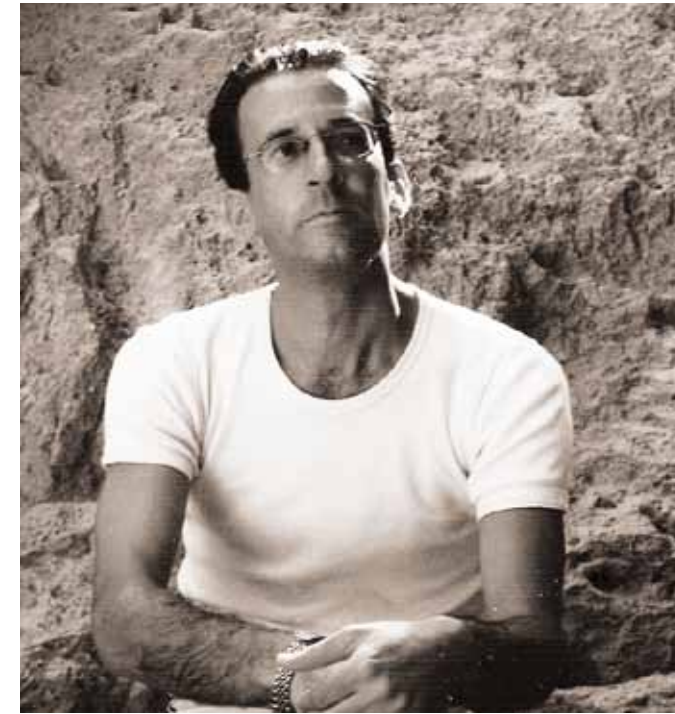
DS: Uden tvivl større. Tag f.eks. klimatopmødet. Det viste, at hele verdens befolkning bekymrer sig om vores fælles hjem. Om jorden. Det svære er, at vi forsøger at løse problemer og udfordringer, som vi plejer. Vi prøver at tænke os frem til mulige og meningsfulde løsninger. Jeg oplever, at det ikke er muligt at finde de løsninger, hvis vi ikke også har vores hjerte med. Uden hjertet går det ikke. Så går der konflikt i den. Som der gjorde ved COP15 mellem Kina og USA. Et sted at starte er ved at skabe et rum, hvor vi kan ære hinandens traditioner og derved helheden. Vores relation til hinanden og til de udfordringer, vi står med som brødre og søstre på Moder Jord, kan ikke kun udspringe af vores hoveder og mentale evner. Der er brug for, at vi genetablerer tilliden til hinanden, og det kræver, at vi bruger flere elementer. At vi er spirituelle og bruger vores sanser, vores følelser og vores intuition.

STO: Det lyder som om, du efterlyser nye måder at tale politisk sammen på. Har du nogen bud på, hvordan man gør?

DS: Jeg arbejder personligt mere og mere med det i mit eget virke. Jeg prøver, hvor jeg kan. Både i en til en-sammenhænge – også med politikere – og i grupper. I dag arbejder jeg også med det i større sammenhænge internationalt. Det gælder om at finde ind til kernen – til det kreativt skabende, som vi alle sammen har i os og med os. Det er vigtigt for mig at sige, at jeg som indviet Paqo ikke kan noget, andre mennesker ikke kan. Jeg fandt ud af i mit eget liv, at jeg ikke havde brug for smarte ”tanke-

mennesker” og mentalt ensidige visioner. Jeg har brug for at få mit personlige energifelt til at harmonere med mine omgivelser, så jeg hurtigt kan ære de mennesker, forbindelser og sammenhænge, jeg indgår i. Det er det, de oprindelige folkeslag og naturfolk har gjort i æoner. Det er helt naturligt for dem. Vi er nødt til at ære, at vi når hinanden på milliarder af måder – at vi faktisk er ET. Og også ET med det store åndedrag, som livet er.

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BEJA

BY TINA MONBERG

HOW TO CREATE DEEP LISTENING IN BUSINESS

MEET MARILYN DAVISON IN THIS Q&A INTERVIEW. SHE IS WORKING WITH THE CHALLENGES OF BRINGING DEEP LISTENING AND REFLECTION TO GLOBAL AND VIRTUAL TEAMS FROM EUROPE AND SINGAPORE.

Q: Marilyn, you have been an inspiration to me in so many ways. You don't make a fuss about your presence, and navigate from behind and make things look so easy. How do you do it?

Thanks for the question and compliments. I actually have two influences on the way I navigate “from behind” as you phrase it. The first example comes from my corporate life when I moved from an assignment in the strategy team of a large computer company to a marketing unit. We were assessing a new technology and the possible acceptance by our user community. I proposed a full research and analysis study, designed to last about nine months. The VP of Marketing explained that we could indeed do that, and delay our market entry by a year, or we could introduce the

product quickly and monitor and fine tune as we went; the familiar story of using the trim tab of a rudder to make a large ship change direction. Once under power you can use the momentum to guide you but still make the changes in mid sail.

The second example was from my Bedouin guide Beja who did not understand why or even how I could TEACH Systems Thinking to people. “If you live in the desert, you understand Systems Thinking or you die”, he said to me. The combination of corporate experience refreshed and re-experienced by the ancient wisdom of the Bedouins convinced me that the best way to accomplish a goal is to just start moving, be conscious of the winds around you but keep moving and correcting as you go.

Q: I know you have worked with many of the biggest system thinkers such as Peter Senge and Linda Gratton – just to mention a few. What made you choose them and what inspired you?

Peter Senge's company *Innovation Associates* was responsible for the Leadership Training at Digital Equipment when I worked there; so it was an easy choice to move there when I left Digital after 15 years in corporate life. I wanted to dig more deeply into the science and concepts of systems thinking. Peter's position on the faculty of MIT made it easy to move more deeply into the science and mathematics of Systems, from Systems Thinking to Systems Dynamics, to Simulation. All the work on Complexity theory and Chaos was part of this environment in which we worked, so we had the luxury of the top minds and thinking in this area.

I worked with Lynda Gratton as part of her Hot Spots Coaching and Research team for two years. Lynda's own writing and research is deeply intelligent and insightful, she also has a broad network of other researchers and authors. She generously acknowledges the thinking and research of this network, thus enriching everyone's contributions. For example one of her colleagues at London Business School, Professor Don Sull has written extensively on commitment both to oneself and to one's team and organization. Lynda incorporates this work as she writes of the productive practices that enable working in a complex environment. Commitment in the Bedouin and Druze tribal communities is embedded in all the activities and thinking. The children in a village come and go from home to home or tent to tent, truly raised by the tribe. In our contemporary lives our tribes may be our organizations or local communities and they are transactional rather than life time commitments.



PETER SENGE & LYNDA GRATTON

Q: If you should mention 3 things you've learned from Peter Senge and Lynda Gratton, what would they be?

FROM PETER SENGE'S WORK:

- Everything is part of a system.
- Systems Thinking as expressed in Causal Loop Diagrams; for example, vicious and virtuous cycles of systems are represented in a simple circle diagram with arrows in a positive or negative direction. More complicated causal diagrams show classic archetypes that once drawn or experienced visually suddenly make more sense than attempting to express many variables in words. One can see where to apply leverage to accelerate or decelerate an occurring pattern. Seeking optimal leverage is not obvious but critical (tools like Systems Loops help).
- Graphics, whether Causal Loop Diagrams, Flow Charts, Frames within Frames or Graphics Dialogue work engage a fuller thinking response. I have had numerous clients who did not "hear"

my words, but immediately understood a Causal Loop diagram or simple graphics explaining their situation.

FROM LYNDA GRATTON'S WORK:

- Lynda has a wonderful way of synthesizing work that is sometimes obscure and academic, and making it vital to an organization's contemporary issues. For example the work on *High Self Monitoring* individuals from Martin Kilduff, translates into her work on "boundary spanning" or networking.
- She is fearless in confronting what she considers calcified sacred beliefs, for example she believes that vision is over rated, and that igniting questions are much more inspirational to people.
- Lynda blends her background as a clinical psychologist with an in depth understanding of the dynamics of organizations. Her recent book, *GLOW*, writes about how you as an individual can not only survive, but flourish even though you may be working in a deadening, mind numbing or even poisonous work environment.

Q: Recently you have worked with the Druze and Bedouin to find the deep listening, that we have forgotten in our Western World where we all are in a hurry. It reminds me about the saying of Antoine de Saint-Exupéry "It is only with the heart that one can see rightly. What is essential is invisible to the eye."

Or should I say ear? What is it that we have forgotten to listen to?

When a Bedouin chief became impatient with my questioning about how he knew the time to leave a meeting, he said, "unlike you Westerners, we Bedouins can listen when we are talking and, we can tell when

people have stopped listening, so we just leave. "

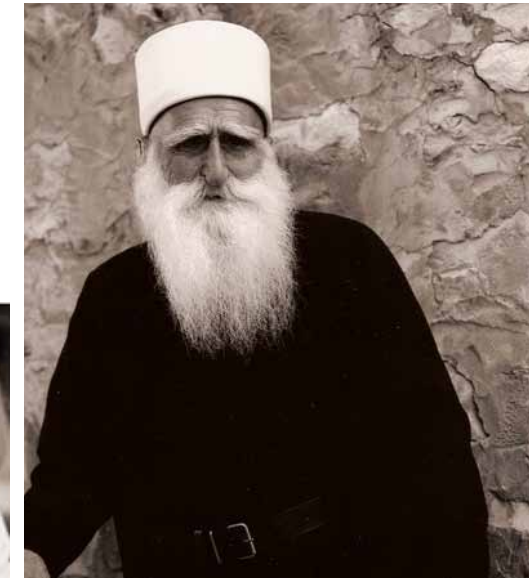
Q: How will you convince a busy business person that he or she should stop and listen to the unspoken words? And what will he or she experience by listening?

This is a really hard question. I would come at the issue in another way and coach the person to keep interrupting a meeting to test their understanding.

For example, "Help me to understand what I think I heard ; is this what you meant ?" If the answer is no, not at all, with a look of "where on earth did you get *that* impression", then you have a signal that you are listening not but not *hearing* what is being said. Our own mental models race on ahead, protecting us from danger, but also keeping us from pausing long enough to test our assumptions. Chris Argyris' work around Mental Models and how fast we run up the Ladder of Assumptions is always good to review. We cannot listen if our own brains are chattering on with the next idea or looking for the chance to interrupt. With sincere deep listening and suspension of assumptions one will discover amazing resources of talent and creativity that is just hidden beneath a permafrost layer of "polite business chatter".

Q: Your ability to navigate from behind, does that come from your deep listening skills that you are practicing?"

FROM LEFT TO RIGHT:
SHEIKH SALEH KHNEIFES,
BEDOUIN SHEIK, BEDOUIN
HERDER, MARILYN DAVISON,
DRUZE SHEIK, DRUZE SHEIK



It is hard to see these characteristics in oneself; but I do try to understand people's passions and strengths and weaknesses and fill in the blanks and help us all to have full leverage going forward. Stopping to examine what is happening and why is often just too de-energizing for everyone, just keep moving.

Q: "What do you think is the most important business advice that a Bedouin could give?"

After many days of hearing stories and conversations, I asked Beja if he could speak with my clients, what he would say to them. Without hesitation he said:

1. Don't be afraid to fall
2. Stop thinking, experience
3. Spend time with children
4. Worry about your own visions instead of worrying about others

I have spent many hours puzzling over this advice, attempting to translate it to usual business experience and have finally decided that everyone can take from it what is most applicable to them. Every time I re-visit Beja's advice it affects me in a different way.

Q: And what would your advice be? Bill Liao in his new book *Stone Soup* lists the ingredients for a successful

ABOUT MARILYN DAVISON

As a researcher, leadership program and public seminar speaker on Dialogue Marilyn has brought her research (among the Druze and Bedouin) and study to Dialogue sessions with Executive Women's groups, large public seminars, workplace conflict management and most recently to conflict surfacing and resolution with organizational virtual teams from Europe and Singapore. Marilyn is developing expertise in the selective use of technology, with issue targeted webinars, e-learning, podcasts, and videos as dialogue instruments. Marilyn recently authored a conversation provoking blog on the "Wikinomics" website proposing the creation of a Chief Mediation Officer in the Executive suite.

enterprise and covers this question very well. I would synthesize it to deep listening, to yourself, your team, your clients, to the environment, and to maintaining a strong sense of ethics in all that you do.

TINA MONBERG is a lawyer, mediator and qualified psychotherapist. She is the owner of Mediationcenter and founding and working member of House of Futures. tina@huseoffutures.dk

As a manager and consultant Marilyn worked in large organizations and in global consulting organizations. Her experience working at Innovation Associates (founded by Peter Senge, author of *The Fifth Discipline*) enabled her to work globally with recognized practitioners and clients to further develop knowledge bases around Dialogue and Systems Thinking.

Marilyn is a US Citizen, but has lived in Belgium and France for the past 15 years. She has a multifaceted background and undergraduate as well as Masters Degrees from Tufts University. She has also studied at Harvard University and MIT and done pre doctoral work at Boston College. Marilyn Davison is a member of Mediators Beyond Borders and a Board Member of WeForest.com.



PHOTO: MARTIN JOHANSSON NGOLO

THE SEVEN RULES ARE AN EXPLOSIVE CODEX THAT BRINGS NERVE, CREATIVITY AND WILDNESS BACK INTO BUSINESS, IN MANAGEMENT AND ORGANIZATION.

BY THOMAS GEUKEN

WHO THE FUCK ARE YOU?

ROCK'N'ROLL LEADERSHIP IS FOR YOU WHO DARE TO THINK LIKE A ROCK STAR, NOT A CAREER ROADIE. ROCK'N'ROLL LEADERSHIP IS FOR THOSE WHO WANT TO TAKE A DIFFERENT ROUTE AT WORK THAN MOST PEOPLE. IT IS FOR THOSE WHO WANT TO WORK ACTIVELY WITH THEIR PASSION INSTEAD OF HIDING IT AWAY.

"WHO THE FUCK IS PRADA?" Those were the words on Oliver Bjerrehus' [*a Danish model and actor – Ed.*] t-shirt when he auditioned for a gig, at the start of his career, with ... Prada. Bjerrehus got the job, but the point is that he might have been tossed out on his ear... and therefore was "cool." Without risk and attitude, life and work don't matter.

Bjerrehus thought like a rock star, even before he became a successful model, and so he has probably had a more enjoyable life than most of us. More fun than most models, who never come close to a gig at Prada, because they are too humble, and more than those people with traditional careers and ordinary jobs.

This is because too many people in organizations and companies submit daily to rules and norms they, inside, don't like. Their colleagues do the same and, most oddly, no one asks why. No one asks if there are other ways of working together. Too few ask their companies and colleagues, *"Who the fuck are you?"* Too few dare rattle the cage and try to achieve something greater.

There is another way to be, work and live together, and the inspiration comes from the music many of us listen to when we are not at work: rock. This book's mission is to build a bridge between two worlds. To bring Rock'n'Roll into the workplace.

Dust off your inner rebel

Rock'n'Roll leadership boils the energy, nerve and fellowship of rock and band culture down to seven golden rules of behavior. Each is the subject of one chapter in the book. We are talking about otherwise tacit, "insider" knowledge that is derived from interviews and intense relationships with established and up-and-coming international rock bands. The seven rules are formulated and presented here. I do this with deep understanding of business tradition and the organizational context in which the rules should be applied. Rock'n'Roll leadership is about making the workplace a more fun and creative place - not that we should abandon it to go into music.



PHOTOS: STINE SKOTT OLESEN

My message is there is a reason rock stars have more fun while they earn money, and that band life is not just for musicians. Many organizations can learn from rock bands, and much can be learned from how rock musicians live life. We all have an inner rebel that we can find and dust off if we have had it on a shelf too long. It isn't too late. And you will discover it is not only a joy for yourself, but a joy for those you manage and work with. And, not least, a joy for the customers you make your living selling or delivering to.

The book is based on my career as a psychologist, futurist, and leadership consultant, and is also based on rock musicians. Based on conversations with international rock bands, the book extracts that special drive that characterizes rock, and puts it into the context and daily life we put so much energy into: life in an organization.

In a maternity ward, I once heard a nurse instruct a new father (of a premature baby) how he should caress his daughter's stomach, legs and arms in the coming weeks and tell her how much he loved her. "In that way, she will associate your touch with your voice," said the nurse. It is one of the best descriptions of management I have heard. For the core of becoming and being a manager is ensuring that you and others associate your voice with your touch - figuratively. As a manager, it is hard work to find your own voice and manifest it in the relationship with the people you manage and work with.

The last six or seven years of my working life, I have gained more and more inspiration and knowledge about management and leadership from the rock world: when it comes to what we think about management, how we do it and what it takes to make it better. The more I work with Rock'n'Roll leadership, the clearer it is that it's both simple

and complex. There are potentials of both width and depth in the work of any manager or leader. And it dawned on me that leadership is about "playing music from the heart."

There must always be room for others to contribute with what they are passionate about and think is important. Whether personally or professionally. Therefore this book is more of an opening than a definitive answer about everything in management and leadership. Instead, by opening another universe and showing you how business, leadership and organization could also be managed, my ambition is to give you the courage and desire to discover, reinvent and offer your voice in your leadership. The book is my invitation to you. Completing one or more of the ideas may require serious effort on your part. I fight all the time, myself, to improve my own voice in my work.

Rock is a new model for work and leadership

Rock embraces an abundance of spontaneity, rebelliousness, wildness and creativity. It is an ideal studio for a new model for work, management, and leadership, not just because of its obvious qualities. For more than 50 years, rock has tried to solve the same organizational dilemmas that companies must solve. Such dilemmas as individual versus the group, authenticity versus commercialism and spontaneity versus the formulaic and planned. Rock gives us the answers to these dilemmas and paradoxes that challenge every company and organization. The organizations of music - rock bands - have already worked through the process towards the optimal form.

As I write this, Gary Hammel, of Harvard University, is at the top of the US bestseller lists and is ranked as the most influential person with regard to management and



business. He writes that the next era of business will be about management innovation. Put simply, he believes we must innovate our management models and leadership styles, because the industrial organization of 1900 will have outlived its role. In 1900, the organization was designed to effectively and cheaply mass-produce products and control their quality. Companies competed on price and quality.

Today, the world looks different for both people and businesses, partly because historical developments have led to a massive consumer culture, and partly because of the entrance of the intangible into the consumption and production sphere – here I speak especially of branding and knowledge work.

Music, like art in general, is perhaps the purest form of intangible knowledge work, and that is another reason rock can help show companies and organizations the way to create the right conditions and environment for intellectual production. Old assumptions cannot help us solve the challenges our businesses and organizations face. We are meeting a different world, and we need a radically new vision of how we approach leadership and organizing.

Some kind of monster

Rock'n'roll leadership unfolds in the space between two new trends in business and leadership. The book has one foot in management innovation and the second in the aesthetic management theory. The latter, because I am fascinated by how artists, performers and other creative workers “manage” in groups, communities and cultures. Even though many exciting experiments have been carried out in this field, the people who work with aesthetic management meet a weakness. I believe it is because they work

with the “finer” arts, such as painting, classical music and, in a pinch, jazz. These arts give us beautiful exhibitions and concerts, but they do not reach out from the stage. The artists do not grab as rock stars do. Rock has nerve and manages to ignite the commercial inertia that resides in the world of art.

Rock music is for everyone. Anyone can join, and when the masses start to move, something happens. The energy discharge is a phenomenon that U2's Bono calls “the fusion” and that Metallica's Lars Ulrich calls “some kind of monster.” Nobody has power over it. We experience a little mass hysteria ourselves when celebrities such as Bono or Madonna released a new hit album or play a concert in the local area. Suddenly we are in a parallel reality that cannot be controlled and harnessed.

The art's role in the commercial market is fascinating because it has an inherent “doubleness” that is difficult to master. The art can be used as an antibody that inhibits a commercial flow, but also as a market accelerator. Rock grew out of 1950s consumer society and art traditions, and it manages to balance art's insistence on the beautiful and true and the market's search for profits. Rock unleashes both of these incredible powers, which can create everything from wars to new markets and communities. The only other industries with this potential are computer games and filmmaking. Both have distinct artistic and commercial qualities. So do some electronic gadgets. For example, the iPhone sparkles with other Apple products in the heavens and is a massive commercial success.

Seven golden rules

In the book, *Rock'n'Roll ledelse*, I talk about the fruitful tension between extreme individualism and insistent



collectivism, between absolute authenticity and the highly salable, and between rehearsals in closed spaces and the global stage in the digital age where everyone can follow along through the media. The book boils it down into seven chapters, each of which contains a golden rule – an organizational lever you can grasp as a manager.

The seven rules are an explosive codex that brings nerve, creativity and wildness back into business, in management and organizations. Directly distilled from international rock bands such as Mötley Crüe, U2, Metallica, White Lion and Guns N'Roses and singers such as David Bowie, Bob Dylan, Tom Waits and John Lennon. I hope you have the desire and courage to test the rules in practice. And that big things then happen for you and your business. As humans, we are defined by what we take into the future and the challenges we meet. The passion to solve the extraordinary problems that create extraordinary achievements. *The only way is all the way. Rock'n'Roll.*

THOMAS GEUKEN is state-certified industrial psychologist, partner in Psycces and founding and working member of House of Futures. He is author of *Rock'n'Roll Leadership* which will be published by Gyldendal in June 2010 (first edition in Danish only). This article is the introduction to the book. thomas@houseoffutures.dk

Adaptation: Allan Jenkins, desirablestalecoffee.com.

THE OLD METAPHORS: WAR AND SPORTS

War and sports. These two basic metaphors have carried our businesses far, but they may not be the fuel that creates tomorrow's leaders. Our heroes used to be warriors and athletes. Today, we look to the stage, not battlefields and playing fields. There is too little energy in them. Too little momentum, rebellion, passion, courage and community. And too much management and control. “The Rules for Good Order” control our lives, and those rules will never top the Billboard 50. We need a new language, new heroes and virtues that are couched in contemporary language. We need Rock'n'Roll. We desperately need some new basic metaphors that rise to the challenges and opportunities of future business and leadership. Disturbing or pleasing, from a design perspective, the organizational qualities of rock bands and terrorist groups are a better fit in the company of the future than those of football teams, symphony orchestras and Eisenhower's army.



RULE #7:
**UNITED WE STAND,
DIVIDED WE FALL!**

THE 7 GOLDEN RULES OF ROCK'N'ROLL:

RULE #1: **ROCK'N'ROLL IS NOT A FASHION, IT'S A WAY OF LIFE!**

CREATE A LIFE! THE FIRST ORGANIZATIONAL LEVER FIRES UP PASSION AND AUTHENTICITY.

RULE #2: **STICK TO YOUR GUNS!**

DON'T SELL OUT! THE SECOND ORGANIZATIONAL LEVER ENSURES INTEGRITY AND IDEALISM.

RULE #3: **ONLY PLAY 80%!**

AVOID THE PERFORMANCE RACE! THE THIRD LEVER LOWERS THE BURNERS AND MAKES THE WHOLE A PART OF YOUR SHOW.

RULE #4: **ONLY 3 TAKES IN THE STUDIO!**

PERFECTION CAN DESTROY YOUR BUSINESS! THE FOURTH ORGANIZATIONAL LEVER SETS THE STAGE FOR WORKING WITH SPONTANEITY.

RULE #5: **EMBRACE YOUR FAILURES!**

MISTAKES ARE DEVELOPMENT OPPORTUNITIES! THE FIFTH ORGANIZATIONAL LEVER PLAYS ON ORIGINALITY AND IMPROVISATION TO THE MAX.

RULE #6: **KEEP IT OPEN!**

CREATE SPACE FOR OTHERS! THE SIXTH ORGANIZATIONAL LEVER PROVIDES NEW OPENINGS AND OPPORTUNITIES IN WORK AND DEVELOPMENT PROCESSES.

RULE #7: **UNITED WE STAND, DIVIDED WE FALL!**

NURTURE THE COMMUNITY! THE LAST AND SEVENTH ORGANIZATIONAL LEVER LETS LOVE, VULNERABILITY AND SOLIDARITY GO SOLO.

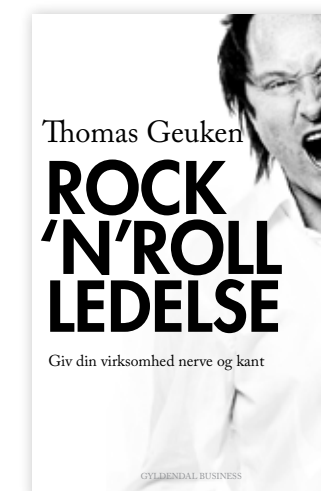
WHITE LION PHOTOS: CHRISTIAN ALS, PROMOTION PHOTOS OF: MOTLEY CRÛE, TOM WAITS, BOB DYLAN, ETC.



SPECIAL THANKS TO MÖTLEY CRÛE, U2, METALICA, WHITE LION AND GUNS N'ROSES AND SINGERS SUCH AS DAVID BOWIE, BOB DYLAN, TOM WAITS AND JOHN LENNON. MEET THEM IN THE BOOK!

QUOTE FROM THE BOOK

MANY COMPANIES ARE LOOKING FOR "STARS." BUT INSTEAD LOOKING FOR STARS OUTSIDE THE ORGANIZATION, MAYBE THEY SHOULD LOOK WITHIN. WHEN YOU TAKE AN INTEREST IN HOW YOUR OWN COMPANY IS ORGANIZED, AND WHEN YOU TO SEE HOW YOUR ORGANIZATION LIVES ITS LIFE, YOU WILL DISCOVER THE STARS ARE ALREADY THERE.



AF SØREN STEEN OLSEN OG GRY WORRE HALLBERG

FRA HI TECH TIL SLOW TECH – DEN NYE TEKNOLOGIBEJEJSTRING

DER ER TEKNOLOGI I DET HELE, OG DEN UDVIKLER SIG MED STORMSKRIDT I DISSE ÅRTIER. VI MÆRKER DEN TEKNOLOGISKE UDVIKLING MERE OG MERE, OG TEKNOLOGIEN ER BÅDE NYTTIG, FARLIG, ÆSTETISK OG FULD AF SANSEOplevelser. DERFOR SPIRER EN NY TEKNOLOGIBEJEJSTRING FREM. DET SKER UDEN DE STORE ARMBEVÆGELSER, MEN MÅSKE MED STORE KONSEKVENSER FOR OS ALLE SAMMEN.

“UP TO NOW LITERATURE HAS EXALTED A PENSIVE IMMOBILITY, ECSTASY, AND SLEEP. WE INTEND TO EXALT AGGRESSIVE ACTION, A FEVERISH INSOMNIA, THE RACER’S STRIDE, THE MORTAL LEAP, THE PUNCH AND THE SLAP”.

3. paragraf i Futuristernes manifest.

Teknologibejeistring er for nørder. Alle andre er ligeglade, eller de synes teknologien er svær – og i øvrigt også dyr. Og så er der dem, der er rigtig seriøse omkring teknologien, og de er nærmest bekymrede. De færreste – ud over nørderne – forbinder noget sanseligt eller æstetisk med teknologien, højest noget nyttigt og fornuftsbetonet. Men måske er der en ny sanselig og æstetisk bølge af teknologibejeistring på vej? Hvis den kommer, vil det være et markant skift i tidsånden, som vil påvirke opfattelsen af mange ting som etik, miljø, natur, sundhed, samfundet, ja livet i det hele taget.

Vi har set det ske før. Det stærkeste eksempel fra kunstens og kulturens verden er nok Futuristerne. Sidste år markerede vi 100-året for Futuristernes manifest fra 1909. Et manifest for en bevægelse, der satte fremtiden så meget på programmet, at de ligefrem navngav sig efter den. Det var en bevægelse, der ville gøre op med en støvet, stillestående og bagudrettet kulturforståelse, som romaniserede naturen, landsbydyllen og det traditionelle folkeliv. I stedet ville

Futuristerne sætte en ublandet bejeistring for modernisering, fremskridt, teknologi og fremdrift på dagsordenen. Der skulle fart på! Fart var netop det nye fænomen, mennesket havde fået rådighed over, og Futuristerne ville frem. De ville hylde beherskelsen af naturens kræfter og skabelsen af en ny verden af oplevelses- og udfoldelsesmuligheder. Alt manifesteret i de kolossale mekaniske kræfter, som på én gang blev tæmmet og sluppet løs i maskiner, lokomotiver, biler, flyvemaskiner og oceangående dampskibe.

Det ville være synd at sige, at Futuristerne har haft tiden med sig. I dag fremstår deres manifest vel nærmest som et kuriøst museumsstykke. Noget af dette skyldes manifestets egen maniske karakter med udfald mod både feminisme og kvinder i almindelighed og en stærk og udtrykkelig hyldelse til patriotisme, militarisme og krig. Noget skyldes også, at Første Verdenskrigs mekaniserede massedrab meget hurtigt gav et andet perspektiv på netop disse begreber. At Futuristerne så ovenikøbet i mellemkrigstiden blev associeret med fascismen har næppe heller fremmet deres almindelige omdømme – slet ikke i lyset af, hvad der siden fulgte. Det er til gengæld alt sammen noget, der kan forklares – om ikke undskyldes – som en afspejling af en specifik historisk periode. Det er de fleste fremtidsfortællingers paradoksale skæbne, at de i tilbageblik kommer til at virke håbløst bundet til deres egen tid.

Bejeistring over fremskridtet?

På et mere fundamentalt plan synes Futuristerne alligevel at være blevet marginaliseret: Selve bejejstringen over fremtiden og fremskridtet skal man lede længe efter i dag. Ikke mindst den måde, vi forholder os til menneskets og teknologiens muligheder, synes ganske beskedne. Og det er vel at mærke ikke, fordi de teknologiske fremskridt er ophørt.

Tværtimod præsterer teknologi og videnskab stadig nye landvindinger, og det gælder både i bredden og i dybden. Teknologien skaber stadig mere komplekse computere og robotter. Videnskaben er ved at kortlægge menneskets arvmasse og universets oprindelse. Der sker hele tiden håndgribelige fremskridt inden for medicinsk diagnose og behandling. Men den dominerende holdning til alt dette synes at være skepsis, pessimisme og bekymring.

Man kan næsten ikke belyse et teknologisk emne i medierne, uden at en præst og en filosof skal have lejlighed til at rynke panden over, hvilke moralske og etiske grænser, vi er i færd med at overskride – igen – mens seriøse forskere påpeger risici og farer. Denne reaktion kan der selvfølgelig være mange gode grunde til i hvert enkelt tilfælde. Men hvis bekymring, skepsis og pessimisme er blevet en indarbejdet rygmarvsrefleks, som dominerer holdningen til teknologi og videnskab, så vil det også være naturligt at forvente en modreaktion.

FRA METRPOIUS, 1919, FILM / FRITZ LANG



Det bliver helt naturligt at stille spørgsmålet: Er tiden mon ikke ved at være moden for en ny kulturel bevægelse, der lige som Futuristerne gjorde det for 100 år siden, bevidst provokerer ved at hylde videnskabelige og teknologiske fremskridt? Som et udtryk for den fortsatte udfoldelse af menneskets og samfundets skabende muligheder, og i øvrigt også som vores bedste håb for at løse klima-, ressource- og fattigdomsproblemer.

Det er ikke lige disse temaer, vi ser i de mest fremtrædende protestbevægelser på den gængse politiske og kulturelle scene, men der er også andre steder at kigge og lede. Nogle steder kan man faktisk se teknologibejejstringen spire frem – om end i det små og ikke nødvendigvis som en samlet bevægelse med officielle manifest.

Teknologi og krop

Futuristerne hyldede maskinen og kraften. I dag er det helt andre

teknologier, der er på forkant, og det er andre sanselige erfaringer, teknologien kan bringe frem, og det sker på meget mere sofistikerede måder.

Interaktionen mellem teknologi og krop er f.eks. et af omdrejningspunkterne for arkitekt-firmaet Urbanas arbejde (www.urbanarchitecture.com), og det er også i fokus på Arkitektskolens Center for Informations *Teknologi* og Arkitektur (CITA): ”CITA is an innovative research environment exploring the emergent intersections between architecture and digital technologies. Identifying core research questions into how space and technology can be probed, CITA seeks to investigate how the current forming of a digital culture impacts on architectural thinking and practice.”

Derfor skal man måske ikke være overrasket over, at man kan finde den nye type af teknologibejeistring blandt f.eks. humaniorastuderende ved Københavns Universitet. En af

dem er Tina Ryoan, der studerer Moderne Kultur og Kulturformidling. Hun siger:

”Jeg er meget fascineret af den nye teknologis evne til at interagere med kroppen. Jeg synes, det er interessant, at der inden for arkitekturen eksperimenteres med intelligente materialer, som kan kommunikere – ikke blot med vores blik, men også med vores krop. Arkitekturen kan begynde at reagere på kropslige signaler og justere sig efter, hvordan vi bevæger os i rummet, vores kropstemperatur osv. Det åbner både for en ny og performativ forståelse af rum samt for helt nye interaktions- og sansemuligheder”.

Teknologien kan altså påvirke menneskets sanser og aktivere en kropslighed. En kropslighed, der måske forsømmes i hverdagslivet, hvor nutidens menneske i mange sammenhænge registrerer, erkender, erfarer og oplever verden mentalt.

Det økonomiske system, der blev bygget på de mekaniske princip-



FRA METROPOLIS, 1919, FILM / FRITZ LANG

ET ANDET STORT NAVN BLANDT FUTURISTERNE VAR UMBERTO BOCCIONI, DER DOG DØDE SOM KUN 34-ÅRIG I 1916. HAN VAR MALER OG BILLEDHUGGER, OG HANS SKULPTURER OG MALERIER STÅR I DAG SOM SYMBOLERNE EN RENDYRKET FUTURISME. BOCCIONI - BRONZE 1913 - "FORME UNICHE DELLA CONTINUITÀ NELLO SPAZIO". KILDE: [HTTP://WWW.ITALY.DK/KULTUR/FUTURISME_1909_2009.HTM](http://www.italy.dk/kultur/futurisme_1909_2009.htm)

per, som Futuristerne hyldede, er fra mange sider blevet kritiseret for at undertrykke mennesket. Det kræver rationalitet, effektivitet og disciplinering. Men når teknologiens formål bliver at interagere med kroppen og skabe nye sanselige og æstetiske muligheder, åbner den helt nye oplevelsesdimensioner. Teknologien kan igen begynde at spille sin egen aktive rolle i skabelsen af en ny dagsorden, og det sker i med- og modspil med talen om bløde værdier i erhvervslivet og fænomener som kunstnergruppen Superflex.

Der er en markant forskel på de historiske Futurister og nutidens neofuturisters teknologibegejstring. Tina Ryoony siger: "Hvor Futuristerne teknologibegejstring hyldede fart og fremskridt, mener jeg, at den nye teknologis fokus på krop og natur, åbner for en mere organisk og langsommelig måde at tænke udvikling på. Teknologien kan få en til at sanse og erfare i et roligt tempo i endnu højere grad, end det er tilfældet i vores nuværende hverdagsliv. Drømmen i dag handler om at *speede ned*, og vi fokuserer på processen snarere

end målet. Traditionelt tænker man på teknologi, som noget der *speeder op*, og som et effektivt middel til at nå et givent mål. Men når teknologien medtænker natur og krop, og når processen bliver vigtigere end målet, er der lige pludselig ingen grund til stress og jag. Teknologien kan dermed bruges på en mere organisk måde, som kan forstærke erfaringen lige nu og her". Den tankegang kan man finde i projektet *SlowFlow* (læs mere i boksen).

Bliver teknologien så ligefrem til kunst? Kunst kan ses som en slags "mellemrum", hvor en anden type væren og samvær (end i hverdagslivet) aktiveres. Kunst er en æstetisk væren og *samværen*. Kan ny teknologi og den nye teknologibegejstring give os en glæde ved at være til stede i verden på en anden måde end den mentale? På en måde, hvor sanseligheden og kropsligheden sættes i spil?

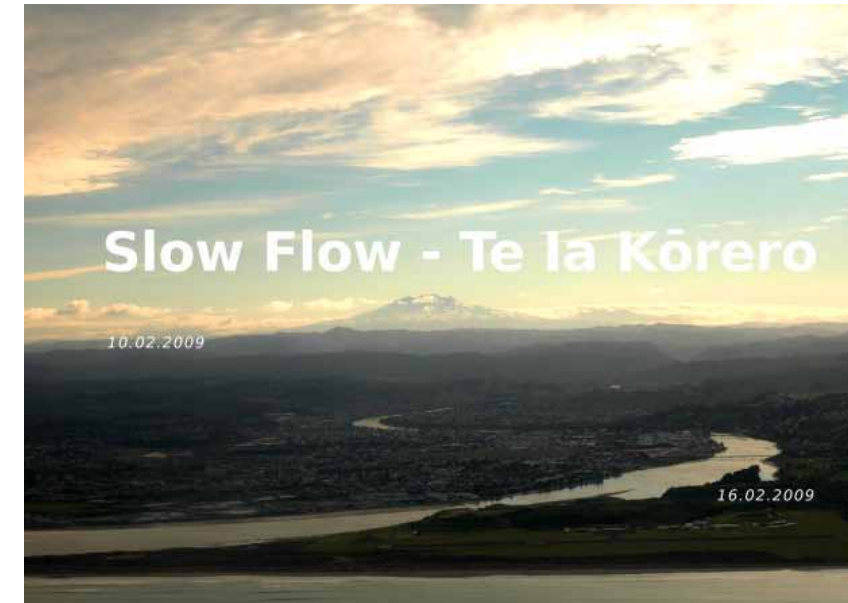
Futuristerne teknologiske univers var anderledes end neofuturisterne er, men der er paralleller. De har begejstringen for farten eller rettere den begejstring, der udspringer af, at

man kan mærke den i sin krop, tilføjes. Begejstringen kommer netop af, at man kan mærke noget – kan sanse det – og altså ikke bare forstå det med ens mentale fornuft. Mennesker er faktisk ikke i stand til at gennemskue den teknologi, vi omgiver os med. Den har altid været avanceret og nærmest *an sich* uforståelig i forhold til sin samtid. Men vi kan godt bruge den, og vi kan sanse den.

Mens Futuristernes teknologibegejstring var en kamp mod naturen – og et ønske om sejr over den – er formålet med den nye teknologi, *Slow Tech*, at komme i harmoni med naturen eller ligefrem at styrke den natur, der gennem årtierne er blevet så svækket af kulturen, herunder også af den teknologi, som Futuristerne fejrede.

Hverdagens teknologibegejstring

I dag omgiver vi os med teknologiske virkemidler og *gadgets*. Teknologien er ikke blot noget uden for os selv, som fascinerer os eller gør os bange. Vi dyrker ikke teknologibegejstringen: Vi lever den!



"DRØMMEN I DAG HANDLER OM AT *SPEEDE NED*, OG VI FOKUSERER PÅ PROCESSEN SNARERE END MÅLET. TRADITIONELT TÆNKER MAN PÅ TEKNOLOGI, SOM NOGET DER *SPEEDER OP*, OG SOM ET EFFEKTIVT MIDDEL TIL AT NÅ ET GIVENT MÅL. MEN NÅR TEKNOLOGIEN MEDTÆNKER NATUR OG KROP, OG NÅR PROCESSEN BLIVER VIGTIGERE END MÅLET, ER DER LIGE PLUDSELIG INGEN GRUND TIL STRESS OG JAG. TEKNOLOGIEN KAN DERMED BRUGES PÅ EN MERE ORGANISK MÅDE, SOM KAN FORSTÆRKE ERFARINGEN LIGE NU OG HER". Tina Ryoony, studerende.

Vi lever teknologibegejstringen, når vi går op i og bruger udviklingen inden for mobiltelefoni og sociale medier som Facebook og Twitter. Når vi foretager alle vores pengetransaktioner over netbank, og når vi vil have den nyeste, mest opdaterede og smukkeste designede computer. Ikke mindst Apples produkter har nået et æstetisk bevidst publikum, der går langt ud over nørdernes rækker. iPod, iPhone, iPad.

Vi interagerer med hinanden via teknologien, men også i universer, som er skabt af teknologien, og hvor eventyr, *storytelling* og sanselighed spiller hovedroller. Med Nintendos Wii-koncept er kroppen endda for alvor ved at blive integreret i den digitale verden. Ligesom den digitale verden er ved at blive integreret i vores med robotter til både praktisk hjælp, underholdning og menneskelignende interaktion lige i hælene.

Så måske er der slet ikke noget reelt behov for at manifestere teknologibegejstringen som opposition til noget som helst. Den har sejret på græsrods- og hverdagsplanet, ude i parcelhusene, i Bilka og i tilbudsavi-

serne. I det lys virker Futurismen måske mest af alt forældet? Der er ikke længere noget behov for den. Dens vision er blevet realiseret, normaliseret, afdramatiseret og almindeliggjort. Eller er den?

SLOWFLOW

SlowFlow is a trip down the Whanganui River, Aotearoa/New Zealand. *SlowFlow* invites artists, technologists and environmentalists on a 6 day journey down the Whanganui River by double hulled 22 person waka haurua (canoe) and bicycle, creating a setting for a flow of conversations – Te Ia Kōrero.

SlowFlow imagines living in a post carbon future where physical transport has slowed to human speed, energy use is constrained and renewable, production is collaborative and relocalised, and information communication is instantaneous, global and accessible. Taking a few days out from global hypermobility, *SlowFlow* models the contemporary ecotopian dream as a mobile temporary autonomous zone and paddles and cycles it through a landscape of narratives.

On each day a local expert is invited to give a short talk about the historical context of each site. Participants are asked to bring a project to make or experiment with on the trip. Whether it be a piece of technology, a piece of media, an art work, documentation of the trip, or some writing, the collective commonwealth of works will form the basis of an exhibition, a web site or a publication. <http://greenbench.org/project/slowflow>

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LITTERATUR: Hesseldahl, Hans: *Europas Kaffein og Den Russiske Litteraturs Vildmand, komparativ analyse af F.T. Marinettis 'parole in liberta'* med A. Kruchenykhs 'zaum'. Speciale afleveret ved Institut for Kunst- og Kulturvidenskab, KU, 2009



PHOTOS: ULRIK JANTZEN, DASBURO.DK

BY STEEN SVENDSEN OG SØREN STEEN OLSEN

A PLACE TO BE

THERE IS SOMETHING NEW HAPPENING IN THE SOCIAL WORK, SOMETHING ANARCHIC, SOMETHING OUTSIDE THE SYSTEM, WITH NO REGISTRY OF USERS AND WITH ITS OWN RULES AND PROCEDURES. IT'S CALLED JOIN-IN CENTRES.

Join-in centres ('væresteder' in Danish, ed.) have acquired a solid experience and ability in how to meet socially-disadvantaged people and give them a much-needed opportunity for a base for their existence. A join-in centre is a place to go to, a place to be and a place to move on from when you are ready. Join-in centres are special in the Danish context and unique in the international context.

Generally, the join-in centre landscape is highly diverse. But make no mistake: a clear line exists in how the centres think and work. A line that arose spontaneously out of the practice that has evolved in join-in centres, and that has been deliberately promoted and distributed via the join-in centres' cooperation, contact and dialogue. The National Association of Join-In Centres (Landsforeningen af Væresteder (LVS), ed.) is the most important forum for this dialogue, which has resulted in the formulation of the *Join-In Centre Concept*.

The *Join-In Centre Concept* is based on three elements.

- First, it builds on the individual. Join-in centre users are met as people, not problems. When you are at a

join-in centre, you are there on your own volition, not because you have been referred by a caseworker. You are not there to get money or other benefits. You are met as a human and you will meet others as humans. In short, you can just "be" there. According to your own choice, energy and desire. Some take initiatives themselves, others take part in activities and still others are just there – and, no matter what, it is OK. It is entirely up to you.

- Second, the join-in centre is a sanctuary. The centre is a haven from both the raw environment of the streets and from demands and expectations of caseworkers and other authorities. One does not need to live up to anything, so there is no reason to dissemble. This means the join-in centre functions on user terms and with user participation. There is no misguided charity and no bleeding hearts. The user is not a victim, but a human with self-determination and accountability. At the join-in centre, there is experience with life's dangers and pitfalls, but also knowledge of opportunities. And there is always someone. Someone to talk to and someone who cares to listen and has the time to.



- Third, experience is a basic element of the *Join-In Centre Concept*. The join-in centre can open paths and opportunities for users who want to improve their situation. The join-in centre represents hope and optimism. Human hope is a vital life force, and to find hope and desire can be the first small step. At join-in centres, there is awareness that life can be difficult, and optimism is not silliness. The join-in centre sets no targets for its users – they must come from the individual in accordance with his or her situation, needs and energy. A user might progress, but might also regress. At the join-in centre, you are adult enough to know how it is. There is hope and optimism, but also realism and acceptance. The combination is liberating and central to the join-in centres' way of working.

Encounter from a real alternative

The join-in centre is a supplement to the established, public-sector social effort. A supplement that is crucial to the quality of life for the socially-disadvantaged who use the join-in centre. The join-in centre is also more than a supplement: they are an alternative, and their thinking and practice contrasts with that which prevails in the public treatment system and traditional social policy efforts. This is true at several levels and in several areas. The join-in centre is a revolt on many fronts:

- *A revolt against the case-working system's management-by-regulation*, standardized approaches and rigid targets. Most join-in centre users have long experience in the role of client across from public caseworkers and frustration, uninspiring standard offers, obligations, broken agreements, criticism and hypocrisy.

- *A revolt against the myth of the right answer* – that there is a right solution for every problem as long as we research long enough, and that the problem will be eliminated. It is not so. People are diverse and complex, and life is a jungle. This is true for prime ministers and millionaires as well as for researchers and caseworkers. It also applies to join-in centre managers and users. Giving a homeless person shelter seems like a solution, but it does not necessarily address the homeless person's problems. Instead of looking for solutions, we must do what makes sense in the individual situation.

- *A revolt against resignation and indifference*. A problem that is persistent or even growing, despite major social policy efforts by society, can create disillusionment and resignation. It may even produce cynicism about and indifference to the socially-disadvantaged: they will always exist no matter what we do. So it can seem irrelevant whether the vulnerable are offered a trailer with a coffee pot or a join-in centre with a friendly environment and facilities. But it is not irrelevant, because quality, competence and skill make a noticeable difference that users experience at the join-in centre.

- *A revolt against victim mentality*. The socially-disadvantaged people whom the join-in centres address have rough lives. They have rarely been lucky in life, but they are not weak-willed victims to be pitied or met with the position that is just too bad for them. That position, if it stands alone, inhibits the development of autonomy and responsibility.

- *A revolt against silo-thinking on social issues* and having various authorities addressing different problems of the



socially-disadvantaged. They each focus on one part of the individual situation from the point of view of their own profession and approaches. However, they are poorly coordinated with each other, and none of them relate professionally to the vulnerable person as a whole person. In fact, they often reduce the person to a client role, a bearer of a particular problem.

A way forward for social work

Most social work, by far, aimed at vulnerable groups is rooted in the public sector, in academic research and in traditional voluntary social work. Bureaucrats, case-workers, researchers and volunteers all have their own approaches, values, methods, interests, concerns and goals. Their methods have been developed over many decades and have created strong structures, institutions and cultures. Join-in centres are a break with these established approaches. They are a new development in social policy that has already demonstrated its value for disadvantaged people, and that opens new avenues in social work in general.

The join-in centre's special starting point in the individual, in life experience and in the idea of "refuge" separates it from the three traditional approaches. The public sector represents the interests of society, taxpayers and voters. It demands control and transparency about "value for money." Goals and demands of the socially-disadvantaged are just as clear: goals about abstinence from narcotics, law abidance, and availability for labours. The approach to the socially-disadvantaged, and contact with them, is regulation and bureaucratic procedure. At the same time, media stories and public pressure often influence priorities and levels of effort.

The academic and healthcare approach is one of distanced examination of practice. By its nature, this approach is problem-defined, diagnostic, analytical and theoretical. Researchers often legitimize and identify with the notion that any problem can be solved if it is formulated, defined and analyzed well enough. They develop new knowledge – but especially knowledge that is defined by certain professionalism and thus also a specific understanding of what new knowledge is. This theoretical approach generally refers to previous knowledge and theory, and it is evaluated on how it contributes to existing disciplines. This applies to sociology, psychology, economics, anthropology, philosophy and science, all of which are again divided into sub-disciplines and professions.

Traditional voluntary social work has deep historical roots and is motivated by social conscience and a moral obligation to help the "weak" in society. The moral obligation often springs from religious tradition or the doctrine of "doing good" and the conservative tradition of the good citizen. This approach makes no direct demand of the socially-disadvantaged, but also has no expectations of them since they, as they are, fill a function in the natural order.

The join-in centre, however, is anchored in the individual. At a join-in centre, users are met on their own terms and interact with others on their own volition. Users meet an understanding and an openness that stems from experience with life – for better or worse. They can influence the join-in centre and its services and so gain social skills and the ability to take responsibility for their own lives. The join-in centre gives the socially-disadvantaged a base, so they can move forward. Every join-in centre opened in the past ten years in Denmark has attracted users – because the need is there. Therefore it is important to recognize the join-in centre as a separate and unique new approach to social work.



JOIN-IN CENTRES AS SOCIAL INNOVATION

"Launched without a polished plan and apparently without any direction," says Cliff Kaltoft, executive secretary. That is how he modestly describes the first centres. They followed no authorized model of how to make a social system. There were no pre-existing user surveys or needs investigations, no analysis, no research and no evidence. Yet the centres created a viable, robust and autonomous new social development – a successful social innovation – and the lack of research-based findings are neither a coincidence nor a problem. So it is when we enter a whole new area without previous experience. The pioneer's job is to draw the map when entering unexplored territory.

Join-in centres could not have sprung up in any other way, and they are actually a fine example of social innovation, which is attracting considerable interest among social scientists these days. Social innovation is being recognized as a source of community development that is just as important as technological innovation. Historical examples speak for themselves: the cooperative movement, sickness funds, kindergartens, women's crisis centres, microcredit, maternal care, etc. One of the societal perspectives about centres is that they can serve as an instructive example of the need for social innovation today.

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PHOTO: ULRIK JANITZEN, DAS BÜRO



BY SASCHA AMARASINHA

WHERE WE LIVE. IN AN OLD GRAIN WAREHOUSE

How can we call ourselves the “House of Futures,” yet have our offices in an old, low-ceilinged grain loft in the oldest part of Copenhagen? We have certainly asked ourselves that often enough during our creation process.

But we think nothing could be more appropriate that starting where it all begins. As the seed of something

new, a seed not yet planted, fertilized, germinated and sprouted for the world to see. We begin, of course, with an idea: a vision for preparing the ground for a new way of doing business. A new way that creates sustainable results and success. Each of us has his or her view of how the new field looks. And we will take our time to see what kinds of seeds we each can sow, so that we can grow the best possible crop in the future.

Our projects will be like small plants that start as seedlings, that are watered and planted when they are ready. Some may be watered too much, some might not get enough water, but we are convinced that most will grow and be harvested. To the benefit of the future and those involved.

Burning love

If you visit the House of Futures, just go for a walk on Magstræde. If you're lucky, you will find a tourist guide who, with pride, will tell you that it was here that Hans Christian Andersen's Tin Soldier sailed in a ship of newspaper before he was swallowed up by the gutter and ended up in the canal. If you cannot remember how the story ends, here is a short version: the Tin Soldier's boat sinks in the canal and he is swallowed by a fish. The fish is caught, sold to the cook in the Tin Soldier's house, and suddenly he is back where he came from - and his beloved dancer, made of paper, is there still. And here comes the final twist from the old storyteller: the Tin Soldier is thrown into the stove, and his beloved little paper dancer follows him there in the breeze. That's burning love...

HOUSE OF FUTURES MENU

TALKS & WORKSHOPS
SALONS
EVENTS
SPECIAL TREATMENTS
PROJECTS
PUBLICATIONS
MOVEMENTS & ISSUES ...

JOIN THE FUN?

Accompany us on www.houseoffutures.dk



3 COOKIES READY TO EAT:

SALON POLITIKUDVIKLING HESSELET

Politikudvikling er det, der gør ideer til politik og politik til virkelighed. Det er de processer, der kommer før spin. Vær med til at forme politikudvikling som et nyt arbejdsfelt. Public Futures har udviklet konceptet Salon Politikudvikling og inviterer til næste salon på Hotel Hesselet den 7. - 8. oktober 2010. Tag dit arbejde med på salonen - og tag salonen med i dit arbejde. Der er brug for det. Læs mere på www.publicfutures.dk

COMMON GROUND WISDOM WORKSHOPS

Dorthe Steenberg og Stephen Victor har sammen skabt denne workshop, hvor du kommer til at arbejde med helhed, balance, gensidighed og kreativitet. Workshoppen er et laboratorium, og den er for dig, der med åbent hjerte og stort mod, er klar til at skabe helhed. På workshoppen skaber vi forandring ved at bevæge energi. I din egen energi og i det energifelt som findes i den sammenhæng du indgår i. Læs mere på www.commonground-online.com, hvor du også finder datoer, tid og sted.

SHAKESPEARE FOR LEDERE

Skuespiller Thomas Magnussen og kommunikationsrådgiver Sascha Amarasinha deler en interesse for Shakespeare og er begge fascineret af hans vedvarende appel til det moderne publikum. Her mere end 400 år efter hans død. Hvad er det han kunne og hvad kan vi bruge det til i dagligdagen. Sammen udforsker de den berømte skuespillerforfatters lederskikkelser, deres moral, udfordringer og dyrebare erfaringer og ikke mindst det unikke sprogbrug og de retoriske fif, som både motiverer og forfører. Kom med bag tæppet, når skuespilleren og kommunikationsrådgiverne taler "Shakespeare for ledere". Se mere på www.respond.dk og www.thomasmagnussen.dk om hvornår og hvor, det foregår næste gang.



: MOVE THE UNKNOWN. YOU KNOW HOW TO CREATE THAT SPECIAL SOMETHING AROUND YOU, HOW TO INSPIRE PEOPLE TO FOLLOW. YOU HAVE ALREADY ENVISIONED SO MANY OF THE IMAGINARY SHAPES AND IMAGES OF TOMORROW. WE INVITE YOU TO SHARE AND ENTANGLE THESE VISIONS OF THE FUTURE – IN THE PRESENT.

