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A Sense of Change

**Change management from
a human perspective**



Stefan Knapp (XXXXXX-XXXX) _____

Martin Lund Petersen (XXXXXX-XXXX) _____

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Supervisor: Ole Fogh Kirkeby

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Executive summary

The aim of this thesis is to examine why not anyone can carry out organisational changes. This aim is threefold. First, we wish to relocate the boundaries of change management. Specifically, it is our ambition to dispute the tradition of the social psychological approach to change management, nesting the limits of change management outside the change manager, within the space of the change targets. Second, we aim to achieve this relocation by reintroducing the human and social limits to change management. The human limits are made up of familiarity with the present context; they point to the fact that our existence is “bounded”, limited by our experiences and the life, we have lived. The social limits point to the fact that we are all products of social history and all are part of a symbolic capital distribution, influencing and influenced by the social positioning in hierarchies. As such, both sets of limits point back to the lived life of the change manager; her experiences, merits, former achievements, networks and even her upbringing and childhood. This has the paradoxical effect of enabling the change manager to think and act in certain ways, but also restraining her from alternative ways of thinking and acting. Hence, she is the ruler of her own life, but not least a captive in it. Third, we suggest ways to extend the relocated boundaries of change management to avoid sinking into scepticism; that we are in no control of our lives. The implied results relocation of boundaries amount to the paradox that to change others, the change manager must first change herself; she must question her habitual way of thinking and acting, suspending her immediate practical judgment. The dynamic learning propensity of humans are illustrated through Bourdieu’s concept of habitus and its capability of creating appropriate actions within familiar contexts; it simply acts as a device of practical judgment. By using metaphors as an analytical tool, we exemplify our theoretical grounds by accounts of change managers having had the responsibility of carrying out changes in an organisational context; by assuming that the post-reflexive statements “I did” or “I could” refers to a pre-reflexive “I can” present at the time of the situation in question, we illustrate our understanding of habitus; providing the change manager with a virtual space of possibilities based on previous impressions and experiences, habitus perceives and decodes reality from the individual position in the symbolic system of the field, making the sighting and seizing of certain opportunities natural and taken for granted. In relation to change management, habitus induces a kind of leadership from the middle; from the present, between past and future, and from the middle of a social context – but also as an acceptance of the change manager residing somewhere in the middle between omnipotence and impotence.

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Foreword

In many ways, the skewed room – the picture of Otto Frello on the cover - is a perfect metaphor for this thesis because instead of the change targets (from this point on CT), our point of departure is the change manager (from this point on CM). By making *practical mastery* the essential theme, it has become possible for us to shift from the space of the other to the life space of the CM, because for us, change management is a human practice; making the other, the CTs, the point of departure presupposes a point of view which necessarily must belong to the CM.

Writing a thesis focusing on this radical perspective has required the inclusion of aspects and literature not normally treated within change management theory. Hence, we must ask the reader to keep an open mind, because the primary focus of this thesis is to move from the closed and self-referential nature of the mind towards different habitual extensions, that is, towards keeping an open mind and being reflexive. Both themes are not normally emphasised in the conventional theory on change management, which seem to place the limits of change management in the space of the CTs, although the conventional theories belonging to the social-psychological paradigm emphasise the processes of change from the perspective of the human other.

Our aim has been to create a room for the CM, the other human in a process of organizational change. We found the focus on practical mastery to be the natural point-of-view, because even if we identify change management as a function, its functionality still presupposes a human leader with social skills placed in a social context, basing her mastery of leadership on her lived life, that is, from the middle of the social context and from the middle of her life, what we refer to as *leadership from the middle*.

To make leadership a matter of the lived life of the CM can lead to a rather sceptic perspective, namely that we as humans are trapped in our body, our language, our predispositions; in short, our experience and lived life. Such a perspective might seem to be a misfit in relation to the necessary creativity of the CM. However, it would be naïve to believe that we as humans can escape our lived life; rather we suggest that the CM changes herself when she changes others, she can learn to be reflexive and to be creative if she becomes aware of her unconscious practices. In other words, this thesis is about the limits of change management from various perspectives.

During the process of writing this thesis we have learned, of course, much about organizational change, but also about our own self-change, which is necessary if we are to be creative and challenge our conventional perspectives on practice. However, this process and the final product could not have been created if it was not for the following people, who have helped us during the different stages, and to whom we are very grateful; first of all we wish to thank our supervisor Ole Fogh Kirkeby, who throughout the process have delivered the necessary safety for us to be creative and to challenge our perspectives. We would also like to thank the CMs from AS3 for their time and creative responses on our survey. And moreover, we would also like to thank Anders Bordum and Jacob Høy Nielsen for their creative inputs, and at times critical questions. Moreover, a sincere thanks to our families for bearing with our sometimes complete mental absence. Finally, special thanks from Stefan to Gry for her continuous and untiring support and devoted love.

Stefan Knapp & Martin Lund Petersen

Introduction

Not anyone can make successful organizational changes!¹ A simple statement which naturally must be followed by a *why*? But to answer that we need to know how organizations can be changed, that is, what makes it possible for the CM to successfully change the organization and what limits it? Then we must ask the ontological question where these possibilities and limitations are positioned; is it possible to address these as outer possibilities and limitations, or are they inner possibilities and limitations? This raises yet another question, an epistemological one, because if these possibilities and limitations are to be treated as outer, then what can the CM know about these?

In conventional theory, these possibilities and limitations are identified as tied to the CTs, the human organizational members' ability and will to change; change management is thematized as a function, which can be optimized through reflections on these abilities (potential) and the will to make these changes. Juxtaposed to this perspective, some authors suggest that CMs should just act forward (Kanter et al. 1992). But do these theories not neglect the fact that CMs are human beings, and "persons"? We are not arguing that organizational changes should not be planned; rather we are arguing that the actions of the CM cannot be planned. Goals, visions and strategies are important tools and guidelines for change management, but they are not actions. What we are thematizing here, are the actions, physical or verbal, of the CM, because these cannot be optimized by models found in a book; they are moulded by the lived life of CM, her experience, and her expectations. Drawing on the sociology of Pierre Bourdieu, we will argue that CMs do not *just* act or act objectively rational; their actions are justified by the conditions which have formed the CM through her lived life. In practice, these conditions are often implied when we account for our actions because these principles of actions are unconscious to us. So, if we want to study why not anyone can make successful organizational changes, we need to address this *anyone* as "persons". Moreover, we need to address the "persons" in time-*present*, just before they make these actions because here we encounter the self-limitations of the CM, and not the outer limitations she may perceive in time-*past* as resistance to change. This is, of course, not to state that we should abandon the

¹ Accounts rate the failure rate of initiated organizational changes as high as 70 %. Just to mention a few: Beer & Nohria 2000, Inscription and Preface; Stacey 2002, 203; Cameron & Quinn 2006; Higgs & Rowland 2005; Kotter 1990; Morgan 2006

conventional approaches because they are still necessary tools for reflexion. But the actions of change management must be justified on the basis of the CM's lived life.

This perspective suggests some potentially valuable lessons to be learned by the practitioners because we ease the assumption of CMs as heroes; they do not need to be charismatic leaders or transformational leaders, they just need to be who they are. However, they must also learn that beyond this horizon is perhaps more to be seen, opportunities to seize, they need to become aware of what is implicit meant, the unconscious principles that guides their pattern of actions, because if the CMs want to change others, they must learn to see the others, they must learn to see themselves, and what they are becoming - because when the *false* label of functionality is stripped from the theory of change management, the primary principle of functionality must be the CMs ability to learn and change herself.

Problem Statement

It is this perspective of the praxis of change management that is to be unfolded in this thesis. The general problem to be illuminated can be stated as follows:

What are the necessary conditions for change management, what constitutes their practical limitations and how can these practical limitations be extended by self-reflection?

To guide the different perspectives dominating this thesis, we pose the following research questions.

- a) Which possibilities and limitations constitute the conventional theoretical concept of the practice of change management? Deduce the necessary conditions of change, the limitations of change management, and the limits of which methods to apply.
- b) Explicate the human and social conditions of conceptualising change management as a human practice from the sociological perspective of Pierre Bourdieu and discuss these in relation to the necessary conditions of change management.
- c) Discuss how these practical conditions of change management can be made explicit to the CM through tools of reflexion.

1 Reflections on Method

The aim of this section is to explicate and reflect upon the choices which the analytical design of this thesis is based upon. We have divided the methodical reflexions into a section on *methodology*, which is concerned with analytical reflexions, and a section on *methodic*, which is concerned with practical reflexions.

1.1 Methodology

1.1.1 To whom this may concern: Thoughts on the Addressee

The mental and theoretical constructions of this thesis demand a certain level of theoretical knowledge, as the theoretical framework of e.g. Bourdieu is not easily acquired. Furthermore, it requires reflexivity and openness, but just as much it requires a certain degree of will and recognition to challenge the habitual and self-verifying relation to the world, as we know it in everyday life. Thus, whether practitioner or not, what we ask the reader to do is: STOP – and self-reflect!

1.1.2 The Analytical Perspective

The aim of this thesis is to treat change management as a human praxis. According to Webster's International Dictionary, praxis is learned, habitual and applied patterns of action. The Greek term praxis is here employed to capture the complexity of human actions, because it is possible to frame three different perspectives on actions; 1) Potential actions, 2) Possible and actual actions, 3) the symbolic side, and the physical side of actions.

Potential actions: According to Webster's International Dictionary, Potential stems from the Latin term *Potentia* (in Greek: *Dynamis*), which can be translated as “the power to become actualised” or “the strong possibility of something being actualized”, the term action must, then, be something which is within the power of the acting subject, that is, the individual must possess the ability in both a physical and symbolic sense – she must be able to jump the obstacle, but also to master the symbolic side of this action. As such, power is only a potentiality, a possibility of being able to do something – from the Danish term “Magt” which stems from the German term “Macht” which is derived from “mögen” and “möglich” also points towards this certain interpretation of the term power as something which is possible, but not necessary going to happen.

Possible and Actual actions: The term action is derived from “to act”, as such the term in itself is ascribed a non-static character, because it associate movement, in relation with power a movement (Kinésis) from possibility to actualization (Energeia), that is, from mere possibility to reality (Kirkeby 1999, 33).

The symbolic and physical side: Actions become a primitive understanding of “I can” in a symbolic and physical sense; they represent a symbolic and a physical mastery. It is a non-discursive conviction that we can succeed in influencing other human beings in certain social contexts, e.g. in the workplace or at the disco. Moreover, they portray a twofold limit; on the one hand, actions may be limited because it is not possible in a physical sense to actualise the action as such, and on the other hand, actions are limited by symbolic structures because their representation are stretched out of action in itself. This also entails, that when the individual acts, she is acting-in on a collective social reality, that is, when she acts, she externalises the action from herself, it becomes her product but assessed through the structures of the symbolic field. In other words, it becomes a manifestation of the alien within; the absent and alien which inhabits the individual through her place in the social field and the social history which runs through her veins (see second part of this thesis). Moreover, it is also appropriate to distinguish in time, between “I could”, the post-reflexive accessed action, and the pre-reflexive idea or attitude “I must be able to”, or for short “I can”. We return to this discussion in the second part of this thesis.

This analytical perspective on leadership illuminates the different levels which is implicit in the praxis of leadership. It is possible to distinguish analytically between the individual level, the collective level, the psychological level, and the symbolic level. Because even though actions are encoded with social and symbolic meaning, they still represent the understanding of the individual. Moreover, actions are limited in themselves and by the symbolic structures, because their encoding transcends the mere action. This also implies that social actions are constructing the social reality and simultaneously being constructed by the social reality. In other words, we have to distinguish between the constructed and the constructing, which is implicit in the “I can” phrase; often when we account for our actions, we presuppose their necessity and naturalness which leads to the spiral like reference, “I can because I could, and I could because I could, and...etc...”. Moreover, we have to distinguish between the conscious knowledge of “I can”, which is only accessed in retrospect as “I could”, and the unconscious belief embodied in us throughout our life. To sum up, the aim of this thesis is to reflect on the

subjective unconscious processes which go into the creation of the human praxis of leadership.

What is proposed here is a radical and different approach to change management, a perspective which tries to understand the human praxis of change management juxtaposed to the process perspectives on change. The aim is not to explain why change happen from the perspective of the CTs, but to account for the praxis of the leader, that is, why she acts the way she does, and in addition, to assess the practice of change management proposed in various models. In other words, what we are aiming at is to account for the other side of the distinction between; the CM and the CTs. The conventional perspective accounts for the process of change, how it can be forced, and enforced by the actions of CM, and how the potential of the organization can be cultivated through the potentiality of the organizational members. What is proposed here is not a negation of that; rather, it is a retreat from the perspective of the CTs to the perspective of the CM to account for a different set of limitations most often left out, the inner-outer limitations of the CM, and not the mere outer limitations.

As an alternative to “I can”, it is possible to distinguish between, at least, three additional modal verbs to describe the different modes of action: “I must”; which relates to the obligation or the duty of the individual, it implies a level required actions by the individual because she is committed either to her formal contract or perhaps a social (ethical) contract. “I want”; her will, her intention and her desire, which relates to the psychological foundation of the action.² And “I ought”; her moral sense, her personal moral responsibility towards the CTs.

To simplify our perspective, we will assume a strong correlation between “I must” and “I want”, that is, between the obligation/duty and the motivation. This is of course a strong assumption because there can be a lot of reasons to why the CM acts as she does; she may be aspiring to a promotion, she may have been given the ultimatum “change this organization or get fired”, she may have been promised a monetary reward if she succeeds, she may have a strong will to power, that is, to show her potential because she was a mediocre student at the

² What drives human actions has traditionally belonged to the psychoanalytical studies of Freud on *libido* and he seems inspired by the concept of “The Will to Power” by Nietzsche (Kaufmann 1974). In the modern discourse on the psychology of leadership, David McClelland has conceptualized the condition of this “will to power” in relation to leadership (McClelland 1970). Even though McClelland does not draw directly on Nietzsche, he seems to have been inspired.

university, or because she is fighting against her social origin.³ However, this would create too many guesses, and in addition, it does not help explain why not anyone can make successful organizational changes. The overall focus of this thesis will be on the different sides of this “I can” and it is assumed that the moral limitations are also contained within the “I can”, because “I can” is generated by habitus which induces what Bourdieu calls a *sense of the game*, that is, a sense of what the agents are competing about – what it is worth competing about – and what the agent should do and should not do (Bourdieu 2000, 139).

1.1.3 Analytical implications

Bourdieu’s theoretical system can be read as an institutional theory and because of that, the theory emphasizes the practical mastery of the action, not the actual action. Bourdieu’s theory is a retreat back from the actual action into how it was generated, that is, how it became possible actions. It seems as what is of essential interest to Bourdieu is to re-construct the Marxist critic of the twofold structures of society *Überbau* and *Basis*, even though he is primarily focused on the structures of *Überbau*, which is the cultural, political, ideological structures (Marx 1859, 165). So, it is problematic to analyse the actions as actions; we have to take a step back and analyse what they were based on, and this retreat is analytically problematic because when we do that, we retreat to the mind and the mental achievements of the social agents. We approach the *black box* of social science, what all social scientists would like to analyse, but cannot. Bourdieu tries to escape the subjectivism of actions by focusing on the transcending symbolic appreciation of action, albeit these social structures are working from within the individual. So, the structures of society become an inherited and immanent otherness living in the individual, alienating her from herself. Moreover, her lived life, her experience, is the horizon on which everything appears and this is generated in a familiar world. But how is it possible to explicate this horizon, as it is non-discursive and most likely unconscious to the individual, because it manifests itself as the three aspects of habitus (section 3.8.1)

It is, at best, problematic when analysts start decoding a world not belonging to them, because even though the social values are represented in the individuals’ representations, they are still a result of her subjective mental achievements, her understanding, and her horizon.

³ A leader who is driven by a strong will to power can be a strong motivator if her desire is rooted in a collective end, and not her personal desired end, McClelland conceptualises this as a distinction between the two faces of power. (McClelland 1970).

To some degree, we share the optimism of Bourdieu and think that we can create a more representative analysis through subjective reflexions on the mental achievements and the socially learned dispositions to interpret objects in certain ways, but no matter how hard we try, we can only interpret the actions of other social agents from our own point-of-view.

We have chosen to include metaphors as examples of these mental achievements that go into the creation of the world. Because with the limited time and the limited amount of empirical data that can be processed, we viewed this as a semi-optimal approach, even though Bourdieu never applied metaphors. However, again we encounter the problem of intersubjective translation because we inscribe meaning to unclear or ambiguous statements. Moreover, the empirical data is limited when it comes to explaining why the practitioners did as they did because of the format of the survey; it varies how much time and page space they have used to justify their actions.

1.1.4 Painting a picture and acting on it: The functionality of the metaphor

To analyse the symbolic objectifications that go into the construction of this “I can” we have chosen to draw on the theory of metaphors. Morgan (2006, 3) states that:

“...Skilled leaders and managers develop the knack of reading situations with various scenarios in mind and of forging actions that seem appropriate to the understandings thus obtained”

Thus, Morgan adopts a similar view of management as we do, namely that managers (as well as any other individuals) act on the basis of a pre-conceived mental map that has evolved by way of previous experiences and the life lived. As such, CMs that can actually complete changes have developed the skills of reading and rereading situations on the basis of an intuitive understanding of where to focus and how to act.

The “scenarios in mind” from the above quotation are what he refers to as metaphors, which he also describes as “*a way of thinking and a way of seeing*” (Ibid., 4) that transcends the way we generally understand our world. Metaphors are used to understand one element of experience in terms of another. Thus, the metaphor functions by implicitly or explicitly asserting that A *is* (or is like) B. When we ask our respondents to apply a metaphor of their choice to the change organisation and change situation in question, we receive a mental image of these elements that draws attention to some aspects of the organisation rather than others; in

other words, we see an imagery of the events and possibilities of the event as it was perceived by the individual respondent. But they also block out aspects that was *not* noticed by the respondent. As such, the metaphor is *not* an exhaustive description of the unit of analysis in question and while it may create powerful insights, it simultaneously creates distortions. When we say that “the man is a lion”, we refer to him as being brave, decisive or fierce, *not* to him having fur, four legs and a tail. Following this, metaphors create a way of seeing, but simultaneously a way of *not* seeing. The way of seeing can conceptually be understood as the space of possibilities given to us in any given situation and justifies that the understanding and perception of an individual as being influenced by earlier experiences. Among other things, it is the ambition of this thesis to provide a theoretical explanation to how these experiences are internalised.

1.1.5 Change Management from the Blind Spot

The analytical perspective employed here focuses on the blind spot in conventional theory in change management, because it takes into account the social and subjective side of change management from the perspective of the CM (Senge et.al. 2004). This requires a wide theoretical foundation which can illuminate the different perspectives of human action and cognition. We have to employ a multi perspective which draws on social philosophy, sociology and psychology. We draw on the theoretical perspective of Bourdieu because his theoretical system provides a wide perspective on social interaction and it provides an anthropology which is highly sensitive towards power and symbolism. Bourdieu’s perspective can be understood as a critical hermeneutical sociological perspective, and will here be applied to make explicit what is implicit stated in social action, and be used to deduce the self-limitations which is nested within the social agents through their lived life. Even though Bourdieu makes several points on social cognition his contributions are still fragmented and presuppose an understanding of the theoretical currents which has inspired him. In order to obtain a more profound understanding of the perspective of Bourdieu and to widen our analytical perspective, we will employ a Phenomological perspective which draws primarily on the philosophy of Ole Fogh Kirkeby and secondly on Edmond Husserl. Moreover, we have chosen to include metaphors because they provide the practical possibility of explicating how the practitioners in our survey relate to the organization and the process of change.

The two perspectives have many similarities in regard to the social or intersubjective perspective on human cognition, the influence of social history, and the emphasis on habituation,

that is, familiarity. However, the Phenomological perspective provides a more thorough conceptualization of the subjective processes embedded in cognition. This perspective is also emphasised by Simon and March (1993). In addition, our perspective is also influenced by the philosophy of leadership of Kirkeby, and Senge, Scharmer, Jaworski, & Flower's book, "Presence" (2004).

Even though the different theoretical perspectives are very different in some aspects, they all aim to understand the condition of human praxis and used together they create a dynamic horizon of meaning which illuminates the different facets of the praxis of change management. So, the aim is not to draw on one perspective in particular, but to create an optic which can account for and analyse this praxis. However, no matter how wide the horizon we can never account for everything and the theoretical perspectives can only provide a fragmented explanation influenced by our choices, so we will explicate our assumptions and the theoretical foundation of our reasoning as we go along to make it easier for the reader to assess these.

In regard to the theory of change management we have chosen only to focus upon the social psychological paradigm, and especially the contributions of Kurt Lewin, Edgar Schein, and John Kotter. We have chosen this perspective as it identifies the CTs as humans. Lewin can be viewed as the founder of this particular paradigm and one of the pioneers in change management in general. Schein is highly inspired by Lewin but is also one of pioneers in the modern social psychological discourse change management. Both authors offer profound and in-depth analysis of how and why initiated changes occur. Kotter is also highly inspired by Lewin and Schein and is a very popular author and he has a great influence on the practical discourse on change management. Of course, these three authors only account for a small part of the theoretical field of change management, but none less a part which seems to be highly influential on the general discourse. However, the theoretical field of Change Management also seems influenced by process philosophy⁴ and complexity theory⁵. These discourses represent very different approaches to change management, and to mix the perspectives would be to oversimplify each of the different perspectives individual contribution. So, the blind spots we are proposing may not do the theoretical field, in general, justice because the blind we are referring to are those of Lewin, Schein and Kotter. In addition, Rosabeth Kanter et.al. (1992)

⁴ See e.g. Van de Ven and Poole 2005

⁵ See e.g. Dooley and Van de Ven 1999

propose a similar perspective as the one proposed here, however, it is too fragmented and they aim at creating a set of rules for change management instead of models. Their contribution to a theory on the CM can be summed up in highly inspirational paraphrase; CMs have many possibilities, but few opportunities, and it is not all they act on they can see, and neither is it all they can see they can act on (Ibid., 59). But unfortunately the authors only devote one chapter on this topic, but none less the statement have had a great influence on our understanding of the relation between change management and cognition. In addition, the perspective of Kanter et.al. is highly inspired by the classical study of the cognitive boundaries of rationality by Simon and March (1993) and Cyert and March's (1992) study the political processes of organizational decision-making.

To sum up, the aim of this thesis is to account for change management from its blind spot, to emphasize the perspective of the CM from a multi perspective centered upon explaining the social and subjective side.

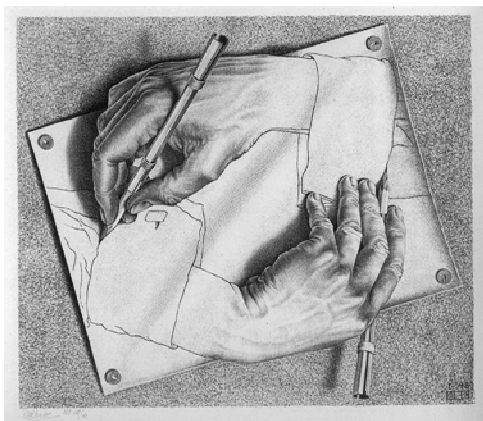
1.1.6 The Self-reference and the Scientific Perspective

To classify Bourdieu as a belonging to an *ism* would seem to neglect his life project which was the exact opposite – to escape the labels of classification put on him (Bordum & Petersen 2009). Bourdieu was a philosopher by education, an anthropologist by trade, a professor of sociology and the son of functionary (Järvinen 2003, 343). However, Bourdieu's inspiration from the phenomenological philosophy is easily recognized, and must also be presupposed, based on historical reason because at that time, the winds of both phenomenology and existentialism were blowing and had a great influence on, among others, the philosophy of Michel Foucault (see e.g. Søren Gosvig Olesen's interview with Foucault in Foucault 2001).

But in spite of the many similarities, it is in fact possible to find a critique of phenomenology in the authorship of Bourdieu. According to Bourdieu, the field of social science is trapped in a never ending battle between Objectivism and Phenomenological Subjectivism (Bourdieu 1990, 135). The objectivist position, inspired by the sociology of Emile Durkheim, analyzes the objects as separated from their social origin, as social facts (Bourdieu 1990, 136). Juxtaposed we find the phenomenological position, trying to reduce the social reality to the sum of the subjective judgments, and thereby not accounting for the difference in the social value ascribed by the individual judgment based on her position in the social field (Bourdieu 1990, 139). The aim of Bourdieu's post-structuralism seems to be to direct

the analytical attention towards the institutionalised formal, objectified and legitimate properties, and their dialectical interplay with the agents' habitus. Because these formal structures, manifested as objectified objects by the agents, generates the world to these agents as a world within a world, and the agents are generated as particular agents in relation to these symbolic objects (Bourdieu 1990, 140). However, in the modern phenomenological discourse, the work of social history is highly emphasised (e.g. in the philosophy of Kirkeby), and in the philosophy of Husserl, it must be defined as the immediate judgments which distort our self-perception and our perception of the other. Whereas the phenomenological discourse seems to define this as a passive creation of our social experience, Bourdieu seems to make it an active process of the continuous aspiration to obtain these valued objects. That is, we are as social agents not passively trapped in social history; we are so because we choose to be, or more correct, because we are socialized (Bourdieu 1990, 139) or predisposed to aspire for these objectified properties, and simultaneously we are induced with an idea of our possibility of obtaining them (Bourdieu 1990, 138). It is beyond the scope of this thesis to proceed with these clarifications in length because the phenomenological perspective is solely applied to clarify and illuminate some of the holes or fragmented comments in the authorship of Bourdieu.

As it was clarified above, the social world is created and recreated by the individuals, and in addition, only through this world do the individuals become individuals. That is, Bourdieu contends that the dynamics within a social field are characterised by a *double relation* of structuring structures, known as *habitus*. This concept sets aside the choice between structure and agent, granting us the encapsulation of both (Bourdieu & Wacquant 2004, 33-34).



This double relation or mutuality appears in other areas of his theory as well; M.S. Escher's hands drawing each other offer an excellent image of these mutual constitutive relationships. This mutuality indicates that the actors of the field are created by, create and re-create the conditions of their presence within a field. Hence, they produce and re-produce the rela-

tions of power and the hierarchical positioning of capital⁶ (we return to this concept in subsection 3.6.2).

A somewhat intricate explanation is that people's actions are guided by an objective structure being structured by their actions unfolding along the structure being structured by the actions unfolding along... etc. etc.. Simultaneously, this creates and recreates the demarcation of the field as distinct to other fields. As such, the actions are both *structured* and *structuring* at the same time, which provides an interesting explanation as to why changes do not easily happen within a given context; changes must seize the heart of the structures and change the direction of their unfolding and thus their social anchoring.

We can identify two problematic aspects of this creation; on the one hand, what is emphasized is a self-referential structure which seems to capture the individual in her own creation, making it difficult for the individual to escape this circularity. On the other hand, this dynamic interplay between being and becoming induces a paradoxical state, because what is becoming is already, and what is being is becoming. Of course, what Bourdieu is arguing is through our being in the social world, we are continuously confirming or disconfirming the perceived social reality. So, what is confirmed or disconfirmed are our expectations stored in the virtual space of our remembrance. We return to this in the second part.

We have to clarify one last theme before we move on, the theme of objectivity. When objectivity is addressed in the phenomenological discourse, it is addressed as a thematic kind of objectivity, that is, when I describe a thing, I perceive my language as mediating my perception and when I frame the object with my words, I thematize certain aspects of that object. Just as when I am seeing or hearing, I always see or hear “as”. And moreover, when I am directing my attention towards a particular object, it becomes the limit of my horizon (see second part of this thesis) even though there may be a lot of other objects present (Marsh 1988, 82). Bourdieu suggests a conceptualization of objectivity as alienation, that is, to treat other agents in accordance with their portfolio of appropriate capital and its difference to my own portfolio. In other words, the objectified properties become how we relate to ourselves, to the other agents and to the world (Marsh 1988, 83). But these objects are objectified, that is, they

⁶ Capital refers to possessions, qualities, knowledge, behaviour etc. that are ascribed a certain value propensity within different fields; within economic fields, money is ascribed great value and within cultural fields, artistic skills (or knowledge of art) are considered of great value.

are made objective by the individuals through their expressed and externalized state, as something in the social reality she is aspiring to. It is my intention, the “I want” mode of describing the actions of the subject, but correlated through habitus with the “I can” mode, the potential to fulfil this aspiration. Furthermore, we would argue for a third kind of objectivity, a mixture of the two kinds above. Because as social agents, we grow accustomed to perceiving the social reality in a familiar pattern; that is, if we move between social fields dominated by similar patterns of symbolic domination, we will have a sense of what is dominant, and we can foresee this familiar reality. However, if we find ourselves in a field characterized by a different pattern of symbolic domination, it is, at best, problematic to anticipate the results of my actions; that is, how they are assessed, and which position in the social field, I can aspire to. In other words, through our familiarity with a distinct field, we become predisposed to perceiving other fields in accordance with this familiar field.

1.2 Methodic

1.2.1 The empirical reservoir: AS3 Companies

In order to substantiate the results of our theoretical findings, we have chosen to conduct a survey.

Because of our association with the consultancy firm AS3, our target group was made up of self-employed advisers cooperating with AS3. The advisers have all occupied leading positions in a variety of firms all over Denmark and includes former floor managers, CEOs, principals, vice presidents etc.. During the last 20 years, AS3 has worked with Job Transition Management, which is inspired from the concept of transition by William Bridges⁷. Transitions occur in every aspect of our lives, not least in our working life. AS3 has established itself by specialising in helping organisations and individuals cope with the transitions of organisational changes, such as organisational development, strategic creation, dismissals, stress, job counselling etc.. The self-employed advisers are primarily active in relation to job counselling and are best described as suppliers to AS3, as they provide a service to the individuals joining counselling programmes in AS3.

⁷ See e.g. <http://www.wmbridges.com/index.html> for further information on the concept of transitions

1.2.2 The Change Manager contribution: The survey process

Our main interest in conducting the survey was the individual experience of a change process that the respondents had conducted at a point in time in their previous carrier as a leader. The use of a survey enables us to reach a larger amount of respondents than if we were to use interviews. Our use of metaphors as a tool of interpretation allows us to relate to the perception and practical judgments of several CMs, thus allowing the results to be generalized. Interviews would have created more in-depth data, which would not necessarily have been relevant to the present research design; rather, a bundle of mental images in relation to the change organisation and change process was estimated to exemplify the theoretical constructs in a superior manner. The selection of our target group was made up of two main criteria; 1) the respondents had to have leadership experience and 2) the respondents had to have experience from conducting a specific change process. Prior to the emission of the survey, we chose to send out an information e-mail (appendix 2), in which we requested the acceptance of responding to the survey; this enabled us to commit the respondents to answering the survey by legitimizing the emission of reminders in case the majority neglected to answer the survey, which in turn potentially increased the respondent rate. The target group was given four weeks to accept or decline the reception of the survey. Surely enough, 87,3 % (96 of 110 respondents) accepted to answer the survey, which Mangione (in Bryman & Bell 2003, 144) characterise as an “excellent” response rate. The survey itself was generated in the survey-software SurveyXact available from Rambøll Management Consulting and distributed via e-mail (appendix 3) four weeks after the information e-mail. Even though not all respondents remembered to respond to the survey even though they accepted to respond, this procedure ensured us an ample data reservoir without initiating the emission of reminders.

The survey itself (appendix 4) consists of seven open questions directed at a particular situation, focusing on how the individual perception, interpretation and understanding functions as a premise for how the individual space of possibilities is perceived. The situational focus derives from the wish of having the respondents reflect on a specific change event rather than change processes in general to assure a certain level of experience continuity; moreover, the metaphor questions are impossible to answer from a general perspective, as no two organisations or change processes necessarily can be described in the same way.

Following *symbolic pragmatism*, the analytical object of this thesis – the perceived space of possibilities on the part of the change manager – rests on the assumption that “...the indi-

vidual is continually interpreting the symbolic meaning of his or her environment (which includes the actions of others) and acts on the basis of this imputed meaning” (Bryman & Bell 2003, 17-18); thus, the metaphor functions as a powerful communicator of meaning, providing a visual imagery that can capture complex descriptions and potentially grant access to the perception and reasoning of the individual.

1.2.3 The Inclusion of Empirical Data

We primarily apply the empirical data to exemplify the theoretical perspective, that is, to give examples of how it may be manifested in reality. However, the empirical data has been an important part of our creative process because when we read the survey-results we became aware of the fact, that the practitioners often wrote “I just did”, and that made us reflect whether the answer to our question (not anyone can make successful organizational changes) was immanently and implicitly included in this simple statement. As quantity is not of importance, we have decided to include a selection of responses that are creative, consistent and sufficiently substantiate the theory they are intended to exemplify. Furthermore, we have refrained from including examples that refer to employee layoffs, as they present other problems. The examples have been numbered in succession and are referred to in appendix 1 with reference to their page and number (e.g. 3/4).

1.2.4 How we changed ourselves: Methodological overview

This section is to provide a brief overview of the process towards manifesting the unit of analysis.

Our initial hypothesis was: Not all CMs can change. From the beginning, we were interested in the theoretical apparatus of Bourdieu and its potential of providing “tools of thought” to convey an alternative explanation of why not anyone can make changes. Initially, our focus was fully invested in the concept of capital (social, cultural and economic) as the defining factor of success for a CM. Although, as the process progressed, we learned that it was difficult to say anything definitive of a concept such as a “change capital”; it is a socially dependent concept, requiring accounts from the CTs of each example, disclosing their perception as the necessary portfolio of change of the CM, which is practically impossible. Hence, we have appointed change capital to a secondary position, relating instead primarily to the hermeneutic-phenomenological concept of *praxis* and a *space of possibilities*. This concept relates to a way of thinking, seeing and acting, reminiscent of the metaphorical characteristics presented

in the above section. Reminding our reader of the influence of symbolic pragmatism, habitus is construed as the filter guiding our attention and enabling us to act in accordance to what we perceive or “see”. The habitus and its “emerging being” within particular fields provides this conceptualisation, allowing us to work with a space of possibilities, namely the space of possible actions provided by the habitus. In a passing remark, our own habitus will be sought explicated as the thesis progresses. Our way of focusing on certain aspects and interpreting the theoretical and empirical results have a natural grounding in a positive approach to change management; we recognise the importance of change management taking up a significant position in the leadership consciousness, which will definitely influence our passing of judgment on the literature and empirical examples in question.

We started out by thoroughly searching the comprehensive body of change management literature, narrowing down the field to the three contributions of Lewin, Schein and Kotter respectively; the justification of this choice is elaborated via the ‘litmus test’ in section 1.2.6. We also related to the literary contribution of March and Kanter et al., but their relevance turned out to be minor as the thesis progressed, because they belong to the sociological sub-paradigm and to include their perspectives without the necessary reflections on the difference between these two sub-paradigms would not do the sociological perspective justice. Having acquired sufficient theory on the subject, our attention turned to the construction of the survey, which was composed on a symbolic pragmatist foundation; see section 1.2.2. During the data generation, we worked with the first part of the thesis, which involved an examination of Lewin, Schein and Kotter, analysing the implied limits of change, the limits of change management and the resulting necessary conditions for change, conveyed by the authors. This process led to the second part of the thesis, in which the epistemological naivety of the views explicated in the first part was proposed, primarily through the workings of Bourdieu and Kirkeby. Especially, we are interested in the propensity of Bourdieu to question the assumption of the “naturally gifted CM”, providing an alternative construction which relates to the importance of time and experience. Thus, change management capabilities involve a certain dispositional aptitude for reading and sensing the environment, choosing the appropriate actions from a reservoir of strategies created by habitus. This aptitude is not inborn; it has evolved from a lifelong state of being-in-the-world that has resulted in continuous learning

and experiencing directed at others⁸. Kirkeby is interesting in that he deals with the inherent challenges of relating to the first-order experiences of others. Thus, we can never fully insert ourselves into others and understand how they see the world. Furthermore, we extend this by saying that we cannot even know the “otherness” of ourselves; we have an unfamiliar element in ourselves that guides our attention, builds our thoughts and controls our judgments.

As the results of the survey became accessible, empirical examples were scrutinised in the perspective of the authors of both the first and second part of the thesis.

The third part of the thesis was not evident on the outset, but based on the inspiration of philosophical coaching and theories on awareness, our quest became a matter of avoiding complete scepticism by suggesting ways of escaping the boundaries of change management, recognising that a CM may not be omnipotent, but is certainly neither impotent.

1.2.5 Mental pitfalls: Methodological considerations

Time and, in effect, memory is an important consideration in relation to the survey. The change event, to which we ask, may have taken place anywhere from 6 months to 20 years ago. Thus, the description will never evade the distorting effects of memory. Events that were experienced as agonising while they took place, may change character in retrospect and become a nostalgic memory of “how I succeeded despite all odds”. Thus, naturally the result of the change process will influence the perception and evaluation of the change process. Although, since we are not interested in, say, the discrepancies between the interpretations of events by CMs and CTs in a change situation, this circumstance has minimal practical implications. Also worth noting is the homogeneity of the respondent group; seeing as they are all self-employed and currently collaborating with AS3 in helping individuals and organisations through transitions, their views on organisations are more likely to coincide, even though the course of their respective carriers may differ. Hence, they all appear self-assured, confident and energetic individuals that are likely to have had a rather successful management carrier, as they have all had the courage and self-confidence to start their own business. Furthermore, we may not find any negative attitudes towards taking change management seriously, as the

⁸ Both Morgan (2006, 3) and Senge et al. (2004) explicate this view by adhering to the importance of continuous learning rather than pre-established skills, held from birth.

respondents are all currently engaged in activities of such nature; as such, they appear to enact a similar habitus when it comes to change management.

1.2.6. A litmus test: A way of establishing the definition of the classics

To verify the legitimacy of referring to Lewin, Schein and Kotter as “classics”, we have carried out a small litmus test by examining how frequently other texts on the subject of change management refer to these writers. 20 texts were chosen within a period of 5 years, namely 2004 till 2008 (both inclusive). We turned to Ebsco Host, chose “E-Journals” as our database and used “Journal of Change Management” as Publication name. The period was chosen to be January 2004 until December 2008. A search was completed and the result was 143 texts during the period. The result was then divided by 20 and then rounded down. This resulted in 7, thus prescribing the inclusion of every 7th text in the period (text number 1, 7, 14 etc.). Where editorials or reviews are present, the next article in line is chosen instead. This ensures a nearly bias-free selection of texts, from which the enumeration of relevant references is going to be set in. The result is as follows:

20 texts, 2004-2008

Contains reference

Contains no reference

Texts	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Kotter																				
Schein																				
Lewin																				

Keep in mind that the result is based on a completely random search, not focused on a particular area within change management. Thus, we evaluate the result as a good indicator of legitimacy when appointing these authors as classics.

1.2.7 Reflections on Quality

In this section, we will briefly reflect on the quality of our research design. To guide our reflections, we will include three criteria of Guba and Lincoln (in Bryman and Bell 2003, 288-289).

Credibility, the research design must be designed in accordance with the paradigmatic standards, and the analysis must represent an intersubjective understanding of the respondents' world views. As written above it would be naïve to state that the results of our analysis are in fact explanations of the subjective mental achievements that guides the choice of actions. However, to ease the analytical subjectivity we have tried to explicate our understandings and assumptions so that it is possible to the reader to assess these. We have done our best to follow the paradigmatic standards of social science, however, to give credit to the theory of Bourdieu we been more focused upon making the research design practically sense-giving, than to adhere to the sometimes rigorous paradigmatic standards.

Transferability, it must be possible to transfer the results from one study to another. We have included this criterion in our analysis and we have tried to secure a mutual anchoring in theory and the empirical data.

Confirmability, the researcher can never be completely objective but must show that he at least was in good faith, and not allow the study to be clouded by her subjective judgments. Objectivity is problematic to secure because as already mentioned, what is not explicitly stated is completed by our judgment and understanding, which is not objective.

1.2.8 Delimitations

The perspective in this thesis is to view the act of change management from the perspective of the CM and her praxis, so the theoretical emphasis will be on the CM as a leader and as a "person"; hence, we will only sporadically treat change management as a collective process involving a number of CMs or the involvement of change agents. Moreover, the emphasis is on how the CM chooses her actions during the change period, in time-present, so we will treat neither the process-perspective on change management, nor the planning perspective on change management. The term change refers here to planned organizational change, and not the "natural" changes of an organization or changes brought on by mergers between organizations.

The term *praxis* is primarily analyzed from the sociological perspective of Bourdieu and from the philosophical perspective of Kirkeby. We do not view the choices of actions from a psychological perspective or from a rational choice perspective, because both perspectives would contradict the perspective of Bourdieu. In addition, we will not thoroughly account for the perspective of CTs or how they change, because the central focus is the CM and her practice which is based on her lived life and her expectations, and not the actual responses of the CTs.

We have chosen to include metaphors as examples of how organizations are perceived by the CM, and how the process of change is related to the perceived organization. However, Bourdieu, at least to our knowledge, never applied metaphors in his research so we are aware of the possible misfits between the theoretical paradigm of symbolic pragmatism and his perspective. But the metaphors are only applied as practical research tools because we have neither the time nor the resources necessary during the process of writing a thesis to conduct a field analysis of the magnitude required by the perspective of Bourdieu.

We have conducted a survey to exemplify our theoretical excursions. The examples are applied solely to illustrate the theoretical arguments, and to apply the knowledge we have obtained during this process. In these empirical exemplifications, we have the opportunity of drawing on the experiences of multiple leaders, and to widen the focus of the examples to include different processes of change, and different CMs' perspectives on their practice. Of course, the problematic aspect is that by applying these examples, we can only account for the circumstances of the change from a rather superficial perspective. Moreover, another problematic aspect in relation to the empirical data is the rather superficial accounts for the practices of the CMs, because it is very different how much time and page space they have used to justify their choices of action. In addition, this empirical data is also limited in relation to accounting thoroughly for the practice of the CM because we do not have any data on who they are, that is, the different circumstances which may have formed their practice, because such a perspective is beyond the scope of this thesis, and because such a data set would require several in-depth interviews, and observational studies.

1.2.9 A walk through: Reader guidance

This thesis consists of three main parts. In the first part, we explicate the necessary conditions of change management implied in the three models of Lewin, Schein and Kotter. In the sec-

ond part, we illuminate and widen the practical implications of the perspective of change management by drawing on the conceptual framework of Bourdieu and Kirkeby. This implies unfolding the human and social side of the practice of change management by introducing the notion that we are captives of our own lives. In the third part, we turn to the task of providing the reader with a “key” to unlock her cage of captivity; this key consists of a set of mindtools that seek to challenge the unconscious nature of praxis by explicating the implicit and habitual way of thinking and acting.

2 Introduction to Part One: The classics

It should be borne in mind that there is nothing more difficult to handle, more doubtful of success, and more dangerous to carry through, than initiating changes in a state's constitution. The innovator makes enemies of all those who prospered under the old order, and only lukewarm support is forthcoming from those who would prosper under the new.

(Niccolò Machiavelli 1999, 21)

The aim of the first part of this thesis is firstly to introduce the scientific field of Change Management. We will follow the general assumption of the theoretical field, namely that limitations are objective and external to the CM because they belong to the virtual space of the CTs and the organization.

The analytical focus of part one will be the necessary conditions for change found explicitly and implicitly in the three models of change management, and their relation to the outer opportunities for making organizational change happen from the view of the CM. The necessary conditions are the conditions which constitute the possibility of change and, thus, the conditions which must be met if, according to the three models, organizational change is to be successful. That is, the necessary conditions will be analyzed as the circumstances that constitute these models of change management.

Moreover, we will explicate the boundaries of change, the boundaries of change management, and the methodological boundaries. These three sets of boundaries can be defined as the functional limits of the different models for change management created by the necessary conditions for change. Referring to the quotation of Machiavelli, in the theories treated in part one, these limits are defined as the distinction between employees supporting the change and employees resisting the change; hence, they are nested outside the space of the CM.

The three models of change management that we will introduce and analyze are the models of Kurt Lewin, Edgar Schein, and John Kotter. Thus, we analyze the various limits in accordance with the above mentioned three sets of boundaries.

2.1 Change as disequilibrium: Kurt Lewin

Kurt Lewin is often referred to as one of the pioneers in change management. His approach is highly inspired by his early work on experimental psychology and group dynamics. His approach has inspired many of the later theorists in change management, among others Edgar Schein and John Kotter.

In the perspective of Lewin, two central distinctions can be deduced: “What makes changes happen” must be the limit of “what does not” and “stability” must be the limit of “change”. Hence, the limit of the practice of change management must be management that does not make changes. This also implies that change management is about identifying what can be changed through a study of the limits of change, that is, what can *not* be changed. In other words, change management is the study of resistance to change (Lewin 1997, 309). The limits of change management are to be found outside the space of the CM, that is, in the space of the other; the limit of change management is the CTs’ will to change. Hence, it can be stated that the necessary condition for change is the will to change felt by others. However, to fully understand this important insight by Lewin, it is essential to comprehend the complexity of his theory.

2.1.1 Force Fields

The essential insight of Lewin’s social psychological approach is the fact that management cannot change the individuals or the group - only the individual or the group can change itself. Within this approach, the role of change management is to facilitate these changes. According to Lewin, the role of management is to create noise, to stir-up the social equilibrium, because order or stability comes from within the group and only by doing so, can persisting changes occur (Ibid.). Lewin advocates, in addition, for the group as target for intervention because the individual is more likely to change her behavior if this change is in line with the group standards (Ibid., 329). Lewin builds this argument on a sub-argument; the individual belongs to different social groups and will align her value set with groups because the value set of the group acquires value in itself as a central force within a particular field (Ibid., 328). The term *forces* is essential when comprehending why changes occur. Forces can be defined as psycho-social energy which generates dynamics (Ibid., 309). Every field can, in a simplified manner, be understood as characterized by two kinds of forces; resistance to and desire for a particular change. Lewin names these fields *force fields*. However, force fields are not just

forces pulling in each direction; they are also a characteristic of the distribution of forces within the social field, albeit it is impossible to account for the absolute forces of the different positions (Ibid., 311). According to Lewin, social fields are the total coexistence of multiple social entities. These interdependent co-existing *existences* generate the world as it is to the individuals (Ibid., 291). In other words, it is a special kind of *modus*⁹. These existences are to be conceived as psychological and non-psychological factors which influence the individuals. This is also one of the central insights made by Lewin: When trying to account for the *modus* – a special way of acting – multiple factors must be taken into account; what he named the boundary zone. That is, the limitations found outside the life space of the individual, the indirect influence of, i.e. economy, climate etc. (Ibid., 289).

The force fields are always changing around a mean level (L), which implies a level of quasi-stability, that is, a form which endures even though its content varies (Ibid., 291). This implies that the CM should obtain insight into status quo of the social field; however, not the distribution of forces, but their results. The idea of quasi-stability is also linked to the principle of contemporaneity, a scientific principle made by Lewin in his field theory. The principle states that measures for planned change cannot be built on the past or the future because present behavior (b^t) is linked to the present situation (S^t) (Ibid., 201). Using simplified mathematical notation, this can be expressed as following:

$$1) b^t = f(S^t)$$

$$2) b^t \neq f(S^{t-1})$$

$$3) b^t \neq f(S^{t+1})$$

Adapted from (Lewin 1997, 203)

The first equation states that the present behavior is a function of the present situation. The second equation states that present behavior is a function of the past, which according to

⁹ The term *modus* is here defined as the conditions for something, i.e. the conditions for a distinct propensity to act and think in certain ways, that is, special ways of thinking, acting, being, and experiencing.

the perspective of Lewin is false, because it would demand two properties to be met; on the one hand the situation should be conceived as a closed system, and on the other hand, there should be complete knowledge about the laws of connection between past and present. The third equation can be dismissed on the same argumentation (Ibid., 203). Additionally, Lewin states that past and future preferences do not secure the success of planned change. This implies that change management should be linked to the present – albeit a quasi-stable perception of the present. What CMs should obtain information about is then the presence understood as the result of the tension between the different forces within the social field. However, because it is impossible for the CM to determine the initial absolute distribution of forces within the social field, changes cannot be made by just adding energy to one of the forces, because if a weaker force is picked, the action may be pointless. In other words, if the force or social impact of group A (F_A), who desires the changes, in the initial situation is absolute less than the initial force of group B (F_B), who resists the changes, the addition of forces to $F_A + F_\Delta$ should make it absolute greater than F_B for the action of change management to be successful. However, this is practically impossible (Ibid., 311).

$F_A < F_B = \text{initial situation}$ $F_A + F_\Delta = \text{Addition of force}$ $F_A + F_\Delta < F_B = \text{no change}$
--

According to Lewin, change management should, then, seek to change the conditions of the social field in order to bring about changes, that is, seek to create a new social equilibrium at the desired level, generating new patterns of *behavioral justification* to the CTs. In other words, Lewin links change management to the cognitive level instead of the motivational level, because the creation of links creates self-identification and self-motivation, when it is enforced by the cognitive linkage to the group; a similar distinction can be found in Simon and March (1993, 197). This should also be viewed in relation to the fact that management does not make changes – only the CTs can change. In addition, this implies that change is to be conceptualized as the period between the initial social equilibrium and the desired social equilibrium. This also implies that the new equilibrium is at another level, that is, it contains different conditions for justification than the initial, thus, the social field is not “refreezing”, but “freezing” at a new level. However, the impact of the change efforts may not be equal to

the resulting change because, as already mentioned, the force fields generate a special modus in the form of e.g. social habits (Lewin 1997, 327).

$L + n$, when $n > 0$	L : Mean level
Should be equal to:	n : Change initiative
$L + n = L + \Delta$	
However, because of social habits:	
$\Delta < n$,	
which entails that:	<i>Adapted from</i>
$L + n > L + \Delta$	<i>(Lewin 1997, 327)</i>

Lewin explains this difference between the actual change ($L + \Delta$) and the desired change ($L + n$) as the result of the level of inner resistance caused by social habits, group affiliation and abilities. Social habits can be defined as historical customs, social institutions, and group values. Lewin argues that social habits create an additional force field which, in addition to the other force fields, keeps up the present level. Another explanation is group affiliation, as stated above; the value set of the group can also be conceptualized as an important part of the social field (Ibid., 327).

2.1.2 Three steps of change

Thus, according to the perspective of Lewin, the change process must contain three central steps; *un-freezing*, *change* and *freezing* (Ibid., 330). Within un-freezing, inner resistance to change delimits the ability of the individual to move from the present to the desired state. In this phase, change management must act as noise makers, that is, they must make the group change their values by i.e. making them question their usual practice. In an experiment to change food habits, Lewin found that if housewives were to change their attitude in regard to some particular food item, it would be essential to study the process of “bringing food to the dinner table” to obtain knowledge about what influences this situation; that is, the psychological and non-psychological factors which influence this process (Ibid., 298-299). The act of

unfreezing also becomes essential to the act of freezing because this occurs when the desired level is reached, that is, when the level is changed from the present one to the desired one. On logical terms, freezing presupposes un-freezing mediated by a movement between the present and future state.

According to Lewin, the freezing phase is essential, because change is about reaching a different level, that is, a state where social events occur differently; it is the alternation or re-organizing of the conditions of the social field (Ibid., 330).

Aspects of change	Necessary conditions for change	Necessary actions by the leader
Unfreeze	To enable change, the stability of the presence must be broken.	The leader must initially determine the present force fields through the level of resistance and secondly try to make the individuals question their usual practice.
Change	Movement, when the spell of the present patterns of justification has been lifted, the CTs will start questioning their practice.	Lewin does not describe the role of the leader explicit, however the role must resemble the above mentioned, because the change is still happening.
Freeze	To make changes permanent the field must reach a level of stability or normality.	The leader must facilitate that a new social equilibrium can be reached by providing the necessary “peace”.

(Source: Own creation)

The theory of Kurt Lewin requires a special kind of sensitivity as the basis of the actions of the CM. She must be able to determine why certain kinds of resistance to special changes occur. This also implies that limitations to change are to be found outside the space of the change leader, that is, in the context surrounding her. In addition, this also implies a certain modus of the CTs. Every human or group exists in a certain reality, which surrounds them, and provides a certain amount of possibilities and limitations and a certain degree of probability for what may or may not occur. Additionally, this leads to the assumption that certain

changes are more likely to occur, that is, be met with less resistance. To understand this special kind of modus, the change leader must be sensitive to which present forces that drive the CTs either away from or towards a certain behavior. That is, the CM must be sensitive to the cognitive and motivational structures of the individual. The term *cognitive structures* can be defined as perception and sensitivity towards something (Ibid., 294). Often these structures are associated with culturally determined ways of thinking, understanding, categorizing, and judging. In the example of changing food habits, Lewin defines the cognitive structures to be: “What is food”, “food for members of the group and food for others”, “food for certain members of the group”, “meal patterns”, and “the eating situation” (Ibid., 294). The motivational structures can be defined as the intentions or motives for certain behaviors, that is, values or beliefs, and needs (Ibid., 296). When trying to induce changes, these structures may present themselves as the justification for applying certain behaviors. To induce permanent changes would be to “unfreeze” this pattern of self justification.

According to Lewin, the necessary condition for change is the ability of the CM to create a willingness to change within the single individual through “unfreezing” of the CTs patterns of justification; only when the individual starts to question her behavior, will she change, i.e. to align her behavior with the customs of the group. This implies that changes of the individual are only possible through a change of the group. Changes must be more profound, they must shift to another level; a level in which the desired behavior is considered “normal” by the group and the individual. When this new level is reached, the situation will stabilize itself, because the new behavior is incorporated by the individuals; that is, a kind of “freezing” will occur. Additionally, this implies that the condition of “freeze” can only be reached when the new situation is felt by the individuals as normal practice, hence the CM cannot “freeze” the situation

2.1.3 Lewin - empirical example: Turning the frog into a prince	Example 4/6
<p>As stated above, organizational life is characterized by a level of stability created by the cognitive structures of the organizational members. Change management should target these structures because they block the use and cultivation of the complete organizational potential. However, sometimes these structures are vicious circles created and enforced by bad leadership. As stated by one of leaders in our survey:</p>	

“There was much potential in the organizational members and in the products. However, they had never been allowed to believe in themselves and feel that their opinion mattered because the previous leader was very self-determining and bullied all who came with new ideas or constructively criticized his priorities.” (appendix 1, 4/6)

According to Lewin, to change this vicious circle, the leader acting as CM must break the old habits of organizational life by making the organizational members question how they justify their patterns of behaviour. To be able to do this, the CM must know status quo. To acquire this knowledge, the leader in question spent most of her initial period conducting interviews with all the organizational members and visiting the different departments. She used this knowledge to create a turn-around strategy for the organization. The next step was to create a new set of values, visions and missions together with the team to guide the implementation of the change strategy and the new habits of working in the organization. According to the leader this was essential because:

“This was an important investment because we got all the ideas, thoughts, and emotions discussed which not least in the following period created a strong team-spirit and a strong willingness to succeed as a team.” (appendix 1, 4/6)

The value-creating process generated a strong team-spirit which additionally created a feeling of belonging and familiarity among the co-workers that, according to the leader, made the organizational members show creative skills and trust. However, the leader also emphasizes that it was crucial in the de-freezing phase that she showed compassion, charity, trust, openness and respect to break the vicious circle generated by the former leader. It made the employees open up and share their point of views, so all the leader should do was to keep a holistic view on the whole organization. As identified by Lewin, the change potential of an organization is linked to the CTs’ will to change. In this example, the will to change was linked to the need for being heard, having responsibility etc. To turn the frog into a prince – the metaphor used by the leader – she must apply the means which meet the needs felt by the organizational members. This also generates the limit of what makes changes happen. A limit represented by what arouses these feelings in the mind of the CTs – not a fear of change but rather a state of indifference. Furthermore, this also creates the limits of change – a state of stability – however not a positive state of mind but rather dysfunctional patterns of

behaviour justified by the actions of the former leader.
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In the example, the limits of what makes changes happen are closely related to the limit of change management. The ability to arouse particular feelings in the mind of the CTs demands more than just the data gathered through interviews and observations; it takes empathy and sensitivity towards the world views applied by the individual targets of change; a sensitivity similar to the one implicitly found in the theory of Lewin. Moreover, the opportunity of change management is also related to a level of appropriate actions, chosen on the basis of the value ascribed to them by the CTs; being open minded, respectful, and visible is only effectual, if it is valued by the CTs. Hence, in this example the limit of change management is not, as identified by Lewin, the CT's will to change, but rather their willingness to accept that they can make a difference. So, Lewin's distinction could be altered in a positive sense; the limit of change management is the CTs acceptance.

According to Lewin, the necessary conditions for change to happen consist of changing the pattern of justification of the CTs through a three phase model. Although this example provides no information about the existence of a freezing phase, the un-freezing and the change phases are explicitly stated by the leader. Un-freezing was created through a high-level involvement of the CTs in the value-creating phase; an act which also facilitated the actual change of habits because it, presumably, made the CTs realize that the new leader took them seriously and respected their opinions and creative inputs. Value-sets can, of course, only guide the patterns of actions, but enforced by mutual commitment of the co-workers and the management team, they can break the negative circle and create positive ones. This was also one of the important insights of Lewin; when trying to make individuals change it is most effective to target the group instead of the single individual.

2.2 Excuse on Learning Theory

As previously mentioned, Edgar H. Schein and John Kotter are two of the many theorists on change management, who are greatly inspired by Kurt Lewin. However, to fully understand their theories of change management, it is necessary also to recognize their inspiration from learning theory.

As it was clear in the theory of Lewin, people will only change their behaviour if they feel that it is necessary – if they start questioning their usual patterns of justification. To target the patterns of justification rather than behaviour, then, seems essential not only to Lewin, but also in the theory of social learning. The paradigm of social learning is characterised by the contributions of, among others, a pioneer of learning, Gregory Bateson. He distinguishes between learning and the learning of learning, that is, between instrumental learning and reflexive learning.

2.2.1 Bateson's learning types

Bateson distinguishes between “proto-learning” and “deutero-learning”. Proto-learning can be defined as instrumental learning, the type of learning often identified in the neo-classical economic paradigm with the character of decreasing time, the more accustomed the individual becomes with the method. In contrast, deutero-learning is concerned with the decreasing time of learning, the more accustomed the individual is with the learning itself (Bateson 2000, 167). Bateson's distinguishes between four different levels of learning based on the theory of logical types or segmentations of impulses or stimulus and their creation of a context. Learning-0 is a kind of instrumental learning; it is the most primitive kind of learning because it presupposes no change in responses between time-1 and time-2. That is, the same stimulus always conveys the same information whether it is at time-1 or time-2, e.g. *“I learn from the factory whistle that it is twelve o'clock.”* (Ibid., 283). Juxtaposed to the following learning types, learning-0 does not presuppose any kind of stochastic learning (Ibid., 287). Learning-1 requires a difference in the response patterns between time-1 and time-2, and in addition, this type of learning presupposes sameness in contexts, or perhaps more correctly, it is assumed that the contexts are *repeatable*, because the stimuli in time-1 must be equivalent to the stimuli in time-2 (Ibid., 288). However, this does not mean that time-2 is contained in time-1, because the difference in time presupposes a level of stochastic learning, but time-1 is assumed contained in time-2. Another way to think of this stochastic process of learning is the habituation of the responses in relation to the conditions of productions found in the context. The best known example of learning-1 is Pavlovian learning, because the dogs did not salivate at time-1 - they still did not know the meaning of the bell sounding - whereas at time-2, the dogs will salivate because now they have learned that the sound of the bell means food. Stimulus is the signal, internal or external, within a context which makes this a particular kind of stimulus – the context is a kind of meta-stimulus. Equivalently, we can define the contexts as a set of

events that signal to the agent which set of responses she can choose her responses from (Ibid., 289). Moreover, Bateson identifies the significance of context markers, which makes it possible for the agent to act in different ways on a similar stimulus in different contexts, e.g. we react differently to harsh arguments when we are at work and when we are at home, because the equipment of the physical space is very different. During the process of learning-1, we learn to punctuate the stream of impulses in a particular way, and to categorise these in accordance with the appropriate responses. In the process of learning-2, corrective changes are made either in the set of responses, the way the agent punctuate the stream of reality, or the use of context markers (Ibid., 293). Learning-2 is what we above referred to as Deutero-learning; it is the learning of learning, that is, to adapt the patterns of responses to the principles of productions that characterise the situation. During learning-2, we are still at the unconscious level; learning-2 is the learning of a way of seeing, or perceiving; it is the ability to apply the acquired dispositions, or sets of responses in time-2 and in different contexts (Ibid., 301). Learning-3 is the highest level of learning or consciousness; it is to see how we are seeing, or equivalently, it is to be aware of the habits contained in our patterns of responses and in our way of punctuating the streams of events. In that sense, it is to approach the self as fragmented opposed to the essence constituted by habits (Ibid., 304). We return to this kind of learning in the third part of this thesis.

2.3 Change as learning: Edgar Schein

Recall the distinctions made by Lewin on the limits of change and the methodological limits, that is, the limits of what make the changes happen. According to Schein, the limit of what creates changes in an organization is the twofold anxiety felt by the CTs, when they face times of change and new learning; that is, the fear of breaking with the past referred to as *survival anxiety*, and the fear of embracing the future referred to as *learning anxiety*. Change management not capable of easing this double state of anxiety will only leave the CTs in a state of depression, not yet clear of the past and not yet ready for the future to come.

As implied, the limits of change are stability or, more specifically, the human need for cognitive safety as provided by the comforting stability of organizational culture. Schein defines culture as the three levels: (1) *artifacts*, the surface level of culture; that is, what can be seen, heard, or felt (Schein 2004, 25-26), (2) *espoused values and beliefs*; that is, the shared social experience of the group that is visible in actions and articulated in judgments of behavior (Ibid., 29), and (3) *basic assumptions*; that is, the cognitive structures guiding behavior

(Ibid., 30). This also implies that the limit of change management is the double inner resistance, caused by the twofold anxiety felt by the CTs. Hence, the limit of cultural stability is to be conceived as the willingness to change generated through a feeling of necessity to make changes, felt by the CTs. However, cultural changes should not be considered a goal, but rather a means of removing obstacles that create obduracy to change. Culture is, then, to be viewed as the condition generating a certain kind of modus, providing the possibilities and limitations of implementing a certain change. In addition, as it was the case with the theory of Lewin, change management plays the role of the facilitator of possibilities for the CTs to make changes. This also implies that behavioral changes will only occur when the CTs start questioning their usual behavior; in other words, their patterns of justification. According to Schein, this questioning can be brought on by assessing the culture to identify the present state of the organizational culture in relation to a certain change (Ibid., chapter 17). This process rests on the essential condition that the CTs must know what kind of changes should be achieved. The process can, then, be viewed as a process of recognition, in which the CTs must identify the cultural forces pulling towards and away from the desired change. If cultural obstacles are identified, a process of cultural change must be initiated.

2.3.1 The Three Steps of Unfreezing

According to Schein, the first phase in such a process of cultural change is to “unfreeze” the present state of the organizational culture to force the coping process beyond reinforcing present cognitive frames (Ibid., 330). That is, to induce a shock-like effect, rendering denial problematic (Ibid., 322). The first step is to generate disconfirming data which will cause the CTs to feel discomfort and make them question their normal pattern of justification (Ibid., 321). The discomfort arises when the CTs come to view some aspects of their “normal” behavior as dysfunctional in the process of achieving a certain change. In addition, the anxiety caused by the disconfirming data may also be created because of a loss of personal or group identity.

The second step in “unfreezing” is to make the CTs recognize that their behavior is blocking for important goals to be reached (Ibid., 322). Schein calls this survival anxiety, that is, the feeling of something bad happening to the group or the organization unless certain changes are made. Hence, the CTs must come to recognize the present ongoing state as a personal threat, enforcing the need for change.

According to Schein, it is salient to recognize the twofold anxiety felt by the CTs; the first one created by the disconfirming data when reality is not as it was thought to be, that is, when the linearity between past and presence is broken; and the second one, created when the CTs face periods of new learning, that is, are to learn new ways of perceiving, thinking feeling, and behaving. Moreover, the second kind of anxiety is generated by the CTs because they fear that the process of learning will make them less productive, vulnerable to punishment or make them loose their personal or group identity (Ibid., 330). The psychological results of this learning anxiety is processes of denial, scapegoating, and attempts to create special compensation for making these desired changes (Ibid., 331).

However, psychological recognition only creates anxiety and cannot, therefore, induce personal transition because anxiety by itself is dysfunctional for making changes. In relation to the seven phases of crisis, it will only lead to depression. Hence, Schein recognizes a third phase of “unfreezing”, the (re)creation of psychological safety. In this phase, the CTs must come to feel that the changes are achievable and without too much loss of identity and meaning.

2.3.2 Change and Cognitive Restructuring

The second phase in a culture change process is the actual learning or cognitive restructuring. This is also to be viewed in relation to the claim that changes come from within the CTs, thus, change is to be defined as learning. According to Schein, it is important to distinguish between learning new concepts and new definitions of old concepts respectively; that is, new ways of behaving, and new ways of thinking about present behavior (Ibid., 326). This process of learning can be initiated by two different measures connected to different methods of learning. The first method of learning, identified by Schein, is *learning by imitation of role models*, and the second method is *trial-and-error*. Applying the first method of learning, the leader can establish herself or another organizational member as a role model of the desired behavior. Additionally, the leader could also create fictional role models i.e. characters from novels or movies (Ibid., 327). When applying the second method of learning, the role of the leader is to create concrete and clear goals regarding desired behavior, because even though the CTs can identify the best way of learning by themselves, the ultimate goals must be set (Ibid., 328). In addition, the leader should facilitate enough psychological safety for this process to occur.

2.3.3 Refreezing

The third phase of the culture change process is “refreezing”. In this phase, the newly learnt patterns of behavior and new sets of cognition must be reinforced by the group and the organization to produce once again a feeling of “normality” and confirming data (Ibid.).

The necessary conditions for creating changes in an organization are generating a will to learn by the CTs. The will to learn rests on three essential and consecutive conditions, as mentioned above; (1) a feeling of cognitive insecurity, (2) a feeling of necessity, and (3) a feeling of safety. However, the period of new learning must also end at some point, because learning is essentially instability, hence a (4) necessary condition for change is the re-creation of stability. In addition, even though the process of psychological recognition essentially is to be made by the group, this process of recognition demands some level of trust and recognition between the CM and the CTs, because the only way to get past denial, and reach self recognition, is through respect of or trust in the CM; hence a (5), a relationship of trust, and a (6), a relationship of respect or recognition, necessary condition for change can be deduced. Although Schein advocates for the use of consultants in such a process of cultural change, the fifth and sixth condition must still be met.

The CM must take the role as facilitator; thus, most of her actions are about providing the possibilities for the CTs’ self change. However, because every change is a “forced” change, the CM must take actions to bring about this process of self recognition and change. The first action to be taken is establishing the recognized need for a culture change (Ibid., 340). This is followed by a process of cultural assessment, in which the CM must invite and point out members or groups to take part in such a process, and secondly provide them with the necessary tools for recognition. If the need for a culture change is recognized, the CM must act to unfreeze the present level of culture. However, the CM cannot force the process of change, but only provide the necessary impetus for self change. The actions of the CM must at this phase be to communicate the necessity of change through communication on e.g. bad performance. This phase of managerial noise-making should be followed by a period of peace.

In the phase of learning, the manager must provide the necessary psychological safety for this process to occur. The necessary actions in this phase could be; to create a compelling positive vision, making it explicit that these changes will make the group or the organization better off; provide formal and informal training of the individual and the groups, providing

them with the necessary tools; involve the learner by establishing the final goals but providing the individual with the necessary freedom to learn; establish practice fields by making it explicit that mistakes are allowed and necessary for the process of learning; create role models (Ibid., 332); create support groups in which the members can discuss their problems with peers; and lastly create a new system of recognition and punishment aligned with the new desired behavior (Ibid., 333). As all these actions imply, the CM must possess a high level of psychological sensitivity, almost acting as a psychologist. But they also require the potential of actualization; that the CM can in fact attain the trust and faith of the CTs by holding sufficient formal and informal influence. In the following, we provide a table of the necessary conditions and actions for change in accordance to Schein. Subsequently, we provide an empirical example to exemplify the application of Schein to an organizational context.

Phases	Necessary conditions for change	Necessary actions by the CM
Cultural assessment	This is an important step in providing a level of self recognition by the CTs on the problematic aspects of the present culture.	The CM must in this phase point-out groups and establish their commitment to such a process of cultural assessment.
Unfreeze	It is necessary to unfreeze the present state of the organizational culture in order to create a will to learn.	The CM must in this phase act as a noise-maker and communicate the mismatch between desired and present achievements.
Change	When a will to learn is established within the CTs the next step is to facilitate the actual process of learning.	The CM must in this phase provide the necessary psychological safety through various actions i.e. providing the formal and informal means for learning.
Refreeze	When the desired changes have been met, the period of new learning must end and a new level of cognitive safety will occur.	In this phase, the CM must provide the necessary “peace” and “quietness” for this phase to be reached.

(Source: Own creation)

2.3.4 Schein – empirical example: An ant hill

Example 3/3

The new manager was given the task of creating a transparent task flow for processing electronic invoices. Her first action was to gather information about the present state of the work flow – the electronic as well as manual routines – through interviewing the employees. She describes the organizations as an ant-hill – a place of chaos and confusion – where nobody really knows what is going on. To make this organization change, the manager found it necessary to evacuate the ant-hill and provide the employees with the possibility of leaving the organization (appendix 1, 3/3).

Compared to the change model put forward by Schein, this first step can be seen as the creation of disconfirming data, which make the CTs question their pattern of justification. However, this change process is best described as a revolution with high human cost. The twofold anxiety described by Schein can, presumably, be characterized as a fear of losing one's job, and a fear of not being able to learn the new routines effectively enough. Additionally, this also implies that just creating noise is not always sufficient for making the CTs feel the necessity of a particular change.

The second step in the change process was to reorganize the organization, let some employees go and let others in. To generate a new context, the manager emphasized; dialog, high involvement of employees, the creation of clear frameworks and a transparent timetable, as necessary means for change. This implies that the limit of what makes changes happen is what makes sense to the employees, what generates meaning, and the feeling of freedom to self-change – albeit a limited freedom within the framework provided by the manager. The manager states that; *“The manager must lead in the process and be willing to let people run themselves.”* (appendix 1, 3/3). Self-change within prescribed frameworks are essential to generate persisting change. A perspective shared by Schein, because only when the individuals feel the necessary comfort, a sense of ontological security, and an adequate level of freedom will they start learning.

In this example, the limit of what makes changes happen also generates the limit of change management – a limit represented by the other. Managers cannot force the organizational members to self-change; the members must want it themselves. The manager can provide the

framework and facilitate the process. Moreover, as emphasized by the CM, the employees could choose to leave or stay in the organization, that is, those who stayed, chose it themselves. This implies that the limit of change management is not just the will of the other, but also the liberty of the other to choose for her. The virtual space of the other, then, generates both the opportunity and the limits of change management.

The limit of change must, then, also be identified in the space of the other, as their potential – a potential for change that must be identified and cultivated by the CM through her steering, openness, dialog, and creation of clear frameworks. This limit is also identified by Schein, however a twofaced limit, because on the one hand, it is the limit for the change potential of the organization, and on the other hand, it is limit of the CT's potential, thus, it can be interpreted as a negative limit – a limit that justifies firing employees, who do not possess the aspired potential.

The necessary conditions for change can, then, be identified as the production of disconfirming data which unfreeze the present state of organization and creates a feeling of change necessity within the mind of the CTs. Moreover, the CM must facilitate the frameworks to guide a process of self-change, and the adequate level of freedom for this process to take place in the pace of the CTs.

2.4 John P. Kotter: change as resistance and the completion of steps

Moving on to John P. Kotter, we move to one of the most influential writers on the subject of change management during the last couple of decades. His 1979 article with Leonard A. Schlesinger is highly inspired by Lewin and his concept of resistance to change. Kotters book from 1996, *Leading Change*, has been the no.1 selling management book on the subject of change management during the last decade. Here, his approach is profoundly pragmatic and his primary theory of change management consists of eight progressive steps to be taken prior to, during and after the implementation of intended changes. One of his major sources of inspiration clearly is Lewin, having built his eight-step model on Lewin's "unfreeze-freeze" framework. As such, the first four steps help defrost the status quo. Steps five till seven introduces the new practices until finally step eight is intended to make the changes "stick" by grounding them in the corporate culture (Ibid, 22). Having the first half of the model focus on unfreezing the status quo shows his view of having to prepare the change process appropriately to avoid running into resistances later on. These first four steps are what constitute the

centre of attention in the 1979 article, in which the reduction of resistance to change is in focus. In contrast to this, Kotter added the last four steps in the book of 1996, namely strategies for introducing new practices and making them stick.

In these two next sections, we will deal with two parts of Kotter's authorship, namely his 1979 article written with Schlesinger and his highly popular and pragmatic approach to change management in his 1996 production, "*Leading Change*".

2.4.1 Change as a reduction of resistance

First we jump back to 1979 to his companionship with Leonard A. Schlesinger in writing the article "*Choosing strategies for change*". As mentioned, the authors deal with the concept of *resistance to change* by first presenting four reasons for the emergence of resistance to change. These are constituted by 1) Parochial self-interest, which is an individual desire not to lose something of value, 2) misunderstanding, which implies a wrongful perception of the change and its implications, 3) different assessments of the situation, which entails the belief that the change does not make sense for the organisation, and finally 4) low tolerance for change, which is the result of wanting to feel safe and secure in the organisation.

The characteristics of these four reasons are tied to an individual level, letting the reasons be seen from the perspective of the individual employee. Relating this approach to Lewins Force Fields, we deal with resistance to change, discounting desires for change. Changes are thus seen as interventions of management, making the boundaries of change management the will to change felt by others.

Following this, the article presents six bases of resistance, extracted from the above four reasons. Alongside the six bases, six initiatives are presented, each responding to a base of resistance. The bases and their countering initiatives are presented in the below table:

Bases of resistance	Initiative to counter resistance
When employees resist due to inadequate or inaccurate information and analysis	Education and communication
When change initiators need more information or commitment from others	Participation and involvement

When employees resist due to fear and anxiety	Facilitation and support
When coalitions/individuals with significant power stand to lose out on the change	Negotiation and agreement
Where other tactics are not considered viable (N.B. Can backfire!)	Manipulation and co-optation
Where speed is essential and the change initiators possess significant power	Explicit and implicit coercion

(Source: Own creation)

To secure a notion of the preconditions for reducing resistance to change (and thus changing), the approach of Kotter & Schlesinger entails first an organisational analysis unravelling the situation, the problems and the forces behind the problems. Second, the launch of an analysis uncovering 1) who is likely to resist the eventual change and how much, 2) whose information and cooperation is necessary to secure the eventual change, and 3) the position of the initiator vis-à-vis other parties in terms of power relations and trust. Third, the selection of a suitable change strategy based on the two previous analyses (the criteria of which is not further elaborated). Fourth, as unexpected events are very likely to occur during the process, consistent and careful monitoring of the implementation process is essential in order to “...*identify the unexpected in a timely fashion and react to it intelligently*” (Ibid., 113).

Throughout the article, the damming-up of resistance to change is an essential part of implementing changes. As such, the limits of change management are – as mentioned – the will to change felt by others. Kotter goes on to contend that successful efforts of change share two characteristics; first of all, managers carry out a realistic appraisal of the situation at hand. Second, they thoroughly consider the above six initiatives and employ them in accordance to the situation at hand and with a vital *sensitivity* to their strengths and limitations (Ibid., 111).

Reflecting on what it takes for the manager to change in a given situation first of all come to depend on her ability to perform an accurate and extensive organisational analysis and thus correctly decode the situation. Second, she must be able to 1) predict who will resist and to what degree, 2) find out whose information and cooperation it is imperative to secure, and 3)

determine the power relations and trust between the initiator and the other parties. Third, success requires the manager to select a suitable strategy and monitor and evaluate the actual implementation process.

The authors accentuate the interpersonal skills of the manager as the key to using this type of analysis, but they also remind that even outstanding interpersonal skills do not make up for making poor strategic and tactical choices. This leads to the analytical skills of the manager, favouring her skills of processing information correctly to initiate the right responses to the resistance. But it also presupposes the particular manager's ability to effectively apply and master the given initiatives and for instance actually achieve agreement through negotiation, when groups or individuals with significant power oppose the change.

2.4.2 Change in eight pragmatic steps

Moving on to the heart of Kotter's contribution to the literature on change management, we find his eight-step approach to successful change initiatives. His motivation was to examine an array of successful and less successful change initiatives in various organisations and generate an understanding of the behavioural patterns that differentiate the successful from the lesser successful efforts. Each step is developed as a response to the eight most common mistakes of companies, ultimately leading to an understanding of why firms fail (Kotter 1996). To Kotter, successful changes are driven by certain forces. Getting inspiration from Lewin and his idea of force fields, it is obvious that Kotter in 1996 sought for ways to enhance the support of change, whereas Kotter & Schlesinger in 1979 sought for ways to limit the resistance to change. Thus, this book is regarded a tool for the ambitious CM wanting to optimize her approach and understanding of change management by adhering to a generative checklist comprised of must-do actions.

When seeking to help people better understand transformations (a word used interchangeably with change by Kotter), two important aspects are introduced during the book, namely the two L's; Learning and Leadership. Distinguishing between management and leadership, Kotter accentuates leadership as an essential factor, focused on inspiring, motivating and establishing direction, whereas management deals with planning, budgeting and controlling. Applying concepts from Weick & Quinn, managing change is thus a matter of applying a *logic of replacement* while leading change is a matter of applying a *logic of attraction*, in which leaders model the appropriate behaviour, devised by the intended change (Weick &

Quinn 1999, 380). Hopefully, this behaviour is considered attractive enough to attract the behaviours of followers. Management is definitely not superfluous in a change situation, as the transformation process can get out of control without competent management. But only leadership can act as a generator of change and pull the organisation in a new direction; leadership is the engine that drives change (Kotter 1996, x in preface). Learning is the other important factor, which relates to the CM getting to know what works and what does not work and what the natural sequence of events in a multistage process is. Here, even capable people have difficulties (Ibid., 31). This is what lies behind his idea of Lifelong Learning, which is his advice to CMs aspiring to become better CMs.

In the following, we will unfold the analysis of the reasons for each step and the managerial requirements necessary to carry out these steps.

2.4.2.1 Create a Sense of Urgency

This first step is a matter of avoiding organisational complacency, convincing people of the unacceptability of status quo and making people within the organisation realize the necessity of a forthcoming change; a process which “...is crucial to gaining needed cooperation” (Ibid., 36). This step is necessary to re-visit throughout the process because it lays the ground for the continuous process of change. A comparison is the preparation of a garden before planting the seeds. It will not prevent you from planting the seeds, but unless the preparation is undergone, few of the seeds are likely to become harvestable crops. The reasons for organisational complacency are numerous: the difficulty of driving people out of their comfort zones; the lack of managerial patience when dealing with the preliminaries; confusing urgency with anxiety which means creating even more resistance to change. A sense of urgency is best created by removing sources of complacency. This implies taking bold or risky actions such as allowing financial losses to create a crisis or setting the current KPI targets too high to be obtained in the current state. As such, successfully creating a sense of urgency requires knowledge of how to motivate people, of what actions to take and of which employees to attach to the cause.

2.4.2.2 Pull Together the Guiding Team

As market and technological changes are speedy, change initiatives require a remarkable force only applicable by a guiding coalition consisting of a suitable mix of expertise, position power, credibility and leadership; a mix that cannot be upheld by a single individual. The

team must be mostly made up of people with leadership skills (the visionaries), but also management skills (the planners); it is Kotter's assumption that most organisations are over-managed and under-led. Hence, it is essential with a mix favouring leadership skills, as management skills are good in times of stability, but fall short in times of change and transformation (Ibid., 26). In addition to this, an appropriate amount of inter-group trust is required as groups with complementary qualities, characterised by sufficient amounts of inter-group trust "...can make change happen" (Ibid., 66).

Thus, the CM assembling the guiding coalition must know what participant mix is suitable, which skills each individual carries with them and "...how to encourage people to transcend short-term parochial interests" (ibid., 65). Furthermore, it is important to make sure that the work and communication of the guiding coalition remains effective and on-track. Then, according to Kotter, "...The resulting guiding coalition will have the capacity to make needed change happen despite all the forces of inertia" (Ibid., 65).

2.4.2.3 Developing a Vision and Strategy

In Kotter's words, a vision refers to a picture of the future with a commentary on why this exact future is desirable. In relation to this, the strategy is a map of how to attain the vision. As such, the vision must act as a motivating factor for the organisation as a whole by briefly and sharply suggesting a preferred new direction of the organisation. Hence, creating the vision is a personal task requiring both head and heart. The creation itself is not just a strategy exercise of for instance running a SWOT analysis, but needs to reflect on "...who we are and what we care about" (Ibid., 82). Thus, the CM must be aware of himself and his own wants and also activate these reflections in the other members of the guiding coalition; he must inspire and be inspired. Furthermore, a basic level of inter-group trust and cooperation is a prerequisite of releasing the analytical, creative and visionary skills needed to create an effective vision that lives up to Kotter's definition of being both *imaginable, desirable, feasible, focused, flexible* and *communicable* (Ibid., 72).

2.4.2.4 Communicating the Change Vision

The next step is communicating the vision and strategy to all parts of the organisation to induce a common understanding of the desired future state. Kotter claims that managers generally undercommunicate or inadvertently send inconsistent messages, causing a stall in the change process. To conduct effective communication, the manager must be aware of what to

say, when to say it, where to say it, how to say it and to whom it must be said. It is a matter of identifying central information and repeating it to make it “stick” with the employees and addressing inconsistencies in their understanding of the organisational aspirations. Furthermore, metaphors and analogies are tools often used with success because of their ability to present complex things in simple ways. Finally it is argued that feedback from employee attitudes toward the vision may be exhausting in the short run, but productive in the long run. Though, we insist that this is only the case when the feedback is deciphered correctly. The manager’s ability to be precise, yet inspiring in her words uttered is one thing; being able to live up to her own statements is another. Otherwise inconsistencies are created and *“...nothing undermines the communication of a change vision more than behaviour on the part of key players that seems inconsistent with the vision”* (Ibid., 97).

2.4.2.5 Empower others to act

This step is about providing employees with a sufficient amount of self-efficacy, allowing them to adjust to the forthcoming changes in their own way. Refraining from doing this means freezing the employees, stripping them of their responsibilities. An underlying condition for increasing empowerment is that employees must have a shared sense of purpose. From this point, Kotter exemplifies four barriers to empowerment; lack of needed skills and the constraints of personnel and information systems, formal structures and supervisors respectively (Ibid., 115). Empowering others to act assumes knowing which constraints exist, who they affect and how to relieve their effects. To cope with the barriers of empowerment, different initiatives are revised: reorganising the structures of the organisation; providing needed training to counter lack of skills; aligning systems to the vision to avoid systemic restraints; and tending to supervisors that are troublesome. Thus, managerial demands (aside from knowledge of the constraints and their effects) include inspiring employees to take responsibility of their actions and removing the sources of constraints.

2.4.2.6 Produce short-term wins

Short-term wins provide the evidence that the direction of the change initiatives undergone so far is in fact of real value to the organisation. Furthermore, they acknowledge the change agents being pro the change so far and set straight the cynics and resisters of change. Apart from this, it is a tool for keeping peers on board the change process and building momentum. One of the frequent reasons that change efforts are undermined is that managers do not sys-

tematically plan for the creation of short-term wins (Ibid., 124). Creating short-term wins presupposes knowing which results work as motivating factors for the employees and thus which – if any – short-term wins to accentuate. In addition, Kotter argues that pressuring the employees is not bad, as long as it does not cause anxiety. Hence, managers must know to balance the amount of pressure and thus know the change thresholds of each individual.¹⁰ Here the managerial abilities of planning and goal fulfilment do justice, but also the means of relating the change efforts to relevant short-term wins, demanding both leader and manager qualities.

2.4.2.7 Don't let up

This step is a matter of preserving momentum. Kotter suggests that it is imperative to maintain a high level of continuous change to fully implement changes and he points to the interdependence of organisational systems as a reason. His reasoning is based on the interconnected relation of the elements in an organisation and the inability of influencing one element without influencing others. Radically changing one part of an organisation entails considerations of the impact on the rest of the organisation; otherwise the change efforts may choke. To avoid letting up, the manager should preferably know how the changes will affect the organisational elements and their interrelation in the longer run; it includes knowing which essential parts of the process to focus on. It also carries with it a need to maintain clarity and keeping up the urgency level, for instance by introducing additional process members. Finally it means detecting existing superfluous interdependencies and removing them by intervening in the organisational structures and systems.

2.4.2.8 Create a new Culture

Culture is defined as the norms of behaviour and shared values in a group of people. This step is based on the fact that changes will not persist unless they are incorporated into the organisational culture. Otherwise the risk is present that the new practices will not creatively destruct the old organisational habits, making their resurfacing a matter of time. First of all, Kotter claims that culture should be attended to last, not first. Changing is not about pushing for new values or norms; changing is about showing the benefits of changes through the first seven steps and letting adherence to the new way of thinking be optional (at least on the out-

¹⁰ E.g. “change points” point to the idea that every individual carries with her a given amount of virtual points that express the personal level of tolerance to changes (see e.g. Hein-Sørensen 2000).

set) and attached to lesser cost than status quo. This requires verbalisation and support of the new practices and may only be possible if the results from the changes grant the new practices sufficient justification. The manager thus needs to know what characterises the old culture and differentiate this from the new practices so that she can detect and intervene in case of the sudden resurfacing of old habits and ways of thinking. She must also be able to continually create and refer to results that justify the new path. Finally, she needs to display the courage to in fact let people go, if they are not inclined to take on the new way of thinking.

2.4.2.9 Summing up the steps

Summing up the steps as actions in the table below, we have included the reason for their presence and what their completion require of the CM:

Actions	Reasons for action	Managerial requirements for action
1) Create a sense of urgency	Prevent complacency and stagnation, making people aware of the urgent need for changes	The ability to “stir up” status quo and convince the organisation of the need for change while restraining anxiety
2) Pull together guiding team	No individual can achieve the necessary steps of changes	Sufficient social influence to create management unification and direction
3) Develop change vision and strategy	Clarify direction of change and motivate people to take the right coordinated actions	The ability to create an image of an advantageous future state and convince people to support it
4) Communicate for understanding and buy in	An effective communication of the vision and reasons for change is a precondition for any change actually happening at all	The ability to sum up the need for change and communicate it in a meaningful way that ensures others’ acceptance of the terms of change(s)
5) Empower others to act	Structures, systems, supervisors and lack of skills may present comprehensive constraints to new changes, if they are not aligned with the new vision	The ability to remove structural, systemic and individual barriers to empowerment and support the self-engaged actions of others, inspiring them to take responsibility of their actions within the new frame of refer-

		ence
6) Produce short-term wins	Provide evidence that the efforts are worth it, reaffirm the direction of the present change and undermine resistances to change	The ability to create viable and relevant short-term effects that underline (instead of undermine) the visions and strategies developed
7) Don't let up	Maintain high level of urgency; fight off inertia and regression. Critical to preserve momentum	The ability to stay focused, on track and not be discouraged by minor setbacks. Knowing how to direct impatience
8) Create a new culture	Preserve momentum. Due to the power of routines, major reflexive action is required to maintain new behaviour	The ability to incorporate the changes of behaviour, mindset and visions into a new and viable frame of reference or organisational understanding (culture)

(Source: Own creation based on Kotter 2006)

Having gone through the eight steps and presented their legitimacy according to Kotter, we have analysed what is required of a CM completing changes. Recapping the book, Kotter claims that the eight steps need to be taken in order to succeed in creating devised changes. Doing this in the prescribed way dramatically enhances the possibility of succeeding in changing. Thus, a very rigid – almost Freudian - interdependence exists between the steps in his model, as the successful completion of each step is an essential precondition of successfully completing several later steps; not adhering to one of the steps may seriously endanger the consecutive steps (Ibid., 83).

From here, Kotter introduces *lifelong learning* and the concept of *compounded growth* to suggest an individual state of mind which enhances the long-term possibility of learning (Ibid., 181). The idea is simple: the more leaders open their minds and accept learning as a continuous premise for handling change, the more leaders actually enhance their capacity to develop leadership. As such, continuous learning is a way of improving the ability to follow the eight steps and thus optimise the possibility of changing; this is accomplished by incorporating a series of habits including *risk taking*, *humble self-reflection*, *solicitation of opinions*, *careful listening* and *openness to new ideas* (Ibid., 183).

Summing up his approach as a whole, Kotter's eight step model conveys a collection of *abilities* that must be held by the manager intending to carry out changes. As is the case of resistance to change, the eight steps logically place the conditions of change in the surroundings of (or outside) the manager; the skills and ambitions of the manager may heighten the likelihood of the changes being successful, but basically it lies with the organisational members to not only accept, but to actively embrace the conditions and assumptions that lie behind the intentions of change (the mere acceptance is not adequate because even though people do not actively resist the changes, the power of routinized behaviour is enough to endanger the changes). The basic limitation of successful change management is whether or not the surroundings adhere to the change. Even though this logical deduction is obvious, Kotter uses different dramatic and seductive examples of persons having grown and developed into leaders and having learned how to change. So, even though the locus of change is not the CM herself, but the surroundings, the CM evidently is always predisposed to acquire the knowledge and skills necessary of overcoming resistances and obstacles. Kotter does take the position that even intelligent and skilled people some times go wrong in their change efforts – of very different reasons. But often the mistakes relate to having misread the importance of or directly discounted the impact of one of the steps, which again slows or stalls the intended change.

Hence, we have established that according to Kotter, everyone has the potential of completing changes; everyone can come to master the abilities sufficient to undertake the eight steps of change and produce successful results. Repeating what a leader must actually accomplish (creating, pulling together, developing, communicating, empowering, producing and not letting up) outlines a CM immensely capable of acting and “getting things done”. When explicating these assumptions, we can relate more intimately to a theory like Kotters, which is grounded on the assumption that the CM is in fact able (knowledge-wise and action-wise) to complete each step and thus attain the intended outcomes; if not, she can learn. Naturally, he says, completing a step can go wrong, but nevertheless he gives different advices for an optimal completion. To summarise, we deal with a notion of everybody having the potential to change (and be changed) given that the right attitude for learning and personal growth is displayed by the CM and CTs. This is wrapped in a blanket of inspiring words and vivid examples, which all unfortunately are not easy to learn from and may appear vague at best; Con-

sider Kotter's reference to Sam, a leader having no choice but to create trust and teamwork: "...*And he did*" (Ibid., 64).

In the following, we apply the theory of Kotter to an empirical example. Following this, we introduce a summary model of Lewin, Schein and Kotter.

2.4.3 Kotter - empirical example: Turning the frog into a prince

Example 4/6

Having accounted for the theory of leading change by Kotter, we turn to an empirical example to enact his theory. First we briefly introduce the example, which was also used in relation to Lewin. Then we turn to an analysis of the example, grounded on Kotter's theory.

The respondent of the example was employed as a managing director (from now on MD) in a subsidiary of an international corporation by the board of directors. The subsidiary experienced a period of financial losses and a loss of market shares along with the fact that the team of employees was affected by an atmosphere of negativity. The purpose of the employment of the respondent was to carry out a turn-around of the subsidiary, making it profitable.

The first couple of months, the newly appointed managing director spent getting close to the employees by conducting personal interviews with each one and physically working in every department; both customer services, storage facilities, economics, the sales team and marketing; this to get a personal experience of the team spirit and work processes. Along with this, statements from customers were gathered to understand the "outside" experiences of the organisation. With these experiences in mind, a turn-around strategy comprising a total reconstruction of the organisation was worked out and presented to the board of directors, who approved it for implementation. Before the implementation took place, a process comprising the whole team was completed, focused on composing a new vision, mission and set of values respectively, which were destined to function as guiding principles for the implementation process as a whole.

MD uses two different metaphors to exemplify the organisation and the change process. Prior to the change, MD uses the imagery of a big dog being cowed and thus no longer confident of its strength. This displays the understanding that the potential of the products and employ-

ees was extensive, but that the employees lacked confidence due to previous director acting self-determined and dictatorial, stripping them of their self-confidence and hindering them in bringing up new ideas. The change process is compared to a frog turning into a prince. Though the potential was immense, someone had to “kiss the frog” to turn it into a prince by bestowing love, trust and respect upon the employees.

Clearly, the object of change is the employees, having to transform from the ugly duckling to the beautiful swan. What enables the change to happen, that is, what persuades the employees to avoid resisting the strategy to be implemented, is seen as their acceptance of the suggested “new state” of the organisation. Granted, MD reckons that the transition was made easy by the fact that the previous state was disliked by most employees; thus, in the eyes of MD, they were not very reluctant to get “on board” this more promising train. Never the less, MD points to his/her effort in creating team spirit and cooperation by listening, being visible, taking the employees seriously and showing them respect, as the main reason for the successful change. Thus, the boundaries of change in this instance are constituted by the leader’s ability to behave in a respectful, serious and visible manner.

Reflecting on the course of events by drawing on Kotter and Schlesinger, an organisational analysis was carried out, possibly alongside an analysis of resisters, informants and co-operators (although MD does not explicitly mention this). Keep in mind that to these authors, change is merely a matter of minimising resistance to change. In this example, apparently minimal resistance is to be found, which was likely due to the open and inclusive behaviour of MD; thus, the counter-resistance initiative was a mix of *participation and involvement* and *facilitation and support*, increasing the commitment of the employees along with minimizing potential fear and anxiety. The main ingredient of this process was a vision, mission and value clarification. This appeared to increase the willingness of the employees to follow the lead of MD by 1) entering into the renegotiation of a new common reality of how to cooperate and act together and 2) contributing to the new approach to business with ideas and thoughts.

Turning to Kotter’s eight-step model (1996), we see that the approach of MD signifies the approach of a leader as opposed to a manager; thus, being focused on nurturing, inspiring and supporting the employees, MD made them unfold, revealing their true potential in an almost fairytale way. Some management tasks are present, but they are fairly undermined by the

leadership tasks. Urgency was more or less present from the beginning because of the dissatisfaction with the present state; already, the “platform was burning”. The step of developing a vision and strategy also played a prominent part, the latter being worked out alone and approved of by the board of directors and the former created together with the team. Communicating the change vision seemed to be a step carried out in conjunction with the team by negotiating the actual framework of the intended changes with them and making them play an important part. This empowered the employees to “chip in” and take responsibility of the change process. Undoubtedly, this step is the most important of this example. The embedded urgency appears to continuously drive the process of change, seemingly not involving any apparent losses for the employees (identity, control etc.). From this story we learn that treating employees as important elements of the organisation, letting them be heard and empowering them are important steps in completing changes successfully.

2.5 Summary model of the classic scholars of change management

Scholars Steps	Lewin 1997	Schein 2004			Kotter 1979	Kotter 1996
Prior to change	1. Unfreeze	1. Cultural assessment			1. Organisational analysis	1. Create urgency
						2. Gather guiding team
		2. Cultural unfreeze			2. Analysis uncovering resistance, information and power relations	3. Develop vision and strategy
		Cognitive insecurity	Necessity	Safety		4. Communicate change vision
During change	2. Change	3. Change			3. Selection of suitable change strategy	5. Empower others to act
						6. Produce short-term wins
						7. Don't let up
After change	3. Refreeze	4. Cultural refreeze			4. Monitoring the implementation process	8. Create a new culture
Derived practical conditions						
	<div>Sensitivity</div>			<div>Actualisation</div>		

(Source: Own creation)

The above table has been constructed to display the three change scholars, Lewin, Schein and Kotter. We have used Lewin as the gravitational centre and have placed the other authors in accordance to his three-step model, as it has been considered fathering inspiration of both the other models. As observant readers may have noticed, our results point to the presence of two practical conditions, implied in the models; we have explicated these in the bottom of the above table. We will return to a further elaboration of these aspects in the following section.

2.6 Part 1: Summary

The aim of this section has been to analyze which conditions that necessarily must be met if the CM, according to the theoretical perspectives presented in this section, is to change an organization, and which actions the CM should apply. In the Introduction, we stated that not anyone can make organizational changes. The pronoun *anyone* (synonym: anybody) relates to persons or in general humans, whereas *any one* also includes things. So, we could rephrase the question: why cannot all CMs make persisting organizational changes? In accordance with the conventional theory, not all CMs can make persisting organizational changes, because they are limited by the will to change of the CTs, that is, the CTs' resistance to change and felt anxiety. These limits arise because the CTs seek ontological or cognitive safety, that is, they seek conditions which confirm their believed world. According to Lewin, resistance to change is tied to the cognitive structures of the individuals and the forces of the field. The cognitive structures generate the world to the individual and the basis of her patterns of justification. To Lewin, the distribution of forces could explain why some changes were easier to make than others, but also how these fields evolved and the kind of modus they created because these forces were bound to and ascribed value to certain ways of acting and hence certain patterns of justification. A similar explanation is provided by Schein when he states that anxiety arises because the CTs are not yet clear of the past and not yet ready for the future to come, and by Kotter and Schlesinger when they argue that resistance to change arises because the CTs are afraid of losing their identity, and their sense of ontological safety. In addition, Kotter and Schlesinger also state that the CTs have low tolerance to change initiatives, and may assess the situation differently. This seems to imply that 1) the limits of change management manifested as resistance to change is to be found outside the CM, namely in the space of other, and 2) that these limits arise because initiated changes seek to break the linearity between past and future and substituting it with a new relation between the present and the future to come. Lewin states that change initiatives must be based on the present state of the

organization because it is analytically impossible to know how the past and future is related to the present state. Schein argues that it is imperative to identify the possible obstacles of culture before the CMs start targeting it, and Kotter and Schlesinger argue that the CM should firstly identify the basis of this resistance, and secondly; who is likely to resist, and who it is important to involve to secure the proper resources. In other words, the CM must analyse the conditions of the change on the basis of the present state of the organization, that is, the presence of the possible obstacles to this certain change initiative. The CM is, then, not just required to know the potential of the organization and its possibilities; she must get to know the CTs, what motivates them, what generates their world views, what drives them, etc. In short, she must know *who* the CTs are. All these elements influence and generate the will to change.

However, these elements cannot be deduced, at least not only, through deductive analytical skills or logical reason; they must be tied to the interpersonal or the social skills of the CM, because change management is a relation between humans, between the human leader and the human CT. Change management must rouse a will to change in the CTs; it must break the spell of the past. To establish this break, the present state of the organization must be unfreezed, and the CTs must start questioning their present patterns of justification, that is, they must recognize the need for change. Lewin argued that to change the behaviour of the individual, the group should be targeted because the values of the group acquire value in itself, and the individual aligns her value set with the group. Moreover, he argued that the CM must stir up the present state of the organization, that is, the CM must create noise or distractions in the continuity of reality, making it problematic for the CTs to proceed as usual. Following this, Schein argues that it is important that change management makes it problematic for the CTs to deny the need the change. He identifies that this phase should include 1) the production of disconfirming information, that is, create a need for change, 2) tie this need for change to the more profound feeling of survival anxiety, and 3) recreate some level of cognitive security for the change to be initiated. That is, Schein argues that change management should create the recognised need for change in this phase and thereby *paving the way* for a change process to begin; that is, the process of learning and testing which new patterns of behaviour are appropriate in relation to the changed conditions of the organization. Kotter argues in a similar way, that the CTs must recognise the need for change, what he calls the *sense of urgency*; a principle which resembles Schein's principle of the production of disconfirming information. Moreover, Kotter argues that the CM must pull together a team of visionaries and

implementers to create a suitable mix of skills, and that the CMs must develop and communicate a vision which can motivate and inspire the CTs. To sum up, one necessary condition for change management is the ability of the CM to create a will to change in the CTs through their recognition of the need for this certain change.

Change is a process of testing; it is about moving from the present state to a desired level in which the CTs act “appropriately”, in relation to the changed state of the organization. During this phase, the CTs must learn, be guided and be motivated to change. Schein is inspired by learning theory, when he states that learning can be facilitated either through the use of role models or through trial-and-error learning. However, this latter type of learning must be based on clear visions of desired behaviour. In relation to the theory of Bateson, this type of learning is more profound than just learning to react differently; it is learning to react differently on the same stimuli as before; it is the creation of a novel way to punctuate the streams of reality. In other words, it is a process of cognitive restructuring. The CM cannot order the CTs to change, and neither can she change them; the CTs can only change themselves, hence Schein argues that the CTs must be provided with a sufficient level of safety for this process to take place. Moreover, Schein states that the CM must make it explicit that these changes will make the organization or the group better off, and provide formal and informal training, provide them with a sense of inner freedom and room for error. Kotter argues in a similar way that it is important for the CTs to feel empowered to change in their own way. However, Kotter identifies that this empowerment can be problematic, as the change agents may not possess the potential or the information, and structures of the organization and the managers may not be aligned in accordance to the desired behaviour. Hence, Kotter argues that steps must be taken to reorganize the organization, make the managers support the desired behaviour; provide training and a sufficient level of information. Moreover, he also argues that it is important that the CMs create short-term wins, which can be relatively easy met to motivate the CTs, and that it is important for the CMs to keep on enforcing the need for change until the desired state is reached. To sum up, the conditions of the change phases are, that the CTs feel motivated to self-change, and that they are allowed the necessary freedom for this process to take place; however, change management must also provide the possibility of training and in general seek to facilitate this process.

The last phase of a change process is the refreezing of the new conditions; the new desired level. As argued by Lewin, changes will only persist if they are enforced by the CTs them-

selves, that is, the new level must be considered “normal”. According to Schein, change management must facilitate the process; however, they must also provide a necessary level of peace and quiet for the new patterns to be internalized by the CTs. Kotter argues that in this phase, the new behaviour must be tied to the culture of the organization because this will enforce and consolidate the process. To sum up, a third set of conditions for change relates to the need for consolidation and internalization of the new patterns of desired behaviour.

Implicitly stated in these models, they all seem to require a certain level of sensitivity on behalf of the manager, because she must be able to sense or perceive *who* the CTs are, their cognitive structures, and what she can do to influence them. In addition, the CM must also be granted the social possibility of making organizational changes, that is, she must not only be able to sense what she is to do, but also hold the possibility of acting on her *knowledge*. So, these models contain an *underlying* perspective which cannot be approached drawing on the conventional theory of change management, because this sense of what to do and her possibility of actualizing it is tied to the *practical mastery* of change management, which is taken for granted in the conventional theoretical approaches on change management. Moreover, this sense and social potential is often taken for granted in practice or, at best, implicitly meant as exemplified in the following statements collected from our empirical material:

“My ability to listen and be there in the communication with the employees...”
(appendix 1, 3/3)

“I initiated the process and was involved in it throughout the process, because no one knew what to do. The outcome was related to my ability to make the process useful and relevant to the people involved and reach them at their level...” (appendix 1, 7/12)

In other words, we need to establish the conditions of the act of managing change from the perspective of the CM.

3 Introduction to Part 2: Bourdieu

*Time present and time past. Are both present in time future, and
time future contained in time past*

(T.S. Elliott)

From the previous part, we have learned how the social psychological discourse on change management is formed and the boundaries and necessary conditions, upon which it is centered. In addition, we learned that the limits of change management must be identified in the space of the others and their will to change. In this section, we turn to the CM to identify what constitutes, from her perspective, the limits and possibilities of her practice of change management.

In the post-modern discourse on leadership, functionality seems to be given a higher priority than the human practice of leadership.¹¹ It draws the attention to the fact that the human praxis of leadership has not been emphasized; Kirkeby's philosophy of leadership is an exception, in which the author emphasizes that leadership is a human practice, because this practice, necessarily, is tied to the subject who is leading and her relation to other subjects, the followers. Kirkeby defines leadership as a relation between subjects, and additionally he defines the followers as co-leading (*med-lede*) because the leader and the co-leader engage in a relationship which presupposes the existence of the other. What distinguishes the leader is his ability to frame the unity of this relation, that is, to arouse a will in the other to be lead (Kirkeby 2006, 37-38). Moreover, Kirkeby ties the ability to lead, its practical functionality, to the leader as a human, not as a function; because before he held this function, he was a "person", and he still is (Ibid., 116).

It is one of the essential assumptions in this thesis, that leadership is a human praxis which cannot be studied as separated from the human leader. Of course, this may raise the question; what about the followers? Are they not important anymore? Is the functionality of leadership

¹¹ See e.g. Tangkjær (2005), Miller and Rose (1990), Andersen and Thygesen (2004), Meindl in Murnighan (1993) Shamir (2007) or Steyrer (1998).

not assessed on their terms? The answer is yes; it is. However, if we are to take it seriously that leadership is a human praxis analyzed from the perspective of the leader, we cannot account for both perspectives simultaneously, because very different subjective processes are involved in the different perspectives, that is, the perspective of the leader and the perspective of the follower.

In this section, we will take Kirkeby's philosophy of leadership seriously and try to:

“...identify which kind of reason that constitutes the way we act. Even though it is difficult to differentiate the mind from the sense of the context, which is important in order to understand practice, it does not mean that we should abandon reason.” (Ibid., 122-123. Our translation).

We will, drawing on Bourdieu, identify this reason as the practical reason.

In other words, a theoretical approach aiming at not alienating the subject from her object, her creation, must account for the praxis of leadership from the human side of leadership. Such a perspective must be built on a theoretical perspective that emphasizes the explication of what is implicitly meant in this praxis of leadership. That is, it must account for the practical mastery of practice, which orchestrates the forth-coming action. In that sense, it is a theoretical retreat into the life space of the leader and how she chooses her actions. Moreover, it is a step into the human limitations of leadership, the limitations brought on by the lived life of the leader, her past experiences and the limitations on her aspirations of the future, her familiar world and awareness. In that sense, it is a step towards a theory of authentic leadership, and its implications for the praxis of change management. Furthermore, it is also a step towards a more profound understanding of why we in the Introduction stated that not anyone can make organizational changes because, as we will argue in the following, it is not so much because the leader is limited by the other, as it is because she is limited by herself.

3.1 Habitus and the Familiar

In a previous section, we defined praxis as 1) potential actions, 2) possible and actualized actions, 3) physical and symbolic actions. We also identified four different approaches to describe actions as respectively 1) “I must”, 2) “I want”, 3) “I can”, and 4) “I ought”. In this section, we will primarily focus on “I can”, because it constitutes the potential dimension of action. The empirical statements listed in the summary of part one can be defined as “I could”

or perhaps “I could not” because they are post-reflexive in nature, that is, they are the results of a process belonging to a distant or near past, and can be assessed as something which is finished and separated from the respondents’ present being in temporality and spatiality. Most often theoretical models are constructed from this perspective and the subject of analysis is what was done and why it worked or why it did not work. However, if we want to centralize “I can” in the *presence*, we must re-centralise the time perspective from post-reflexive, in time-*after* the action was made, to the becoming of the action, in time-*before* the action is made; that is, we must focus on the *pre*-justification of the action. In this moment, just before the action is made, the terms of functionality solely belongs to the self-judgment of the acting agent. Bourdieu calls this *the practical mastery of practice* and states that this mastery is tied to the agents’ habitus (Bourdieu 2005, 176). Moreover, this practical mastery is tied to the CM’s mastery of the different necessary actions for change, we identified in the first section.

This implies that this “I can” is not a secure knowledge, because the agent does not know if she is in fact able to do it. Instead, it is profitably resembled with a *sense* of which actions are possible; a sense, which is based on the lived life of the agent. So, in order to understand this “I can”, we must initially understand how this practical mastery is constituted, because this must be the condition of “I can”. In other words, we must analyse habitus and how it constitutes the praxis of change management by acting on familiarity.

3.2 Procedural Knowledge

To Bourdieu, habitus was the answer to the heideggerian question: ‘*What makes people behave the way they do?*’ or equivalently “*what makes people behave alike in social life?*”. To him, it was a way of explaining the silent orchestration of social reality from the perspective of the social agents, and not through abstract and alienating scientific methods. Habitus is the collective schemes and models which guide the actions of the social agents and make their behavioural patterns similar and durable (Bourdieu 1990, 53). Habitus cannot be identified as a snapshot of the present behaviour of the social agent, that is, habitus is not to be compared with the espoused behaviour at time-*present*, because it is created by the social conditions of the existence of the social agent – her lived life (Ibid., 56). Bourdieu argued that habitus should be understood as the dialectical result of the social conditions at time-*present* and the social conditions under which this habitus was generated in time-*past*. In other words, habitus

is generated at the collective social level in time-*past* and anchored in the social agent through her experiences with these social conditions.¹² As such, habitus is collective in nature, but can only be actualized through the social agents. Bourdieu's conceptualization of the relation between habitus and the individual, that is, the relation between the social collective and the individual level, is at best fragmented; he wanted to place himself between objectivism and subjectivism. Kirkeby writes in his analysis of Aristotle's concept of *hexis* (the Greek term for habitus) that habitus is the social and collective manuscript written by the individual, that is, he anchors habitus in both levels (Kirkeby 2001, 73). Applying this interpretation of habitus in relation to Bourdieu's conceptualization substantiates habitus as collective in nature, but actualized through the lived life of agent. Hence, we must interpret this *lived life* as the small but subjective alterations which it is possible for the individual to make; that is, habitus must be her understanding of the collective and social conditions which conditions her reservoir of possible actions. This small chance of subjective alteration or deviation must be possible to the individual because the opposite of this explanation is mechanical determination or total homogeneity in the espoused patterns of actions among the social agents at a given time and place. To Bourdieu, habitus was the opposite of mechanical determination. In fact, he states that habitus makes it possible for the individual to be creative and free because habitus both *structures* and *is structured*, as we mentioned in section 1.1.6; it makes it possible for the social agent to act without conscious and reflexive calculations. That is, when the social agent finds herself in a situation characterized by the same conditions for social behaviour as the ones she is familiar with, she can in fact just *act*. Thus, habitus provides the social agent with the necessary ontological security needed for her to be *free* (Bourdieu 1990, 55).

The "I can" mode of referring to the actions of the individuals is tied to the habitus of the individuals. Habitus is Latin and derived from the term *habeo*, the latter can roughly be translated as "to have, to hold or to possess", and habitus can be translated as "a bodily condition" or "a bodily attitude", that is, habitus is to have or possess *knowledge* of "what I am able to, my potential" (Kirkeby 1999, 284). But habitus is not just to *possess or hold*; it is, as remarked by Kirkeby, also to be *held*, because even though the agent has a sense of her potential, it is a potential generated by something transcending her existence; it is an internalized potential (Kirkeby 2006, 119). In addition, Kirkeby states that because the *model* of habitus is

¹² Lewin argued as we showed in the first section that the point of departure must be time-present; however, he does not reject the anthropological concept of time as applied by Bourdieu.

the circle, it is closed to the reflexive thought, because habitus entails another type of reflexivity – a practical one, which is more to resemble with a sense, a bodily sense, or what he refers to as the *body-thought* (Kirkeby 1999, 35). That is, the agent cannot be reflexive because she is not acting on an external and objective (rather, symbolically objectified) reality or world; instead, she acts on the schemes and models belonging to her habitus. Bourdieu states that to the agent, this is a world within a world, because habitus is the active and working presence of the past, as the embodiment of a history most likely forgotten (Bourdieu 1990, 56). Habitus is tied to the experience, the lived life, the past belonging to the agent, as “...*the living of the dead time*” (Plato in Kirkeby 1999, 35. Our translation), as the *remembrance* of what has been. Hence, “I can” must be linked to “I could” through remembrance - as a sense of “I can”. But this “I can” is moulded on the conditions of the past, the social conditions under which her habitus was created; this world will appear to her as a practical world, as “...*a world of already realised ends – procedures to follow, paths to take..*” (Bourdieu 1990, 53). The practical world is based on conditions which appear to the social agent as necessary and natural, that is, conditions which are internalized, making it possible for the agent to act without the conscious act of objectifying these conditions. In that sense, “I can” is a mode of interpreting “I did” because the pattern of justification is tied to the lived life of the agent, and her practical world. In the following example, a CM explains how she acted during a power struggle:

“During the process of change I was supporting and pulled together the group of managers and the followers. I was observant and steered clear of the power struggle...” (appendix 1, 16/29)

This practitioner based her actions on a reflexive approach; however, she must have based her actions on more than this, because she must have been able to interpret what she perceived and to transform this into appropriate actions which require the processing of habitus being processed itself by the conditions of the presence. These familiar conditions appear to the social agents as necessary and natural regulations of “I can”, the potential of the agent. As we have seen, habitus is not the precise and reflexive memory of something.¹³ Rather, it is a virtual remembrance of the social history and the experiences of the agent. As we want to determine the “I can” in time-*present*, we must analyse how this virtual past is linked to presence.

¹³ For instance, it is imperative to distinguish between remembrance and recollection, the latter pointing to a specificity that can be collected again at will.

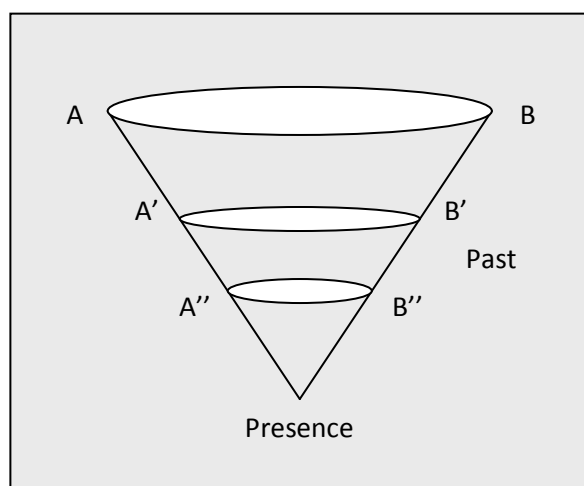
The present moment is the nearness of a distant past in the present; as such, it is not a present present-ness. The emerging moment is understood on terms of the past, as the present past-ness. This presence of the past in the present moment is captured in the bodies of the actors as models or schemes of “what to do” by reactivating the “I could” as “I can” (Kirkeby 1998, 410). The structured practices of the past become possible actions in the present moment, because they are the internalization of the necessities and the rules of social reality (Bourdieu 1990, 56). In other words, habitus becomes a *procedural* or *practical* knowledge.

In the situation, past is crossed by future as the “I could, so I can/will be able to” (Bourdieu 1990, 56). As such, the situation is the possibilities of the present on the premises of the past and the future (Kirkeby 1998, 51). Past is linked to presence through the individual’s remembrance, which induces a sense of causality (Ibid., 406). This remembrance belongs to the agent in a double sense because, 1) for actions to become remembrance, they must at some point have been part of her praxis and 2) actions are the manifestation of a processing and working remembrance in the form of causality being processed through her praxis (Ibid., 398). In that sense, habitus is linked to the lived life of the social agent.

3.3 Being in the present

However, to fully understand the meaning of a virtual remembrance, we have to redefine the distinction between present and past to a distinction between the past as IS BEING, and the present as IS BECOMING. Drawing on the philosophy of Henri Bergson, Deleuze suggests a distinction between Being and Being-present, that is, the becoming is active, whereas the past has ceased to be active, but it has not ceased to *be*. The past *was* not; it *is* because it is preserved in itself, juxtaposed to the becoming, which is not yet in itself (Deleuze 2006, 55). Furthermore, he writes:

*We place ourselves at once in the past; we **leap** into the past as into a proper element. In the same way that we do not perceive things in ourselves, but at the place where they are, we only grasp the past at the place where it is in itself, and not in ourselves, in our present.* (Ibid., 56. Our emphasis)



3.3.1 Figure 1: Deleuze 2006, 60

Deleuze argues that we cannot refer to the past as passed present; rather, we must think of the past as general and in itself. When we leap into the past through remembrance, we leap into ontology, into the past in itself (Ibid., 57). The past becomes *that* past because it co-exists with *its* present; it is a past, presupposed in the passing moment and in remembrance, we remember that present moment, but it is really *that* past. But it is not just a past consisting of passed moments; it is the whole past, as illus-

trated in the inverted cone. This cone illustrates the total co-existence of past and presence, that is, the present moment co-exists with the past A and B, but only by including A' and B' and A'' and B'' (Ibid., 59-60). These A and B levels are not to be viewed as elements of a particular past; rather, they are contracted-memory, a virtual past, and as such, the whole past is present at each level. In a metaphorical sense, the past is a song on repeat, continuously restarting from a new place in the song. In remembrance, we first leap into the past, then we leap into a general level, which holds the whole past but from another point-of-view or as Deleuze states “... in a more or less contracted state.” (Ibid., 61). These leaps, which refer to the act of remembrance, can be imagined as a narrative spiral consisting of never-ending swirls and every time the story begins, it can connect to different levels of the past, however always the whole past. In addition, this spiral is updated by the new experience, new situational circumstances, so the same story will not have the same start every time, but depend on the particular circumstances of the presence. Thus, this substantiates the understanding that the past consists of “dead time”, seized by and contained in time-present; time-past is dead but living in the remembrance of the individuals and is constantly being activated as a reservoir of potentialities, potential actions, and possible worlds. So, the “I can” in time-present is linked to time-past, because it is contained in it. In popular terms, we are trapped in our past or rather, in a false presence.

However, the condition we wanted to identify also relates to the relation between the time-present and time-future; we know already that the becoming is active, it is potential *being*. So in order to capture the self-judgment of the agent in the time-present, it is essential to

capture this relation; the moment before she acts. Presence is the opposite of what is absent; it is the presence of the past, a familiar and realised past, and the presence of a sense of what the agent can aspire to. Hence, the forth-coming is present in time-present as the presence of the objective chances of success (Bourdieu 2000, 210). In other words, the *practical anticipation* of the forth-coming is inscribed in the time-present, and time-present was contained in time-past, which entails that the forth-coming is contained in the past. However, this practical anticipation of the becoming is limited; in more technical terms, it is the use of the conditions for reception as conditions for choosing actions (Bourdieu 1992, 69). In that sense, it is the limit of the individual's possibilities; it is the self-censorship and self-corrections we exercise when we speak. This tacit knowledge is the result of the incorporation of the symbolic structures guiding production and reception; it is the knowledge of that which transcends the relationship between the producer and receiver of the product; what Schein would call "culture". Kirkeby describes this shift from the centralization of the relation between the producer and receiver to the symbolic conditions, as a shift from the other to the third as guiding principle of communication (Kirkeby 2006, 50). However, being encapsulated in habitus, this practical anticipation is not something which can be recalled on demand, and Bourdieu provides the following description of the limit of practical anticipation:

"The capacity to anticipate and to see in advance that is acquired in and through practice and familiarization with a field is nothing like a knowledge that can be mobilized at will by means of memory. It is only manifested in concrete situations and is linked as if by relation of mutual prompting to occasion which calls it forth and which it causes to exist as an opportunity to be seized." (Bourdieu 2000, 210)

The anticipation is a self-created anticipation by habitus, which also marks the opportunity as such. The limit of this anticipation is the familiarity of the field, the convergence between the world and my anticipations; we cannot anticipate events in an unfamiliar field, which is why we feel like a bull in a china shop, whenever we find ourselves in a socially unfamiliar territory. It is a product of the quasi-categorization by habitus, the knowledge of "I have been in a

similar situation-1 before as now in situation-2, therefore I categorize situation-2 as a situation-1”.¹⁴

In the perspective of Bourdieu, it is the fact that situation-2 bears resemblance to situation-1, which triggers the behaviour in the individual through habitus. It is the presence of a past event in the present presence; however, allowed some degree of freedom or adjustments because the action actualizing the possibility may differ from the previous action in situation-1, that is, Bourdieu allows the present occasions some degree of influence. So, the limit of this capacity of practical anticipation must be the individual's familiarity with the field, the immanent limitations and possibilities, and her ability to categorize the situations.

In the theory of Bourdieu, this practical anticipation is linked to *doxa*. According to Kirkeby (1999, 276), *doxa* is a primitive form of knowledge, and in the philosophy of Husserl, *Urdoxa* is tied to the concept of the world - the world is conceptualised as the horizontal structures of beliefs about what is present in the perceiving of something, because this something is always perceived in a context of potential other things, and this *Urdoxa* is the primitive certainty of what is present (Smith 2003, 168). Perhaps inspired by Husserl, Bourdieu defines *doxa* as a practical belief in the social *games*, e.g. the process of organizational change and its presuppositions. Often this concept is accompanied by Bourdieu's concept of *illusio*, the interest or investment in the game. Bourdieu often applies the metaphor of the field (see section 3.6) as a game being played out. A simple example would be to accept playing Scrabble; we adhere to the potential of winning something (money, glory or the right to do the dishes) which means that we recognise the game and the stakes as significant for the time being. Also, when playing the game, certain rules apply that makes certain thoughts and actions possible and renders others impossible, keeping in mind that the rules may be both explicit and implicit; acting within a field points to the necessity of adhering to the certain logic defining the field. Furthermore, in Scrabble as in any games, notions of “appropriate gaming behaviour”¹⁵ are present, which renders outbursts of rage and the throwing of the

¹⁴ In Wittgenstein's book “Philosophische Untersuchungen” he develops a similar concept called *Familienähnlichkeiten*, he defines it as: “...denn so übergreifen und kreuzen sich die verschiedenen Ähnlichkeiten, die zwischen den Gliedern einer Familie bestehen: Wuchs, Gesichtszüge, Augenfarbe, Gang, Temperament, etc. etc.”. (§67). What Wittgenstein argues is that family-resemblance is created when the object shows similar properties and because of that they can be categorized as belonging to same category.

¹⁵ *Logic of appropriateness* is a concept by examined by March and Olsen (2009). The authors point to the following of rules because they are “...natural, rightful, expected and legitimate” and actors “...seek to fulfil the

gaming table unwelcome, even though this behaviour is not mentioned in the official rules of the game; these rules apply more generally, namely to the field of “how to play games”.

3.4 *Dynamic Learning*

When the social agents know these rules and are generally familiar with the game, it is easy for them to play and anticipate in advance the forth-coming contained in the presence; they are induced with what Bourdieu refers to as a *sense of the game*, and this sense is tied to the agents’ habitus. There is, then, more to this “I can”, because it is not just formed by the past, but also by the familiarity of the field and the anticipation of the forth-coming in the present. Referring to the all-time greatest icehockey player, Wayne Gretzky, Warren Bennis exemplifies this heightened sense of the ongoing and of what is to come by coining the term “The Gretzky Factor”; this American sports legend always seemed to be not where the puck *was*, but where the puck was *going to be*.¹⁶ And, the “I can” has yet another side, because the potential, which is the practical mastery tied to the sense of the game, is the result of a dynamic process of learning through which these predispositions of *game playing* are acquired, and the conditions of the field become familiar. Acquiring the habitus needed to play a particular game is not just learning to play the game; it is also learning to think in terms of game, that is, it is to learn not just the rules of the game, but also to make the rules the governing principles of production (Bourdieu 1990, 67).¹⁷ The reservoir of learned predispositions, which unconsciously guides the mind, is contained in the body, which becomes the locus of attention from the early childhood when we learn to “sit up straight”, and the proper way to eat with a knife and a fork (Ibid., 69). The belief in the games becomes continuously enacted through the dispositions embedded in the body and language; as social necessities, they become natural and sensible ways to speak and act. In other words, from early childhood we must face that our bodies and language belongs to the other, as our part in the reality, the body and the language

obligations encapsulated in a role, a membership in a political community or group” (p. 2). As such, the logic of appropriateness responds to a less dynamic relation between the field and its constituents than that of habitus, as it is focused on explaining how rules and interests provide actors with more or less clear behavioural guidance, but is more reluctant to respond to how changes can be explained, i.e. the breaking of the rules. They do attest that rules change, but it is a time-consuming process requiring a strong majority, which again does not explain comprehensive organisational changes over a short time-span that do turn out successful from time to time.

¹⁶ Beer and Nohria 2000, p. 117

¹⁷ Moreover, Bourdieu writes that the younger the player is when she enters the game, the more likely she is to be fully socialized into the field, and hence the more implicit the investment and conditions of production seem to her.

becomes the primary objects of social and symbolic domination. The pressing example is, of course, the discrimination of genders through wages.

This type of dynamic learning is more profound than trial-and-error learning, because it is the acquisition of the principles for the production of the bodily and linguistic practice; it is to learn the appropriateness of these principles because this mastery is “empty”, if it is not enacted at the right time and place, encoded with the proper symbolism (Ibid., 69). In other words, learning is changing the habitus, and thereby who we are.

Getting access to social fields requires that the agent is in possession of the proper capital in the eyes of the other. This capital is acquired through habitus and either acquired from birth or through a slow process of initiation into the customs and social structures of a field, i.e. by obtaining an academic degree. Bourdieu states that this type of learning is between mere familiarization with the field and its conditions of production, and the art of living (Ibid., 74).

Contrary to rational reflexion, even though habitus is continuously being updated by new experience, the early experience, the *Urstiftung*, is favoured (Ibid., 54). Here it seems that Bourdieu was influenced by Husserl (1999), who writes in §50 about this *Urstiftung* and its relation to analogizing transfer:

“...every apperception in which we understand their sense and its horizons forthwith, points back to a “primal instituting”, in which an object with a similar sense became constituted for the first time.”

Furthermore, the dynamic nature of habitus must not be interpreted as radical changes; rather it is permanent revisions of a lesser scale. As such, Bourdieu describes it as characterised by a combination of constancy and variation (Bourdieu 2000, 161). That is, as it was argued by Lewin, even though the human mental processes are continuously redirecting and internalising the input of the ever changing circumstances of the surroundings, something persists; a kind of durable frame, no doubt influenced and generated in the early socialization, that is, in the *Urstiftung* of our awareness of the social world.

This dynamic process of learning can be compared to Bateson’s different types of learning, because it is more profound than the mere familiarization with the principles of production characterizing the field; the agent must not only know the rules, but also internalize these as her governing principles of production. The agent must acquire the ability to punctuate the

stream of reality in accordance with the principles of the field, and adapt her level of aspirations to the dominating principles of the field; that is, she must adapt her principles of choosing appropriate responses to the principles of the field. However, as remarked by Bateson, these different types of learning are to be defined as changes in the patterns of responses. In relation to the model of Bourdieu, the agents learn new ways of responding to stimulus similar to the stimulus they are already familiar with. The agents learn which properties are objectified as symbolically significant, that is, they learn new ways of *reading* the social reality, because they learn to take into consideration other conditions than the ones which formed their habitus. However, the agent also learns new context markers, because different social fields may have different markers of where they start, e.g. there may be very different principles of production if the agent moves between the office-level and the production-level in an organization. This process of dynamic learning can be characterized as a spiral; what is first learned is not forgotten. This dynamic process is more to resemble with a continuous *fine-tuning*, the different swirls of the spiral marking the different conditions of production characterizing the different social contexts.

The habitus is constantly attuned to the social structures and their symbolic principles for production which is internalized by the agents, and hence the social structures are enacted through the bodily and linguistic dispositions. This “I can”, the potential of the agent, is constituted through her experiences with different social games and fields; in short, her lived life. It is a practical mastery which is the result of a dynamic process of learning the dispositions of the body and the language. In other words, this “I can” is manifested as a bodily procedural knowledge of “how to”. But this also implies, that when this “how to” is not aligned with the dominating symbolic structures, the agent is trapped in her body and language, as the students belonging to the *working class* must realize when they are enrolled at the university; they are easily recognised on their rough hands, and simple language.

3.5 Practical Epistemology and Metaphors

From an epistemological perspective, this entails that the social agents cannot *see*, let alone *act* on social stimuli that they are not predisposed to act on, e.g. in unfamiliar social fields. Habitus becomes the outer horizon¹⁸ of the social phenomenon; it creates the light in which

¹⁸ Husserl introduced the concept of the horizon to conceptualise the limits of awareness. We need to distinguish between an objects inner and outer horizon. The inner horizon of objects can be defined as the nature or the

other social actors and the properties of the field appear and are assessed. That is, it predisposes the social agents to perceive the social world in a distinct way, because it perceives/decodes through the patterns with which it is familiar. In other words, habitus objectifies the social world in accordance to what should be there as a kind of a *practical judgment*¹⁹. Judgment steps in when the knowledge of the agent is insufficient; it is based on the habitus and encoded in praxis. Judgment can be viewed as a dimension of the Greek concept *phronesis*, a concept which Kirkeby defines as the sense of the event, the sense of doing the right thing, but in a double sense, that is, the timing of the actions so they are enacted at the right time and place, but also ethically right (Kirkeby 2009, 20). In relation to “I can”, phronesis is not just a sense of the possible; it is a sense of the ethical and symbolic structures for actualizing this “I can” as actions. In that sense, it is knowledge of oneself as “I can” and the presence of the social and collective structures for actualization (Kirkeby 2009, 21). Habitus becomes, then, an unconscious anticipation of what the social world should look like, based on the agent’s previous experience. Like the epistemological problem of Husserl’s *cogito cogitatum*²⁰ (intentional perception), habitus generates a social epistemological problematic aspect because the world is not decoded as it is; rather, as what it is in relation to the acquired schemes and models of the individual. To exemplify these practical judgments, we will show how they unfold themselves in the metaphors we use.

As we stated in section 1.1.4, metaphors create distinct ways of thinking and acting and directs the attention of the CM towards what she believes to be the problematic areas of the organizations. As such, they frame the perceived status quo of the organization. In our survey, the CMs applied various metaphors to describe the condition of the organization they were to change at that time.²¹

content of the object, which is absent in our perception of it. Even though you can only see one side of the square, you anticipate it has four sides. The outer horizon of an object can be defined as what is present in the perception of the object, but without being a part of the object. (Husserl 1999, §19).

¹⁹ What fills the gap between “what we know”, “what we think we know”, and “what we know we know” is the practical judgment and the practical anticipation. Husserl (1999, § 5) states that: *Judging is meaning – and as a rule merely supposing – that such and such exists and has such and such determinations: the judgment (what is judged) is then a merely supposed affair or complex of affairs, an affair or state of affairs as what is meant.*

²⁰ Husserl states that it is a *cogito* that bears within itself its *cogitatum* (Husserl 1999, § 14). That is, simply “*I am conscious of something*” (Smith 2003, 35).

²¹ We know that the metaphors applied are reflexive in nature, and not pre-reflexive. This naturally presents a methodological problem; however, here the metaphors are only applied as exemplifications of their nature.

The present condition of the organization	The process of change
A lion eating its own cubs.	The small lion cubs about to be eaten were resisting.
A brought-together family through a forced marriage.	Providing a mediocre biker with a professional bike and expect him to win Tour De France
An elephant. It never forgets what it previously learned, and does not want to change.	Explosion. A lot of things were blown up in the air, and later gathered so that it could be reused.
Sleeping Beauty. An organization which has slept for fifty years knowing that it had a strong brand.	The Emperor's new Clothes. The organization should rapidly be redressed in a new set of clothes, but contrary to the fairytale, it is to be visible.

(Source: Own creation)

As this scheme shows, there is coherence between the metaphor of organization prior to the change, and the process of change. Even though the pictures are different, their associations mix. The elephant is strong and cannot easily be reined, and when it has learned something, it will never forget it, just as it remembers if someone has hurt it. The connected metaphor of the change is the explosion, that is, to domesticate the strong “animal”, harsh methods must be applied. Just as Sleeping Beauty must wake up from her long and deep sleep, the emperor must step out of his illusion and acknowledge that he is naked. The metaphors used here by the CMs all associate the same imagery of the organization as a strong, heavy, not easily moved or awoken object, which has brought this condition on itself. In addition, the metaphors of the processes of change associates what should be done; what the CM was facing during the process, as the mediocre biker who was provided a professional tour-bike, or the CM who, as the boy who speaks the truth about the emperor's lack of clothes, must make the organization realize its own condition.

Metaphors frame the organization and its conditions and as such, it adds to the objects we perceive, that is, it ascribe characteristics to the particular situation in which that object is found, as a kind of pre-reflexive knowledge. In the following, we exemplify how practical judgments appear in a practical context.

3.5.1 Empirical example: The practical judgment

Example 18/35

Introduction

The objective of the change was to change the working-patterns of the organization through higher operational efficiency. This entailed that highly skilled employees, who were specialized in their particular operation and used to take the necessary time helping the customers, was now forced to work efficiently and fast. According to the practitioner, this induced a sense of “quickness before quality”. The process of change had severe consequences for the employees because they felt that they lost some of the joy of working, and in particular, they felt that they lost their work-identity.

Mismatches beyond the horizon

The practitioner frames the organization as “Mother Theresa”; the altruistic saint with the big heart. In addition, the employees felt that they made a difference helping other people. Mother Theresa was good, altruistic, kind, and caring; characteristics juxtaposed to the values most often associated with business organizations, namely efficiency, money before humanity, cost-benefit etc. The process of change was focused on the business side of this distinction. The practitioner characterizes the change as a transition from heart to business. This mismatch between the organizational character and the process of change lead to, among other things, loss of work-identity. In addition, she writes that the will to change of the group of leaders was extensive. However, the process of change was conditioned by the CTs will to change. But this limit was first realized post-reflexively, when the unhappiness of the employees was espoused. According to the practitioner, she was conscious of this mismatch and tried to create a vision which encompassed both sides of the distinction. However, problems still emerged because she had not realized the identity threatening nature of this change. The distinction she applied to frame (i.e. judge) the condition of the change was not aligned with the symbolic structures of the organization. To overcome this negative framing of the change by the CTs, the group of managers started framing the change in a positive sense. However, as Bourdieu emphasized, the product is never better than its reception because it is assessed through the social structures of the organization. Not even managers can fight against symbols. To overcome such mismatches, the managers or other people involved in the process of change must possess or be part of a field of power that can alter the symbolic structures of

the field.

3.6 Social Fields and Social Energy

As we have mentioned, the practical judgment is always contextual, that is, wrapped in a social setting or *field*. The social field is a space of social differences created through the hierarchization of symbolic products, that is, the objects, the skills, the work titles, the gestures, the utterances, the products of leisure, the different kinds of sport etc. (Bourdieu 1998, 6). Bourdieu applies the concept of social fields as the context of differences that makes symbolic products appear as different within an ascribed social value (a critique of the concept of context applied by phenomenology). Alongside the game-metaphor, Bourdieu often applies the metaphor of the field as a *market*, because just as in economic theory, the products of the social agents are valued in accordance to their scarcity, and rare competences will be ascribed a relatively higher value. However, this only occurs if the competences are appreciated by the dominant symbolic equilibrium; even though the ability to speak Latin is rare, it is also rarely appreciated. The fields are structured in accordance to the scarcity of different kinds of capital forms, and the social fields are arenas of symbolic struggles to define which capital forms should be ascribed the highest value. At universities, these symbolic struggles could be between the social sciences and the humanistic sciences, and in business organizations, the fighting could be between cultural values and economic values. In conventional literature on organizations, these definitorial battles are often referred to as political struggles between different social coalitions, each aspiring to enforce their wishes. In their book, *A Behavioral Theory of the Firm* (1963), Cyert and March analyze how organizations make decisions through coalition building rather than rational decision making. They give the example that if an organization wants to paint a wall, different groups may want to paint it in different colors. To solve this problem, coalitions must be constituted, that is, collective goals cannot be taken-for-granted, which is usually the case in economic theory; they must be established through political maneuvers and social support from organizational members possessing the proper capital (Cyert and March 1992, 36).

In modern theory, organizations are described as social and dynamic human environments characterized by team-based structures rather than hierarchy, and norms and control are exercised through the cultural or institutional level rather than through formal control structures.

This classification of the organization also entails that the employees must possess more than their mere work skills; they must also possess social abilities (Ferris et al. 2000, 26). The leaders of these social organizations must be prepared to lead “from the middle” rather than from the top; however, not the middle of the hierarchy, but from the middle of the social field. In other words, the idea of the leader as the privileged spectator who is neutral and objective must be rejected and his substitute, the human leader, must be welcomed. This also seems to be the perspective of Kirkeby’s philosophy of leadership in which he describes the leader as a human, and leadership as a human praxis, which must be socially legitimate rather than just formally legitimate (Kirkeby 2006, 34). In addition, the leader must be prepared to accept that social skills are more important than education and good administrative skills; the human and her self constitutes the functional limits of leadership (Ibid., 38). Leading from the middle is a kind of leadership which is orchestrated by habitus; it is leading from the present situation on the terms of “I can” because the justification of the leader’s actions is her lived life. In other words, we cannot separate the subject from her object, because leadership must come from within; it must be related to the *self* of the leader (Ibid., 117). As Kirkeby states, leadership is a subject-to-subject relation, and both parties, the leader and the follower, need each other in a definitorial unity (Ibid., 36). However, it would be naïve to completely welcome the demise of hierarchy, because what this type of leadership enforces is just the shift from the formal hierarchies of Weber towards a social symbolic hierarchization. Throughout the last decade, a huge amount of theories on leadership has addressed this problem from different aspects; however, no matter how it is addressed, it seems to be a problem of the shift from *government* to *governance* (Sørensen 2007, chapter 5). Moreover, different authors have proposed different ways to lead under these circumstances, whether they addressed it as the *management of meaning* (e.g. Smircich and Morgan 1982) or *lateral leadership*, that is, a kind of leading from the side, aimed at generating a shared meaning as opposed to the lack of clear structures of authority (Kühl, Schnelle, and Tillmann 2005). What these theories seem to neglect is the social power needed to generate this kind of shared meaning. Bourdieu argues that the aim of this kind of leadership should be to influence the objectified properties of the social field, creating a kind of knowledge effect. However, he emphasizes the necessary political capital the leader should possess to do this (Bourdieu 1992, 127). In the following, we provide an example of leadership from the middle.

3.6.1 Empirical example: Cultivating the Resources of Others

Example 4/6

Introduction

The CM was as a newly hired leader given the job of saving the organization from closing because it was starting to create deficit economic results. The CM describes the organization before the change as a big dog which has been bullied by the previous leader, and now has lost all its self confidence. She describes the process of change as the princess who kissed the frog and made it turn into the prince it originally was. To unfold this hidden potential she states that she had to make the CTs believe in themselves and their potential, and that they should have restored their believe in the game; that it was worth joining in and being creative. She describes that her part in this process was her ability to listen, to be visible, to take the employees seriously and respect their differences and their ideas and thoughts. In addition, she explains that she had to show compassion and trustfulness towards the CTs.

The Process of Learning

The CM explains that to get to know the status quo of the organization, she started conducting several interviews and visited the different departments of the organization to get an idea of the culture, and the spirit of the organization. In the perspective of Bourdieu, she had to learn what was symbolically appreciated by the CTs, and get a sense of the resources of energy which could be cultivated to actualize the hidden potential of the organization. That is, instead of trying to enforce some group of energy, she enforced and cultivated the necessary energy for the project to be successful. In order to do that, she writes that she showed/expressed love, compassion, openness, etc.. This can be interpreted as her embodying these values. Through her process of learning, she learned to embody these values because they were necessary for the success of her project; she made them a part of who she was, a part of her representation of the world. It is impossible to say anything about these values and their convergence with her self, but as the method worked in practice, she may have deceived the CTs into believing in her patterns of actions or they must have seen her as a genuine leader. However, what she chooses to objectify must in accordance with our perspective be what she is familiar with, that is, the justifications of her actions must be found within her, within her embodiment of the collective values. More-

over, as a new leader, this process must be exhausting because she may not have had any idea, other than general ones, of what was symbolically significant to these employees. But when she refers to the employees, she objectifies them as someone lacking self confidence, thus stressing the symbolic energy, she enforced. So, she objectified the CTs as someone who could be willing to change if she just enforced these values in them. This was the horizon on which the CTs appeared as CTs, and the horizon of her planning of her methods. This was, of course, enforced by her ability to represent the opposite values of the previous leader. So, her social impact may also have been enforced through the psychological process of the CTs, and their acknowledgement of her as a different leader. In other words, a crucial reason for her success may have been that her habitus, thus her way of thinking and perceiving, creates actions and strategies that are readily accepted by the CTs.

Leading From the Middle

In this example, the CM describes a situation in which she was to lead from the middle; that is, getting to know the employees' symbolic objectifications by being open and visible, but also by de-freezing the present, working with the present situation on the premises of past. She enforced the symbolically emphasized values which made it possible to actualize the potential, that is, through a kind of practical magic she made it possible for the employees to feel that their skills were socially and symbolically appreciated. The CM embodied the social and human values; not the values typically enforced in a business organization. She enforced the perspective of the employees as humans, not as employees. This method of symbolically framing others also seems to be an important part of the organization characterised as a social field. However, the functional limits of this method is the ability of the CM to understand the field, to be reflexive and to learn from her reflexive process what is important, that is, what is symbolically significant here, and apply this to explain why the employees act as they do. But we also have to remember the social recognition, that is, the leader being symbolically recognized as someone who possesses the appropriate capital portfolio to enforce some social values on others, because without this symbolic recognition, the CTs will not accept her efforts.

3.6.2 Social Energy and Hierarchization

Bourdieu conceptualizes organizations as open spaces of social energy ordered through the hierarchization of properties by the symbolic structures. A business organization may be differentiated in accordance to the ascribed social values of education, social power, competences etc. However, these principles of hierarchization draw on the energy from its surrounding society, and generate as a result similar symbolic hierarchies. For instance, in his study of the university system in France, Bourdieu found that the social value ascribed to different job positions (doctors, lawyers etc.) was transferred to the social hierarchization of these educations and their respective faculties within the university system (Bourdieu 1988, 41). This also entails that shifts in the symbolic principles of hierarchization in the surrounding society leads to shifts in the symbolic hierarchization of the organization. In addition, this entails that when a social agent enter a social field while possessing a capital portfolio resembling the one favored within the field, she can aspire to more within the organization than the less fortunate social agents through the social principles of hierarchization. That is, levels of aspiration in society get translated through habitus to the level of aspiration in the organization (Bourdieu 1988, 53). We return to the relation between field and habitus later in this section. However, Bourdieu also describes that there is not a similar relationship between the fields, because their boundaries are constituted when the effect of the symbolic hierarchy loses its social impact (Bourdieu & Wacquant 2004, 88). That is, the agent's level of aspiration in one organization cannot necessarily be easily transferred to another social organization.

The capital portfolio of the agent determines her social impact, because even though her product is externalised from her, it is assessed on the basis of the socially ascribed capital of the agent. Capital can be described as a psycho-social energy which creates the dynamics of the field. It is the energy which makes it possible for the agent to exploit her potential because it is the energy which creates the difference between a mere possibility and its actualization. As such, it is an empty inclusion in the "I can", because it was the energy which made it possible. To Bourdieu, the concept of capital forms was a way of criticising the conception of possession in the conventional economic theory; it made it possible for him to explain social differences based on the concept of possession of some symbolic properties, but including properties which could not be reduced to monetary capital possession. To Bourdieu, it became another way of explaining social differences, because to obtain capital, the social agent must possess capital. The social agent, who is aspiring to gain academic capital, must acknowledge

that it depends on his early investments in cultural capital, and this capital often requires that his parents possessed some level of this capital themselves, or at least enough monetary capital for him to invest his time solely in obtaining this cultural capital (e.g. by obtaining an academic degree). Capital possession is most correctly referred to as a capital portfolio because it is the possession of a proper mixture of different forms of capital, that is, a proper mixture in relation to the diversification of the portfolio, and the volume of the single forms of capital in the portfolio. Bourdieu often refers to this proper capital mixture as the symbolic capital of the social field. Furthermore, each social field is characterized by sets of specific capital forms (Bourdieu 1983).

These capital forms are generated in the interaction between the social agents, when something is objectified as socially valuable by the social agents, who possess the power to define what they consider proper capital forms to possess, and through the objectified nature and internalization, the capital forms achieve their effect. John Bowers (1992: 234) describes formalism in a similar way. Because this imposition of forms, formal rules (e.g. specific vocabularies) are political in nature; they are always representing *someone*, and favouring *something*. Just remember the example above in which the CM tried to frame the process of change in positive terms through emphasizing certain characteristics of the CTs.

The symbolic structures of the field become the alienating otherness which inhabits the social agents and determines how they relate to themselves and the other. It becomes the mask we unconsciously put on her, when we see her as another player in the game, with her specific position in the social field as opposed to my position. In other words, what we perceive, when we perceive another agent is not her *self*, but the symbolic contours; what we objectify in her is mediated by the internalization of the symbolic principles of hierarchization. Here, Bourdieu seems to have been inspired by G. H. Mead and his conceptualization of the generalised other, a kind of virtual otherness, because it is both the attitudes of the others towards the Me, but also their attitudes towards each other and the general social processes (Mead 1967, 154). Just remember how the followers in the empirical example above were addressed as *somebody* who lacked the feeling of self-confidence.

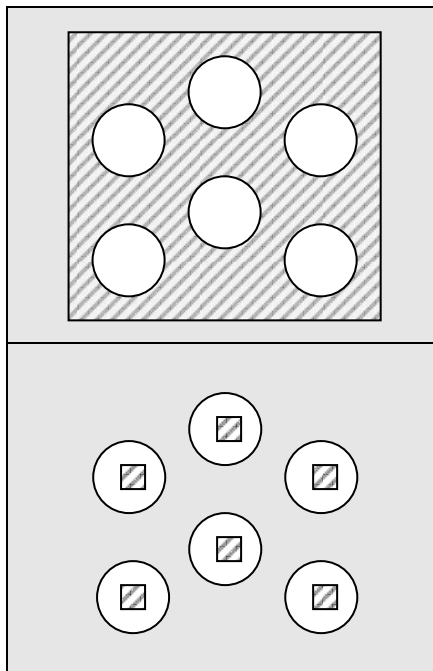
3.7 The symbolic field

To exemplify the symbolic differentiation of the field, we will draw on inspiration from the field of art production. The positioning of different agents relies on their respective capital

(which in this instance is cultural as opposed to economic). The dominant groupings consequently have a high share of the capital, rendering them capable of setting the agenda for the overall field; as the peers of the art world, they get to decide what is to be considered art and what is not. Reversely, weaker positions within the field are not given the opportunity to influence the “name of the game” as such. In his attempt to define art, Kjølrup (2000) refers to the plumber becoming the laughing stock of the world of art when trying to define his toilet as a work of art. Kjølrup explains this by pointing to the plumber’s lack of required recognition from the world of art, which Bourdieu would explain as the plumber lacking the sufficient amount of capital to redefine the rules of the (art) game. Alternatively, being indifferent to how art is defined means dissociating oneself from the game and refusing that something is at stake. But, we cannot appear indifferent as this action itself also expresses an attitude towards what is played about, namely that it is not worth playing about (Bourdieu 2003, 152-153). Moreover, the art world distinguishes clearly between monetary capital and the highly assessed symbolic capital belonging to the field, because social agents might be able to afford an expensive painting but if the other agents do not recognize her ability to appreciate it in a proper and formal way, it is symbolically useless to her. In other words, the theory of capital induces a certain level of authenticity, because the agents must have the potential of symbolic appreciation socially ascribed to them (Bourdieu 1998, chapter 2).

To sum up the relation between the theory on social fields and organizational theory, we must understand these social structures as objectified structures, a kind of immanent otherness which alienates the agents from themselves and each other. It is a distant voice speaking in the present, a voice sounding from within the agent. This view is juxtaposed to the perspective of the classical structuralism of e.g. Emile Durkheim (2000, 22), who claimed that social relationships should be treated as objective, external and coercive to the individual.

To exemplify this distinction, consider the basic idea of an organisation as a demarcated space, in which a number of individuals are present. This imagery is depicted in the top rove of **Figure 3.7.1**. Alternatively, Bourdieu conveys the notion of the objective structures of the world (in this case, the organisation) being internalised by the individual, making the habitus “...*inhabited by the world it inhabits...*” (Bourdieu 2000, 142). As such, habitus operates from inside the individual on behalf of a collective manuscript, as we stated in section 3.2. This is displayed in the bottom rove of **Figure 3.7.1**. Thus, the structures of the world are not individual, but rest within the individual habituses.



3.7.1 Structuring from within: Own creation

Bourdieu refers to the relation between field and habitus as functioning on two levels; 1) the field structures habitus as an internalised product of the immanent necessities of the field and 2) habitus aids in constituting the field as a world that makes sense (*doxa*), containing values that are worthy of pursuit. Bourdieu repeatedly reminds us that the causes, which a person attributes to an experience, are one of the major determinants of the action she will perform in response to that experience. This attribution depends on the person's habitus and leads Bourdieu to the recognition that people can choose their actions, but that they cannot choose the principles behind their choices; they are as such “pre-terminated” and embedded in the habitus.

3.8 Self-technology and Self-efficacy

Above we saw that habitus was the presence of the past embedded in the modal verb “I can” and that this potential was a result of a dynamic and social process of learning, which not only made the agent familiar with the nature of the game, but also her position in relation to the other players. As such, social agents appear as captives of their own bodies, because they cannot know more than they have been exposed to and cannot aspire to more than they feel endowed to by their position in the field. What Bourdieu refers to here is the *working social history and reality*; the mask we use to put ourselves in perspective through the workings of history and society. It becomes the mask we put on, our self-recognition, when we see ourselves in the “social mirror”. The theory of Bourdieu implies a certain level of path-dependency in both a physical and symbolic sense, which is also related to social history, and the social classification found in the differences between different social positions. Every social system, whether it may be a university or a business organization, is characterized by a social hierarchy, which is applied when the social agents pass practical judgment on others and assess their own possibilities. Bourdieu writes:

“In every social universe, each agent has to reckon, at all times, with the fiduciary value set on him, which defines what he is entitled to – among other things, the (hierarchized) goods he

may appropriate or the strategies he can adopt, which, to have a chance of being recognized, that is, symbolically effective, have to be pitched at the right level..." (Bourdieu 1990, 138).

However, this is not a conscious process of evaluating the chances of success; rather, it is an adapted level of aspirations, because habitus is constantly attuned to the social field and its conditions for production, so the schemes and models embedded in the habitus are already objectively adapted to this particular agent's possible actions (Ibid., 54). Here we again encounter the concept of objectivity applied by Bourdieu; the alienation of the subject through her possession of the proper capital portfolio. The individual perceives herself and her possibilities through the mask of the symbolic system. As such, she does not assess her possibilities from an objective position but rather from her position in the field; a position which is created by her access to, and possession of, symbolic capital (Bourdieu 2000, 135). In Bourdieu's study of the academic system in France, he discovered that young PhD scholars would refrain from seeking the position as professor, if they assessed themselves as too young, that is, younger than those who would normally be granted such a position. The reason is that academic capital is associated with the investment of time, and hence age (Bourdieu 1988, 91). The scholars were not rejected, because they chose not to apply (Ibid., 59). Here we encounter the problematic aspect of the pre-reflexive attitude, because another scholar might get the position but then how was she assessed by the Board of professors? Because the chance has passed, we cannot analytically judge if it was her best choice not to act, because the world is not external and objective as such. The CM will also base her practical judgment and her actions on "I can"; however, in the pre-reflexive sense, this "I can" is more to resemble with an attitude than secure knowledge. Because even though habitus, mediated by the active processing of remembrance, induces a sense of practical knowledge as "I can", it is based on a path-dependency nature and as such the agent does not *know* if she can, but she may firmly believe it²².

When models of change management leave this knowledge out, they produce a non-social and abstract world, because the authors neglect the fact that as social agents, we are predisposed to act in certain ways. When Kotter and Schein write that change management can be learned through experience, they neglect the social facts, because as social agents, we are pre-

²² Social psychological models, such as the Galatea effect, may in fact increase the actual likelihood of social success; if the social agent herself is sufficiently convinced of her success, it is likely to "rub off" on her surroundings (see e.g. Daido & Itoh 2005).

disposed to play the game in certain ways. We do not act on an objective and external world; we act on our anticipation and past interpretation of this world through our remembrance as the “I can”. In other words, we act on opportunities in ourselves.

Habitus makes social life possible, but it is an alienating perception we institute, a self-perception structured through the working social history and the distribution of capital in the field. Habitus becomes the silent and unconscious self-judgment, a limit on the aspirational level of the social agent, that is, the limit of her believed social capabilities assessed through her position in the social field; what social psychology often refers to as *social self-efficacy*: The degree to which the CM believes that she can control the social outcomes of her actions – her self-judgment of her social capabilities (Ferris et al. 2000, 29). Moreover, this alienating presence of something alien within the agent mediates how she relates to herself; it becomes what Foucault would refer to as a *self-technology*; Bourdieu interprets this concept negatively, as a self-limiting relation between the actor and the social field. Habitus induces a sense of ontological insecurity, when it is not aligned with the symbolic structures of the field. In short, it is how I relate to myself and to my potential in social contexts, contained in the “I can”.

3.8.1 The three aspects of habitus			
	<i>Self-technology</i>	<i>Social self-efficacy</i>	<i>Procedural knowledge</i>
Manifestation	“How I relate to myself”	“My potential”	“How to”
Level	Symbolic	Symbolic	Symbolic/physical

In the above table, we display the three aspects of habitus, which we will briefly comment on. In this “I can” constituted by habitus, we find the different sides of being a social agent. The potential in the time-present is the presence of the social history; the agent’s position in the social cosmos of society and in the social hierarchy of the organization, and the agent’s past experience; in short, her lived life. The social agent is, to state it in popular terms, trapped in her lived life, the instituted predispositions of her body, her language, and her adapted level of aspirations. As such, this is the result of the three different manifestations of habitus; as a pro-

cedural knowledge of “how to”; as a self-technology centred upon “how I relate to myself”; and as social self-efficacy centred upon “my potential”. The unity of these three aspects constitutes the conditions of “I can” as a second world, a practical world within the world. This could imply that the term *bounded rationality* could be re-interpreted as *bounded existence*; we cannot be rational in an objective sense because the present is contained in the past and the forth-coming is contained in the present; the world we act on is a practical second world. Moreover, this entails that “I can” is the creation of different layers of social experience and processes of socialization clinging to the agent when she enters different social games. Thus, she is the product of the conditions that shaped her lived life, and as the pebble in the water which has been polished by its contact with other pebbles and rocks, she is formed by her interactions with other agents, and different social systems. As social agents, we constantly enter into new social games, some of which we may have an intuitive idea of how works; we enter as “persons” moulded by our lived life, and when we act, we act in accordance with our lived life, some times with success which we then call “talent”. Change management is an act of “persons” and its justification is “I can”, not some abstract principle of optimal functionality. In that sense, we must, following Kirkeby, rephrase the question of *who* the leader is, to a question of her lived life, because that is *who* she is and also who she is becoming (Kirkeby 2006, 29).

3.9 The Social Side of Change Management

The aim of this part so far has been to sketch the contours of what makes social interaction possible. Following the models presented in the first part, we will argue that the authors need to take into account the social structures and how these also limit the act of change management, not from the side of the CTs, but from the perspective of the CM; if the managers are to hold the position ascribed to them in the models, their social being cannot be favoured to the one of the CTs. That is, if CMs are to lead from the middle, what guides their choices will not be rationality, but the three aspects of *habitus*, we emphasized above.

In our perspective, *habitus* both enables and constrains the CM; it enables actions that are appropriate to the fields in which it is present, but it constrains actions because it becomes the horizon of her interpretation, and the limit of her self-induced *possible opportunities*. *Habitus* becomes the projector of the social awareness of the agent. Mediated by the judgments of *habitus*, the CM objectifies the world in accordance with her learned schemes and models; she objectifies the elements which in her world (in the world) are emphasised. “I can” becomes a

false knowledge, if it is exposed to unfamiliar structures of symbolism. In such situations, the pre-reflexive anticipation of the practical sense is disabled, and the agent must start a new process of learning to familiarize herself with the new symbolic hierarchy. Actions are planned from one moment to the next, and their success can only be confirmed or disconfirmed in retrospect. When Kotter introduces his eight step model, it is taken for granted that these eight steps can be appropriately and timely instigated and that the CM has sufficient symbolic capital to carry out these steps. As social agents, we become trapped in this “I can” when it is not aligned with the symbolic structures; and it is possible that our particular restraints neither grant us the possibility of catching sight of certain opportunities nor allow us the social recognition needed to attain what we perceive necessary. We become captives in our own body through its internalized dispositions and propensities to act in certain ways. Models as the ones analysed in the first part prescribe what the CM should do to overcome the obstacles of resistance and anxiety in the CTs. But what happens if we introduce the perspective, we developed above?

Let us for now revisit the model of Lewin. In the de-freezing phase, the leader should first get to know status quo of the organization. But how is this at all possible? As we have seen, this demands that the CM experiences the organization as the CTs does. If not, her change initiatives would merely be models constructed to change agents with a similar habitus as her. Organizations are not social vacuums; they do not strip the manager of her socially acquired habitus and provide her with a new one. In that sense, we must refer to habitus in *layers*, as Bourdieu seemingly does in his reflexive sociology; a first layer relates to the organizational social hierarchy, a second layer relates to the social agent’s adult life (investments in capital, i.e. academic degrees, social capital, merits from other organizations etc.), and a third layer relates to the early socialization, i.e. her socially inherited position in the field. All these multiple layers go into the making of habitus. When we search for the limits within, we must take all these into account through their manifestations as actions. So, to understand the status quo of an organization, the CM must *experience* it; in that sense it is more dynamic and more influenced by her perception and sensing, than the conventional models seem to convey through their favouring of interviews and dialog. Because what we come to know is what we objectify in the other.

The next step in this de-freezing phase is the acts of making the CTs question their usual practice. This resembles symbolic re-structuring, a very complex matter, because it requires a

huge amount of symbolic capital to be possessed by the CM, that is, the proper mix in both volume and kind. In some organizations, it may be possible for the leader just to order some to change, whereas in other organizations, the CTs would just laugh and go on doing what they have always done. Choosing the proper management style demands more than the ideology of the CM; it requires that it is valued by the recipients, that is, that it is symbolically appreciated. Every choice is a situated choice based on the present situation, but the present situation is understood on the premises of the past and the level of future aspirations – what we above referred to as social self-efficacy. So, how can the CM act from the presence, from status quo, if she is never really mentally present in this presence? Moreover, how is she to encode her actions in accordance with the valued properties of the CTs if their de-coding is based on another symbolic code? Lewin seems more preoccupied with the complexity of the cognitive structures than to account for these questions. Studies on social power and influence provide some explanations to these questions when they refer to social origin as a possible power base in organizations. But, the problem might not be how to manage with power, rather how to obtain the possibility of managing. In section 3.5.1, we present a scenario in which the CM has obtained the social power to restructure the field, and she has acquired this because she was able to get to know the social symbolic structures working from within the CTs. However, Bourdieu would argue that no social actor would ever change the symbolic structures in a way that was not aligned to her capital possessions, because why should she alter her own chances of success, her own chances of practically anticipating how the other social agents will act? Of course, here it is important to remember that this process of change can be an obligation, appointed by higher rankings, and in section 1.1.2, we assumed for simplicity that there was a strong correlation between her desire and her obligation. We can employ the same critic in relation to the model of Schein, because the mere act of communicating disconfirming information is problematic because it is not *just* assessed on its contents; it is also assessed on the basis of its social frame as we know from the theory of rhetoric ethos: if the communicator is not trusted when she enters the situation, it is almost impossible for her to create trust in the present situation.²³ A similar perspective is found here because if the CM cannot encode the message in the proper way, then the communication is symbolically lost.

²³ In their examination of textual influences on discourse, Philips, Lawrence and Hardy (2004), they mention three factors affecting the likelihood a text will become embedded in a broader discourse (i.e. changes or new ways of understanding and acting upon specifics), all associated with the producer of the text: 1) The actor must be recognised as a legitimate actor with a right to speak, 2) the actor must be able to make the text “stick”

Kotter seems to explicitly take into account the power perspective, when he proposes to assemble a team of persons, who possess the necessary social impact. It can be argued that Schein proposes a similar initiative when he states that it is important to appoint a team of organizational members who possess enough social credibility to lead a process of cultural assessment. This can be interpreted as a kind of social capital through which the CM can cultivate resources and perhaps increase her own social impact. The concept of key employees is quite commonly known within organisational theory and the position, seniority and social status of such individuals may prove an important power base to activate. One of the authors of this thesis has experienced this personally when working at a large factory during a summer. The majority of workers in the division scorned the management, but through singular individuals that had a socially high rank within the division, management was able to introduce new initiatives. However, then it could be argued from the perspective of Lewin, that it is at best problematic to determine which agents possess the relevant capital. Formal power is not sufficient, and to determine where the social power is nested is more problematic; again we encounter the problem of determining the symbolic structures in other sub-fields because we as agents are familiarised with a limited number of different fields. Learning is then the only way to explain when change happens; it is because the CM was open and willing to learn. But learning takes time, and capital cannot be gained at once, which is also an agonizing realisation by Kotter, through his concept of *lifelong learning*. However, even though you may learn what to do (e.g. the steps of Kotter), you are not guaranteed the social possibility of applying it. Thus, if we do not hold the capital to alter the rules of the game, we must play it by its rules. Though, it should be remembered that habitus becomes manifested socially through our actions so it becomes a representation of who we are, and in the perspective of Bourdieu, we can of course apply different strategies adapted to the field; we can emphasize our social background, if we anticipate that this is important; we can apply different strategies e.g. act as intellectuals or dress up in fancy power suits. However, the capital portfolio we have acquired through these different fields sticks to us, the different props we apply must be aligned with the capital portfolio we are socially ascribed to possess. The eloquent leader, who masters the formal language, can induce a will to change through his words, whereas the less eloquent leader is reduced to hyper-corrections such as “...ehm... I mean...”. The leader

through more coercive means and 3) by relating the texts to a central discourse of the institutional field, more people can be reached.

that thinks he appears powerful in the eyes of others when wearing a Hugo Boss suit, but has forgotten to cut off the label on his sleeve, must recognize that his attempt at impression management is easily revealed. The capital portfolio that social agents possess in the eyes of the other becomes a marker for their authenticity; if they are not considered genuinely concerned for the well-being of their employees, a healthcare settlement may be conceived of as a mere image booster. It requires, of course, that the CTs can see through the mask and relate to the actual incentives of the CM. In other words, capital limits the possibility of doing impression management. A similar argument is made by Boas Shamir and Galit Eilam (2005) in their study of a life-story approach to authentic leadership. According to the authors, an authentic leader is; genuine not fake, that is, they lead from the basis of their belief; original not a copy, that is, they have these beliefs not because they are socially appreciated, but because they are experienced as *justified true beliefs*. Also, the authentic leader states his opinion, not what the audience wants to hear (Ibid., 397). Leadership is then always leadership from a perspective, from a point-of-view, and it is an *eudaimonic* activity²⁴, that is, it originates from the leader's true self. However, following Bourdieu we have to include the alien within, the social history, and its capital distributions; that is, authentic leadership is not just authentic because the leader makes it so, but also because the level of aspirations induced through the processing of habitus is stretched out of the social agent to include what is socially and symbolically ascribed to the leader. In other words, leading from the middle is authentic because it is based on the agent's habitus, and because the socially ascribed capital possession limits which actions the agents can actualize. Kirkeby (2001) creates this kind of double rooted authenticity based on the ethics of Aristotle. Kirkeby makes, in accordance with the perspective of Aristotle, the *self* (daimon) the epicentre of authenticity. Hence, the agent does not do this act only in accordance with society; she internalizes it and makes it part of her habitus, who she is, and thereby also a part of the procedural knowledge of "how to" (Ibid., 73). In other words, authentic leadership is the coalescence between what is socially objectified and personal attitudes; that is, it is the coalescence between the role and the personality (Ibid.). The authenticity is, then, double rooted because it is rooted in society, and in the individual, but mediated and made possible as such through habitus. This implies that leadership orchestrated by habitus is

²⁴ In Shamir & Eilam, *eudaimonia* is slightly differently defined than in e.g. Kirkeby 2001, but it is not the ambition of this thesis to discuss the different definitions of the term.

more to resemble with being a genuine self than with the wearing of the “slough” of some random technology of leadership.

It is our claim that playing the social game by its rules presupposes a sensitivity towards the game, imputed into and administered by habitus. This is also what is implicitly present in the theories from part one; that successful change management requires both a certain sensitivity towards the capital distribution of the field and the cognitive (re)structuring and patterns of justification adhered to by the CTs, but also the actual potential of actualising actions rendered appropriate. As we showed above, habitus is what enables the CM to play the game of the social context in which changes are to take place; it enables her to understand and initiate appropriate actions, when her habitus is attuned to the field and she appears sensitive to what goes on. But, simultaneously it creates self-induced limitations through the internalization of the symbolic structures; it is a sense of one’s position in the field, and the limitation of one’s level of aspirations. It is what alienates the I from Myself. As we previously mentioned, Kanter et al. wrote in their sociological approach to change management that CMs have many possibilities, but few opportunities. Habitus labels some opportunities as possible, obtainable to the agent. However, some may very well pass by because the social agent relies on this *false* knowledge, this sense of the becoming, and this “I can because I could” in a physical and symbolic sense. This pre-reflexive attitude limits the agent and prevents in some sense the possibility of a *complete* virtual space of possibilities, a space in which everything is possible. Social agents cannot, of course, obtain full information and neither can they be sure when they guess about future preferences of choices and risks. However, the opportunity not rendered possible by habitus is not seized, and is not attempted seized. And if the agent in retrospect has acquired some level of new knowledge which makes her believe that she may had had the opportunity, but failed to seize it, how can she be sure? Because did she actually have the chance if she did not recognise it? CMs can by pure luck act on possibilities they did not know they possessed and this will update habitus, so that seized opportunities in the past becomes future possible opportunities through remembrance and the post-reflexive “I can, because I could” which through path-dependency generates the pre-reflexive attitude “I can”.

Moreover, we can also argue that what generates the condition of change management is not only the will to change of the CTs, but also the properties objectified by the CM through her habitus. In the following, we exemplify some of the arguments already made in relation to the theory of Bourdieu.

3.10 Empirical examples of Bourdieu

Examples 16/29 and 18/34

Employing Bourdieu means accentuating notions of power distributions, but also reflecting on the appropriateness of the praxis created by the habitus of the CM in accordance to the situation at hand. To amply illuminate both areas, we will relate these areas to two different examples.

Beehive without a queen and soccer team getting a new chief coach

In this example, our respondent is in fact not the responsible CM, but may have been a consultant facilitating the change process of the organisation, having to settle with a new general manager after the resignation of the former manager (it is not explicitly stated). The respondent uses the metaphor of a beehive without a queen to exemplify the organisation in the period until the new manager was instated. This was a period of wild activity, although headless and unorganised, in which a new sense of direction was essential. Imagine the organisation as a field in which a social equilibrium persisted during the old manager, causing the preservation of the hierarchical structure and subsequently the capital forms and distribution (the capital being the competences and merits ascribed importance by the symbolic self-understanding of the organisation). The instatement of the new manager initiated “battles of power” and is compared to a soccer team, in which the chief coach resigns, making way for a new coach. The *form* of capital remained as such - getting approval from the chief coach by following his rules and understandings of playing soccer – but the object of approval shifted from the old coach to the new, thus changing the *nature* of the capital. For the players, this entailed the necessity of gaining the appreciation of the new coach (at least for those with *illusio* for the game) in order to acquire a sufficient amount of capital to optimally improve the individual situation. The new coach quickly announced his expectations and visions, which in terms of Bourdieu can be referred to as his “capital schemes”; i.e. how and to what he ascribes value. These schemes are not elaborated further, but in a systemic sense, they represent an addition of psycho-social energy that will stir up status quo; not only cognitively as Lewin would argue, but also in the social ascription of value, to which Bourdieu is so sensitive. This carried with it an array of psychological games between the actors and displacements in the power balance. When contemplating the most important outcomes of the change, the respondent replies:

“The plays of power when someone new has to take over after his predecessor are the most interesting. Who thinks of their own gains? Who thinks strategically? Who thinks of the daily operation? Who makes sure to have their employees on their side? Who underplays? Who overplays? Even though the leadership team – except the new manager – consisted of the same people, the balance of power had shifted after the beginning of the new manager.” (appendix 1, 16/29)

This is a clear example of the way the field works, inscribing potentialities and constraints to the actors within the field, enabling and restraining them in respective ways. Simultaneously, the disturbance of the present social balance will entail symbolic battles of how to describe and understand the capital forms and distribution. As a new order of things emerges and is inscribed in the habitus of the agents, they enact these structures, thereby reinforcing them, embedding their inherent logic within the “new becoming of things”.

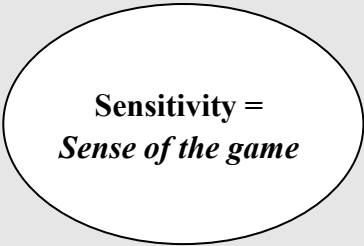
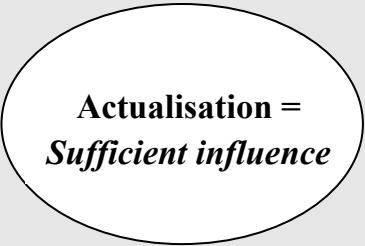
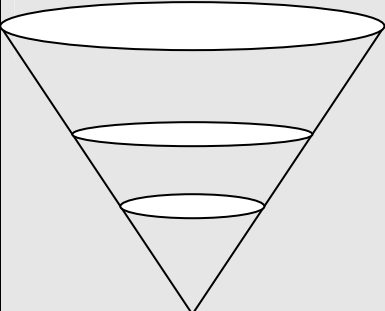
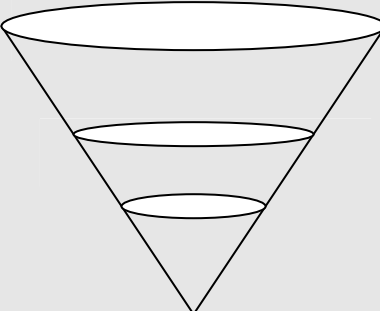
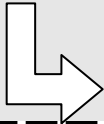
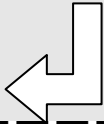
The tango dancing ant hill

In this example, we highlight the way that competent and capable CMs ease through decisions, having their habitus create strategies and actions and presenting them with an immediate space of possibilities attuned to the field, in which they act. In other words, competent CMs are so, because they are readily capable of “playing the game” of change management by employing the right strategies, initiating the right actions and facilitating the process appropriately - hence, enacting a habitus attuned to change management and consequently ascribing the CM a significant part of the change capital persisting in the field. The example tells the story of a manager that had to restore a declining business area and describes the organisation as an ant hill, in which a seemingly chaotic state was founded on an - after all - clear objective. Here we can assign the experience of the ease of the change to the habitus of the CM, carrying along a set of dispositions readily attuned to the way, the organisation functions and responds; the historical social conditionings have shaped the contemporary structures and their dynamics, in some way rendering the CM capable of driving the change process on as a tango; two steps forward and one back, signifying that even though unexpected obstacles appeared underway, the process passed off successfully. Recalling the process, the CM does not relate directly to the mix of change capital that enabled such a smooth process; naturally this may also be a case of post-reflexive sense-making that is conducted with a favourable attitude to own skills. In any case, we benefit

from using Bourdieu by referring to the way that habitus automatically creates the praxis that emerge from the interaction of the agents and point to the ease, by which this renowned CM experienced his/her efficiency as a “change artist”. The person states, displaying an immense amount of self-efficacy, that:

“I was the central person in this change process. I recruited the right employees, I developed the right employees and I retained the right employees in the organisation. I engaged in visible and situational management, with room for the employees.” (appendix 1, 18/34)

Ultimately, the person indicates that the most important learning was that effective change management requires management (or leadership) all the time and that employees need stimulation and secure settings, but also a constant pressure to do their optimal. It points to a self-description containing the classical leadership traits of decisiveness, ingenuity and foresight, but also to a taken-for-grantedness about the actions that were all right and appropriate. It almost seems as though there is nothing this person cannot do, displaying such an elevated amount of self-efficacy. This points to the dispositions of the persons habitus, as we remember that positions attained in a field according to Bourdieu point back to dispositions. Exercising such influence on the process can be attested to either a formidable position within the hierarchy or it can be attested to a somewhat unrealistic belief in own skills. Either way, this example demonstrated that the space of possibilities presented to this individual enabled actions that came to have an obvious effect.

Progression	3.11 Summary model of Part two (displaying part two in a progression)			
Derived practical conditions for change from part one				
The presence of the past: Force of Habits - The Captivity of lived life				
Force of habit: an alternative set of limits to change management	The human limits: Practical Reflexivity The ability to know and act on the symbolic structures of the field at hand 		The social limits: Capital portfolio The hierarchical positioning and symbolic capital distribution within the field 	
The three aspects of habitus	<i>Self-technology</i>	<i>Social self-efficacy</i>	<i>Procedural knowledge</i>	
Manifestation	“How I relate to myself”	“My potential”	“How to”	
Level	Symbolic	Symbolic	Symbolic/physical	

(Source: Own creation)

The above table has been constructed to display the most important results of part two of this thesis. We have taken a point of departure in the derived practical conditions of part one, which are subsequently connected to the present through remembrance and working social history, making up the human and social limits of change management through the idea of the captivity of lived life, enabling and constraining our mental and practical achievements. Following this, these sets of limits are connected through habitus, from which we then extrapolate three distinct aspects.

3.12 Part 2: Summary

The aim of this section is to sum up what we have learnt in the second part of the thesis, paving the way for part three. In part one, we have extracted important underlying assumptions of the chosen classical theories on change management, namely that they objectify the CTs, i.e. distinguishes between subject (the CM) and object (the others). The CM can relate to the CTs on an objective level, “as they are”; thus, she acts on a world external and objective to her and, accordingly, the limits of change management are found in this objective world.

In part two, we build and present our claim that the human side of leadership has been neglected, as it is not possible to distinguish between the subject and the object; the object will always be “subjectified” (the CM’s mental image of the others) by the subject (the CM). In other words, when we decide to scrutinize the limits of change management, we cannot only rely on the limits located in a world external to us. First and foremost, the CM is limited by herself; her ability to read and instigate appropriate action rests on her familiarisation with the particular field. Hence, she can only act on opportunities that she can in fact recognize as such and to which she is “familiar”. Put differently, we wish to anchor the opportunities of change management within the CM as *possibilities*, limiting the CM by only allowing her to act on opportunities that are included in a subjective *space of possibilities*, belonging to her. When she is able to do this, the work of her habitus manifests itself as a practical anticipation or *sensitivity*, which is implicitly found in the classical theories. Thus, habitus is one possible explanation to how such sensitivity is attained.

This space of possibilities is created by Bourdieu’s conceptualisation of habitus, providing a palette of possible and already actualised actions that depend on her interpretations and understandings of the world as it presents itself to her, which is again dependent on her experiences and life lived. As such, habitus is a dynamic device that constantly updates the imprint

of the world in it and instigates appropriate and timely actions accordingly. In short, habitus is the answer to why people behave the way they do. Technically, habitus absorbs the structures of the social world as they have been experienced by the individual throughout life, enabling and restraining certain perceptions and rendering certain actions possible, thereby re-enacting these very structures. These structures include the hierarchical positioning of the actors and the particular capital distribution within the field. We have defined capital as a form of psycho-social energy that makes the feeling of “I can” possible, in both a physical and symbolic sense. This means that when habitus works within the fields that define it and to which it is spontaneously attuned, a flow-like state is experienced and the “I can” appears self-evident. Inversely, when we are not familiar with a given field, our chances of defining and altering the capital distribution is minimal, as our habitus is incapable of producing appropriate, and thus valuable, actions. Effective change management presupposes practical knowledge and a certain “sensitivity” towards the field in question; every classical theory scrutinised in this thesis support this more or less explicitly, but none of them provide an ample account of how this sensitivity is obtained. Habitus provides an answer; it is an embodied and pre-reflexive understanding of “the world as”, enabling us to play the “change game” appropriately, e.g. by reacting to CT worries in an appropriate way. This is an ability that cannot be planned in advance, as the appropriate actions will not present themselves until they are activated by the situation.

Accordingly, in addition to the human side, it is our claim that aspects of the social side of leadership have been neglected, as we cannot deny the influence of the capital distribution of the field; the power to re-define and change status quo presupposes symbolic capital, hinged on an immanent understanding of the social history. This social history is what we have referred to as the “immanent alienation” of the presence; it is a form of procedural knowledge brought on by remembrance (as opposed to recollection), which consists of never-ending swirls, leaping into the past, bringing it to life in the present present-ness. This procedural knowledge is encapsulated by habitus, rendering thinking and acting symbolically dominated and dependent on familiarity.

As such, habitus presents both human and social limits to change management. The human limits are constituted by unfamiliarity with certain aspects of the field. The social limits are constituted by lacking the ability to activate the necessary symbolic capital to change, for instance by having refrained from investing in it at an earlier point in time (for instance by

lacking an academic degree). These sets of limits are closely intertwined, as unfamiliarity with the field obstruct the anticipation of upcoming events and thus what form of capital to activate. Conversely, by not having access to a particular symbolic capital, we are not familiar with its deployment. As we have mentioned, habitus enacts a propensity for dynamic learning by post-reflexively recognising possibilities that initially may not have been seen as such. Hence, habitus constitutes an updateable practical judgment continuously applied by the CM. This judgment can be understood as the ability of the agent to time her actions and to act in accordance with what is ethically right; what we called *phronesis*.

In regard to our empirical findings, we can never get a glimpse of what was pre-reflexive at the time of the change in question, but we have applied the concept of metaphor to get a post-reflexive account of what was deemed possible at the time of the survey. Metaphors are images ascribing characteristics to certain aspects of organisations. Thus, by applying metaphors, we can implicitly extrapolate what were conceived necessary conditions for change at the time of the change event. Relating habitus to change management introduces *leading from the middle*. This type of leadership is orchestrated by habitus and situated in the present moment (in the middle between past and future), inscribed in a symbolically charged setting (in the middle of a social context). It is a kind of leadership that accepts the human as well as the social side of leadership. CMs are not rational, but human; they perceive, understand and act in accordance to their “persuasion”, i.e. habitus. And, they always do so in a social setting, infused with symbolism and distributions of capital.

Summing up, the limits of change management are not only to be found in the other, but first and foremost in the CM herself. The ability to change is closely linked to an intuitive understanding of how to act appropriately, in accordance with the situation. Hence, it relies on the dispositional space of possibilities enabled by habitus, establishing a pre-reflexive limitation to change management; if the habitus is not attuned to the field, the chances of acting appropriately will decrease, reducing the amount of symbolic capital needed to actualise the changes. Thus, part two of the thesis has brought about a radically different way of understanding why not everyone can change; it is simply not bestowed upon anyone to have the possibility of acting appropriately and this is largely due to the fact that habitus limits our potential of action by only letting us recognize and subsequently seize certain opportunities, to which we have been dispositioned to act on by previous experience. By way of luck we may be able to seize unrecognised opportunities periodically, but as they are only recognised

in retrospect (post-reflexively), we can question the legitimacy of their presence in the subjective space of possibilities.

The important question becomes; how can we explicate the habitual functioning of habitus and reflexively relate to our own chances of success? Relating to how we perceive the present situation and our chances of influencing it means relating to our habitus; to our implicit understanding of “what goes” and “what goes not”. When attempting to explicate this, we relate to how we pre-reflexively pass practical judgments. Successfully doing this means understanding how I relate to Me. When this is carried out, habitus becomes a self-technology that displays a certain amount of social self-efficacy in accordance to how much a CM subconsciously believes she can influence the present situation, prescribed by her past actualities.

Reflexively addressing the space of possibilities means scrutinising the nature of our habitus; it is to learn why we pass the practical judgments that we are inclined to pass and how we perceive the functioning of our habitus within distinct fields. Part three of this thesis will relate to this by investigating and proposing ways of reflexively inhabiting the world that inhabit us; in other words, help us to reflect on how we are to relate to our own way of world-making and passing of judgment. To retain the notion of limits, we will think of these propositions as ways of breaking free of the habitual limits of habitus. We do not believe that it is possible to in fact cross the limits of habituality, entering the promise land, but it may be possible to re-locate the limits, to extend them. Thus, we will name these propositions *habitual extensions*, referring to their propensity of reflexively suspending and questioning the functioning of habitus and potentially widening the space of possibilities enabled by it.

4 Introduction to Part 3: Overcoming yourself

“You must be the change you want to see in the world”

(Mahatma Ghandi)

So far we have focused on the limitations immanent within ourselves; we have deduced the implicit epistemological naivety of the conventional theory of change management. Three of the important results from our analysis are 1) that we cannot separate the world and the subject, and 2) that we cannot reduce the search for the limits of change management to the external limits. We have to include the subject, that is, the CM and her understanding of the field. As previously stated, the subject is a convict of her own body, her own history, and the social history, which “flows through her veins”. As such, she is condemned by her habitus, by her habituated patterns of thinking and living. Moreover, this particular fact is important and not least problematic because changing others means changing yourself, but then how can we capture the forthcoming moment, if we alter the rules of the future, that is, break the path-dependency between the past and the present? A third result of our analysis is that when we apply our familiar patterns of justification, “I can, because I could”, we might miss opportunities, or conversely we might act on opportunities not there because what we are acting on is our own judgment of reality. The next step, and the focus of this section, is to take what we have just learned into account and apply it to create a theory of overcoming ourselves to seize the opportunities in ourselves, not rendered possible by habitus. We can resemble this with Bateson’s concept of learning-3, because the aim is to make what is unconscious, conscious.

Overcoming ourselves are essentially a self technology inspired by the ancient Greek dictum “know thyself”, because the condition of leadership must, necessarily, come from within, as an inner voice or rather, a monological dialog between I-1 and I-2; to lead others requires a level of self-leadership – you must lead as you want to be lead and you must be the change you want to see in others. I-1 is the inner voice speaking to I-2 which listens and makes sense of this monolog (Kirkeby 2008, 115). In that sense, I am the performer and the audience, and this meaning is created in the delay between speaking and hearing what I am saying, and what Kirkeby identifies as the principle of *translocutionarity*, the un-simultaneousness in the inner monolog (Ibid., 117). Hence, I know what I can when I know I could. The relation between I-

I and I-2 is the space of consciousness, the third I; that is, when I becomes conscious of how I do it and why I do it, fixated as a bodily sense (Ibid., 160). In the third I, “I can” breaks from its unconscious state and into the conscious space as a unity of will and potential, of “I can” and “I will” – hence I can what I want, and want what I can, or equivalently I can what I can (Ibid., 162).

To obtain this level of consciousness requires that the leader gets to know herself, her potential, her social impact, and the patterns justification she unconsciously employs. In other words, it is the mere awareness of these habituated patterns, a reflexive self-judgment of these. Because, as Bateson (1979, 150) states in his analogy of finding the light switch, it is sometimes better not to know where the switch is, because then you do not have to know the position of your hand in relation to it. Hence, by drawing on our existing understanding of the world, we risk applying outdated or incomplete understandings that are not appropriate in the present situation. Even though we draw on a virtual remembrance, habitus induces a level of path-dependency. In addition, he claims that self-exploration is problematic because it requires that the subject becomes its own object, and self-exploration is self-validating, because exploration becomes an end in itself.

What we will propose, inspired by Senge et al., is a theory building on Bourdieu, Kirkeby, and Husserl. Drawing on these authors, we will propose a set of habitual extensions, designed to affect the leader and make her aware of habitual leadership. However, before we proceed, we should remember the weaknesses of self-reflection as emphasised by Bateson, and in addition remember the implicit question posed by the Danish novelist Tom Kristensen in his novel “Havoc” (Hærværk): “...*who wins when you battle with yourself?*”. Like the main character Ole Jastrau, we battle with ourselves and the social collective structures working from within habitus; we cannot escape habitus and attain a total inner freedom (Kirkeby 2008, 53). We are condemned to battle with the two voices of good and evil, thanatos and libido, and right and wrong, each pulling us in different directions. Jastrau longed for havoc and sudden death; driven by his inner thanatos, he battled himself almost to his death. What guides our choices may be the voice of habitus - but then, as we have interpreted it, is the choice really ours or is it a fake sense of inner freedom letting us believe that we can choose freely (Kirkeby 2008, 54)? Phronesis may provide an answer. However, we can never be certain that we make the right choices; we can only hope.

4.1 “*To thine own self be true*”: *Be authentic*

The first extension is authenticity. As we referred to previously, authentic leadership is a matter of staying true to one’s own true self. Thus, the authentic leader is genuine and original, basing her leadership on values and convictions. Although, in opposition to the general understanding of value based management, which is about the selection and spreading of organisational values that must permeate the organisational activities, the life activities of the authentic leader must be congruent with her deeply held values. In other words, she must continuously seek a state of eudaimonic becoming. According to Shamir & Eilam (2005, 397), when people are eudaimonically motivated, they are fully engaged both in their own self-actualization and in using their virtues, talents and skills in the service of the greater good. Thus, performing a leadership function becomes an act of self-expression; the leadership function and the leader merge, making the leadership process an end in itself. Hence, authentic leadership is enacted in a state of flow²⁵ and leaders lead for the benefit of leading itself. Naturally, being authentic requires a deep and profound process of learning aimed at externalising the values and convictions contained in habitus and on the base of which, habitus produces action.

Of values and convictions, Shamir & Eilam further state that: “...*they may be similar in content to those of other leaders and followers. However, the process through which they have arrived at these convictions and causes is not a process of imitation. **Rather, they have internalized them on the basis of their own personal experiences.** They hold their values to be true not because these values are socially or politically appropriate, but because they have experienced them to be true.* (Shamir & Eilam 2005, 397, our emphasis).

This quotation shows one interesting way of relating authentic leadership to habitus, because obviously, true values and convictions have been incorporated in habitus by a life-long process of socialisation. Further they state that the leaders “...*have made these values and conviction (sic) highly personal through their lived experiences, experienced emotions, and an active process of reflection on these experiences and emotions. We believe this is what is meant by authenticity as the “owning” of one’s personal experiences* (Ibid., 397)

²⁵ Flow is brilliantly defined by Mihaly Csikszentmihalyi, who referred to it as “...*flow is the way people describe their state of mind when consciousness is harmoniously ordered and they want to pursue whatever they are doing for its own sake*”.

Authenticity is about being true to habitus, but also about searching for the constitutive grounds of habitus and reflexively scrutinizing them. This is, as Kotter points out in the first part, a project of life-long learning. However, habitus and its propensity of dynamic learning offer a technical explanation as to *why* this is a matter of life-long learning; a matter which Kotter touches upon vaguely, at best. As our profound values and beliefs are influenced throughout our lives by our being-in-the-world, governed by habitus, so too do the evaluative basis of habitus change; remember that this evaluative basis *is* habitus, encapsulated by our previous experiences and lived life. Subsequently, the product of our habitus changes in a constant rate, making every forthcoming moment a potential marker of a shift in our generative habitus. Accordingly, to challenge the working of habitus is a life's mission; so too is the quest for authenticity. Being authentic is thus a matter of critically interrogating the automation of habitus, but it is also a matter of believing what it has to say.

But, you may say, if habitus produces authenticity, why not just let habitus run by along and do what it does best? The answer is nearby; as pointed out in part two, we also have to consider the social side. What is the point in being authentic, if our surroundings do not assess our actions and exclamations as such? Capital binds us in the eyes of others, so others may find us un-authentic even though we feel that we act in accordance with our beliefs and values; for instance when initiating ambiguous changes that can be based on altruistic reasons (for the organisational best) but also opportunistic reasons (to get a promotion). Shamir & Eilam (2005) provide a potential solution; the life-story approach. Authentic leadership is about having self-knowledge and self-clarity and the life-story approach seeks to organise life events into a gestalt structure or “meaning system” that can aid the leader in making sense of habitus, but also help convey the motives of certain actions to followers. The capital ascriptions (that the change is initiated on behalf of the situation and in accordance with earlier situations of similar nature) are continuously explicated, decreasing the risk of the followers ascribing inappropriate intentions to the leader.

4.2 “Silence your mind”: Be aware

As we have repeatedly mentioned, running along with habitus means accepting certain circumstances of the world as objectified and taken for granted necessities. When looking to challenge this taken-for-grantedness concerning the becoming of events, *attention* becomes an important skill to master. In Webster's International Dictionary, attention is referred to as *the act or state of applying the mind to something*. It further claims that such a condition of readi-

ness involves a selective narrowing or focusing of consciousness and receptivity. Thus, when a CM finds herself in a process of change, an attentive disposition is crucial. This attention is to be directed at the assumptions underlying the practical judgments and actions of the CM; a state of mind that must be continuously applied to challenge the present presence of taken-for-granted necessities, which will subsequently increase the likelihood of altering or extending the present space of possibilities to encompass alternative opportunities. Paradoxically, when focusing attention to our way of perceiving our perception, we flood our minds with admonitions of attentiveness, eager to catch whatever is there, trying to get a grasp of our thoughts; we search and search, but see nothing new. The problem becomes one of Husserl's intentionality or in terms of Bourdieu, *illusio*, as we are always directed at something; the attention itself is habitual, focusing itself on what it has successfully attended to earlier. This "directedness" is comprised of two flows of energy, namely *directed-to* and *directed-by*. They inscribe themselves in the present, between past and future and are continually present in the ongoing functioning of habitus, *directed-by* past opportunities and *directed-to* future possibilities. When the respondents apply metaphors to given organisations and change processes, their mental images exclusively consist of features that their attention was directed at, at the time of the survey. Although this description is post-reflexive, it is still useful, as it provides a clear indication of the mental imagery of the CM and, consequently, of the space of possibilities embedded in the individual, made possible by habitus.

Instead of attention, which carries with it an implicit focusing, we will refer to *awareness* as applied by Senge et al.. This concept can be said to be based on the suspension of attention, redirecting its direction-less energy towards the generative process that lies behind what we see (Senge et al. 2004, p.42); only by silencing attention, can we in fact hear what is said, because silencing is delaying the unconscious and spontaneous act. According to the authors, the whole point about suspending is that nothing happens – at first. Staying with it is the key, as suspension then allows for redirection. We find a reminiscent description of awareness figuring as one of the six *eventuals* of Kirkeby, namely *Prosoché*. Kirkeby defines this concept as the ability to seek without effectively seizing ["foregribe"] and to practice an active non-intentionality ["ikke-villen"] (Kirkeby 2008, 530). It is also referred to as *presence*, indicating a form of awareness that exists in the present moment. According to the writer, this awareness has a number of different foci, as we must be aware of ourselves, of others, of what is becoming, and of your awareness, which is referred to as *meta-awareness*. Also, to awaken

awareness in others is mentioned, which is part of the generally appraised *raison d'être* of leadership, namely to inspire and stir up the present state of things, which all three authors in part one seem to emphasise. As we have previously deduced, change management skills assume the propensity to self-change. When the CM finds herself in the midst of the event of change, the habitual attention must be suspended and replaced by awareness that orients itself towards the CM herself, her employees and what is becoming. But also a meta-awareness is relevant to employ in order to question the very application of attention and awareness itself. Hence, once again we encounter the demand of self-change prior to change of others, as the CM must be aware of the perceptual ascriptions of capital and categorisations of her habitus, potentially having to change them in order to increase the likelihood that the actions, she will ultimately produce, will succeed.

Here too functional limits exist, namely the functional limits of awareness; it presents itself as the ability to silence the mind enough to hear what is said and question the current state of mind. Morgan also refers to this in his conceptualisation of how the metaphor simultaneously enables and constrains certain views and understandings; he states that skilled and effective leaders have: “...*a capacity to remain open and flexible, suspending immediate judgments whenever possible, until a more comprehensive view of the situation emerges*” (2006, 4). Following this, the concept of awareness appears in opposition to the common understanding of attention, which is about focusing one's mental resources; rather, awareness is about setting them free, letting them go. Awareness is an important part of sensing and the suspension of habitual attention presents a prerequisite for moving towards the emerging present.

In other words, we must redirect our attention from passively seeing to the subjective processes of this seeing, that is, from our perception of the world as symbolically pre-constructed to the mental act of construction. Suspending presupposes this ability to perceive your own perception (Senge et.al. 2004, 45). According to the riffle metaphor above, we take the position that this means being able to challenge the field by challenging your own perception of it. Bourdieu would ask; what characterises the symbolic mesh of fabrics in which you wrap up your perception of the field? When we become aware of the mental achievement, the horizon of our subjective processes, we can, as written above by Husserl, begin to explore the context; what is beside the object we usually perceive. And, when we know the principles of habitus for perceiving one opportunity as possible to the other, we might be able to choose the other. It is the discovery of an inner freedom, a freedom to choose which is not limited by the

familiarity provided by habitus (Ibid., 223). As such, it is our discovery of a self-willingness to do the right thing. According to Senge et.al. (Ibid., 47), such a redirection can be shocking, but also empowering; it creates a consciousness of the fact that I am my own limitation. It is about seizing the present present-ness; that is, bringing the present into presence (Ibid., 220). It is about discovering your real potential; however, not in the way that Senge et al. refer to it as a *divine calling*, but rather as an emerging sense of what you are capable of, as a becoming self.

4.3 “*Think it over*”: *Be reflexive*

In the sociology of Bourdieu, we encounter reflexivity as a scientific request, an explication of the impact the researcher may have had on the target of her research – as a result, Bourdieu himself uses the first half of “Homo Academicus” to clarify his possible impact on the object research because he himself was part of the system, he tried to study. So, reflexivity is about awareness of yourself, your habitus, and how it may conflict with your daily aspirations. The foundation of this reflexivity is the third I. Reflexivity is, as such, not so much about creating a pseudo-second-order perspective, but much more about being conscious of your thoughts, your actions etc. Contrary to habitus, reflexive awareness demands consciousness; it requires that I read Me, and as such it requires the employment of the post-reflexive sense. But as argued by both Senge et al. and Kirkeby, the primary unit of focus is not the thoughts or actions themselves; rather, it is their “place” of origin. To apply a riffle metaphor, we must lunge at the barrel of pre-reflexiveness and orient ourselves towards its position rather than focusing on the bullets fired from it. It is a matter of scrutinising the grounds on which this pre-reflexiveness is built by addressing the very place from which our practical judgments, contained in our sensitivity, flows. When considering our habitus, it comes to include the very form of this concept and a consideration of how it is in-by the world and how the world is in-by it. We must access our mental achievements and the subjective processes; through their actualities and potentialities they all belong to my essence. Moreover, Husserl (1999, §102) writes:

“All possibilities of the kind subsumed under the I “can” or “could have” set this or that series of subjective processes going (...) – all such possibilities manifestly belong to me as moments of my essence.”

What he is stating is that we can explore the limit of the horizon of our temporal being. In other words, there is more to see, than what we are seeing now! However, what is *beyond* our horizon is unfamiliar; we cannot reject it, just as we cannot reject otherness. Rather, as we have seen, reflexion presupposes otherness, it presupposes the difference or rather the never complete mental abstract coalescence between subject and object.

That is, we begin to conceive our mental constructions as such; we break with the unconscious sense of habitus by deducing our unconscious assumptions of our own opportunities through expression. In a metaphorical sense, it is to silence the voice of self-judgment, the voice whispering “*you cannot do that*”. However, as Senge et.al. (2004, 31) emphasize, it requires a willingness to welcome otherness, to apply new models of perception, and to take the necessary time, because we know from the seven phases of crisis-management, that personal transition can be very hard. However, sometimes the best way to initiate this process is to break the constant flow of familiarity, that is, to experience a state of shock (Ibid., 38) or in a more positive sense, experience a revelation or epiphany. This seems also to be essential to the praxis of leading from the middle.

4.4 Accept the presence of otherness

Accepting the otherness is accepting the unfamiliar within you; it is to accept a pre-reflexive consciousness, a reflexivity which is not accessible through language. As such, it is a result of the redirection of awareness, a shift in the nexus of the subjective processes. It requires that we reject the idea of the centralized self, and accept the self as fragmented and evanescent (Ibid., 2004, 100). It is a shift from being given through social history towards constantly updating and renewing our self-perception; it is about accepting the constant flow. In that sense, it requires that the idea of own-ness becomes less solipsistic and lets the other in as the other. Because, “[t]he more the fragile self-subject deploys itself, the more compassion deploys itself...there’s the opening of space to accommodate or to take care of the other.” (Francisco Varela in *ibid.*, 101).

In the perspective of Husserl, it is about easing the distance between Here and There, I and You – in the perspective of Bourdieu, it is about perceiving the other as a *genuine* other, not an objectified image; that is, it is to escape the alienating otherness and welcome the other. This is not to state that we can know the other; rather, it is to state that we should reject the idea of a pre-conscious given-ness through social history. Because, just as objects flow in

temporality, so do our selves. And when we are open towards the other, it becomes easier to read ourselves in her. In other words, it requires the perception of the self as becoming (Kirkeby 2008).

5 Conclusion

It has been the aim of this thesis to take change management to its limits, accounting for it from its blind spot. This entails zooming in on what is implicit and taken for granted by previous works on change management and applying some epistemological considerations on these presuppositions. By introducing a radical and different approach to change management, we have sought to widen the boundaries of change management by introducing the *human* and *social praxis* of change management. Drawing on the post-structuralist approach of Bourdieu and the human perspective of Kirkeby, we need to reintroduce the human and social sides of change management, left out by many classic scholars in favour of aspects of functionality and planning. As the mind tools of Bourdieu remind us, we are captives of our own bodies in two aspects; first, we are pre-dispositioned to think and act in certain ways, depending on our experiences and lived life; in this thesis, we have materialised these pre-dispositions into a virtual “space of possibilities” that enables us to recognise and seize certain opportunities presented by the present situation. Second, this virtual space of possibilities is not positioned in a social vacuum; rather, it is infused and permeated with sociality, having been thrown into an ongoing struggle for resources and symbolic power, continuously relating our presence in the world to a social hierarchy.

When contemplating the effects of change management, these two aspects are essential to consider and they constitute the human side and the social side of change management respectively. When trying to understand these aspects of captivity, habitus is the guiding tool, tying together the two neglected sides of change management. On the one hand, habitus is a categorizing tool; it functions by interpreting everything within a given frame of reference, constituted by previous experiences and the lived life. This can be understood as the human captivity, making the limits of functionality depend on a sufficient sensitivity towards the symbolic structures of the field. On the other hand, habitus is a categorization tool; in social contexts, we unconsciously evaluate the habitus of others by effectively ascribing them social significance – what Bourdieu calls capital – in relation to the symbolic structures of the field. Hence, we can never escape being evaluated in accordance to the symbolic structures of the field and our capital portfolio, which subsequently make up our social captivity.

Consequently, change management can never be “free”; habitus re-locates the epistemological boundaries of change management by pulling them out of the CTs and subtracting them into

the CM. Thus, habitus creates both enabling and restraining conditions of change management; it comprises the boundaries of the sense of “I can” by constantly presenting us with alternative strategies of action that appear self-evident and natural. Alternately, this also “closes the blinds” on alternative perspectives and comes to constitute a limit on the aspirational level of the social agent, creating the limits of possible actions. As such, habitus becomes a self-technology; a self-limiting relation between the actor and the social field.

Throughout this thesis, the reader has been introduced to empirical examples destined to exemplify the sense of “I can” in praxis. Although these examples cannot be related to pre-reflexively, we can still become acquainted with the space of possibilities of the respondents, which we have explicated by the use of metaphors. We have learnt that metaphors present a distinct way of thinking and acting, making it an appropriate tool for accounting for the practical side of change management. In several of our empirical examples, this “I can” *does the job*, creating the impression of individuals carrying a high degree of self-efficacy in regards to their own potential. Although, as mentioned in the *Analytical Implications* in section 1.1.3, we need to remember that this self-efficacy can be created post-reflexively, through sense-making; it was not necessarily present at the time of the change, in relation to the forthcoming moment. But nevertheless, the sense of achievement will add to the habitus through learning, possibly extending the space of possibilities in relation to similar future events. The self-evident nature of the sense of “I can” in some of the accounts (e.g. the empirical quotation on page 66) points to what Bourdieu refers to as *practical mastery* and Kirkeby refers to as *practical reflexivity*. This practical anticipation of the forth-coming makes habitus a form of procedural knowledge, an ability to anticipate events as they unfold, just as the term “The Gretzky Factor”, coined by Warren Bennis, is about knowing where the puck is going to be, not where it is. Hence, it orients itself towards familiar situations and contexts in which it can create appropriate actions. This familiarity presents itself, as habitus is structured by the social contexts that have created it or, in other words, shaped by the social contexts and games that we have participated in throughout our lives. Hence, habitus is a dynamic learning propensity, reflexively attuning itself to the social arenas we come to inhabit and which inhabits us. But this reflexivity is pre-reflexive, not post-reflexive; it is a non-discursive sense of what we can do prior to actually doing it. It is a strategic evaluation, carried out unconsciously and the results of which is evident in the form of action. This double form of captivity – that we are pre-disposed to think and act in certain ways and that we are always embedded in social circum-

stances, competing for capital – constitutes the human and social side respectively. These sides seem taken for granted by generally accepted accounts of change management, namely Kurt Lewin, Edgar Schein and Kurt Lewin. By scrutinizing the explicit and implicit necessary conditions for change within their perspectives, we have been able to locate the limits of change management in the space of the other; successful change management requires the acceptance or will of others. The CM cannot change the CTs; they must change themselves. To successfully complete changes, the CM must then initiate actions that can change the cognitive structuring or patterns of justification of the CTs. But this presents the CM with certain conditions, which we have summarized as *sensitivity* and *actualisation*. The sensitivity is encapsulated in the human perspective; that is, the acute sensitivity attainable by the CM depends on her internalised understanding of the symbolic structures of the field and her ability to enact appropriate actions, which signifies a self-technology manifesting itself in an apparent procedural knowledge, subsequently leading to increases in social self-efficacy. The actualisation is the social perspective; the capital portfolio brought into the present presence that allows for a practical actualisation of initiatives, e.g. the initiatives by Lewin, Schein and Kotter respectively, scrutinized in part one. Only by activating and enacting certain forms and levels of symbolic capital appreciated by the field in question, can actualisation occur. For example, as fresh masters of business administration and economics, we are very unlikely to have a saying in the board room of a multinational corporation because of a relatively small amount of capital accredited in such a context (i.e. lack of experience and seniority) - unless we speak on behalf of someone with substantial capital, e.g. the chair man. So, to actualise changes, sufficient symbolic capital is required; what has been coined “change capital”.

In practice, this makes change management an elitist discipline, only obtainable for those who have previously had “the opportunity” of expanding their virtual space of possibilities from acquaintance with similar situations, which in turn re-loads and updates their habitus to include future situations of similar nature. Moreover, it is the prerogative of individuals with a sufficient change capital portfolio to influence others.

But at best, the CM can also be doomed powerless from the epistemological standpoint that she can never fully understand what is going on within the CTs and how they perceive the symbolic structures of the field; she can only be granted access to the others other, to the image she has objectified of the others. Thus, she can never be absolutely certain that her sensitivity will not deceive her nor that her capital portfolio is activated appropriately, let alone

adequately comprehensive. However, such an approach taken to the extreme will eventually end in scepticism. To avoid this turn, we have suggested a set of *habitual extensions*, inspired by Senge et al's book on presence and deep awareness. Armed with these extensions – be authentic; be aware; be reflexive; and accept the presence of otherness – we wish to challenge habitual leadership by reflecting on our own reflexivity. Authenticity is the basic ingredient; it is about being true to one's own self, making the leadership function an act of self-expression. Paradoxically, authenticity is about being true to one's habitus as it expresses values that have been internalized on the basis of one's own personal experience, but simultaneously addressing the alien within, namely the seemingly unconscious influence of the working social history; that is, the automation of habitus must be critically scrutinized, but also accepted and believed in. As a second extension, awareness relates to the capacity of suspending immediate judgments and re-directing attention; as such, it is not about being attentive towards your surroundings, rather it is about being attentive to the judgments you bestow on your surroundings, which can only be done by silencing your mind. The third extension – reflexivity – is about consciously exploring the grounds on which actions are created, which is the constitution and workings of habitus; that is, we must explore the limits of the horizon of our temporal being, because there is more to see. The fourth extension is about being aware of the process of objectification instigated by habitus; by breaking with the unconscious sense of habitus by suspending it, we must challenge the symbolism of the field by challenging our own conception of it. The power of this is potentially great, as it entails consciousness of the fact that we are our own limitations. The fifth extension is about accepting the presence of otherness and may be painful, as it requires coming to terms with our selves as fragmented and evanescent. But this is also a great part of questioning our habitus; that we accept the temporal flow of our existence and refrain from understanding our selves as something that *is*; rather, it is about understanding our selves as *becoming*.

These habitual extensions present a key to unlocking the captivity instigated by habitus. Although we need to accept the fact that we cannot know or do anymore than our past history enables us – a condition we have referred to as *bounded existence* – it has been the aim of the third part of this thesis to extend the limits of this bounded existence. In effect, these extensions are designed to enable the CM to change herself, which is a prerequisite condition for changing others. Throughout this thesis, it has been the ambition to invite the CM to go back a step; namely from the step of trying to influence others to the step of influencing herself.

Taking this step means accepting that she is a captive of her own way of thinking and acting and that changing others must require the active effort of changing how she herself perceives and passes judgment.

Following this, we may be able to save the CM from impotence and locate her somewhere in between impotence and omnipotence.

6 Putting it into perspective

As any other theory, our perspective is the creation of certain choices and certain ways to comprehend practice; as such, it is impossible to write a theory which encompasses everything. Creating a room for the limitations of the CM and suggesting different approaches for the CM to be creative, and to learn more about her and the others can only teach us the limitations, not how change management should be carried out in practice. However, to suggest such a model would be performatively self-contradictory, because throughout this thesis we have rejected the idea of building models for change management; perhaps the CM can learn the theory from studying these models, but the justification for her actions must be identified in her lived life and her experience. As we have argued, change is a process of double learning and changing because the CM must change and learn if she is to make others do so. In other words, this thesis is delimited in regard to how changes happen, and how they might be initiated and planned. To initiate a process of change could be centred upon creating a space for discussion and assessment, not so much different from the perspective of Schein. However, the aim should be to create a space in the organization, a space between the past and the future from which a collective future can emerge, a space from which a collective consciousness can be generated, not so different from the perspective of Kirkeby (2001). Even though we might be able to create such a space in the organization, we cannot separate the CM and CTs from their lived life; hence, we need to include both categories and build on this as the foundation for change. However, to conduct an analysis which could support this would require empirical material consisting of multiple and over-time in-depth interviews emphasising an almost psycho-analytical approach combined with an approach inspired by Bourdieu's anthropological research methods.

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8 Appendix

Appendix 1: Survey results **124**

Appendix 2: The survey itself **149**

Forandringens historie - Fortæl kort forandringens historie. Vi vil bede dig forholde dig til tiden forud for og under forandringssituationen.	Beskrivelse af organisationen - Beskriv den pågældende organisation ved hjælp af en metafor (en billedlig sammenligning) og BEGRUND venligst dit valg af metafor	Beskrivelse af forandringssituationen - Beskriv den pågældende forandring ved hjælp af en metafor (en billedlig sammenligning) og BEGRUND venligst dit valg af metafor	Betydningsfulde udfald af forandringen - Fremhæv venligst nogle - efter din mening - betydningsfulde udfald af forandringen	De betydningsfulde udfald og din indflydelse - Beskriv kort din opfattelse af din egen indflydelse på de betydningsfulde udfald	Resultat af forandringen - Hvordan vil du karakterisere resultatet af forandringen?	Vigtigste læring - Beskriv kort den - for dig - vigtigste læring, der er kommet ud af processen
<p>1 Omstændighederne omkring en situation hvor jeg som leder skulle gennemføre en forandring. Virksomheden er i denne beskrivelse anonymiseret: I tre år – i perioden 1987-1990 var jeg adm. direktør for virksomheden NN A/S, - en virksomhed i branchen for fast moving consumer goods (FMCG) med ca. 300 ansatte, en omsætning på ca. 300 mio. kr og produktion 6 steder i Danmark og et salgsselskab i Sverige. Om virksomheden gælder i øvrigt:</p> <ul style="list-style-type: none"> • Virksomheden var ved opkøb blevet et datterselskab i en større dansk industrivirksomhed, hvis direktion samtidig var bestyrelse i NN A/S • NN A/S havde gennem mange år haft hovedsæde (administration og primær produktion i et industri-kvarter i omegnen af København), hvor der var beskæftiget ca. 100 i produktionen og 50 i administrationen. • Tre af produktionsenhederne i Danmark var ganske små med hver kun ca. 10 ansatte incl. den dag-lige leder. To af produktionsenhederne havde hver 30-50 i produktionen og 3-5 ansatte i administrationen • NN A/S havde gennem 3-5 år før min tiltræden specielt haft vækst som følge af opkøb af konkurrerende virksomheder, - den 	<p>Organisationen var at ligne med "at sammenbringe forskellige familier" i håb om at kunne etablere en "storfamilie".</p>	<p>Forandringssituationen kan i sin første fase (før min tiltræden) minde om "tvungen ægteskab". I anden fase (min situation) kan analysen af handlingsplanen processen billedligt talt sammenlignes med at give en middelmådig cykelrytter en ny cykel - og så tro på, at rytteren nu kan vinde Tour de France. I tredje fase (realiseringen af planen - etablering af produktion på ny destination) er der billedligt tale om at vil man vinde Tour de France - skal der sættes på både cykel, rytter og holdet bag rytteren - altså helhedsløsning frem for partiel løsning.</p>	<p>Kulturen blev dramatisk forandret på den nye produktions-destination, effektiviteten blev øget, fejlniveauet blev reduceret og der kunne konstateres tilsvarende ændringstendenser i den øvrige del af virksomheden.</p>	<p>Ny kultur, øget effektivitet og reduceret fejlniveau var markante udfald. De fleste medarbejdere kunne se nødvendigheden af de gennemførte forandringer, men det stod samtidigt klart, at processen måtte fortsætte. Selv om første step var succesfuld, kunne der løbende konstateres muligheder for yderligere forbedringer/ændringer.</p>	<p>På de indre linier - overordnet succesfuld. I forhold til markedet desværre mindre succesfuld, virksomheden var kommet i uforløb, konkurrenterne forstod at udnytte virksomhedens eksterne svaghed - og det lykkedes aldrig at gøre virksomheden til en total succes. Virksomheden er siden handlet flere gange - men nu del af en større koncern, der har markedsdominans.</p>	<p>- Symptomer på dårligdomme skal angribes straks - og inden de udvikler sig til egentlig sygdom - Alle faktorer - teknisk, økonomi og menneske/organisation m.v. skal tænkes ind i en plan for helhedsløsning</p>

<p>oprindelige virksomhed var etableret for mere end 100 år siden</p> <ul style="list-style-type: none"> • Kulturen i NN A/S var stærkt præget af, at der var tale om sammenbragte enheder. Specielt i hovedsædet var kulturen tvedelt og store kulturforskelle gjorde sig også gældende mellem de 5 øvrige produktionsenheder og mellem hovedsædet og produktionsenhederne • NN A/S havde de seneste par år for min tiltræden præsteret negativt driftsresultat Ret hurtigt efter min tiltræden havde jeg fået udarbejdet en situations-rapport incl. en handlingsplan, som blev forelagt bestyrelsen. Planen indebar bl.a. lukning af tre produktionsenheder og overflytning af produktionerne til de resterende tre produktionerne samt en gennemgribende renovering/modernisering (to-cifret million-beløb) af produktionsfaciliteterne i NN's hovedsæde. Bestyrelsen godkendte planen og jeg forestod/initierede det videre arbejde med planens gennemførelse. Ved planernes udarbejdelse havde jeg i første fase primært fokus på teknik og penge, men planerne blev i 2. fase udbygget med nærmere overvejelser og handlingsiltag vedrørende de medarbejdere der ville blive berørt af planernes gennemførelse. I første omgang førte det til, at jeg selv rejste rundt for at orientere om lukningen af tre af produktionssteder-ne og planerne om produktionsoverflytning til de resterende produktionsenheder. Med hensyn til renovering/modernisering af produktionen i tilknytning til hovedsædet opstod der, med sit-gende styrke, tvivl hos mig, om et to-cifret million-beløb overhovedet var løsningen på problemstillingen. Jeg nåede til det resultat, at en teknisk/økonomisk løsning ikke kunne stå alene, og at det ville være bedre med: 									
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	<ul style="list-style-type: none">• Salg af hovedsædet• Etablering af ny primær produktion på anden geografisk destination (væk fra hovedstadsmiljøet) og med mulighed for integrering af yderligere en produktionsenhed• Etablering af en central administrationsenhed i Københavnsområdet• Bestyrelsen godkendte planen. Der blev indgået særlig aftale med en lille håndfuld nøglemedarbejdere i produktio- nen om at de ville flytte med til den nye produktionsenhed. Der blev indgået aftale med medarbej- derne i den produktionsenhed der skulle integreres i den nye produktions- enhed om overflytning hertil, det resterende medarbejderbehov blev let fundet i lokalsam- fundet i og omkring den nye geografiske destination – og etableringen af et administra- tivt "hovedkontor" lod sig også let gennemfø- re. En ny produktionsenhed, et nyt drifts- og kulturgrundlag blev således tilvejebragt, hvilket samtidigt indebar at små hundrede produktionsmedarbejdere skulle forholde sig til en ny fremtid, idet de ikke havde praktisk mulighed for at flytte med til ny destination.	Elefant. Den glemmer ikke tidligere ting den har lært, og ønsker ikke umiddelbart at lave den om	Ekspllosion. Der blev skudt en masse ting op i luften, og efterfølgende skulle det samles så det kunne bruges igen	Øget indtjening Øget medarbejdertilfredshed Nemmere at tiltrække anden arbejdskraft	Vi kunne have opnået bedre og hurtigere resulta- ter, hvis organisationen havde været mere klar til forandringen fra starten. Potentialet var der nemlig, det tog bare noget tid for det gik op for alle	Min indflydelse var markant, da jeg faciliterede de fleste af processen	Godt, og i råd med det vi forventede	At inddrage så mange som muligt. At kommuni- kere løbende, for at fortælle hvor langt vi er, og om planerne holdes. Og her er information ikke nok - det er for reaktivt. Derfor bruger jeg bevidst ordet kommunika- tion - bare at informere er for nemt Man skal huske at forandringen i høj grad også sker inde i medar- bejderne - og ikke kun er noget organisatorisk. Og
2	Virksomheden ønskede banalt set at ændre deres fokus fra at være produktfokuserede til at være konceptfokuserede							

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	hedens eksistens kunne sikres.	vækket af sovnen for at opdage at verden med et var ændret ved introduktionen af den nye teknologi, og at dens produkter sandsynligvis kun havde få år tilbage med stærkt faldende omsætning år for år	disse, og det ville kræve en markant omstilling i hele organisationen.	som underleverance til den nye branche. Resultatet blev, at virksomheden på ca. 2 år fik opbygget et nyt bæredygtigt fundament.	dermed sit arbejde. Dette var nok en væsentlig årsag til, at det så hurtigt lykkedes at skabe et nyt bæredygtigt fundament.	Evnen til at skabe den nødvendige korpsånd i organisationen, så alle følte både et ejerskab og en betydningsfuldhed i forhold til muligheden for succes og overlevelse for virksomheden.			
5	Virksomheden skulle fusionere ... og organisationen ændres i samme moment. Det handlede om synergi eller med andre ord: effektivisering, bedre service, centrering af kompetencer, ressourceoptimering og herfra til besparelser, overskydende arbejdskraft, omplacering, overtallig, nyt arbejde indenfor og udenfor virksomheden. Mennesker, der var påvirket, var kede af det. Lederen (alias mig), som fokuserede på muligheder og brugte netværk som bidrag til at sikre medarbejdernes fremtid. Kodeordet var involvering og at inddrage medarbejdernes ønsker - alt var åbent. I bakspejlet brugte jeg måske? for lidt tid på at "forstå" medarbejdernes følelser. Var nok for lidt anerkendende. Men resultatet var godt eller ??? ... alle fik job indenfor, ingen blev fyret og vi blev spredt for alle vinde.	4 hangarskibe, der på mange måder sejlede i hver sin retning og med kaptajner ombord, som ikke talte samme sprog og som ikke havde noget ønske om at komme til at lære "de andres" sprog	Som en meteor der bryder igennem atmosfæren og på vejen og når den møder jorden sprænges i flere hele stykker	Forretningen blev gjort appetitlig for salg, hvilket også skete. Menneskene, de ansatte blev mere fleksible, lærte at klare nye opgaver uden problemer - forandringer blev hverdagen	Organisationen - den levende organisme - blev smidigere og hurtigere til at omstille sig. Der blev fokuseret på forretningen. De mange omstillinger medførte imidlertid større non-chelance hos medarbejderne. Det var ikke længere "in" at være engageret, at gøre en forskel, det blev ikke belønnet, når man insisterede på at levere kvalitet. De meget kvalitetsbevidste havde det svært ... de blev bl.a. stressede og blev udskiftet. De overfladiske, bonus og aktieoptionsjægerne havde sejret ad helvede til ... Herfra gik det ned ad bakke.	Fastholdelse af 15 medarbejdere i mit "brød" var min fortjeneste. Hvordan? Gennem analyse af situationen, evne til at se muligheder, involvering af hovedpersonerne (de ansatte), overblik, evnen til at arbejde strategisk - ... senere var indflydelsen mere indirekte ... ved at påvirke beslutningstagere i forskellige fora.	For medarbejderne: Succes (vi er dygtige, også til noget andet!) - langtidsholdbart. For organisationen: Succes i første moment ... og nok også nødvendigt for overlevelsen i lidt flere år ..	At det gode motiv sjældent i sig selv er tilstrækkeligt/godt nok. Det handler i høj grad om evne til at sætte sig i andres sted, tage andre alvorligt og kommunikere entydigt, åbent og meget	
6	Blev ansat som direktør i et datterselskab af en int. virksomhed. Der var et stort underskud i virksomheden, der var tab af markedsandele og en dårlig stemning i teamet. Fra min ansættelsesstart og de første 2 mdr. brugte jeg al min tid på at have personlige interview med alle medarbejderne, og jeg arbejdede	For forandringen: En stor stærk hund, som var blevet trynet og ikke mere kunne se sine egne kræfter eller troede på sig selv. Begrundelse: Der var mange stærke kræfter i	En frø der blev til en prins! Der var så mange muligheder, men der skulle være nogen der kyskede frøen for end at den kunne folde sig ud - kærlighed, tillid, respekt	Team-ånd - eller rettere en familiefølelse blandt medarbejderne, som udmøntede sig i en iderig, tillidsfuld og innovativ medarbejderstab, som drev virksomheden flot i	Værdiproessen og det arbejde der lå deri fra den enkeltes side og så det at jeg som leder udviste tillid, lyttede og viste respekt for den enkelte er helt klart den sammen-	At jeg lyttede, var synlig, tog dem seriøst og viste respekt for at det de vidste, tænkte og de ideer de havde, dem var jeg interesseret i at høre og at arbejde videre med - og at	Fantastisk oplevelse og fantastiske resultater. Fra at være luknings-truede blev vi en virksomhed som var benchmark for konkurrenter og for andre datterselskaber i koncer-	At en dygtig leder skal ikke sidde i sit tåmværelse - en leder der vil noget skal være i sit team, med sit team og så lytte og lære derfra.	

også selv fysisk i alle afdelingerne: Kunde-service, lageret, økonomi, sælgere, marketing - for at få en personlig oplevelse af team-ånden samt processerne. Derudover besøgte jeg både key accounts, samt et repræsentativt udsnit af alle kunder, så jeg fik en følelse af hvordan deres oplevelse var af virksomheden, produktene og samhandelsbetingelserne/servicegraden. Via denne øvelse fik jeg hurtigt en god både bred og dyb indsigt i virksomheden og hvor udfordringerne var og dermed også om hvad der var af muligheder. Derefter samlede jeg mine tanker og udarbejdede en turn-around strategi til bestyrelsen. Min strategi blev afleveret efter 3 mdr. i jobbet. Strategien for at vende virksomheden om var omfattende - den krævede en total rekonstruktion af virksomheden: Nyt edb-system, nye jobfunktioner, ombygninger, nye samhandelsbeigelser, ny go-to-market strategi, nyt telefonsystem, nye biler, nye produkter, ny markedsføringsstrategi. Det blev godkendt af bestyrelsen. Før jeg gik igang med at implementere den nye strategi arbejdede jeg med hele teamet om at udarbejde en ny vision, mission og et sæt værdier, som skulle være grundlaget for hele implementeringen og den måde vi arbejdede sammen. Investeringen i denne værdiprocess vurderer jeg som alfa-omega for at jeg kunne komme succesfuldt igennem med min turn-around strategi efterfølgende. Idet i denne proces fik vi vendt alle tanker, ideer og følelser ikke mindst, som efterfølgende gav en stærk teamånd og en stor villighed til at ville lykkes som team. Efterfølgende lavede vi det "store indgreb" i virksomheden, hvor vi lavede om på alt! Alt ovenstående blev gennemført indenfor 7 måneder - og 1. kvartal efter introduktionen af en helt "ny virksomhed" fik vi sorte tal på bundlinjen og	virksomhedens medarbejdere og i produkterne. Men de havde ikke fået lov til at tro på sig selv og ej fået medbestemmelse idet den tidligere direktør var meget selvbestemende og trynede alle der kom med nye ideer eller konstruktivt kritiserede hans ledelsesprioriteter.	fra min side som leder gjorde at medarbejderne foldede sig ud og troede på at det var værd at gøre en indsats og det var værd at spille ind med alle de fantastiske gode ideer og tanker de havde. De gjorde i virkeligheden arbejdet ved at åbne op og fortælle mig, hvad de mente der skulle til - og jeg lyttede og satte alle ideerne i "kasser" så det hang sammen til en helhed.	hverdagen af sig selv! Økonomisk overskud. Indtægelse af markedsandele. Og...vi satte en ny standard for markedet - så fra at være en "follower" blev vi trendsættere og dem de andre kiggede på.	hang der er mellem resultat og forandringspotentiale.	de havde tiltro til at jeg kunne sætte det hele sammen til en sammenhæng, som gav mening både indadtil og udadtil. Så - synlighed/respekt...var min indsats.	nen.
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1, 5 år efter havde vi break-even og 2 år efter var det en overskudsvirksomhed. Men det bedste af det hele var at alle medarbejderne tog fat og involverede sig i processen, som om det var deres egen pengepung. Dette var den største årsag til succes.	Organisationen er en lukket supertanker med en eklatant selvforståelse, uden dog at vide hvorfor strukturen er som den er. Tankeren sejler stadig på det ældste og dårligste brændstof til personalets glæde. (tror desværre dette er generelt for de fleste uddannelsesinstitutioner.) Folkeskolen er en ekstremt låst organisation. Fra den enkelte lærer, til organisationsformen til forældrenes forståelse af denne.	Der er en historie om, at man tog en pygmæ fra sydafrika og bragte ham til indre afrika. Hæv ham op på en klippe og han kume kigge ud over regnskoven mm. Da han blev spurgt hvad han så ... svarede han ingenting! Det var vel lidt det samme vi gjorde.. forventede at personalet kunne se det vi selv kunne se. Først da vi blev helt skarpe på hvad vi ville og fortalte det skarpt skåret ud... forstod personalet og forældre hvad vi/jeg mente.	Glade personale Glade- re børn Glade forældre Bedre struktur Øget læring Mindre sygefravær	Forandringspotentialer er enormt da organisationen bygger på en tudse gam- mel selvforståelse. De betydningsfulde udfald kom stille og roligt, jo mere skarpt ledelsen fik meldt ud, og ikke mindst jo mere skarpt ledelsen tog ansvar for forandrin- gen og hvorfor!	Vi havde en ekstrem situation og først da jeg på nærmest rebilagtig måde tiltvang mig det fulde ansvar, kunne jeg få sat gang i formuleringen af helt tydelige mål jeg kunne tage det fulde ansvar for. Da det skete gik vi fra at være lidt skamskudt plimsoller til at få sat klare mål op og ikke mindst mål for hvornår vi skulle være i havn med de enkelte delmål!	Forrygende, men med stadig mulighed for forbedring. En skole i verdensklasse og i ganske mange medier verden over. Glade personale glade børn øget læ- ring....	Det absolut vigtigste er, tror jeg, at det kan godt være at man selv kan "se lyset". Men personalet skal dels også kunne se det, føle sig medinddraget for at kunne tage ansvar for forandringen. Man skal kunne forstå den stress det medfører for en stor og kompleks persona- leggruppe. Være parat til at lytte, men også stå fast på egne mål og værdier. Men jo større fællesplatform man kan komme afsted fra... jo bedre.
7	Well.....-) Som tidligere skoleleder ændrede jeg organisationens struktur og indførte nye undervisnings og læringsmetoder. Vi ændrede skolens grundstruktur, byggede om i forhold til ny viden. Således arbejde vi både med de indre og ydre vægge. Det blev et forløb over en årrekke men hele tiden med målet for øje. Jeg lærte på den hårde måde at målet er vigtigt, men mindst lige så vigtigt at personalet havde 100% forståelse for dette. Et kort eksempel er, at vi aftalte med personalet at de skulle starte teamsamarbejde..... men vi var egentlig aldrig klar på hvad vi som ledelse selv mente med teamsamarbejde.. og regnede at personalet selv regnede dette ud. Det kostede et år i processen og vi måtte starte forfra med dette, da det var en af grundtunge- ne for de andre ting vi skulle i gang med.	En skude med mange forsk. jobansvar for at få skibet til at sejle Vores medicinal virksomhed har mange forskellige jobom- råder, der alle er vigtige for at få salget hjem	Forretningen bliver shapet, og leverer omset- ning. Medarbejderne oplever, at det var en god ting at gøre, for at de kommer til at "overleve" og ikke mindst vokse i den forandring, der berø- rer dem.	Medarbejderne oplever, at virksomheden leverer som lovet. De oplever, at nogle af kollegerne har skiftet job og forstår hvorfor. Nogle medarbejdere er blevet opsagt, nogle forstår hvorfor andre ikke. Tiden efter forandringen er ganske væsentlig for lederne at være opmærk- somme på medarbejder- nes reaktioner og perfor- mance.	Det er vigtigt, at jeg tog mig tid til at være meget tæt på dem, og guide, coache, lede dem igennem og ud på den anden side.	De afdelinger, hvor der blev taget hånd om med- arbejderne (when, why how) skete der det, at de fik større forståelse for den omverden vi befandt os i. I andre afdelinger oplevede jeg, at der var stadig utryghed med deraf dårlig performance og aktiviteter for nedadgåen- de	Medarbejderne, der skal drive forretningen skal ledes og ikke mindst involveres i forandringen
8	Medicinal branchen: Mange af vore konkur- renter var igang med større omstrukturering for at gøre virksomhederne klar til nye tider, hvor salget går mere tregt, ikke mange nye produkter lanceres. Min afd: salgsafd. 12 sælgere og 3 produktspec. var nervøse og der var meget snak i krogene.						

9	Med baggrund i et turbulent marked havde en virksomhed behov for at agere som én helhed og ikke som selvstændige enheder i virksomheden - fokus: fælles kurs, fælles udfordringer, fælles resultater. Formål: Se helhed, sammenhæng og skabe omstillingsparathed her/nu.	Flere søjler, der inkluderes af en stor søjle. En leder for DK med et lederteam på 4 ledere, der havde hver deres individuelle ansvarsområder - skarpt opdelt.	Et skib med små skibe omkring. Når der var klar vejr og roligt hav kunne alle skibe ses. Formålet med forandringsprocessen var, at alle skibene efter en storm stadig var i samme retning og forholdsvis tæt på hinanden og hovedskibet.	At alle i højere grad var istand til at se helhed og sammenhæng udover sin egen ramme. Skabe fællesskab sammen med lederne i de øvrige områder på baggrund af forandringsprocessen.	At lederne og medarbejderne var nysgerrige og undren i processen, fokus på rigtig/rigtig samt villig til selv at tage ansvar/ejerskab for egen proces/eget team for derved at være istand til kunne bidrage til helhedsprocessen.	At være nysgerrig og undre i processen. At være nærværende med de udfordringer, der er lige netop her/nu og støtte processen herfra, henimod de fra start definerede formål/mål/ønsker. Bidrage med inspiration, spørgsmål med henblik på at målgruppen bliver afklaret for hele rammen inden de foretager et fælles valg. At være katalysator i rollen med henblik på at støtte til at lederne selv tager ejerskab og er bevidste om ansvar - valg - konsekvens.	At lederteamet i endnu højere grad tager fælles ansvar, tillige med det individuelle lederansvar indenfor områderne. Når udfordringerne opstår er de istand til selv at facilitere sig selv i løsningen og skabe resultater med udgangspunkt i rammestyringen: vision, mission, fælles mål, strategi og mål.	Skabe fællesskab ud fra en fælles definition af vision, mission, værdier, fælles strategier. Ressourcemæssigt: Se forskellighed som en styrke - inkludere hele menneske aspektet i processen. Blive bevidst om: Ansvar - valg - konsekvens. Vi er afhængige af hinanden og bliver mere afhængig i at løse nutidens/fremtidens udfordringer, da de bliver mere og mere komplekse.
10	Opgaven bestod i at samle 2 afdelingsstumper - der var blevet tilovers efter en større organisationsomlægning. Jeg blev ansat som ny leder til at gennemføre processen. Begge tilbageblevne ledere for hver afdeling, havde lagt billet ind på det ny lederjob (mit job) Ovenstående opgave åbenbarede sig først, da jeg havde skrevet under på ansættelseskontrakten.	Et atom. Ved første indtryk var organisationen rimelig afgrænset og forståelig, men ved hvert afklarende dybdereborende spørgsmål spaltede organisationen og nye problematikker dukkede frem.	En flygtningelejr. Alt var kaotisk, alle var utrygge, ingen hørte til nogen steder og der var et hav af uformelle ledere som med hver deres dagsorden forsøgte at erobre poseltiter.	Mere overskuelig organisation, med forbedrede forretningsgange og sidst men ikke mindst en meget bedre udnyttelse af afdelingens faglige ekspertise	organisationens forandringspotentialer i forhold til udfald kan deles i 2 dele. Overordnet - ledelse og bestyrelse - er sammenhængen med udfald og potentialer stort, men det var også i dette forum at beslutningen blev taget. Medarbejdermæssigt var viljen til forandring ikke til stede, selvom de godt kunne se sammenhængen med forandringsforslagene og udfaldet.	Min opgave stod hurtigt krystalliseret for mig. Jeg startede med at få ryddet op og forventningsafstemt på mellemlederniveau. De 2 "gamle" ledere fik jeg placeret og committed på hver deres stabssamarbejde, hvorefter jeg tog fat på de menige medarbejdere. Dette lykkedes ikke helt, idet der var for mange "lige i lasten".	På kort sigt lykkedes forandringen på mellemlederniveau, men fejlede på medarbejder siden. Efter ca. 1 1/2 år kom medarbejderne på siden med.	At forandring beslutningsmæssigt godt kan starte med en bestyrelsesbeslutning, men kan kun gennemføres optimalt ved stærk involvering og commitment på medarbejderniveau og med en formuigt tidshorisont.
11	Ændring af en organisation fra et hirakisk 4 afdelinger med hver sin afdelingsleder med stort set samme aktiviteter til en stor afdeling med en afdelingsleder (en af de tidligere fire)	en samling løpper, der sprang hid og did efter egen lyst og forgoedtebindende uden sammenhæng	en dødsdrom, hvor alle blev hvirvlet rundt og der var behov for både at køre samme vej, med samme	højere produktivitet gladede medarbejdere gladede kunder stor præ	et forandringspotentialer, der ikke bliver udløst har jo ikke noget udfald. Som udgangspunkt har de	tændte en brændende platform og skubbe organisationen i den rigtige retning. UDden min	store, gode, nødvendige - idag ville man ikke leve uden	at forandringer, selv i tunge organisationer - er muligt, men det kræver enorm energi, vilje og

	og 2 teamledere (den 4. ledere forlod org.)	eller koordinering	hastighed og med stor opmærksomhed	værdi	fleste org. kun begrænset forandringspotentialer, der skal skabes en brændende platform for at skubbe organisationen igang med forandringen	indflydelse var der intet sket	indflydelse	måltretthed
12	Før forandring: Maskinfabrik med succes økonomisk. Organisationen styres af en fabrikschef, en driftsleder og 6 værkfjere. Væksten er ekstrem høj og driftslederen kan ikke forstå at hans lederstil ikke virker og hans ledergruppe er passive og virker ikke deltagende. Jeg bliver opmærksom på processen ved et tilfælde, da jeg spørger til hvordan det går midt i al den travlhed og så taler driftslederen i meget lang tid. Planen bliver at afholde samtaler med alle medarbejdere - det står jeg for, da ingen i organisationen har prøvet det før. Resultatet er en organisation, hvor produktionsmedarbejderne er utrolig glade for deres arbejdsplads, engagerer sig og vil gøre en masse for virksomheden, men de mangler ledelse. Det korte af det lange er at det besluttes at give ledergruppen opgaven at danne et lederteam. Forny værktøjskassen i ledergruppen så den er up to date. Ingen har været på kursus før og de har arbejdet sammen i 20 år. Forløbet er: 1. disc-profiler med det formål at kende de personlige kompetencer hos hinanden i teamet. 2. Værdiatklaring med udgangspunkt i virksomhedens værdisæt - målet er at lære hinanden endnu bedre at kende. 3. Målet med at arbejde i et team. 4. Teori om teams. 5. Kommunikation - med det formål at give dem forståelse af hvad kommunikation kan gøre og ikke gøre, som leder, som medarbejder og som organisation. 6. Træning af ovennævnte i naturen og overførelse af den viden til dagligdagen. 7. Tilretning af arbejdsopgaver efter teamtankegan-	Et barn der skal lære at cykle. Den trehjulede var nu god nok og al den brok de har med at lære at køre uden støttehjul. Pludselig kan de og så kører de bare af sted. Nogle lærer endda at kører uden hænder. !!	Jeg har været tovholder og underviser, coach og sparringspartner på projektet. Metaforen må være et kæmpe bundt nøgler, som jeg så har skullet finde de rigtige nøglehuller til hos hver enkelt og nogle gange flere nøglehuller hos hver person, for at åbne for forandringsparathed, øget bevidsthed, kreativitet etc.	- Det var besluttet at der skulle ansættes en person til i lederteamet, men det droppede man efterfølgende, idet arbejdet blev struktureret anderledes og alle meldte ind med ledig arbejdskraft eller modsat. - Øget bevidsthed omkring ledelse og egen lederskab. - øget bevidsthed omkring hvordan ledelse kan bruges som et redskab i hverdagen. - frigivelse af 2 mand til rejseaktivitet i en længere periode uden ekstrabemanding. - Ingen giddt i teamet mere. - mere konsekvens i handlinger. - langt højere arbejdsplade. - tør tage udfordringer op og lære nyt - alle er meldt til grundlæggende lederuddannelse hen over det næste år - INGEN ville for eller gjorde ikke noget ved det.	De er i dag overordentlige tilpasningsdygtige også i disse tider.	Jeg har jo initieret processen hele vejen, da der ikke var nogen i virksomheden, der vidste hvad de skulle gøre. Udfaldet afhænger af min evne til at gøre processen brugbar for de mennesker, der deltager og nå dem, hvor de er - se verden med deres øjne og give dem en forståelse af hvor vi skal rejse hen sammen. Når det er sket, så tager jeg hatten af for deres engagement - det har været en fantastisk oplevelse at være en del af. :-)	"Kasse-succes" intet mindre.	For mig er den vigtigste læring, at der er et potentiale hos alle, hvis de selv vil. Det har også været ekstremt vigtigt at følge op hele tiden - og gå til dem med respekt og ydmyghed.

	gen. 8. Lobende skriftlig og mundtlig opfølgning på ovennævnte. Der er sket en mindre revolution fra gruppe til team og idag er de yderst bevidste om hvad de kan, hvordan og hvordan de skal bruge det de har lært i praksis.	En institution - en børnehave. Primært fordi at ALT havde været på samme måde i en årrække. Medarbejdere og ledelse tog alt for givet og havde ingen større ønsker om at arbejde "smarter".	Tidsrejse.... Da medarbejderne fandt ud af, at virksomhedsanalysen viste, at der skulle ske "noget", var der en udbredt interesse for at deltage konstruktivt.	Ved outsourcingen skulle alle aktioner/reparationer m.m. prissættes. Herved blev det tydeliggjort, hvad "tingene" koster. Og hvad der ikke burde rekvireres håndværkere til.	Umiddelbart var der fin korrespondance imellem vedligeholdelsesmedarbejderes accept samt måltrettheden.	Jeg katalyserede processen og sikrede medarbejderes og ledelsens accept - både hos de outsourcede samt de produktionsfolk, der skulle anvende den outsourcede service.	Umiddelbart positivt forretningsmæssigt. Hovedproblemet var, at den tilbageblevne ledelse ikke var innovativ i tankegang (teknisk tankegang). Derfor var visse af mulighederne ikke anvendelige (teknisk optimering via leverandøren). Endvidere var der en misforstået opfattelse hos topledelsen, at der ikke ville blive opsagt vedligeholdelsesmedarbejdere.... Men analysen viste, at der var for mange, samt at en enkelt vedligeholdelsesmedarbejder havde en meget destruktiv indflydelse på organisationen - både hos de medarbejdere, der skulle skifte virksomhed samt hos de, der blev (produktionsfolk). Dermed blev han opsagt. Det gav en del negativ respons fra topledelsen, da virksomheden i det lille samfund ikke ville "have dårlig omtale" Det gav faktisk overraskende megen diskussion.	Der skal kommunikeres tæt med topledelsen om mulige scenarier - både positive som negative. Herved skal det imødegås, at der blive misforståede resultater, med mindre der udelukkende måles i "penge".
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14	Historien består i en opgave som projektleder på en fusion mellem fem ensartede virksomheder. Forud for fusionen gik en lang periode med såvel politiske som praktiske drøftelser af hvem, hvad og hvornår, - ambitionen var at skabe en fusion mellem ligeværdige parter, hvor organisationen skulle bygges op i forhold til best practice. Det oplevede jeg som en fantastisk spændende, men også meget kompliceret proces med vældigt mange både direkte og indirekte aktører. Undervejs i processen skiftede oplevelsen meget mellem at overskue kompleksiteten, udføre opgaverne i praksis, og selv være en del af en meget kompliceret forandringsproces. Det var ikke helt nemt, men lærerigt og udviklende.	Organisationerne, der var jo fem, kan vel bedst betegnes som kolosser på lerfodder, der på den ene side fremstod som solide spillere på markedet, men som viste sig samtidigt at være fyldt med problemer og udfordringer, begrundet i relativt mange gamle utidssvarende procedurer og svingende kvalitet, kombineret med ikke uvæsentlige ledelsesmæssige udfordringer, som i nogen udstrækning ikke tidligere var blevet adresseret. Det gav mange problemer i forhold til at skabe best practice.	Kontrolleret kaos - processen var meget vanskelig at kommunikere til alle dele af organisationen, hvilket hele tiden undervejs gav anledning til usikkerhed og frustration skiftende steder i både de gamle og de nye organisationer. Det kontrollerede var, at der trods alt var en overordnet plan, men det tog væsentligt længere tid en forudsat.	Det væsentligste ved fusionen, var at virksomheden blev en meget velkonsolideret og handlenkraftig spiller på markedet, hvilket muliggjorde stort rationale bl.a. på investerings- og bygningssiden. Virksomheden fik mulighed for at foretage væsentlige reduktioner i de faste omkostninger, samtidig med at kunne investere i større væsentlige indsatser.	Den generelle oplevelse her bagefter er nok, at der ikke var andre forandringspotentialer end de økonomiske, og de viste sig at være de vanskeligste at kunne kommunikere i selve processen, fordi medarbejderne ikke oplevede gevinsterne på nært hold eller her og nu.	Jeg bidrog som projektleder ved at kommunikere projektet, at tro på det, at gå foran, at være tålmodig, og at løse en lang række kendte og ukendte problemer undervejs, samtidigt med at være sparingspartner og coach for den samlede ledergruppe og direktion.	on.... Resultatet har helt klart betydning overlevelse for et par af de mindste aktører, og en meget omfattende renovering/modernisering og sammenlægning af den samlede bygningsmasse, og et ikke uvæsentligt effektiviseringsbidrag.	Planlægning af alle indsatser og projekter og kommunikation, kommunikation - og inddragelse af alle samtlige medarbejdere hele vejen gennem processen, så alle kan se mening med projektet - what's in it for me? - en stor forandring er en stor mulighed for at udvikle den samlede forretning, og den enkelte medarbejder. Og så skal direktion og evt. ledergruppe blive ved med at efterspørge resultater af forandringen, ellers begynder mennesker meget hurtigt at gøre det de plejer at gøre.
15	Nedlægning af produktion med opsigelse af mange medarbejdere til følge. Overvejelser omkring hvordan det blev gjort både forretningsmæssigt og etisk forsvarligt og samtidig levede op til virksomhedens værdier. Klargøring af forløbet var grundigt gennemarbejdet i alt fra presse til faglige organisationer og hele ledelsen var involveret. Selve dagen var præget af "lad os få det overstået" og beredskabet efterfølgende, hvor vi som ledelse var til rådighed for spørgsmål, andre bekymringer og tilbud om hvordan virksomheden ville hjælpe den enkelte videre var nærmest uholdelig - for det var jo ikke ledelsen medarbejderne ville tale med - de ville hellere tale med hinanden. De opsagte medarbejdere blev tilbudt uddannelse eller penge - og de fleste	Fart og tempo, udviklingsorienteret med stort fokus på budgetter og salgstal i en branche, hvor "blokordre" var den typiske situation med store kunder og langvarige relationer. Det problematiske i virksomheden var, at det "man" ville ønske sig så anderledes ikke helt kunne holde trit med virkeligheden, idet tempo forskellen fra slag/udvikling til drift slet ikke harmonerede og respekten for hinanden	Blindtarm. Metaforet er valgt fordi det i mit perspektiv giver mening at driften var for meget i "bremsemode" og derfor kunne undværes fordi den ikke var rentabel - fordyrende i forhold til krav til prisniveau fra kunderne. Produkterne kunne produceres billigere i østlandene. Så driftens krav om at gøre som vi plejer blev deres egen død fordi den slet ikke havde fingern på pulsen omkring hvad omgivelserne forventede	Større effektivitet i alle øvrige produktionsenheder. Øget konkurrenceevne og dermed tilbagevenden af kunder. Etablering af produktionsenheder tæt på markedet.	Krise som grobund for kreativitet - se nye muligheder og andre potentialer. Grundighed i overvejelser omkring nye tiltag.	Jeg tilførte det menneskelige aspekt og en mere holistisk måde at skabe forandringer på og så var jeg kulturformidler i de nye produktionselskaber tæt på markederne. Og igen her det menneskelige aspekt. Det forretningsmæssige er der altid nogen der har fokus på.	Resultatet står mål med målsætningen.	At jeg med min holistiske indgangsvinkel til forandringsprocesser bibringer en meget vigtig meneskelig vinkel, der har en afgørende betydning for de mennesker som forandringen berører - og dermed hele forandringsprocessen i organisationen - hvorvidt det bliver meget negativt eller et forholdsvis positivt resultat omstændighederne taget i betragtning.

	valgte penge, der efter min bedste overbevisning var den kortsigtede løsning. Det var vigtigt for mig at det var deres eget valg. Det ville jeg nok have gjort anderledes i dag. Dog var det tillidsfolkene/manden, der kørte det løb for medarbejderne. Han endte med at "blive gået" til forhandlingsmøde mellem organisationerne.	manglede et langt stykke hen ad vejen. Det er vist et gengs problem. Det har jeg vlærktøjer til i dag - det havde jeg ikke dengang.	af den.			Jeg er i tvivl om spørgsmålet... Forandringspotentialet var tistede ellers var processen ikke lykkedes og de positive resultater var udeblevet.	Min indflydelse blev i høj grad brugt lokalt i de køkkener hvor medarbejderne gjorde modstand og hvor leverandørerne sendte negative oplysninger ud i lokalområderne, på at motivere og se muligheder, ikke nogen helt let opgave da en del medarbejdere skulle opsiges, hvilket også var min opgave, så det skulle gøres så ordentligt at de oplevede at de stadig kunne sige noget pænt om virksomheden når de var rejst.	Positivt	Forståelse for andre mennesker i en vanskelig situation, jeg brugte coaching, rådgivning og sparring inden jeg egentligt lærte det. At være til stede når andre er i krise, at tage ansvar så der er et sted hvor man kan læse af og skælde ud istedet for at græde med.	
16	Jeg arbejdede som driftschef i en stor nordisk virksomhed som producerer kølenad til ældre. Maden blev produceret fra bunden af i mindre køkkener geografisk placeret rundt omkring i Danmark, Sverige, Norge eller Finland. Transporten blev leveret af lokale udbringningsvirksomheder. Forandringen bestod i at der i betydelig grad skulle produceres grundprodukter som sovs, sousvittet kød, supper, desserter, færdigretter m.m. i storkøkkener i Stokholm, Oslo og København. Dette betød at der kunne skæres ned på antallet af små køkkener, og antallet af medarbejdere der var ansat der kunne reduceres. Processen forløb over 3 år, og det skabte i sagens natur store frustrationer i medarbejderstaben og blandt intræssenter, også de ældre som kunne følge med i processen i lokalaviserne, havde meget modstand mod det nye koncept, mange steder var man vant til at maden kom varmt og nærmest blev serveret af udbringeren, mange kendte hinanden.	En hanløve der æder sine egne unger. Godt nok kan man ikke sige at de store kom før de små i dette tilfælde, men de kunne sprælle ligeså meget da de blev redt.	Som små løveunder der blev redt af hanløben. De kæmpede og gjorde modstand som vilde.	Effektivisering og økonomisk vækst lykkedes. Kunderne blev tilfredse med mere fleksible ordninger hvor de kunne spise deres varme mad når det passede ind i deres dagsrytme og skulle ikke altid være hjemme kl. 12.00	Jeg havde behov for nye udfordringer i et andet arbejdsmiljø. Jeg ville have mere fritid - mulighed for at arbejde med helt andre sider af mig selv bl.a. at male billeder	jeg forlod en organisations som var i konstant forandringer grundet banken var i krise. Bankken blev overtaget af en anden bank 2 mdr. efter min fratrædelse - Ny direktion og supportafdeling	ingen indflydelse	godt - skulle have været sket 2-3 år før, så var mange resourcer sparet/bibeholdt	Man skal sige fra i tide, når man for ofte som leder bliver bragt i en situation at skulle gøre noget man ikke selv tror på er holdbart. Du kan ikke ændre på din chef/ledelsen adfærd -	
17	Fra et job som regionsdirektør med et bredt ansvarsområde, med meget kundekontakt og personaleansvar for ledere - med status og god løn Til freelancekonsulent med et smalt ansvarsområde uden status og til lav løn	ansvar for region med op til 125 ansatte - 13 filialer og regionskontoret med specialister inden for kredit- bolig- investering/pension. Samt aktionærskredsdirktør for 2 regioner 19 år i samme	Jeg var 53 år og havde de sidste 3 år oftere og oftere tænkt på, at tiden gik for hurtigt og med for meget arbejde. Jeg var blevet mere og mere bevidst om, at jeg ikke ville bruge min kostbare tid på ulogiske	jeg havde behov for nye udfordringer i et andet arbejdsmiljø. Jeg ville have mere fritid - mulighed for at arbejde med helt andre sider af mig selv bl.a. at male billeder	jeg forlod en organisations som var i konstant forandringer grundet banken var i krise. Bankken blev overtaget af en anden bank 2 mdr. efter min fratrædelse - Ny direktion og supportafdeling	ingen indflydelse	godt - skulle have været sket 2-3 år før, så var mange resourcer sparet/bibeholdt	Man skal sige fra i tide, når man for ofte som leder bliver bragt i en situation at skulle gøre noget man ikke selv tror på er holdbart. Du kan ikke ændre på din chef/ledelsen adfærd -		

		funktion som regionsdirektør med meget lange arbejdsdage og mange magtkampe i topledelsen	interne stridigheder fra den øverste ledelse. Samtidig blev jeg for ofte stillet i en situation hvor jeg overfor personale og aktionærråd skulle "sælge" budskaber, som jeg ikke selv troede på.	ligner til filialer gav ro i filialnettet			find nye græsange! Jo ældre man bliver jo mindre betyder status og jo mere betyder tid til at fordybe sig i helt anderledes opgaver.	
18	En mindre dansk virksomhed (ca. 15 ansatte) blev opkøbt af en større udenlandsk virksomhed og skulle herefter integreres i denne, dog uden at virksomheden fysisk skulle flytte. De største umiddelbare barrierer var de kulturelle forskelle på i dette tilfælde dansk og fransk/canadisk virksomhedsledelse, hvilket kom til udtryk på adskillige områder, bl.a. intern kommunikation, kundeservice, m.v.	Den samlede internationale organisation kunne ofte beskrives som et fodboldhold, hvor spillerne ikke kunne kommunikere og ofte ikke forstod hinandens intentioner. Uden fælles retningslinier og indbyrdes forståelse forringes sandsynligheden for succes betragteligt på et fodboldhold.	Forandringsprocessen kan bl.a. beskrives som en gruppe officerer, der diskuterer strategier og muligheder samt måder at implementere disse på, hvorefter de samlet møder ud til soldaterne. Hvis der kommer klare og ensrettede signaler fra ledelsen, bliver det ofte lettere at påvirke organisationen og styre denne i den rigtige retning.	Forbedret intern kommunikation. Optimering af forståelse og samarbejde. Fælles front udadtil	Jo større potentiale for og villighed til forandring i organisationen, jo større effekt og udbytte opnås i udfaldet.	Med min egen danske baggrund var jeg nok den person i ledelsen, der bragte de væsentligste momenter inden for værdibaseret ledelse, hvilket efter min bedste overbevisning har en vigtig betydning for opnåelse af succeskriterierne.	Generelt set et meget positivt resultat, hvor personer af forskellig nationalitet rent faktisk blev glade for at samarbejde mod et fælles mål.	Ved at være åben overfor "andres model af verden" og forsøge at forstå, hvad der ligger til grund for andre menneskers drivkraft, motivation, holdninger, m.v., kan der som oftest opnås enighed og positiv energi.
19	Som relativt ny leder af en marketingafdeling på BtB markedet havde jeg opbygget en ny afdeling. Min afdelings opgave var at servicere/samarbejde med salgsfunktionen for flere markeder på IT/Teleområdet og lave den bedst mulige markedsføring i denne sammenhæng. Dette lå mig og min afdeling nært og vi ville gerne performe. Desværre var der fra salgsafdelingens side en stor mistro til marketing i det hele taget, og de ting vi lavede som skulle anvendes i salgsstedet blev ikke altid anvendt og vores mails mm. ikke læst af sælgere. Man kan sige at vores succes i høj grad afhæng af vores samarbejde og evne til at formidle budskaber til salgsafdelingen, ligesom vi i høj grad skulle lytte til deres behov og omsætte dem til marketingaktivite-	Organisationen her er salgsgenerationen og marketingafdelingen. Man kan vel sige at vi var mandskab på den samme supertanker. Vi havde hver vores opgave at udføre, og vi var enige om at det galdt om at sejle skibet sikkert i havn. Dog var vi nok ikke altid sikre på at vi stillede efter samme havn. Måske var udsynet forskelligt. Supertankeren er nærliggende metafor og i øvrigt ofte anvendt ifht. TDC.	Hvis vi bliver i samme univers, så kan man sige at marketingafdelingen var tættere på kaptajnen og at salgafdelingen var matroser der skulle få skibet til at sejle hurtigst muligt. Ved at rykke tættere på hinanden og mødes jævnligt i kabyssen blev der åbnet for den udsigt som gjorde det nemmere at navigere. Vi rykkede i fællesskab lidt tættere på (kommando)broen, men ikke for at bestemme, kun for at få	Det vigtigste udfald (=resultat?) af forandringen var at forudsætningen for at blive en succes i vores arbejde blev øget. Dette via den øgede kommunikation. Samtidig blev det beviset at salg og marketing KAN arbejde sammen, og det betød grobund for bedre samarbejde også i fremtiden. Det blev knyttet flere relationer på tværs af salg og marketing, og disse er vigtige for at kunne	Sammenhængen må være at der helt sikkert var gode ressourcer i begge afdelinger. Der opstod nye synergier gennem den øgede kommunikation, og derved havde de involverede parter større mulighed for at bidrage fra hvert deres sted i organisationen....(Ved ikke om det besvarer spørgsmålet?)	Jeg havde stor indflydelse, idet jeg jo var leder af en afdeling som skulle fungere i samarbejdet med en anden afdeling. Jeg var ikke eneansvarlig og andre havde bestemt også indflydelse på de gode udfald, bl.a. mine kolleger, salgscheferne og vores fælles chef, salgsdirektøren.	Resultatet var tilfredsstillende, dog synes vi i marketing at vi brugte rigtigt meget tid på den gode kommunikation. Alligevel var den godt givet ud.	Den vigtigste læring for mig var helt klart at erkende at det ikke altid er resultatet (=det der "produceres" i marketing) som er vigtigt. Det er i høj grad også processen (=relationer der opbygges). Uden kommunikation og at mødes i øjenhøjde - intet godt samarbejde. Banalt, men oplevet sandt.

<p>ter. Samarbejdet fungerede ikke, så jeg besluttede at lave "SPOC"s (Single Point of Contact) - dvs. at repræsentanter fra min afdeling skulle fungere som fast sparringspartner for en eller flere afdelinger og teams i en stor salgsorganisation. De skulle holde jævnlige møder med sælgerne og salgskæfne, deltage på afdelingsmøder og i det hele taget styrke dialogen med dem. Derved skulle de være med til at øge kvaliteten i (især) dialogen men også nærværet og dermed interessen for marketingaktiviteter og øge udbyttet af det. Det indebar en anden måde at arbejde på: Dels blev der delegeret opgaver og kontaktpunkter fra mig til medarbejderne, og dels skulle opgaverne hos den enkelte marketingmedarbejder ikke i så høj grad være bestemt udelukkende af projekter der gavnede hele afdelingen. Dette i erkendelse af at der var forskellige oplevede behov. Løsningen fungerede rigtigt godt, og salg oplevede større kontakt med marketing og omvendt. Vi øgede forståelsen og respekten for hinandens arbejdsopgaver, og dialogen blev i høj grad styrket. For mine medarbejdere betød det også en stolthed ved at repræsentere afdelingen. De fik større ansvar og indflydelse. Sidenhen skete flere organisatoriske ændringer der gjorde at vi måtte ændre arbejds gange flere gange, men den grundlæggende dialog var bedre end i udgangspunktet.</p>	<p>Det er en stor skude der sejler - den har masser af kræfter, men det kan tage lang tid at vende den. Vi ved hvad der skal til, men det skal planlægges i god tid.</p>	<p>overblik over sejlretningen.</p>	<p>Forbedret rentabilitet Større engagement Forbedret kundetilfredshed</p>	<p>Der er ingen tvivl om, at forandringspotentialet var stort. Det drejede sig i høj grad om at få startet et positiv udvikling og lade det større engagement være den selvforstærkende faktor, der skulle sikre</p>	<p>I forandringsprocessen er det vigtigt at have en driver og ansvarlig for processen - i analogien kaptajnen på skibet. Det var min rolle som direktør.</p>	<p>At målet blev nået samt at virksomheden fik opbygget læring, der gjorde den i stand til at udvikle sig yderligere.</p>	<p>At synlighed og kommunikation er afgørende faktorer.</p>
<p>20 Forud for forandring: Situation for virksomheden var, at rentabiliteten i virksomheden ikke var tilfredsstillende. Det var en tænkt som en produktiv virksomhed, der skulle leve af licenssalg og konsulenttydelser med hovedvægten på det første. Desuden var der sket meget markante ændringer i virksomhedsstruktur og ejerkreds. Jeg blev ansat som direktør og havde til opgave at sikre rentabili-</p>	<p>Det er supertanker, der er lastet og klar til turen over atlanten - men motoren var i stykker og erstattet af et sæt årer til hver medarbejder. begrundelse: billede af mangel på sammenhæng</p>	<p>Den bestod af flere step: 1. blive enige om, at vi var på en supertanker. 2. blive enige om, at vi skulle over atlanten 3. blive enige om, motoren var i stykker 4. blive enige om, vi ikke nåede frem til tiden vha, årer. 5.</p>	<p>Forbedret rentabilitet Større engagement Forbedret kundetilfredshed</p>	<p>Der er ingen tvivl om, at forandringspotentialet var stort. Det drejede sig i høj grad om at få startet et positiv udvikling og lade det større engagement være den selvforstærkende faktor, der skulle sikre</p>	<p>I forandringsprocessen er det vigtigt at have en driver og ansvarlig for processen - i analogien kaptajnen på skibet. Det var min rolle som direktør.</p>	<p>At målet blev nået samt at virksomheden fik opbygget læring, der gjorde den i stand til at udvikle sig yderligere.</p>	<p>At synlighed og kommunikation er afgørende faktorer.</p>

	tet samt produktorientering. Under forandringsprocessen: For at nå målene var det vigtigt at få synliggjort fælles mål samt sat implementere processer og kultur til understøttelse af dette. Det var en stor forandring for virksomheden, da den i høj grad var præget af entreprenør-ånd herunder en trang til grundforskning uden et forretningsmæssigt sigte.	mellem mål og midler.	Lave en plan 6. gennemføre planen. 7. følge op på planen		vi nåede målet		Jeg havde følgende indflydelse; 1) Jeg var eksponent for at trussleme til sidst blev taget alvorligt af alle andre i virksomheden. 2) At trusslerne blev identificeret og forstået af alle 3) Analysen af løsningerne var jeg ligeledes ophavsmand til, men jeg var tilsyneladende ikke god nok til at kommunikere dette internt ej heller at få et oprigtigt commitment fra alle andre 4) Jeg var forgangsmand for at drive processen, men den egentlige forskel skulle ske i driften gennem en mere effektiv tilgang til vores eksisterende kunder, der så skulle give flere opgaver. Og den egentlige forskel viste sig i glimt, men ikke bredt, så det resulterede ikke i den effekt, der var nødvendig 5) Når dette blev tydeligt for mig og alle, så stod jeg pludselig alene og alle spurgte;	Mangelfuldt og utilstrækkeligt - desværre. Opstarten og planerne blev drøftet og eksekveret, men desværre ikke godt nok og med tilstrækkelig effekt.	Organisatorisk læring: 1) Der er store krav til ledelsen, der typisk skal have løsningen på problemerne. Dette skal undgås, når det drejer sig om små organisationer, hvor alle må bidrage. Således skal alle tro på og committe sig, hvis det skal lykkes. Det stiller krav til ledelsen om involvering, blottelser, uddelegering og bred ansvarlighed. 2) Jeg oplevede også, at alle var med indtil det gik dårligt - så "hyttede hver og en sit eget skind", hvilket var svært at acceptere i situationen 3) Min ambition om at "omskole" IT-konsulenter til IT salgs- og projekt-folk var - kan jeg se idag - yderst ambitiøs. Det at tilføje nye kompetence til specialister og så forvente en adfærdsændring hurtigt var urealistisk.
21	Som leder af en mindre virksomhed skulle jeg optræne og opdrage IT-konsulenter (udviklere) til at fungere som projektsælgere for at øge salget og dermed virksomhedens drift. Virksomheden agerede i et konkurrencebetonet marked, hvor pris og service konstant er under pres. Derfor ville jeg fokusere på at få flere opgaver ind med de samme ressourcer. Salgstankegangen var ganske fjern for mange af disse IT-konsulenter og for nogle uforenelig med opfattelsen af dem selv.	En ældre Ford Mondeo stationcar med mange mennesker i kabinen og bagagerum (administrative og servicerende personer) med 1.4 l. motor (få opgaver og få indtjeninge konsulenter).	Forden blev vasket og pudset således at alle passagerer havde faste pladser i bilen. Motoren blev smurt og rengjort, så den lod stærk og effektiv. Vi accelererede behersket men hurtigt, således at der skete noget, men under den første overhaling oplever vi, at motoren ikke kan trække yderligere - motoren kører på maksimale omdrejninger - men trækker er jævnt faldende, så vi mister fart. Alle i bilen sidder og hepper, men alt i motorrummet arbejder alt hvad de kan, men det er desværre ikke tilstrækkeligt. Metaforen er sandfærdig, da det var det billede jeg som direktør og ansvarlig for forandringen havde i mit hoved og brugte til at tydeliggøre vores fælles opgave og målet med processen. Desværre blev resultatet ikke som ønsket. Jeg havde håbet, at	1) Virksomheden/medarbejderne var ikke vant til/indstillet på at ændre deres dialog med kunder og tilgang til afklaring og fastlæggelse af nye opgaver. 2) Den "brændende platform" - årsagen til at vi skulle ændre os - var ikke tydelig og erkendt for alle medarbejdere. Jeg tog dette for givet. 3) Da det først blev tydeligt, at det gik dårligt, vendte alle sig mod mig og spurgte, hvad skal vi så gøre? Der var ikke en bredt forankret ansvarlighed. 4) Vi var for sårbare overfor pres fra markedet, da vores kundeportefølge var for smal. 2 store kunder forsandt gradvist over 3 måneder og vi lykkedes ikke med at fastholde dem konstruktivt.	Der er umiddelbart en tydelig sammenhæng. Som beskrevet overfor var organisationen ikke vandt til at tilpasse sig. Selskabet havde en ekspert-position, som vi alle troede ville gå upåvirket igennem markedets forandring. Vi tog alle fejl! Vi troede at vores niche og vores specialviden beskyttede os, så det var først meget sent, vi indså, at der skulle forandring til. Da det så stod klart, så var vi som indtil videre mange forskellige steder henne og dermed var der ikke fælles mål og proces. Der var også en tilføjelighed til, at ledelsen tog sig af alle overordnede forhold, og således skærmede af for IT-konsulenterne, der "bare" gjorde de ting, de plejede at gøre.		Jeg havde følgende indflydelse; 1) Jeg var eksponent for at trussleme til sidst blev taget alvorligt af alle andre i virksomheden. 2) At trusslerne blev identificeret og forstået af alle 3) Analysen af løsningerne var jeg ligeledes ophavsmand til, men jeg var tilsyneladende ikke god nok til at kommunikere dette internt ej heller at få et oprigtigt commitment fra alle andre 4) Jeg var forgangsmand for at drive processen, men den egentlige forskel skulle ske i driften gennem en mere effektiv tilgang til vores eksisterende kunder, der så skulle give flere opgaver. Og den egentlige forskel viste sig i glimt, men ikke bredt, så det resulterede ikke i den effekt, der var nødvendig 5) Når dette blev tydeligt for mig og alle, så stod jeg pludselig alene og alle spurgte;	Mangelfuldt og utilstrækkeligt - desværre. Opstarten og planerne blev drøftet og eksekveret, men desværre ikke godt nok og med tilstrækkelig effekt.	Organisatorisk læring: 1) Der er store krav til ledelsen, der typisk skal have løsningen på problemerne. Dette skal undgås, når det drejer sig om små organisationer, hvor alle må bidrage. Således skal alle tro på og committe sig, hvis det skal lykkes. Det stiller krav til ledelsen om involvering, blottelser, uddelegering og bred ansvarlighed. 2) Jeg oplevede også, at alle var med indtil det gik dårligt - så "hyttede hver og en sit eget skind", hvilket var svært at acceptere i situationen 3) Min ambition om at "omskole" IT-konsulenter til IT salgs- og projekt-folk var - kan jeg se idag - yderst ambitiøs. Det at tilføje nye kompetence til specialister og så forvente en adfærdsændring hurtigt var urealistisk.

				motoren kunne trække mere - og vi dermed kunne overhale (konkurrenterne). Istedet måtte jeg lette bilen for passagerer og afskedige administrative medarbejdere.			For det første bedre koordinering af aktiviteterne i salg og marketing og dermed større gennemslagskraft i markedet. Dernæst en større gensidig forståelse for hindrernes synspunkter og arbejdsopgaver. Dette var måske primært et middel til at opnå ovenstående mål.	Som sagt bestod medarbejderstabens af en gruppe nye og en gruppe med lang anciennitet. Forandringsparathed var klart størst hos de nye, og derfor tog det nok længere tid at nå målene. Når det alligevel lykkedes skyldes det dels stor vedholdenhed fra min og den øverste ledelses side, og dels at de fleste godt kunne se fordele ved forandringerne.	Jeg bestrebe mig på at informere/kommunikere så meget som muligt, og det opfatter jeg som helt nødvendigt i situationen. Derudover en stærk tro på at det ville medføre bedre resultater og bedre trivsel for de enkelte medarbejdere. Deraf fulgte en stærk vedholdenhed, også når det var "op ad bakke".	Et godt økonomisk resultat for virksomheden. Større tilfredshed blandt medarbejderne.	Ting tager tid. Det blev nødvendigt at prioritere hvilke mål vi skulle fokusere på. Derfor tog det længere tid end forventet at øge motivationen, kompetencen og tilfredsheden hos nogle af medarbejderne.	
22	Situationen var at marketing og salg skulle slås sammen til en afdeling. Jeg var marketingleader, og salgschefen der havde været ansat i mange år skulle forlade virksomheden. Vi havde forberedt os bl.a. ved at tegne den nye organisation og de nye medarbejdere vi fik brug for samt at vurdere hvor de eksisterende medarbejdere passede bedst ind. Efter offentliggørelsen holdt jeg møder med hver enkelt medarbejder og samlede møder, hvor jeg fremlagde årsagerne til sammenlægningen og diskuterede de enkeltes rolle i den nye afdeling. Samtidig skulle alle større kunder besøges, så ingen følte sig "glemt" i et tomrum mellem den tidligere salgschef og mig eller en anden ny kontaktperson. Alt i alt en meget travl periode, hvor jeg er sikker på at nogle af medarbejderne oplevede at jeg var svær at få i tale.	Organisationen kan sammenlignes med en blæksprutte, hvor der er masser af aktivitet i alle "armene", men hvor der i hvert fald i starten mangler koordination imellem de forskellige medarbejders indsats.	Efterfølgende har jeg oplevet den. Særligt fordi det var en gammel og traditionsbunden virksomhed, hvor medarbejderne var delt i to grupper: Vi relativt nye og dem der havde været der i rigtig mange år.	Better overview over forretningen for såvel de implicerede fra hovedkontoret som fra datterselskabene. Større effektivitet Skarpere strategier, større involvering	Stigende kompleksitet i produktprogrammet og kortere "time-to-market" havde medført, at datterselskabene var begyndt at miste oversigten og en stigende mislyd mellem hovedkontor og datterselskaber var begyndt at dukke op. Datterselskaber så ikke, at produktkompleksiteten medførte større specialisering på	Godt for organisationen, fordi den medførte større engagement og forståelse for henholdsvis hovedkontor og datterselskabs situation	Huske at få indsigts fra alle involverede parter. Forandring drejer sig altid om mennesker, der reagerer meget forskelligt på det uventede. Derfor er det essentielt at sætte tid og ressourcer af til den menneskelige dimension					
23	Lanceringen af nye produkter overfor datterselskaber. Tidligere havde de enkelte produktchefer individuelt lanceret de produkter, de hver især var ansvarlige for, overfor de enkelte datterselskaber med det resultat, at hvert datterselskab fik besøg flere gange i løbet af året, hvor det alle gange drejede sig om introduktion til nye produkter. Sælgerne skulle hver gang være tilstede, altså skulle de væk fra "vejen" og salgsjobbet. For at effektivisere alles tid og give et bedre overblik til lanceringen af produkter, hvor hovedkontoret 2	Bistade Hver arbejdsby tager ud for at hente honning, som de kommer hjem med - hver handler individuelt, der er ikke tale om samarbejde, men alligevel bidrager de alle til det fælles bedste omdømme på den mest hensigtsmæssige måde	Et fodboldhold. Træneren sætter agenda'en, spillerne leverer resultaterne i form af udfyldelse af hver deres plads - hele tiden med henblik på at løse opgaven for det fælles bedste.	Better overview over forretningen for såvel de implicerede fra hovedkontoret som fra datterselskabene. Større effektivitet Skarpere strategier, større involvering	Stigende kompleksitet i produktprogrammet og kortere "time-to-market" havde medført, at datterselskabene var begyndt at miste oversigten og en stigende mislyd mellem hovedkontor og datterselskaber var begyndt at dukke op. Datterselskaber så ikke, at produktkompleksiteten medførte større specialisering på	Godt for organisationen, fordi den medførte større engagement og forståelse for henholdsvis hovedkontor og datterselskabs situation	Huske at få indsigts fra alle involverede parter. Forandring drejer sig altid om mennesker, der reagerer meget forskelligt på det uventede. Derfor er det essentielt at sætte tid og ressourcer af til den menneskelige dimension					

	<p>gange om året besøgte datterselskaberne med fokus på lancering af nye produkter. Dette betød, at de enkelte produktchefer fra hovedkontoret i situationen måtte varetage andre produkter end deres egne og derved fik en bredere forståelse for hele forretningen, at sælgerne blev i stand til relatere de enkelte produkter til hinanden og ikke mindst, at datterselskaber fik et langt bedre overblik over, hvilke nye produkter, der kom hvornår og derved kunne tilrettelægge deres salgsstrategi langt mere effektivt.</p>				<p>hovedkontoret, hovedkontoret så ikke, at datterselskaber i stigende grad ikke havde overblikket og sammenhængen. Da dette blev klart for de implicerede parter, var potentialet til forandring til stede. Organisationen var yderligere i den heldige situation, at den var vant til hurtige forandringer og faktisk gennem lang tid var kendetegnet ved en evne til at skifte retning i løbet af kort tid, skulle det være nødvendigt af markedshensyn.</p>			
24	<p>Indførelse af ny rekrutteringsprocedure i DFDS A/S i 1989. Efter at have haft en decentral styring af rekruttering af cateringpersonale til 7 passagerskibe, blev det af ledelsen besluttet at der skulle være ensartede krav. Jeg indkaldte derfor de forskellige interessenter til at sammenfatte en ny procedure for rekruttering til de ca 500 stillinger om året. Forandringen medførte at der blev oprettet en ennebank på godkendte kandidater ud fra de ca 3.000 uopfordrede ansøgnings DFDS modtog på årsbasis. Alle kandidater blev informeret om jobbenes indhold og det at det var på et skib med dertil hørende sikkerhed. Afdelingsledere fra skibene fik på skift mulighed for at deltage i jobsamtaler og godkendte kandidater blev først optaget i ennebanken efter at have gennemgået et obligatorisk sikkerhedskursus på 2 dage uden løn. Resultatet var et betragteligt fald i personaleomsætningen. Tilfredshed hos stakeholder. Systemet fungerede og det gav</p>	<p>Organisationen bestod af flere små kongedømmer, som gav decentral mulighed for magtmisbrug og mulighed for at snyde systemet. Motivationen var at den decentrale styring og medindflydelse skulle få mere produktivitet i enhederne. Som en blæksprutte med 7 arme hvor kroppen ikke kunne styrede armene i detaljer.</p>	<p>Som en blæksprutte med 7 arme hvor kroppen ikke kunne styrede armene i detaljer. Motivationen blev fortsat gennem medindflydelse på forandringsprocessen og efterfølgende medindflydelse på dagligdagen. Krop og arme var igen samlet om det fælles mål at alle skulle bidrage til føden.</p>	<p>Medindflydelse blev bevaret. Magtmisbrug blev beskåret. Central registrering (således at tidligere fyret tjener personale ikke blev genansat i anden enhed) Mindre personaleomsætning på grund af grundlæggende bedre rekrutteringsprocess</p>	<p>Det vigtigste element var at involvere stakeholder i hele planlægningen og udførelsen.</p>	<p>Jeg fik løst modstand mod forandringer og gennemført direktionens beslutning. Valget af deltagere var vigtig for at få organisationens accept. Derfor skete valget også efter det uformelle organisationsdiagram.</p>	<p>En god og vedvarende forandring som gav besparelser og forbedrede processerne.</p>	<p>Ligesom at følge Deming's 14 ledelsespunkter. Se www.deming.org Dette blev imidlertid først klart for mig efterfølgende i forbindelse med mit mba studie. Det er vigtigt at lade medarbejderne få indflydelse på processen og skabe stolthed. Opstille mål og måle dem.</p>

	en enartetet styring af rekruttering til 7 forskellige destinationer. Hermed blev virksomheden tegnet mere professionel eksternt.	Fra runesten til elektronisk teknologi. beskrivel- se>> Et gammeldags system afløst af noget meget mere effektivt. Kun hårdnakket fastholdt, da "eksperten" var den eneste som lavede dette og altid havde gjort det.	Når forandringens vinde blæser; bygger nogen læskærme og andre vindmøller. Der blev tydeligt fra de unge arbejdet med forandrings positive indflydelse og virkning.Og mere tydeligt en modstand mod det nye.	Modernisering. Effektivitet. udvikling.	Denne omtalte organisation er under staten og vi skal helst gøre det vi altid har gjort. Alt det nye kan forekomme besværligt og dyrt.	Jamen, ganske enkelt. Det nye kom for at blive og afløse hele tiden af mere ny teknologi og af mennesker som kan lide at udvikle/ indført i stilingsbeskrivelsen og som egenskaber hos de nye personer i jobbet.)	Effektiv og i rette tid.	At der skal hårde metoder og resultater for at implementere nye metoder og teknologier.
25	Efter flere år med praktisk ledelse, valgte jeg at søge nye udfordringer i en meget mere administrativ funktion. Har siden erfaret at denne tid var lærerig og dog vil jeg aldrig mere søge en så administrativ stilling igen. efter få måneder i den nye stilling fandt jeg arbejdsprocedurerne besværlig og tidskrævende. en af mine medarbejdere, var ekspert på et slidsomt gammelt og manuelt system. jeg foreslog at udvikle og med teknik, indføre nye procedure og arbejdsvilkår .yderligere 2 elever under oplæring var vildt imponeret og klar til at implementere nye måder, men modstanden kom fra "eksperten " (en moden kvinde på dengang 55 år)Hun fik stress og mange sygedage og blev til sidst afskediget med dramatisk udgang. Hvor kommer så forandringsledelsen ind her? jeg erkendte meget hurtigt at der skulle information og atter information omkring det nye kontra det gamle. Den nye teknologi, var selvfølgelig afskrækkende, fordi det var forbundet ny indlæring og fare for fejl i starten. De unge knoklede bare på. Hermed måtte jeg første gang erkende at der også skal afskediges i sådanne tilfælde. Men de nye metoder blev mere og mere udviklet og let tilgængelige for alle ansatte.	Virksomheden passer bedst på en organisationsmemorandafor, som en krop hvor alle dele er vigtige og centrale for at organisationen fungerer optimalt. Organisationen er også et lukket system, som synes at	Forandringsprocessen var som at blande olie med vand. Begge dele er ædle væsker. Hælder du dem ned i en beholder forbliver de to selvstændige væsker, der ikke bliver blandet sammen. Forkla-	På det menneskelige plan var der mange frustrationer/stress/sorg, som ikke kom frem, fordi det ikke blev legaliseret at man måtte have svært ved at være i forandringen og evt. have svært ved at	Sorg over forandringen og frustration over håndteringen af forandringen blev af ledelsen betragtet som manglende forandringsvilje eller -evne. Det vil sige at man slet ikke fik set potentialet i	Jeg var mellemleder og eksponent for ledelsen og deres holdninger og håndtering af forandringen. Mine muligheder var begrænset og på eget initiativ og ansvar, da der ikke var en kollektiv	Det var en af de fusioner som overgår i historien som en ikke succes. Oplevet indefra som en ren til sætning. Forandringen mislykkedes stort set på alle punkter - tager man Kotters teori, var	Ledelse er en profession i sig selv, det er ikke synonym med det man gør når man er direktør. OG at kommunikation er en svar ting, som stadig har et stort aftagermarked på de danske direktionss-
26	Forandringen var en fusion af 2 mellemstore produktionsvirksomheder, som blev vurderet ens på så mange punkter at man forud så store gevinster ved en fusion og en vis "nemhed" i selve gennemførelsen.							

	fungere uden at forholde sig til omverden - noget udenfor kroppen. Medarbejderne er således celler og afdelinger er vitale organer i kroppen.	ringen er logisk og objektiv, det kan ikke umiddelbart lade sig gøre at forene de to væsker til en ny, bare ved at lade dem mødes i en ny beholder.	tackle de tab, som forandringen medførte. Eksisterende kulturer blev fastholdt, så istedet for en fælles ny kultur, hvor alle havde en plads. Opstod der mange små subkulturer, hvor folk dannede grupper og fik tilhørsforhold for at overleve og finde mening i dagligt fremmøde.	de ressourcer, der var tilstede i opstarten af fusionen. Mange blev fyret, gik selv eller fik sig selv ikke foldet ud til gavn for målet.	indstilling til hvordan vi skulle lede forandringen. Mit eget arbejde var gode intentioner, lyspunkter i gode relationer og enkeltstående succeser, men alt i alt utilfredsstillende resultater.	dette et skoleeksempel på fiasko i alle faser - bortset fra at det lykkedes at skabe en "brændende platform". Alle var fyr og flamme fra start og top-motiveret!	gange.	
27	Indførelse af en ny organisationsstruktur i hele organisationen på 800-900 medarbejdere (IT organisation), hvor der arbejdes mod at blive mere kommercielle og mere rettede mod salg til kunder - samtidig med at samarbejdet på tværs i organisationen kan øges (målet var større effektivitet og hurtigere gennemløbstid for udviklingsprojekter m.v.) Processen blev gennemført med en 'bottom up' tilgang med involvering af alle medarbejdere (input/ideer/påvirkning) og blev styret af et tværgående team, som jeg var formand for. Reference til direktionen. Undervejs i hele forløbet var der megen fokus på information om fremdriften i forandringsprojektet, debatter om forslag og stor klarhed om selve processen. Vi havde bl.a. en fælles database/hjemmeside, hvor dialogen foregik mellem alle i organisationen og var rundt i de forskellige afdelinger med såvel informationer som udveksling af synspunkter og forslag.	En stor og venligsinde skildpadder med lyst til at møde verden, men alligevel lidt usikker på, om det er nødvendigt. Organisationen havde gennem mange år været vant til at være godt 'beskyttet' hvad økonomi angik og skulle ikke kæmpe på markedsvilkår om kundernes gunst (datacenter som var oprettet af en række medlemssparekasser). En innovativ IT organisation, som var vant til at løse problemer med oftest uden den kommercielle tankegang (salg, eks. kunder køber fordi det er kvalitet - kan vælge noget andet)	Posen rystes og alle skildpadderne må ud af posen, have hovedet ud af skjoldet, strække hals og møde andre dyr. Der var behov for at tænke anderledes om sig selv og verden udenfor - det var nødvendigt at blive fokuseret på egen produktion og berettigelse i forhold til kundernes krav og muligheder for at vælge andre leverandører på sigt. Det var ikke længere tilstrækkeligt kun at fokusere på egne tanker og egen verden.	Man fik med den nye organisationsstruktur en ny og mere organisk måde at betragte sig selv og relationen til omverdenen på. Vigtige begreber og måder at se på verden på blev synliggjort (eks. etablering af et Salgsscener)ter)	En gennemsnitligt veluddannet organisation, som var vant til at arbejde med udnyttelsen af ny teknologi (= tænke i nye baner) gav organisationen en godt forandringspotential - og den nye struktur blev derfor accepteret forholdsvis nemt. Modtageligheden var også stor, fordi der var så stor involvering og gennemsigthed i hele processen - alle kunne bidrage og kume se, hvorfor og med hvilke begrundelser beslutninger blev truffet. Det var dog ikke nogen nem proces for organisationen at få det omsat i praksis - og den dag i dag (det er ca. 7-8 år siden) er det stadig en udfordring på nogle områder, så vidt jeg har hørt, at tænke salgsorienteret.	Den klare styring og den store involvering og informering af alle, som jeg var garant for tror jeg betød en del. Den gode vil/troværdighed, som jeg havde i organisationen (HR udviklingskonsulent med en bred kontakthode til organisationen) var også en medvirkende årsag. Den stærke kobling mellem bund og top (adm. direktør), som jeg kom til at repræsentere var også vigtig.	Primært som en succesfuld forandring, der dog ikke fik den fulde effekt, fordi (efter min mening) vi som organisation nok alligevel ikke havde gennemtanke løsningen helt. Organisationsstrukturen blev lavet om (tilpasset) efter 2-3 år, så vidt jeg er informeret. Jeg forlod selv organisationen kort efter resultatet blev præsenteret og inden det blev helt implementeret.	Betydningen af involvering, gennemsigthed, klarhed over beslutningsprocessen for 'commitment' fra alle i organisationen - det var en fair og ordentlig proces.

28	I en global markedsledende organisation kunne man forudse at et produkt ville udvikle sig voldsomt og gå fra at være B2B til consumer. Det blev besluttet at forberede massiv vækst ved globalt at koncentrere produktudviklingen i forbindelse med større produktionssteder hvor man kunne håndtere større og hurtigere processer. Produktudviklingsfunktionen blev derfor nedlagt i Danmark og koncenteret på produktionsfaciliteter i andre lande. Det betød at ca. 200 personer stillinger blev nedlagt i Danmark. En del personer kunne tilbydes stillinger i andre lande - resten afskediges. Hele processen blev planlagt uden nogen - heller ikke ledelsen - i afdelingen kendte til beslutningen således at selve gennemførelsen med totalnedlukning kunne ske på 4 mdr. dette for at sikre at ingen opgaver blev tabt.	organisationen var som en løve, en meget stolt og på markedet stærkt dominerende som var i stand til at kæde mindre konkurrenter men som kunne have svært ved at klare gøre sig fleksibel nok til at forudse nye tilstande	selve forandringen kom som et uvejr med helt overraskende elementer - alle var klar over at uvejret var på vej pga markedets tendenser men lokalt kunne man ikke forudse hvor voldsomt det ville gå ud over organisationen i Danmark. Det var helt uventet at det betød en hel lukning og at det skulle gå så stærkt. Til gengæld stod flere stærkere da uvejret var ovre og alt var gennemført for som uvejret giver regn og får de svage træer til at vælte, fik de berørt megen hjælp til at komme videre i deres liv.	Det betød lukning af en udviklingsfunktion som dermed ikke længere fandt sted i Danmark og mange arbejdspladser blev flyttet til andre lande. Alle arbejdsopgaver blev løst i omstillingsperioden og blev afleveret til andre lande/afdelinger uden væsentlige stop eller tab. Medarbejderne var ansvarsfulde og samarbejdsvillige til det sidste.	Grunden til at lukningen og overleveringen lykkedes var den grundige forberedelse og den support organisationen gav for at sikre en i en uheldig situation optimal løsning. Alt var planlagt inden offentliggørelsen og ganske få - i denne situation landechefer, personalechef og sekretær - vidste noget for offentliggørelsen. Selve lukningen og overførslen skete på ganske få måneder. Der blev taget meget godt hånd om medarbejderne med tilbud om kursus, psykolog, jobsøgning mv. Der blev givet økonomisk kompensation til nøglepersoner for at yde extra hjælp.	Jeg var med i beslutningen og stod for hele planlægningen og koordineringen og holdt fast i at alle skulle behandles så respektfuldt som overholdet muligt i den uheldige situation. Jeg holdt godt fast og havde overblik over processen.	Det lykkedes stort set uden at miste store personer på gulvet. Organisation blev klar til at håndtere den enorme stigning i efterspørgsel og produktudvikling. Det lykkedes at få en meget stort del af de ansatte i job allerede inden de 4 mdr. var gået. Mange meldte tilbage at de følte sig godt behandlet.	Den grundige forberedelse er vigtig. Og hvis man behandler folk med respekt, giver ordentlig og redelig orientering om forandringen og begrundelsen for forandringen, hjælper de enkelte til at håndtere deres egen personlige situation så ønsker folk at samarbejde og tager medansvar, således at også ubehagelige forandringer kan give et godt udbytte.
29	1. Ny direktør efter 32 år med den samme direktør, der havde været med til at starte virksomheden op. Den gamle direktør valgte at gå efter en periode med dårlig økonomi og dårlig stemning på bestyrelsesmøderne. Derfor var der enorm usikkerhed i hele organisationen - er vi alle mere eller mindre købt eller solgt? Hvordan skal vi dog klare os uden vores gamle direktør? Rygter og myter omkring hvem den nye var eller ikke var.	På det tidspunkt var organisationen som en bikube uden dronningebi (tror jeg), altså der var vild aktivitet, både møder og kommunikation både internt og eksternt med kunder og samarbejdspartnere - men det var hovedløst og uden sammenhæng, for usikkerheden om fremtiden var altoverskyggende.	Da den nye direktør så tiltræder og han gør meget ud af at fortælle såvel medarbejdere som samarbejdspartnere om sig selv, sin lederstil og hvilke forventninger han har, så ret hurtigt har "alle" mødt ham og har en mening om ham. Her kan jeg bruge billedet af en fodboldklub, som netop har mistet sin chefftræner, og hvor en ny træner netop er tiltrådt, så alle går på listefødder rundt - og alligevel vil	Magspillet efter en gammel har forladt pladsen og en ny skal til er mest interessant. Hvem tænker på egen vinding? Hvem tænker strategisk? Hvem tænker mest daglig drift? Hvem sørger for at have sine medarbejdere med sig? Hvem underspiller? Hvem overspiller? Selvom ledergruppen - på nær direktøren - bestod af de samme mennesker, var magtbalancen forskubbet efter den nye	Det synes jeg faktisk ikke kan - ikke når jeg har valgt at besvare det foregående spørgsmål på den måde. Kort fortalt, så havde organisationen ikke oplevet store forandringer i alle årene med den gamle direktør, men den nye direktør blev så anledningen til at mange flere og større forandringer kom til - i en hast man ikke havde set før. Det har selvfølgelig også noget at gøre med samfundet	Imens forandringsprocessen stod på, var jeg den støttende og samlende for ledelsen, og også i vid udstrækning for medarbejderne. Jeg var meget observerende og holdt mig bevidst mest muligt ude af magspillet, overvejede faktisk også at stoppe, når der var kommet ro på. Men den holdning har selvfølgelig også indflydelse på magspillet.	Bikuben eller fodboldklubben blev jo efter ca 2 måneder meget velfungerende - og i mange sammenhænge mere energisk og dynamisk. Alle ville gerne bevise noget over for den nye direktør, og han ville gerne igangsætte sine egne ideer og sætte sine fingeraftryk på organisationen, så meget aktivitet og fuld skrue frem. Denne gang med en fælles ledelse, fælles mål kunderne ordentligt,	At en forandring aldrig er 100% god eller 100% dårlig. At det er svært at kommunikere om noget, der er usikkert og hvor udgangen også påvirkes af udefrakommende faktorer som f.eks. oliepriser. At man lærer sine kolleger meget bedre at kende under nye rammer. At man midt "under orkanen" holder fast i det basale: at holde gang i butikken og betjene kunderne ordentligt,

				"alle" gerne gøre en god figur over for den nye træner - og så begynder de små psykologiske spillerne imellem - vagtsomhed over for hinanden - ændringer i magtbalance - nogle der er pro den nye træner og gerne vil rose ham og skose den gamle - nogle der ikke tror på den nye og finder sammen om det.	trådte til. Det var det vigtigste efter min mening.	generelt, at der sker flere ting hurtigere i 2009 end i 89.		og fælles vision.	uanset hvad.
30	Som selvstændig HR-partner blev jeg koblet på en virksomhed med 120 ansatte, som ikke selv havde en HR-afdeling. Min opgave blev at være sparringspartner for den administrerende direktør i en proces, hvor man ønskede at implementere værdibaseret ledelse. Et ekstremt konsulenthus skulle assistere i arbejdet omkring definition af målsætning (vision og mission)- jeg skulle fokusere på de menneskelige aspekter internt i organisationen. Virksomheden har oplevet eksplosiv vækst i sin 15 årige eksistens og havde ikke på noget tidspunkt skabt sig overblik over formelle og uformelle regler, procedurer mv. Dette havde gjort, at stemningen var præget af en tydelig iværksætterånd men også en mentalitet, hvor den stærkeste overlever. dette medførte mange konflikter i dagligdagen. - Jeg ved ikke, om denne historie har relevans for jeres projekt, men jeg var og er helt tæt på ledelsen og der er tale om en organisatorisk forandring.	Et fodboldhold, der har taget turen op gennem rækkerne på rekordtid: fra serie 6 til 1. division med oprykning hvert år og nu på spring til superligaen. Successen har i høj grad beroet på enkeltmandspræstationer. Fighterviljen har givet en fantastisk geist og ført holdet gennem den ene sejr efter den anden - men det har været uorganiseret, både på holdet og i klubbens struktur. Der har været kampe mellem spillerne og træneren er gået forrest ved at råbe og skælde ud og kommunikationen er præget af, at holdet er sammensat af individualister. Alle vil vinde og kan man ikke stå distancen bliver man sat af holdet. Nye spillere på holdet kommer til - de bliver sat	For fodboldklubben bliver Flemming Østergaard (der kom en ny adm. dir.) nu sat ind. Han brænder for sagen og har hjertet med. Han vil sætte struktur på holdet og omgivelserne og forlanger, at alle stadig yder deres bedste. Rammerne skal være i orden og målene skal defineres - måske skal man vente med oprykning til superligaen til der er styr på sponsorer (leverandører), kunder (tilskuere) og banerne (lokalerne) samt driften. MEtafor valgt fordi der tydeligvis er brug for en mand udefra og én, der kan skære igennem; også når det gør ondt.	Effektivisering på lagrene (styr på processerne), indførelse af feedbackkultur (bedre dialog) med udgangspunkt i assertiv kommunikation. Træning af lederne har ført til mere optimal rekrutteringsproces (rette mand på rette plads) og bevidstgørelse af målsætning har ført til, at der er fuld fokus på at gøre det, de er gode til totalt i virksomheden, ikke kun i den enkelte afdeling.	Synliggørelse af uformelle normer, optimering af respektfuld kommunikation, definition og synliggørelse af målsætning - disse facetter har ført til mere sikkerhed i alle lag ift. at træffe de rette valg.	Træning af lederne i rekruttering og respektfuld kommunikation og fokus på feedbackkulturen har gjort den daglige dialog klart bedre og mere fremtidsorienteret. Der hersker ikke i samme grad en holdning om, at det er 'survival of the fittest' - den enkelte har fokus på virksomhedens samlede målsætning og ikke kun egen afdeling. Fokus på at få ledelsen til at lade være med at forcere processen få medarbejdere på alle niveauer med har været med til at sikre effektivitet - bl.a. i produktionen.	Virksomheden har fortsat succes men står nu grundet klarere overblik over processerne og de synlige værdier bedre rustet til at håndtere en eventuel periode med tilbagegang.		at det er vigtigt at tage 'first thing first': der bør udarbejdes en handlingsplan og den skal udgøre den røde tråd. At medarbejderne skal inddrages i processen - det duer ikke at ledergruppen definerer tre værdier og så fortæller medarbejderstaben efterfølgende, at det er dem, der gælder (de tager ikke ejerskab).

		ind af træneren og er tit bare dem, som han selv kender andre steder fra. der skæves ikke til, om der på holdet er mest brug for en angriber eller forsvarsspiller: hvad spilleren kan tilføre og hvad der er brug for.	Processen er beskrevet tidligere. En sproglig metafor kunne være "Think global - act local". Det er ikke alle forandringer som blot kan overføres over landegrænser. Vi er også nødt til at tage højde for det kulturelle.	Vitalitet og fornyet energi i virksomheden Øget salg Tiltrækning og fastholdelse af dygtig arbejdskraft Kundelojalitet	Tæt sammenhæng mellem de enkelte parametre.	Jeg havde i høj grad stor indflydelse på graden af implementeringssuccesen - på både internt og eksternt plan. Vigtigt at være åben overfor input løbende i processen og være villig til at ændre/tilpasse elementer/ressourcer/strategier mv., så motivation fastholdes.	Succesfuldt.	Det er vigtigt at være oprigtig interesseret og have fokus på delmål i en forandringsproces.
31	Ændring af strategisk kommunikationsplatform og overordnet branding strategi internt som eksternt i virksomheden. På internationalt plan havde virksomheden besluttet, at repositionere brandet, så det fremstod mere nærværende og autentisk overfor virksomhedens forskellige målgrupper. En stor del af analyse forarbejdet blev fortaget på internationalt plan, og på nationalt plan skulle vi via fokusgrupper gennemføre og teste forskellige koncepter. Generelt foregik den eksterne proces rimeligt uproblematisk. De enkelte målgrupper var åbne overfor de nye tiltag og gav os god feedback og et mere nuanceret og klart billede af forventninger og ønsker. Internt var der meget modstand på forandringsniveau, da det blev oplevet som besværligt, en øget kontrol og mindre fleksibilitet i den enkeltes faglige områder.	- at gå fra en pyramideform til at gå til en geleform. At gå fra en veldefineret fast form til en mere flydende form.	- at gå fra at have fast grund under fødderne (være på land) til at være til havs (flydende)	- det enkelte menneske oplevede at have del i en større andel af det samlede billede.	- større kreativitet og dermed større bevægelighed i organisationen.	- oplevede en stor modstand i starten af forandringer, som jeg igen og igen skulle tage trykket af, samtidig med uddelegeringen af opgaven øges.	- stor tilfredshed og større engagement.	- jo mere man kan få en person til at acceptere selvansvarligheden, jo større er potentialet, for både virksomhed og person.
32	- indførelse af værdiledelse. Forud lå en ledelsesform, som var baseret på titelmæssige beslutsningsgrundlag. Indførelsen af værdiledelse, betød at den enkelte person uanset niveau, forventedes at tage stilling til aktuelle problemer. Det betød en meget stor forandring ind i selvansvarligheden, dvs at gå fra at andre havde ansvaret i form af stillingsniveau, til selv at være ansvarlig for egne områder.							

33	Som nytiltrådt på et større hotel- og konferencecenter erfarede jeg, at både intern kommunikation og ikke mindst afdelingsledernes reelle indsigt i virksomheden, medindflydelse og dermed også "ansvar" var meget begrænset. Jeg konstaterede snart at der var et stort ønske om at ændre på disse forhold.	Måske lidt svært, men direktionen / den adm. direktør var at sammenligne med en stor tung sten omgærdet med en vis autoritet og med meget stor videns- og magtkoncentration. Afdelingsledere og medarbejdere var meget små sten, uden særlig stor indflydelse som passede de daglige gøremål og på mange måder levede "deres" eget liv. Det var svært at finde koblingen, samarbejdet og informationssystemer.	Undlader det med metafor. Efter grundig snak med den enkelte og afdekning af kompetencer og ønsker individuelt og senere samlet som gruppe indledte vi med kommunikationsstrategi, fastlagte møder ugentligt og fælles planlægning omkring udviklingsstrategi for såvel virksomheden som samtlige medarbejdere. Der blev efterfølgende opsat mål for den enkelte afdelingsleder efter forudgående klargøring af forventninger, jobrutiner i afdelingen m.v.	Større engagement og glæde i dagligdagen, indflydelse og betydligt bedre arbejdsmiljø generelt i organisationen.	Større selvstændighed og aftale om egen råderet omkring diverse. Afdelingsledere ikke bare af navn men nu også funktionelt.	Åbenhed og ærlighed - deling af viden og ønske om en strategi som alle har haft mulighed for at deltage i processen omkring	Personlig udvikling for afdelingslederne. Undervejs brugte vi også test for at afslutte svage og stærke sider, således at vi kunne arbejde med de sider der evt. skulle styrkes. Vi holdt et par dagsmøder udenfor huset, og vi holdt også et par sociale arrangementer med revy, teater m.v. Hele processen gjorde også at vi udarbejdede efteruddannelse for resterende personale og arrangerede fælles oplæg / kurser m.v. tillige med sociale arrangementer.	At åbenhed involvering og tro på at andre i organisationen kan bidrage positivt til udviklingen er en stor gevinst for alle
34	Et vigtigt forretningsområde mht. omsætning og indtjening er forsemt igennem en række år. Det bliver min opgave at fordoble omsætning og indtjening indenfor en 3 års periode. Markedet er vigende og der er for konsulenternes side inge præstige i at beskæftige sig med dette forretningsområde. Under forandringsprocessen blev der omorganiseret, fokus på forretningsområdet, mange nye procedurer blev indført og gamle fjernet. Mission, vision og strategi blev beskrevet og kommunikeret. Aktivitetsplaner udarbejdet på detail niveau.	Som en myretue. Alle hjalp hinanden undervejs og det kunne se kaotisk ud når det stod på. Men målet var klart	Som at danse tango. To skridt frem og et tilbage. Mange positive oplevelser undervejs og mange uforudsigelige forhindringer, men hele tiden fremdrift i aftalt tempo.	Der blev for første gang ansat kvindelige konsulenter, som alle klarede sig på niveau med mændene. Man kan godt gå i takt i organisationen uden at medarbejderne midster deres personlighed. Hele tiden fokus på fremtiden, lad være med at se dig over skulderen.	Forandringsparathed hos den gamle organisation var ikke eksisterende. Forandringen kunne kun gennemføres ved at skifte besætningsmedlemmer.	Jeg var den centrale person i denne forandring. Jeg rekrutterede de rigtige medarbejdere, jeg udvalgte de rigtige medarbejdere og jeg fastholdt de rigtige medarbejdere i organisationen. Jeg bedrev synlig og situationstilpasset ledelse, med plads til medarbejderne.	Resultatmålene blev indfriet. Der blev nedbrudt mange paradimer og nye opstod. Der blev skabt en ny kultur.	Der skal ledelse til hele tiden. Medarbejderne skal have klare mål, de skal hele tiden stimuleres, der skal være trygge rammer, men de skal også hele tiden presses for at yde det optimale.
35	Omstrukturering af arbejds gange, roller og opgaver for medarbejdere. Formål: kundefokus: at hjælpe kunden så lang som muligt ved første opkald uden at stille opkaldet videre. Medførte ændrede procedurer, rutiner, indhold i arbejdsopgaver, nye systemer, holdninger, kompetencer. Forandringen medførte en	Mother Teresa. En organisation, der hjælper mennesker i problemer et godt hjerte og meget meget høj grad af kompetence. En forretning, der også indeholdt plads til et	Pølsefabrik. Fra hjerte til ren forretning. Optimering og effektivisering af arbejds gange, besparelser. Hver har sin plads ved "samlebåndet". Mekanisk og hjælp styret af processen	Kunden kom i centrum - rigtig mange fik afhjulpet deres problem i første opkald og ved samtale med den samme person. Besparelser af mindst 5 stillinger. Effektivisering	Ledelsesmæssigt var der stor vilje til at gennemføre forandringsprocessen. Det skabte de positive resultater. Blandt medarbejderne var en del	Jeg var i stand til at skabe en tydelig vision for forandringen, der både tilgodeså de forretningsmæssige mål og det menneskelige hensyn til at få hjertet med i forandringen	Positivt. Den rigtige retning for virksomheden og en forandring, der matcher den overordede virksomhedsstrategi.	At forandringer uanset hvad de tager udgangspunkt påvirker menneskers arbejdsmæssige identitet, at identiteten skal italesættes og bearbejdes i forandringsprocessen

<p>stor identitetsforandring for en stor gruppe medarbejdere, der begyndte at opleve sig selv som omstillingsmedarbejdere (=ufint/lavt kompetenceniveau) fremfor kompetente sagsbehandlere. Kunderne fik hurtigere behandling, og der blev sparet mindst 5 stillinger. Vi gjorde meget ud af at procesudvikling, formulere en vision for processen, informere, involvering af medarbejdere og vi tog hånd om de medarbejdere, hvis arbejde blev nedlagt.</p>	<p>meget stort hjerte, hvor medarbejderne føler at der er mening med arbejdet og at de gør en væsentlig forskel hver dag for mange mennesker.</p>	<p>durer.</p>	<p>af arbejds gange, bedre IT understøttelse af processer. Tab af hjerte og identitet som hjælpere/fagligt kompetente sagsbehandlere hos en stor gruppe medarbejdere.</p>	<p>fastlåste i gamle opfattelser og derfor negative overfor forandringen. Det betød, at der var en del holdningspåvirkende arbejde at udføre for ledelsen både før, under og efter forandringen. En del medarbejdere holdt fast i at tro på at forandringen var en dårlig idé og at den nok gik væk igen.</p>	<p>dringen. Jeg var ejer på projektet, og tog ansvar for rollen. Fulgte processen fra idéfase over planlægning og til gennemførelse. Jeg indså ikke, hvor stor en betydning forandringen fik for medarbejdernes identitet. Det blev først synligt, da forandringen var trådt i kraft, hvorefter vi fik et stykke ledelsesmæssigt benarbejde at udføre.</p>	<p>cessen, hvis forandringen skal lykkes med succes.</p>
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Velkommen til undersøgelsen: "Muligheden for at forandre".

Mange tak for at du har indvilliget i at deltage i denne undersøgelse, der omhandler dine erfaringer som leder af forandringer.

Vi vil bede dig tænke tilbage på en situation, hvor du - som leder - stod overfor at skulle forandre en organisation eller en afdeling. Det kan have været implementeringen af en ny strategi, indførelsen af et nyt system eller overgangen til nye arbejdsgange og procedurer - eller noget helt fjerde. Blot skal det relatere sig til en situation, hvor du skulle gennemføre en forandring.

De næste 10-15 minutter vil vi bede dig beskrive omstændighederne omkring situationen og med udgangspunkt heri vil vi dernæst bede dig svare på de efterfølgende spørgsmålene så **ærligt og præcist som muligt**.

Vi vil gerne bede dig udtale dig om dine tanker og erfaringer. Du skal således ikke udtrykke dig på vegne af andre ledere eller medarbejdere i den daværende organisation.

Din besvarelse vil naturligvis blive behandlet med største varsomhed og oplysningerne vil blive behandlet med største fortrolighed.

Du går i gang med besvarelsen ved at trykke på nedenstående knap med teksten "*Næste*".

Vi sætter stor pris på din deltagelse - mange tak for hjælpen

Med venlig hilsen,
Martin Lund Petersen & Stefan Knapp

Forandringens historie

Fortæl kort forandringens historie. Vi vil bede dig forholde dig til tiden forud for og under forandringsprocessen.

Beskrivelse af organisationen

Beskriv den pågældende organisation ved hjælp af en metafor (en billedlig sammenligning) og BEGRUND venligst dit valg af metafor

Beskrivelse af forandringsprocessen

Beskriv den pågældende forandringsproces ved hjælp af en metafor (en billedlig sammenligning) og BEGRUND venligst dit valg af metafor

Betydningsfulde udfald af forandringen

Fremhæv venligst nogle - efter din mening - betydningsfulde udfald af forandringen

De betydningsfulde udfald og organisationens forandringspotentiale

Beskriv kort din opfattelse af sammenhængen mellem de betydningsfulde udfald og organisationens forandringspotentiale

De betydningsfulde udfald og din indflydelse**Beskriv kort din opfattelse af din egen indflydelse på de betydningsfulde udfald****Resultatet af forandringen****Hvordan vil du karakterisere resultatet af forandringen?****Vigtigste læring****Beskriv kort den - for dig - vigtigste læring, der er kommet ud af processen****Mange tak for din deltagelse i undersøgelsen.****Du kan udskrive din besvarelse ved at trykke på printer-ikonet herunder:**