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Hybrid and Reflective into an Uncertain Future

Considerations for dynamic stability of organisations as a challenge for leadership[1]

Abstract

Organisations go through processes of hybridisation during which they lose their old selves and synthesise new ones. When leadership as a system develops the ability to deal with the future, organisations can transform themselves through their own power. The degree to which the ability to deal with the future can unfold depends on leadership's capacity to create reflective distance from itself on the one hand, and on self-reference to one's future self on the other. How far this reflective ability of leadership as system is developed is crucial for a dynamic stability and thus for the organisation's ability to actively meet its uncertain future. The article concludes with guidelines and questions about inquiries into unpredictable futures. Quotations from long-term case studies underpin the discussion.

1 Introduction: Increased degree of dependence and networking

Organisations and thus their leadership as well are challenged to face changed experiences of complexity that have conspicuously risen to the surface since the financial and economic crisis of this century. Globalisation and societal functions have entered a new phase. Baecker speaks of the "next society"[2] requiring new ways of

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1 The author thanks the anonymous reviewer of COS, Andrea Schüller and Martin Steger for their insightful comments on this article.
2 Cf. Baecker (2007) and Wimmer (2012)

coming to terms with the future. Society's functions[3] are differentiated to a high degree (e.g. the economic system, financial markets, the real economy) and at the same time dependent on each other. Not only investment banking has been lastingly affected by the financial crisis, but also the real economy, public goods, states, etc., and as a consequence individuals and society as a whole.

The process of internationalisation has been flourishing to the extent that there is *one* networked global community, economy and civil society we can speak of: the key words are growth dynamics of the emerging economies, commodity and cash flows, disputes between cultures and world religions as well as the scope of new technical communication solutions. Limiting and protective environmental, political, social, financial spaces and boundaries are fading. Dependencies between organisations are becoming more symmetrical and network-like. The possibilities of the future are so multifarious that there is not only one right decision; one can also say that the possibilities cannot be decided among. To make decisions functionally, collectively and reflectively-actively increases the complexity of an organisation's decision-making ability. In this way both stability and dynamics are served.

An organisation's stable capacity for reflection increases its flexibility in facing uncertain futures. An organisation goes through processes of hybridisation (for instance structures, processes, cultures, leadership paradigms, inward and outward boundaries of sense, markets, interests of various stakeholders, future, present, past) in which it can be synthesised and then become capable of action on a new level. The result is a new entity with all its interwoven differences that becomes a more living, sensemaking, complex and diverse system in relation to its environment and to itself in the past. A complex and unpredictable decision-making dynamic requires of an organisation an appropriate internal development through leadership, the ability to take action by leadership as a system, which has

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3 Societal functions can be defined as economics, law, health, education, science, religion, politics, media, etc. Cf. Luhmann (2006).

the ability to promote the next processes of hybridisation, to support the transformation of the organisation's self.

"'Who are we, and if yes, how many', was the motto of our leadership development the last two years. We had lost essential customers, our most qualified leaders were looking for better jobs, the merger was underway and the parent company had newly defined the strategy … It took a while for us to recognise that we needed to work together more comprehensively on the topic of leadership. This first became possible with the help of our new CEO. Prior to that, individuals had been sent to expensive courses and we had organised corporate organisational development and strategy workshops, but that had been too little. … cuts and growth and future all at the same time. We couldn't connect the dots; there was an impenetrable juxtaposition of events and developments. We had to solidify as a unit … as leadership, with our many different parts, in order to be able to cooperate differently with our customers, our environment and our parent company on a level playing field." (CEO of a medium-sized steel production corporation)

2 The processes of hybridisation

What is meant by the term hybrid? A well-known hybrid from ancient Greek mythology is the Chimera or the Sphinx, a composite being: a lion with the head of a woman.[4] The word "bastard" refers to hybrids as well and is used e.g. in "hybrid bastard", a term for an offspring of different races or different classes. In biology this offspring results from crossbreeding two different plants or animals.

The lion and the human have left their old entities and through integration of their differences, their foreignness, created a new being, a new creature, a new self – from two (or more) entities. This process of transformation implies an insight: I am the other, from this insight I create a new entity. The process of hybridisation is seen

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4 Smithsonian (2012)

as the ability to step away from oneself, to lose oneself in the un-known other, and to connect with oneself as a new creature. This can also be defined as learning through differences.[5] A synthesis of dif-ferences takes place; a new, more complex and vital self has been formed and is recognisable in a new form as the embodiment of new possibilities as team, as organisation, as network. The embodiment that is current at any given time shapes possibilities and limitations of action and thus becomes the facility for dealing with complexity in one's own future.

Figure 1: The reflective hybrid—transformation: distancing from oneself and inventing oneself anew.

The character of hybrids in ancient Greek mythology is described as "overbearing", "cocky", "arrogant" and "high-spirited". To the gods, hybrids are an impertinence. Hybrids are accused of not hon-ouring imaginary holy orders; they take the freedom (arrogance) to create orders of their own and establish their own truths. In so doing they create paradoxes and multi-dimensional truths and thus expect of themselves (and also of others) something uncertain and un-clear.[6] They are an insolence for themselves and for others. They have transformed themselves; they represent a self with new options for action, and they can hybridise and transform themselves again and again.

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5 Luhmann (1987) calls this process "re-entry".
6 Oevermann (1996) speaks in this context of professional occupations. Leadership as a profession points towards a future that is uncertain and must be shaped together.

It is the phenomenon that we experience in organisations when the given is questioned and appropriately functionally divided requirements are actively questioned and created. One encumbers oneself as a person, as team, as department, as organisation with responsibility for the whole; one does not yet know exactly how great this leadership responsibility is or what it involves, because the sense reaches beyond the system and the current order. It is only through shared action (in the organisation) that the picture of the future entity takes shape anew in the globalised world: snatched from the divine, from the holy, from the hierarchical[7] and the unquestionable, called into question by current usefulness (functionality), examined critically (inquiry)[8]. Through inquiry, power is distributed and shared as a system. Responsibility is functionally distributed and communicatively shared[9]. Collaboration and shared responsibilities, the basis of which is self-responsibility, responsibility not just for one's own role but also responsibility for the (new) shared system, are required. Shared self-abstraction, self-emancipation and self-empowerment of individuals and systems transform the people involved. They can gain distance from themselves; create themselves anew, again and again.[10] Old truths and orders die, new futures arise

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7 Cf. Schwarz (2007) "hierarchy", from ancient Greek ἱεραρχία *hierarchia*, a compound of ἱερός, *hierós*, "sacred" and ἀρχή, *arché*, "beginning, leadership, authority". In the 17th century this became in Church Latin *hierarchia*: "ranked division of angels".

8 The courage to question the holy entity (sacred order) leads to differentiation, fragmentation and disintegration. The result is complexity, diversity of possibilities, which again demands a new entity, an entity created by human hands, which in system theory terms is functional and capable of learning appropriate to the goal or will. This new entity requires the recognition of differentiation, of inconsistency, of being hybrid, which in a new organisation leads to hybrid structures; cf. Battilana & Dorado (2010)

9 Keyword: distributed leadership and post-heroic leadership. Cf. Bolten's (2011) discussion of the shift from the focus on attributes and behaviours of individual leaders to a more systemic perspective, whereby leadership is seen as a collective societal process emerging through the interaction of multiple actors. He also refers to "post-heroic" representation of leadership (Badaracco 2001).

10 "I am the other, through which I emerge as a new entity." This interplay of entity and difference has a long tradition and is formulated in various conceptions of development of individual and social systems such as organisations. The observation of otherness, of strangeness, of difference in relation to oneself (to one's own being) harbours within itself the chance and the risk of change and development, and as a by-product the co-evolution of the other and the complete networked system.

in new constellations, in new patterns of observation and explanation. Shared actions gain space and time and through them the chance to shape a new shared future. Practiced truths, dogmas, patterns, structures, cultures and organised habits can be observed functionally from a distance.

What is meant with processes of hybridisation? It is the process of an organisation of gaining distance to the fomer self, and creating itself anew. Therefore the culture has to change, the organisation (leadership) has to give up viewing itself as weak; it must refuse subjugation, blame, self-sacrifice, but rather it must actively organise and accept collective responsibility for its own conditions and actions. Thus a change can take place from the focus on attributes and behaviours of individual leaders to a systemic perspective as a collective societal process emerging through the interaction of distributed multiple functional actions. This shift in action logics is fundamental to gaining a complex, future-orientated perspective on organisation and leadership as a collective process of hybridisation:

> "Over the years I have, ah … we've learned through blood, sweat and tears to deal with not knowing. … It was very difficult for me not to jump into those 'silent holes' where nobody dared to say and do anything. … And I was really strict when people started to blame others. I pushed them to become one whole unit, to think and act for the entire landscape. … We had to re-invent not only ourselves, but also the values as a whole; a wider conception of leadership, which includes more than narcissistic line managers, also project managers and experts … to share leadership responsibility and to have a culture in which we can gather our knowledge of leadership and of markets … from the remnants to the rag rug, which then became a big flying carpet … and we constantly modify this in various aircrafts – depending on which future we are flying toward." (President of a worldwide NPO)

For nearly a century[11] there have been many discussions about the theoretical and practical efforts to change concepts of leadership and intervention *from* command and following *to* questioning, inquiring, reasoning, developing, inviting, distributing, sharing, *to* a collective process, and *to* co-evolving, co-creating and offering leadership as service and framework-creating for others. This complex concept of leadership and intervention enables the organisation to observe interactions within the systems and between systems and the whole: stakeholders' perspectives, actions in networks such as supply chains, global customers and political systems, and global solutions to deal with growth, hunger, democracy and terrorism. Leadership[12] includes more than involving those who are formally called leaders. Complex organisations require a leadership practice defined through interaction among leaders, line managers, project managers and skilled employees, among leaders and co-creators. This asks for a shared and distributed leadership system that is created in relation to the future of the organisation.

To summarise, processes of hybridisation of organised systems are defined here as processes of renewal in which internal and external differences move to the centre of leadership as resources. They are prerequisites for the synthesis of complex approaches of observing and acting. Organisations' processes of hybridisation take place wherever leadership deals on the meta-level with differences and their learning challenges. In organisational reality, processes of hybridisation and synthesising run in parallel and are interwoven. For change processes they can be conceived of as a phase model.

3 A reflective, dynamic, stable organisation as a leadership function to deal with the future

On the one hand, because of societal differentiation, organisations differentiate as well.[13] On the other hand, they have to integrate

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11 Cf. Morgan's historical representation (2006)
12 Cf. Bolden (2011)
13 This derives from the concept of "flux and transformation" in which decisions within the organisation refer to each other and the result is reciprocally determined space for limitations

various and contradictory logics (differences), such as social tasks (public goods) and economy. By dealing with differentiation and integration organisations create themselves day by day; each act of communication is a system, such as self-observation, self-presentation or sensing the future, and each act of decision-making is a reference to what organisations are and how and what they want to be within society[14]. Through this processes of hybridisation[15] organisations also have the potential to link the past with the future.

What is the function of leadership for this process of hybridisation of the organisation? Wimmer[16] describes the interaction of organisation and leadership as two sides of the same coin. They are interdependent and mutually dependent: organisation and leadership as co-creation. One can say the organisation's self as meta-instance comes to life through leadership, which is to be considered as a function of the organisation that makes reflection in the sense of distancing possible. From these distanced impulses the further development of organisations can be drawn. Leadership enables the self of the organisation as meta-instance through distancing, and thus opens up the ability to deal with the future. It is the ability of leadership as a communicative system to irritate, unbalance, balance, reflect and create. Leadership[17] as a self-constructed system has high potential to actively co-create organisations and society.

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and opportunities. Organisations here are self-directed units (with their differences and diversity) within an uncertain environment. The internal decision to differentiate the organisation from its uncertain environment becomes a central operation of self-direction by the living organisation. They exist as long as one decision links internally to a previous one. Internal links between decisions are created in a continuous process of recursive interrelations among decisions. This can be thought of as a stream rather than something fixed, static or objective like office space, production facilities, computers, etc. See Morgan (2006), Weick, Sutcliffe & Obstfeld (2005), Luhmann (2006), Wimmer (2012)

14 See further Luhmann (2006), Scharmer (2009) und Wimmer (2012)

15 Cf. Bolden (2011)

16 Wimmer (2012, 40ff)

17 Here I am not talking about individual leaders but about the leadership system of an organisation. Thus the focus is on communication between systems in relation to the system in focus as an entity. Of course the complexity and learning capacity of the individual leader is important for the capacity of the leadership system. Cf. Cook-Greuter, R. (2004). Torbert (2010), Leadership development as a system makes sense when one also views the organisation and the learning of individuals.

Thus leadership has a specific function for the organisation, the function of dealing with the difference between the unpredictable future and the complex current situation.

> "It is a positive struggle. Sometimes it is a mutual arrival, but more a mutual departure into the unknown future … we learn to increase the size of our circle and to look at both ourselves and others at the same time, knowing that everything is always in a state of flux. We have learned to deal with this; it doesn't make us anxious any more. We have developed as individuals, as departments and as an organisation; through mutual reflection and reference to each other every day … we have learned to look at the whole and give it a shot … to make the attempt to see to the distant horizon while not losing sight of each other, but rather being useful to each other … we have learned not to shut out the unknown any longer, but rather to take it into our midst … yes, we have the future in our midst. And we, the top management team, try to balance … so that others also do not lose sight of it … and also many other middles for the globally distributed management, the skilled employees who can take over responsibility."

Through the emergence of the self as a unit, dynamic stability emerges anew again and again, and thus maintains itself through self-transformation. Firstly, with this concept of organisation and leadership, the concept of one unquestionable, stable truth and procedures of the complex demands of society can no longer be taken into account. Processes of hybridisation and synthesis are the basis for keeping an eye on long-term learning in the sense of development of one's own new self. This dynamic stability of organisations demands the flow of transformation; that again embodies new differences embracing the complex environment and the unknown future. Through the practice of this alternation as a leadership system, hybridisation is enabled and further developed, and thus room for differences and new self-creation is found. It is the process

through which dynamic stability is learned and simultaneously newly produced.[18]

How can the future-self evolve? Bringing the future into the present opens up the difference "is state—desired state" in the here and now. Organisations can process this by shaping self-observation and self-reflection potential (meta-instance[19]). This opens up the possibility of constantly observing one's own selectivity (of that which will be observed). Dynamic stability means also dealing with these differences by establishing continuous reflection. We are speaking here of reflective ability to deal with the future, which leadership as a system develops and which is lengthy and over time an established process, as shown in the following case:

> "Strategic development has been an issue with us for eleven years. Through the development and implementation of four successive strategies, we as leadership have also developed in many respects: shared development is also leadership development. We have principles that lead us. In the meantime we have become very responsible and consistent in the implementation, which is related to our high level of commitment … as well as to our shared vision. We try out unusual things, invent new things and learn from them, things like customer involvement and focus groups … for instance, we established a foundation which provides social support where our markets are … we are involved in future research … naturally we have to process all this; we make time and creative space for this in various constellations … Today strategic development for us is much more comprehensive … more integral, more multi-dimensional … more extensive. Together we are working through something bigger." (Board Member, Foundation)

As the quotation shows, this is not about a one-time event but rather a new approach on a different level. How complexity and uncer-

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18 The liberation of structures exists in interplay with this. Cf. Torbert (2010)
19 Wimmer (2012)

tainty are perceived influences organisations' ability to deal with the future. "When the future cannot be predicted by the trends and trajectories of the past, we must deal with the situations as they evolve."[20] Scharmer solves the "is state—desired state" paradox through his concept of "pre-sensing". Two selves, "our current self" and our "best future self", meet at the bottom of the U and begin to listen to and resonate with each other. Once a leadership system crosses this threshold it can begin to function as an intentional vehicle for an emerging future and serve as a midwife for the self of the hybrid that is to be born anew. He describes the transforming process as "connecting us to the world that is outside of our organisation" and to the bottom: "connecting us to the world that emerges from within" to "bringing forth the new into the world". On that journey "at the bottom of the U" lies an inner gate that requires us to drop everything that is not essential.

This is as a letting go of the old self and an emerging of the new self; between these two movements lies a nothingness which demands room to come into the world and to allow something new to emerge.[21]This process of letting go (of our old patterns and self) and letting come (our highest future possibility: our new self) is a prerequisite for development. It is a reflection concept that points beyond the present and cognitive reflection; a reflection concept that in delimitation "downloads" the past, speaking about the patterns we know; a reflection concept of the energy for the system that the future self sets free. It is more than learning from the past for the future: action-observation-reflection-design-action[22]. It is learning from the emerging future as the self through leadership as a system.

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20 Scharmer (2009, 61) Scharmer points out three dimensions of complexity:
• Social complexity: Multi-stakeholder approach (actors have different views and interests)
• Dynamic complexity: Whole system approach (cause and effect are distant in space and time)
• Emerging complexity: sensing and pre-sensing approach (disruptive patterns of innovation and change)
21 Cf. Scharmer (2009)
22 With this claim Scharmer (2009) moves beyond the developments of Dewey, J. (1933), Argyris & Schön (1974). See also Rodgers (2002), Defining Reflection: Another Look at John Dewey and Reflective Thinking.

4 Orientations for the processes of hybridisation for the future

How the future emerges and how we take the next step to hybridise it in the present in order to lead to decision-making and complexity reduction depend on the orientation we follow. With reference to Aristotle[23] I will discuss three orientations for putting into concrete terms the concept of the future in the present. Aristotle differentiated among three approaches of dealing with the world which are valid for every situation: *theoria, praxis* and *poiesis.* These three approaches to the world help us to orient ourselves by providing advice on how we can categorise, localise and judge in the here and now. They are perspectives for orientation, recognition and judgement[24] for leadership action.

Theoria (theory): According to Aristotle, *theoria* deals with the general, with principles and legitimacies; it is something durable, by definition unchangeable, always valid. The Greek word *theoria,* from which the English word *theory* derived, means looking at things, gaining insight. It can be understood as contemplation, speculation, observing, discovering, and looking for reasons. Through theory we can build on stable knowledge of the world, observed, systematised knowledge whose value as explanation extends beyond the individual case. Theory provides orientation for each individual case and can provide orientation for other cases. It is a generalised principle that offers guidelines for one's own situation; it is a principle, a category that helps us to systematise our own decisions and leadership actions. This can be theory about the future of society, the economy, market research, demographic studies, organisational and leadership theories, etc.
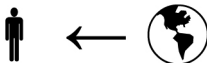

Figure 2: Theory as orientation, recognition and judgement in the world

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23 Aristotle (1983)
24 Cf. Spindler & Steger (2008)

If we want to find orientation in the future world, theory can help us to know how the world presents itself to us, what effect it has on us—the impressions we have of the world. Theory offers conditions for action; for instance, as organised structures they enable and limit us at the same time. Theoretical knowledge permits us to maximise potential and minimise limitations.

Practice: Aristotle describes practice as action that deals with what is changeable in the given world. There is no permanent valid rule for this, there are no conditions existing outside time or rules for what is good, what is virtuous, what is just. Practice in this sense means responsible, human action which requires human freedom, since valuable, ethical action for the community is an end in itself.[25] Practice derives from the Greek word *phronesis* and means *practical wisdom.*
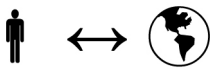
Figure 3: Practice as orientation, recognition and judgement perspectives in connection with the world.

It is knowledge about how we are connected to the world, how we interact with it and what our concept of a good life is. Arendt[26] refers to this practice as the highest and most important of active human life, which she sees as the true realisation of human freedom. According to Arendt, our capacity to analyse ideas, wrestle with them, and engage in active shared practice is what makes us uniquely human. She argues that freedom does not pre-exist the organised community but is constructed there as the common space to which its equal members bring their own uniqueness and create something of lasting value, such as an organisation or a state. Arendt defines this type of activity as political. The focus of observation of the future refers to society as a place that demands individual freedom and development.

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25 Aristotle (1983, 159). Hannah Arendt (2011) develops from this type of activity the concept of work.
26 Arendt (2011), (German 1st edition 1960) "Vita Activa oder Vom tätigen Leben"; the title of the English edition is "The Human Condition" (1999).

For organisations, current terms for this include CSR and sustainability as well as those dealing with individual colleagues, such as motivation, possibilities for development, transformation and learning to learn. It is a change that points beyond the individual to the entirety of the shared future, to mutual responsibility as a system for a co-evolutionarily formed future, a social, global responsibility. The way we lead ourselves and organise ourselves is what our organisations have become socially in relation to the world and also in relation to us as individuals in this society. Practise in this sense focuses on reflective cooperation, forms of responsibility and emancipation, mutual action that expands the freedom of the individual in the collective social construction (team, department, corporation, network, state, society).

Poiesis[27] is described by Aristotle as a making, as production. It is a making that is neutral in value, functional, whether or not it serves humanity. Poiesis can be seen as products and services that the organisation provides. It is also that which in critical discussion and literature is deemed to be excessive[28], that which is interpreted as a short-term orientation, as a necessity. It is what we experience when we feel trapped by daily business, when we cannot see beyond the end of our own noses.
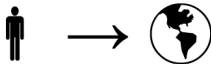

Figure 4: Poiesis as orientation, recognition and judgement of effect on the world.

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27 Aristotle describes practice and poieses as "different forms" of dealing with the changeable world; they are closely linked to each other, since the production of products and services has a goal outside itself.

28 For example, in 1979, with reference to Aristotle and Wittgenstein, Jean-Francois Lyotard described knowledge development in the form of three types of "language games" and criticised the fact that in our society the technical game has become predominant (?):

• The language game of "denotative" cognisance, insight into the meaning of content/objects, generation of new findings.

• The "prescriptive" language game refers to ethos and attitudes (ethical reflection, theory about and reflection on morals and norms); here the criterion of legitimacy is just/unjust.

• The language game as a "technical" game; here the criterion of legitimacy is efficiency/inefficiency. (Lyotard 1999, 135f)

It is knowledge about how I can have an effect on the world, shape it, target specific results, produce products. Aristotle describes poiesis as the "two-and-a-half" perspective: it is half integrated in practice (both together: the changeable and thus that which is influenceable through action); its dimension of purpose and goal comes from the practice as a bringing forth which is always combined with a specific purpose.[29] However, poiesis has its own logic of results and pragmatism. The following quotation illustrates very well the relationship between practice and poiesis, the integration of poiesis in practice:

"To be frank: development … reflection is good, helpful … but it also can be too much, too confusing ... What is the focus, how can we put it into practice? … Above all, when the going gets tough, when it is time for implementation, there is a yearning for the 'simpler, one-dimensional truth' that we have known for so long, where one has the feeling 'today I have achieved something' … but we can't fall into that trap … then it's really good not to be alone … the desire for 'flawless organisations and leadership', the desire to look only at the numbers, at short-term input and output … but if we did that we would lose strength of innovation and long-term capability ... lose our diversity and ideas, our opportunity to be this flexible and open unit and at the same time to belong together, in the short and the long term, looking outward. In times of crisis a bird in the hand is worth two in the bush.

… we want quick wins … and we all know that, especially then, maintaining distance and looking to the distant future is what is important ... We set up a clear framework for development, in the short and the long term." (Head of Finance in an IT corporation)

5 An opening closure

In summary, the following questions can serve as an orientation for leadership systems in order to increase collective reflectivity and hy-

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29 Aristotle (1983, 159)

bridisation for a dynamic and stable organisation to face an uncertain future.

How do we see the relationship of our organisation in interaction with our leadership system? What form of leadership system as meta-instance do we have as a permanent set-up? How do we use the co-evolution of the organisation's learning and the capacity of leadership as a system?

How does leadership as a system understand its collective responsibility for the organisation's ability to deal with the future (reflective stability)? How functional or dysfunctional is leadership as a system, created as a shared and distributed communications system?

Which capabilities have we developed to allow that, which points beyond what we are now, our own future as a multi-dimensional self with various truths, to come into our present? Which solutions do we have for dealing with the unknown? How do we utilise differences? How do we transform different truths? How do we renew ourselves as system (including the einvironment)?

In the sense of theory: Which principles of organisation, leadership and future do we follow? How do we see the relationship of our organisation to society? Which images of a future external environment do we have? Which images of future do we as a leadership system create? Which images do we bear in mind during our day-to-day leadership activities (decisions)? What do we (not) take into consideration regarding givens, things that cannot be changed (people's behaviours, market mechanisms, production conditions, etc.)? To what extent do we use theoretical knowledge to maximise potential and minimise limits?

In the sense of practice: How does our organisation generate its current and future self as interplay with the world? Which knowledge do we have about our interdependency with the world as a concept of a good life? How does our organisation's self connect with the future, lose itself in it and gain new forms? How can we succeed in touching our future, in feeling the new future self? How do we leave our dysfunctional past patterns and habits behind us?

Balance of practice and poiesis: How do we as a leadership system balance the relationship between daily business and long-term orientation? Which future products and services connect us with the world and its people? How do we embody ourselves in society in the form of products, services, etc.? Which embodiments would we like to leave behind us and which would we like to bring into our present?

How and where do we have a landing place that provides us with an "awareness-feeling", a balancing of the learned routines with the best self in the future? Where, when and how do we as a leadership system allow the future to emerge? How do we process hybridity as system (the different stakeholders, internal and external paradoxes, space and time for the future to emerge)? Which options for vibrations among the paradoxes of various truths have we installed? Where do we have space and time for an alternation and balancing between unity and difference, between past, present and future?

How can the "future self" be embodied in the "present self"? How do we inwardly embody our future in the form of decisions, structures, processes and cultures? With which stability can we as an organisation react to unpredictable future dynamics?

Which mechanisms for reflection have we as a leadership system established? How do we recognise our stable capacity for reflection on the level of the system as a whole with its internal partial systems as well as external nodes and networks?

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