

My Book Review

## **Has Presencing a Future?**

Peter Senge, C. Otto Scharmer, Joseph Jaworski, Betty Sue Flowers.

### **Presence, Human Purpose and the Field of the Future**

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### **Introduction**

Asking a philosophy student to be critical is somewhat like asking a football player to hit the ball with the feet, wouldn't you agree? But asking the footballer to "read the match" (and take appropriate action) is really something. Wouldn't that be the right question for us students? With all due respect, my interpretation of the original assignment "write a critical book review" is as follows: "Read a book in such a state of openness that you actually read it (and then share your comments with us)". It is likely that our honorable professor deliberately used the word 'critical' in an attempt to shift our assumed subjectivity to assumed objectivity. But this is at least suggestive and it might end up being contra-productive. If criticism is to be our focus, then there would be less room for openness. Sometimes one word can give powerful direction, but sometimes too much direction. Within the context of this assignment I tend to consider 'critical review' a pleonasm! So, I prefer 'My book review'.

Since the subject of this review is amongst other qualifications to be categorized as 'a management book' - because managers should read it - we entered the field of CMS, Critical Management Studies. And yes, here is our pleonasm again! I need only to introduce the term "Non-Critical Management Studies" to make my point clear. What do managers produce? Instead of using one powerful word to create direction, most of the managers, especially in large organizations, together are responsible for the spread of loads of multi-diverse information packages. Instead of preparing their employees adequately for their respective jobs, they merely confuse the people. (What an interesting contradiction: Confucius and confused! Answering the question "What would you do when you were asked to rule the country?" Confucius said: "I would use the language correctly.") Less is more, more is less. Perhaps the non-message of the contemporary information-overload enables people in organizations to become more objective, more creative, more critical, more independent and more themselves. Why this reflection on Management Studies? It has everything to do with my preparation for this book review.

As I said, I don't need the word 'critical' in this book review assignment. Attending the one week PhD/DBA workshop already did the job, given its diversity of insights and

sources of knowledge. It urged me furthermore to study the history of insights, of grasping knowledge, of looking for truth, and of the quest towards human sense. My first action was re-reading - no, in fact spelling out - Jostein Gaarders *Sophie's World*. And after that, I thought I had a storyline on philosophy across the centuries. But greater than any large company's intranet was the Internet, with its innumerable links to all philosophers. It did not only provide more background, it also gave more storylines. More views, more philosophers time tables, more philosophy subcategories, more philosophical themes. How about confusing? For now, I'm holding a sort of average view - let's say my average view - of the line along which the science of thinking and the thinking of science evolved. All this info was supposed to be helpful for me in interpreting the book that I chose. But alas. The book is whether or not scientific, according to which epistemologist one chooses. The book addresses rationalism as well as naturalism, so there are lots of philosophers to quote before or against. And last but not least, science is involved, of course with the appropriate scientists on the inside of the book. The authors don't find themselves quoting too much thinkers, so why should I in reviewing the book? Maybe, just maybe, the overload of philosophy data I consumed during the past weeks has brought me into a state of 'knowing nothing' which might allow me to be open and critical at the same time. I like what Jostein Gaarder said about philosophers: "They have to be always critical, but at the same time open to phenomena they hadn't thought of yet." This is where my review takes off. Before actually going into reviewing, first a summary of the book content to give an impression of what it is about.

### About Parts and Wholes and Presencing within – Content and Story line

"Learning from the future as it emerges."

"Shift in awareness."

"A profound opening of the heart, carried into action."

"Essential quieting of the mind."

"To feel linked to ones highest future possibility and destiny."

These are some descriptions of 'presencing', or what happens at the bottom of Claus Otto Scharmer's "U". (See figure 1.)

Scharmer's 'Theory U', a learning curve going much deeper than the conventional known learning paths, forms both subject and object in the book.

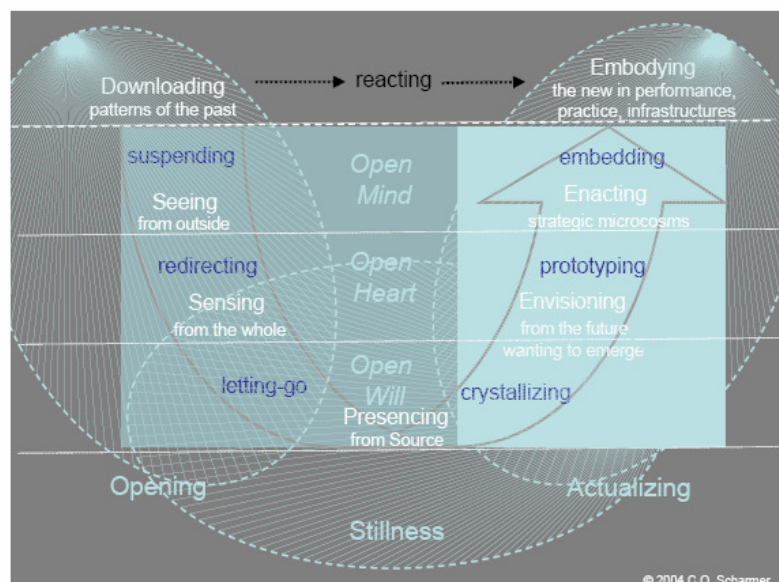


Figure 1: Theory U: Seven States and Capacities, Three Movements, One Process (from: Otto Scharmer: *Theory U: Leading from the Emerging Future*, forthcoming; www.ottoscharmer.com)

Considering large organizations as new species, as living institutions, the introductory question is posed whether this deeper learning could become manifest as a collective phenomenon, bringing coherence amongst groups of people, which could be a way to influence global cultural and ecological improvement.

Part one “Learning to See” is about the left-side-down part of the U, the Sensing. It sometimes needs a requiem scenario, a confrontation with upcoming disaster, to start the learning curve. ‘Seeing our seeing’ is step one: our capacity to stop our habitual way of thinking and perceiving. David Bohm (Wholeness and the Implicate Order) called this “to hang your assumptions in front of you”. This already takes courage, because it is anti-mainstream. ‘Seeing from the whole’ concerns the shift from the detached, outside view, to looking from the inside. This is seeing the process behind our seeing, giving focus on the source rather than the object. It brings you to seeing an organization as a living phenomenon, of which you are an indissoluble part. At the moment you see the parts out of the whole (instead of what we normally do: seeing the whole out of the parts) you feel that the whole has to make the shift. Examples are given of situations where this kind of synchronous awareness happened amongst teams in organizations. When Sensing, you are reaching a state of concentration, mindfulness, stillness. You are getting to a “don’t know mind”. It is also described as ‘seeing with the heart’. The main questions are: “How can seeing the system in which we are trapped be empowering?” and “How can we learn to see from the whole?” Bringing together groups of people, committed to solve a ‘tough problem’, has shown Sensing experiences, as well as close encounters with nature have.

Part two “Into the Silence” deals with the bottom area of the U, the Presencing. First, the scenario story is posed as a powerful instrument for teams and organizations in preparing for their future. Examples are given from Shell (where Jaworski has been responsible for the strategic scenarios during the 1990’s) and from leadership workshops in South Africa at the time apartheid was to be replaced by a new societal system. Scenarios in global corporations not only can prepare their manager to react more quickly on developments; they could perhaps even help shaping the future. At the time the collective stillness happened in groups, it was like martial arts, the inner knowing of what’s the right thing to do. “There is an emerging future that depends on us.” After Sensing, becoming one with the situation, comes Presencing, allowing the inner knowledge to emerge, in a state of totally forgetting oneself, to acknowledge being a servant, a change agent. This is where the shift really takes place, and after which the Realizing can begin: bringing something new – although it might have been there already - into reality, in a conviction that the self and the environment are interconnected. Letting go and letting come, it is like things start to happen by themselves. Like in the detailed example of the healthcare situation in a Frankfurt region, where patients and doctors started a dialogue (facilitated by Scharmer): the community came to the conclusion that they *were* the system. Patients started to help the doctors to become unleashed from their constraints. Afterwards, when Scharmer tried to find out what happened at the collective shift, people told it was like a wedding, a feeling of deep connectedness.

Part three “Becoming a Force of Nature” goes into the right-side-up area of the U, the Realizing. “How do we get a ‘contract’ with our environment in realizing this highest future potential?” Senge and Jaworski recall a leadership convention, where deep coherence arose, resulting in a statement called the Marblehead Letter. (See text frame.)

#### The Marblehead Letter

A natural agenda of issues is shaping the future, especially for corporations with global scope

- **The social divide:** the ever-widening gap between those participating in the increasingly interdependent global economy and those not. *How long can 15% of the people get 85% of the benefits of globalization?*
- **Redefining growth:** economic growth based on ever increasing material use and discard is inconsistent with a finite world. *How long can we keep piling up more junk in the same box?*
- **Variety and inclusiveness:** developing inclusion as a core competence in increasingly multi-cultural organizations. *Who is the “we”?*
- **Attracting talented people and realizing their potential:** developing commitment in a world of “free agents” and “volunteer” talent. *What are we committed to, really?*
- **The role of the corporation:** extending the traditional role of the corporation, especially the global corporation, to be more commensurate with its impact. *Just how accountable will society expect us to be?*
- **The system seeing itself:** the challenges of coordination and coherence in social systems. *How can we stop going faster while our ability to see further ahead is decreasing?*

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Scharmer and Flowers also recalled conferences where the group didn’t reach the state of presencing. They agree that the venue of the convention and the toughness of the problem are important enablers for the process. Out of his interviews with 150 acknowledged world leaders and thinkers, Scharmer distilled something he calls ‘crystallizing intent’, a very clear (laser) focus which causes people to do things because they can’t not do it. It’s not about doing great things; it’s about doing small things with great love. This takes what Scharmer calls “to sacrifice ones unfree will to ones Grand Will”. The Realizing process is a learning process, an improvement process. It’s prototyping but – in the living system we’re in – with ourselves as prototypes. We must be the change we seek to create (Ghandi). For organizations it becomes a strategic priority to stay connected to the corporate grand will, the core purpose. In groups, realizing according to this higher purpose, beyond the economic drivers, connected to environment, to nature, a synchronicity is perceived, like being in resonance with a larger field (that was already there). It is leadership of course that should enable such processes to arise. From a philosophical point of view, one could say that the past 200 years of building ‘modern’ organizations, was just the prototyping of the really democratic organizations we are looking for.

Part four “Meeting our Future” is basically a multi-view analysis of the U-theory. A link is made to Confucius ‘The Great Learning’ which describes the seven capacities of

leadership: awareness – stopping – calmness – stillness - peace – true thinking – attachment, in great resemblance to the U-characteristics. According to Confucius, becoming a leader is becoming a ‘real human being’, which takes a lifetime of study and contemplation. Another link is made to science, especially to fill the growing gap between technological power and wisdom. New science should integrate knowledge and wisdom. Connectedness should be the organizing principle of the new world view. References are made to David Bohm’s implicate order and Bell’s theorem, leading to the statement “separation without separateness is the natural state of the human world”. According to Bohm fragmentation is the basic problem, not in the least seen in the rigid academic divisions. What we found out during our history of science is that going more into the details doesn’t necessary give more assurance on reality. The subatomic world is ruled by probability. And it is the atomic thinking that shapes almost all management actions. A link is made with measurement, especially the loss of balance between valuing what can be measured and what cannot. It is what Demming called ‘management by fear’. A plea is made for acknowledgment of the Unbroken Wholeness, with links to the non-local features of particles, and to the Cartesian split (res extensa versus res cogens) between manifest and mental phenomena, causing a blind spot. Capra, Maturana, Varela, Prigogine, Sheldrake, Jung, Bohm and even Goethe (“every object well contemplated opens up a new organ within us”) are mentioned in relationship with the need for more integral science. To overcome the ‘shifting the burden’ approach - just focusing on the symptoms - we should either limit the expansion of technology or strengthen our fundamental response to problems. A combination of the two would be ideal.

Three integrated capacities are to be built:

- a new capacity for observing that no longer fragments the observer from what is observed;
- a new capacity for stillness that no longer fragments who we really are from what is emerging;
- a new capacity for creating alternative realities that no longer fragment the wisdom of the head, heart and hand.

Practicing the U-curve skills - by meditation, study and commitment to serve - could help us to find our authentic self again. Key for that is the human capacity to choose.

### **Reflective or reflexive? About Form and Style**

The book is in fact the transcript of a series of meetings held by the four authors between November 2000 and April 2002. In their conversations they shared views and experiences, mostly brought in by means of storytelling. The experiences came from research - like the 150 interviews Scharmer conducted, and like Senge’s professional activities - and they came from personal life experiences, like Jaworski’s wilderness retreat. It is not clear to me whether the dialogues have been rewritten, selected and shaped to fit the U theory, or that really a collective learning process took place, thereby enforcing the U theory. (But this is only a question for critical reviewers.) However, the

“medium is the message” character of the books helps the reader in better understanding. Lots of references to scientist and thinkers are used, lots of alternative descriptions are given to explain or analyze the theory. Overall, this is useful because the steps in the U theory aren't that self explaining. Fact is that this book doesn't push the reader to adopt the theory; it merely opens it up to you, makes it attractive. Together with the narrative style, giving insight in the dialogues between the four authors, it is a very readable and agreeable book. It's one of those you want to make notes in; one of those books that you will take out of your library from time to time; one that gives you something to think about, long after you've finished reading. Finally, ordering Presence gives you access to downloading The Presence Workbook, covering a set of group facilitating practices based on the Theory U.

### **Four of a kind? About the authors and their roles in the play**

Peter Senge has become well known through his Fifth Discipline. I have it on my bookshelf, and I must confess I found it quite instrumental. I was probably the last one to predict that Senge would be co-author of something like Presence. In my view Senge can be seen as the facilitator of the dialogues, although he has had his contributions as well. Betty Sue Flowers is professor in English language as well as poet, editor and business consultant. She was asked to put the Shell scenarios into good narrative. I think she can be held responsible for the accessibility and readability of Presence.

Claus Otto Scharmer is the founder of the Theory U, based on interviews he held in the 1980's and 1990's, and which becomes visible in his paper and lecture 'Presencing: Learning from the Future as it Emerges' (October 2000). From this perspective, the dialogues leading to Presence also served for challenging his theory, which is expected to be published separately in the near future.

Joseph Jaworski was a successful lawyer before he made a significant life shift, leading to the co foundation of the Global Leadership Initiative. He wrote about his personal development in his book Synchronicity (1996). Jaworski seems to be quite impressed by his conversations with David Bohm, whose 'implicate order' forms a major frame of reference in Presence.

### **The phenomenon I hadn't thought of yet – the book and I**

I'm not exaggerating when I say that reading Presence has played a major role for me in deciding to join the PhD/DBA program Humanization of Organization at the University of Humanistics. Being a consultant in management and organization development for quite some years, and at the moment responsible for organization transition support within a large Benelux company preparing for a complex change and integration phase, I was early 2004 quite confused about the (in)effectiveness of my contribution. It seemed like our senior management didn't want to change at all, although they were supposed to, and they were questioning my role as well. In the summer of 2004 a friend suggested Presence to me, at a time I found myself climbing out of this bottom of my own professional change curve. Climbing? It was more like being helped by several

circumstances that seemed to point in the same direction. After having read the Presence Workbook I decided to order Solving Tough Problems (Kahane) and Synchronicity (Jaworski) as well. I kept the reading of Presence for dessert. And so it tasted. The way I see it, the book marks a transition area between on the input side the convergence of a broad series of insights, sciences, and experiences regarding ‘organizational humanization’ and on the output side the subsequent divergence of possible future actions, not just divergent but to be carried out in a state of consciousness of their interconnectedness. Performing my PhD/DBA-program, performing my job as change enabling consultant and performing my personal life have become more integrated and focused than ever.

### **Where the book can lead you – a larger context**

Like Sophie’s World does, Presence ‘crystallizes’ you to a point from which you can and want to move forward. The books and other sources whereto reading and reviewing Presence lead me, and which I considered relevant in this respect, are listed - and briefly commented - below.

Gaarder, Jostein (2001). *De wereld van Sofie. Roman over de geschiedenis van de filosofie*. Oslo: H. Aschehoug & Co. See my comments in the introduction part of this review.

Harrison, David M. (1998) *The Feynman Double Slit*. Version 1.17, June 2003. Toronto: © David M. Harrison. The article gives an understandable description of the experiment which shows that electrons sometimes behave like particles, sometimes like waves. Very intriguing is the role of observation in the experiment. Simply stated: when there’s just enough light to see the electrons move, they behave like particles. Just when you can’t see them anymore (and experience their movements in an alternative way), they behave like waves. This leads to The Heisenberg Uncertainty Principle, which in general gives thought to how the researcher influences the researched.

Harrison, David M. (1998) *The Stern-Gerlach Experiment, Electron Spin, and Correlation Experiments*. Version 1.20, September 2004. Toronto: © David M. Harrison. A ‘reader friendly’ background on electron spin correlation, for the ones who want to dig deeper behind Bell’s Theorem.

Harrison, David M. (1999) *Bell’s Theorem*. Version 1.24, March 2004. Toronto: © David M. Harrison. Bell’s Theorem has been stated as “the most profound discovery of science” (Stapp, 1975). This article explores the theory about the ‘entangled quantum pairs’. From what Einstein called ‘the spooky action-at-a-distance’, via David Bohm’s search for hidden variables, to Bell’s inequality and back to Bohm’s quantum potential, responsible for all the non-local effects predicted by the theory. Heavy stuff!

Harrison, David M. (2003) *An Analogy to Bell’s Theorem*. Version 1.2, November 2004. Toronto: © David M. Harrison. The analogy – to nature versus nurture issues in the

development of people - is used to illustrate some of the key features of entangled pairs behavior.

Jaworski, Joseph (1996). *Synchronicity, The Inner Path of Leadership*. San Francisco: Berrett-Koehler. Referred to by The Presence Workbook, it is the perfect preparation for reading Presence, because it already gives some in-depth insight in themes such as 'the hero's journey' and David Bohm's 'implicate order. And it is nice reading.

Jaworski, Joseph, Adam Kahane & Claus Otto Scharmer (2004). *The Presence Workbook*. Version 1.0. Cambridge MA: Society for Organizational Learning. Although meant as a follow up of Presence, it's a very practical introduction to it at the same time.

Kahane, Adam (2004). *Solving Tough Problems*. San Francisco: Berrett-Koehler. Referred to by The Presence Workbook, it is really a perfect appetizer for Presence. It's not a coincidence that Kahane was member of Jaworski's scenario team at Shell.

Ogilvy, James (2003). "What Strategies can learn from Sartre". *Strategy & Business*. Issue 33, Winter 2003. Booz Allen & Hamilton. About existentialistic business strategy and scenario planning.

Scharmer, C. Otto (2002) "Presencing – A Social Technology of Freedom". Interview conducted by Werner A. Leeb. *Trigon Themen*. Vol. 2/2002. A brief acquaintance with Scharmer, in which he poses the 'pre-sensing of the future' and 'the grand will to realize'.

Scharmer, Claus Otto (2000). "Presencing: Learning from the Future as it Emerges. On the Tacit Dimension of Leading Revolutionary Change." *Conference on Knowledge and Innovation*. Helsinki School of Economics and MIT Sloan School of Management. The paper introduces the deeper learning curve, later to be known as the U-process and Theory U.

Scharmer, Claus Otto (2002). *Presencing: Illuminating the Blind Spot of Leadership. Foundations for a Social Technology of Freedom*. Introductory paper of a forthcoming book. Internet: [www.ottoscharmer.com](http://www.ottoscharmer.com).

Schein, Edgar H. (1999). *Process Consultation Revisited, Building the Helping Relationship*. Reading, MA: Addison-Wesley. Referred to by The Presence Workbook, brought back into my remembrance, and made very relevant again.

Senge, Peter M. (2003). "Creating Desired Futures in a Global Society". *Reflections, The SoL Journal*. Volume 5, number 3. Cambridge: Society for Organizational Learning. To be considered a building block for Presence. It makes notice of the intriguing non-random behavior of the six Random Number Generators throughout the world, before, during and after the 9/11 terrorist attack on Twin Towers, which only could have been caused by a 'field of world consciousness'.

Vincent, Hans (2002). "Een integraal wereldbeeld als basis voor maatschappelijke vernieuwing". *Theosofia*. Issue 103/6, december 2002. Based on insights similar to the ones used by the Presence authors, this Dutch article on wholeness and integral thinking,

was produced by the secretary of the Erasmus Liga/Netherlands Association for the Club of Rome, by origin a culture-sociologist.

Wilber, Ken & Otto Scharmer. *Mapping the Integral U*. Transcript of a conversation. Undated (found via Google). Links are made between Wilbers Integral Psychology, the work of Varela, Scharmers Theory U and the higher leveled memes of Grave's spiral dynamics.

Finally, the following Google search words turned out to be very useful to access the Internet: Bell's Theorem, Claus Otto Scharmer, Coherence, David Bohm, Emergence, Francisco Varela, Humanization, Implicate Order, Presencing, Social Complexity, Spiral Dynamics and Wholeness.

### **Unexpected findings - some scientific remarks**

A question that came to my mind was: "Could this book be a PhD thesis?" It poses a theory, based on 150 interviews, which often is regarded sufficient as a good fundament. There are the personal experiences of the authors. The views presented seem quite consistent and thorough, based on the insights and research of some respected scientists. Considering the workbook, there's even a semblance of falsifiability. However, I don't feel up to judging in this respect, nor am I accredited for this kind of decision.

There are physics, quantum physics and mathematics behind David Bohms implicate order. But there is no direct relation between on the one hand the quantum potential that entangles pairs of particles and on the other hand the processes that might play a role in the coherence of thoughts and behaviors of people. Even Bell's Theorem, a piece of jewelry in science, leaves some room for doubt. But which scientist will be right, looking back from the future? I think the supposed link between Bohms ideas and the suggested interconnectedness of people is highly intriguing and worth to be researched further.

Are there such things like morphic fields? Do they play a role in the process called autopoiesis? On his website, Rupert Sheldrake – mentioned in the book - invites people to perform certain tests concerning clairvoyance, and wants to gather statistics. Francisco Varela and his teacher Humberto Maturane are considered to be even more serious researchers in the area of neuro-psychology. They all have respected critics as well. But their projects are still alive.

Regarding the 'seeing from the heart': The Institute of HeartMath is said to having identified three major neuronal networks in the human body; the largest of course in the brain, but two others in the intestinal track – 'gut knowing' – and in the cardial sack – 'knowing of the heart'. This seems to point towards more mind-body connections than one would think of.

And then – at the end of the book – there is the work of the Japanese professor Masaru Emoto. He studied, on a scientific basis, drops of frozen distilled water. Under normal

circumstances there are no specific patterns in the ice crystals. But, after having the water confronted with music, the frozen drops show beautiful fractal patterns. Considering this 'memory of water' and the fact that we are water for more than 80%, gives room for thought about what external resonances or fields might do with us.

Okay. There is, so to speak, not more than some circumstantial evidence for a theory around presencing, coherence and 'wholeness'. But should we be searching so assiduous for direct evidence at this moment?

My other question was: "Is it applicable, what is presented in the book?" This brings to mind again the existence of the Presence Workbook. It contains a scenario for selecting and enabling groups to perform a presencing activity. Bringing it into practice, or at least trying to do this, seems useful. Both book and workbook seem to ask for a prototyping effort!

Perhaps the real question should be: "If this is a theory about becoming connected to ones emerging future, is it possible to prove it at all?" The theory (U) has been made plausible, success criteria have been listed, but I'm afraid we will never be able to reach a proven methodology around such things as 'connecting to emerging futures'. Unless we can overcome the recurrence involved...

And yet, to my opinion the book contains essential and fundamental lessons for leaders and for people in general.

So, scientific or not, all the characters and institutions involved seem to me serious and sensible in trying to find out what is emerging, in trying to enter a new area of what we now - stuck in our language constraints - use to call science.

### **My conclusion**

I chose Presence for several reasons. It has everything to do with Humanization of Organization. I felt inspired by the contents. It provides links to a variety of interesting - whether or not scientific - sources. And I like the way it has been written. By my knowledge there is no book that I've studied as thoroughly as this one, including all the related sources mentioned before. And in general I keep on being enthusiastic about it. However, this review has helped me to combine my enthusiasm with a few critical comments.

The book starts with mentioning the desire to achieve a form of synchronous presencing, to follow the U curve collectively in organizations and institutions. But in fact, the Theory U has to do with individual exercise. There is no transposition of the theory to organizations. There is only the application of the U for the leaders of those organizations.

Of course, people in organizations might gain from 'enlightened' leadership, but characterizes this 'the really democratic organization' which seems to be strived for?

Theory U as an individual 'learning curve' is about personal competences (and a lot of practicing effort). Along this curve, the higher purpose one comes to feel connected to seems genuine and is likely to have nature as a frame of reference. Let's hereby consider that nature is 'good'. But collective presencing is a phenomenon that sometimes arises, which is not necessarily an accumulation of individual presencing exercises, and shows less resemblance to the complete U curve. In other words, where individual presencing is likely to be achieved by certain actions, collective presencing is more like a coincidence.

If however the Theory U is applicable to group behavior, let's say to the core group of an organization, then we must be careful for the risk of manipulation. I fully subscribe to the idea that presencing produces a 'grand will' with 'good' intentions. But what if the exercise isn't done properly and the group coherence is influenced by an alternative 'grand will', a mission that might not be that 'good', but that might seem right for the group at that moment? What is the role of the leader, the facilitator and the core group members? Might there be a chance of abuse?

The workbook suggests interviewing individuals to find out who are the best ones to select for a presencing workshop. This raises the question whether or not everybody is able to develop the necessary intentions and competences. Besides, does presencing make a person or a group more influential or is it an exercise recommended for influential people?

To conclude this review, I think that Theory U really adds something significant to the contemporary (western) ways of personal development. I'm convinced that presencing empowers people and helps them to attach to their higher purpose, which will be noticeable by others. In that respect I fully recommend presencing to organization leaders, who will hopefully broaden their perspectives, which are too often influenced by short term shareholder value. I would not directly recommend using the U curve as a board meeting exercise towards a new company mission and vision. The respective individual exercises should be sufficient. Hopefully, presencing would subsequently be seen spreading out over all the individuals in the organization, causing an organizational anguish, best described as 'chaos with a purpose'. And if so, we would find ourselves beyond the post-modern organization - where democracy means that the majority rules over the minority - and experience the 'really democratic post-future organization', whatever that may look like.

Has presencing a future? Like dr. Jack Cohen said: "We're only half way!"

*Rijswijk, The Netherlands, 5 March 2005*