



SENSENET



## Summary of the SENSENET IO4 Join Staff Training

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## Introduction

The Join Staff Training was hosted by SENSENET partner DLF in June 2020. The SENSENET partner agreed on the goal of the Join Staff Training to test the viability of the Coaching Module and collect data on the possible use of SENSENET while enabling the participants to use and promote the usage of the SENSENET tools. Due to the ongoing pandemic in Europe a physical meeting in Denmark, as anticipated, was not possible and therefore the workshops were hosted online. The participation for the three workshopdays (6 hours in total) was supported by a Learning Management System as well as a video conference tool. The facilitation was carried out by Kate Maria Vinther, Dr. Glenn Frommer, Jan W. Andreassen and Robert Vollstedt and supported by the SENSENET partner organizations.

About 33 people participated during the workshopdays (03/06, 09/06 & 12/06), averaging on about 25 people per day.

## Outcome

### **IO Introduction Videos**

To ensure a good preparation of the participants, the SENSENET partners developed introductory videos for each Interlectual Output. We propose to consider future uses of these videos:

Video about IO1 <https://youtu.be/Wlg8w4HcKuU>

Video about IO2 <https://youtu.be/9RsuEbwd4Ok>

Video about IO3 <https://youtu.be/UW1SjM5fx8Q>

Video about IO4 <https://youtu.be/F1jws-Pjlhg>

### **Summary of Outcomes**

The Join Staff Training was designed to first introduce the importance of Diversity and Inclusion to the participants and to detect challenges in the organizations' advancement of Diversity and Inclusion practices. Next an introduction to protreptic coaching aimed to provide the participants with the tools to trigger change in their organization and to introduce Diversity and Inclusion awareness and tools. Finally a reflection of the overall SENSENET tools and coaching implementation unveiled new obstacles and ambiguities that might arise in the process of advancing Diversity and Inclusion practices. The following table summarizes the challenges the participants started with as well as the challenges they detected when thinking about implementing coaching methods and other SENSENET tools:

	<b>Challenges Day One</b>	<b>Challenges Day Three</b>
<b>Group 1 D&amp;I Policies</b>	<ul style="list-style-type: none"> <li>- How do we envision D&amp;I initiatives into our organization?</li> <li>- How do we develop a D&amp;I culture with our organization's stakeholders?</li> <li>- How do we get reliable data to support the implementation of D&amp;I policies?</li> </ul>	<ul style="list-style-type: none"> <li>- How do we raise awareness of the scope and importance of D&amp;I issues?</li> <li>- How do we ensure continued support and resources for D&amp;I initiatives while recognizing that results will take time?</li> <li>- How can we leverage the benefits of coaching to raise awareness of continued D&amp;I initiatives and performance achievement?</li> </ul>
<b>Group 2 D&amp;I Business Case</b>	<ul style="list-style-type: none"> <li>- How do we capture the mindset and valorise D&amp;I into our organizations?</li> <li>- How do we apportion resources for successful D&amp;I implementation / initiatives / action plan?</li> <li>- How do we reward D&amp;I performance and achievement?</li> </ul>	<ul style="list-style-type: none"> <li>- How do we capture and demonstrate the value of SENSENET tools for inclusive evaluation of coaching and mentoring activities?</li> <li>- How do we assess the value of coaching and mentoring activities and set the priorities for D&amp;I initiatives?</li> <li>- How do we get our Boards and Senior Management to commit to an action plan / programme of D&amp;I performance improvement?</li> </ul>
<b>Group 3 Attracting People</b>	<ul style="list-style-type: none"> <li>- How do we convince our Boards to change their D&amp;I performance and communicate their actions with a sense of dedication?</li> <li>- How do we make organization appealing and 'sexy' in terms of D&amp;I?</li> <li>- How do we engender faster adoption of D&amp;I initiatives and change mindsets and attitudes?</li> </ul>	<ul style="list-style-type: none"> <li>- How can we use Protreptic tools to improve understanding, empathy and awareness of the whole organization regarding D&amp;I initiatives?</li> <li>- How do we energize change to move D&amp;I initiatives into our existing organizations?</li> <li>- How can we improve our skills with the Protreptic methodology, for example role playing?</li> <li>- How can we develop D&amp;I case studies to inform, educate and attract people?</li> </ul>
<b>Group 4 Developing People</b>	<ul style="list-style-type: none"> <li>- How do we increase management's awareness and career importance of D&amp;I initiatives, not only from a monetary aspect?</li> <li>- How do we significantly increase investment in D&amp;I</li> </ul>	<ul style="list-style-type: none"> <li>-</li> </ul>

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	<ul style="list-style-type: none"> <li>initiatives in Boards, managers and operational teams?</li> <li>- How do we move beyond legal compliance when developing, implementing and communicating D&amp;I initiatives to make D&amp;I a specific strategy in people management?</li> </ul>	
<b>Group 5 Retaining People</b>	<ul style="list-style-type: none"> <li>- How do we communicate D&amp;I as a purpose for our organizations?</li> <li>- How do we expand D&amp;I purposes into our ongoing organization strategies?</li> <li>- How do we include D&amp;I in On-boarding and further training of new and longer-term employees?</li> <li>- How do we develop D&amp;I achievement as a driver for change?</li> </ul>	<ul style="list-style-type: none"> <li>- How do we introduce and communicate the Protrectic model as a tool for coaching in our organization?</li> <li>- How can we improve our preparation for interviews and recognizing our biases within our 'safe havens'?</li> </ul>
<b>Group 6 Team Management</b>	<ul style="list-style-type: none"> <li>- How do we assign and allocate dedicate time to implement a D&amp;I programme?</li> <li>- How do we include D&amp;I values into recruitment and on-boarding?</li> <li>- How do we start the conversation on D&amp;I issues and include that into ongoing team management?</li> </ul>	<ul style="list-style-type: none"> <li>- How can we develop a continuing programme of coaching supporting D&amp;I encouraging changes to Boards and departmental management?</li> <li>- How do we use the Protrectic methodology to learn about and avoid biases in our Team Management?</li> <li>- How can we develop D&amp;I implementation / initiatives for small and medium sized organizations?</li> <li>- How do we reward D&amp;I achievement in our teams?</li> </ul>

## Recordings of the Workshops

Recordings of the plenary summaries of the group discussions and the presentation on coaching can found here:

Discussion Day 1: [https://youtu.be/uzZolmkA1\\_M](https://youtu.be/uzZolmkA1_M)

Preesentation Day 2: <https://youtu.be/BZah2Gdrjzo>

Discussion Day 3: [https://youtu.be/\\_gPwEeAuXco](https://youtu.be/_gPwEeAuXco)

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## **Dissemination**

A first dissemination video, capturing the spirit of the first workshop days, can be found here: <https://youtu.be/wTjK87pHIA0>

## **Quality Assessment**

A questionnaire was send to the participants on several occasions. An evaluation of the response rate and data gathered is still pending.

## Appendix

Supporting documents attached to this summary:

1. Presentations Day 1/Day 2/Day 3
2. Additional Information on Coaching



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## Agenda for Group Discussion

Discussion of own Diversity & Integration performance as well as examples of needs and challenges

9:40 – 9:45	Short introduction to the topic & the group
9:45 - 10:15	Discussion of the preparation sheet for Day 1
10:15 – 10:20	Summary of the main points

Goal: Collection of challenges in advancing the D&I topic

[www.sensenet-project.org](http://www.sensenet-project.org)

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## Introduction to the topic

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## Group Discussion

Discussion of own Diversity & Integration performance as well as examples of needs and challenges

Discuss a situation in your organization that exemplifies why this topic is of importance to you.

4



## Group Discussion

Discussion of own Diversity & Integration performance as well as examples of needs and challenges

Name a situation that exemplifies your organization's need concerning this specific topic.

5

## Group Discussion

Discussion of own Diversity & Integration performance as well as examples of needs and challenges

Concerning your organizations practices on Diversity and Integration identify what challenges might have hindered the further development of the topic within your organization?

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# Break

## 20 Minutes Break

You may leave the call and join in 20 minutes through the same link.

Click on another 'Breakout Room' if you want to talk to other participants during the break.

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# Agenda for Plenary Discussion

## Exchange & Discussion of Outcomes

10:40 – 10:45	Introduction
10:45 – 11:25	Summary of Group Discussions 4 Minutes per Group
11:25 – 11:30	Wrap Up

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DET LÆRENDE FÆNGSEL

GoNorth  
PROTREPTIC FOR COACHING

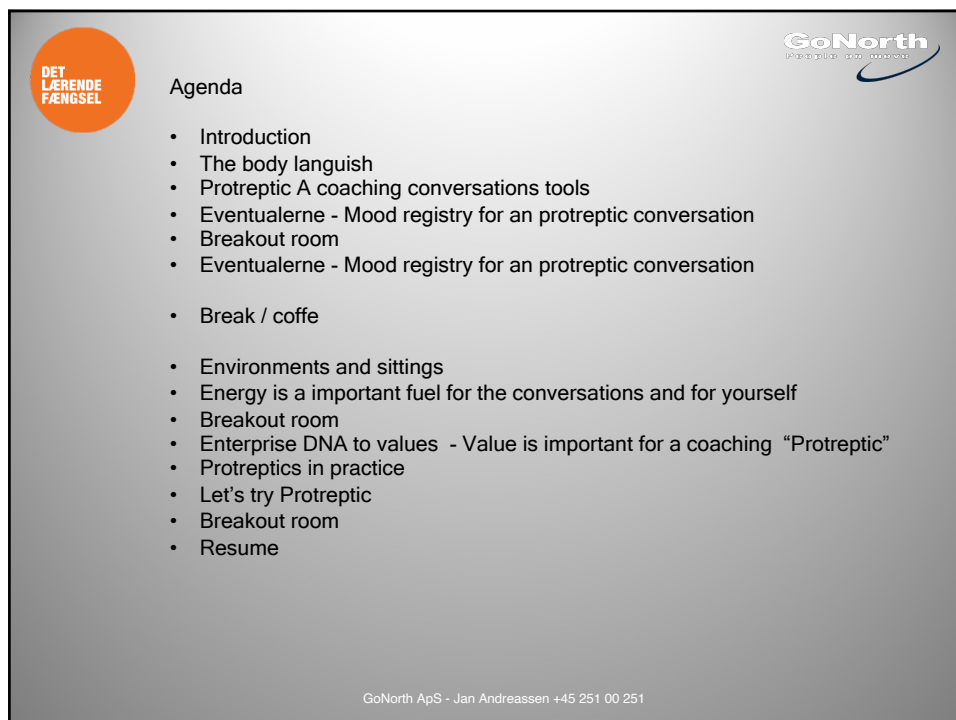
# Sensenet Staff Training Event

Coaching model, methods &  
how to use in practice

## Denmark - DLF

SENSENET

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DET LÆRENDE FÆNGSEL

GoNorth  
PROTREPTIC FOR COACHING

### Agenda

- Introduction
- The body languish
- Protreptic A coaching conversations tools
- Eventualerne - Mood registry for an protreptic conversation
- Breakout room
- Eventualerne - Mood registry for an protreptic conversation
- Break / coffe
- Environments and sittings
- Energy is a important fuel for the conversations and for yourself
- Breakout room
- Enterprise DNA to values - Value is important for a coaching "Protreptic"
- Protreptics in practice
- Let's try Protreptic
- Breakout room
- Resume

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## Who am I ?

Owner of GoNorth is an international management training company founded in Denmark in 2014.

Former General Manager at Discovery Channel in Scandinavia for more than 15 years,

Have a Master's Degree in International Business Coaching and has a wealth of senior management experience as well as being a coach and mentor to leaders in global corporations.

My approach to program designs in GoNorth blends proven traditional management training systems with the conclusions of international studies that show how energies and values from nature can support managers be the best that they can be.

”Better Leaders by Nature”

## Before a conversation

## The body have a language

How often do you look at the way people are dressed, the way they're walking, or the confidence or awkwardness of their interactions, and make assumptions about who they are?

Important body language for a good conversations:

- Shake it Good
  - With a firm-but-relaxed greeting
- Stand Up Straight
  - Have a good posture
- Mind Your Mannerisms
  - Be aware of your arms and hands
- Face It
  - Think about what your face is saying

## “Protrectic” A coaching conversations tools

## What is Protreptic

The concept of protreptic is found in the culture of Athens from 400 B.C. and forward. It is used by Plato, student of Socrates, founder of Academia. The word protrepto is Latin and can be translated to 'turn towards or incite'.

To "soften the tyrant" or The King's road but also – the mirror of the king.

### STRENGTHEN YOUR DIALOGUE AND YOURSELF

Protreptics is a philosophical coaching tool. It makes you clearer about your own and community's values.

Protreptics education is practically close and helps you as a person/leader to:

- be aware of your values so that you appear strong and authentic in the dialogue.
- Increase agile management to ensure flexibility and development.
- stimulate new thinking, eg on values, themes and concepts.
- provide space for your team and their individual needs.

## THE DIFFERENCE OF PROTREPTIC AND COACHING - BASIC DIFFERENCES

### Protreptic:

There is no goal to be reached and there is no agenda in the conversation. But there are elements that the protrepticist must be aware of, which is described in another document - "Eventualerne"

### Coaching:

In coaching there is a goal to be reached with 'the other', and this means that the conversation can be guided.

Protreptics are based on a value, a word, an event or a term that is continuous throughout the conversation, for example confidence. Instead of focusing on problems, protreptic focus on concepts and values for the: employee, the leader and the organization on a more general and abstract level.

Coaching usually takes the starting point of a problem or a challenge that needs to be investigated and found a solution.

# Protreptic

## “Eventualerne”

Mood registry for an protreptic conversation.

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## “Eventualerne”

### Hetrotelos

To have another as your aim - be there for the other one and put yourself into the background.  
(Important) do not get infected by the mood of the conversation - try to grab the mood and ask curious into it. (don't use your own power - step at the side of the other - be there in the "now"  
remember **not to get carried away by the atmosphere**

### Synkatatetis

Be aware of the other, be open but also somewhat critical of your views and questions.  
(It's important to find out what the difference between what the **other is** and what the **other represent**)  
Be alert and open to what is being told by the other - be critical but proceed carefully - go into the other - what is important for the other - what is of value to the other ask about this?  
Ask the other to form a picture of himself and challenge this, but carefully, find out what the other is the other stand for as a human being.

Find the real - the inner 'I' ( ego not negative) at the other...

Questions that can be made are:

*This is what I stand for what do you stand for ?*

*What are you ?*

*What will you ?*

**Lepcis** - Create careful a desire for change in the other. ( Trust is important )

Try gently to create a will on the other to change things in himself and the environment he / she is part of.

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## “Eventualerne”

### **Katafyge**

Create a safe haven - a great place to be - make a good framework for the conversation.  
Ensure peace in the conversation for the other - Imagine that it is a cave you together have built, to sit here and talk confidentially - like when we were kids when we built the caves under the dining table with blankets.

### **Prosoche** - Attention Zones.

There are various things we need to be aware of a conversation and here there are five areas we need to focus on:

- Think about how you react in the conversation. - also on what you feel ...**(you)**
- On the other - note how the others reacting in the conversation, ask about reaction. **(the other)**
- They others - how do you think he / she the others will react ...**(3 part )**
- The relationship between - what is there between **(good-evil)** (scale 1-10)
- Meta - be aware of what there creates attention

### **Ergon**

Find the right time to stop the conversation / pull away .  
Find the point in the conversation where it may be good to stop - the moment when the other will create a reflection.  
Let the other person's voice fill - Let it be the last - so he/she have something to think / reflect on

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## Breakout room

Time 10 min.

- Group 1: How to use/be aware of Hetrotelos**
- Group 2: How to use/be aware of Synkatateti**
- Group 3: How to use/be aware of Lepcis**
- Group 4: How to use/be aware of Katafyge**
- Group 5: How to use/be aware of Prosoche - Attention Zones**
- Group 6: How to use/be aware of Ergon**

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# Protreptic

## “Eventualerne”

Mood registry for an protreptic conversation.

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Time to break  
15 min.



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## Use the nature for conversations

We know from experience that living in nature is doing well.

In Japan, it is decided at government level that this empirical knowledge must be supported by scientific evidence.

Shinrin-yoku, forest bath, was officially introduced by the Japanese Ministry of Agriculture in 1982.

The researchers are working on a hypothesis that these are the airborne molecules we inhalation has a positive effect, as well as an effect from negatively charged ions and that these together have a synergy effect.

The airborne molecules come from bacteria in the forest floor and from plant derivatives (phyton-cides) - popularly called essential oils - from trees.

The bacteria are thought to interact with our gut bacteria. The ions, the negatively charged particles, is thought to increase serotonin levels in the body.

<https://time.com/5259602/japanese-forest-bathing/>

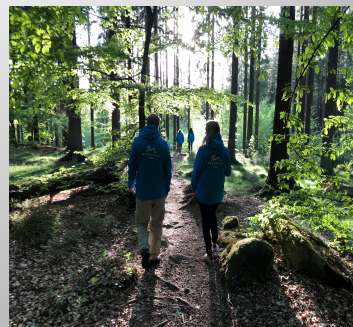
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## Be in movement when you have a conversations

Science has confirmed that walking does indeed awaken creative ability. In one Stanford University study, researchers found that walking boosts creative output by 60 percent. ...

It may be that creativity is stimulated by walking because the activity requires the simultaneous use of multiple parts of the brain



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## Energy is a important fuel for the conversations and for yourself

### Focus on 3 energies:

#### Mental Energy

Mental and emotional behaviour

#### Physical Energy

Food, sleep, recover and training

#### Professional Energy

Environment, talent and skills

## Breakout room

Time 10 min.

**Group 1 and 4: How do you keep high Mental Energy in a conversations**

**Group 2 and 5: Why is Physical Energy important for a good conversation / performance**

**Group 3 and 6 : Give examples on how you have seen positive or negative effect of Professional Energy**

## Value is important for a coaching conversations “Protrectic”

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## Example on Enterprise ”DNA” to value terms

Focus on working with customer satisfaction / high meeting activity (takes the lead with Strategic Consulting)

Quality  
Integrity  
Trust

That we welcome new initiatives / tools and use them actively in everyday life

Openness  
Curiosity  
innovation

Order in own house

Self-discipline  
Engagement

High performance culture

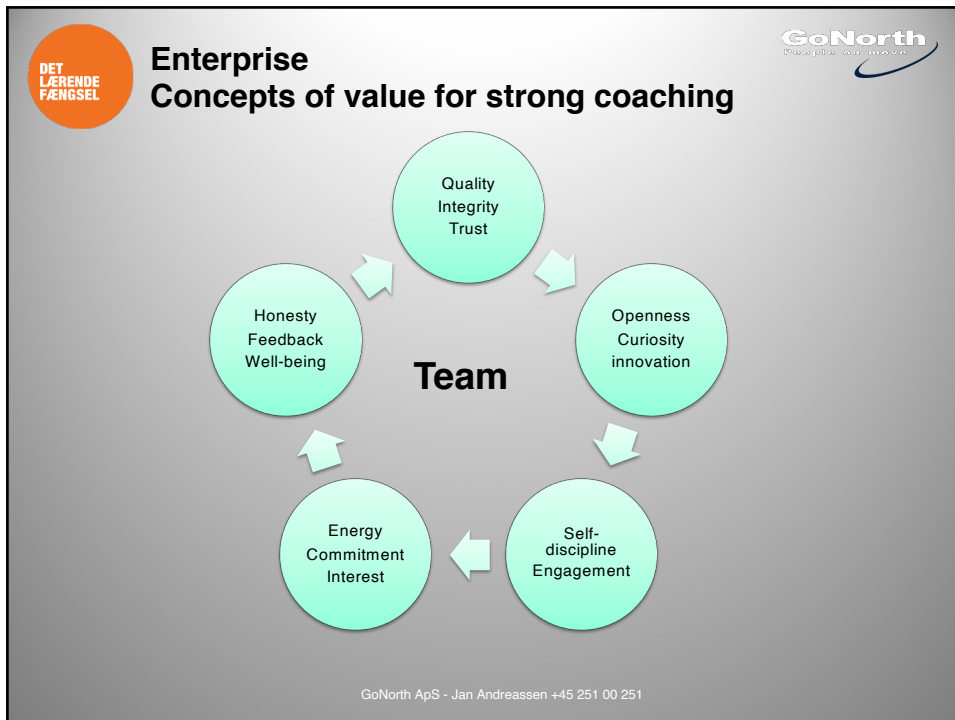
Energy  
Commitment  
Interest

We have good cooperation, good well-being and helping each other - it must be fun to go to work

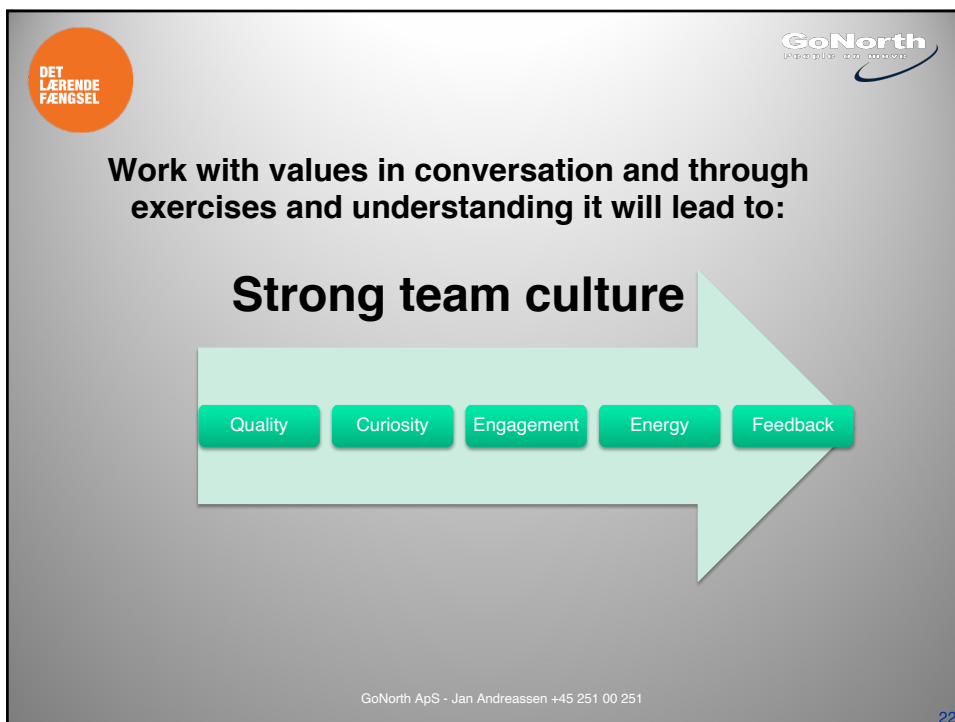
Honesty  
Feedback  
Well-being

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## Protrectics in practice

### The form of the conversation

Basically, the protrectic is about a dialogue between two people - the Protrectician and "the other".

You will be a protrectician and your team member "the other". The conversation is often based on a value or concept, explore the concept – what does it mean?

The purpose of the Protrectical conversation is not as we know it from ordinary coaching, concrete goals and an action plan. However, it is about reflection and contemplation. Therefore, the conversation ends with a question that should not be answered immediately, but which can be taken along and form the basis for further reflection.

The final question must naturally fall into relation to what the conversation has been about. For example, if the focal point has been trust, the final question must be based on trust. The question may be based on a dilemma that has arisen during the conversation.

## Lets' try

### Protrectics in practice

## Protreptics in practice

- How is ..... felt?
- What do you feel within yourself when you become .....
- Where does .... live inside you?
- What moods are associated with.....?
- How can ..... be a friend?
- How do you know if ..... has been here / there?
- How can .....create/support your own self awareness ?
- What part does .... live in your life?
- How has ..... affected you in the past?
- Is ..... present now?
- How do you feel that .... is present or not present.
- What metaphor would you use to tell me about .....

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## Breakout room

Time 10 min.

Talk and explore "Trust"

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## Protreptics questions

- How is ..... felt?
- What do you feel within yourself when you become .....
- Where does .... live inside you?
- What moods are associated with.....?
- How can ..... be a friend?
- How do you know if ..... has been here / there?
- How can .....create/support your own self awareness ?
- What part does .... live in your life?
- How has ..... affected you in the past?
- Is ..... present now?
- How do you feel that .... is present or not present.
- What metaphor would you use to tell me about .....

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## How was it ? The new conversations “Protreptics”

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**Practice and you will be better to  
understand and use the protreptic**

**Have a great day**



Programm on Staff Training Event  
Denmark - DLF



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## Agenda for Day 3

**09:30 – 10:20 Groupwork, Host: partner that developed module**

Discussion of possible coaching methods for learning module & how to implement SENSENET

**20 Minutes Break**

**10:40 – 11:30 Plenary, Host: SENSENET Partner DLF**

Exchange & Discussion of outcome

2

## Agenda for Group Discussion

Discussion of possible coaching methods for learning module & how to implement SENSENET

9:40 – 9:45      Short reflection of last workshop day.

9:45 - 10:15      Discussion of the preparation sheet for Day 3

10:15 – 10:20      Summary of the main points

3

## Challenges

Let's summarize Day 1. What were the challenges we talked about?

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## Group Discussion

Discussion of possible coaching methods for learning module & how to implement SENSENET

How is coaching already used in your organization?

5

## Group Discussion

Discussion of possible coaching methods for learning module & how to implement SENSENET

Could you imagine to use one of the methods in relation to the learning modules topic? Could the coaching method help you overcome the challenges?

6

## Group Discussion

Discussion of possible coaching methods for learning module & how to implement SENSENET

What would be the benefits of implementing the SENSENET learning experience within your organization?

7

## Group Discussion

Discussion of possible coaching methods for learning module & how to implement SENSENET

What could be challenges you would face?

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# Break

## 20 Minutes Break

You may leave the call and join in 20 minutes through the same link

We have 'Breakout Rooms' if you want to talk to other participants

# Break

## Feedback

<https://form.jotform.com/201551767401955>

## Agenda for Plenary Discussion

### Exchange & Discussion of outcome

10:40 – 10:45	Introduction
10:45 – 11:25	Summary & Discussion 6 Groups: 4 Minutes
11:25 – 11:30	Wrap Up

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## Remember to prepare Day 3

### After today

Please share your today's notes with the others on our LMS.

We would like your feedback:

<https://form.jotform.com/201551767401955>

Thank you for your participation!

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## Protrecticis in practice: The form of the conversation

Basically, the protrecticis is about the dialogue between two people - the Protrectician and "the other". Here you will be a prostitute and your employee "the other". The conversation is often based on a value or concept. For example, it can be based on trust with the following questions:

- What is trust, what does the word mean, do you trust yourself and have other trust in you?
- Is there trust in your leadership?
- When your trust is abandoned, what happens then and how does it affect you and others in the working community that you are part of?

When using the Protrectical Conversation with your employees, you must be active in the conversation. It is important that you do not always take what the employee says for good goods. By being critical of what the employee tells and asks more deeply, new perspectives can arise that help develop self-insight.

As the conversation develops, you involve yourself and your own experiences. From here, the conversation must develop so that an equal dialogue takes place, where both parties can ask questions and challenge each other. However, it is important that it is you who controls the conversation, and ensures that the focus remains on the value or concept.

The purpose of the Protrectical conversation is not as we know it from ordinary coaching, concrete goals and an action plan. However, it is about reflection and contemplation. Therefore, the conversation ends with a question that should not be answered immediately, but which can be taken along and form the basis for further reflection.

The final question must naturally fall into relation to what the conversation has been about. For example, if the focal point has been trust, the final question must be based on trust. The question may be based on a dilemma that has arisen during the conversation. For example: Why do you react as you do when your confidence is abandoned?

### **Set limits**

Protrecticis is a dialogue where both parties share experiences, values and attitudes, which can be difficult. For where does the limit go to how much the employee needs to know about you? You must therefore deal with yourself to what extent you want to involve yourself, your values and experiences.



### **Better dialogue**

It takes time to master the protreptic form of conversation, but with simple methods you can use protrepticism in your daily management.

The Protreptic conversation can be initiated in various ways. No conversations are the same, and there are many factors that determine which direction a conversation can take. In the following, three methods from the protreptic are described.

#### **Method 1: Starting from a value or a concept**

Example 1: An employee approaches you. She is again frustrated not to feel like part of the community in the team. Instead of talking about the problem, you choose the prototypical approach. You therefore tell the employee that you should talk about what community means to her. And this introduction starts with the Protreptic conversation.

Example 2: For the development interview with your deputy manager, you usually work slavish on the basis of a questionnaire. Now you choose a protreptic model. You are now asking for leadership and value in this, and you ask what her own management values are of importance to the organization she is employed in.

#### **Method 2: Starting from a story**

At the team meeting you must discuss tolerance. Based on tolerance, you can, for example, tell a story from another workplace. It may also be that you have your very personal story that can act as a good approach to talking about tolerance.

#### **Method 3: Take the starting point in the unseen**

You have a staff meeting and an employee must present a new project. You notice how her voice changes when another employee asks questions. Her voice becomes more specific, and she dismisses the employee without giving him proper opportunity to ask further questions.

Subsequently, you talk to her alone and take her point of departure in her voice and body language during the meeting. And here you focus on what the employee expresses with his voice. What happens and why does she react as she does? During the conversation, you invite your experiences in relation to voice and body language.

It requires practice to master the Protreptic Interview. Once you have learned the form you will be able to combine or supplement the tool with a coaching approach in your leadership.

## Eventualerne / mood registry for an protreptisk conversation.

In a value based conversation (protreptisk conversation), there are six principles that form the basis for how we should act in a protreptisk conversation - how we make it a formation conversation that will define our values. We must find into it that matters and not the idea.

1. Hetrotelos - To have another aim - to be there for another through the whole conversation.

a. To have another aim - worth for the other and put themselves into the background - I mean do not get infected by the mood of the conversation - try to grab the mood and ask curious into it. (Place your own power and step at the side of the other - sit in the second place with remember not to get carried away by the atmosphere

2. Synkatatetis - Be aware of the other, be open but also somewhat critical of your views and questions.

(it is important to find out what the difference between what the other is and represent)

- Allow you to be alert and open to what is being told by the other - be too critical but proceed carefully - go into the other - what is important for the other - what is of value to the other ask about this?
- Ask the other to form a picture of himself and challenge this, but carefully, find out what the other is the other stand for as a human being.
- Find the purity - the inner 'I' in the second...
- Questions can be made are:
  - . That I stand for what you stand for...
  - ii. What are you....
  - iii. What will you....

3. Lepcis - Create cautiously a desire for change in the other.

a. Try gently to create a will on the other to change things in himself and the environment he / she is part of.

4. Katafyge' - Create a safe haven - a great place to be - make a good framework for the conversation.

- Ensure peace in the conversation for the other - Imagine that it is a hollow I together have built, to sit here and talk confidentially - like when we were kids when we built the caves under the dining table with blankets.

5. Prosoche '- Attention Zones.

- There are various things we need to be aware of a conversation and here there are five areas we need to focus on:
  - in. In themselves - think about how you react in the conversation, numbers possibly. also on what you feel ...
  - ii. On the other - note how the other react in the conversation - ask about reaction...
  - iii. The other - how do you think he / she the others will react ...
  - iv. The relationship between - what is there between (good-evil) ....
  - v. Meta - be aware it creates attention

6. Ergon - Find the right time to stop the conversation / pull away.

- Find the point in the conversation where it may be good to join - the moment when the other will create a reflection.
- Let the other person's voice fill -Let it be the last - so he / she have something to think / reflect on

# 1.

## What is protreptic?

Thinking, called “diánoia” in his last dialogues, was defined by Plato as “entos tes psyches pros autón diálogos”, as “the inner dialogue of thought with itself”; the act of thinking, “dianoesthai” was seen as the same as “dialégesthai”, as the mode of conversation, a prior form of dialectic (Sophist 263, e 3-5; Theaitetos 189 e). This is the epistemic basic assumption of protreptic: that thinking and speaking are two sides of the same coin. By guiding speech in the right way, one might learn to think in the right way, and vice versa.

The concept of protreptic is found in the culture of Athens from 400 B.C. and onwards. It is used by Plato, and his opus could be considered as protreptic in character, as an experiment in “parainesis”, the art of turning another person to philosophy as a way to manage one’s own life. Plato’s devotion to the Socratic “euprattein”, the “ethically mastered” life, and his obligation towards the examination of the self, makes his attitude protreptic. He also speaks in the “Sophist” about the art of “techne psychagogia”, the art of guiding the soul of the other person. However, it was Aristotle whose most important, esoteric work was the “Protreptikos logos”, the admonition to do philosophy. It was Aristotle who created an executive program for leaders around the middle of the fourth century B.C. on the Island of Cypern, sponsored by the king Themiston.

On the basis of the magnum opus of Aristotle we can define protreptic as *dialectic applied with the aim of prompting a person to liberate himself by reflecting on her/his basic values*. Thus protreptic is bound to social dialogue, and to the possibility of becoming the master of one’s own inner dialogue.

Aristotle’s famous presentation of the true forms of argument, the “logic”, put forward in “Prior Analytics” and in “Posterior Analytics”, and all the tricks by which one rejects the Sophists

## *What is protreptic?*

Now, protreptic is the art of knowing what pleasure is, and how we acquire it. And since pleasure is the opposite of pain the real pleasure must be of a kind which is not followed by pain. This is the pleasure of doing and thinking the good, and this is the general concept of Plato.

What is special of protreptic in relation to ethical dialectic in general is only that it is a discipline that from its origin is directed towards leaders. It is the system of knowledge about how one teaches the leader to pursue happiness as a leader, and the conclusion is always given: he must search in the capacity of a human being. But since he is especially tempted by the misuse of power, desires for luxury, for women, etc., he must be particular on guard in relation to his own values of life. His life must, so to speak, be an extra-examined one. This is why protreptic was called “to soften the tyrant”, but also “the mirror of the king”, or “the king’s road”. The dialogue of protreptic creates a mirror for the other unique person only, in which he would be able to see who he really is, and see the one he could become if he acts out of virtue. It is closely related to a concept of adult education, or “executive education”, as we would say today, and one famous educator, Isocrates, a contemporary of Plato, would – as Cicero said – have produced as many leaders during his long life “as there were Greeks in the Trojan horse”. Werner Jaeger did not give us the same denigrating picture of Isocrates as a sophist as Plato and his followers were inclined to (the references are often partly concealed, though), but instead underlined Isocrates’ nationalistic perspective so dominant after the devastating Peloponnesian Wars between Athens and Sparta (431-404). The intimate connection between protreptic and rhetoric is documented by the fame of Isocrates as a speech writer – he did not perform the speeches himself due to lack in the power of his voice or to his timidity.<sup>1</sup>

If we jump forward 2500 years, the protreptic message to the modern leader becomes one of self-reflection: The more he examines his own life, the more he can convince through integrity, authenticity, and an authoritative presence. However, he might also

1 Werner Jaeger: *Die Formung des griechischen Menschen*. Berlin, New York: Walter de Gruyter 1989

## 2.

# Why protreptic

The reasons why a forgotten tradition suddenly becomes important can be found in the socio-economic setting. The pressure on management to transform into leadership, the public surveillance of organizations and their increasing dependence on their stakeholders, especially employees, but also on customers as co-producers and co-innovators, demands new approaches to communication through dialogues. The increasing power of the enlightened and critical, or even, political, consumer demands new types of leadership. TV reinforces the strange phenomenon that an effective speaker always addresses each individual in a crowd – even if they, as a consequence, act as a mass – and thus simulates a peculiar form of the dialogical form. Every person must feel that he, and especially he, is addressed. TV did that because the possibilities of answering back often are formally non-existent or postponed and carried over to other media (though the blog and face book phenomena produced by the internet have changed this heavy non-reciprocity and diminished the power of the lack of simultaneity).

In the wake of the increase of so called ‘intimate technologies’—e.g., value based management, management by passion, formal and informal recognition, and by coaching—the dialogical capacities of management have to be intensified in the direction of an ideal of symmetry, if they are to function with a self-secure and highly educated workforce. It is here protreptic becomes newly interesting, and in order to understand the full range of its potential influence, we have to look closer at the new conditions of management and organizing.

A remark: The reader may already at this early stage object, why another technology of dialogue when therapy and coaching are invading almost any context? The answer shall come in the course of the presentation of protreptic, but it can be stated at once that protreptic is neither another therapy nor a refined form

### 3.

## **The new problems of leading and organizing**

The problems of the new leadership are many:

1. The increasing role of stakeholders, consumers, suppliers, employees, and open innovation.
2. The demand of co-production of public service by the citizen.
3. The growth of corporate obligations towards society and towards stakeholders.
4. The criteria and methods of private business begin to form the content of political planning and evaluation of the public sector, and shape management and organization in this sector.
5. The enormous increase in the role of employees as a form of capital.
6. The dominance of immaterial work.
7. The increase in the role of relation-forming and networking inside and among firms as a means to innovation, intensification of work, creation of new markets, and overall growth.
8. The increasing demand of qualified labor at an elite-level.
9. The problems of recruiting and keeping virtuoso-employees.
10. The demand for leading employees who are expected to lead themselves.
11. New intimate technologies for leading and organizing.
12. Demands usurping the whole life of the worker appropriating his intellectual, emotional, and conative forces, his passion, engagement and creativity.
13. The need to solve the work-life tension produced by this usurpation and appropriation.
14. The demand to create corporate selves at a new, virtual level.

further education. Taken together, these educational arrangements are called (readiness-activities), and it exists as a computer program, Role Guide, through which any employee is able to develop his own educational plan based on his own commitments. There are a lot of perks. Children are allowed at work, bicycles can be repaired, e-shopping can be done, and food brought in.

The buzz word of management is “self-management”. This can be cut down to the conflicting demands to accomplish the contracted tasks and not to overwork at the same time.<sup>2</sup> Self-management is often defined as the opportunity for the employee to set his own immediate goals, and to attune them to the goals of the organization, while at the same time attempting to deepen these goals or even change them, but only under a permanent self-guiding evaluation of this harmonization.<sup>3</sup> It has the ring of a self-demand to do something which one even does not know that one is able to. That this is done in the interest of the firm is secured through a manifold strategy of building a corporate personality, which embodies an intrinsic motivation, which ideally should grow infinitely.

Researchers have underlined a transition from normative to neo-normative control, from the attempt to create a corporate identity of the employee to the attempt to control his autonomy.<sup>4</sup> Other writers have emphasized the emerging of new behavioral and mental forms of resistance, among others cynicism as a reaction to the intimate technologies.<sup>5</sup> What characterizes these diagnoses is the fact that both managerial strategies and the reactions of the employees are individual, no collective resistance is built.

However, it is worth mentioning that its employees seem to be very happy about working with Microsoft, and the firm seems actually to take really good care of the workers when one observes

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2 See: Computerworld 2008, 21-11, (Vekommen til Windows Woderland). Lederne, Du skal undgå at arbejde for meget. 2008, 15-8). Berlingske Nyhedsmagasin, topmøde om arbejdsglæde 16-11, 2007.

3 Authors have stressed the so-called “bio-politics” as a way to integrate the life of the employee into work. See: Lazzarato, M. (2004): From Capital-Labour to Capital-Life. *Ephemera*, 4 (3).

4 Fleming, P. & Spicer, A. (2007): Just be yourself – Towards neo-normative control in organizations.

5 Contu, A. (2008) Decal Resistance: On misbehavior, cynicism and desire in a liberal work place. *Management Communication Quarterly* 21 (3), pp. 364-79.



One could speak about a type of empowerment which has a virtual character since it implies that the employee never has done enough.

The top manager of Microsoft Denmark, J. Bardenfleth, says in an interview:

*“In MS DK we have a performance culture, and the employees go far in order to reach their goals. We offer the workers so much leeway to plan their work themselves within the teams. We believe that by doing so we strengthen the employees’ belief in that they themselves are the best ones to know how the tasks are solved. And here we are deep inside the implicit faith. It creates engagement and the will to reach the goals. The management at the same time has the responsibility of a mutual harmonization of expectations between the manager and the employee that they shall make priorities, be able to say no, and relieve the pressure, when work becomes too overwhelming. This is one of the reasons why we were elected the best place to work last year.”<sup>9</sup>*

What, however, is actually new here?

Jobs are described rather meticulously, and this description is reinforced individually through a list of commitments to which the employee must give his agreement. He shall probably not be able to influence the total list of commitments, but he might be involved in the deliberations on which ones are chosen. The enterprise has a set of values, and the profile of the ideal worker is outlined.

Precisely like any job in the church or the military, the bureaucracy and the higher level of employee work in private companies could be described since the 18<sup>th</sup> century. What differs is only the frankness with which the employee is able to function in the dialogue of these issues, but not his power. Probably also meetings with the department or top managers are now more frequent, and the practice of recognition more careful, more informal and colloquial, but in any of the mentioned systems in which there were firm criteria and strict procedures of promotion, both a running

9 – Berlingske Tidende 28.9.2008 “Ledelse på spidsen”

of democratic practices. Orders are not as rational as requests or the designing of frames, since the employees are expected to accomplish tasks which cannot be defined precisely. Also the classical, hostile relations between workers and management have gone away since the employees do not experience themselves as a group, and do not rely on trade unions, but being knowledge workers often tend their egos and individual careers.

The IT-revolution has had an important role in individualizing workers by the creation of many new, and different job functions, and by blurring their mutual positions through the looser relations in rapidly changing teams and projects. So, the dialogues become more vertical and more individual, presupposing a common interest between the employee and the firm, far beyond the classical one of keeping the factory going. One does not talk to the boss in the capacity of a member of a group, not to mention a “class”, but as a person who might be privileged if he plays his hand well.

From this perspective a firm like Microsoft is actually a new-technology firm with a very old form of organization, one supplied with some new fringe benefits or perks and a new type of corporate ideology, but also with a much more differentiated interest in the single employee.

It is interesting that firms like Maersk and the others mentioned above simply expected that an employee would have an ordered and proper private life, and so does Microsoft. No doubt these firms would articulate this to the employee at the beginning of their transaction, and it was the more easy to accomplish, since most employees began very young. What they would not do was use words like “stress” or “work-life-balance”, but they would certainly demand that a task be done, and they expected it to be done after working hours, if it hadn’t been accomplished. So they actually demanded a certain family structure. The pressures on Microsoft employees cannot be compared to the pressure laid on employees in the Danish ministries just now – the recent, terrifying results of the evaluation of the psychic work environment in the Ministry of Environment shows that. But in firms like Microsoft we have a far more intimate focus on the private life of the employee, which is not found in public administration.

The point is that the employees must learn to say “no”, and to

## 4.

# The rules of protreptic

In the Greek the “protrepo” also means “to confront with (gently but insisting)”, “to urge”.

The subject of its result, the ideal protreptic dialogue, should accomplish a mental turning around, an insight into our innermost norms, ideals, attitudes, notions, thoughts, and practices, items worthy of aspiring to, in relation to the leader’s and the employee’s ethical development, their sense of the mutual and the possible, and their responsibility towards the community.

Protreptic is an art. It is a calling for philosophy, a license to think, both with the intellect, and with the heart.

The protreptic guide does not orientate himself – contrary to the therapist, mostly – in relation to a “naturalistic conception”, in relation to an idea about how a person, a leader, a group or an organisation ought to be, or act. It aims at a balance between pleasure and insight, to refer to the dialogue “Philebus” by Plato, to a balance between strategic instrumentality and normativity. It seeks an ethical canon beyond maxims, and an attitude almost immune to pragmatics. It is never moralizing.

The goal of the protreptic guide is to enable the leader to articulate the principles of individual and collective freedom.

The assumption of the protreptic guide is that man and the organisation are shaped in the image of each other, and that it is possible to create an unambiguous reason for individual and organisational behaviour based on the ideal of the Good and the Just.

Protreptic claims that an existential code does exist through which the differences and contradictions of interests between members of a community, and hence, of an organisation, can be reconciled. But protreptic knows that there is a price. The price is to negate any concept of the rational agent by invoking a greater rationality than the *conservatio sui*, a rationality which put the

through substantiated scepticism, through just indignation, and through trust and generosity.

7. The strengthening of an ethical imagination.
8. The replacement of strategic communication directed at persuasion, seduction, and the control of attitudes, with the respect of the singularity and autonomy of the other person: Leadership as never ending discovery. The humour and irony of the private detective must replace the obstinate seriousness of the inquisitor and superintendent. Together we must discover our common cause, the core of the process of organising.
9. The development of a concept of personal formation as the basis of the loops of learning, and not the least of the strategies for forgetting. To be able to unite professionalism, passion, and will, through an ideal of the transformation of functions, tasks, procedures, domains of responsibilities, and criteria of excellence.
10. The lack of any firm institutional frame. The protreptic can take place everywhere, between everybody, and all the time. It is direct, quiet, sober, sensitive, serious, and not without humour.
11. Protreptic deepens the concept of self-management both critically and supportively by developing the sense of self in the other person.

In order to understand the full range of the protreptic approach, we must have a closer look into the epistemology and ontology which it presupposes.



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