

T R E

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2016

TRENDREDE

2016

This is the sixth edition of the TrendSpeech. We consider it our duty to describe processes behind occurring events - however intense they might be. Last year we declared 2015 to be the year in which the new concurred the old. This triggered a huge response. On the one hand people are impatient - things seem to take forever. On the other hand people hesitate, come to a standstill or are being drawn back by feelings of resistance.

So, in this speech we repeat our message: the beacons of Renewal are prevalent in the country and their numbers are increasing. Within organisations there's a growing conviction that change is needed.

Transitions are reaching a critical mass. Instead of questioning renewal we are now searching for the best methods for implementing it. It may take longer than our societal vanguard wishes, but there's nothing to be done about that. Society is facing difficult steps. The future can sometimes feel like an exercise in patience.

We are also considering what to do. We've asked ourselves: will we continue the tradition of the Trend Speech, after five speeches in a row? The answer was a clear yes. The results of our annual measuring of societal developments and summary of developing insights find their way to many organizations and are increasingly contributing to new policies. For this we are happy and grateful. Over the next few years we want to actively help bridging the gap between vision and practice.

We invite you join us in the building process.

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A society in resistance

We are grumpy. We are living in a time when common values don't seem to be safeguarded - if we can even remember what they are - and we forget we ourselves don't always practice them. "A lot of people in the Netherlands worry about the future and wonder how we can protect our way of living in a world we cannot bar ourselves from", our king stated in his Christmas speech. The pillars underneath our society are crumbling. We experience chaos, unsafety, insecurity. The world is transforming and the events are too big to comprehend. Masses of people are fleeing war and violence. Displaced persons are looking for safety. Terrorists are flooding a country not all that far from Europe and are instilling panic in our cities. They use weapons, move around in luxury jeeps and on sneakers they buy 'from us' with money earned by selling the very same oil that is fuelling the tanks we use against them. A think tank, claiming to deliver non partial information on a trade treaty, is subsidized by companies benefitting from this treaty. It is hard to trace back cause and effect in these endless conflicts of interests and unsuspected entanglements. Our chosen leaders don't seem to know the answers and use every incident as an opportunity for spitting out resolute words, without arguing how these words are going to fix the underlying problem. This makes us even grumpier. We have lost control.

The social out of society

Our society, the very way we are living together, is going through an existential crisis. The media show many examples of hostility between individuals and representatives of the system, whether being a police officer, politician, teacher or doctor. Our personal world is colliding with the world of the system. Once upon a time we appointed authorities in order to keep our society together. Now we are reaching a point where we no longer want to be controlled and monitored. We have learned how to be an individual. Ideology and communal visions have been forgot-

*'Faith is taking the first step
even when you don't see
the whole staircase.'*

Martin Luther King
(1929-1968)

ten in our craving for individual perfection and achievements. The importance of the societal midfield is vanishing. Locked into our own system we find it hard to actively show interest in others. We are demanding accountability from authorities, we are increasing our efficiency requirements and fine tuning our control systems. Figures are determining our standards and our values are now expressed in digits. Whenever managers - sometimes out of despair, sometimes out of cold blooded calculation - defraud in order to fit all the parameters, our suspicion grows. We chase each other around and it doesn't help. Hard figures prove to be slippery. We wanted quality and what we got was a perception of quality. We suffer from a virtual jetlag. We have arrived in the future, but not everyone seems to be present. While governments are speaking of a participative society, the policies they make seem to draw us back. In Het Financieele Dagblad, Paul Beers describes how first the collective national health system mutated into individual health care and now our collective pension system is being redefined into an individual insurance. Are we on our way to a socially drained society?

Events versus processes

Research after research shows us how we are now better off than ever before. Violence is decreasing worldwide, while safety and freedom are increasing. But we are not buying this. The logics of the media demand incidents which can be highlighted, while societal development is an ongoing process. An event inherently ends quickly, leaving a black hole which needs to be filled by the next media hit. Eventually disappointment and cynicism strike. It is hard to be patient and follow the process after the initial hype, and to watch trends slowly getting woven into the landscape. We don't celebrate our baby steps enough, because there's always someone stumbling and falling. We need more focus on the process; not on the event but on the ongoing, slow motion of development.

Reversing value

We live in 'in between' times. We distrust all of the big stories and are left with boundless subjectivism. This relativity forces us to look inside, at our own values, wishes and significance. This search has gained urgency with the current violent collisions between cultures and religions. You can call it 'friction between eras'. We measure by the standards of the industrial revolution, when tasks were translated into tests and units of time. In the past decennium policies have gone off the rails in a quest for high returns and upscaling. Time is money. It causes friction. The existing systems show big loopholes. While the systems are staging a show fight against the latest incident, the vanguard is implementing a new life rhythm in which interconnections and cross-pollination are setting the tone. We are slowly

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letting go of the old. We predict a Value-Inversion. We've had enough of the 'fiddling society', where we cheat with cars, politics and software. We no longer want to be held prisoner by the opacity of things and we create our personal circles of trust, select groups we completely confide in. This gives us a feeling of control in a world where the truths of today are the lies of tomorrow. We desire a human scale. Time is attention.

Vigilant justice

Papering over the cracks, with sweet talk and public consultations is becoming a thing of the past. An undercurrent of frustration is trying to find its way out. Citizens are better educated and informed, but they feel misunderstood and misheard. People are resisting openly against dictated decisions based on compromises that are not feasible - despite the introduction out of pragmatic consideration - and foremost are lacking human scale. This not only results in citizens turning against shelters for refugees, but also in citizens starting their own shelter projects like Refugeehero and Offerhelp, apart from government and institutions. The debate about painful racism in our society has found its place on the social agenda, together with the frustrated white response. Rapper Fresku created a biting video satire on white musical preference on the Dutch radio and painted his face white. Foundation Urgenda went to court and forced the government to take responsibility in creating durability. Some people create their own Malieveld at the entrance of the city hall, shoving their frustration into the face of the authorities. Others ignore government and create a self-sufficient mini-society, with a communal exchange system which is no longer connected to existing structures.

I am the building block

Our personal life is every bit as important as any system. We are all in the right and claim our corresponding rights. The free zone is growing. Drones, readily available, make us question who really owns airspace and whether you can freely take pictures from the air. The power of governments is diminishing, the force is with the individual and his or her connections. The individual is the new building block of society, that's clear. We are the centre of our own universe and in all freedom we chose the construction we want to be part of. We only now and again shy away from the corresponding responsibilities. We are held accountable as individuals, but we depend on cooperation. One building block, without connection, is without meaning. The question posed by our times is as hard as it is essential: what is your significance, what is its context and what do you want to build?

Grip is the word of the year 2016. We've lost it. We have better access to information, possibilities, services and products than ever before, but we feel meaningless and not in control. The glass is half full. Being 'in between' makes us insecure: we resist control from outside, we want to make our own decisions, but our identity is under pressure. Who am I, if I can't interpret the other? We are all unique, but not as unique as we thought we were. With our personal significance as a starting point we are fumbling for control on the world around us. For lack of guiding lines we do our own thing, on a controllable scale. Creative cooperations are popping up like weeds everywhere. The will to change is prevalent, but so is the frustration about the felt opposition. It toughens the resistance. It is the citizen's patient tenacity that shapes the future. This certainty we carry with us: the individual, with all his interconnections and occasional coalitions is the new building block of society.

CIRKELS van *vertrouwen*
vertrouwen van CIRKELS

BOUWSTEEN
 van de **samenleving**

Searching for grip

In a world where we have lost a lot of anchors, where everything seems fluid, we are searching for benchmarks. We need stability, a believe, a basic trust for us to build upon. We see different ways of increasing our personal grip.

Body Grip

Keeping your body in shape by means of fitness, a healthy diet, mindfulness or yoga has become common good. Stacks of books explain how the right food makes us think better, or how we can enhance our digestion through relaxation. Pure ingredients, making a real nutritional contribution to our body, replace artificial products. Even fastfood restaurants are moving towards organic, artisanal products, served in an authentic way. We

want to stay in control of aging, diseases, our looks - but in a less utilitarian way than before. We perceive our body as an interconnected holistic system; only when we manage to maintain a balance between all parts of our body and mind, we can function properly.

Cutting down

Research of the Allied Consultants Europe shows that nearly 80 percent of the European managers consider the introduction of self-directing teams a step in the right direction. This is remarkable because it is a development affecting their own existence. At Hitachi, the first employees are already taking orders from a robot. Taking a step back is negotiable for a lot of people in their fifties - it is the companies assuming linear growth is the only way that are resisting, because they

'Letting go means temporarily losing your grip.

Not letting go means losing your grip for all time.'

Søren Kierkegaard,
(philosopher, 1813-1855)

consider it inappropriate to take on overqualified employees for lesser jobs. The Sustainable Clothing Action Plan states the clothing industry can reduce its CO2-emissions and waste- and water-footprint by 20 to 30 percent, with only slight adjustments. On top of that, clothing items will last an additional nine months. While governments call on citizens to spend more, the consumer is holding his purse strings: he doesn't need more of the same and can make do with less. Smaller and more flexible is the future. As is shown by Woonpioniers, who have developed the Porta Palace Home, a self-sufficient and nomadic home or office, giving youngsters the opportunity to live small and free of mortgage. In his Universal Declaration of the Material Rights Thomas Rau advocates a circular economy in which nothing goes to waste. Materials are basically given the right to stay in circulation.

The longing for meaning

Several times a day our identity changes, like quantum particles that show different properties each time they are measured. We don't just rent a family home, we sometimes turn it into a hotel. We cook for our family, but on Friday night our kitchen is a restaurant. Throughout the week our pub is a factory. A cashier at Albert Heijn becomes a part-time caretaker of the elderly and the neighbour who walks his dogs turns into a security consultant by means of a neighbourhood app.

All these layers of identity are making the classic Scorecards and Key Performance Indicators redundant. No measuring instrument can capture all individual transmissions and nuances. It is us who determine our appropriate behaviour for each moment. An inner compass delivers stability while we are moving about. Annerieke, a woman supporting refugees on Lesbos, stated in a broadcast of RTL Late Night: "People keep telling me what I do is just a drop in the ocean. I say: what if this drop lands right where it is needed?" By putting personal contribution in the centre one gains control. "I do what is necessary. It gives me grip."

We taste a definite longing for meaning in our society. We rediscover the unique and personal, the depth that makes us human. It holds no place for massive, anonymous receptions, stores and institutions with interchangeable employees. We are looking for the unique, the personal in our transactions, we value the longing for meaning in others and reward them with our business. Attention gives meaning. Meaning gives us grip.

Verification Grip

Do we believe in science or are we searching for our own, pleasant truth on Google and Facebook? Objectivity is a myth, physics tells us. When we put ourselves in the centre of our own universe, the importance of personal anecdotes increases. A story,

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told in a coherent and convincing way, the absolute truth of one single person, offers more grip than a slice of developing insight, carefully substantiated by research.

Anxiously we are searching for the truth; the one today has the highest chance of probability. Professor Public Administration Gabriël van den Brink advocates lending more substance to the professional knowing, to the knowledge compiled in practice by all of us, next to scientific data that often lag behind the developments. The influence of the collective knowledge is also increasing. A football player experienced this first hand. The deal he signed for the Spanish club Deportivo La Coruna was cancelled hours later. Fans remembered a tweet in which he offended the club and its supporters. Steven de Waal, founder of think tank Public Space Foundation, states in Het Financieele Dagblad that housing corporations can no longer ignore the stream of data existing between residents. They often know better what is necessary and who can deliver this. It is only a matter of time before an app exists where all communication, exchange, and appreciation between citizens will take place.

Well-being Grip

The interest in the noticeable opposes our fascination for the measurable. For instance, the economy is growing faster than figures show. The conventional instruments are not measuring the increasing new transactions between individuals and thus policy makers are not taking this into account. A person who gets rid of his car and starts renting his neighbour's car is slowing down the economical growth. He does not spend his money in a measurable transaction at an international company, but he is letting it trickle into his own environment. Where do the one million people in the new sharing economy spend the money they save by not buying regular products? People increasingly book a room from a private person or pay for food made by a neighbour. The suppliers and users find their way somewhere between idealism and opportunism. Opposite the conventional global monetary stream an efficient trickle economy is developing. As consumers, we regain control of the chain of production, by buying from sellers we trust, we can see eye to eye with and who produce in a way that meets our demands. Spending less money doesn't necessarily mean we are worse off, especially not when it comes to well being. The CBS recognises this by taking up a Personal Wealth-index in its reports. It is a small revolution with possibly great effects on how we think about growth.

Joint grip

We are rediscovering the other as one we not only have to deal with, but are able to deal with. Trust and responsibility come as a pair. After twenty years of emphasising

success, selfies, efficiency and the corresponding impatience, the need for the self-transcendent is growing. Do I feel connected to others, to an idea? Am I willing to trust what the other one says and does? Do I like it when other people trust me? The greatest revolution is not taking place in technology but in our mindset: we need the divergence in the others to progress. Likeminded people are finding each other and are making flexible connections. Every year, we see more examples: Uit De Grond, PickThisUp, or the new GEEF Café. In autumn, Heel Nederland Deelt started an umbrella platform for everyone who wants to share something. 400.000 Dutch people forced a referendum, for the first time, about the association treaty between the European Union and Ukraine. They want to change the process and direct this change together. Groen Links and PvdA are introducing a Climate Law and recently the Dutch Climate Coalition was founded, with among others MVO Nederland, DSM and RoyalHaskoningDHV. At the Climate Conference in Paris the participating countries for the first time had the courage to formulate goals to stop the global warming. Only together we get a grip on our communal problems. We are looking for new forms of 'we' without instantly linking a 'they'.

Being the building block of society, what is my constructive capacity? This is a contemporary question. We want to be heard and seen and feel we are part of something common. What is my significance and what kind of connection am I looking for, what can I contribute to? There's a growing understanding of the distinctiveness of the others. Because we realise our 'I' means nothing without the other. Only together we can get a grip on our new world. And establish mutual trust we can build on.

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VERTROUWENS *beweging*

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Constructive talks for society

The next years will be dominated by constructive and constructional talks about new times. We redefine ourselves within the greater picture, using words like construct (merge together) or context (shared space). Professor Leadership Freek Peters talks about contextual view, the necessity for leaders to realise they're part of a society that is expressly watching over their shoulders. When looking for fundamentals for the common we redevelop our ability to connect. How do we want to shape our shared space, how do we give new meaning to education, health care and utility companies, and heart and soul to markets and employment?

Constructive capacity

Is it fear of an incidental disaster or hope of a long lasting, flourishing prosperity that binds us? Our historical overview puts emphasis on battles and power. Wars and disasters are the benchmarks in our history. We seem to forget about the way we time and again manage to create economic and cultural growth on the ruins, through collaboration and shared strength. Processes are overshadowed by events. Scientific and technological progress have put us on the brink of unknown possibilities. The leap in knowledge arises from interdisciplinary collaboration. Instead of doing everything ourselves, we bring in an open network of specialists. A surgeon shares his knowledge with a nano-technologist, a fashion designer with a software developer and a real estate developer with an artist and an urban sociologist. By focussing on the whole, shared

*'Claiming to know
is the biggest obstruction
for gaining wisdom'.*

Socrates

(ca. 469 before Chr. - 399 before Chr)

by all of us, the collaborating partners can independently chose which building block they are – and place themselves where they are needed most at that particular moment. Significance replaces possession as a status symbol. Our educators are facing a big challenge, trying to discover and stimulate the building potential of a new generation.

The debate died

We don't want to discuss, we want to construct. It is not about winning a war of words, but about trying to get a grip on matters. Today's debate is an endless repetition of opinions and truisms, with participants staying put. Why further deepening the gap between parties? We would much rather question each other's considerations, without jumping to conclusions. The Socratic debate is on the rise. We are looking for insights in the processes leading to decisions. We don't want to argue about differences, but we want to find shared leads. We want to place building blocks. Philips and Randstad, among others, started the platform NL2025, which focuses on educations, durable growth and an active society. Banks are making a joint appeal on companies to be transparent about their CO2-emissions. Rather than stepping into the arena, we explore common ground.

Comfort zone? What comfort zone?

It is said organisations should get out of their comfort zone in order to progress. We are stating the comfort zone itself no longer feels comfortable. This lowers the threshold for taking steps. Companies are offering deadline-less days, thus giving their employees time to catch their breath; stagnation means progression in a world where battles and burn-out are prevalent. We create room for original and creative thinkers and tolerate 'internal guerrilla-tactics', meaning employees disregarding protocols. The reason most heard for this is 'we have to'. Several local and provincial governments are experimenting with regulation-free zones, replacing 'not allowed' by 'you can'. The municipality of Hollands Kroon abolished seventy percent of the General Bye-Law. The debate on the Unconditional Basic Income is now wide spread. It means more clarity and less red tape. Nijmegen calls it 'an experiment of trust'. Charity is not the right word, because 'charity involves the conscience of the one who gives', says Frans Kerver, the first Dutch citizen receiving an unconditional basic income. 'As a society we should again learn how to share. That is what basic income is about.'

The Movement of Trust

Now is a time of developing insight and continuous fine-tuning. It is the whole chain that's important and without trust there's no progression. We are searching for ever

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samen **grip**

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DRUPPEL **economie**

smaller circles of decision making, getting close together on the work floor. Self-direction without abandoning people. Connections that do not suffocate, but create possibilities. Ricardo Semler's ideas are being implemented enthusiastically by national construction companies as well as by local insurance companies in Brabant province. The consumer is looking for companies offering real craftsmanship instead of superficial brand image. Caterer Hutten introduced his own line of products, made by chefs using ingredients from local farmers and collaborating with progressive nutritional experts. There's also De Verspillingsfabriek, creating tasty products from food waste. Security expert Beatrice de Graaf was advocating for making and strengthening connections within urban areas. Building trust within the capillaries of society is making it easier for law enforcers to prevent excesses. We no longer want to use tanks fighting threats, but we want to have a close look at the whole picture to find out what's really going on.

The creative power of undefined space

We are undefining. We are more than what we can measure, and more than what we know. It is in the open spaces where creativity blooms. This insight leads to a new understanding of the uniqueness of oneself and the other. We won't let ourselves be turned against each other. By orchestrating the 'un-average' we give space to creative growth and cohesion. Diversity is on our agenda - after all we need more than just one kind of building block. We reject labels. We can't define people by a simple determination of their gender. You can adjust your looks based on what's on the inside, live in an 'in-between' space, or move between once clearly defined forms. We acknowledge the growing importance of the undefined space, in which we can just be, without the restraints of protocols and demands.

The rhythm of process

Enforcing rhythms from the top down can set the wrong tone and can lead to false expectations. It's the goal that is important, not the system. When we let go of hardwired patterns and expectations, we make way for the intrinsic motives of individuals and organisations. We are still expecting every employee and student to adjust his or her day and life rhythm to the system in which they are working or learning. Why? Thinking in an altrocentric way helps us to connect to the rhythm of others. It is easy to learn about our unique daily behaviour, as is proven by technological giants like Amazon and Google. Data on particular preferences can create understanding, and help fine tuning the rhythm of processes.

The strength of the Netherlands

De Volkskrant did research on why Dutch teams so often win the solar car race in

Australia. The reasons: they are experts on integrating systems and on working towards goals as a team. Dutch people quickly connect and know what the others are doing, even if it's out of their field of expertise. Engineer Tim de Lange, one of the pioneers of the Dutch solar cars, suggests: "This attitude might stem from the times we had to fight the water together. Collaboration is in our DNA." Dutch people are considered to be designers and constructors of both physical and social environments. If we envision a shared future, we directly start implementing it. This unique strength offers us hope for the future.

The constructive talk

We are reconstructing our society, using individual significance as a building block. Like ice masters we tread on new grounds, carefully finding out which moves we can make. We are not building for eternity just yet, but we are experimenting within free space. In the new, holistic approach it will be about exchanging views. Every meeting about this construction should be based on the will and capacity for collaboration. In these meetings we don't represent groups or ideologies, but we are mere building blocks, each carrying part of the common scientific, professional or public knowledge.

Letting go of being sure is an important condition for successful meetings. No one can claim to have a definite answer to the questions we are facing. Individual soul-searching and common exploration will bring us closer to a provisional and shared solution. Can we connect with each other, as autonomous citizens, consumers and humans, with our unique competences?

Our offices, our lives, our society - all of them are getting more flexible, can become more flexible, as long as we control our inner values and are willing to look at the big picture. Our wish to connect will unite us.

In 2016 we will start talking about possible shared routes, starting from our own personal significance and meaning. Our goal is not to win, but to interpret and implement what's new in our society. We will get grip by understanding. 2016 will be the year of the Constructive Talk.

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This is the sixth edition of the TrendSpeech, which has been presented from 2010 onwards. Visit trendrede.nl for blogs and more information. All Trend Speeches are downloadable, free of charge. For more information on the TrendSpeech contact initiator Tom Kniesmeijer at info@trendrede.nl.

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