

The Value(s) of Civil Leaders

*A Study into the Influence of Governance Context on Public Value
Orientation*

Appendices

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Steven P.M. de Waal

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Appendix 1

Overview of Civil Leaders and their Societal Cases (30 cases)

In this appendix the 30 civil leaders cases that were researched are described, representing 30 cases of added public value and innovative solutions for societal problems, including their leadership role. This population of civil leaders is presented in the next table, table 1.1.

Table 1.1 The 30 Civil Leaders and their Societal Cases

Nr	Name	Organization (and Sector)	Societal Case
1	Jeroen Ankersmit	ROC Amsterdam College Hotel (education)	Innovating vocational education by running a hotel
2	Paul Baan	Noaber Foundation (philanthropy)	Pioneering venture philanthropy
3	Jos van Balveren	De Twern (welfare)	Developing methodical (evidence-based) welfare services
4	Hans Becker	Humanitas (elderly care)	Creating elderly care 'Homes for Happiness'
5	Leon Bobbe	Dudok Wonen (social housing)	Empowerment of tenants through (soft) purchase constructions
6	Piet Boekhoud (& Els Lubbers)	Albeda College (education)	Developing streetwise vocational education
7	Ruurd de Boer	ADO Den Haag (soccer)	Creating a socially responsible soccer club
8	Marco Bunge	Hospice Hilversum (palliative care)	Pioneering hospice care
9	Fons Catau	De Woonplaats (social housing)	Emancipating tenants through the housing market
10	Riet van Denderen	G.O.U.D. (care for addicts)	Giving drug addicts a public voice
11	Yolanda Eijgenstein	Iederwijs (education)	Innovating primary education based on a new educational philosophy
12	Jan van de Graaf	Trix (sheltered employment)	Teaching workmanship and work discipline to give youths a new future
13	Herman Hazewinkel	Volker Wessels (construction industry)	Industry leader publicly endorsing corporate responsibility
14	Jan Hoefsloot	DOCK (welfare)	Developing entrepreneurial welfare services
15	Esther Hofstede	Samen voor Zeist (business in community)	Pioneering an exchange in voluntary work Together for Zeist
16	Cees Hovenkamp†	Philadelphia (care for the disabled)	Pioneering small-scale care for the mentally disabled

17	Foeke de Jong	Skewiel Trynwalden (elderly care)	Developing and introducing elderly care provided at home, in and by the community
18	Wim van der Meeren	Elizabeth Ziekenhuis (hospital)	Creating the kindest hospital
19	Hans Nieuwerkerke	Hoenderloo Group (youth care)	Introducing Glen Mills method (strict regime to teach discipline to problematic youths)
20	Camille Oostwegel	Oostwegel Hotels (hotel)	Renovating, maintaining and revitalizing dilapidated monuments
21	Jan Post	Kamer van Koophandel Amsterdam (chamber of commerce)	Locally promoting corporate socially responsible activities
22	Tom Rodrigues	Ordina/Samenleving& Bedrijf (ICT and Promoting corporate social responsibility)	Promoting and creating awareness of socially responsible business
23	Louise Schaapveld	Vensterscholen (education)	Building and organizing primary schools with community functions
24	Arie Schagen (& Esseline Schieven)	Buurt Ontwikkelings Maatschappij Regentesse Valkenbosch (community development)	Community development in the broadest sense, proactive, including services and campaigns
25	Clara and Sjaak Sies	Voedselbanken Nederland (foodbanks)	Pioneering and organizing food banks
26	Mohammed Sini	Islam en Burger (integration platform)	Bridging the gap between Islam and Dutch society
27	Reverend Hans Visser	St. Paul's Church Rotterdam (church; refuge and care for addicts)	Using his church as a refuge and shelter for the weaker in society.
28	Mei Li Vos	Alternatieve Vakbond (labour representation)	Initiating, organizing and promoting an Alternative Trade Union to represent the interests of flexible workers and young people
29	Bas Westdijk	Well Water (food)	Pioneering corporate socially responsible business model by selling bottled water and using the profits to build wells in the third world
30	Sister Giuseppa Witlox	St. Augustine Order (nuns; care for the homeless)	Pioneering and organizing street advertising by and for homeless people

The format of this description is standardized and contains the name of the civil leader, the short description or title of the societal case that was at the heart of their civil leadership, an impression of their personality and personal style that helped to succeed and a summary of the case itself.

The data presented here come from the current research, especially the interviews and public available background information. Of some biographical literature or studies, that were encountered and used in this research and overview, references are given to lead to further information about the person and/or the societal case.

In this overview information is added, where publicly available and relevant, about events since the interview, under the heading: '*later*', in order to give the interviews a somewhat more longitudinal character and give some idea of how leadership and public value develop over time. The cutoff point for use of these additional public data was late 2009/early 2010. This also applies for the data and numbers that are given about the case and organizations where these civil leaders worked.

Civil Leader **Jeroen Ankersmit**
The Case **Created an innovation in vocational teaching by combining preaching and practicing in one professional 'work floor' (The College Hotel)**

Leadership Role

Director of Innovation, pioneer of the College Hotel, part of ROC Amsterdam, a regional vocational training center, a 4-star hotel located in a distinctive monumental building in downtown Amsterdam. Students work in the hotel under qualified management. The hotel is run on a commercial basis while providing traineeships for students. It started as an integral part of the school, but was sold in 2008 to a commercial hotel business at the Ministry's request to reduce its risk exposure. It still has the same educational goals.

Personality

Jeroen Ankersmit is a creative business-like director of regional training center ROC Amsterdam. After a career as a consultant, Ankersmit wanted to put his experience and knowledge to good use. He felt it was his duty to turn it around. He saw the apathy of students in the existing school system, and wondered why kids could focus on computer games for hours on end, but not even five minutes on the teacher in front of the classroom. He felt there had to be better, more effective ways to teach students a profession. He figured there should be more real life experience in the curriculum. That's why he started the hotel project: he actually bought a hotel and ran it successfully on the highest level in the hotel business, giving students the opportunity to gain professional experience. By changing the whole concept of what schools should look like, he managed to motivate both the students and the teachers, who were initially highly skeptical. Since then, this concept has been introduced in several other disciplines, like a fashion academy and a beauty shop. What stands out, are his entrepreneurial skills that allow him to implement new ideas and make them work. Without his keen business sense and his non-teaching background he would never have succeeded in changing the ROC.

Later, he set up a similar ROC venture at Schiphol Airport, Schiphol College, a technical college, in collaboration with various corporate partners at the airport. Ankersmit is director of this partnership.

Case Summary

A real innovation in education for young people who increasingly want to be challenged and taken seriously in their pursuit of skills and a career as skilled workers. In the College Hotel they learn real skills in real circumstances and with real feedback. It's tough and challenging at the same time, which is what many students look for in modern education. Starting a commercial enterprise with all the risk involved also was highly innovative for big conservative, risk-averse educational organizations that deal with the most difficult part of the student population in the Netherlands.¹ There was, Ankersmit told us, considerable resistance against this idea among teachers. They first suggested the pupils wouldn't be interested: too lazy, too self-absorbed, too focused on holidays, and lacking in discipline. A survey among students, which showed they were positive and supportive of the concept, disproved that. Ultimately, the teachers admitted reluctantly they were afraid of two things: losing holidays and not being able to cope with the pressure of a business themselves. Were they still up to the job themselves? This was solved by allowing teachers to choose if they wanted to work in the College Hotel or not.

Civil Leader Paul Baan

**The Case Pioneered and lead his own Social Venture (Noaber Foundation):
Private inspirational investment aimed at social goals and returns**

Leadership Role

Paul Baan is chairman of the Noaber Foundation, his social venturing initiative: entrepreneurship with his own private money working on societal problems and impact, concentrating mainly on technology-related solutions.

Personality

Paul Baan is a very successful businessman who made his fortune by selling his shares in Baan Company, an ICT firm, when it briefly went public. With this capital he started the Noaber Foundation, which amongst other affairs, funds startup businesses that

¹ The ROCs were formed following government policy of the 1980s and 90s in pursuit of financial efficiency. Annually more than 500,000 students, approx. half of all the students after secondary education, enroll in ROCs, which offer vocational training and education for the lower levels of the labor market. On average there are 7,200 students per ROC, but some of them are much bigger. These institutions are faced with serious challenges, dealing with the most difficult students hampered by a range of societal problems; see also the cases of Piet Boekhoud and, to some extent, Jan van de Graaf.

pursue mainly social causes. Paul Baan is a religious man, trying his best to make the world a better place and willing to invest not only his money, but also his time and energy. He is guided by very strict principles and rules in this, based on his religious and business values, and also in how he invests his money and involves his children in the foundation. Many of his views and beliefs are founded in what he witnessed as the good side of the American culture of religiously inspired philanthropy.

Case Summary

The diverse projects and the pioneering work of the Noaber Foundation together form the case. The projects range from investing in new ICT-related technologies in the well-established but strongly government controlled and regulated Dutch health care sector to special technology related projects in the developing world aimed at delivering services and care to remote or poor or disabled people. As is often the case in social venturing, he manages these projects very tightly, based on thorough business cases, targets in terms of added public value, financial engineering and by selecting high quality management (which he partly does himself).

Civil Leader **Jos van Balveren**

The Case **Made professional social work more accountable and client oriented through evidence-based programs (De Twern, a welfare organization)²**

Leadership Role

CEO of De Twern, a welfare organization operating in and around the city of Tilburg, which he set on a course of describing, evaluating, researching and implementing only methods that are evidence-based or aspire to be.

Personality

Jos van Balveren is a true Brabander, from the southern province of Brabant. A gentle man focused on hard facts and results in his work. He was one of the first to introduce evidence-based working methods into the community service field, traditionally dominated by good intentions rather than hard facts. He stands out with his opinions on how to do a good job and what's right for the community. Jos van Balveren has

² 'Twernen' is a Dutch word that originated in the textile industry, which was the main industry in Tilburg up to the 1960s and 70s, and means 'to intertwine' (a root shared between Dutch and English), 'to connect', 'to weave'. In this context it is used in the more figurative sense of 'connecting and bonding to society'.

worked in community service all his life. After working for the CAD (center for alcohol and drug dependency) in Maastricht, he was appointed as head of De Twern. When he started, the organization was on the verge of bankruptcy. He managed to turn the organization around and introduced a new way of thinking and working, which would increase its external support among stakeholders. In the course of his career he spent some years outside this typically community-oriented welfare work. On his return he felt that little had changed and he concluded that the work was too supply-side oriented and had not adapted to the major societal developments.

Case Summary

He managed to change the organization, overcoming a lot of resistance, both internal and external, and build De Twern into one of the leading organizations in the community service business by conducting studies and working together with researchers to develop more evidence-based working methods, which Jos van Balveren has pioneered in this field. His work has been honored with several awards, such as the national award for social entrepreneurship and, on his retirement, the Tilburg city medal for services rendered. His main public result lies in the (indirect) area of (better) control, for stakeholders, and management. His approach gives clients more say in what professionals do, and provides financial partners - mostly local government - tools to evaluate and assess the effort, costs and results of De Twern's work. It has also enabled De Twern to tell clients and local authorities in other cities what to do to improve their professional methods. He ensured buy-in from professionals to do the methodological research to back up the programs.

Civil Leader Hans Becker

The Case Innovated elderly care (Humanitas): 'Homes for Happiness'³

Leadership Role

At the time of the interview, Hans Becker was president of the Humanitas Foundation Rotterdam, a chain of retirement homes with 25 locations, approximately 4,000 clients, 2,000 co-workers including 500 immigrants and more than 800 volunteers.

³ See Becker, 2003.

Later, after retiring, Mr Becker became a professor of 'Humanization of Health Care' at the University for Humanistic Studies and still works as an ambassador, nationally and abroad, for this humanistic view on care.

Personality

Hans Becker is small in stature, but hard to overlook. A (hyper)active, creative man who talks as fast as he thinks, throwing in many of the oneliners and soundbites he and his philosophy are famous for. He is the embodiment of his views on the delivery of care: a positive, problem-solving, spirited and friendly attitude, always focused simply on the pursuit of happiness. His office showcases the atmosphere he tries to create in the homes he manages by piling up the statutes and nostalgia artifacts that he will, later, place in his homes. He feels that all he has done was to listen to his clients and try and provide what they want through his care and philosophy. He explains: 'The more innovative your views are, the better your story and accountability must be. A host of conservative forces is working against you. You should in fact challenge and encourage others to investigate and scrutinize what you do.'

Case Summary

One of Becker's first innovations was the concept of 'life course adaptive homes' (Dutch: levensloopbestendig wonen), meaning that by building houses that are flexible and adjustable to these needs people from a certain age onwards can continue to live in the same house as they grow old and their care needs increase. Finding at that time around him merely 'islands of misery', as he calls regular retirement homes, he created public value by changing them to 'savoir-vivre' homes. He brought about a cultural shift among his personnel (with his 'Yes! culture': everything is possible and allowed, his 'Use it or lose it' program for the elderly, his 'extended family' approach and especially his focus on happiness instead of 'care and cure'⁴). He is always on the move, going the extra mile with constant innovation, like setting up internet cafés and beauty parlors in the homes, or a chain of special restaurants. He is currently working on 'memory museums' to be introduced in his homes.

⁴ For more on this philosophy, see Becker, 2011

Civil Leader Leon Bobbe

The Case Reoriented social housing (the corporation Dudok Wonen): Housing and home ownership as an empowerment tool

Leadership Role

CEO of Dudok Wonen, a housing association in the center of the Netherlands in and around the city of Hilversum. Among its assets - hence the name - are the social housing estates that famous architect Dudok designed and built in Hilversum.

Personality

Leon Bobbe is an elegant and confident man, with a highly varied background. He started his career working for Woonbond, a tenants' interest group, which instilled in him the value of representing these often powerless or poor people. He subsequently worked for the municipality of Almere and was briefly a consultant with a consultancy firm specialized in the field of housing and urban and country planning. After being appointed CEO of Dudok Wonen, he changed its corporate philosophy dramatically. He aims to empower Dudok's tenants and help them become homeowners instead of always being tenants. He called this the 'property ladder plan'. He has also written a book about empowerment together with his wife.⁵

Case Summary

Based on this philosophy he has brought in or backed several innovations that seek to combine the risk averseness and suitability for lower incomes of rent with the sense of ownership and autonomy that comes with buying a property.⁶ This makes him an innovator and pioneer in his branch of industry. But his main contribution is the fundamental shift in philosophy he advocates and practices within Dudok Wonen. He aims to get the housing association totally focused on empowering people through home ownership. That might cause the role of the housing association to shift from housing and renting to financial services - a housing association without bricks. He gets people onside because he continues the original mission and values of housing associations, while adapting to new circumstances. His approach is a prime example of 'creative destruction'.⁷ He feels the established housing associations adapted too

⁵ This book is called 'Empowerment in de Volkshuisvesting. Brandstof voor bewoners. Markering van een nieuw volkshuisvestelijk tijdsgewricht', (translation: Empowerment in Social Housing. Fuel for inhabitants. Marking of a new social housing era), and was published in 2006 by SEV Rotterdam.

⁶ See Zijlstra, 2011. Page 241 ff) is hesitant about this kind of initiatives, again proving that establishing public value often is difficult.

⁷ A term first coined for one of the benefits and strength of capitalism by Schumpeter (1942).

slowly and kept in-house much of the increased value of their housing stock (which was not due to good management, but solely to tax incentives which pushed up and inflated house prices) for their own organization and its own existence and were too late (in Bobbe's view) in giving this increased value back to their tenants and their neighborhoods. The original emancipatory arrangement thus became paternalistic.

Civil Leader Piet Boekhoud

The Case Changed Vocational Education (The Albeda College) to focus on the weakest pupils and their social problems

Leadership Role

Managing director (or principal) of the Albeda College Regional Training Centre in Rotterdam (in Dutch: ROC Albeda College). The College has 2,400 employees and 25,000 students at 61 locations in the region, especially in the south of Rotterdam. He is politically active in the Christian Democratic Party and was in charge of the emotionally charged formation of a new governing coalition on Rotterdam city council after the political party *Leefbaar Rotterdam*,⁸ an offshoot of the party of Pim Fortuyn who was murdered in 2001, lost the elections in 2006 to the PvdA, which caused a political storm.

I also interviewed his policy assistant **Els Lubbers** to complete my information on his initiatives.

Later he retired and went on to advise on several thorny issues in the youth labor market in Rotterdam and to convey strongly his message of a better fit between education, welfare and work for 'youths'. Around the time of his retirement, rumors emerged of financial problems in the Albeda College organization, as well as controversy about his considerable personal pension package, which was to compensate him for his pension shortfall. The first issue was certainly a serious problem: it started when he was still in charge and followed him into retirement. Solving it required savage cutbacks and additional financial injections from the government. The pension issue soon died down.

Personality

Boekhoud is an inspirational 'headmaster', a typical and authentic 'Rotterdammer' who will turn his hand to anything, and an uncomplicated god-fearing man who talks

⁸ This program and the history and influence of this local political party are explained in the portrait of Hans Visser and in the public debate on public value analysis of his case in appendix 3.

straight and gets things done. Highly respected by his peers, rough and rugged, his Rotterdam accent unmistakable.

Case Summary

Piet Boekhoud's case centers on the Albeda College. The children who attend this school (mostly secondary vocational education) are among the poorest and most problematic youngsters in the country. For many, school is the only safe haven in their life. Some sleep rough, are addicted to drugs or are victims of abuse. Piet Boekhoud has been the driving force behind numerous initiatives, like the Rebound Centre, which tried to educate and re-socialize teenagers with a criminal record or mental problems. Another example of public value is 'Rooms with Chances', an initiative to provide youngsters who can't manage by themselves a roof over their head, education and job prospects. His willingness to go the extra mile for his students is illustrated by the fact that, if teenagers skip classes Boekhoud brings the classes to their favorite hangout, like a shopping mall, of course with a fitting work and education program.

Civil Leader Ruurd de Boer

The Case Rebuilt trust in ADO Den Haag (the pro soccer club of The Hague) through sport, social programs and discipline

Leadership Role

Ruurd de Boer is chairman of the supervisory board of ADO Den Haag, a professional soccer club that plays in the Premier League of the Netherlands. The Hague is the third largest city of the Netherlands. Earlier, Ruurd de Boer was chairman of the national Dutch Tennis Federation.

Personality

Ruurd de Boer looks like an older gentleman, calm and thoughtful, but he speaks passionately, persuasively and inspiringly about the undervalued role of sports in society and in The Hague in particular. I interviewed him in a port cabin on the building site of the new stadium for ADO Den Haag, just outside the city, from where he supervised the project's operations. After the interview he put his hard hat back on and went outside to talk to the builders.

Later, after his contract ended, ADO went through yet more difficult times, including more financial problems, which had already come up during his time in charge, and

relegation to the second division just when the club moved into the new stadium. Miraculously the club recovered and is now stable; the new stadium functions well and there are new private financial backers. The club has even become an example of good citizenship, with its tough action on hooligans on the one hand and social programs on the other.

Case Summary

Ruurd de Boer took on the job of chairman of the supervisory board of ADO Den Haag at a very difficult time in the history of the club. ADO became infamous for its hooligan violence, insulting choruses from the terraces (which caused matches to be abandoned) and financial problems. It had lost public support and was on its last legs. It was a new challenge for De Boer, who had been in charge of the tennis federation, and came at a time when he was considering retirement. He certainly knew how critical and often negative the world of football he was voluntarily getting himself into would be. In his words: 'Leadership in soccer is not for the fainthearted.' 'You must constantly build up your reputation, but also be willing to put it on the line in a good cause.' As a socially committed citizen and in his new role, Ruurd aims to create public value by investing in kids, providing safety for the supporters, using soccer to improve social cohesion, drawing businesses to the new stadium and countering hooliganism with sophisticated crowd control. A grandfather himself, Ruurd has set himself the personal goal of achieving that every ordinary fan can safely and proudly take their grandchildren to see a home match of 'their' ADO Den Haag.

Civil Leader Marco Bunge

The Case Pioneered Hilversum Hospice, a non-medical hospice for terminally ill patients

Leadership Role

Founder, fundraiser and first chairman of the Hilversum Hospice, a non-medical, homely place run by volunteers (although with a medical staff), where terminally ill people can spend their last remaining days surrounded by family and friends, in tranquility and with dignity.

Personality

Marco Bunge is a gentle and almost shy man. Originally a publisher, he sold his publishing business some years ago to move on to a new period in his life. He started the Hilversum Hospice, a palliative care home providing care for the terminally ill in

the last phase of their lives. As a publisher he was already interested in the subject and published a number of books on it. Together with a team of volunteers he set up one of the first hospices in the Netherlands on the back of a growing movement to take care of terminal patients in the mid-1990s and became chairman of the foundation in 1998. Bunge dedicated himself not only to finding suitable accommodation and volunteers, but also funding, which is vital for the continuity of the organization. His long experience in the publishing business gave Bunge the knowledge, business skills and the network to raise enough funds to secure and maintain sufficient private cash flow to keep the organization independent from government subsidies or funding by health insurance companies.

Later, after some ten years setting up and working for this non-profit organization, Marco decided to move on and started other initiatives both in publishing and in care.

Case Summary

When Bunge started his initiative, the concept of end-of-life care was still very new and somewhat alien to the treatment-oriented health care sector. As a result, a range of issues had to be tackled: funding, the relationship with insurance companies, quality standards, the staff, how to deal with patients and families, etc. More of these initiatives have since been set up, demonstrating increased attention to end-of-life and palliative care, including pain control. He managed to change the perceptions of health insurers and at the same time succeeded in generating more private funding, which was at that time unusual in Dutch health care systems and caused a lot of debate in general. The most important task he had to accomplish to get this hospice off the ground as a new and necessary 'service' in health care though was to design and implement the right quality rules and control procedures. On the one hand a hospice is very much born from informal, family based care, but at the same time he strived to give 'hospices' in general a more fixed and recognized place in the regulated health care system, because that would generate trust and stability for clients and their families. This social entrepreneurship is not only about the bright 'idea' and vision on unaddressed needs, but also on legitimization and institutional connections.

Civil Leader Fons Catau

The Case Taking tenants seriously: Investing in people and their emancipation

Leadership Role

Managing director of housing association 'De Woonplaats' and initiator of Usus, a housing consultancy firm and network organization, which would later be privatized.

Personality

Has the kind, neighborly demeanor of the average man in the street. He speaks either in a slow measured tone, which can become more passionate and persuasive. A man with a positive attitude, and a generous smile. Although his communist background still shines through, he says: 'New times require new ideologies and vision. You have to have the right stories and arguments when you try to modernize such an old institution.'

Case Summary

The case of Fons Catau is named 'De Woonplaats' after the housing association and the innovation he brought about there. He pioneered selling social housing properties to the tenants (after first upgrading the deprived neighborhoods, providing jobs and helping people to be autonomous) and buying other houses in deprived neighborhoods as a social investment and for rebuilding programs. He believes the goal of a housing association is not to focus purely on bricks and mortar, but to rebuild neighborhoods, actively develop people's autonomy and ability to fend for themselves, and give support and care where necessary. He creates public value by building innovative service clusters, by making long-term investments in social housing and by signing personal development contracts with unemployed tenants that enable them to find a job and, eventually, buy (part of) their house.

Civil Leader Riet van Denderen

The Case Gave a voice to drug addicts and homeless people in the city of Utrecht (GOUD Foundation)⁹

Leadership Role

Founder and first manager of the GOUD foundation, and volunteer in the world of alcoholism and drug dependency.

Personality

Riet van Denderen is a woman with a huge heart for vulnerable people. She has dedicated most of her life to working with drug addicts and homeless people. Having been trained as a nurse, Van Denderen knows when to be tough and strict, although she never loses her compassion. In her own words, she was addicted to the addicts of Utrecht. She bonded with this group decades ago and gradually became the group's spokeswoman and champion. She takes her work very personally; far beyond the purely professional. Together with politicians and institutions she has managed to improve the situation of most drug addicts in Utrecht, especially in the areas of social security, housing and work.

Later, after leaving the GOUD foundation she has stayed in touch with many of her drug addicts and she still helps them where possible. She has become, as it were, a 'mother' to many drug addicts in Utrecht.

Case Summary

The public case is that giving a voice to people who live on the streets in their dealings with the police, institutions and local government, was unique (and in many cities still has not happened). The responsible alderman and the policy developers for these groups felt it was necessary to give them a voice, to hear their opinions and experiences, but that it was hard to make it happen. Riet van Denderen's unique quality was that she was accepted by the homeless people and able to bridge the gap with policy makers and establish good practices, like specialized hostels, improving police treatment (while at the same time tackling the real public safety problems), 'clean needle programs', etc.

⁹ In Dutch, G.O.U.D. means GOLD and spells: Users union (G), Independent (O), Utrecht (U), Drug addicts (D)

Civil Leader Yolanda Eijgenstein

The Case Founded the Iederwijs School (rough translation: 'Everyone Wise School'¹⁰), a new (primary and secondary) school system in which pupils are in charge of their own education processes

Leadership Role

Co-founder and marketing director of Iederwijs, a parent-based initiative for a new form of education offering pupils an inspirational context and freedom to learn in the tempo and direction they wish.

Personality

Yolanda Eijgenstein is a businesswoman par excellence: creative, intelligent, feminine but tough, enterprising, socially aware and influential. Yolanda started several businesses and was the 1997 Dutch business woman of the year. She started her career in marketing, where she soon set up her own company, to make money, but also to make the world a better place. Yolanda now owns a consultancy firm called the Why Company, which provides coaching for senior management. Outside her busy career Yolanda spent her time well, amongst other things chairing the non-executive board of Fair Trade Netherlands. She combines her business experience with an ambition to do good works for the world. She is always looking for new opportunities.

Later, after her time with Iederwijs she started another venture, also partly based on insights she gained from her own children, selling Magic Stones (www.miyu.nl). The business creates a magic atmosphere around gemstones, which it packages and sells, teaching children values like friendship, hospitality, sympathy.

Case Summary

Eijgenstein's sister has a background in educational theory. Both sisters had children in primary school at the time of their new educational initiative, and both were dissatisfied with the way regular schools worked and taught the children. Yolanda's motivation was also rooted in her coaching of top executives, where she saw much fear, discomfort, distancing and conformism among her clients, which she blamed on the old-fashioned standard teaching methods these executives did receive in their youth. The initiative's main public aim was to deliver pupils who had confidence, self-

¹⁰ It is not possible to translate the term 'Iederwijs' because it is a made-up word. 'Ieder' means 'every' (like in everybody) 'Wijs' has two meanings: 'wise' on the one hand and 'education' in Dutch is called 'onderWIJS' on the other.

respect, good learning skills, and an awareness of and sense of responsibility for what goes on in society. They both felt that the Dutch school system did not yield this and that a new method was needed. So they set up their own educational initiative, which is fully legal in the Netherlands. Yolanda put in her entrepreneurial and marketing expertise. They succeeded in setting up several schools in the face of serious opposition from the public, media and politics. By the time they had gained recognition, also from the government and the Inspectorate of Education, they stepped back because the criticism had worn them down, but also because the name was increasingly being misused by others who were not prepared to put the quality control and standards in place that had helped to gain the confidence of the public and Inspectorate. Several schools still embrace their teaching methods, but they no longer use the *lederwijs* name.

Civil Leader Jan van de Graaf

The Case Founded and managed Trix Foundation: Workmanship on restoring ships to create jobs, instill discipline and provide personal coaching

Leadership Role

Project leader/director of the TRIX Foundation in The Hague, a social project aimed at rehabilitation and social reintegration of problem youths (homeless, jobless, delinquents, second generation immigrants, etc.) by giving them jobs in a small shipyard in Scheveningen, a port city on the North Sea.

Personality

Jan van de Graaf's local roots in The Hague not only shine through in his accent, choice of words and down-to-earth nature, but also in his approach to the interview ('Come anytime you want, I am always at the shipyard and maybe I'll have time for you, maybe not') and his work ethic. He is a man of action rather than words. He started this project in 1998 and it owes its success to his drive and dedication. He wants to achieve goals in the way he thinks is right, by following his dedication to the welfare of vulnerable young people. When all normal institutions fail, e.g. mental health care, jails, police or youth care, he is the last station and hope for young people to get their lives back on track. He takes his work very seriously but also very personally, trying to solve all kinds of problems for them, not just work or diploma related. Much of what he tries to achieve with them, is about discipline, proper work methods, loyalty and taking pride in what you do. But he is also a trained metal worker and can teach that to the pupils. He feels other programs are either too

expensive or smothered in bureaucracy. His main achievement can be measured in terms of reoffending: despite working with the 'worst possible cases', reoffending rates are much lower among his pupils than in other programs. He maintains that despite his strict discipline, former clients often spontaneously touch base with him and gratefully tell him how they did after leaving the project.

Case Summary

The Trix foundation is now recognized as a successful reintegration program for problematic youths in The Hague. In 2008 it was nominated for the 'Heroes of The Hague' award for the city's best social projects. The foundation combines various goals for youths: getting them back on track for regular work, instilling discipline and self-esteem, teaching them the value of work by building and restoring beautiful old ships, learning a trade, and hopefully gaining a diploma in some of the skills involved in working with metal and boats. The project has achieved many of these goals, not least because it really is a serious business under serious management. That was not how the project started: it started as a regular project to give the jobless work in order to prepare them for the labor market. But when the general economy grew, the population changed completely and saw a major influx of urgent cases and kids with multiple problems. It took Jan van de Graaf's personal style and commitment to successfully adapt the organization to a very different task and population.

Civil Leader Herman Hazewinkel

The Case Pro-active and responsible leadership in an industry under media attack and public scrutiny (Volker Wessels, a construction company)

Leadership Role

At the time of the interview, Hazewinkel was CEO of Volker Wessels, one of the biggest building contractors in the Netherlands.

Personality

Hazewinkel is an accountant by trade. He learned to work hard by paying his way through university and so feels at home in the building industry. He really tries to understand what his workers feel and think, so he is present at building sites even at night or on weekends.

Case Summary

In the 1990s the law changed on public tender procedures in the building industry. Not long after, it was exposed that old practices of pre-arranged proposals and secret agreements between construction companies continued, which caused a big media and political scandal and even led to a parliamentary inquiry. While part of the industry was in denial and another tried to keep its head down, Hazewinkel stepped up to the plate and showed leadership, both in his own company and to the general public, by explaining responsibility and introducing transparency. He formally made himself internally responsible for this strategy and public representation and became a public spokesman for the industry to counter its negative media image. This was partly due to his view on the role of business leaders, and partly because he felt it was the only way to weather the media storm. Because of this changed attitude and the size of Volker Wessels he became to some extent the face of the industry and was often in the public eye, while many of his colleagues just tried to wait out the storm. His motives were a combination of the duties of his position, his own values that were challenged and the future of the company. In his view the sheer size, exposure and societal impact that Volker Wessels had made it impossible to avoid this public debate, so it was better to meet the challenge head on. Internally, he made changes to the company's structure, mission, value statements and compliance procedures to guarantee more responsiveness and transparency.

Later he stepped down as CEO of Volker Wessels after the storm had died down (although the fallout of the scandal is still ongoing in terms of regulations and government inspections) and entered the third phase of his career with a range of high-profile non-executive directorships and membership of investment committees.

Civil Leader Jan Hoefsloot

The Case Created an entrepreneurial, hands-on welfare organization (DOCK)

Leadership Role

CEO of Dock, a welfare organization based in Rotterdam that has won many community care contracts in other cities by being more transparent, methodical and entrepreneurial.

Personality

Jan Hoefsloot has worked in community care all his life. As a true Rotterdammer, he likes to get on with the job. Hoefsloot slowly but surely transformed the Dock Foundation into a more forward looking organization.

Case Summary

Jan Hoefsloot is a CEOs in welfare who lead the way of DOCK to deliver welfare services in the city of Amsterdam, which was all the more remarkable because of the intense rivalry between Rotterdam and Amsterdam. For many city aldermen he proved to be a more reliable partner with a better and more evidence-based program to solve community problems than most in his field. One of his key achievements is that he managed to get a grip on the working style and attitude of the workers in his organization, so he can rely on them to deliver what he promises his principals. They were always very independent, claiming much professional autonomy, but therefore also leant towards their own perspective and, in Hoefsloot's view, middle class value systems.¹¹ With his determination and creativity he put the Dock foundation on the map nationally. He has won many awards for his work, including 'social entrepreneur of the year'. The public value in this case is in an improved relationship with financiers and contracting institutions, mostly local governments, showing that it is possible that this important work for vulnerable people can be managed according to the principle 'deliver what you plan and promise' and, ultimately, the dedication and focus of its professional staff on the needs of citizens and society.

Civil Leader Esther Hofstede

The Case Founded and managed Samen voor Zeist (translation: Together for Zeist): A market place to bring together societal needs and corporate responsibility

Leadership Role

President and founder of the 'Samen voor Zeist' Foundation and owner of consulting company Alianza focused on social entrepreneurship. As a kind of 'market maker', Together for Zeist promotes the exchange of knowledge and competences between commercial businesses, social enterprises and social needs in the city of Zeist. The main resource to realize this is a website where volunteer supply and social demand

¹¹ See also the case of Jos van Balveren, De Twern.

can be matched. Secondly, it tries to 'organize commitment to the common good' and encourages social involvement in the city of Zeist.

Personality

She is the epitome of a 'broker' in social involvement. In her work and approach she combines the commercial market maker type and the professional social service worker. With a background in for-profit and still operating as a business consultant, she knows the language of the market and at the same time the principal social needs in Zeist that require a new approach. She is a natural communicator and networker with a keen understanding of and ability to take advantage of the benefits and shortcomings of both the private and the public sector and build bridges between them. Her personal drive is to make people's work more valuable and significant.

Case Summary

The case is entitled 'Together for Zeist' (Samen voor Zeist). A variety of ingenious (public value creating) projects have come into being under the flag of Together for Zeist, a broker in social involvement: socially active teambuilding, knowledge and expertise transfer workshops by private companies for public service companies, coaching of school drop-outs by business people. A key aspect of its approach is trying to strengthen the social fabric in Zeist by promoting that people get to know their neighbors in a range of social settings. A typical project is its annual 'fair' where businesses, schools, associations, volunteers and Zeist council workers meet to discuss and close deals and real contracts to help one another with resources, money or work.

Civil Leader **Cees Hovenkamp^{†12}**

The Case **Invented and pioneered small-scale professional care for the mentally disabled (Philadelphia Care)**

Leadership Role

At the time of the interview, Hovenkamp was CEO of the Philadelphia Care foundation, a nationally operating care foundation for disabled people, especially with mental disabilities. Although it is a large company, it has the philosophy and structure to operate in small units and small homes, partly due to his pioneering work, and

¹² Cees Hovenkamp died on 15 July 2012.

partly due to many takeovers of and mergers with other care foundations with a small-scale structure.

Personality

Cees Hovenkamp started working in intramural mental health care at a very young age, as an undertaker's assistant, dealing with the deceased's family and their grief. He learned a great deal about their emotions and why it is so hard for people to leave their children in the care of others. But also about the absence of family: many patients had long been abandoned by their family and died alone. This instilled in him a drive to try to care for patients as if it was family. He then became a group leader in mental care, and worked his way up. He was a Christian, whose faith strongly influenced his motivation, and indeed Philadelphia has a Christian mission and object. He also learned that we must abandon a strictly medical approach in long-term care. Placing patients in care homes specialized in their disability works against maintaining a normal life for them; that requires working in small scale homes with a great deal of personal attention. His key assets were his extensive high-level network and his 'shameless' appeal to all kinds of private and public parties to support special initiatives for his disabled patients. He was very successful in getting TV celebrities, government ministers and commercial companies to donate money, jobs or other forms of support. This was an unusual approach in Dutch health care: it is in essence a private attitude aiming for private, personal support, contrasting with the prevailing attitude in the sector that the government pays and is the main financier. He legitimized himself by saying: 'You must be shameless about things that society should be ashamed of.'

Later, after his retirement, he became involved in citizen's initiatives and associations, often church or faith-based, and held several non-executive positions in health care. He died in 2012.

Case Summary

At the end of 2009, the Philadelphia Care foundation had over 800 small-scale homes, divided into 14 regions. Some 8,000 personnel provided care to around 8,000 mental patients. The head office is in the countryside, in the Veluwe region, where many people are still observing Christians. The origin of the organization is in the client initiatives of (groups of) parents who wanted to create small-scale homes, away from the big intramural institutions and more integrated into society and neighborhoods. The philosophy is that care should be given by parents and patients, allowing them to lead as normal a life as possible, instead of caring *for* them. In his final years in charge,

Hovenkamp added (which as usual he managed to get almost for free from the then Minister of Agriculture Van Aartsen) a big compound to the company, Parc Spelderholt, which has the motto: 'learning, staying, conferencing'. There he created a learning, caring community with clear tasks and responsibilities. All these elements, largely based on his personal philosophy, combined - the small-scale groups, the search for an adult and serious approach to the kids in care, the philanthropic donations from all kind of parties for his initiatives, the explicit Christian culture and motives - made Philadelphia Care a unique care provider in its field.

Later, after his retirement, the new management got many things terribly wrong: it got involved in real estate projects, but on a commercial basis, rather than being donated property for the good cause, like Spelderholt. The company merged with others into the biggest real estate and care provision organizations in the country. In time, the merger was reversed because Philadelphia proved to be in financial trouble. These problems sapped the attention and energy of the executive board, as critics had predicted. As a result, the care for patients got worse, patients and parents complained and this led, together with the mismanagement of real estate, to major financial problems. Ultimately, Philadelphia Care had to be bailed out by government, top management was dismissed and the non-executive board entirely replaced. The media and government agencies investigated the process that led to the organization's decline, each of these public and well-researched reports corroborated that the problems had started after Hovenkamp stepped down.

Civil Leader Foeke De Jong

**The Case 'Destroyed creatively' home and elderly care (Skewiel Foundation):
Care in the Community**

Leadership Role

Director of the Skewiel foundation in the town of Trynwalden in the province of Friesland in the north of the Netherlands. He turned an organization that owned and ran elderly homes and provided some home care into an organization delivering care related services for people living in the villages, mainly personal ICT, care and community services, with the aim to help people (either individually or by strengthening community ties) stay independent as far and as long as possible.

Personality

Foeke de Jong is, by his own admission, an intractable character. Impeccably and elegantly dressed and proud to be a Friesian (who claim to be typically contrary and obstinate; De Jong says he is no exception). He talks easily, frequently quoting theoretical studies, about his new concept in elderly care and the resistance he encountered. Another character trait he confesses to is that when he has got things on track and he gets recognition, he gets uncomfortable and wants to turn his hand to something new. He operates very individually, independently and confidently on the basis of a clear vision, expressed charismatically and passionately.

Later he was dismissed as executive director by a court ruling, at the request of his supervisory board. The court ruled that he was guilty of several offences, mainly unacceptable out of pocket expense claims and failure to keep proper financial records. At the root of this conflict and problems at that time lay a fundamental change in the health care system which caused the initiative and the organization serious financial problems. In the new national long-term care system¹³ his concept of extramural care received less funding and faced more competition through tenders than before. Skewiel was taken over by another care delivery organization, which claims it will try to keep the innovative concept alive.

Case Summary

Foeke de Jong calls 'Skewiel-Trynwalden' his personal public value creating laboratory for civil society experiments. He advocates an emancipation policy for the elderly: we are out of our minds to store the elderly away in homes! They are the glue of our society. After gaining the trust of the rural Friesian villagers with one of the first quality certificates for a retirement home, he went into overdrive, literally tearing the whole place down the next day. He rebuilt it into a service center focused on strengthening civil society that has become the cornerstone of the rural community for sport, (health) care and leisure. There is no longer any demand for retirement homes: elderly people now receive care at home and have a personal advisor, an 'omtinker'¹⁴, who guides them through the overregulated and complex world of care and social security. Shortly after the interview De Jong came up with a new initiative: 'the digital community worker'. Besides that, he is busy promoting his concept in other places. His innovative approach has been widely praised, and has featured in

¹³ In Dutch called AWBZ, literally: Exceptional Medical Expenses Act, one of the Dutch public health care insurance schemes, especially aimed at long-term care and care for patients with incurable conditions, which are impossible to privately insure.

¹⁴ A new Friesian word, meaning something like: upside down thinker/advisor.

almost every innovation report on long-term care of the past few years and he has had visits from several State Secretaries, who were all very supportive of his initiative and philosophy.

Civil Leader Wim van der Meeren

The Case Refocused hospital care on patients' feelings (St. Elizabeth Hospital in Tilburg) to make it 'the kindest hospital in the country'

Leadership Role

At the time of the interview, Van der Meeren was CEO of the Elizabeth Hospital, a big hospital in the city of Tilburg, where he endeavored to teach the hospital staff, from doctors to nurses to service staff, to be pleasant, kind and considerate to patients, because: 'We do terrible things to our patients to cure them, so we had better compensate for that in our behavior and communication.'

Personality

Wim van der Meeren, a dignified, gentle man with flair. He is keen to improve the atmosphere in the hospital and especially the way patients are treated. He wants his hospital to become 'the kindest hospital' and started a campaign under the motto 'Liever St. Elisabeth' (a pun on 'kinder' and 'rather'). He cares deeply about his patients and the way they feel and are treated in the hospital. Van der Meeren has tried to change the attitude of doctors and nurses towards focusing more on service provision and patient care, not only in medical terms, but also at the human level.

Later he became CEO of one of the major health insurance companies in the Netherlands, where again he championed his vision of health care by publicly claiming for his company the right to select hospital care for his policyholders, not only on price and efficiency, but also in terms of medical expertise and quality, based on its corporate responsibility to purchase the best cure for his clients. Until then, this had been considered a strictly medical issue and it caused a lot of public and political uproar.

Case Summary

The health care system in the Netherlands is changing rapidly. One of the main challenges for hospitals lies in the introduction of competition and the corresponding need for differentiation (diverging from the previously prescribed universal standards) on all kinds of levels: medical care, quality guarantees, patient contact, image of the

building, food, hotel facilities, etc. Wim van der Meeren was one of the first to stress the intimate, personal and emotional effects of hospitals on their patients and made the St. Elisabeth hospital stand out in that respect, while most hospitals were focused on more traditional areas of excellence, like quality, treatments, patient handling procedures or commercial activities. As his program is a scientifically monitored long-term project, results (apart from the evident reputational impact) are not yet available.

Civil Leader Hans Nieukerke

The Case Introduced The Glen Mills Treatment: A controversial innovation in youth care to teach 'troublesome youths' discipline

Leadership Role

Managing director of the Hoenderloo Group, an organization that provides care and education to youths who need specialized care including juvenile delinquents (aged over 10) and tries to give them a new chance. Nieukerke holds many secondary formal and informal positions, mostly in the social and political sphere (as a conservative). *Later*, he retired when he reached pension age, although he would definitely have liked to stay on a little while longer. The Hoenderloo Groep later merged with other organizations.

Personality

Nieukerke looks like a cross between a distinguished gentleman - perhaps a mayor - and a slick marketing director. Someone who thinks fast, reads the game, doesn't do trivial details and has no time for people who don't commit or have negative attitudes. He loves to devise new projects to uncover and develop hidden and new talents in his favorite subject and object of care: human beings, in particular 'his children'. To make this possible, he makes clever use of marketing techniques.

Case Summary

The case of Hans Nieukerke is entitled 'Glen Mills School'. His eye for marketing and his right-wing method were a revolution in the (left-leaning) youth welfare sector. Although severely hindered by the vested interests and solidified culture of detention centers and the Ministry of Justice, he introduced, transformed and improved the method of the Glen Mills School imported from the USA (a program to discipline and reeducate juvenile delinquents, using peer group pressure and street youth culture). It caused an outrage. It gradually achieved some success in terms of public value: cost

savings (compared to regular detention) and in the beginning some signs of reduced reoffending rates. A public investigation was launched after allegations of excessive restraining methods used by the staff.

Later. The program has now been brought in line with the regular quality control standards of the Hoenderloo Group and figures less prominently in its methods of care provision.

Civil Leader Camille Oostwegel

The Case Invested in his home region (the Chateau Hotels): Revitalized crumbling monuments and a region

Leadership Roles

Camille Oostwegel is the pioneer, manager, owner and director of Camille Oostwegel Chateau-Hotels, a company that owns and operates several hotels and restaurants in the region of Limburg.

Personality¹⁵

Camille Oostwegel is a classic gentleman with flair and good taste. He is a hotelier through and through, having developed a passion for history, culture and gastronomy in his childhood. After working abroad for some years he returned to his birthplace, Houthem in Limburg, where he set his first steps in a career that would make him a famous entrepreneur in the hotel trade. Starting with four employees and a restaurant, he built up a business that now has 400 employees, and runs four hotels and seven restaurants. He is very much 'a local boy' in his methods, his culture, his style and his network. All this adds to the regional rootedness and importance of his company.

Case Summary

Rebuilding dilapidated monuments in the south of the Netherlands and turning them into unique hotels and restaurants, giving them a new lease of life and improving the region's image and attractiveness to tourists, while at the same time taking away the blemish of building ruins and restoring the proud heritage of the region.

¹⁵ There is an authorized biography of Oostwegel in Dutch, see Sprooten and Hoenen (2007).

Civil Leader Jan Post

The Case Turned industry towards society and stimulated its social responsibility (Amsterdam Chamber of Commerce)

Leadership Role

Jan Post is chairman of the Amsterdam Chamber of Commerce.

Personality

Jan Post is a former CEO of Philips Pakistan, Spain and the Netherlands. After a successful, high-flying international career with Philips, Post became CEO of the International Red Cross organization in the Netherlands at his own request for a more social job. He took on the job from a desire to be more grounded in the society he works and lives in. Subsequently, and with the same motivation, he took on the job he held at the time of the interview with the Amsterdam Chamber of Commerce, where he focuses on building and consolidating social projects to create opportunities for the city's youth. This is how he tries to be more involved in society and do more for society. With his international and business experience he can build bridges between the public and private sectors.

Later, he took on several non-executive roles, especially in international development aid in the Eindhoven region. He says that after serving his 2-year term with the Chamber he didn't seek a second term because of too much bureaucracy and time lost on internal meetings and affairs. He chairs the University of Amsterdam's special unit on 'Entrepreneurship with a societal goal'. He was recently honored for his services to the community, citing his tireless efforts for emancipation, youth talent development, and dedication to culture and diversity. His particular talent is getting results through stimulating others.

Case Summary

He initiated several social projects that link business with societal problems, like in youth unemployment, and the integration of second generation immigrant youths. He also started the debate about the role of business in this respect, but his time was too short to see definite results.

Civil Leader Tom Rodrigues

The Case Co-founded and chairs 'Samenleving en Bedrijf' (Society and Business), a private association of like-minded corporate leaders focusing on promoting sustainability and corporate social responsibility (CSR) strategies and promoting CSR as a key policy in a public listed company (Ordina)

Leadership Role

At the time of the interview, Rodrigues was an advisory member of the executive board of Ordina and Chairman of the business association of 'Society and Business'.

Personality

Tom Rodrigues initially appears a typical board level businessman. He is funny, talkative, well-dressed, charming and always going places. Though he is a busy man, he certainly does not have a short-term mindset. Tom Rodrigues is a man with a vision and the will to make it happen. First of all, he is prepared to take risks within his company Ordina. Of course he is no fool; he is going for win-win situations only. He has molded his views on CSR into a business strategy, as he does not want CSR to be a sideshow, but in the core of his company's mission. He is so convinced of his CSR business strategy that he has co-founded and chairs Society and Business, an association which promotes CSR among other companies, politics and society.

Case Summary

Society and Business is a learning, connecting national network that acts as a spokesman on corporate social responsibility for a number of large Dutch companies. The participating companies see CSR as a business investment in sustainable solutions. Bringing together business leaders to convince them their companies and their strategies must take account of society and societal problems for all kinds of reasons: innovation, legitimization, political support, values, HRM attractiveness, sustainability, and future challenges. He gives them a message and a challenge that is not soft or just well-intentioned, but really goes to the core of their future and leadership. The association also provides a platform for contact and negotiation with government and other national institutions. He is chairman of the association because he also has a position in the board of a company (Ordina). Within the strategic discussions in this board and the actions they take, he promotes the benefits of corporate social responsibility programs.

Civil Leader Louise Schaapveld

**The Case Pioneered and expanded the Vensterscholen (Window Schools):
schools that take on a neighborhood role combining primary
education with other neighborhood and youth services**

Leadership Role

When Schaapveld was appointed as the program coordinator of the Venster Scholen public initiative in the city of Groningen, forty percent of children in Groningen had considerable learning disadvantages. She was employed by the council, but could operate as a free and independent agent to bring parties together.

She emphasizes that she was not the real pioneer of the project; it was her predecessor who really had the power and drive to shake things up and make a lot of noise, and who really laid the groundwork; in her view and description he was the classic (social) entrepreneurial pioneer, but he also created conflicts, and he resigned after two years. She says that someone like that was necessary and that she could not have done it. Her role was to build on the foundations laid in this initial controversial and pioneering phase.

Personality

When I interviewed her, Louise Schaapveld had retired and was living in South Africa, but she still looked like a go-getter and a bridge builder. Above all, she was fiercely proud of her project and of the people she had worked and accomplished so much with for the future of children and neighborhoods.

Case Summary

Schaapveld's case is entitled 'Vensterscholen' (translation: Window Schools). Vensterscholen, internationally usually referred to as community schools and in the Netherlands increasingly as 'broad school', are a collaboration program between schools, youth health care, youth social work, sports clubs, playgroups, libraries and recreational (after school) institutions, preferably and frequently housed under one roof. As project leader, Schaapveld had the difficult task to coordinate between the partnering institutions with different agendas, the local authority and community leaders. She brought the concept to maturity and increased the number of Vensterschools to ten. The program was considered so valuable and exemplary that two of its projects received funding from the European Social Foundation (ESF).

Civil Leader Arie Schagen

**The Case Founded Neighborhood Development Regentesse Valkenbosch Inc.
(in Dutch: Buurt Ontwikkelings Maatschappij, BOM ReVa for short):
Organized Civil Society with Teeth.**

Leadership Role

Active citizen and chair of the BOM ReVa Association.

Personality

Arie Schagen is another truly original The Hague character, an icon of the city who was especially active in local government at the time of the interview. As a former communist party member he is a man of action dedicated to his community. Despite his unconventional appearance and behavior, Schagen is an astute political expert and knows how to influence others, be it the man in the street, the mayor or city officials. They all put up with his style because of the unique way he presented his message. As he puts it: 'If you follow your heart, people will follow you.' He is the driving force behind the BOM ReVa organization, and although he is now retired, his voice still carries weight in The Hague.

Case Summary

The Regentesse Valkenbosch neighborhood has one of the highest housing densities in The Hague, with rows and rows of four-storey apartment blocks, and scarce green space. Of a population of 12,000 or so, about 38% are second generation immigrants from backgrounds as diverse as Surinam, the Dutch Antilles, Turkey, and Morocco, with a recent influx of economic migrants from Eastern Europe in search of work in the now open EU labor market. Galvanized by this development and the failure of local government to recognize the far-reaching social impact of this, Arie Schagen stood up and organized civic initiatives. Starting with community street cleaning drives, they later extended to the redevelopment of neighborhood eyesores that were abandoned or left to speculators. He mobilized the neighborhood through provocative actions (dumping bags of street garbage in the garden of the responsible alderman), political actions (speaking out from the public gallery of the city council) and proactive actions (making plans to convert an old building into a swimming pool), and eventually managed to convince local government to support him. Later on this support was formalized into a community organization, which he chaired for several years. At this time, he was himself on welfare, and much of the organization's work

was done by people on welfare, who have a statutory obligation to do social work or subsidized work on their way to a regular job.¹⁶

Esseline Schieven, his successor as chair of BOM ReVa, was also interviewed. She added some information on the fragile nature of these kinds of initiatives and the importance of people like Arie Schagen.

Personality

Esseline Schieven is very much a professional. Her regular job is as a civil servant in the department for urban development of the city of Rotterdam which is, you might say, 'a million miles' from BOM ReVa, a civic initiative run by citizens. In her spare time she chairs the neighborhood committee. Coming from a 'hardcore' communist party background she is proud of her social activism, but fun and entrepreneurship are top of her list of important values. She explains how over time BOM ReVa got more and more estranged from its activist roots established by Arie Schagen, and lost its soul in the political and bureaucratic agenda of city hall. And that's where it ended: she actively pulled the plug on the initiative because increasing civil servant interference, bureaucratic reporting requirements, and the subsidy system they became involved in took the heart out of the civic action. She blames the changing attitude in the city of The Hague, which was partly due to changing political attitudes towards these kinds of initiatives, but also her own professional education and management style, which she shared with others on the board, which was less activist than in Arie's time.

Civil Leader Clara and Sjaak Sies

The Case Pioneered Dutch Foodbanks: A necessary service in a rich welfare state

Leadership Role

A married couple, both living on social security and with no formal employment, who pioneered, managed and operated a large national network of 24/7 foodbanks.

¹⁶ See for more information Hendriks and Tops, 2002; Tops and Cornelissen (2006)(Dutch), 'Vitaliteit en vitale coalities in het openbaar bestuur. Een verkenning' (translation: 'Vitality and vital coalitions in public administration. An exploration').

Personality

Clara Sies is extraverted and does most of the talking: she has excellent PR skills. She's open and a little fussy, sometimes strict, but always with the tender touch of a mother figure, and an open ear for anyone's problems. She is the one who appears in the media and deals with most external contacts. Her partner Sjaak is more contemplative, thoughtful, carefully weighs his words; he has the same open ear and is very good company, someone you feel you can trust. He deals with the complex logistics of the organization.

Case Summary

They pioneered 'the Dutch Foodbanks',¹⁷ starting in a vacant shed in the port of Rotterdam, first using surplus stock from small shopkeepers and later food discarded by bigger companies, like Ahold and Unilever. Some years ago, they themselves lived on welfare after their shop failed. The courts declared them unfit to run a company. Both of them had done voluntary interreligious work for the poor before; using their experience they first started MinusPlus, a foundation that collected surplus goods from stores and rich people (the 'plus') for poor families (the 'minus'). They knew what it was like to be poor and had personally experienced financial hardship. They were inspired by Christian values to help the poor. They created a 24/7 organization, initially collecting food in their bedroom.

Later their pioneering organization became part of a national federation of local foodbanks, of which their organization is still the biggest member providing food to (recently estimated¹⁸) more than 27,000 families that get caught in the system and have fallen on hard times. They both fulfilled management roles in that process. They have lived to see their innovation be accepted and having a clear role in the current economic crisis, and both received recognition and awards for their pioneering work. Sjaak Sies was elected as honorary chairman of the Federation of Food Banks.

¹⁷ See De Jong, 2012.

¹⁸ Annual Report Stichting Voedselbanken Nederland 2012: 11,
http://voedselbankennederland.nl/bestanden/pdf/Voedselbank_jaarverslag_2011.pdf

Civil Leader Mohammed Sini

The Case Built Islam & Citizenship Platform: Bridging cultures in a divided country

Leadership Role

President and founder of the Islam and Citizenship Platform; member of the National UNESCO Committee; board member of the The Foundation Encounters of Worldviews; board member of the Association of Dutch Volunteer Organizations. His day job was as a board member of the Regional Educational Center (ROC, secondary vocational education) 'Midden Nederland' (Central Netherlands) as urban policy director, where he dealt with the typical problems of multiculturalism and emancipation of minorities in the bigger cities of the Netherlands. In the past he has been a councilor on the Utrecht city council for the Labor Party.

Personality

Distinguished in appearance, soft spoken and diplomatic, Sini is a shining example of the successfully integrated and educated immigrant who has become a Dutch citizen. Like many of his generation he was born in Morocco and emigrated in his youth, at the age of 15. His father had gone ahead as what was then called a 'guest worker', and had to find his way as a stranger in a strange land. Sini was a fast learner and one of his first jobs was to help fellow immigrants - many of whom couldn't read or write Dutch - deal with paperwork, writing letters to institutions and filling out tax returns, like a kind of clerk. He trained as a social worker and made it a professional career. He has the ability and background to build bridges in crisis situations and has been a stabilizing factor at crucial times for Dutch Muslims.

Case Summary

He founded the Contactorgaan Moslims & Overheid (translation: Liaison Committee Muslims & Government) and the first Imam School in the Netherlands. The aim of the platform was to strengthen the ties between Muslim organizations and other religious, social and political organizations and people. Generally respected in the Muslim community, Mohammed Sini has not shied away from breaking down taboos or calling Muslims to account for their actions or statements, even in the fraught political climate with populist right-wing politicians blaming many social problems on Muslims and their failure to assimilate into Dutch society. He has been honored by the queen for his work.

Civil Leader Rev. Hans Visser

The Case Took the church back to its true mission (Church of St. Paul): An inner city church as a refuge and shelter

Leadership Role

Vicar of St. Paul's Church in Rotterdam, belonging to the Reformed Church.

Personality

Reverend Hans Visser is a common-sense, down-to-earth man. He walked with a stick at the time of the interview. He is powerfully built and has a deep voice that booms through his crowded church. He is a tough customer, with a clear distaste of all kinds of authority. He brought as it were a touch of contrariness and stubbornness to his position as a man of the cloth.

Later, reverend Visser retired after ensuring against stiff political resistance that a new church would be built in the same location, although its work as a shelter for homeless people and drug addicts will be less prominent. He has written a book about his life.¹⁹ One of the issues he continues to fight for, again controversially, are the Palestinians and their cause.

Case Summary

Hans Visser turned the church in the heart of Rotterdam where he was appointed vicar into a home and shelter for homeless people and drug addicts. He also helped refugees, prostitutes, unemployed people, and illegal aliens and even took pity on pedophiles driven out by their community. Almost everything he did caused controversy. He fought rigid politicians, civil servants and city hall on behalf of the forsaken. One of his many public value creating projects was the crisis center for drug addicts 'Perron Nul' (translation: Platform Zero) in Rotterdam Central Railway Station. It was meant to reduce nuisance from addicts around the railway station, but was so successful that it came to provide care to over a thousand drug addicts. He is famous not only for providing spiritual and material help, but also for fighting the cause of all victims of society: 'The church should be on the streets with its fists clenched!'

¹⁹ See Visser, 2009.

Civil Leader Mei Li Vos

The Case **Founded the Alternative Trade Union (AVV), challenging the traditional trade unions**

Leadership Role

Co-founder and first chair of the Alternative Trade Union.

Personality

Vos is an energetic and stylish woman, who is passionate about her goal to create an alternative Dutch trade union. Her background is in political science, which has given her a keen understanding of national institutions. Both when working for the University of Amsterdam and the Ministry of General Affairs, she came up against the typical Dutch labor market system in which older people have strong legal protection and good contracts, while young people and people at the start of their working life doing small jobs or contract work, have to make do with temporary contracts with less rights and protection.

Case Summary

Together with other young people, who experienced similar discrimination in their work, she started a new union, competing with the existing unions and putting them under pressure. She exposed their failure to represent new generations and new types of work, although they vehemently denied this and pointed to union branches specially aimed at young workers. But within the democratic structure of these unions younger people did not have enough votes to force issues through. The foundation of AVV was also a typical Dutch kind of industrial action: not by striking, but by trying to get a place at the negotiation table of the current institutional order. Her actions followed on from her own experience, but were not aimed at her own benefit. Based on her political analysis that this was an institutional problem, she sought a more general and comprehensive solution and took a pioneering initiative into the national arena, for which she took a lot of heat.

Later it became increasingly clear that such institutional change takes a great deal of time and how unusual her efforts were to instigate institutional change ‘from scratch’. The AVV still isn’t formally represented in negotiations, although it is on some committees and occasionally invited to join debates.

Mei Li Vos also experienced this personally: at the eleventh hour the Labor Party gave her a place on the electoral roll below a candidate from the biggest union who was

‘their man’ in the party. When she was then elected, she wasn’t made spokeswoman for employment issues. For the elections after that, she was given a place on the list of candidates below the expected number of seats for the Labor Party and at first she didn’t get a seat in parliament. Her next public action was to write a book about her experience in parliament, having returned to being self-employed.²⁰ Eventually she was reelected as an MP again and now has a clear brief in parliament.

Civil Leader Bas Westdijk

The Case Founded a new company (Well Water) selling bottled water, which devotes itself to a development aid program focusing on water wells

Leadership Role

Inventor and CEO of Well Water, a retail company in bottled water.

Personality

Bas Westdijk is a hands-on, down-to-earth marketing man and entrepreneur focused on societal goals and corporate responsibility, coming from the private banking sector. His educational background is in small business/entrepreneurship studies.

Case Summary

From this background he developed the Well Water concept: selling bottled water, but with a guarantee to customers that 25% of turnover is donated to projects bringing water wells to developing countries in Africa. This guarantee is part of his success. A percentage of turnover is hard to manipulate, and the money goes to a reliable aid partner, Simavi, which invests it with little overhead in water wells in Africa.

One of the best and easiest ways of making good on CSR promises is by giving away money within the same realm as your expertise, in this case drilling for and bottling water. Westdijk calls his practice ‘commercidealism’, combining a profitable business with idealism. Because of the idealism the profit margin may be smaller than by purely pursuing short-term shareholder value, but the profit objective must be in place because it makes the initiative sustainable, independent and innovative. On the other hand: he doesn’t need to spend money on marketing. His charitable objective is

²⁰ This book is called ‘Politiek voor de leek’ (translation: ‘Politics for the layman’) and was published in 2011 by Prometheus, Amsterdam.

his marketing concept; he gets lots of free publicity because the benefits for poor countries are obvious and measurable. Many companies, especially those pursuing ethical business operations, buy this product because of the societal message this sends to *their* clients. It creates a business community of companies who act on their customers' desire for social responsibility.

Civil Leader Sr. Giuseppa Witlox

The Case Initiated Streetvertising: Improving self-respect among homeless people through innovations in commercial sponsoring

Leadership Role

Works for and is a member of the Order of St. Augustine of Santa Monica. Her role in the case was as leader of a project to care for homeless people in Amsterdam. Shortly after the interview she became a member of the executive committee of the order.

Personality

Modest, quiet, deliberate, spirited when she talks about 'her men' (the homeless) and inspired when talking about the good works of the religious order.

Case Summary

The case of sister Witlox is entitled 'Streetvertising'. During the time when she worked in Amsterdam helping homeless people and care for women in distress, she initiated an innovative sponsoring program. She actively approached and committed businesses to buy advertizing space on the back of jackets, that could this way be handed out free to homeless people, raising money for them and for refurbishment of their shelter at the convent. She used her networking skills and proved to possess 'commercial' talent, 'selling' her ideas to executive boards in industry to create public value: keeping hobos warm in winter with free sponsored jackets, raising private money (staying independent from government) for the Order and improving the social status of the homeless. They also felt they were being taken seriously and they took pride in 'doing a job' for the nuns.

Later, the Order found it increasingly difficult to continue its inner city work because the nuns were getting old. They asked the council for help, which brought in a local professional welfare organization, ending the project's independence. It took the council a long time to find a new use for the building the sisters had used. The 'streetvertising' project soon ended, without sister Witlox' drive and skills.

Appendix 2

Portraits of Civil Leaders (13 leaders)

1. Paul Baan
2. Hans Becker
3. Leon Bobbe
4. Piet Boekhoud (& Els Lubbers)
5. Yolanda Eijgenstein
6. Hans Nieukerke
7. Camille Oostwegel
8. Tom Rodrigues
9. Arie Schagen (& Esseline Schieven)
10. Clara and Sjaak Sies
11. Hans Visser
12. Mei Li Vos
13. Sister Giuseppa Witlox



Paul Baan

A. Introduction

Who is Paul Baan?

Paul Baan was born in 1951. After finishing his bachelor of engineering, he started his career in the construction industry and later finished his master in Economics at the University of Groningen. In 1981, he joined his brother Jan at the Baan Company, a highly successful software company, as president and vice-chairman. Jan and Paul Baan were successful and became very wealthy when the company was floated. Paul Baan left the company in 1996, a year after it went public and before it got into financial difficulties. His brother did the same sometime later. Through the Vanenburg Group, a venture capital company investing in IT companies, also founded by the Baan brothers, Jan and Paul Baan kept a stake in the Baan Company until the company was sold in 2000.

According to Paul Baan, his passion for business and innovation stems from his time with Baan Group. In 2000, Baan started the Stichting Noaber Foundation (henceforth: Noaber Foundation). A 'noaber' (etymologically linked to the English 'neighbor') is a word in an eastern Dutch dialect denoting a fellow supportive citizen. It is comparable with the normal use of the word 'neighbor', but stresses that these neighbors feel obliged and actually help each other on an informal social basis. Through this foundation, Baan invests in and funds companies and initiatives worldwide aimed at finding and creating new forms of 'noaberschap' (neighborship). His brother took a somewhat different path, which throws the choices Paul Baan made into relief. He chose to stay in business and invest his money and energy again there, next to his own, smaller and less prominent philanthropic initiative.

The Public Case

Baan points out that the involvement of shareholders at the Baan Company forced the company to work towards short-term profit objectives. This short-term focus left no space for innovation. Paul Baan decided to sell his stock and start a foundation focused on innovation and technology. Innovation was originally Paul Baan's focus at the Baan Company. He knew that there were many foundations working on these themes in the United States, but none in Holland. With the Noaber Foundation he is trying to fulfill this role.

The Noaber Foundation's stated vision is 'to assist its "noabers" and work together with them in a society in which the citizen holds a central position'. The Noaber Foundation tries to develop new forms of services for fellow citizens, usually in the context of new technology. The foundation tries to make organizations and people more confident and independent by giving financial support or making investments. When it gives support, the Noaber Foundation expects a social, not a financial return. It also makes investments of two different kinds; at the time of the interview this was structured in two separate funds, but this has now changed. One fund was the George Avenue C.V. for social venturing. The fund invested in organizations or companies with activities that have a social effect. This social effect was the only return on investment expected, i.e. no financial return; that's why it was called 'impact first' social entrepreneurship. The other fund, Höchst Investments BV, was a traditional investment fund with a profit objective.

At that time, the policy of the foundation was based on three themes: 1. technology, 2. education, culture and society, and 3. health and care and healthcare, with a focus on healthy aging and independent living, which later shifted to health and care. The foundation was involved in a wide range of projects, for example: it invested in the development of a telephone for deaf people, the company was in Israel (later this project was abandoned), in a Dutch program to help ex-convicts train and find a job (also later abandoned), and at present the foundation has invested funds and expertise in a project to improve communication access in poor areas around the world. The Noaber Foundation endeavors to improve health care systems in the Netherlands, Europe and USA. In the Netherlands the Noaber Foundation developed the ZIN projects (Dutch for Healthcare Innovation New) which support the development of collaborations to improve health care, bringing together companies like the pensionfund for health care workers, Achmea, an insurance company, universities and health care organizations. Currently, these projects are concentrated

in the VitaValley Foundation (a Noaber Foundation initiative) to advance innovations through links between health care and new ICT technology.

Personal Impression

We meet Paul Baan in his favorite restaurant close to his home and office. This area - Veluwe, a nature conservation area, is known for its religious conservatism. It is part of a 'Bible belt' which stretches across the Netherlands from the south-west to the north-east. In many interviews and in their choice of locations, even for the head office of their ICT company, both brothers wore their local roots and their Christian background, upbringing and unwavering faith on their sleeve. Paul Baan has freed up plenty of time in his agenda for the interview. His personal secretary is sitting in and all kinds of material will be sent to us later. Occasionally he goes back to fill in gaps in his explanation. He insists on checking the report of our interview; clearly they take publications very seriously and have a great deal of experience with critical media, gained in the rise and fall of the Baan Company. It is also part of the professional work that fits his purpose: creating one of the biggest social venture funds in the Netherlands in terms of capital and impact. He also invests nationally in areas that are very much managed, controlled and regulated by Dutch central government. Because this is new and a typically private approach it attracts moral and value-driven criticism of his motives, methods, his genuine focus on public value, etc. Baan appears sincere, calm and genuinely concerned about new initiatives in health care. His international experience shines through in several initiatives he has launched abroad. He also explains how he encourages and brings up his own children in a world disfigured by societal problems in which they will in the future be responsible for a lot of private money. Much of what he says on this point echoes the philosophy of wealthy Americans, as exemplified by Warren Buffett. Baan explains that he is strongly influenced by the way Christian Americans look at private wealth and charity and he tries to apply this in his own land new activities.

B. His Personal View

Account of Achievements

Paul Baan is the chairman of the Noaber Foundation. He is personally deeply involved in the search for and realization of new investment projects. Sometimes the foundation invests in projects that Paul Baan initiated; at other times the foundation spots good initiatives in society and decides to support them. After the original Baan company was sold, his career saw a dramatic change towards personal philanthropy and social

venturing,. His main objective is to make the world a better place to live in, especially by introducing and supporting active citizenship in helping each other. In this he is strongly inspired by American views on personal wealth and venture philanthropy.

Vision and Ambition

During his time at the Baan Company, the Baan brothers already had a foundation that was later divided in two foundations for each family. Paul Baan positioned his Noaber Foundation for reasons he wanted to bridge the gap between people and technology in a socially responsible way and link public and private responsibilities. With his commercial experience gained at the Baan Company, Baan runs the Noaber Foundation the way he does: entrepreneurially and decisively.

The Noaber Foundation ‘wishes to assist its “noabers” and work together with them in a society in which the citizen holds a central position’. Through the Noaber Foundation Baan aims to forge alliances with private parties to serve public goals. Baan defines most of the activities of the foundation as social or impact venturing with a priority for reaching societal goals: the projects are entrepreneurial in nature, but social results matter most; financial return is not the first goal, although a sustainable financial structure can certainly be part of what is societally relevant here. An important aspect in the policy of the foundation is pursuing vital coalitions and organizations that are solid in the long term.

Paul Baan acknowledges that he has made a lot of money and wants to use it responsibly. He sometimes enjoys to ‘just give money knowing it is well spent’. The Noaber Foundation is almost a fulltime job for Baan. He is personally involved in actively supervising its investments. Some of the social investments of the Noaber Foundation have proved so successful that they yield a profit, which is part of the philosophy for sustainable organizations. Baan points out that this effect by itself is not a problem, as the main reason of many ventures is to keep up with technology and new applications. But it can give the impression that the foundation has a profit objective and can cause it to drift away from its societal targets and original mission.

Although he is motivated by his explicit and vivid Christian faith, the foundation doesn’t restrict itself to working only with Christian organizations. It follows a kind of threshold: the Noaber Foundation does not work with organizations that have explicit anti-Christian values and/or practices. As some of his projects are in Israel and Palestine, these rules are sometimes challenged very explicitly.

C. Resistance Encountered

Because of the charitable character of the activities of the Noaber Foundation, Paul Baan has few critics. The Noaber Foundation invests mostly in health care and ICT development, so it is not involved in political or ethical debates, although strict ethical procedures are applied, as in some forms of bioresearch. Most projects get no media attention; if there is any media coverage, it is mainly positive.

Unlike in the United States, in the Netherlands private investment in public services has long been frowned on. Politicians and the public were afraid that private investors would gain too much influence in the public domain and that mixing with the dominant public funding could produce a lack of transparency and accountability. Sometimes this means that the private development of specific public goods first has to start in other countries.

D. Motives

Paul Baan is a committed Christian. Paul Baan felt at the time of his leaving the Baan Company that he had been very lucky and he wanted to give something back to society. He views his current activities as a duty, a mission. He sees greed and materialism as sinful, and giving as a virtue. Yet, since every euro he has he has worked hard for, he doesn't want to waste it or donate it with little control over how it is spent. Baan feels he continues a tradition of Christian leadership, inspired by biblical values and views. He shows me a special issue of a magazine on that topic, for which he was interviewed. Paul Baan is a typical example of a venture philanthropist: entrepreneurial and goal-oriented. Baan feels he is in the heart of society now. During his time at the Baan Company he mainly worked in the ICT world, but now he is meeting new worlds and helping people to improve their quality of life. He reads widely about philosophy and political ideologies, like socialism and liberalism and has followed courses on health care ethics at the Free University in Amsterdam. For Paul Baan the values respect and togetherness are paramount.

Remarkable is the Eleven Flowers Foundation. Baan and his wife try to help their eleven children to be upstanding citizens and make a positive contribution to solving societal problems. They do not want to 'just give them his money', because they might get spoiled and not learn to earn their own living. That is why they founded the Eleven Flowers Foundation, through which their children learn the value of money

and become familiar with the concept of social enterprise in foundations. The main goal of the foundation is to improve the care for and the lives of disabled children. Paul does much of this work together with his wife, so this truly is a social and family foundation.

E. Tactical Observations and Leadership Style

In Paul Baan's career his entrepreneurial spirit stands out. It is what drove the success of the Baan Company and now drives the Noaber Foundation. Sometimes so successfully that projects and investments become profitable. Baan feels the problem with many foundations is failing to cooperate with companies or other organizations, or that they are working so hard to satisfy their employees and supervisors, that they forget or neglect their mission.

There is also a world of difference in terms of mentality and management practice between 'giving' and 'realizing social impact'. For his part, Paul strives for continuity and coalition building in projects and investments. This makes for bigger and more lasting results than just giving. In summary, he distinguishes the following differences between classic philanthropy and his own social ventures:

- more hands-on involvement and commitment;
- pursuing goals, targets and results defined in terms of social impact;
- working with (societal) business cases and sound financial and societal impact projections and management;
- long-term investment, commitment and support for social initiatives.

His experience at the Baan Company has taught Baan the importance of knowing the people you work for and with. Rather than just investing money, the Noaber Foundation wants to cooperate with other impact investors, companies and organizations.

F. First Comments

- In terms of values, methods and philosophy we encounter in Baan a very Anglo-Saxon type of social entrepreneur: he combines his personal skills and business mentality with his knowledge and close contacts with his American colleagues

and their views on life and charity, using the same phrases, explanations and work style.

- His views are explicitly and deeply rooted in his Christian faith, which is uncommon in secularized Netherlands. He states his values and virtues in biblical concepts, which underpin his world view.
- He does not provide much financial information at project level beyond the normal transparency in the holding company's basic financial structures. He explains that this is partly because you cannot predict which project will ultimately perform well, in whatever terms you apply. So what on first impressions may look like a purely social project can generate substantial financial income and vice versa. That is also a reason to be involved in several projects at the same time – a kind of portfolio strategy.
- A comparison with his brother, with whom he shared a large part of his previous career path, gives us a very clear view of his personal values and the reasons behind his strong involvement in philanthropy.
- We can only speculate about the impact the turbulence around the public listing and later the takeover of the Baan Company had on his own career, but again because his brother went through the same experience, we still see the difference in values and their impact behind their life choices.



I have changed the core business from 'cure and care' to 'human happiness'.

Hans Becker

A. Introduction

Who is Hans Becker?

Professor Hans Marcel Becker (1942) is a typical Rotterdammer. His attitude and choice of words are clear and firm. In the past, Becker lectured in Economics at the Erasmus University Rotterdam. In 1992, he became chairman of the board of directors of Humanitas Rotterdam, a chain of homes for the elderly. Initially, he combined this position with his teaching job, but soon committed himself fully to revitalizing Humanitas Rotterdam. His innovative philosophy of bringing 'happiness' into the homes for the elderly caused a major culture shock in the care sector. He obtained his PhD in Humanism in 2003 with a thesis outlining the 'good practice' of the Humanitas foundation. At the time of the interview, Hans Becker also held several other positions such as ambassador of the State Lottery and treasurer of the local broadcasting foundation in Rotterdam. Becker gets right to the point and is not afraid to call a spade a spade. He definitely is one of the most flamboyant managers in the Dutch health care industry. In 1999/2000 Hans Becker was named care manager of the year.

He retired in 2010, but stayed on as an ambassador for the Humanitas' new elderly care concept he invented. He also holds a chair in 'Humanization of Healthcare' at the University for Humanistic Studies.

The Public Case

Humanitas Rotterdam, founded in 1959, provides high-quality care and services primarily for the elderly in the Rotterdam area. Its main activities are in housing, welfare, health care, nursery and medical treatments. In 2007 it had 28 locations, 6,000 clients and 2,300 employees, of which approximately a thousand were volunteers.

Characteristic for the philosophy of Humanitas is the aspiration for a high quality of life for the people in its care, based on the pursuit of human happiness. In its philosophy, happiness may mean different things to different people and Humanitas doesn't discriminate on grounds of religion or lifestyle. Humanitas has a long history of innovative private initiatives in care, housing and welfare.

Building on this Humanitas philosophy, Becker's main goal in the care for the elderly is to provide an environment that allows them to feel happy according to their own ideas.

This ambition comprises four elements:

1. *Autonomy*; people should be in control of their own life.
2. *A yes-culture*; the conviction that money should not be an issue when there is a good plan on the table; (almost) everything that is put forward by clients and their families should in principle be possible and answered affirmatively. The culture is based on listening very carefully to people to discern their real needs, the needs you ought to take care of.
3. *'Use it or lose it'*; people must use their own abilities as long as possible or risk losing them; so people are better off taking care of themselves.
4. *The 'extended family approach'*; the care should be embedded in a lively community that is almost like a family; being a member of a community contributes to both collective happiness and the individual's happiness.

Becker clarifies the result of his work by describing the starting situation he encountered at Humanitas. When he came on board, Humanitas was 'in big trouble' with a 3 million euro deficit and was on the brink of bankruptcy. This situation allowed Becker to make some drastic changes that the board would otherwise never have approved. After rescuing the organization from its acute financial problems, Becker took the first opportunity to invest and refocus the organization on renewal. He made sure his investments were visible for everyone in the organization and that he was publicly recognized as not scared to take chances. Because of this, the organization was able to blossom.

Becker has since created a chain of homes focused on the elderly. Part of the new concept of the care in these homes, were special inhouse restaurants that served good food, also to visiting families, so as to get them to stay longer, as part of the community concept. He is also developing what he calls 'activating museums' in the homes where residents can see and touch old items and objects, like furniture, and

remember old household habits like hanging laundry above the stove to dry, etc. It's really a trip down memory lane to stir the memories of elderly people. As these kinds of innovations show, his philosophy goes far beyond just financial or management issues.

Even though it does not have a profit objective, Humanitas Rotterdam under his management in some years turned a profit, which confirms its current financial soundness.

There is not a trace of the dull and drowsy mood you usually find in retirement homes. Becker shook up the traditional policy of the elderly homes and turned them into thriving and lively places.

Personal Impression

We meet Hans Becker in his office in one of the homes. Strikingly, the lobby is full of activity, with a row of computers which can be seen from outside through a big glass window, which the residents, but also neighborhood kids can use free of charge. The idea is to get local people to come in, to make the atmosphere livelier and the people in the building younger. Becker told me later that this experiment had to be stopped because some of the kids abused the computers and some computers were stolen. We pass an open space with a bar and a restaurant, which are also open to the general public. This open space is lined on three sides by 4 floors of apartments that look out onto this entrance area on the ground floor. The corridors are wide; at regular intervals they open up into spaces with tables and chairs, decorated with statues, mainly Buddhist and Catholic, and there are even real live birds in cages. It is a very active, busy and colorful scene. All this is part of Hans Becker's grand plan to create a natural living environment for the residents and their families, helping to distract them from their illness, recent injuries, and medical treatments. When they dwell on them, they only get sicker. So he calls the statues and the birds 'conversation pieces'. The birds are a very visible testimony to the philosophy in these homes: most Dutch retirement homes don't allow pets; in exceptional cases they are allowed in the rooms of the residents, but certainly not in the corridors and halls. It's an unusual experience to walk through these areas.

Becker's office matches the homes he runs: it is packed with images, statues, stacks of paper, chairs and somewhere in the middle is a big table with a telephone that serves as his desk where guests can sit down and talk with him. But for all the clutter there is also a light and sensitive touch, created by the many Buddhist and Catholic statues

and the religious pictures on the walls. Becker apologizes, explaining that most of the strange tools and instruments littering the room are for his 'memory museums': rooms packed with old objects and even smells, like the smell of clothes drying on a clothesline, to help stimulate the memories of the elderly residents.

Becker comes across as very actively and hands-on involved in the innovations he pursues. But it is also clear that the changes he makes are close to his own character and temperament: it is as if his personality and lifestyle (active, chaotic, interest in religion and philosophy, collecting period objects) extend into his workplace and his homes. He is literally surrounded by his work, but at the same time the work surrounds him. You can't imagine him ever retiring: this is his life, his project, his way of life.

B. His Personal View

Account of Achievements

Hans Becker first came into contact with Humanitas Home Care as professor of Economics. When the general manager of the organization had to take medical leave, Becker gradually took over his position and accomplished significant progress for the home care and social work department of the foundation. In 1992, Becker was formally appointed as chairman of the board of directors of Humanitas Rotterdam. He has developed into an expert on elderly care and housing and succeeded in shifting attention from traditional care and cure principles and routines to his own theory of pursuing happiness for each individual resident, and a more human-oriented care and housing philosophy. Thus, he has created the fastest growing housing corporation in Rotterdam and a restaurant chain within the retirement homes with more outlets in this region than McDonald's. He is now working on a chain of activating museums for the elderly residents of the homes. Even though he is no longer an academic, he is still occupied with theory as well as practice: he set out and argued his theory of finding happiness in his PhD thesis which he completed in 2003, earning him a doctorate in Humanism.

Vision and Ambition

'Steering towards human happiness'

In 1992 Hans Becker introduced lifecycle-independent homes and care for the elderly, which means residents can be provided with individual care at different stages of their

lives in the same home, so they do not have to move at an older age, when they are frailer. He replaced the traditional institutions for the elderly with comfortable apartment complexes bringing all services together under one roof. He then built on his original idea with a chain of midprice luxury restaurants specially equipped for older people and started to develop activating museums to stimulate the minds and memories of the elderly residents by displaying objects, and even smells and sounds from their past. Part of his ideas and inspiration he took from the first hand experiences he encountered when his father entered these traditional elderly homes.

His ultimate objective is to convert the 'conservative islands of misery', as he describes the traditional homes for the elderly, into 'temples of culture and activity'.

Becker stresses that his upbringing in the city of Rotterdam has played an important role in his success. True Rotterdammers are men of action, not words. And that is a vital element in Becker's philosophy of happiness for the people who live in his homes.

Becker's philosophy is based on two key planks. First, that staying in control of one's life is important to stay independent. Second, that everybody wants to be part of a community. To unite both these aspects, Hans Becker conveys to his elderly residents they should try hard to stay in control of their lives, and mingle and meet with other people. In his words, Humanitas should become their 'extended family'.

Humanitas' four principles mentioned earlier all contribute to the main objective of finding happiness. Becker's insistence on autonomy was inspired by his father, who used to say: 'use it or lose it': when you get older, once you stop doing things, you are on a downhill slope. So the residents should fend for themselves for as long as they can.

The second key factor is a yes culture, meaning a positive answer of the organization and staff to any question his clients ask. The idea behind this to instill into staff members that they can provide almost anything if they have an open mind and use their creativity.

Becker is convinced that the environment and atmosphere of the homes affect not only the well-being of the residents, but also their quality of life and health. As a former Economics professor, he is acutely aware of the balance of costs and benefits of whatever he does. He stresses the considerable costs of hiring health care

specialists and compares them to the costs of the elements he adds to traditional elderly care that may seem redundant to others. He believes it is more profitable for the organization to secure happiness and well-being for the residents by fulfilling most of their personal wishes, than to spend all his funds on medical costs on elderly people who have nothing else to do than dwell on their aches and pains. Becker gives people conversation pieces, something else to talk about than their rash or hip replacement. You must actively distract them, because complaining is contagious and causes residents to focus on their illnesses instead of on trying to be active and enjoy their lives. His motto is: 'Happiness is far cheaper than care.' And he stresses that many chronic diseases are incurable, no matter how many doctors you throw at them.

To make sure the homes stay vibrant and dynamic, Becker has created a structure 'on the verge of chaos'. Every wish that implies a once-only expenditure can never be a problem. 'Money is never a problem for Humanitas' is one of Becker's oneliners. He has created numerous stories and one-liners in his work so everyone can understand the meaning of his policy. By truly creating and realizing things instead of just preaching them, he generates change and ideas that are visible to all.

C. Resistance Encountered

Becker has been an intruder and innovator in the traditional care sector. Unlike his colleagues, he presents himself as an entrepreneur in the market for elderly care. At first, the conservative board members were unhappy with his radical changes and off-the-wall ideas. Becker's straight approach and implementation of his ideas were unorthodox in the elderly care sector.

Becker does not think that a supervisory board that visits the organization only four times a year can have much of an idea of what should be done in elderly care, let alone how to provide it. Hans Becker does not believe their insights can be of much value. He tries to keep them at a distance, because he finds it distasteful that these board members have more to say than people who work in the organization 40 hours a week. He just wants them to let him and his staff get on with their job.

At some point they attempted to put a more traditional professional manager alongside him. Becker felt he was only interested in control, finance and systems and not in the people who live and work in their residential homes. Another point of conflict was that although Becker's methods initially appeared financially unwise, he

proved in the longer term that making people happy could be cost effective. The manager left the organization.

Of course, when you try to change elderly care with very specific, new ideas that run counter to normal practice, you will also meet resistance from your own nursing and care staff. To persuade them, Becker used all his rhetorical skills, fundamentally questioning the status quo and trying to break through established routines and conceptions. 'You can't make an omelette without breaking eggs. We really had to put an end to bad attitudes and practices to make way for new ones.' And: 'Of course you have to give people trust, but don't be gentle with people and practices you really don't like and that don't fit your care philosophy.'

There was also resistance from health insurers and civil servants: they often steer towards minimal care and restricting the organization to just delivering care, not the hotchpotch of other services Hans Becker delivers in line with his philosophy to make the residents of his homes active, alive and happy.

D. Motives

Hans Becker has no particular attachment to elderly care; it is the practice of his philosophy that inspires him to go on. He could have been equally committed to developing a campsite, a school or a zoo, as long as he can give expression to his philosophy. One aspect of the care sector he does value is the appreciation he receives from his elderly residents, but, again, you work with people in any organization. Delivering happiness is his favorite product; it gives satisfaction in a way that selling nappies could never do. As long as he can keep following his heart and the methods he believes in, he will keep working to provide happiness and care to the aged.

He describes himself as a workaholic, totally committed to his work. He is there almost 24/7, he lives in one of the apartments for the elderly, paying a independently fixed rent.

E. Tactical Observations and Leadership Style

There can be no doubt that Becker's determination has been vital to his success. He stresses that contemplating certain steps too long ('analysis paralysis') can be your downfall. His management style may seem hectic and disorganized, but it is an essential part of Becker's philosophy. He needs to manage on the edge of chaos in order to achieve his main goal of providing happiness to people. In order to succeed, he has taken many risks that would have frightened others off.

He has always expressed his theories in simple terms - through one-liners, stories or mottos - that everybody can understand, regardless of their education or background.

Becker is never involved with just one project. Emulating his personal role models - his father and his former professor at university - he has developed the ability to work on several things at the same time.

He is very aware of the need for legitimization of what he is trying to achieve in the care for the elderly: elderly people are vulnerable, the care is partly publicly funded and overseen, any irregular step is scrutinized by the public. So he actively looks for opportunities to subject his way of delivering care to research, to inform the public, to commit to evidence-based programs. He has even invited researchers to study the concept of happiness, related care protocols and happiness measurement methods. In his words: 'Dare to be unorthodox, but make sure you have a good story.' Still, his approach is currently considered far ahead of its times; health care management discussions tend to favor steering on outcome instead of output, but that is exactly what Becker does and what his philosophy is all about.

F. First Comments

- In Hans Becker we find a leader who translates his own life experience, vision and management style into an innovative service concept for elderly care. His individual style creates a less disciplined and controlled, but also a less sterile environment. His personal vision and lifestyle underlie his new care concept. This gives his approach credibility, because he practices what he preaches and the examples he uses to explain what he is doing, are drawn from his own experience and very recognizable. When you enter a residential home run by Hans Becker you enter his world, his philosophy, his management practice. And his philosophy

is that Humanitas should be the 'extended family' of the residents. But what if you like parts of his philosophy and service methods, but don't want to be part of the family?

- He actively and successfully resisted the typical management control the non-executive board tried to impose by forcing Becker to accept a financial manager beside him on the executive board. There are three ways to look at this story and result. One: they were wrong: in fact Becker was not a bad manager or a chaotic missionary. He proved that his approach was a sound combination of a human *and* business-like approach to care and that it was financially healthy. So even though *not* steering explicitly on 'the bottom line', but convincing his staff to deliver human and respectful care, he still brought about efficient and cost-effective care. The supervisory board failed to see the real figures behind his chaotic style. Second: they were right; he needed help from a qualified and experienced manager to sort out the consequences on finance and productivity of his management style. But they picked the wrong type, the wrong man, for this charismatic, workaholic Becker; he failed to understand the philosophy or bond with Becker, so he had to go. Or three: they were right, but Becker was psychologically and temperamentally incapable of tolerating anyone with different views and different competences. This is often the case in charismatic leadership. I think all three assessments apply to some degree.

A fourth way to construe this 'traditional management' approach is that social innovation takes place in the public and media spotlight, so it is vulnerable, even more vulnerable than innovation in commercial settings already tends to be. The innovator is insecure, is feeling his way forward in the face of public resistance and challenges. The 'extra' manager might be thought of as the spokesman of all these 'reasonable people and forces' outside the organization that try to influence and control this new practice. But innovation must not be controlled too soon and the innovator needs real support against these conservative external forces, not a colleague as spokesman for these hesitant and conservative forces. So maybe the extra manager was brought in too soon, before Becker was able to convince the public of the values and positive effects of his approach to care.

- His ability to introduce care innovations owed much to the financial misery the Humanitas Foundation Rotterdam was in when he started there. He got a mandate for change, and put it to good use. His expertise as a professor of Economics also helped him to create an innovative vision on care, which was not more expensive, but more effective and focused on different aspects of people's lives. So he owned much of his effectiveness and the ability to invent his own

unique philosophy to his background in a university teaching post in economics, getting a mandate to 'save the place', and, thinking on his feet and inspired by his astonishment about the miserable prevailing care culture, creating a new, lean but effective way of delivering care.

- Surprisingly few organizations for elderly care have copied his philosophy and practice. This fact feeds the argument that non-profit management is less innovative and customer-oriented than that in commercial organizations. Hopefully, other managers will prove this wrong, as Becker did.



'Social housing associations can act as emancipation drivers by getting people on the property ladder.'

Leon Bobbe

A. Introduction

Who is Leon Bobbe?

An elegant and highly confident man, Leon Bobbe (1955) has a broad background. He started his working life with the Woonbond, a tenants' interest group. Before that he had been a community activist in the neighborhood he lived in, so he has civic roots in this field. He then worked for local government in the city of Almere, and a few years later became a consultant. Since 2002 he heads up Dudok Wonen, a housing association in Hilversum and surroundings. Social housing associations are non-profit organizations that build and manage affordable, mostly rented housing for people on lower incomes. In typical Dutch fashion this involves a lot of government regulation on rent levels, annual rent increases and allocation of these homes to lower income people. Since his appointment he has drastically changed the association's corporate philosophy. He wants to empower the people who live in Dudok Wonen's houses and enable them to become homeowners (within the limits of their personal financial situation) instead of being in a rented home all their lives and missing out on the opportunity to build up equity and give them access to the housing market. He calls this the 'property ladder plan'. Together with his wife, Bobbe wrote an essay on the empowerment of people in disadvantaged neighborhoods (see literature below), and he has made empowering people a spearhead of the social housing policy of Dudok Wonen.

The Public Case

Dudok Wonen is a private non-profit (social) housing association that mostly works for tenants and to some extent also for buyers. Dudok owns some 8000 houses in the Gooi and Vechtstreek region (in central Netherlands, in and around Hilversum). The famous Dutch architect Willem Marinus Dudok (1884-1978) plays an important role in its history: Dudok Wonen owns and maintains more than 1300 houses designed and built by Dudok.

Driven by this aim to empower poor people in the housing market, Bobbe devised (together with other social housing experts) a system in which the resident and the housing association finance a private home together. In doing so, the social housing association enables people to escape the negativity of social housing and gives them, even people on low incomes, an opportunity to get on the property ladder. This represented a radical change in the asset management philosophy of the social housing association and its civic mission. Implemented in full, it would mean the creative destruction of the social housing associations as we know them today.

It is now the official mission of Dudok Wonen to increase the self-reliance of people on the housing market. Special attention is given to people who cannot afford to buy a house independently. Dudok Wonen wishes to play a leading role and use their resources to cooperate with others. The association wishes to help create a vital social and cultural region and preserve cultural heritage. In the execution of its tasks, Dudok Wonen also focuses on sustainability.

In this dedication to empower people on lower incomes, Bobbe together with others in the same sector brought about several innovations in the relation between tenants and housing association, one of which was 'Sociale Koop' (Social Buy), a system that enables people to partly buy a house and partly rent it. When they sell the house they pay the the association back what they've loaned them. Since March 2007, 500 Dudok tenants have been approached to buy the house they were renting. In 2008, 64 houses were bought in this way. In this way, Bobbe says, poor people can break free from the social (rental) housing market and get on the property ladder. Other social housing associations in the Netherlands have copied the concept.

Dudok Wonen also started two other projects in the context of Bobbes ideal of empowering people. The first one is 'Koop Goedkoop' (Buy Cheap), which offers people the opportunity to buy only the house, and just rent the land it is built on. Because of the low rents Dudok charges, the costs will be low. The other project is Verzilverd Wonen (Cashed Out Housing) which enables senior citizens of over 55 to sell their private home to Dudok Wonen, and cash in on the current market value of their house, but continue to live in it, while Dudok Wonen maintains the house.

The underlying philosophy of these innovations is that homeowners who have an opportunity of netting capital gains will care more for their homes and neighborhood and will have a nest egg for their old age. They can benefit from (and invest in) house price rises without putting themselves at risk by borrowing large amounts of money.

There is always the guarantee the social housing association will buy back the house at the established selling price. The housing association no longer pockets the economic value resulting from rising house prices (which is not due to smart policy, but an automatic effect of market developments) but shares it fairly with its tenants.

Even though the tangible results of the Social Buy seem limited with just 64 houses sold in 2008, the plan reinvents the role of social housing associations and other large institutions. It represents the start of a new public process that makes poor citizens no longer completely reliant on large institutions. According to an objective report on the performance of Dudok Wonen by PricewaterhouseCoopers, the empowerment of people is not yet measurable. It will take some years before we can measure the empowerment from the success of Social Buy and other programs.

Bobbe refers in our interview to another important public task of Dudok Wonen, namely the preservation and renovation of the Dudok's architectural heritage, in which considerable amount of money is invested every year.

B. His Personal View

Account of Achievements

When he started as CEO of Dudok Wonen in 2006, Leon Bobbe was no stranger to the social housing sector. Having worked in the social housing sector for over 25 years, he is gradually getting more involved in the public aspects of his job. Helping people to get on the property ladder has always been a driving ambition in his professional life.

When he joined Dudok Wonen in 2006, the association had different values than today. The main values of Dudok were equality and honesty. These values were implemented by treating everybody the same, and there was no opportunity to deviate from the rules. Bobbe changed this classic, somewhat paternalistic attitude and character of the organization (see vision and ambition).

Vision and Ambition

Leon Bobbe says that his Social Buy project and the other innovations actually hark back to 'the roots' of the social housing associations. They were established to give citizens access to affordable housing. The financial aspect of this public task was that the associations financed the building of houses which no other institution was prepared to do because of the high risk of the investment. They recouped their

investment in the form of the rent paid by the tenants. The housing associations bore the full investment risk. What they in fact did, was to indirectly give poorer people access to banks and capital; at that time it was very unusual for banks to risk lending poorer people money directly, even in the form of mortgages.

Until the middle of last century, the associations did not have major financial resources, but they were able to build housing in great numbers. Since the 1990s the corporations have become very rich due to rising house prices, especially since their real estate is often located in town centers. When these neighborhoods are due for redevelopment, the accumulated economic value can be capitalized.

Bobbe considers this as anti-social behavior on the part of the housing associations. According to him, they have been holding on to a system in which people have no self-determination. Poor people are fully dependent on the corporations. The associations give people a house and keep putting up the rent. The effect of the Social Buy project, namely the empowering people, is to put an end to this culture. Bobbe feels the capital of the associations is too much tied up in bricks, and they should use their assets to help their tenants onto the property ladder. The new role of the associations constitutes a new strategy: the empowerment of people is the foundation of Dudok Wonen's mission statement. Houses, neighborhoods, bricks and capital are all means to that end. This shift affects the entire organization. One aspect of the change is positive: the corporation can help people to gain freedom. The other side may be negative: the corporation can turn into an ordinary commercial bank that gives out mortgages, which is risky and not its core business. Another positive is the fact that people can acquire equity. No longer do they 'waste' their rent payments, because they are investing in real estate. When they want to sell their house they get to keep the surplus value after paying off their debt to Dudok Wonen. The risk of falling house prices, which would be significant for lower income people, is underwritten by Dudok Wonen.

As mentioned before, Bobbe's ambition is to empower people. 'Social Buy' provides people a chance to gain some freedom in their housing choices. They can choose a house they like and become the owner of that house. In contrast to rented housing, people can alter their house to their personal taste. He instigated this new mission, which in his view goes back to the fundamental roots of social housing associations. He used creative destruction of established routines and behavior to push through this new vision and concept that updates the associations' core values to the contemporary context. Recently, house prices have fallen and there is currently less

appetite for buying, but also less economic value tied up in the associations: yet again a new situation that calls for other innovations based on specific value choices.

C. Resistance Encountered

Leon Bobbe's ideas offer a new perspective on the role of the social housing sector. No longer are people completely dependent on associations; they can now purchase their own house and build up equity. The housing association has become a buyers' association. On the way, Leon Bobbe has faced a lot of criticism, maybe because his ideas were so revolutionary.

A first point of criticism is that social housing associations may lose their involvement in neighborhoods. Dutch social housing associations have always been concerned with the development of neighborhoods. Critics feel that when housing associations sell off much of their housing stock, they will lose touch with neighborhoods, and become consumer driven instead of driven by civic and societal concerns. Bobbe acknowledges this criticism, but says that the associations will never abandon their tenants, since there will always be people who do not want or are unable to buy a house. Because their focus remains on building for the lower income category, housing associations will always have a dominant position in poor neighborhoods, where these kinds of homes tend to be concentrated. You don't have to have 100% of your housing stock within one neighborhood to be connected to it and willing to invest in it and its living conditions and quality. And let's not forget that when tenants buy a house, even if only partially, they will have even stronger ties to the neighborhood, but remain connected to the housing association because of the buyback guarantee agreement. Their ties to the neighborhood will become stronger instead of weaker.

A second point of criticism is what to do with the capital released when associations sell off assets. According to some, politicians, managers and other stakeholders are all impatient to spend this money. The longer this capital is not directly spent on affordable housing, the greater this desire becomes. Critics fear that national government will try to get its hands on this money either by raising taxes or, indirectly, by increasing rent prices or imposing new taxes, and spend it on a politically convenient issue. They are convinced it is ultimately better for poor people who are dependent on cheap housing to keep the capital of the social housing associations tied up in bricks, where it is safe from government haircuts. This doesn't

worry Bobbe. According to calculations, Dudok Wonen can help twice as many people with Social Buy as it is doing now. He thinks this is the perfect way to spend social housing capital. When the Social Buy idea succeeds, and every tenant has used it to the max for his own needs and purposes, the remaining money might not be needed in the social housing domain anymore, so then it could eventually benefit other general public causes.

Another sign of resistance is that, despite the fact that according to Dudok Wonen many independent parties recognize the value of Social Buy, only three other corporations have implemented it. Other associations still do not seem to believe the additional significance of selling houses through this scheme, or they do not accept the total reorientation of their mission that the Social Buy concept implies.

The lukewarm reactions of citizens on the Social Buy concept seem to suggest there is also some resistance or fear of risk in society and among the people living in Dudok Wonen homes. They are comfortable with the social housing association providing everything and taking all the risk on the value of the house, and don't like the idea of taking more risk.

There is also some formal resistance from government supervisors, because Bobbe's ideas are changing Dudok from a housing association into a bank. This requires complying with all kinds of new regulations and oversight and the current corporate governance is probably not adequate for this new task.

D. Motives

At some point in his career, Leon Bobbe decided that he wanted to offer people an affordable way to buy a house. Later he made the analysis that this was for him a way to help people to become more self-reliant, more confident and more involved in society. Based on these values he started to work it out. This was when he wrote the essay about empowerment of people, which is the most important motive for Leon Bobbe's work. He sees this as a significant phenomenon of the present time; other sectors are dealing with this sort of debate, too. Organizations need to help people to become independent; he calls the social housing association an emancipation machine.

Bobbe's three most important values are independence, affection/compassion and individual responsibility. After his appointment as director/manager of Dudok Wonen, he started to implement these values in its corporate culture. According to Bobbe, creating support for these new values was not difficult. The values turned out to fit the corporate values exactly. He is aware of the fact that 'he is treading a completely different path' compared to his predecessor and many of his colleagues, but because he tells good stories, people will follow him on this path.

Bobbe admits that the path is a difficult one. He keeps wondering what norms and values he represents: his own, the norms and values of 'the people' or the values of the corporation. He frequently asks himself whose interests he is serving.

His broad personal background, from an activist past to inside knowledge of local government and consultancy, makes him a very reliable spokesman on what tenants really want, on what is the role of a private non-profit organization and what innovations remain within its core values and what goes beyond them.

E. Tactical Observations and Leadership Style

An essential part of the work of Leon Bobbe is to create legitimacy for his plans like Social Buy. Civilians, politicians and other corporations need to accept the new role of social housing associations. Bobbe once said in an interview that he could describe Social Buy in different ways so that different political parties would be able to support it. Especially in the beginning of Social Buy, political and official support was important because Dudok needed the legal approval of the involved government department. As he puts it: society needs to trust you personally and as a leading official when you try to overhaul the public sector and your strategy. You have to actively build that trust through stories and by showing your real values. It is not only storytelling and transparency the public has to see, but also that you are personally and genuinely concerned and your behavior has integrity and your values, narrative and actual behavior are consistent.

The power of Bobbe's strategy is the telling of 'small stories', through which he can show what empowerment means in practice. Big 'success stories' do not work here: it is the very small, personal narratives that help to create enthusiasm for his ideas.

Bobbe seeks media attention whenever he can. He often takes part in debates about the social housing sector. He writes a weblog about his motives and his plans, but also about his personal life and things that strike him. It is plausible that this weblog also helps to give Bobbe a 'social side'. Some people accuse him of forgetting his social task; in his weblog, he shows his commitment to the public cause.

F. First Comments

- In Bobbe's behavior, his activist past is very distinct: he fights for the people at the lower end of the housing scale.
- Especially his new approach, based on a rewriting of old values and pointing out the wrong routines and organizational culture, the lack of change and holding on to well-intentioned behavior from the past, is very appealing and at the same time confronting in this world of non-profit organizations. It points to a potential negative side of many non-profit organizations: the fact that they feel their good intentions are sufficient legitimization for whatever they do in practice. If non-profit organizations are really into emancipation, uplifting and empowerment then there is still a lot to be done, even painful steps in terms of risk and safeguarding for the organization itself, with so many employees and tenants depending on it.
- This explains also the reluctance in the rest of the social housing sector. It is a controversial approach in terms of public ideological debate (home ownership is a typically right-wing issue; how come these left-wing non-profits are working towards the same goal?) and in terms of the associations themselves (what will our core business be and what will be left of us, if this product takes off?).
- He takes a typical public or even political position in his focus on and explicit work to explain what he is doing, with strong emphasis on his personal values and his passion for this theme. The latter is increasingly an issue in media-driven politics (the character issue), but also when operating from a private position in the public realm and doing something unprecedented or innovative.
- Part of his approach is linked to general change management and innovation practices. It uses exactly the same behavior and tactics that can be seen in disruptive innovation in commercial organizations: personal passion and values, small story narratives, links to deep-rooted values from the past, but now overwhelmed by old routines, drawing new conclusions from public trend reports and market information. Bobbe certainly in his organization and context follows

Schumpeter's vision of 'creative destruction', based on a fresh approach of old values.



Piet Boekhoud²¹

A. Introduction

Who is Piet Boekhoud?

Born into a protestant family in 1950, Piet Boekhoud has lived in Rotterdam all his life. He comes from a family of poor dockworkers. His father was not a docker himself, but headmaster of a MULO school (a former higher elementary school). Boekhoud trained as a teacher, but became a truck driver after graduating. An acquaintance of his mother worked at a domestic science school. At that time, there was a serious shortage of teachers. The acquaintance asked Boekhoud to help out at the school for a few weeks, which he agreed to do as a favor to his mother. Boekhoud stayed at the school, took extra teaching courses (for example in Educational Theory) and never left the educational sector. After a number of years he first became assistant headmaster of the school, and in 1987 headmaster. When several school mergers in the 1990s resulted in the foundation of Albeda College in 1993, Boekhoud became member of the executive board of this new educational conglomerate. Albeda College is now a regional center for junior and secondary vocational education with 2,400 employees, 25,000 students and over 50 locations. At the time of the interview, Boekhoud had been chairman of the Executive Board (EB) of the college for many years.

He is also politically active for the Christian Democratic Party (CDA), being involved in developing policy at a national level. Locally, he helped to form a coalition for the new Municipal Executive of Rotterdam after the emotionally charged elections in 2006 in which the political party of the murdered Pim Fortuyn lost badly.

Boekhoud retired at the end of 2009. He will stay connected to the Albeda College in an advisory function. Presently, he fulfills managerial positions on several (mostly

²¹ Additional interview with Els Lubbers.

confessional) non-executive boards in the sphere of education and youth work. He heads an initiative to improve the connections between (lower secondary) education and the labor market in Rotterdam.

He is a passionately driven headmaster type, a typical and genuine 'Rotterdammer' with a hands-on approach to problems. An uncomplicated man, inspired by Christian values, who talks straight and puts his ideas into action (seemingly) without much deliberation. He is highly respected among his peers in education and in the fields of politics and industry.

When he retired, there was a public outcry about the extra package he received to complement his pension, but it soon died down. However, financial and organizational problems also emerged. In 2007 the school had an operating deficit of approx. € 20 million and € 4 million in 2008, and many people were made redundant. This was to some extent due to his management by passion and mission, rather than focusing on financial and organizational soundness. Some commitments that were made were too expensive or too risky for the size and financial structure of the Albeda College.

One of the public issues he was involved in and that became public around the time of his retirement was the restoration of the steamer 'SS Rotterdam'. A social project with big losses on the side of the housing association that initiated and managed this big project. An investigation revealed that the Albeda College had never committed itself financially, but only contributed 'in kind', by volunteering and filling learning places for its students. The ship is now moored in the docks in the south of Rotterdam and provides dozens of trainee posts for the Albeda College.

The Public Case

In 1990 the school Boekhoud managed went through the first of a series of mergers. After this first merger, Boekhoud and the headmasters of the other school decided that the school should play a more active role in society. During a conversation with the alderman for youth and education, Boekhoud heard there were some 600 problem youngsters in Rotterdam. The alderman asked if Albeda College could try to help these young people. Boekhoud immediately took on the challenge.

After meetings with influential Rotterdam citizens, Boekhoud and his colleagues decided to give the newly formed school a new mission based on a social-Christian vision, to try to find a permanent balance between the demands of students,

business, society and the quality of education. Since then, Albeda College has taken pride in focusing on the problem youths of Rotterdam. It was an unusual mission for a publicly financed school because these pupils often need intensive and expensive guidance and the chance of success is low. So on two crucial financial criteria (educational effort per pupil and graduation percentage) the school put itself at risk. Most public funding is based on grade point averages and so is most management in this school system.

School employees and teachers went to the homes of youths skipped classes or caused problems and talked with them and their parents, trying to find ways to get the kids back to school. They approached local retailers and shopping malls for internships and training posts to get these youths off the streets. They learned that for these youngsters the barriers to school participation and results often had little to do with education: many didn't get any breakfast before school, no place to sleep, constant fights and violence at home, etc. The Albeda College tried to provide food and shelter or approached others to do the same which, again, is outside the normal remit of publicly financed educational institutions: they are expected to stay within their predefined bureaucratic boundaries.

Typical projects include *The Rebound Centre*, a place to educate and resocialize teenagers with a criminal record or a history of psychiatric problems and *Rooms with Opportunities*, giving youngsters in need a roof over their heads, education and an outlook on work, all with intensive supervision.

One project that took the school's role as an educational institution still further beyond its normal boundaries and got a great deal of public attention, was to provide intramural education with big employers, like malls and commercial businesses. Boekhoud's motto was: 'If the kids won't go to school, we will bring the school the kids'. The Ministry of Education grudgingly admitted that the law allowed for education to be provided in such unusual 'classrooms'.

Since then the school has grown hugely. More and more people, including parents, learned about the school's special projects, and before long youngsters, especially problematic youths, from all over Rotterdam came to the college.

Personal Impression

We meet Piet Boekhoud (and later also his policy adviser Els Lubbers) at College's central facility. It is a big, energetic building full of pupils milling around - carrying

books, rucksacks, coats on or off, talking with each other or just listening to earphones. At the back of the building we find the staff and management offices. The whole building looks cheap, straightforward, big, crowded and simple. A typical secondary educational facility in the Netherlands, but busier and noisier than elsewhere, and a very diverse population in terms of dress codes, background and skin color. It is located in the heart of Rotterdam South, the poorest part of Rotterdam, an area as big as Eindhoven with about 200,000 residents from a range of national and ethnic backgrounds, many of whom struggle to find work and earn a living. Piet Boekhoud is dressed in black, which makes him look a little like an anarchist. He volunteers that he drives a big American car (one of his few indulgences) with a chauffeur - a pupil from the school as part of a job teaching project - and it's easy to believe. He is very to the point, keeps the interview short, walks over to his secretary to arrange other projects and appointments, a busy man working where he belongs: in a school.

B. His Personal View

Account of Achievements

Since the mergers in the 1990s, Piet Boekhoud has been the face of the Albeda College. He has always been a great supporter of cooperation strategies and uses his broad social network to get his students the opportunities they need and to bring important parties together to create profitable coalitions.

Boekhoud tries to keep the school and all the employees on course and makes sure that people don't forget the mission of the Albeda College.

In recent years the college has started many new projects besides the 'traditional educational projects'. Some students of the college have serious problems (they are homeless, living in poverty, have a criminal record, etc.). The Albeda College wants to provide more than just education and is always looking for opportunities to provide more care for their students. The College started the project 'Kamers met Kansen' (Rooms with Opportunities) to give homeless students a roof over their head. The school started a Rebound center where mentally unbalanced and criminal students get therapy and support. Most of the projects are initiatives by Piet Boekhoud.

Vision and Ambition

'Always keep your eye on the real problem.'

Boekhoud wants the Albeda College to be a 'beacon in Rotterdam society'. He especially wants to help the residents of the three weakest neighborhoods in the south of Rotterdam where the Albeda College is located. When he was young he joined the local church youth club, where he learned things like debating, organizing meetings and writing articles, which he didn't learn at school. Those are the things he wants to teach the pupils at his college. But he knows that is difficult. He knows that he cannot expect too much at one time. So he tries to find satisfaction in 'one student successfully completing an assignment'. His religious background taught him to create chances when he has the opportunity. Boekhoud does not want to compete with other schools. He does not think that its Christian ethics make the Albeda College a better school than others. Like his father he feels it is wrong to judge schools on differences of religion.

Looking back on how he turned his school into a school catering for the problem youths in Rotterdam and surroundings, Boekhoud says that it 'just happened'. The school wanted to do something for society, and without really meaning to, the school created the profile it has nowadays.

C. Resistance Encountered

Although some projects get private funding or are based on volunteer work, most of the money Piet Boekhoud, and so the Albeda College, works with is government money, paid from taxes. Obviously, most of the conflicts and discussions he had were with the Department of Education.

As could be expected, his selection of 'difficult youth' as a prime focus and mission of the organization led to financial and legal problems.

Some of the teachers at the Albeda College were unhappy with the school's new focus on society: they felt that the college would turn into a glorified community center, a welfare organization rather than a school providing 'real education'. Boekhoud had little sympathy for these feelings and would ask what was wrong with a community center. When they weren't satisfied with his answers, he would send the teachers

with their complaint to the supervisory board. His personal drive made sure he never let the resistance get him down.

He believes finding a good successor will not be difficult; he doesn't consider himself a maverick. He also feels he has a fine staff around him to delegate tasks to. What he cannot delegate, however, is his philosophy. Every day he tries to instill this mission into the College's employees. Throughout his career, he only once had a conflict with a manager, who had been hired to provide more transparency and financial control. It was one of the few real threats he faced. This man was certainly highly capable, but the conflict was about his lack of passion and genuine commitment to the mission of the school. It was a clash between values and control. The new manager left the board. Boekhoud is no conventional manager who deals with numbers and facts, but a passionate worker.

D. Motives

'Management must be based on passion and values, and on indignation about the big social problems we face.'

Boekhoud's values in life are Christian. He strives, as the Bible commands, to love others like he loves himself. He wants to serve a higher goal and help disadvantaged people to rejoin society and take opportunities to better themselves.

The problems he sees when he walks through some Rotterdam neighborhoods deeply affect him. He discusses them with his wife, his colleagues, and people in the street to try and find ways to solve them.

E. Tactical Observations and Leadership Style

Boekhoud sees himself as a leader and wants to be an example to others. In everything he does he tries to promote his integrity and values. At some point he had so many meetings outside the College that he needed a driver. But in view of his position, Boekhoud did not find it appropriate to have a professional driver. He hired a drug addict as his chauffeur to show that he was serious about giving someone an opportunity in life.

Over the past decades Boekhoud has built up an impressive social network that has helped him realize many projects. Inside and outside the Albeda College Boekhoud has many staunch supporters who try to help him whenever they can. He has also built up a network in politics, and has used it to exert influence in the educational field and spread his ideas on educational reform.

F. First Comments

- A passionate leader, but badly suited to a bureaucratic, government funded school system with a strong emphasis on control and formal responsibilities. He is more about inspiration than about management and hierarchy. So he searches for the boundaries of the system by managing on values, rather than on professional management methods and finance.
- There is yet another anomaly: he is very much a Christian in a highly secular national culture, so his management by values is new, but also his religious inspiration. But maybe these things come in pairs?
- He takes the typical stand of the charismatic leader: management and financial control are not his thing; he tries to convince and lead people with good arguments, keeping his eye on the ball: the big societal problems, which he analyzes based on his mission and values.
- He has a way with words, he inspires by example and personal passion and with narratives about the many cases and pupils he has met in his long educational career. Also his image as a street-smart 'Rotterdammer' gives him influence in politics and boardrooms, where the current typically well-educated executive elite has populist critics breathing down their neck.
- He is a typical societal leader who can operate and communicate across classes, regions and cultures, from street to boardroom, linking and connecting these spheres in person and in his operational style. But he has his roots in and takes inspiration from the shop floor of his school and the typical pupils that come to receive an education.
- He was given plenty of room to maneuver by his supervisory board, but getting it took him several years and they remained doubtful about his attention for financial control, as can be imagined. But as with other networks, he persuaded them of the rightness and legitimacy of his strategy by his personal drive and values. They accepted his notion that this job was first about problem solving and values and next about legality, financial control and management techniques.



'Your own observations and values drive and anchor your entrepreneurship'

Yolanda Eijgenstein

A. Introduction

Who is Yolanda Eijgenstein?

Yolanda Eijgenstein is a highly successful business woman. She is the embodiment of talents that only a few business women (or their male counterparts, for that matter) possess: creative, intelligent, feminine with a touch of masculinity, business-like, socially aware and influential. Yolanda has set up a variety of businesses and was voted Dutch business woman of the year in 1997. She started in marketing, where she soon set up her own business, both in order to make money and to make the world a better place. Yolanda now has her own consultancy firm, the Why Company, which coaches senior management. Inspired by her children, she recently started a distribution company in gifts and magic stones to be distributed by toy stores.

Yolanda Eijgenstein was born in the United States in 1966. At an early age, she moved to The Hague. After finishing high school, she studied philosophy and literature in France for a year and then moved to Ghent in Belgium to study marketing and psychology. Later, Eijgenstein lived in Spain and the USA.

Just 24, Yolanda Eijgenstein started her first company, 'Wie Mailt Wat?' ('Who Mails What?'), analyzing and selling direct mail information to the advertising and marketing sectors. It became successful and gained national recognition. In the 1990s Eijgenstein started a second company, The Why Company, which coaches individual and groups to use psychological and group dynamics for personal growth and business success. Success starts inside.

In 1995, Eijgenstein became managing director and chair of the board of directors of ARA/BDDP Group, one of the top 15 international marketing and consultancy companies.

In 1991, she was voted 'businesswoman of the year'. In 1993 she twice received the highest international award for 'most innovative and creative marketing campaign of the year'. In 1994, she was 'marketeer of the year' and in 1997, she was voted 'businesswoman of the year' in the Netherlands.

Next to her job as consultant and coach at The Why Company, Eijgenstein chairs the 'Iederwijs' foundation,²² a controversial chain of mainly primary schools in the Netherlands, which is analyzed in this study and is the main reason to interview her as a civic leader.

She is always working on business projects, one of which are the 'Magic Stones' that children can collect, each of which 'works its own magic'. a birthday present to her son grew into a business venture in collaboration with UNICEF. The 'Magic Stones' are sold in several countries.

The Public Case

In 2002, her sister (an education expert) started Iederwijs. Eijgenstein, whose children are the same age as her sister's, liked the concept and she offered her entrepreneurial skills to help them realize their ideas. The Iederwijs concept arose from discontent with the Dutch educational system among teachers and parents who had children in more traditional schools. In 2002, the first Iederwijs primary school was founded in Schoonhoven, a small city in the west of Holland. It built on the earlier Wonderwijs initiative, a comparable formula. In the Netherlands parents are entitled to start their own school with a particular religious denomination or educational philosophy. This special regulation, built on the typical public(non-profit)-private system of Dutch public services, has brought forth a vivid history of educational renewal, often outside the regular school system. This first school, with six pupils, received a great deal of media attention; over the next few years the number of Iederwijs schools grew to over ten.

Iederwijs education differs from the traditional teacher-pupil relation and typical classroom education in that pupils of different ages are in the same classroom. The main principle is that the pupils can learn what they want when they want to. The idea developed from the assumption that when you offer a supportive environment

²² It is impossible to translate the term 'Iederwijs' literally because it is a Dutch play on words. 'Ieder' means 'every' (like in everybody) 'Wijs' means 'wise', but is also part of the Dutch word for 'education'. Maybe the best translation is: Everybody Wise Schools.

with possibilities, children will form their own study path. So the teacher no longer tells the pupil what to do; the pupil decides this for him or herself.

Initially, the lederwijs schools got a lot of bad publicity. The schools had grown so fast that the founders had lost oversight. More and more schools started where kids 'could do whatever they wanted', but they didn't have properly trained staff as lederwijs did. Nor did they get the educational results, because of the lack of the necessary educational climate and educational skills of the staff. Authorities and government were (and still are) critical, but the public criticism has largely died down, partly because lederwijs has adopted traditional quality control systems.

Personal Impression

For this study we met Yolanda Eijgenstein at her home annex office in Schoonhoven. She has already scaled back her involvement with lederwijs, but she has agreed to share her insights with me. She spoke spiritedly and passionately about her experience and the steps that were taken in building this new school system. She skipped none of the pitfalls and gave an honest analysis, also of her own role. In this, she showed her training as a senior management coach: the personal drives, motives and character that add up to business failures and successes. She is clearly used to making this kind of analysis. Looking back, she feels she underestimated the way the public sector works, with all its media attention, gossip and unsubstantiated rumors, and the authorities who have a say over what you do and how you operate. She went in as a marketeer, but she was not prepared for the backlash a new idea can generate in a government dominated and regulated educational system. She expected, as she was used to do, to use communication to counter bad press, but that proved much harder than she thought and than she had been used to in a market environment. During the interview she soon moved on to new ideas and ventures, rather than dwelling on the past. Ever the businesswoman, she explains her Magic Stones initiative, in which she again combined commercial goals with social goals, i.e. education (every stone has a story about environmental issues) and social issues (the gifts contain a story about values for the receiver).

B. Her Personal View

Account of Achievements

Yolanda Eijgenstein is the co-founder of the lederwijs social initiative. When her sister mooted the idea, Yolanda Eijgenstein supported the concept and made it possible as

an entrepreneur and marketer. She was the chairperson and the face of the Iederwijs foundation. With her experience as a business woman she helped the foundation to get funding, accommodation, media attention, and more.

Vision and Ambition

Eijgenstein feels that the Iederwijs ideas fitted with the times and that her entrepreneurial and commercial training give her a good perspective on the needs of people she meets. She uses herself, as it were, as a market researcher. When as a citizen you see pressing societal issues and problems around you, they are probably real and big enough for other people to see. Public awareness will yield public support. In her job as consultant and coach supporting CEOs or entrepreneurs to become stronger leaders she found that a key part of their learning process involved taking greater responsibility for themselves and the people around them. She feels that people should learn to take responsibility for themselves from an early age. Children should learn how to feel good, listen well, be able to make fine distinctions, show leadership and follow.

Because of the success of Iederwijs, the number of schools rose quickly over a number of years. Some schools could not provide the education Iederwijs wanted and gave the foundation bad publicity. Some schools have already closed down; there are just five Iederwijs schools at this time. Eijgenstein says that her ambition is to have seven perfect Iederwijs school of the highest possible quality.

C. Resistance Encountered

The Iederwijs concept is different from other educational concepts in Netherlands. When Eijgenstein and others started the first school, Eijgenstein invited the Dutch media in and put Iederwijs on the map. This generated some positive reactions, but also a great deal of criticism of the Iederwijs concept. The media coverage of the reality of these schools was highly selective, e.g. only showing children doing nothing or even sleeping. People described the Iederwijs schools as a playground, where children were not encouraged to study at all. School inspectors and civil servants were also critical. The inspectorate of education disapproved of the Iederwijs school purely on hearsay, without actually inspecting them. It was several years before the inspection was willing to inspect the schools properly. Eijgenstein now feels that maybe she was naïve in the beginning, especially in her relations with the media. When the concept caught on and many people wanted to open their own Iederwijs

school, she underestimated how hard it would be to guarantee educational excellence at so many schools and that this could lead to serious negative publicity.

Based on her own experience, Eijgenstein describes four stages of revolutionary societal initiatives like her own. In the beginning people tried to ignore lederwijs, then she started a campaign to gain media attention. Initially, lederwijs was still ignored by the government, the Department of Education and other schools. Then came a phase in which institutions accepted lederwijs, but did not take it very seriously. Finally, after surviving these phases and still providing good quality education, institutions like the Inspectorate for Education came round and even supported lederwijs. Eijgenstein points out that the inspectorate was quite enthusiastic about lederwijs, but hesitated to say so publicly in the negative political climate surrounding the school.

Some of the failing schools were closed, but lederwijs schools gradually got more positive assessments from the Inspectorate of Education; although many people remained skeptical on principle.

D. Motives

Although deep down she knows it's an illusion, Eijgenstein wants to improve the world. Idealism motivates her actions. She wants to invest some of the money she made in her career in helping to make the world a better place. With lederwijs, she tried to improve education and make the lederwijs schools accessible to as many people as possible. She says she is on a mission. She likes to speak publicly about her views, without imposing her ideas on anyone. This applies also to lederwijs; Eijgenstein wants people to know what lederwijs is, and then give them the opportunity to choose the right education for their children from the different options.

Eijgenstein describes this as her masculine side: she likes to start new things. She wants to shape her ideas. She is no visionary, but tries to find the limits in society and in herself and go beyond them.

E. Tactical Observations and Leadership Style

Entrepreneurship is more common in the world of business, where people have a great deal of freedom to start new ideas. But public services like (primary) education

are different. During the lederwijs project, Eijgenstein suddenly came up against intense criticism and media attention. People were watching and judging everything she did. Initially, Eijgenstein did not know how to deal with all this attention. She was used to the freedom of the private sector. Maybe she underestimated the media and the impact of government regulation and control at that time. She thought that if she could show that lederwijs was a proper school, there would be positive publicity. However, the media mostly focused on the negative aspects. At the same time, she had to balance educational quality with rapid growth and media attention. She feels with hindsight that she should have had fewer schools of higher quality, instead of many schools, which potentially compromised quality.

Nowadays the 'lederwijs' brand is tainted: schools that want to adopt parts of the original working methods and philosophies and stand in the same tradition hesitate to associate themselves with the brand. Eijgenstein herself, too, advises against it.

This is the typical learning curve of an entrepreneur from the private sector who embarks on public service. Good intentions and entrepreneurial skill are not enough in that other context. You have to get to grips with the power of the media, gossip and politics. The national inspectorate for education in a more objective, technical role actually approved many of lederwijs' methods., first for the lederwijs primary schools, and later, just when some of the schools stopped, its reports on the high schools were also positive. This illustrates a classical difference between market and government environments: in the latter you need to have a much longer term perspective and it takes far more time to get recognition and approval than in a market environment. Probably because of this difference in the 'tempo of sectors', the way this social initiative was communicated externally may have been somewhat premature and overconfident, but equally, maybe some schools with this new system were closed too soon.

F. First Comments

- The free governance environment of the individual market entrepreneur clearly is not a guarantee for success when it comes to innovation of a public service such as (primary) education. In a market environment success and failure become clear far more quickly, but it is also far more anonymous: few people ask you for your credentials, integrity, character, quality standards; all they are interested in are your new products and services. Marketing is about selling, and laws and

regulations or following public administration procedures and suchlike are at odds with that.

- On the other hand, this new schooling method was officially approved by educational authorities, so there can be no doubt that it fulfills normal quality standards. So why did it fail? The resistance against this particular change initiative was based on rules (and the perception of these rules through 'normal' routines), regulators, inspections and the public eye of the media, all with their own ideological reasons to be for or against this new approach. A social entrepreneur and civil leader must be aware of this and know how to handle it. It probably took an entrepreneur who is more tenacious and better at gaining public legitimization than Yolanda Eijgenstein. Her case shows that social entrepreneurship in public environments requires special skills, because the public value pursued takes many steps, involves many layers of parties and, last but not least, is hotly debated every step of the way.
- She explicitly states that a social entrepreneur should use his own gut feeling about the society he/she lives in, identify problems and then tackle them in his own way. They should be a combination of an entrepreneur and a citizen. This concept is often promoted, also in the Netherlands, in words and in print, but strongly resisted in actual practice. This due largely to psychological and institutional reactions like: 'Wasn't invented here', 'Why wasn't this invented before?', 'Is our school system now old fashioned?', 'Why don't we have a public sector manager who can do this?'.
- In terms of values, Yolanda Eijgenstein displays a normal, basic, liberal attitude: people should take their destiny into their own hands, we are free to educate of our own children in our own way. And: when we criticize current public practices we have the obligation to try to start and do something new ourselves.



'Survival of organizations should be linked to the core mission, not to the normal routines and formalities of the sector.'

Hans Nieukerke

A. Introduction

Who is Hans Nieukerke?

Nieukerke was born in Maarssen in 1942, the second child of a family with 3 children. His parents were committed socialists. To illustrate: when he was 17, his father told him to remove the Liberal Party campaign banners and hoardings from the gardens of neighbors. Nieukerke's childhood was relatively uneventful; he says that his civic involvement did not originate at his parental home.

Nieukerke was educated at the Tropical Agriculture School in Deventer. After graduating he joined AKZO, a Dutch multinational manufacturing corporation, where he handled organizational tasks. He later worked for similar companies, like Zwitsal. He studied business economics and followed courses in marketing techniques.

In 1977 Nieukerke became the managing director of the Hoenderloo Groep, an organization that provides care to children with complex behavioral problems. Nieukerke continued in this position until 2007. He is now retired.

Next to his work at the Hoenderloo Group, Nieukerke always fulfilled (and continues to fulfill) various other positions. For example, he was chairman of the national industry association for youth care, chairman of the Dutch Volleyball Association, a prominent member of the VVD (the Dutch Liberal Party), financial advisor of Rita Verdonk's new political party Trots op Nederland ('Proud of Holland'), briefly chaired her party's fundraising foundation, and was a deputy member of the SER (Dutch national Social and Economic Council).

The Public Case

Nieukerke headed the Hoenderloo Group for 30 years. His appointment marked a break in the regular state of affairs of the organization; he changed it from a conservative childcare organization into an organization that offers care in a more personal and more differentiated way.

The Hoenderloo Groep provides housing and care to over 400 juveniles who can no longer live at home. The organization owns properties throughout the Netherlands where care is given for all kinds of problem children.

He is celebrated in particular for his innovative and sometimes risky approach to youth care, one of which was the Glen Mills concept in which juvenile delinquents were offered an opportunity to participate in a strict rehabilitation program.

Personal Impression

He appears as a kind of mayor of a small countryside town. The Hoenderloo Group, his organization, named after a nearby village, has large grounds in the woods near Hoenderloo in the Veluwe nature reserve. On site we pass separate buildings for accommodation and schooling of the kids the Group has taken in, sometimes in semi-detention. His office is in a relatively small building in between other buildings, hidden by trees and shrubs. It is an office environment with hints of cheap or temporarily material. Not the most inspirational work environment you could imagine.

Nieukerke looks like a cross between a distinguished gentleman, a local dignitary and a fullblooded, slick marketeer. He thinks fast, reads the game and has no time for trivial details or timid people with negative attitudes; he loves to invent new projects to bring out hidden and new talents in his favorite marketing product: human beings, or in his case 'his children'.

He gives us a long and complex layered interview tinged with emotion, because he will retire before long. The emotions ranged from regret that his work will come to an end, which testifies to his deep personal involvement in his work, to pride in what he has achieved, and some resentment about the lack of recognition or reward. Still, he is so much 'his own man' that there can be no doubt he has done all he had to do and wanted to do, despite this perceived lack of direct incentives from the environment, which was not and would not have been the motivating drive for all he has done. He seems very much at home in this village, where he has worked and probably lived for almost 25 years. He recently added a large site nearby with buildings formerly used to

house Nazi officials of a World War II transit camp. Because of its past, the site is a listed historical monument, but it also needs a new use. The organization has acquired the site to use it for the intensive training and resocialization programs his organization is famous for. He speaks about this new project with pride and vision, but also again with some regret about not being able to personally take it to the next level.

B. His Personal View

Account of Achievements

Nieukerke has always had a very close relationship with the clients and employees of the Hoenderloo Groep. Throughout his time with the organization, he tried to break away from conventional youth care regulations. He never saw himself as a traditional youth care director. Nieukerke says that even after 30 years, he has retained his competences and insights from the business world.

Nieukerke never skipped an opportunity to start new (controversial) projects. In 2007, the Hoenderloo Groep started a project to help girls who were victims of 'loverboys' (young pimps who target adolescent girls to turn them into prostitutes). Every six months eight of these girls were sent to India for six months, where they received therapy and worked in an orphanage. This approach was part of the broader philosophy of the 'Intermezzo Projects', meant to give certain children a chance to escape from their home situation, and see how their lives can be changed by involving them in different cultures. These projects mostly comprised a short training at the Hoenderloo Group and then a stay abroad with an intensive, structured program.

The Hoenderloo Group was also involved with the notorious case of an Amsterdam gypsy who badly neglected his seven children. The Hoenderloo Group sent two of the children to a foster family in Germany, but after a few months the children disappeared, probably abducted by their father.

One of the best known, though now infamous, projects of Nieukerke and the Hoenderloo Group was the Glen Mills School in Wezep, an institution for boys from the age of 14 created on an American model. Some employees of Nieukerke came up with the idea; Nieukerke liked it and promoted it to politicians and other people of influence. The Glen Mills School is a correctional education facility for delinquent boys who operated in groups (gangs). The school ran a strict program with a strong

hierarchy. The school was heavily criticized, also by the original Glen Mills Schools organization in the United States. In November 2008 it was decided to end the most controversial parts of this program and change the name of the school.

Nieukerke's last project before his retirement was a shelter for 12 and 13-year-old boys addicted to drugs and alcohol. One of the last things he was responsible for was the acquisition of 'Kop van Deelen', a former military base decommissioned by the Ministry of Defense because of cutbacks. The Hoenderloo Groep acquired it for a nominal price and converted it into youth care facilities. It was something of an irony that the first phase of the military style youth care Glen Mills concept was tried here, on this former army base.

Vision and Ambition

Hans Nieukerke described his activities with the Hoenderloo Groep as 'just responding to the needs in the market', to what really interested clients and their families. He tried to help the most problematic youths that other institutions had given up on. The image of youth care in the Netherlands is quite negative. Nieukerke blames the managers for this, and calls for more participative managers.

In his time in the private sector he learned to focus on returns: 'What is the organization doing and what are the benefits?' At the Hoenderloo Groep he tried to focus on the personal strengths of the children. He did not want to 'pamper' them; instead he wanted to talk with them about their dreams. In trying to fulfill these dreams he tried to give his employees as much freedom as they needed.

He considers himself as 'a guru' when we talk about participation. In the Hoenderloo Groep, but also in his additional jobs he has tried to involve people to build a sound innovative concept.

C. Resistance Encountered

Nieukerke encountered very little resistance inside and outside the Hoenderloo Group until the Glen Mills project started in 1999. In March 2008 the Dutch Inspectorate for Youth Care issued a report which was highly critical of the functioning of the Glen Mills School, accusing it of using illegal methods to restrain disruptive youths, such as the 'holding' method in which a person is grabbed and forced to the floor until he

calms down. This method is only allowed in a closed facility, while Glen Mills was an open facility.

There were fierce debates in parliament about the Glen Mills School. Some political parties favored closing Glen Mills. At the same time the Department of Justice issued a report that questioned the effectiveness of the school. In November 2008 the Minister of Youth care decided to drop the name 'Glen Mills School' and start with a new name and a policy overhaul.

As chairman of the national association of youth care organizations he came up against one of the worst incidents in the field, when a child in care died as a result of abuse by its parents. A media storm erupted, in this public debate he tried to protect the professionals involved from prosecution and disciplinary measures.

D. Motives

Nieuwerkerke can be described as a private sector thinker, stemming from his background in business, which supported him in leading the Hoenderloo Groep. This has two aspects. First, he thinks in terms of markets, needs and catering for them, using innovative concepts and approaches to youth care. He is constantly aware of products and markets. As a manager, he tries to bring out the personal talents of his staff, to motivate them. The second aspect is that he has a very different perspective on the youths that his organization cares for. He is not about 'pampering', 'helping' or 'taking over', but he is looking to get them to use their own strength, to learn and do the things they can and want to, to work towards their dreams. So instead of taking charge with a well-intentioned, but paternalistic attitude, he aims to teach them discipline and focus so they will work to improve and rehabilitate themselves. This shows that this attitude and values are right-wing (as illustrated by his association with Rita Verdonk), emphasizing personal responsibility, drive and discipline to reach goals and societal success. The Glen Mills concept is certainly based on this value system, although it paradoxically starts with disciplining and controlling these kids.

As mentioned before, his civic commitment is not a product of his upbringing. In his own words: 'It originates in the fascinating product that is a human being'. His ability to inspire people - both the clients of the clinic and his employees) and get them to notice the freedom that he creates for them, helps them to fulfill their dreams. That is his main motive.

E. Tactical Observations and Leadership Style

Nieukerke admits that he wants to 'do everything'. He never turns anyone down. And he does all his side activities for free. The people around him know this, and know where to find him when they need a chairman, advice or help. Thus, Nieukerke has built an impressive social network. His work for the VVD aided his youth care lobbying, for example for the realization of the Glen Mills School.

Nieukerke is very much a plain speaker, which caused a change of culture at the Hoenderloo Groep. He dresses like a mayor or business executive, in strong contrast with the usual dress code in this 'soft', welfare-related sector. But his appearance belies the fact that he profoundly cares about these children and their real problems. So he combines formality with real commitment and knowledge. He explains this as follows: the way he dresses must teach the youths in his care to respect him, to recognize his position, and shows he knows how to operate in the real world of the bosses 'at the top'. His second argument is that it puts him in a better position to bridge the gap between the real, executive and administrative world on the one hand and the children in his care on the other.

F. First Comments

- Nieukerke's work once again highlights the strong impact of consistency between talks, walks and values. His ideas are right-wing, as are his actions. He believes in hierarchy, strictness and discipline. From this strong and consistent basis of values, ideas and behavior, however, spring all kinds of innovations in youth care by the Hoenderloo Group, which has the same ideology: discipline, rules, values, aiming at reintegration into society and work. Such a right-wing, strict attitude is exceptional in youth care, but so are these new services and methods he has invented, and indeed so is Nieukerke himself. Opposition from the rest of the sector only serves to fuel his innovative drive. In his view it is not about ideology, but about adding new elements overlooked or undervalued due to the prevailing ideological bias of the sector. The elements he adds into the youth care practice are based on different sets of values and human perspectives that inspire the Hoenderloo Groep.
- He clearly belongs to the old, directional school of leadership. He runs the organization with an inspirational, charismatic, hierarchical but also accessible style of leadership.

- Doubt may arise from the fact that he still seeks his legitimization in business and market philosophy and sector, while having being away from the big world of business for 30 years. Is it frustration? Is it a wish to gain recognition? To shake up a world that doesn't know (and doesn't care?) what is going on in youth care? Is he trying to convince his old private sector buddies that he is still market driven, that he is an innovator, that one can achieve success in youth care that is comparable to the private sector, and that this is important for society, youth and business? He certainly yearns for more recognition for 'all the things he has done' from his current employer, which he feels should raise his salary, improve his pension and even extend his term of office. Perhaps what we see here is a productive mix of personal motives (vanity, being a major business player, search for recognition) and strategic moves in social entrepreneurship, like the search for legitimization, accountability, storytelling, and the introduction of innovative practices. All this gives him a strong drive to be in the public eye, to inspire people, and to get recognition from politics and business leaders for what he is doing.
- Some doubt about his philosophy and values statements can also arise from his long tenure, although he also performed many other activities that had an indirect positive meaning for the Hoenderloo Group. The decision of the board not to extend his contract can be seen in this light: maybe they felt it was time for new leadership. And a fundamental question of course is how someone can continue to be innovative while staying in the same position for 30 years?
- The public value argument in his hands is very much economic and instrumental. Above all, he seems to be looking for innovations that improve the youths' social position, that help them better themselves, and get back into society. His tough approach, inspired by strict and right-wing values, do in some indirect way help these young people. He helps the kids get back to school or work, but the outside world is not very friendly, so you better get used to it. He is helping these kids, but by teaching them to help themselves.



Camille Oostwegel

A. Introduction

Who is Camille Oostwegel?

Camille L.J.M. Oostwegel was born in Houthem-Sint Gerlach, a small village in Limburg, the southernmost province of the Netherlands, on 10 February 1950. He grew up on a farm close to Castle 'Bethlehem'. From an early age, he has had a passion for history, culture and gastronomy. In 1969 he enrolled at the Maastricht Hotel Management School, graduating in 1972. Between 1972 and 1980 Camille Oostwegel worked for the Novotel group in France as its first foreign employee. Soon he became operations director and advisor to the Novotel branches outside France. After having worked abroad for several years, Oostwegel returned to Limburg around 1980 and set his first steps as an independent entrepreneur.

He conceived the idea to transform historical monuments into modern enterprises in the hospitality business. This goes a long way back with Oostwegel: 'I already had my own museum when I was in high school: one room completely stuffed with historical and archaeological treasures'. His first accomplishment was the restoration of castle Erenstein. He subsequently performed four more extraordinary transformations of monumental properties. By 2008 his enterprise operated five hotels and seven restaurants. In addition, Camille Oostwegel was appointed honorary French consul for the province of Limburg in 2003. In 2007 his biography entitled 'Alles moet bevochten worden' was published (translation: Everything must be fought for). Oostwegel is as much a restorer as a hotelier; he gives crumbling old buildings a new lease of life and lets everybody enjoy them.

The Public Case

The restored monumental buildings are marketed as 'Chateau hotels'. Camille Oostwegel has always cherished the landscape of Limburg and endeavors to rebuild historic monuments in this area and give them a new function. He has succeeded in restoring monumental buildings with major significance for the region that had fallen to ruin, while operating a chain of luxury hotels on a healthy financial basis. It helps to improve the region's image, attracts the rich and famous to the region, and once in a while the public can have a glimpse of the old restored chateaus full of life, as they used to be. The other chateau hotels next to Ehrenstein are the 'Winselerhof', 'Château Neercanne', 'Château Gerlach' and 'Kruisheeren' hotels. All hotels and restaurants are housed in monumental buildings with a rich cultural history and are open to the public, subject to certain restrictions. The chateaus have attracted a great variety of guests: former president George Bush Sr., Dutch royalty, cellist Miroslav Rostropovich and singer Nana Mouskouri, but they also offer cheap lodgings to pilgrims on their pilgrimages in separate hostels on the estate, continuing an age-old tradition.

Camille Oostwegel has always aimed for a personal ownership stake of 40 percent in his enterprises. He started with a personal investment of 100,000 guilders (some 45,000 euros), whereas the business is now worth over 100 million euros, which Oostwegel shares with several outside shareholders. The company is thriving and has a healthy cash flow. The Chateau Hotel Group currently owns 6 hotels and 7 restaurants and has a workforce of about 500 people. Oostwegel is a major employer and an important partner in regional employment and development projects. He is a prominent figure in the Dutch catering and hospitality business and he knows how to use his network for lobby and influence. But societal values abound also. They lie in the fact that all the hotels and restaurants are in monumental buildings with great historical and symbolic significance with, however, a history of financial and physical decay, providing these important structures with a new future, a solid financial base and a practical and fitting daily use. As a side effect, this has lifted the region in economic terms and as a tourist destination, but also mentally: instead of regret for the loss or the deplorable state of beautiful historic buildings, it has restored a sense of hope, of confidence its attractiveness to guests and pride in the region's heritage.

Personal Impression

We meet Mr Oostwegel in his office, which is also in the village of St. Gerlach, just outside the hotel grounds. It is in fact close to his where he was born; he could buy his parental home some years back. The place, which consists of two adjoining semi-

terraced houses, is called Casa Bianca, probably in reference to the fact that George Bush Sr. stayed there when he was president. Camille Oostwegel is every inch the southern gentleman. In this region, which is close to Belgium and France, people traditionally pay more attention to their appearance, food and hospitality than the rest of the Netherlands, and Camille Oostwegel is no exception. The office interior many ways looks like a perfect hotel room: paintings and other artworks, expensive furniture and carpeting, very neat and clean. He shows us some of the rocks that were in his childhood museum. He is quietly confident, and appears to be very much at home. In a literal sense of course he is, having grown up almost next door. But he developed and achieved success, initially outside his home region, rising from a poor background to owning the big mansions he had known from his childhood. He emanates both characteristics at the same time: he has come home, and given back a lot to his old region, in a totally different position.

B. His Personal View

Account of Achievements

After working abroad as the operations director and advisor to Novotel branches outside France, he decided to return to the south of Limburg around 1980 to start his own business. His drive to restore dilapidated monuments and transform them into luxurious hotels goes back to his youth when he became interested in history, culture and gastronomy. He graduated from the Maastricht Hotel Management School in 1972. His first business project kicked off in 1980. With the restoration of the Chateau Erenstein Oostwegel got his first taste of preserving monuments. He was determined to promote this 'forgotten' region, plagued by economic decline after the closure of the coalmines. He describes himself as not only a restaurateur and hotelkeeper, but also a creator and entrepreneur. By combining these qualities, he successfully completed his first project. Since then, Camille Oostwegel has restored six more decaying monuments. He has received high praise for his integrity and passion to inject new life into often badly neglected buildings.

Besides his established chain of 'Chateauhotels' in Limburg, Oostwegel has been active in numerous social ventures. He has won countless awards, especially for gastronomy and his eye for the preservation of the cultural and historical heritage. His appointment as honorary French consul for the province Limburg in 2003 bears witness to his unique bond with France. Oostwegel was made a Commander of the Order of Orange-Nassau by the Queen in 1997.

Vision and Ambition

'To be an entrepreneur with a feeling for beauty and history'

Mr. Oostwegel's main ambition was to restore monuments their former glory and return them to the public, by giving them an economic use. Many of today's monuments are still private property, but because of the huge costs of maintenance, this is often dependent on government subsidies. In such cases it is possible to raise public and private money for the restoration, especially when the building is in a state of disrepair. The financial means needed for financially sound exploitation are much more of a problem. Oostwegel's formula of restoration and establishing luxury hotels combines these two funding issues. He has often had to fight hard to get the owners to sell the property in a good cause. In the case of Chateau Gerlach, the church and diocese had to be persuaded to trust in Oostwegel's intentions. By showing great personal commitment to the historic value of the building he struck the right chord and clinched the deal. Aware of the close relationship between church and castle, he accepted most of their demands. He bought the property for the symbolic price of one euro, but with the obligation to invest some 2 million euros in the restoration. To make the monuments accessible to the public, formulas as tearooms and bistros were realized in the restoration, as well as more expensive restaurants and luxury hotels. In addition, guided tours are held for guests on the cultural history of the properties, WHICH Even the hotel executives are expected to lead. Oostwegel feels it is very important that his staff know the rich cultural history of the monuments.

In most cases, Camille Oostwegel started off managing the hotel himself. Today, every hotel or restaurant has its own manager, who is fully responsible for the property. Oostwegel stresses that one of his personal assets is knowing how to delegate and control at the same time. He has a strong bond with his employees and a close relationship with his supervisory board. One of the members is 75 and has been on the board for more than 25 years. Oostwegel emphasizes he also strongly relies on his international contacts, which are of great importance to him. He has built a broad network of contacts in the course of his working life and maintains them by staying active in a range of fields. Next to his work in the hotel and catering industry and gastronomy, he takes part in the local cultural and social life in Limburg, such as Catholic processions, and has warm relations with France, being honorary French consul for the province of Limburg.

Due to his success with the 'Chateauhôtels', Oostwegel is frequently asked to take on new projects. He explains that people sometimes seem to think of him as a magician

who can turn anything into gold. But however appealing the offers, Oostwegel has stayed true to his beloved Limburg. He has managed to combine his origins and interest in local cultural history with his aspirations as an entrepreneur. To some, this has made him the 'King of Limburg'.

C. Resistance Encountered

In leaving the Novotel concern in France and taking on the challenge of restoring dilapidated monuments as a business venture, Oostwegel took great risks, putting up his own capital without any guarantee of success. Acquiring listed monuments always brings several actors into the frame: authorities at different governmental levels are involved in the preservation of monuments, and monuments are often privately owned. Oostwegel often had to overcome major obstacles to accomplish his aims, as not everyone was easily persuaded, and initially giving a specific area a new use invariably led to protests from the local community, as people tend to be frightened of change, but eventually all of Oostwegel's projects have become highly appreciated by neighbors as well as local authorities.

D. Motives

Camille Oostwegel takes pleasure in spending time with his guests, extolling the beauty of gastronomy. As his own boss, Oostwegel is free to follow his own dreams, restoring monuments while cherishing their cultural history. He can combine his fondness for successfully running exclusive hotels and restaurants with preserving cultural and historical values. He feels a deep bond with the landscape and the preservation of the valuable historical properties and open them up to the public as much as possible. In spite of many external career opportunities, Oostwegel is determined to keep control over his business, and is not prepared to trade his position as a creator for one as a manager for another company. Since the business is thriving and the public is interested, he spends a lot of time on refining the settings, decorations and atmosphere. Although most public attention is generated by external press, the Chateau hotels organization also publishes a magazine about activities in the area, which every year brings in vast numbers of tourists to the chateaus. The monuments have also been visited by royalty and leading politicians. This raises the pressure on all employees to turn in top-notch performances. The service has to be

tight every single time; inaccuracy is out of the question. This keeps Oostwegel on his toes, and always ready to adjust his concept.

E. Tactical Observations and Leadership Style

Camille Oostwegel has never confined himself to only one professional group. His personal interests have led him to actively participate in many areas, and this has proved highly valuable. For example, his ideas for the 'Kruisheeren' hotel in Maastricht were conceived 20 years ago, but the government did not want to part with the project at that time. In 2000, the subject came up by chance in a board meeting of the Museum of Spanish Monuments, of which Oostwegel is a member. The government's plans for the hotel had failed and they urgently needed a new approach. Oostwegel sprung into action, presented his ideas for the hotel to the responsible alderman, and managed to persuade him. Ironically, it was through his social involvement in the museum that he learned of a new opportunity to put forward his proposal, which this time fell into place. To his mind, social involvement and actively building networks are key factors to create opportunities that would otherwise pass by.

Oostwegel's extensive network has played pivotal role in his success. There is no question that certain people in his life significantly contributed to what he accomplished. Oostwegel underlines the value of social and personal relationships with his extended workforce. This makes him very much a local man, not only in terms of the people in his network, but also because the networking culture is typical of this region. And both are needed, especially in the challenging hotel trade. The south of the Netherlands is known for its reliance on and use of personal networks, so in this sense he epitomizes the regional culture, in which he is also a key player. His network and networking skills give him an advantage in his ambition to exploit the highly sensitive monuments and expand his business. As he puts it: 'Use your network to understand society better than it understands itself.'

As a third asset, Oostwegel has always acted with great dedication, spurred on by his passion for the landscape of Limburg and its historical monuments. The satisfaction of his work can be deduced from the fact that he has never accepted any job offers from other companies. The restored monuments bear witness to his choice to be a creator rather than just a director.

Oostwegel has received numerous awards in acknowledgement of his work. They recognize not only his economic success, but equally his commitment to and active role in local society. His work has also been recognized abroad.

F. First Comments

- Camille Oostwegel is an outstanding example of a regional networker. His network provides him with a regional image and connections, presents opportunities, and helps him to gain legitimization and trust in expanding his empire of chateau hotels in the region, so it has a business side as well as a societal side. He is very aware of how much of an asset the network and his regional position are to him; they partly explain why he gets these opportunities, why people give him the credit and how he succeeds in rebuilding these old chateaus. This is how opportunities, societal problems and entrepreneurs come together, timely and purposefully, in this region, although from a purely economic perspective, this seems not always an open market with equality.
- He is an active and prominent member of the Catholic community, a church committee member, well connected to the church authorities in Rome, who also joins processions and regional activities linked to the Catholic Church, like the voluntary city guard.
- These local traditions are of course an essential aspect of the business Oostwegel is in: old chateaus and inner cities rooted to the land and you can only do business here if you respect local culture.
- This person and this case cannot easily be classified as either public and private: in terms of who benefits most? Is it a specialized private luxury hotel business that peddles a story of preservation and heritage to get its hands on these monuments and exploit them for maximum financial gain? Or is Oostwegel sincere in his values and his ambition to give these monuments back to the public and run a business that benefits society, taking big economic risks in the process - without government funding or guarantees? I classify him as a social entrepreneur, because he combines two values systems of the sound commercial entrepreneur and the restorer and inviting landowner who allows people to use the estate. This is known as 'stewardship' in the Christian tradition, and is a long established tradition in sound and societally beneficial estate ownership. This is the best value system and approach when you formally take ownership of properties that are in the public eye, which for many people are to some extent inalienably (informal) public property.

- Social entrepreneurship in this context involves testing the trust and integrity of the entrepreneur ('don't mess with our public heritage'). Oostwegel and the regional environment have a mutual interest in his strong networking skills: they are an essential factor in this local business that is of great symbolical value. In essence it gives the public and public authorities a sense of 'control' of these private ventures.
- In commercial terms, this gives him a great advantage. It also explains why Oostwegel succeeded where others failed. Of course, the disused buildings had attracted attention from other developers, construction companies and hoteliers, so why did Oostwegel succeed where they failed? It's not just a matter of networking and being first, it is also about credibility, trust, keeping promises, and faith in his genuine concern for these chateaus, maybe because he is 'one of us', a scion of the land, with *terroir* running through his veins.
- A catholic, a regional networker, a successful entrepreneur and local boy, but there is yet another element: family man. In interviews he often talks about his wife (who works closely with him in the company), his closeknit family, and the family business he wants to start by passing the leadership of the company to his son. If you're looking for a social entrepreneur with close links to civil society, Camille Oostwegel is second to none.



'Innovate strategy by doing good: I like the creative puzzle of the best combination of commercial strategy and society.'

Tom Rodrigues

A. Introduction

Who is Tom Rodrigues?

Tom Rodrigues (Amsterdam, 1954) grew up in a family of small businessmen. At that time, being an entrepreneur was a very uncertain existence. So on his father's advice, Rodrigues studied child development and he went on to gain a PhD in this field. At university he learned to observe people and find out what makes them tick. This is what he calls his passion: to discover what processes and incentives influence people. After graduating, his father helped him to get work in government so he would be more financially secure than his parents had been. Rodrigues worked in various positions at the department of Education, Culture and Science for ten years. As a result, he speaks the language of civil servants. Since 1991, Rodrigues has worked as a consultant responsible for the Public Administration division and later CEO of CMG, an ICT service provider. In this position, Rodrigues was involved in a range of organizational changes in the public domain. In 1997 Rodrigues joined the executive board of Ordina, an ICT 'knowledge supplier', mainly working for the public sector. At the same time, he was involved in several change projects relating to the civil service. At the time of the interview he was an advisory member on the board of Ordina. He recently left Ordina and now works as an independent consultant in areas linked to charitable causes.

In 2000, Tom Rodrigues became chairman of the 'Samenleving en Bedrijf' (Society and Enterprise) foundation, a Dutch national network of big companies that wants to develop the concept of Corporate Social Responsibility (CSR) and share knowledge between companies.

Rodrigues has published several articles about the modernization of public management and the role of human behavior and management in this process.

The Public Case

Rodrigues' chairmanship of Society and Enterprise is based on his executive position at Ordina. In both positions, Rodrigues promoted the principles of Corporate Social Responsibility (CSR). His main ambition with Society and Enterprise is to get companies and CEOs to consider CSR not as a PR issue, but as a business principle. He argues: 'If an enterprise does not open itself up to society, society will come back to haunt it at an inconvenient time'. Of course, that is a defensive stand on CSR; there is also a more proactive interpretation, which Rodrigues in fact subscribes to. Taking society's interests into account will ultimately bring commercial enterprises profit. One of the more competitive edges this brings is its effect on the employees. Due to the contact with society and societal needs employees will be able to have a more creative vision and be more connected to the job market.

Rodrigues understands that business leaders must take responsibility for this 'new CSR', while the 'old CSR' was just a job for the Public Relations division. This shifting perspective means that the people who really and strategically decide where an enterprise stands in society will also take decisions on CSR, as they realize the potential impact of the company's relationship with society on its profitability and continuity.

As chairman of 'Society and Enterprise', Rodrigues is working to implement CSR further at Ordina, a major listed company. Ultimately, further implementation of CSR will benefit society as well as companies and generate public value.

Personal Impression

Rodrigues receives us in his office on the top floor of Ordina's headquarters along the A12 motorway, one of the busiest in the country. It's an office building like any other: separate parking lots for employees and visitors, friendly faces in reception, and a visitor's badge from security. A high-ceilinged lobby dominated by glass, wood panelling and lots of polished marble. The executive board's office is spacious, though not as pristine as the lobby. This is a working *and* a visitor's space, not just the company's showcase for important visitors. He warmly greets the people we pass as we walk to his office. He is talkative, leaning back, sometimes almost lounging in his chair at the meeting table. He waves away our introduction of the interview and research program, immediately takes over and starts telling anecdotes and explaining concepts. It is a very lively interview; we have to be quick to pose our questions when Rodrigues briefly looks for words or takes a breath. We go way past the allotted time; his secretary will be struggling to reorganize his agenda for the rest of the day.

B. His Personal View

Account of Achievements

Rodrigues has implemented a new policy in companies, including 'his own' Ordina, that combines profit with good causes. To promote CSR activities and encourage companies to focus on CSR, Rodrigues pioneered and later chaired 'Society and Enterprise'. He considers it a challenge to execute his projects at Ordina and show that the projects really work. At Ordina, beside his CSR activities, Rodrigues is also responsible for various commercial projects. He wouldn't want it any other way, because he believes CSR and profitability can go hand in hand, and he doesn't want to lose credibility in commercial terms. The worst that could happen, in his view, is that CSR remains a niche subject, outside mainstream work - the domain of missionaries and believers.

One of the first activities Rodrigues organized was a 6-day trip with nine consultants to Mount Kilimanjaro in Tanzania, to help coffee farmers improve their use of ICT. The Ordina board couldn't see the point, but Rodrigues pushed his plan through. The nine consultants came back from Africa full of energy. There was a great deal of media attention for the trip; the Ordina media office calculated that the expedition brought Ordina 250,000 euros worth of media exposure. This made the board realize that CSR can also yield a profit. Beside the Kilimanjaro project, Rodrigues also initiated the 'Company in the Classroom' project, in which Ordina employees could sign up to teach economics, mathematics or computer science at schools. This project was also a success; the employees enjoyed the teaching, and the students liked being taught by young, successful Ordina employees.

Ordina is getting familiar with Rodrigues' CSR projects. A few years ago, the company had some problems with youths hanging around in the car park. Rodrigues tracked them down through local schools, and hired some of them as 'car park supervisors' and later gave them responsibility for the safety of the cars and checking tire pressure to ensure Ordina employees didn't drive with flat tires, causing significant fuel cost savings. At the same time, Ordina helped some young people into honest work. These kids went on to set up their own business, selling the same services to other companies.

In short: Rodrigues helps companies to take CSR to 'a new level' and recognize its potential for generating profit.

Vision and Ambition

Rodrigues wants enterprises to be creative in their CSR policies. They should offer charitable organizations something far more valuable than just money, namely their expertise. He adds that CSR has proved to benefit businesses enormously, not only in commercial terms, but also in terms of its reputation in society.

Rodrigues notes that organizations are beginning to take CSR on board. In fact, companies that have a CSR policy in place often demand the same from other companies. This process encourages companies to be more aware of the societal impact of their activities. Companies are increasingly interlinked; they closely follow each other in the public eye, striving - almost competing - to lay down strict standards for product quality and employment conditions. This means they become interdependent and drive forward each other's CSR strategy development and their transparency and responsibilities to the broader public.

He identifies three CSR policy levels. The first level is interaction with society: companies need to tell society what they are doing. The second level is establishing connections with society, without making it a core activity of the company. The third level is weaving CSR into all aspects of the company: the production process, HR policy, etc. Rodrigues' ambition is to get companies implement a level three CSR policy. He feels that 'just giving money to good causes is the most boring thing one can do'. Sponsoring in his eyes is just marketing, nothing else.

C. Resistance Encountered

Rodrigues faced two different types of resistance. By taking CSR out of the charitable sphere, he collided with Dutch morality. In Holland people make a very clear distinction between solidarity and market, between being socially involved and earning money, between society-driven and profit-driven. So they tend to think that it is not allowed to amass wealth with socially involved behavior. Rodrigues faced these criticisms mainly with the Society and Enterprise foundation. In the beginning the foundation was isolated, as society did not understand its motivation and mission. Some resistance also came from government. The government liked the basic ideas of the foundation, but did not trust the self-reflection and professionalism of these boards of companies, so it felt it had to steer their socially responsible behavior more with law and regulation. Later on government abandoned this position and just started some initiatives to stimulate CSR.

Rodrigues also came up against internal resistance at Ordina. His colleagues on the board did not believe CSR could benefit the company financially. They disapproved of his CSR work because they felt it distracted him from his commercial work. The board tried to sidetrack him by overloading his personal agenda with normal business work and contacts, but over time he managed to persuade his colleagues of the benefits CSR can bring.

D. Motives

Rodrigues is fascinated by the innovative and creative aspects of his job. He does not see himself as a holier-than-thou, judgmental environmental activist. Rodrigues' goals are pragmatic and down-to-earth. He tackles social or environmental problems as puzzles that need solutions. He works to turn CSR issues from an ideology into challenging questions. Resistance only strengthens Rodrigues' resolve and challenges his creativity. He is not just pushing or promoting CSR, but tries to encourage employees to join in these projects with their own motives and agenda. He is not explaining all kinds of good intentions of the company; people can and will fill in their own justifications.

Rodrigues takes inspiration from C.K. Prahalad's 'Bottom of the Pyramid' (BOP) theory, which holds that to make a difference, companies must start focusing on the 'bottom' of a society, where you can still make a profit, but at smaller margins across a much bigger group of consumers. Tapping this market will need creativity and social responsibility. Only then, changes can reach the whole of society. After reading about this theory, Rodrigues set up his own BOP projects, like with the youths in the parking lot. Rodrigues does not help people out of compassion or sympathy, but because he believes he can help people help themselves and that people can help him. He is strongly opposed to approaching people for victims calling for help. He wants to combine profit and doing good. So he does not choose the traditional path of making money first, and then spend some on a philanthropic or sponsoring project. He wants the company to do business and good at the same time in a financially and strategically healthy way.

E. Tactical Observations and Leadership Style

The main argument Rodrigues puts forward in his campaign is that companies can profit financially from implementing CSR principles if you make it a business case. This is what CEOs pick up on. He advises enterprises to be profitable and use CSR on the profit side of the policy. If a project does not bring long-term benefit to a company, the company should not support it. Rodrigues emphasizes the importance of storytelling: he is often invited to tell the CSR story to CEOs and other influential people in organizations. When he explains to them how CSR can be profitable and that CSR need not be an ideological matter, people get excited. But, as he says: 'You need a story society understands.'

He tried from the beginning not just to be a figurehead of the process. He never wanted to be the 'face' of CSR in Holland. He is just trying to start a movement to drive home the message of 'CSR as a business case'.

Rodrigues has used the network he built up with Society and Enterprise to further embed CSR in Ordina policy. An example of this method is the fact that Rodrigues always takes CEOs with him to meetings with the Dutch government. By inviting CEOs along, sometimes even Ordina's, they get the chance to speak to other CEOs and politicians and learn how important CSR projects and underlying values are in these communications. He says that just talking about some CSR project would not do the trick for him or the outside world. But it also helps to strengthen his own position on the board of the business he works for. It is also important for his position on the board that his work remains commercially successful. People close to Rodrigues say that it is his positive attitude and exceptional energy that have allowed him to lead Society and Enterprise for ten years and make the foundation a success.

F. First Comments

Rodrigues is a good example of the entrepreneur 'going social', but keeping his business orientation and mixing it with strategic thinking and innovativeness. Unlike many of his peers he pursues social goals while on the job and not just afterwards, like after retirement or after earning so much wealth that it would be unjust to keep everything for yourself.

For me, the following characteristics of Rodrigues and his position stand out:

- He seems almost anti-value driven. His main motives and drive come from an analytical, rational approach about what's best for his company, a desire to create win-win-strategies with society, almost from an analytical-esthetical viewpoint. His position is: Why doesn't everybody see, as I do, the optimal strategy for the common good? So his arguments for what he is doing are not about values - which he even dislikes as an approach - but from rationality, effectiveness and such. He uses rational argumentation for good social behavior.
- In his storytelling and argumentation, he tends to understate his personal drive. It all seems to be a natural and spontaneous part of his job, as long as you see the job the way he does. But at the same time this is amazing, because he is an exception among his industry colleagues. So his rhetoric, the way he normally argues his case for social responsible behavior, prevents us from seeing his most personal motives. There are some clues: his study of pedagogy, his entrepreneurial genes as he calls them and his desire to combine these two backgrounds going back to his family roots in small business and his own start of his career as a civil servant in a more societal approach. The rise of the CSR concepts has been an opportunity for him to do that on the board level where he operates.
- He uses this personal mixed background and the strategic insights that result from it, to influence and convince his more traditional commercial governance context. This is where his real leadership shows. His first reflex is not about obedience to the commonalities of a public listed for-profit company, but the other way around: his strategic insights are used to influence the perceptions of the people in his direct corporate governance context, including his own colleagues on the board. In doing this he takes of course a demanding and even dangerous path. What he thinks is an objective and creative approach to the company's and societal needs, may be seen by his fellow board members as misguided, loss-making or even 'loose cannon' behavior.
- He overcame this resistance through his tactical knowledge about how to operate in a company arena and in change processes, creating support, not being threatening etc. Rodrigues is a smooth operator and shows that in everything he says and does to try to convince others of his views.
- All in all you could say that the public value he creates is a spontaneous, not really planned or targeted result. He finds opportunities because he has an eye for the combination of public problems and company assets: the nuisance of idle youths, school children yearning for more challenging examples, farmers in need of new ICT solutions. He is mostly strategically and analytically driven, not explicitly by

morality, altruism or compassion with the needy. On the contrary: he feels that the 'help industry' has reached its limits and really can't achieve what big entrepreneurial companies can. In this kind of reasoning he really is a pupil of Pralahad, which he indeed considers himself to be.

- Some years after this interview Ordina found himself in trouble due the effects of the financial crisis and the cuts on spending in the public sector. In that period Rodrigues left the company – although probably not entirely of his own free will - as part of a cost cutting operation, which also reduced the size and cost of the executive board. One wonders if this kind of CSR approach can survive in times of financial crisis in a company. When push comes to shove, CSR is often abandoned, as the company's main responsibility is limited to its shareholders.



The citizen as an informal mayor of the neighborhood: mobilization and civic action

Arie Schagen (& Esseline Schieven)

A. Introduction

Who is Arie Schagen?

Arie Schagen was born in Amsterdam into a protestant family. At the age of 13, he left his parental home. Psychologists characterized him at this time as 'an out of control genius'. He followed education aimed at work for the mercantile navy, because he wanted to go to Indonesia. At 14 Schagen signed on on a ship and so at a very young age saw much of the world, both good and bad. Every time Schagen sailed, he would find a bible in his kit bag, put there by his parents. He never read it.

After Schagen left the mercantile navy he met the poet Jacq Vogelaar in a pub, who told young Schagen to back to school, and gave him books to read. Schagen recognizes Vogelaar has been a strong influence in his life. Schagen went to night school and got a Higher Vocational Education diploma. He then worked as a teacher until 1991, when he was declared medically unfit for work. Since then he has lived on social security. For many years, Schagen was an active member of the Communist Party in the Netherlands.

For over a decade, Schagen was the chairman of BOM ReVa, a Neighborhood Development Community (BOM for short in Dutch) in the Regentesse-Valkenbos (ReVa) district in The Hague. In 2002 Schagen left BOM ReVa and was succeeded by Esseliene Schieven. I have interviewed her for this study too. Schieven's background was totally different from Schagen's. With her in charge, BOM ReVa became more professional, less based on civic action and more dependent on local government subsidies. For example, Schagen always worked for a symbolic wage on top of his social security income), but under Schieven the volunteers within the organization were paid more compensation. This formalization of the BOM ReVa meant a complete change in the organization. Over time the activities started to decline, as did media and political attention, and eventually BOM ReVa ceased.

In a farewell letter to the neighborhood, Schieven summarized the results: (in translation) 'For almost 15 years the BOM ReVa model worked. In that time we cleaned and swept Weimarstreet, developed the tennis courts on Teijlerstraat, converted the school on Van Merlestreet into residential housing and business space for small companies, cleaned the sidewalk of De Verademing, made a plan for a new community building on Newtonstreet to be built by the municipality housing branch, housed Eskalibur and Den Haag Direct (both experimental theatre companies) and converted the public swimming baths De Regentes into a theatre. Shortly Vestia will start building a primary health care centre and homes for youths on Karel Roosstraat.'

She explained the end of the initiative as follows (my translation): 'Over this period BOM ReVa slowly but surely became more dependent on government subsidies. All neighborhood organizations in The Hague are preoccupied with a dance with local government about subsidies and organization. This took almost all our management committee's energy. So we decided not to apply for structural subsidies anymore and to go back to our roots of working to improve the living conditions of this neighborhood on a purely voluntarily basis.'

The Public Case

In the seventies of last century, Schagen moved from Amsterdam to the Regentesse-Valkenbos district in The Hague, a characteristic 19th century neighborhood. Historically, The Hague's districts are divided by the soil they are built on, either sand or peat, sand being more expensive. Because of this dual nature of the neighborhood, Regentesse-Valkenbos never got much serious attention from city innovators and was overlooked in plans and policies.

In 1992, Schagen and other committed citizens founded a Neighborhood Development Community, BOM ReVa, as a community initiative to improve the district. The community had a strong relationship with the local authority, but did not want its work to be dependent on the authorities and subject to formal approval.

Early on, BOM ReVa focused on street maintenance work in the neighborhood. But in the years the community started several projects: an empty swimming pool was converted to a theatre, an old school became tennis courts and a boxing school and another school were converted into apartments and small offices.

Personal Impression

We meet Arie Schagen right in the middle of the neighborhood, Regentesse-Valkenbos, on the first floor above a shop selling materials for home care, home adaptation and kitchen tools and appliances. He is an impressive man, both physically and in personality. He wears a leather jacket, and turns out to be a fervent motorcycle rider. Once he toured The Hague on his motorcycle wearing a T-shirt with a text to thank the departing mayor he had worked with closely. He talks quickly, jumping from memories from way back when to current problems in the neighborhood that need to be addressed. When he describes how he once rallied the neighborhood into action by walking out on a Saturday morning with 5 brooms and a megaphone in his hands, it's easy to believe he did. He certainly looks the part of the communist activist, working with poor people and the working class.

B. His Personal View

Account of Achievements

Schagen became the face of the BOM ReVa and a warrior for the Regentesse-Valkenbos tenants.

One of the first of Schagen's neighborhood initiatives was a community street cleaning hour every Saturday. Shopkeepers and residents were dissatisfied with the public cleaning service run by local government. Due to new work methods and changing work hours parts of the district started to become very untidy. The trigger for the action was the announcement of this city cleaning service that they would further reduce the cleaning frequency. This came on top of growing dissatisfaction about cleanliness of the neighborhood that was blamed on the influx of people from outside Europe many of whom had a different attitude to cleaning and using public services and sometimes polluted their own neighborhood. Also, the municipal cleaning service was expensive due to additional charges. By initiating a cleaning service that of shopkeepers and tenants Schagen lowered the costs, brought people together, introduced social guardianship, and gave the neighborhood a better appearance. Every Saturday, Schagen would go out with a megaphone and some brooms, getting the people to help him with the cleaning. Schagen did this for more than two years. To get the attention of the local government for the problems with the trash Schagen decided to dump a huge amount of trash in the garden of the alderman. This action is typical for his penchant for controversial actions. Schagen started leading BOM ReVa as a volunteer, but after a number of years he became the

official coordinator and got paid for three hours a day, although he his work for BOM ReVa took him over 50 hours per week.

Vision and Ambition

By setting up the street cleaning campaigns Schagen wanted to show that citizens did not need the government to achieve things. Schagen was closely involved with his neighborhood and wanted to improve its living conditions. He found it dispiriting to wait for the local authorities to take action, so he encouraged people to join hands and take charge of problems themselves. His motto is: 'Deal with the problems first, don't appeal to official institutions because, obviously, so far they have done nothing. There is no need to be afraid of the public reaction: if you can see a bad situation, you can expect everybody can see it.' And: 'The official road is often long, the solution on the ground is often a shortcut.'

With BOM ReVa he tried to find solutions for many problems on the streets. Schagen had heard about (and had first-hand experience of) trouble with young Moroccan-Dutch criminals. By giving them internships and places to work, he tried to give them a better job perspective and keep them on the straight and narrow.

C. Resistance Encountered

The dual character of the Regentesse-Valkenbos district enabled Arie Schagen to organize a strong community with much mutual support. The tenants in the less financially strong part of the area really could use some support in improving their circumstances. The residents in the wealthier part of the area, many of them highly educated, were willing to work for BOM ReVa out of solidarity. Schagen was in close contact with the local authorities and the relevant councilors.

With Schagen's powers of persuasion and the level of support he enjoyed he always got the main financier of the BOM ReVa projects, the municipality, on board.

BOM ReVa thrived in the second half of the nineties. Schagen was managing director and Peter Noordanus was council member involved and alderman in The Hague. After Noordanus changed jobs, BOM ReVa faced more opposition from the local authority. In the following years the local authorities largely stopped financing BOM ReVa projects; the community wanted to be independent. Similar neighborhood organizations were set up in other cities in the Netherlands, but they never matched

the success of BOM ReVa. The council tried to extend this model of cooperation between civic organizations and local government to the rest of The Hague, but it got mired in bureaucracy and in scandal over improper declarations and so lost social support and became ineffective. Local governments find it difficult to give money directly to citizens or citizen organizations. Schagen's unconventional methods protected BOM ReVa from the bureaucratic influence of local government, but at the same time made the initiative very much dependent on him. Under his successor it became much more 'professionalized', which increased bureaucracy, lost citizen support and drive, and its revolutionary and activist inspiration.

There were the usual internal problems with issues about volunteers getting paid and payment of the people running the organization. Schagen always worked from a position of trust, but wherever he found corruption he rooted it out.

D. Motives

Schagen started out as chairman of the tenants' association of the Regentesse-Valkenbos district. In that capacity he found that just talking with civil servants and authorities won't get you very far. You have to take charge. That's why he founded BOM ReVa. His main motive was to get the tenants involved to create a livable neighborhood. He feels that the ambitions and motives of BOM ReVa are in some way comparable to those of the Communist Party he was a longstanding member of. Both are concerned with improving livability in order to improve solidarity and tolerance on the street, and use civic action to achieve their goals.

E. Tactical Observations and Leadership Style

A key issue was the relationship between Schagen and councilor/alderman Peter Noordanus. In the nineties Noordanus was a heavyweight in The Hague city politics. All BOM ReVa projects passed through Noordanus, who helped to bring many of the plans to fruition with his reputation and position. Schagen was well-known for his charisma and communication skills. Everybody seemed to know Schagen, and he seemed to know everybody. Schagen did not create all BOM ReVa projects, but he was always the driving force, making them possible through his network and negotiation skills.

People describe Schagen as very persuasive. In his own words: 'If you follow your heart, people will follow you'. Schieven explains: 'There is a big difference between working towards a dream through action or through procedures and funding. That was essential to what we were doing. If you become too professional, you are in danger of losing people's support.' For example, Schagen knew how to deal with the mayor never losing heart. When mayor Havermans, who he worked with for years, retired, Schagen printed T-shirts reading 'Thank you, mayor!' and rode through town with his biker friends wearing these T-shirts.

In spite of this, he insists: 'Don't get too close or too friendly with local government, because people mistrust politicians, and you will be tainted.' And: 'Don't overly respect local government, just deal with them squarely.'

His activism goes back to his communist background, but he knew he had to rephrase his message and ideology. The association with communist work and ideology could be counterproductive. He found a new ideological ground from a 'street level' or 'citizen' perspective: 'Money should never be a problem when the issue is big enough.'

F. First Comments

- Schagen epitomizes grass roots activism in his appearance, his lack of academic training, his streetwise style, and his background as a sailor. That is enough to make him an oddity in the Dutch public domain, dominated as it is by highly educated professionals in all areas of policy. Although he trained as a social worker, he hung on to his personal drive, style and goals, which go back to his work experience as a sailor.
- In terms of values he seems to have changed from a communist to citizen activist, but in cultural and behavioral terms this is not that big a step. It does explain his reluctance to believe authorities at face value, his willingness to mobilize citizens, and his preference for action. It does not fully explain his willingness and ability to effectively deal with these authorities and to link the street level with officialdom. To illustrate this: every year he organized a get together of all people who volunteered, worked, and cooperated as official partners with BOM. So what is more decisive: values or trained behavior, to explain what he did and why?
- He lived on social security throughout. Did this increase or diminish his drive? Did it color his values? We should perhaps see this in its historical context: at that

time social security benefits didn't come with many restrictions and obligations. In the modern approach, being able to work 50 hours a week like this obviously made him fit for paid employment and the employment office would nowadays have been keen to get him back on that track. That would have made it very difficult for him to do this neighborhood work.

- On the other hand, he partly invented partly cooperated in the modernization of this social security system through his work for his 'neighborhood company' with many more unemployed people on social security and giving them jobs inside this BOM. Perhaps BOM wasn't government funded, but the labor it used (and trained, and coached, and taught discipline) was. As such, BOM had a very new and social goal: to give jobs to the unemployed and help them to get back into 'normal' work. At some point there were no less than 30 unemployed people working for BOM in all kinds of activities.
- The previous two points raise the question about what factors made Arie Schagen so contrary and self-willed. Probably a combination of an activist attitude, a communist background and enough time to devote to neighborhood issues. His societal analysis and worldview are clear, probably going back to his time as a communist and the student protest movement, which also aimed to empower people. This commitment, combined with his skills and initiative to organize action when he saw big problems that needed solving, created his drive to make a difference and act on these problems.
- So his value system is about taking civic action and the need for it, about not trusting authorities, about taking on the high and mighty and getting what you want from them. And about taking personal responsibility, doing and contributing what you're good at, which in his case is abundantly clear. Maybe that is a 'virtue' instilled by his protestant upbringing and his mother putting a bible in his rucksack, which is at odds with communist values, in which all actions are always conceived and planned as collective action?
- You could also say that he was trained in such neighborhood action, both by the communist party and by the School of Social Work, but that when he became unemployed his civic commitment gave him the drive and legitimization to use these skills as an informal civil leader. For the neighborhood he was a person who combined two very valuable assets: believable as an activist citizen on the one hand and gifted with the skills and values to do the right thing for their societal problems in connection to the official institutions and not afraid to mobilize civic action on the other. The last 'tool' is almost never used by official welfare and social work organizations which are heavily subsidized by local government. So

the answer to the perpetual question: 'Whose side are you on?' was never in doubt with Schagen.



'Everyone thought it was impossible, until people who did not know this just got up and did it anyway.'

CLARA AND SJAAK SIES



A. Introduction

Who are the Sies?

Over 20 years ago, Clara and Sjaak Sies found themselves seriously in debt. Owing to circumstances beyond their control they had to close down their clothes shop in Rotterdam, and they have been living on social security ever since. When their business failed, they found it very difficult to obtain social security. Consequently, they know what it is like to be treated callously by public bodies and to be reduced to poverty.

The Sies have a background in voluntarily interreligious work. Helping disadvantaged people appears to be in their blood. In 1999 they first started the MinusPlus Foundation collecting surplus goods from stores and rich people (the 'plus') for poor families (the 'minus'), helping the less fortunate with goods the middle and upper class no longer need. It proved so successful that the Sies decided to tackle the poverty problem in their hometown head on, founding the first Voedselbank (food bank) in the Netherlands in 2002.

MinusPlus, which in March 2003 changed its name to Stichting Voedselbank Nederland (Food Bank Foundation Netherlands), has grown into an large-scale national organization which provides food aid to thousands of individuals and families, by using food that is left over, discarded, past its sell-by date but still good, by a range of shops and companies in the food industry.

The Public Case

Stichting Voedselbank Nederland is a 100% non-profit organization fully run by volunteers providing assistance to roughly ten thousand families of which some 2,300 in the Rotterdam area. Over the past five years, Stichting Voedselbank Nederland has

developed into a national network with 80 branches. In 2006 the organization started restructuring its national operations. . The Rotterdam branch is run by 140 volunteers.

Clara and Sjaak Sies felt strongly that the Dutch government ignored the undeniable poverty in the Netherlands, and that vital changes were needed to help people below the poverty line. Their organization has a strict selection procedure: only people who have less than € 150 per month to spend on food and clothing qualify for help from the food bank, which is limited to three years, during which clients are encouraged to sort out their debts. The annual value of the donated products, mostly bread and vegetables, approaches 9,300,000 euros.

The aim of the food bank is twofold: making valuable use of products that would otherwise be wasted and providing food to people in need (poverty relief).

Since the foundation of the Stichting Voedselbank Nederland in 2002, the number of food parcels donated has risen steadily, just as the number of volunteers. At the time of the interview some 13,000 people every year turned to the food bank for support; presently 45,000 people all over the country get a weekly food parcel from the Food Banks, 2,800 of them in Rotterdam. To ensure local professionalization, the food bank in collaboration with the Food and Consumer Product Safety Authority of the Netherlands has drawn up national guidelines for shelf life and storing of donated food products. In addition, the name and logo of the food bank have been filed with the Benelux Trademarks Office.

Appreciation for the food bank from political parties has been ambivalent. While politicians appreciate the food bank's work, providing relief to thousands of families, the existence of this foundation riles them, because it highlights that government and bureaucracy have failed to prevent such poverty. There is a social security system in place, but it is not lack of money or social rights that has put people in this position, but lack of attention, flexibility, and vigilance on the part of the bureaucracy. Most left-wing parties feel that the growth of food banks bears out the shortcomings of the current government's policies and practice, and they call for close collaboration between politics and the food bank organization.

Not only political parties would like a closer relationship. The Netherlands Food Banks Federation has also appealed to the Food Bank Foundation of the Sies to give up some of its autonomy to create an improved association on a national level. This is a hotly debated issue. Sjaak and Clara Sies pressed for guarantees concerning the quality of

the total operation, the selection of volunteers, food handling and the qualifying criteria for joining their organization with other similar initiatives around the country. The initiatives have now been merged into Food Banks Netherlands, a national organization of which Clara Sies is the vice-chair and Sjaak Sies honorary chairman. The organization coordinates some 120 food banks in the Netherlands, who give out food once a week to some 20,000 households. The organization is divided into eight regions, each with its own distribution center. Recently, there have been media reports of an imminent shortage in the food supply due to stricter cost management in many shops and retail organizations. The Food Banks still have a great deal of goodwill in society and national politics, as shown by recent visits of members of the Royal Family.

Personal Impression

We meet the couple hard at work in the Rotterdam docks where they have a large warehouse with food stores and food packaging machines. Inside they have created offices and various areas with cheap and used building materials. Clara Sies shows us round; Sjaak Sies joins us a bit later. There are stacks of surplus food which they get from many sides, including major food producers and retailers like Unilever and Albert Heijn. It's amazing to see how much good quality food and these firms throw out just because of packaging faults or because it is close to, but not past, its sell-by date. They have offices across from each other. It is a hectic place, partly because there is hardly any noise insulation and the sound of opening doors, footsteps and ringing phones echoes through the building, but also because of the intensity of the operation. How much food is needed where? Is there a truck to move it? Are there enough crates? How do we get them back? It's a huge operation that requires precise coordination. We move into a small conference room to talk but we keep getting interrupted by phone calls and people asking questions. The door can't be opened from the inside, and twice we have to call someone to let us out. Amidst this passionate intensity, the couple answer our questions, calm and matter-of-fact. It would seem as if this tumult is the normal state of affairs that they take it in their stride. The interview seems to give them a rare opportunity for reflection in their frenetic work. Although they are used to media attention, they seem flattered by our interest, and they especially like the academic background of our study. During the interview they often complement each other's answers, adding to or qualifying earlier remarks and looking back on the exact motives and drives they had in building this organization. They reveal that they will shortly be able to go on their first vacation in many, many years because of the increased managerial and coordination skills of some of the volunteers they now have in the organization, and taking a break will allow them to think about succession and

the future of the organization, with some regret, but also relief. And with the explicit condition that the organization and the continuity of the operations must always come first, because so many people are dependent on them for food every day.

Clara Sies is the talker, the voice of the couple. She is open and a little fussy, sometimes strict but always with a motherly tenderness for people with problems. Her husband Sjaak is more contemplative, thoughtful, weighing his words with care, but very friendly and just as kind-hearted as his wife: someone you trust at first sight. Both speak about their food bank project passionately, almost as if it were their child.

B. Their Personal View

Account of Achievements

Clara (55) and Sjaak (68) have five children. Between 1995 and 1999 both were unemployed and the family was desperately short of food and other necessities. Sjaak was 50 years old with little education and Clara, in her forties, had health problems, so they were dependent on social security. They hit a brick wall at the employment center, the Center for Work and Income (CWI) because they didn't fit any of its categories and strict standards, so they didn't get suitable job offerings.

Having first-hand experience of these bureaucratic procedures of the social services, Sjaak and Clara Sies became concerned about the fate of other people in need who were less assertive than the Sies family. That is why they set up the MinusPlus foundation to provide food and other necessities to people who were not getting proper help from social services. Before long, they were providing food supplied by the local community to 30 deprived families. An encounter in 2002 with an established food bank in Belgium convinced Clara and Sjaak that they needed to take their own organization to a new level. They asked and got approval from social security to get on with their initiative.

The foundation started out on a small scale. Clara Sies built a website on a simple telephone modem, while Sjaak focused on making flyers to inform companies about their plans. Initially, only local companies responded, sending them products that couldn't be sold anymore, either because it was close to its sell-by date, had the wrong barcode or was incorrectly labeled, and would otherwise be discarded and wasted. It took some time for bigger companies to come aboard. An article in the local newspaper in 2002 proved a watershed.

Sjaak and Clara Sies have gained a wealth of experience in their work domain and as they know the operation inside and out, they continue to oversee the bulk of the organizational efforts. They insist on remaining a private, autonomous organization so they can stay true to their norms and values and remain in charge of how the business is run. For instance, if a family in need calls on Friday that they are out of food, there is no red tape preventing immediate assistance. If the organization were run by the government, it would be Monday before anything was done.

Because of the increasing scale the organization's operations, it was obvious that internal changes would have to be made. Providing food for thousands of families throughout the country has forced Stichting Voedselbank Nederland into an inevitable process of professionalization. The fact that priorities are shifting from providing those in need with exclusive, personal attention to the necessity of professionally managing the food bank organization has led to internal contradictions and has created numerous organizational dilemmas for the Sies. But they have weathered worse storms, and they are strongly motivated to carry on.

Vision and Ambition

Sjaak and Clara Sies regard their efforts as an expression of their Christian morality. Unlike other social workers, they take inspiration from their faith instead of secular altruism or social ideals. They fear that the majority of the volunteers are motivated by social status. The Sies still live on social security and have no financial aspirations whatsoever. As they put it: 'The poor are better at sharing than the rich'. Mother Theresa once observed that she was disturbed less by rich people than by 'the reckless waste of goods'.

The food bank provides help to all, regardless of culture, faith or nationality. The couple consider their monthly welfare check as payment for their work. On a personal level though, their work is deeply fulfilling in a way that the luxury goods market they used to work in could never be. The personal relations with the recipients of the food parcels are of great value to Clara and Sjaak Sies.

The Sies are proud that the organization has remained independent. The foundation is not reliant on the government or a church, nor is it a protest movement. The government is in no position to take over their activities since it is partly guilty of creating the poverty problem. Jan Marijnissen, the former leader of the Dutch Socialist Party, once proposed to symbolically present a food parcel to Prime Minister Balkenende, but the Sies politely declined, as they insist on staying politically neutral.

They are critical of the Catholic Church as too conventional and internally divided. Assistance should be accessible to all disadvantaged people, and not just to practising Christians. The Sies feel that the approach of many officials and priests of the local Catholic Church seems to be: We preach, then you pray, then you receive food, a kind of manipulation they strongly disagree with.

Flexibility is one of the key targets of the foundation. For example, one wheelchair-bound mental patient has received food parcels for over seven years, way beyond the set maximum term of three years. Enforcing rules seems misguided when lives are at stake.

The Sies feel it is vital to stay focused on the real social need and then be as creative, unorthodox and persistent as possible to find a solution. These activities are all means to a higher end, while much of the public attention focuses on these means and organizational practices. They really needed their Christian faith and their entrepreneurial mindset to overcome their own and other people's doubts about their skills, competences, resources, etc. In fact, their lack of skills was even officially established by social services!

C. Resistance Encountered

The first hurdle they overcame was of personal nature. After losing their clothes and accessories store, Sjaak and Clara Sies struggled to get by, and the experience of poverty never left them. They felt that people less assertive than they could easily get lost in the welfare system. So that's why they started the MinusPlus foundation in 1999 to give hope and support to people falling through the cracks of the system.

The organization grew and soon required more space. In 2003 they persuaded major companies to participate in the project. Sjaak and Clara admit that since then, it has been 'hard to stay humble', as their success has gone through the roof. All this seems far removed from bearing the stigma of being penniless set by social services. 'Being able to talk with the mayor, the minister and CEOs of large companies certainly gets to you. After all, we were classified as "unfit" to work at this level of management and coordination.' The feat of running the foundation has brought them a certain social status which they enjoy, but also mixed feelings, since they wish to express their Christian morality in the best way they can. And for them, modesty is an essential Christian value.

As they began to need more space to run their daily operation, Sjaak and Clara Sies started to lobby local government. Strangely, support came mostly from right-wing political parties. The left kept quiet, because it felt it was a disgrace food banks were needed at all. It even considered trying to outlaw food banks. The national election program of the Labor Party stated the existence of the food banks was 'regrettable'. The Sies were deeply puzzled by this attitude, as they expected left-wing parties to rally to their cause. Later on, it changed its policy and called for policies to fix the underlying causes for the existence of the food banks, like red tape, social security authorities dragging their feet, contradictory rules that hindered fast-tracking poor people into welfare, etc. Initially it was the confessional political parties who, after initial hesitations and persuasion from the Sies, stood up for the food banks and their right to exist. Over time, the division between the right and left-wing political parties on this issue has faded. Clearly, all political parties are bewildered by the extent of the poverty problem, which the food banks brought to the surface. The Labor state secretary for social security, Aboutaleb, now mayor of Rotterdam, even appealed to the welfare organizations to cooperate with the food banks in solving the real problems of the poor.

A recent development has been the remarkable rise of commercial competition in this field. Cheap stores buy up the same surplus food as the food banks and sell this food at low prices to the people, who can just about afford this. Of course, this reduces the food supply for the food banks and worsen the financial problems of many poor people.

The entry of new players in the field has caused disagreements and conflicts. The Sies pioneered the food banks and ran the biggest food bank in the Netherlands successfully, but their model was widely copied. As a result, the Federatie Voedselbanken Nederland (FVN), (Federation of Food Banks Netherlands) was founded. The Sies were not amused by this development. Ever since the FVN was founded, there have been tensions between the Food Bank Foundation Netherlands and the FVN. One of the main bones of contention was the composition of the new federation's executive committee. The Sies stress that although they opposed the establishment of the new federation, they were open-minded about organizational innovation. But they wanted to keep a grip on the quality of service and the performance of the individual branches, which are often run by volunteers and churches. The FVN wanted the Sies to give up some of their executive powers in order to be able to merge various local branches. They overcame their reluctance because their legitimate demands for quality guarantees were met, and now they are part of

this federation. One recent success has been that food banks now also endeavor to provide expensive drugs to the poor for free, partly from batches that would otherwise be discarded.

D. Motives

Sjaak and Clara Sies are still fully committed to their work for the food bank. The couple see their efforts as an expression of their Christian moral principles. As Christians, they seek to be the 'salt of the earth'. If the salt loses its saltiness, it is no longer good for anything. And so, in order to be a worthy Christian, you must live according to the precepts of the faith: your life must be humble and humane. For Clara and Sjaak this means you should not seek fame for yourself, but to dedicate yourself fully to those in need. The salt parable also implies that it is important to stay focused on one area, and not to be sidetracked.

So, as the number of people relying on their help keeps rising, Sjaak and Clara Sies will keep doing all they can to provide vital supplies to those in need. Their Christian ethic has always been, and will remain, their inspiration in all their work.

To ensure that the stated norms and values of the organization are observed, the Sies are still in charge of selecting new volunteers. From among the astonishing number of applicants, they distinguish between naïve idealists and hands-on people with commercial insight. Both are needed, although the Sies prefer leadership skills coupled with idealism. They have built up the food bank's reputation from scratch and they know how important it is to maintain its relationship with large companies and the Food & Health Inspectorate. The couple sets great store by these external relationships and therefore highly values fairness and mutual respect. These will always be core values in the management of the food bank.

E. Tactical Observations and Leadership Style

Mr and Mrs Sies have been very skillful at generating media coverage for the food bank. A leading article in the local newspaper 'Rotterdams Dagblad' in November 2002 put the food bank initiative on the map. In February 2003, Clara Sies heard Rotterdam alderman Sjaak van der Tak on local radio criticizing their initiative and distancing himself from it. She had been eager to talk to Van der Tak for over a year,

so she called the radio station at once and came live on the air. During this broadcast Van der Tak and Mrs Sies agreed to meet face to face. Since that time, the alderman has always been supportive of the food bank. In their approach to public institutions they display a unique combination of a modest and industrious attitude with stubbornness and tenacity in their fight for the people they support and help. This legitimizes their public approach and their proactive relation with official institutions.

Next to obtaining media attention and lobbying local government, the Sies have always made it clear that the food bank should stay politically neutral. The foundation's principles still remain the same. Obviously, there have been changes as the organization was professionalized, but core values were upheld. The final say in what goes on in the organization of the food bank still lies with the Sies, and has not been surrendered to any external company or institution. And this is vital as it ensures that the food bank's unique format stays in place.

The image of the modern food bank created by Clara and Sjaak Sies has had major impact on private companies and other key players. Nowadays, an organization's reputation is critical for its accomplishments. Trends like corporate social responsibility in the private sector on the one hand and professionalization of non-profit organizations on the other are gaining ground. This gives the Sies a wide range of potential partners, but it is up to them to safeguard their quality control and their reputation. Starting the professionalization of the foundation at an early stage seems to have been a wise choice. By keeping the image safe and sound, established relationships with external players are more likely to survive in the foreseeable future.

F. First Comments

- There can be no doubt that these social pioneers are inspired by their Christian faith and values; they figure prominently in their minds, in their reflections, in why they did what they did; indeed, they hold these values so dear that they even criticize churches for straying from these values and putting their own institutional interests first.
- They created something based on their own experience with welfare organizations, not for themselves, but for other people who did not have the skills or determination to cope with bureaucracy. And in doing so, they disproved the official assessment by social security that they were unfit to run a business. Social services did help them, because they allowed them to build this social enterprise,

but it had earlier undermined their self-confidence and mental strength by labeling them 'unfit for management'. In Chapter 3 on leadership I discuss the problem with psychological thinking that focuses too much on measurable characteristics and external qualities, instead of character and values, as seems to be the case here too. This probably also has a link to the debate about the difference between management and leadership.

- Governance is certainly a big issue in this initiative. On the one hand the organization is successfully run like a family enterprise, which are usually focused on values, volunteers, and work floor details. But it has grown big, gaining the attention of national media and politics and working with national retailers, but operating in a field strongly affected by economic cycles. So professionalization and scaling up to a national level were needed to protect the initiative and legitimize it. It is a classic case of pioneers having to let go in order to let things grow.
- The Sies embody the classical entrepreneurial spirit: they saw a niche in public services, a need that was not being addressed, and persevered to answer it in the face of criticism and resistance. As real entrepreneurs, being told they were wrong only served to strengthen their resolve.



Hans Visser

A. Introduction

Who is Hans Visser?

Visser was born in The Hague in 1942 and grew up in an orthodox Protestant family. Visser's parents were very traditional: dancing and sexual behavior were sinful, and taboo subjects. As he grew older, Visser began to question his parents' views. As a child, Visser wanted to become a priest. He studied theology at Utrecht University, and after graduation he worked as a preacher in a steel factory and as a youth worker. In the seventies Visser did missionary work in Indonesia. In 1979, he returned to the Netherlands and became managing director of the Stichting Kerkelijke Sociale Arbeid (Religious Social Work Foundation) in Rotterdam. In this capacity, Hans Visser became a priest at the St. Paul's Church in Rotterdam. In the following 30 years, this church played a leading role in the care for homeless people and drug addicts in Rotterdam.

In 2000, Visser received a PhD from Utrecht University with a thesis on urban development. He retired in 2007, wrote a book about his life (see literature below) and started several new aid projects, both in the Netherlands and Africa.

The Public Case

In 1979, Visser became priest at the St. Paul's church in Rotterdam. Under the management and religious leadership of Visser, it was decided that the St. Paul's church should have a special role in civic projects, rather than just perform religious services. Since then, it has annually launched several projects for people in great need, regardless of their religion, means and background, like refugees, homeless people, and drug addicts. At the time there was hardly any organized help for such people. Since then, there has been more and more support for these groups from other services and special public service organizations, but St. Paul's always remained the center: the church became their shelter, and they practically lived there. For

them, the church expanded the building with housing facilities. It became a professional organization, mainly run by volunteers. It is located in the heart of Rotterdam. Many people and politicians didn't like this, because of the constant exposure of human misery of the city in the middle of this prestigious (and expensive) office and retail district.

In 2007, the St. Paul's church was torn down by the council, but with a commitment, gained after many years of hard lobbying and protesting, that a new church and other new buildings would be constructed. Hans Visser has since retired.

Personal Impression

We meet Hans Visser on site: the St. Paul's church in Rotterdam. The entrance is busy and crowded, very unlike the serene silence of most church buildings nowadays. In fact, it takes a while to notice this is a church. We first enter a big room full of people and some collapsible tables with coffee, water and cheap food. People are coming and going, and by the look of them most are homeless and poor. The actual church space is at the back, and to the side is a room where the priest has his 'office' and this interview takes place. It is sparsely furnished with faded and worn chairs. Reverend Visser is a tall, heavy-set man with a bad leg, so he walks with a stick. He sits strategically at the head of a table so through the door, that stays open during our conversation, he can keep an eye on the work and people in the next room. Throughout the interview he is very alert and accessible for all kinds of questions and meetings; for example for a few people who came in during the interview to thank him for his help or intervention. He answers them briefly but politely. It is very clear that these are the people he works and devotes himself to; politicians and the media are a means to an end: helping these people with financial, health, child support and housing issues. He paints a dominant and impressive picture, while sitting in another room, far away at a table with his walking stick at hand. This clearly is his place and his mission. When he quotes from the bible or refers to how Christ lived and the purpose of churches as meeting places and help for the poor and weak, one look into the other room shows he practices what he preaches. He is at home here.

B. His Personal View

Account of Achievements

Since Visser became priest at the St. Paul's church and the decision was made to give the church a more social function, Visser has played a leading role in caring for the

helpless, homeless and poor people in Rotterdam for almost 30 years. Between 1987 and 1994, Visser ran Perron Nul (Platform Zero), a place near Rotterdam Central Station where heroin addicts could get methadone and use it. Visser started Platform Zero to give drug addicts a safe and free place where they could take their drugs. However, it attracted so many addicts (and their dealers) that Visser, social workers and police lost control of it: it got overcrowded, unsafe and crime-ridden. In 1994, Platform Zero was closed on the recommendations of the mayor of Rotterdam.

Hans Visser is an exceptional priest in an exceptional church. Since the seventies Visser has dedicated himself to those who needed help. His work was controversial and badly received by some politicians and media, but Visser could always count on support from many people. His daily activities consisted mostly of visiting addicted or homeless people and drink coffee with them, smoke a cigar or cigarette and just talk. By engaging with the marginalized people in society, Visser gave them a voice. Instead of treating them like helpless, stupid people, he took them seriously and treated them as equals.

Vision and Ambition

'Defiance of authorities is a force for good: you must stand up for your people.'

The people who financially supported the St. Paul's church initiatives did so because of Hans Visser's work. He explains that when they started with the special projects, no other organization was taking care of vulnerable people. In the following decades, several institutions were created to provide care to marginalized people. Visser has always criticized these organizations because he felt what they were doing did not help people in need at all. He argued they strayed from their real purpose, had a middle-class, somewhat condescending attitude, were not actually supportive but just did what the government told them to do, and were plagued by bureaucracy, absenteeism and understaffing at night and on weekends. Visser doesn't pull his punches. Of course, the ambitions of Visser and the St. Paul's church are religiously inspired, although they are also rationally connected to the relentless everyday misery around the church. The main idea is that a church is 'the body of Christ', since Christ always cared for the weak in society; this is what a church must do. With consistent a policy and actions, Visser is an exception among churches of any denomination in the Netherlands. Few can be seen to have such a big societal and political impact and service level. Most churches confine themselves to performing religious services, although some do do charitable work.

Every five years Visser and his colleagues review the policy of the St. Paul's church, and every time they find that there is a need for its work, especially for drug addicts. For this reason, the tearing down of the old St. Paul's church will not mean the end of the activities, but a new start in a new building.

C. Resistance Encountered

When the activities in the St. Paul's church started, there was some resistance from conservative church members. They could not understand why a church had to give shelter to drug addicts and they thought it would be at the expense of the 'pure' religious function. This resistance generally subsided over time. People connected to the church saw that Visser really helped people, and that the help was biblically inspired.

In 2002, a new political party was elected in the local elections in Rotterdam: Leefbaar Rotterdam (Livable Rotterdam, LR). One of the main issues of this party's political program was safety. Many Rotterdam citizens felt unsafe at the time and LR's policy catered to that. LR wanted to concentrate care for the homeless and for addicts in one place, and get it off the street. This plan was in direct contrast with the ideas of Visser, who wanted to set up care shelters all over town, so every neighborhood would bear its share of the burden and be aware of the problems of a big city. During LR's term of office, Visser had many conflicts with it. For example, members of this party suggested Visser made money from drug deals taking place on his premises and that this was the reason why he was reluctant to fight it (untrue of course; he cooperated intensively with the police). Looking back on his career in 2007, Visser argued that some of what he had achieved had been destroyed by LR, for instance interdisciplinary care for marginalized groups in society in the nineties. According to Visser and many other people, LR scuppered this care by focusing on safety and blaming the wrong people for the unsafe situation in Rotterdam.

Visser was never afraid to court controversy, for example on pedophilia. His criticism of other organizations in the social sphere often initiated public debates. In strong statements and articles, he always presented a deviating view on Dutch society, which often led to intense discussions and strong resistance, but also earned him the respect of many.

Of course there was resistance from the state-run public care services. One of the reasons why they wanted to end this shelter project was that it didn't comply with the many rules on quality, staff ratios and educational levels, accountability, etc.

D. Motives

Visser feels that the activities of the St. Paul's church are what people should expect from a church. He offers help to anyone who needs it, and calls his fight a struggle for truth. Since other organizations do not perform this work properly, the St. Paul's church is needed. Visser does not want to be a missionary. If people want to come to the St. Paul's church for religious services, then, of course, that is possible. But if people just want to come in for a chat, that is fine too. The main rule is: 'respect and get along with one another'.

In his recent autobiography, he also confesses to some mild character flaws like vanity (he obviously likes to be in the spotlight) and obstinacy, and a tendency to challenge authority - peccadilloes that explain his actions. He also 'struggles' with these traits, as good Christians do.

E. Tactical Observations and Leadership Style

'Don't respect "normal" routines.'

Being financially dependent on city government for some of his activities, Visser has always tried to keep up good relations with city councilors. Occasionally this was difficult, for example when LR ran the council. Visser never supported any political party, because he feels that church and politics ought to be separate; they should work together, even though they are not the same. Visser sometimes riled the government in his attempts to get things done, but his allies in local and national government ensured his defiant behavior was accepted. He harassed public institutions with his tenacity and criticism, but showed enough respect to convince people his only concern was the interests of the poor and homeless.

The St. Paul's church is overseen by a board to which Visser has always been accountable. The chairman of this board, who has fulfilled this voluntary position for

24 years, also worked for the Ministry of the Interior. Visser never had serious problems with the board; he could almost always rally them behind his plans.

His unusual actions tended to trigger lots of media attention, which Visser eagerly and unashamedly used to further his public cause. Despite (political) resistance a new St. Paul's church will be built. Some political parties had pushed for years for the church to be closed or at least removed from this central spot in the city, but Visser managed to protect it and succeeded in getting a new church built on the same spot in the center of town.

He says: 'You should build on your trust in society, especially when you do strange and new things in the open', and: 'You need public support when you go against routines and established public policies, so you have to actively galvanize and organize that support'.

He connects and works as easily with the poor or homeless people in society as with corporate and government elites, switching effortlessly between these realms. Although he certainly is not a diplomat or silent mediator, he has a way of connecting these people and levels of society by the sheer force of his personality and the weight of his message.

F. First Comments

- Visser clearly has an authoritative, proactive style, using his personality and rhetoric to influence and even impress his partners and networks. He is not afraid of resistance, in fact he provokes it, and appears to feed off it; this style makes him ideal opponent of right-wing populist parties like Leefbaar Rotterdam. His interviews and speeches bear witness to how personal, sometimes simplistic and conflict-prone his views and positions were - no holds barred. He publicly named and shamed politicians and executives who thwarted him. He felt he literally had to fight rigid politicians, contrary and lazy civil servants and disinterested citizens on behalf of the meek. As he once put it: 'The church should hit the streets with a clenched fist'.
- He is aware of the need for public support and uses his media network strategically to generate such support and build on the trust factor. Although he denies it, he is like a politician in the way he uses his media power and exposure to get things done; this of course exposes him to suspicions of 'personal interest'

and 'vanity'. He is very much an informal leader in the public domain, which explains his cooperative attitude to research and interviews, and is borne out in his own writings and studies: everything he does serves to legitimize what he is doing.

- There is some doubt whether the St. Paul's church's special services for the poor, homeless and drug addicts are still needed. When Visser started, the situation was urgent, but policies and public services ignored it. So he corrected a public service failure. With his entrepreneurial skills and his insistence on a modern Christian perspective he changed the focus of the church from religious services to social work. But later on these public services got in on the act and focused much more attention and money on the problems. Is his continued criticism on the functioning of these institutions still valid, or is it just that he can't let go of his own role and the work he does for these people? A complicating factor in this respect is that this development towards better public services (which could have obviated the work of the St. Paul's church) coincided, locally, with the growing success and political dominance of the right wing political party Leefbaar Rotterdam. In this harsher political climate he became a natural and trenchant spokesman for these people and their interests, and put them on the map politically. In the process, his role changed from giving shelter to the poor to being their informal and private political leader. Flexibility and strategic insight allowed him to make that switch successfully.
- A mark of his approach is his view on the role of the church in society. As a theologian, he can argue his view and approach with authority and good arguments. Perhaps surprisingly, few modern churches in the Netherlands share this approach and his views on Christianity. Many of them prefer to stay safely away from politics and from public support for vulnerable groups. It is not that they do the same work in silence; in that case the only difference would be Visser's public, conspicuous role. No, they do far less for the local community than Visser in the St. Paul's church. There may be some theological debate about whether Visser was right in his view on the role of modern church in big city or that he just used religion to allow him to continue helping these vulnerable people. Religion has probably helped him in his public role: who would question the intentions of a man of God?



'If you had told me two years ago that I would become a member, even a founder of a trade union, I would have laughed.'

Mei Li Vos

A. Introduction

Who is Mei Li Vos?

Mei Li Vos is a political scientist. From 2000 to 2002 she was a researcher with Infodrome, a government think tank. In 2001 Vos received her PhD from the University of Amsterdam with a thesis on international cooperation. She then worked as a researcher and advisor for several government ministries. Whilst working as a freelance publicist for *Vrij Nederland* and *Volkskrant*, she co-founded AVV, a new trade union. In 2007 she became a Member of Parliament for the PvdA (Labor Party). Because of this career change, Vos could no longer be an active AVV member anymore. On the other hand, as an MP she could fight for the cause of the AVV at a higher or more influential level.

Recently her first parliamentary term ended. The party committee did not place her high enough on the list of candidates for the next election to stand a chance of being re-elected. When despite a vigorous campaign the party conference did not put her higher on the list, she resigned as a candidate. She would have loved to go on as an MP, but her party decided otherwise.

She has recently published a book about her experiences and insights as a MP. In it, she tries to explain to the general public in everyday language how parliament works and what role politics can play in our society. The book is part textbook (how politics and parliament work) and part anthropological study (through her trained, detached eye).

Her personal background is well known due to her media exposure at the time of the foundation of AVV and later as an MP. Mei Li Vos was born in Eindhoven in 1970 to a Dutch father and Chinese-Indonesian mother. Mei Li means 'beautiful eyes' in Chinese. In one of her interviews she said that her mother's Indonesian background

had little influence on her upbringing, values or perspective. What did, was being raised as the only girl in a big family of 6 in the south of the Netherlands.

The Public Case

The 'Alternative Trade Union' (AVV) is a Dutch trade union founded in September 2005 by a group of nine people who were disaffected with the existing trade unions. AVV represents workers who are currently hardly or not at all represented in consultative bodies. These 'outsiders' include independent workers like freelancers, flexible workers and the self-employed. Young workers, elderly people and teachers also come in this category, because their employment situation is insecure. AVV was founded to cater for people who were not comfortable with the existing trade unions, but did need trade union support. AVV wants to democratize collective bargaining agreements, so that all workers, and not just members of labor unions, can vote on collective labor agreements and pension schemes. According to the founders of the AVV, existing trade unions do not represent the interests and positions of 'outsiders' (workers on temporary contracts). The strong position of 'insiders' (employees on full contract) causes less certainty for the 'outsiders'.

At first, the founders of the AVV only intended to publish a manifesto. On reflection, they wanted to do more for the 'outsiders'. In order to organize themselves, they needed a real trade union with all its trappings: a civil-notary, regulations, plenary meetings, the works. It would have to be flexible enough to fit the needs of today's generation. Of course, as the workers they were trying to support were mostly young people, it used the Internet as its main channel to inform and communicate with members.

The formation of the AVV was published in the national broadsheet *Volkscrant* on 1 October 2005. Its main points were:

1. AVV wants to democratize collective bargaining agreements, so that every worker can vote on the agreements and pension schemes, not just members of trade unions.
2. AVV wants better and smarter measures to fight discrimination of immigrants, older and younger people in the labor market.
3. AVV wants more investment in permanent education, as an alternative for protecting jobs for people on permanent contract. A flexible workforce is the best way to ensure a stronger economy, but only if employers, government and trade unions invest in people at the same time.
4. AVV wants a place on the Social and Economic Council that advises the

government, so the interests of young workers and freelancers are represented.

The AVV blames the established trade unions for being primarily concerned with pay rises, whereas the workers currently prioritize other issues, such as flexible working hours. These trade unions offer their members a traditional service, mostly in the shape of formal influence and a helpdesk giving advice on conflicts with employers. The AVV wants to offer the new generation 'service memberships' comparable to Greenpeace and the Dutch road assistance. The failings and shortcomings of the established trade unions created a need for a new kind of trade union: AVV.

Personal Impression

We meet Mei Li Vos in her apartment in Amsterdam in a busy street near the centre of town. This is where she lives and works. It was her workplace as a self-employed writer and journalist; and it was here that the founding meetings were held for the new trade union for freelancers and the self-employed, like herself. It is full of stacks of paper and a big laptop, but also feminine and comfortable. It's the place of a working woman, but it retains a hint of student digs. Mei Li Vos is intense: she talks with a lot of gestures. She is comfortable talking about political issues, but less so about personal drives and motives. She is an attractive young woman and she shows it in her dress and general appearance. She is not very tall, but compensates this with a fierce gaze, outgoing manners and a very fashionable look. Her pretty looks are often cited to explain her popularity with the media and her easy access to them. She is certainly used to being interviewed, but not so much on our topic, personal leadership and personal drives. She is still quite young and it seems as if she is still a little overwhelmed by the success of AVV and her own media success. She is very modest about founding AVV and also about the impact of the new union, because initially it was not taken very seriously. She talks openly about the resistance she met in founding AVV and people concerned. Maybe that is also because it is part of the rhetoric when you found an activist organization: its success and impact are partly due to the resistance from official institutions. It all seems to tie together: her home, just graduated, self-employed, founding a new trade union for such workers and her general lifestyle and fierceness in conversation and debate, and on top of that her training in political science. Her motto might be: 'If the institutional order has a gap, use your initiative to plug it'. Her training in political analysis taught her how trade unions and representation works in the Netherlands. It's clear why any political party would like her on its side.

B. Her Personal View

Account of Achievements

Vos founded the AVV because she wanted to bring about rapid change. She stresses that the real changes, of course, have to be made by the FNV and CNV (the two established Dutch trade unions); however, it was AVV that exposed the need for a new type of worker representation, and put the established trade unions on the path of change.

The group of 'pioneers' to which she belonged wanted to show that real changes were needed. Given that big institutions move slowly, the change had to come from the outside. Working just one day a week, Vos earned enough to get by. The rest of week she worked for the AVV. During this time, Mei Li Vos became a media personality. It was pretty intimidating initially, but it also was the most exciting period of her career.

Vos stresses that although it was the busiest time of her life, it was also one of the most satisfying. Also on a personal level, which she didn't expect. 'It felt like a real rush,' she says.

After she formally left the union, Martin Pikaart, mathematician and co-founder of the AVV, became chairman. Because of its short history and its relatively small membership of only three thousand, the AVV has not yet been accepted as a partner in collective bargaining negotiations. According to Pikaart, the AVV is currently appealing for financial support from the government so it will be possible to hold a membership drive. One of AVV's initiatives was to sue the Dutch General Pension Fund for Public Employees ABP. On 23 January 2008, the district court ruled that age discrimination in the pension fund was permissible, a ruling the AVV intends to appeal. One of the successes achieved so far is a partnership with insurance company Cordaris, which provides many services to the AVV, that gives freelancers the option to choose between several pension funds, something she is very pleased with. In addition, a procedure has been devised that should allow not only members of the trade unions to take part in collective bargaining, but everyone who is affected by a collective labor agreement.

Employers nowadays see their young employees changing jobs very quickly. One of the reasons is often that they are not willing to pay for collective early retirement schemes from which they do not expect to personally benefit in the future. In the

harbor and construction sector in particular, trade unions are explicitly losing touch with their rank and file due to various new types of employment contracts job security in the traditional sense no longer exists. For the elderly this is a much bigger problem than for youngsters. The dominant model of collective pension schemes is failing; people are taking care of themselves nowadays. 'Teachers in Action', a teacher pressure group, wanted the AVV to support it. The AVV has pledged to represent 'Teachers in Action' in collective bargaining, but before the AVV can be accepted as a bargaining partner, more teachers must become members of this trade union. The more members AVV has, the fewer reasons for the employers to ignore the AVV in collective bargaining.

The influence of Mei Li Vos in Parliament on these labor market issues was limited. The PvdA seemed to be worried it might lose the support of the FNV (one of the biggest Dutch trade unions) to the SP (Socialist Party) and therefore still tries to accommodate it.

Under the influence of the AVV, other trade unions have made some changes to their organizations. By drawing attention to the case and putting the facts out in the open, it has boosted the more progressive elements in the FNV and CNV. The FNV has set up a trade union for younger people and another trade union has been created on the Internet. Mei Li Vos also notes changes in the way the FNV caters for the needs of the 'outsiders' by making changes in collective labor agreements.

Vision and Ambition

Founding the AVV was partly an expression of frustration, whereas Mei Li Vos herself had experienced bad staff policies in the employment contract procedures at the University of Amsterdam and the Ministry of General Affairs. She had found that young people, part-time and freelance workers were treated as second-class workers with fewer rights and benefits than the older workers on full contracts. She felt she had to act and do something about this. As a child, she was taught to show initiative to achieve the things you can and really want. Mei Li Vos was ready to 'go the extra mile' and decided to quit her job to work on the foundation of the AVV and to look for work on a self-employed basis.

Of the nine pioneers, Mei Li Vos and two others worked hard to create the AVV. She was fortunate to have work as a columnist on the side during that time, because that allowed her to work on establishing the trade union. Vos wonders whether she would have made the same choices if she had had a mortgage or children. As things stand,

Vos could not care less about not having a fixed income or life insurance. As a Member of Parliament, she could no longer speak as freely as before or be an active member of the AVV.

Because many people supported her, she could not resist when she was asked to stand for Parliament for the PvdA. This was a very challenging and promising career change for Vos; she knew exactly which laws she wanted to change and what battles she wanted to fight. As a Member of Parliament, she hoped to be able to do more for the trade union movement. She wanted the PvdA to become the party of all workers, not just older workers on fixed contracts with pension rights. The institutions that negotiate and make employment laws and regulations should adjust to the way people work nowadays. They have not fully realized how much of the labor market is made up of flexible labor. For this group, which consists primarily of freelancers, there are no collective benefits in place. Vos emphasizes that there is no need to change the entire employment law and regulations on forced or voluntarily retirement; all she wants is a few specific adjustments for this particular, growing group of workers.

C. Resistance Encountered

AVV has often been portrayed as a 'liberal high-society club' in negative campaigning by the existing trade unions and the Socialist Party (SP), which is strongly linked to these traditional trade unions. They claimed AVV was a trade union for highly educated and rich people only and that the motivation of the 'pioneers' was dishonest. These critics described Vos as a liberal, which clashed with a desire to set up a labor union.

The SER (the national Social and Economic Council which acts as a negotiating platform between employer and employee organizations and has a statutory right to advise national government) even offered Vos a special advisory position to get her to drop her campaign to get the AVV officially recognized as a social partner. If she had accepted it, she would have been forced to give up her fight for the cause and leave the AVV. Vos turned down the offer; she was not even tempted.

Using its institutionalized political power in the PvdA, the FNV had Mei Li Vos dropped to 36th place on the list of election candidates. She holds the former chairman of the FNV, Lodewijk de Waal, responsible for this. Ton Heerts, a member of the FNV executive committee, was placed 5th on the list by the party election committee, so

above her. Vos explains she had no idea how much power the FNV still wielded in the party. In her view the PvdA remains too focused on protecting traditional full-time employess, instead of the growing number of outsiders or young people starting out in the labor market. During her time in Parliament she was given little opportunity to change the laws and regulations needed to really influence the labor market and protect vulnerable new workers.

D. Motives

Her main drive of course goes back to her own work experience and the indignation she felt about unequal rights in the workplace, first as a young employee on a temporary part-time contract, and then as a self-employed worker. Add to that her knowledge gained at university of political processes, of how the Netherlands is run and how its public administration and politics work, and it will come as no surprise that she wanted to use this knowledge to fill a need she identified. Mei Li Vos is aware of the negative forces exercised by the established trade unions and is willing to fight them. She is not going to sit back and take it, and she knows exactly what she wants to change. She intends to represent the AVV's aims in Parliament.

E. Tactical Observations and Leadership Style

Mei Li Vos feels that sharp and fundamental change can only be brought about through external intervention. This is illustrated by how the nine AVV pioneers had to fight entrenched positions.

Clearly, the media also play a pivotal role. The foundation of the AVV emerged from a massive demonstration in Amsterdam by workers unhappy with their employment conditions. The media were instrumental in focusing attention to the subject. Current AVV chairman Martin Pikaart points out that the media have lost interest since Vos' departure. With her appearance and her strong personality she had generated a lot of attention for the AVV. Pikaart still regrets Vos left: 'It is a pity. Mei Li attracted a lot of media interest. She still does good work for the AVV, but the exposure is nothing like before. It's very unfortunate: I am not an attractive, charming young girl in an elegant summer dress. But there is hope for the future: plenty of young and talented women are moving up through the ranks.'

F. First Comments

- Mei Li Vos has certainly tried to change the workings of Dutch society and the standard ways of labor regulations and central negotiations. She has had some success in establishing a new trade union, although it is still struggling to be heard. But as the problems with the new entrants in the labor market are being debated more and more (Can they get a mortgage? Why must young people pay for pension rights they will personally not benefit from, etc.), the AVV is increasingly invited to participate in this debate, especially by the media. Institutional change is slow, but if they persevere, they will help to establish the rights of the workers they represent. So although her actions and her public intentions aimed at the public good have been positive, at the time I interviewed her, her actual success had been minimal. But even the evaluation of the societal meaning of her actions, typical for this public and political setting, has its detractors. The traditional trade unions found the AVV undercut their base and position. The core value of a trade union is just what it says: to unionize, overcoming the different values, perspectives and positions of workers all over the world and unite them against the interests of capital and employers. Although the style, rhetoric, culture and methods of the established Dutch trade unions were becoming obsolete and they were losing touch with youths and a changing labor market (which does not necessarily benefit workers, but is a result of the dynamics of the labor market), nobody was allowed to say that publicly, let alone start a competing trade union. The second observation is obvious: she started collective action from her own perspective and interest with a public aim and impact. But is this actually unselfish? Maybe she's just another lobbyist trying to influence rules and regulations to make the market work in her interest? Wasn't this founding of AVV a means to a personal end: to introduce new laws to get a better income, more rights and better access to insurance? Perhaps, but two arguments work against this analysis, which seems to conclude that this is not a public action for the public good. The first is that the AVV has so far never got into the position to even try to formulate and lobby for this kind of agenda, so we don't know, thanks to the resistance of the trade union establishment. The second point is that this definition of personal interest in the public arena also is very much applicable to the trade unions, so that can be no reason to resist their public, official position, why then should it be so for this new initiative? Maybe institutional innovation and action in the public interest first starts and is propelled forward by a private action for a private interest, for which current institutional practice is becoming a hindrance?

- One might say that Mei Li Vos was both helped and hindered by having studied political science: helped because it taught her the workings of national political systems and how to operate in them, speak their language, and wield influence. It hindered her because she came in too soon, she kind of jumped from her small but real personal experience to a big, national, confrontation and institutional renewal.
- In her case there is a question about one of the classic vices, vanity. Her good looks attract much media attention, but is that her aim or did it just happen in spite of herself? I think she never tried to use her looks; this is just the way the media works these days, but it gave her a media position which she used to cause more stirring and public impact, than any other starting initiative would create.
- Her personal case is also very interesting because of the switch she made from private, societal action to politics. She even gave up her position for that as an independent columnist and commentator of the public cause. All we can conclude in her case that for her, for the unions and for the Labor Party this was just a continuation of her struggle with different means and in a, partially, different arena. In this new position she encountered the same resistance, but now from within the Labor Party.

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Sister Witlox

A. Introduction

Who is sister Giuseppa Witlox?

Sister Witlox is a nun of the St. Augustine Congregation of St. Monica. Little is known about her, due to the modesty and secrecy the nuns cherish and observe. Not their person or personal gain and vanity are important, but the good works they do in society in the eyes of God. Her role during my study was leading a care and support project for homeless people in the inner city of Amsterdam. Shortly after the interview she became member of the executive board of the convent located in the woods near Hilversum.

The order was established by Father van Nuenen and lives by the precepts and rules of St. Augustine, who preached giving love to people as a way to love God, and that building a community was necessary to help the world. They try to provide help and shelter where possible. First of all this means giving them food, a bath and a bed, but also lending homeless people their ear and offering them encouragement. The congregation was from the beginning destined to be an active order, with of course also attention to contemplation. The nun's motto is: 'We do from our hearts what has to be done.'

Sister Witlox, now in her eighties, has been a member of this congregation for her entire adult life.

General background of the order

Lacking deeper personal information about Sister Witlox herself, I present here the official background of her congregation as part of her personal vision and background. In most of these social activities the Sister was actively involved as part of her vocation. The St. Augustine religious community was founded in Utrecht in 1934. Ten

young women started living in the convent under the spiritual leadership of an Augustinian friar, Sebastianus van Nuenen.

Next to their religious duties, the nuns spent much of their time helping the poor in their neighborhood. The convent set up social and educational clubs for children, provided the fathers a place to get together and play games (to keep them from drinking) and taught the mothers to cook proper and healthy meals.

In October 1939, the order opened Meisjesstad (Girls' Town), a shelter for (temporarily) homeless women, often still girls, and their children. To this day, Girls' Town remains the most important activity of the community. Soon the shelter in Utrecht became too small for the numbers of women needing help. In 1946, a new home was opened in Hilversum, near Utrecht, for mothers who needed some rest and a break from their daily lives. There were also some holiday cabins in the grounds for families who could not afford to go on holiday.

In the 1950s and 1960s four other homes were opened in the Netherlands, and one in France. Girls' Town is still an important place of shelter and care for many women and girls.

The nuns are also active in the care for homeless people in Amsterdam, mostly men. Recently, this part of their activities was legally split off from the rest of the order and placed under a normal regime of local government subsidies and regulations and is now being handled by a regular local welfare organization.

Over the past decade the convent's population has fallen heavily. Since 2001 the sisters of St. Augustine's are searching for new ways to keep the convents going, e.g. by forming communities with women who do not want to enter the convent permanently, but want to support their good works. In March 2009, 78 nuns celebrated the 75th anniversary of the order.

The Public Case

The specific case we look at is the project of the nuns operating from a location in the Warmoesstraat, in the heart of Amsterdam. It started modestly, with house visits in the neighborhood, asking if help was needed and if there were any hidden problems. Soon the inner city pastor asked them to visit schools too, with the same intention. They started a crisis support centre for people in all sorts of urgent need. First mainly for (young) women, as in Utrecht, who were struggling with domestic violence,

homelessness, unwanted pregnancies, etc. Later, they also set up urgent care for men, in particular homeless people and drug addicts, in their convent on Warmoesstraat, which also became their food and support delivery place, and a refuge for all people in distress in the inner city of Amsterdam.

They initially prepared ten beds for overnight stays. By giving up their beautiful refectory and other living quarters they created even more, although it took a lot of refurbishment. The nuns aimed to forgo government subsidies, so they would have more freedom in the refitting and running of their hostel, but also to be able to give immediate help to all kinds of men and women in distress from any background without official regulations or other local government red tape.

Because of its policy of independence from government subsidies, the order depends entirely on volunteers, food donations and philanthropy. And this is where the innovation we investigated comes in: the 'streetvertising' project. In this project sister Witlox secured sponsorship from ice cream company Ben and Jerry's and other companies, for warm coats to be given for free to the homeless in the inner city of Amsterdam, which had the logo of the sponsors on the back. This is why the case of sister Witlox is called 'Streetvertising', advertising on the street benefiting the people living on the streets. She used her commercial and networking skills ('going the extra mile', as these are far from typical skills for a nun) to create this public value: providing the homeless with free sponsored coats to keep warm in winter, raising money for the convent and also raising the social status of the homeless, giving them a sense of doing a job for the nuns in return for their help. They handed out leaflets that read: 'I am an ambassador for the nuns of St. Augustine. My work consists of streetvertising', and: 'You just noticed me. That means that I - just briefly - became visible. That is one of the benefits of streetvertising: giving me a job.'

In 2001 and 2005 the congregation established new communities, which welcomed lay sisters. The St. Augustine Congregation, like most orders, is faced with the problem of its members getting older and few new recruits joining. However, plenty younger people are eager to support the sisters' good works, even though they don't want to take holy orders. In 2006, the charitable work of the nuns in Amsterdam was taken over by a professional welfare organization and the nuns, many of them in their seventies and eighties, retired to their convent in Hilversum and a rebuild convent in the middle of Utrecht city to a calmer life of contemplation.

For Ben & Jerry's, this sponsorship was a perfect means to communicate its involvement in corporate social responsibility projects. At the time of the project, the company's website explained the three dimensions of this strategy.

Use of Fair Trade ingredients. Procurement of Fair Trade raw materials has been adopted by various socially responsible businesses who exemplify corporate citizenship. This is part of the wider framework for Corporate Social Responsibility. Fair Trade products (or Fairtrade as it is known in many countries) such as coffee, clothes and chocolate, address some of the problems associated with regulating factory and workplace conditions of companies that procure goods and services in foreign countries and import their products into their home countries. Fair Trade standards ensure that employees have safe working conditions, work reasonable hours and are paid fairly for their work.

Engaging the community through community-based projects. One approach to engaging in corporate social responsibility is through community-based development projects. Community-based and community-driven development projects have become an important form of development assistance among global socially responsible companies. An economic relationship implies a strategy of engaging the wider community into the core business activity of the company so that communities become embedded in corporate supply chain strategy to create a sustainable business.

Corporate philanthropy. Ben & Jerry's also donates a portion of its pre-tax profits to corporate philanthropy as part of its efforts to be more socially responsible. Corporate philanthropy is employee-led through the Ben & Jerry's Foundation and Community Action Teams (CATS) at each site.

It is clear that participation in this streetvertising project fits the second and third part of the company's CSR philosophy, especially because the initiative to cooperate with sister Witlox was born in a meeting with the national CEO, but that it is much more innovative in the way it was carried out, due to the ideas of sister Witlox.

Personal Impression

We meet sister Witlox in the convent in Hilversum. It's a big estate with a lot of greenery and various outbuildings. It's like driving into the grounds of a manor. From the road you can only see trees. You go through the gate, along a long, winding road lined by trees and lawns. Sister Witlox explains the estate was bought and donated by some wealthy benefactors from Amsterdam and Hilversum to allow the nuns to do

their good work, especially for the poor and for unmarried mothers. Later, they moved their operations to the cities where these women lived, because the convent was too remote. In the middle is a main building where the sisters work and eat.

Organizing this interview was a long process. I first met her when I chaired a seminar on philanthropy in health care, where she was invited to talk about her sponsored project of warm clothing for the homeless in the centre of Amsterdam. So she knew me and knew of my interest in the case. But sister Witlox hesitated, because of the modesty she and her order observe: 'This is not about me' and 'We are a contemplative order', and 'When the work is done, we move on'. Finally we meet in her own new environment, in Hilversum. She has left the project in Amsterdam to join the executive board of the order. She reluctantly accepted this post, which others might see as a step forward, but she did not. She had fulfilled this post before, so it seemed to be a step back. But, now in her 80s, she hardly is in the mood to reflect on career moves. She feels that directly helping the homeless of Amsterdam is more appropriate to the purpose and mission of the order than management. Also, it made it important to find a good successor. When she found one in a trained welfare professional, she left the project and moved back to Hilversum, no longer able to delay the decision. She did so not without regrets and with mixed feelings, unconvinced by the argument that at her age being on the streets at night could be dangerous. We sit in a room that is somewhere between a sitting room and a reception room, with old-fashioned polished furniture, a ticking clock, and a view of the woods around us through the window. It truly is a place of contemplation and inspiration. The interview is quiet and open and, despite her earlier reluctance, she takes all the time in the world to answer my questions. She is calm and unassuming, speaks ironically about herself and the way society works and how she convinced the CEOs of companies like Ben and Jerry's to take part in the project. Her face lights up when she talks about 'her men', the homeless men she knew and cared for individually.

B. Her Personal View

Account of Achievements

In Amsterdam, she was famous for her work and ideas to help the homeless. Every day the nuns prepared hundreds of sandwiches to give to the poor and the homeless. One day at a dinner with the Rotary club, Witlox had a conversation with the manager of an advertising agency. He had been touched by her story and gave her his business

card. When money was needed to expand the convent to create more rooms, Witlox approached the manager, and together with the advertising agency she came up with the 'streetvertising' project. Homeless people were given a free winter coat with advertising space on the back. Witlox approached companies, offering them an opportunity to advertise in a appealing but controversial way, but also got the homeless people actually involved in a project. They did not just get food handouts, but played an 'active role in an advertisement and fundraising project' and 'made a contribution'.

For sister Witlox, this project was part and parcel of her active involvement with 'her men' on the streets. She also tried to arrange fun trips for them, like a visit to a pancake restaurant or a soccer match. She also approached Adidas to donate shoes and in the end obtained 65 pairs for free.

Vision and Ambition

Witlox says the nuns live a contemplative and at the same time active life, following the rules of St. Augustine. This means that they live 'with God in prayer', but also have an active task in society. Witlox has always worked hard to get support from companies. She says that it is important to engage companies to show solidarity with the needy and help solve problems in society. She wants the order to be in close contact with society, and not build a proverbial wall around the convent.

Witlox tries to help people in need by keeping them active while searching for solutions together with organizations. For her, abandoning people is just not on. When donations fall away, you search for new sources of money, overcoming your own worries and uncertainties. You look for new contacts and new resources, and stay focused on helping the homeless. At such difficult times she needed her faith and values most, so as to surmount her own sense of inferiority, e.g. when meeting 'big shots', like the CEOs of big companies.

C. Resistance Encountered

The strongest resistance Witlox faced in her career was probably on this 'streetvertising project'. She hoped that many companies would be enthusiastic about her ideas, but only ice cream producer Ben & Jerry's came on board. Many companies, especially with head offices abroad, balked at the idea of letting homeless people walk around with their company logo on their backs. Sister Witlox

was completely baffled by this reaction. Dutch companies tended to respond positively to this innovative way of sponsoring homeless people. This is surprising; private funding or sponsoring of welfare projects is often frowned upon in the Netherlands, as also illustrated in the case of the food banks (see the portrait of the Sies). There are some special factors that might explain this relative favorable response. There was a great deal of sympathy for the nuns and their good work, which they did on their own initiative and with their own resources. The citizens of Amsterdam were sympathetic and supportive of their work. Nobody doubted their good intentions. The homeless men were also positive about the project and their role in it, which further convinced the broader public of the philosophy to get behind streetvertising. The men were very grateful for the support and expressed their gratitude by taking their work seriously. They felt appreciated and taken seriously as human beings. And, finally, in this case Dutch public accepted the consequences of the explicit philosophy of the nuns of staying independent from government regulation, which would be the inevitable result of subsidies. Many people understood that some of these homeless people had sad and maybe even dodgy backgrounds that would stand in the way of official government help. In other countries - especially the USA, where private donations and cooperation in charitable projects are far more common - there were major debates about the ethics of 'using' poor, helpless people as walking advertisements; some people found this exploitative.

There was also some opposition to the streetvertising project from within the order; many nuns found this new way of generating funding and helping the homeless people questionable and controversial. They could not understand why the convent should raise money in this way. And they disapproved of all the media attention, which was inevitable in this specific project: after all, it was about advertising so business was always going to be part of it. It ran counter to their traditional attitude of modesty and doing good work behind the scenes. Over time they realized that these new methods were needed and put aside their doubts, because the convent could no longer get by on donations alone.

Sister Witlox mentions that the convent never encountered much resistance from local government, but neither did it support them. The same applied to other charity organizations that were initially critical, but came to realize that the work of the nuns really helped.

D. Motives

Sister Witlox lives by the precepts of St. Augustine, one of which is a duty to help and serve others. Christian morality is sister Witlox' main motive in her work. The nuns consider it their duty to help those in need. They want to be close to the people, teach people how to pray and how to be connected with each other and thus confer on them some of their own religious inspiration. The rules of St. Augustine they live by include values like helpfulness, modesty, sobriety, sacrificing your own health and forsaking comfort.

E. Tactical Observations and Leadership Style

Although sister Witlox' motives and lifestyle would seem to be 'traditional' and Christian, she used 'worldly' skills to make her plans bear fruit. She 'sold' her ideas and need for funding to companies in an almost commercial way. She knew how to approach top management of companies to get them on board and support the nuns and their work for homeless people. Over the past decades, she has built up an impressive high-level network in this way. For example, during the Rotary dinner, she sold her story to the director of the advertising agency, and approached him when she needed someone to help her with a new campaign.

Clearly, sister Witlox is not a shrinking violet, hiding behind the walls of a convent. She is worldly wise, and not afraid to engage with modern, profit-driven companies in her search for help for those in need.

In her analysis of the search and selection of her successor we see a glimpse of her style and beliefs. The candidate was certainly more professional and qualified for the work than she was, but she doubted his social entrepreneurial style: would he be able to find new innovative ways, as she had done, to keep the project going, or would he lean too much towards looking for government support instead of private donations? This bears out how difficult the transition is from volunteer work to professionalization, but also from a private realm to a more public realm, that requires special leadership on the part of this pioneer. Her doubts were probably justified: a few years later the project applied for local government subsidy because, it was claimed, it could no longer be sustained due the diminishing volunteer workers (the sisters, who got ever older and frailer and eventually left their location in the city

centre) and financial support. Who knows what solutions sister Witlox might have come up with?

Sister Witlox also takes a new approach to the legitimization issue: she feels it is best for society and for the people for whom the help is meant, when they can tell their own stories. All she does is give them a platform (like for example in the streetvertising project) and a support framework, but they must be the ambassadors in their own words with stories fitting their personal backgrounds, that will work best for public opinion. Again this is illustrative of her modest and value-based leadership approach.

F. First Comments

- This case presents a unique governance issue: how much help, support and knowhow does the governance context of a convent give someone who wants to be innovative to ensure the continuity of her project and help for 'her men'? A convent is certainly value-driven, and aimed at contributing to public value, but probably rather conservative in its approach, not used to working with commercial businesses, and unaccustomed to, maybe even opposed to, media attention. The informal leadership position and authority attached to her background within the management of the convent must certainly have increased sister Witlox' room for maneuver and helped to get this project off the ground.
- In her style of leadership we see a struggle to combine the values and views of the congregation with her work with and appeal to the outside world: modesty, respect, letting the homeless people speak for themselves, no coercion. These values lead to her approach that, while she acknowledges the importance of legitimization, she prefers to leave the public storytelling and the rhetoric that is necessary for this to others. This sets her apart from many other civil leaders in this research, some of whom are master storytellers about themselves and use this to legitimize their actions.
- In the value domain it is striking how Christianity is combined with a very worldly task and approach. The nuns' twofold mission - contemplation and social work - appear to be permanently in friction. The nuns could have backed out as soon as they were faced with financial and volunteering problems. But they persevered, not afraid to search for new ways. Their values sustained their resolve, but they could also have worked in the opposite direction: 'We have done enough here, continuing this social work is hopeless, let's retreat to contemplation.' It probably

was her genuine commitment in combination with a new interpretation of the original mission of the congregation that put sister Witlox in a leadership role within the congregation to search for other, innovative, ways to continue the project. So values can give direction and drive, but they also can confuse, and we need leadership to provide a steady course, based on the leader's interpretation of the values involved in confrontation to the task and the wider world.

- The fact that she calls her charges 'my men' illustrates her combination of support and respect. Her modesty does not prevent her from being courageous and outspoken and not afraid of public opinion.

Appendix 3

Public Debates on Public Value (3)

This appendix presents an analysis of public debates about the public value of civil leaders, examining three of the civil leaders' cases. There is some overlap with the data shown in the overview of the 30 cases (Appendix 1), the 13 portraits (Appendix 2) and the design of the study (Chapter 5).

The main reason to execute this analysis is to highlight the institutional processes in which civil leaders operate and which were defined in chapter 2 as the habitat of civil leaders. Following Selznick, we defined 'to institutionalize' as "to infuse with value beyond the technical requirements of the task at hand" (Selznick, 1957: 232).

The importance of institutional processes as a meaningful context and arena for civil leaders is confirmed in the case studies. Almost all cases of civil leadership ended with a public debate on the results. One of the main questions asked in these public debates is: 'What has been achieved for the general cause or common good?' Then there is the institutionalizing or valuation question: 'How do we appreciate that?' This is a very relevant question that serves at least three purposes for the public and parties involved. It questions trustworthiness ('Can he and his initiative really be trusted?'), legitimacy ('Is this new approach in the public interest?') and involves a cost-benefit analysis ('Is the private and public effort worthwhile?')

The theoretical framework of this study also emphasizes civil leaders' contribution to the common good through the 'public value' concept. This was operationalized in Chapter 4 as a result on three levels (services, outcome and legitimization) and as the appreciation of this result in several circles around the civil leader. It was acknowledged that a final, 'objective' judgment of public value does not exist and this is confirmed by the existence of public value debates in these cases of civil leadership. As a result, probably not public value itself, but the public debates about public value and the way civil leaders operate in them, is at the core of civil leadership.

For theoretical reasons, the minimum number of cases for this analysis is three. All three meso-governance types ('for-profit', 'non-profit', and 'active citizen') should be represented in order to determine if the public debate about 'public value' differs between different types of governance. There are several reasons to choose cases for

which a portrait has also been made. The first is that neither the case nor the civil leader need further introduction and description. We can directly jump to the public value questions.

The selection of these three cases was also based on the availability of public data sources. The above considerations led to the selection of the following cases: Nieukerke/Glen Mills Schools (non-profit), Oostwegel/Chateau Hotels (for-profit) and Visser/Church of St. Paul (active citizen). For the description and analysis of the public debate on public value additional information has been gathered from many public sources, which have been listed in the notes section of this appendix.

Public Value Debates: Hans Nieukerke and the Glen Mills School

Innovative Service Provision

Nieukerke's business experience and background made him introduce more market-oriented policies and practices into the Hoenderloo Group: organizing 'tailored' care for many different 'target groups' of underserved or neglected youngsters. The Hoenderloo Group developed programs for minors struggling with addiction, female victims of 'lover boys'²³ and young gang members, often using experimental methods. The organization became more entrepreneurial and demand-driven, and tried out innovative ways of working and new professional methods.

Debate about the public value of the Glen Mills School. After two decades of growth in youth care, the Hoenderloo Group opened a Glen Mills School in Wezep in 1999. The Glen Mills School was based on an American model. Dutch medical educationalist Cees van der Kolk had been introduced to the Glen Mills concept during a visit to the United States. Cosimo Ferrainola, managing director of the Glen Mills School, and his staff tried to 'resocialize' young gang members using a method of strict discipline, copied from the military. As these boys are very susceptible to group pressure, the Glen Mills institute used this as an intervention instrument. Back in the Netherlands Van der Kolk approached Nieukerke, who became interested in the Glen Mills method and got permission to try it out in the Netherlands.

²³ A deceptive and euphemistic term often used in Dutch media for young pimps who use seduction and youth culture as a means to gain power over (very) young girls and force them into prostitution.

From the start, the Glen Mills School received much publicity and media attention and became the subject of public scrutiny because of its methods of physical punishment, the unknown effectiveness of the treatment and the questionable aftercare. Youth care specialists, political parties and others expressed doubts about the value of the Glen Mills School concept. Amid this public debate, in November 2008 the Secretary of Youth Care, of the same political party as Nieukerke, granted the Glen Mills School one more year to improve its methods.

Around the same time, the American founders of the Glen Mills method demanded that the name of the school be changed. They wanted to cut their association with the school in Wezep, worried by reports that the Dutch Glen Mills School often practiced the notorious holdings²⁴ and that the school in Wezep was to become a closed institution, where pupils would be locked up. The US school disapproved of using the Glen Mills method in a closed institution. It was also alarmed by high recidivism rates.

In the spring of 2008 two professors of psychology called for the closure of the school after a study they conducted found reoffending rates of 46.3 percent after one year, and 78 percent after four years, significantly higher than the rates in traditional institutions with 31.2 and 58.3 percent respectively. The professors argued that the Glen Mills method of combining strong discipline and group pressure was often counterproductive. Instead of making young offenders teach each other social behavior, it would often result in gangs forming and teaching each other criminal behavior.

Debate about the legitimization of innovations in youth care. To justify his steps, Nieukerke did not so much draw on scientific evidence that the methods of the Glen Mills School were effective; he mostly used his own success stories to convince people to support him, and gained their trust with his enthusiasm and reputation. Of course this 'personal' method of gaining trust has a downside: it carries the risk of being considered presumptuous. The Dutch Socialist Party (SP) wrote a negative report on the Glen Mills School, concluding that 'Glen Mills School lacked an adequate scientific basis, worked with unqualified staff and performed worse, rather than better, than other established youth detention centers'. When the Dutch Youth Care Inspectorate in the middle of this public debate issued a critical report, the Secretary of Youth Care decided that the Glen Mills School should improve its safety procedures.

²⁴ A holding is an intervention technique where clients are being held and pressed to the ground to reduce their aggression. Holdings are controversial because the clients are touched and restrained in their physical freedom.

Debate about the public value of the 'lover boys' project. At the start of the Glen Mills project, the Hoenderloo Group also started new projects abroad, such as project 'Intermezzo', providing temporary shelter for juvenile delinquents in France, Germany, Spain and Sweden and project 'Valor' aimed at girls who had been the victims of 'lover boys'. The girls would do a six-month therapy in India, which also involved doing local volunteer work to see the contrast between poor and desperate people and the relative luxury of the Netherlands.

The project got lots of media attention: some people were excited about and believed in this method, while others found it excessive to take girls to India just to teach them some skills and build up their confidence. The Valor project was discontinued in January 2008 because the Hoenderloo Group could not obtain all the required prior authorizations to ensure the girls' safety in India.

Outcome

There was much debate on the long-term results (outcome) of Nieuwerkerke's innovations and concepts.

Debate about values. Hans Nieuwerkerke certainly stirred up the debate about the value decisions that are inherent in youth care and put it on the political and public agenda, shaking up the prevailing 'leave-it-to-the professionals' attitude. He showed that innovation in youth care was possible and necessary, and that the existing, but often subconscious value orientation among youth care workers left out certain methods, making them fail to provide adequate help for a particular group of youths in their care.

Debate about innovativeness. Nieuwerkerke's innovations probably have had a limited long-term impact on the youth care sector. He introduced a number of innovative projects, but many of them have disappeared. His most lasting contribution may be that he demonstrated the importance of an innovative attitude and policy for youth care in general.

Trust and legitimization

In 2005 the Hoenderloo Group was awarded the national youth care encouragement award for an experiment allowing the young offenders in one of its institutions to solve their own conflicts instead of using a mentor or attendant. In the broader world of youth care, Hans Nieuwerkerke was criticized, but certainly also found support. He was asked to be president of the youth care division of the MO Group, the national

umbrella organization for welfare and social services. In this position he represented the sector and all its employees on a national level. Over the past few decades, youth care has been a constant subject of social and political discussion. In these discussions Nieukerke has played an important role, promoting his ideas with statements that caused indignation and triggered ethical discussions.

Debate about the professional status of youth work. This debate centered on two issues in which Nieukerke was involved. One was the personal liability of youth workers when faced with incidents with the youngsters under their care. The other was about evidence based methods as a basis for legitimacy in this line of work, as we already encountered as one of the issues around the quality and admission of the Glen Mills method.

In 2006 two social workers were facing criminal charges because a mother who was under their supervision killed her 3-year old daughter. Nieukerke took issue with the personal liability of the social workers and argued for legal protection for the workers and for a law to prevent 'idiots having children'. Nieukerke pointed to the danger of more and more people with mental problems or disabilities having children. Thus, he started new discussions about responsibility and ethics and protection of the professionals involved.

Debate about the values and dominant style of youth care. Nieukerke's political affiliation with the conservative-liberal VVD (People's Party for Freedom and Democracy) helped him secure political support and legitimization, especially because his ideas fitted a broader change in the political climate. When the Glen Mills School received the Hoenderloo Award for the most innovative project of the Hoenderloo Group, the award was presented by Secretary of Youthcare Terpstra, also of the conservative VVD party. Around the time that the Glen Mills School started in Wezep, political views on juvenile delinquents became harsher and stricter, swept along on a right-wing groundswell. For decades, youth care in the Netherlands had been based on a philosophy of cooperation and caring for the youths in care, but in the 1990s attitudes hardened, and the Glen Mills method fitted this new political climate perfectly. A key argument Nieukerke used publicly to convince Dutch politicians was that his approach was much cheaper than regular detention centers. As has been pointed out before, this 'evidence' certainly could be challenged.

Debate about sustainability of results. In terms of long-term innovation, Nieukerke's track record is not outstanding. Many of his innovations were temporary projects that

never led to long-term changes in public services, and were not emulated by other youth care institutions. This is not unusual for innovations and experiments, but in Nieukerke's case there is the distinct impression that he started experiments without doing his homework, failing to engage in a professional debate or to take the results of scientific research into account. He probably backed the innovations from a true passion to help kids, based upon and inspired by his conservative ideas. His style was provocative and maybe too political to gain broad societal trust and support. In other words, in his innovations he often did not strike a good balance between political support and professional standards.

Debate about personal character. Nieukerke enjoyed being in the public limelight. The combination of his sharp personal views and his political affiliations also triggered a debate about his character and personality. Some people find such debates and political exposure distasteful and over-the-top, especially in the context of dealing with vulnerable or criminal youths. At the same time, looking at the long-term result of all this media and professional attention, they see too little lasting innovations in the methods and culture of youth care.

Public Value Debate or No Public Value Debate: Camille Oostwegel and Chateau Hotels

Innovative Service Provision

Camille Oostwegel leads a chain of high-quality hotels and restaurants in the south of the Netherlands (the area called Limburg), a perfectly normal private venture. He is a pioneer running a chain of luxury hotels located in historical buildings in the Limburg area. These were dilapidated buildings that have been given a new lease of life, a solid financial basis, first for restoration and then exploitation, providing guests with a unique ambiance and now offering a common brand of luxury, hospitality and history.

This private element is stressed further by the fact that it is a profitable business. The tangible result of the Oostwegel group's activities is the profit and growth that the restaurants and hotels realize. Since its start in 1984, the group has shown uninterrupted growth. Camille Oostwegel currently owns six hotels and seven restaurants and employs about 500 people. As a major employer and respected businessman Oostwegel is an important partner in regional employment projects and other public and private development plans. Camille Oostwegel often attends meetings of local authorities and sponsors initiatives.

As a prominent figure in the Dutch catering and hospitality business, Camille Oostwegel plays a leading role in lobbying for and protecting the interests of the industry, which is also a private value for this sector as a whole. The company is privately financed. At the time of the interview he was the most important stockholder as well as the chief executive of the company. It is a family business; some of his children also work for the company.

Outcome

Camille Oostwegel's firm delivers excellent hotel and tourist services that have a public value in their own right.

The hotels and restaurants are located in listed buildings with a high cultural value. Oostwegel's hotel chain not only restores and preserves them, but also creates financially sound activities and tourist opportunities that put these buildings back in the center of societal and economic life. Oostwegel generates public value because he selects buildings of architectural and historic interest that are in a state of disrepair and gives them a new lease of life on a sound financial basis. In doing so, Oostwegel helps to maintain the cultural heritage of the South Limburg region.

The buildings and especially their grounds are at least partially open to the public. For example, Chateau St. Gerlach is open to pilgrims on their way to Santiago de Compostella, who are charged just 2.50 euros a night. This is a centuries-old service the chateau has traditionally offered.

Oostwegel's focus on the southern part of Limburg is highly valuable for the region, which suffered high unemployment after the closing of the coalmines in the 1980s. For the people of South Limburg Oostwegel is a jobs machine. His hotels and restaurants also create indirect jobs in transport, supplies, and services. And of course they draw tourists to the region, which also indirectly benefits the labor market.

Trust and legitimization

Numerous things illustrate the trust Oostwegel has earned within the region, industry and government and explain the lack of a public value debate.

The hotel and catering industry has honored him many times with all kinds of awards. Besides industry awards, Oostwegel also received official recognition for his activities in the field of culture. In 2006 he received the Goltzius Medal, which is awarded biannually by the Limburg Museum to persons or organizations that have made a

contribution to the preservation of the region's cultural heritage. He was appointed French Consul in the Netherlands, whose role is to promote French culture. Oostwegel's care for historic buildings has been supported by the UNESCO since 1989. The gardens of Chateau Neercanne have been made a World Heritage Site because of their unique character.

In addition to these awards and prizes, the trust in Oostwegel and legitimization of his work are illustrated by the fact that local government in Limburg collaborates with him and considers him a serious partner. As a result, Oostwegel participates in several government projects. Oostwegel has built his reputation by succeeding where other developers failed. The Kruisheeren Hotel is a good example: before Oostwegel, several other companies and developers had tried to redevelop the building, but failed because they could not convince the people of Maastricht of the soundness of their plans.

No Public Debate on Public Value

The obvious conclusion is that in the case of Camille Oostwegel there is virtually no public debate on public value. There are several explanations for this lack of public debate.

Lack of public data. There is limited availability of public data that provide insight into his affairs, his methods and reasons why he does things. The most extensive source is his biography, which was written under his personal supervision. The public data all seem strictly managed and directed, as you would expect from the manager of a range of high-class hotels.

Success on both sides, public and private. There is not much need for critical inquiry and debate, because Oostwegel's venture is very successful from a business point of view and also in delivering additional public value for the region and the public. Maybe more debate would have been provoked when Oostwegel had not been so successful or had even failed on the public or private side. Several questions can be asked. It is not clear what the 'means' and the 'end' are in terms of aiming for private value and public value. Is his regional focus inspired by his values, commitment and biography, or is it a convenient and prudent way to create synergy in the hotel chain and in the network that is needed to do business? Is his 'rescue' of dilapidated monuments mainly motivated by his civil attitude or is it a relatively cheap way to offer hotel guests a historic ambience? Given the amount of money and huge risks involved in renovating such buildings, this 'cheapness' argument is questionable.

Maybe Oostwegel could acquire all these monuments because his regional network gave him special treatment? Is his prominent regional position in fact a classic strategic market advantage?

Many of these questions are about 'real' motives and intentions. 'Digging' for 'real' motives is certainly a feature of the current public debate, and in this public climate 'real' is defined by the cynics. Selfish and self-interested motives are considered more than others.²⁵ In the case of Oostwegel there is not much fuel for such a public quest.

Too private. Finally there could be an explanation for the lack of public debate that has to do with governance context. Maybe a private firm that delivers public value and is at the same time successful in private terms, is not subject to public scrutiny and does not provoke debate, especially not about the public value that is in the public's eye almost generated 'for free'.

Public Value Debate: Hans Visser and St. Paul's Church Rotterdam

Innovative Service Provision

Debate about public service delivery by a church. Hans Visser's social work in St. Paul's Church exposed the fact that official public institutions had failed marginalized groups in Rotterdam. Visser always tried to find ways to avoid city bureaucracy and to explore the limits of what was 'appropriate' or 'acceptable for a church'. His support for people living on the fringes of society was needed because the regular public care institutions' bureaucratic methods hindered access, and social workers were constrained by rules and guidelines. Thus, he filled a service gap for marginalized people in Rotterdam. That certainly is a result in terms of services provided and outcome. He also challenged contemporary care providers to do more and change their approach towards marginalized groups. He criticized and challenged their bureaucratic, distant and middle-class methods and style.

²⁵ For a comparable analysis, see: Van den Brink G. (2012) (in Dutch), 'Eigentijds Idealisme. Een afrekening met het cynisme in Nederland', (Modern Idealism. A critique of cynicism in the Netherlands) This is an abridged version of his extensive research, published in (Dutch) (2011): 'De Lage Landen en het hogere. De betekenis van geestelijke beginselen in het moderne bestaan', (The Low Countries and Higher Things. The meaning of spiritual principles in modern life): Amsterdam University Press, Amsterdam.

Turning St. Paul's Church into a center where especially those people who would not be reached by regular social work agencies would get help, was unique. The aid provided at St. Paul's Church was accessible to everybody. Hans Visser combined his religious duties with care for marginalized people and social misfits. In contrast to other churches, St. Paul's Church did not try to convert anyone to Christianity. The help Visser and his colleagues provided, lacked a methodical or professional basis; for them, it was enough to help people. Their efforts were religiously inspired. Visser accepted people as they were, with their own values and beliefs. His daily work mostly consisted of talking to people, giving advice and coaching them through their lives and accidents.

Outcome

Debate about 'curing' drug addicts. Visser's work certainly had important positive results for individual persons in need, such as drug addicts. They were no longer dependent on (criminal) dealers because Visser provided a place where they could get free methadone. These people no longer had to go out stealing to pay for their daily fix. Visser was amongst the first to advocate free methadone or heroin programs, which have been widely adopted since.

Debate about the method of sheltering drug addicts. In 1987 the St. Paul's church opened Perron Nul (Platform Zero), a place near the Rotterdam Central Railway Station, where heroin addicts could get their daily dose of methadone for free. The project gained national fame and more and more addicts came to Rotterdam for free methadone and often stuck around. At one time over a thousand addicts were staying at Platform Zero. The addicts attracted drug dealers and other criminal elements.

In 1994, the Mayor of Rotterdam decided to close Platform Zero. Hans Visser opposed this decision and predicted that the addicts (and the trouble they caused) would spread all over the city. This is precisely what happened: the city of Rotterdam had increasing problems with addicts in different public places, indirectly vindicating the importance and public value of Visser's initiative.

Visser tried to create a sense of shared responsibility for problems ('public ownership') and to involve all relevant public parties in solving them. He frequently managed to bring parties like the church, local government, health care services and civil society together to help. Platform Zero is an example of such a rare collaboration. Visser often needed the Rotterdam city council to support his actions. Helped by his media access, he publicly appealed to the council to take a more proactive approach

in the care for marginalized people. Visser often clashed with local council members over this issue.

Public debate about the location of the church and the city image. In November 2007 the church was demolished on the orders of the Rotterdam city council as part of a wider renovation project in the center of the city. The council wanted to move St. Paul's Church, and especially its activities, out of the city center. Hans Visser was strongly opposed to the plan, because if the church was to have an important social and civic function in the city it had to be located in its heart. Visser and his supporters were adamant that St. Paul's Church should remain in the city center of Rotterdam. They started an intensive media and political campaign, and finally won the day. The church has been rebuilt near its former site, in the middle of a new luxury real estate development. One concession had to be made: the homeless shelter and services for drug addicts had to be separated from the activities of the church, and these services have been transferred to a separate specialized organization.

Trust and Legitimation

Debate about public value as a political and ideological public struggle. The city council had always been an important factor in the social work at St. Paul's Church and Visser's plans. Whether Visser could count on political support and legitimization depended on the results of the most recent council elections.

In 2001 the local right-wing political party Leefbaar Rotterdam (LR) was founded, on a national wave of 'Leefbaar' – local populist right-wing – party initiatives. Its first political leader was Pim Fortuyn, whose rise to fame was meteoric. As a newcomer and outsider he won his party 17 seats on the city council, making it the largest party in one stroke. Then, riding the crest of his electoral success in a major city, Fortuyn distanced himself from the Leefbaar movement (mostly because of issues of Muslim integration and constitutional rights) and became as successful in national politics with his own party Lijst Pim Fortuyn (LPF). Its political program shared many elements with LR, and ties remained between the two parties. Nine days before the national elections he was brutally murdered, but his party still won 25 seats in parliament. All this was part of a fundamental shift in Dutch politics in an anti-elite or populist and right-wing direction. The new leadership of Leefbaar Rotterdam (swept along by this national change in the political climate), with its right-wing public safety program, became one of Visser's fiercest opponents. During his last years before retirement, Visser often clashed with LR in the media and on the Rotterdam political stage. It was a battle with gloves off. LR politicians denounced Visser as a pedophile because he

tried to get attention for the way pedophiles as a group were 'victimized', and as a drug dealer and a disgrace to Rotterdam. Visser accused LR of slandering him and of leaving marginalized people to their fate. When elected, LR tried unsuccessfully to get the city council to cut off financial support for St. Paul's Church and close it down. This meant a tremendous institutional and maybe also 'popular' 'loss of trust' for Visser. This party with its populist electoral support and program opposed all funding for care for the homeless in Rotterdam and hated their conspicuous presence in St. Paul's Church in the city's commercial center. For LR the activities in the church symbolized the wrong policies of the past and putting a stop to them became a central plank of their efforts to 'clean up the streets'.

Hans Visser became a public figure, and legitimized his work via the public, using every medium at his disposal: newspapers, magazines, television. He knows exactly what to say in interviews and seems to like making provocative statements. His tone is rational and pragmatic: his work is necessary, someone has to do it. He understates his religious motives. He has never been afraid to speak his mind; if he thought that someone was sabotaging his work, he made this very clear in interviews. He often painted local politicians as guilty, lazy, incompetent or cold.

Mission first: the public debate about pedophiles. Over a number of decades Visser had drawn a large group of people to him who openly supported him and believed in his values. Their trust and support probably enabled Visser to secure a new location for the church, against the wishes of the majority of the city council. But he put all trust and support on the line when he started a public discussion about pedophilia, another taboo subject he felt he needed to raise publicly. Visser was not afraid to tackle new taboos that caused certain groups to be marginalized. He stood up for sexually deviant people, and argued for acceptance of transsexuals and pedophiles. In public discussions Visser would recount the individual stories of those people and try to gain the sympathy of the larger public. For a man of the cloth, standing up for people with different sexual orientations on behalf of his church and his 'religious values' was quite extraordinary and this earned him the disapproval from the parishioners. His public support of a foundation for pedophiles caused a wave of indignation, lost him a great deal of societal support and alienated his political supporters on the city council for a while. People from all over the Netherlands condemned Visser's stance, but he maintained that everybody deserves a place where they can meet kindred spirits.

Clearly, he was not very careful or prudent about the trust factor. He also demonstrated something of a missionary, even revolutionary streak which antagonized people and almost lost him his public support. He has fought many battles, both with the church community and with local politics, that would have floored almost any leader. He eventually jeopardized the fragile but necessary support he needed for his work by taking sides with pedophiles.

There are two possible explanations for this and there are no public data available that clearly indicate which one is 'true'. One explanation lies in the philosophy of church work as Visser saw it. In a big city, a church's work is never done. There will always be groups of outcasts, and the church should strive to help them. There will always be gaps in public services, and we need someone like the Reverend Visser to show where this gap is. He explicitly takes sides with those in need, as good Christians should. This work and dedication can never stop. One cannot 'select' one's commitment and care for different groups of victims. Solidarity cannot be tactically distributed or turned 'on' or 'off'. So one has to go on, appealing for support for any marginalized group, although it may not be tactically wise. The other explanation suggests it is a character trait: Visser couldn't stop, it was in his nature to challenge public opinion, ostensibly on behalf of these disadvantaged groups, but certainly also for his own sake, wanting to be an important societal player. Maybe vanity and his 'will to power' were also important motivators for this 'man of the cloth'?

Conclusion

This analysis shows three functions of public debates about public value. Firstly, a public debate is a way to establish the public value of the societal effort or project of the civil leader. So, it challenges the result and at the same time the orientation of the civil leader towards public results. Secondly, it is a way to judge and recognize the importance and integrity of civil leaders themselves. A public debate challenges their character and their own values. This means the value orientation and values of civil leaders are of personal importance, explaining their drive and guiding their efforts, but the ability to express them in a public debate is crucial as well (see Chapter 6). And finally, a public debate serves to establish if further incorporation or institutionalization of the societal innovation of the civil leader is valid and necessary and how this can be achieved. The public debate marks the transition or the possibility or demarcation of a transition from a personal and individual *unique* societal case to the institutional level of copying or implementing these 'solutions' introduced by the civil leader into *wider* public practices, services or regulation.

This means public debates about public value are at the core of civil leadership. Their place in institutionalizing processes is confirmed as is the importance of civil leaders' own values and the values that show through their societal case.

Other conclusions that can be drawn from this analysis of three cases and the corresponding public debate about public value, are:

- *Handling the public debate is essential for the success of the civil leader:* The approach, style and character of the civil leader in these public debates is as important, both for the public acceptance of their innovative work as for the possibility of further institutionalization, as the actual public value of their effort;
- *Any issue can be charged with values:* The public debate can start from any issue related to the societal case and innovation at hand, including methods, critique on current practice, adherence to professional standards, ideology; it is the public debate that defines the nature and relevance of the value issues at hand;
- *Purely private initiatives with positive public value generate little public debate:* A successful private initiative that is mainly privately funded and contributes to the common good, will hardly provoke a public debate about public value. The two main causes for this are the lack of public money involved and the benefits the public receives and perceives. Such initiatives generate public value without public cost. Of course this can change when negative consequences, e.g. negative public value or increased public spending, arise.
- *The public debate is a special arena with little control:* When engaging in a public debate civil leaders enter an 'arena' that is completely different from their own circles or organization. They must be aware of the challenges this poses to their public and organizational position. These include questions about their integrity and 'real' motives, the nature of their concern for their clients, and even the values and methods of their innovation. So, the public debate can hit hard, affecting civil leaders personally as well as their organizations/networks, with little opportunity to control the result.

Additional Public Sources of Information

Case: Hans Nieuwerkerke/Glen Mills Schools

Socialist Party report: <http://www.sp.nl/service/rapport/glenmills.pdf>

Youth Care Inspectorate Report:

<http://www.jeugdengezin.nl/kamerstukken/2008/onderzoek-inspectie-jeugdzorg-glen-mills-school.asp>

Labor Party column: <http://www.gewestzuidholland.pvda.nl/nieuwsbericht/683>

National Award for stimulating new developments in youth care:

http://www.misplaatst.info/hoenderloo_groep_krijgt_nationale_prijs.htm

Letter to parliament on Glen Mills School:

<http://parlis.nl/pdf/kamerstukken/KST116546.pdf>

<http://parlis.nl/kvr33841>

Letter to parliament about 'holdings' (with a web link to a detailed standpoint of the youth care sector about holdings)

<http://www.jeugdengezin.nl/kamerstukken/2008/toekomst-glen-mills-school.asp>

Maes J. (2008) (in Dutch): 'Glen Mills: Het verhaal van een omstreden experiment', ('Glen Mills, a report on a disputed experiment', Uitgeverij Van Genneep.

Wikipedia general information: http://nl.wikipedia.org/wiki/Glen_Mills_School

WODC reoffending study:

http://www.destentor.nl/multimedia/archive/00671/Recidivemeting_Glen_671142a.pdf

<http://www.destentor.nl/regio/veluweenoord/2651025/Hoogleraren-willen-Glen-Mills-Wezep-sluiten.ece#reageren>

Nederlands Dagblad <http://www.nd.nl/artikelen/2006/december/15/het-broeit-onder-de-gezinsvoogden>

Hans Nieukerke and Rita Verdonk: <http://mens-en-samenleving.infonu.nl/politiek/17938-stichting-stem-rita-verdonk-voorzitter-hans-nieukerke.html>

MO Group: <http://www.mogroep.nl/index.php?p=58476>

GM report summaries: <http://www.dejuncto.nl/juncto/pdf.php?208/Glen%20Mills>

Complaints from Glen Mills employees, brief response from Nieukerke:
<http://www.destentor.nl/regio/veluweenoord/article1084323.ece>

US forum on Glen Mills, no official sources, often negative media reports:
<http://www.topix.com/forum/city/downingtown-pa/TS90QMG9CLPLRB3FP>.

Reaction from Glen Mills US to Glen Mills: NL:
http://www.nrc.nl/binnenland/article2055487.ece/Amerikaanse_kritiek_op_Glen_Mills_Nederland.

Case: Camille Oostwegel/Chateau Hotels

Munsters W. (2004) (in Dutch) 'Cultuur x Toerisme: Louter een verstandshuwelijk?' (Culture x Tourism: merely a marriage of convenience? <http://www.tram-research.com/atlas/Munsters.InauguralSpeech.pdf>

Van den Pol, M., (in Dutch) 'Camille Oostwegel, De koning van Limburg', in: Horeca entree, 2007:
<http://www.horecaentree.nl/upload/pdf/Camille%20Oostwegel%20is%20de%20koning%20van%20Limburg.pdf>.

Hoomans, P., 'Lord of the Castle', in: Privium Update, 2007:
www.schiphol.nl/web/file?uuid=328933a5-e2a0-4386-ab944e9583418917&owner=a9394744-d85d-4218-b604-cd5b07de23f0

Websites

www.chateauhotels.com
www.camilleoostwegel.com
www.zuidlimburg.nl
www.limburger.nl
www.limburgonderneemt.nl
www.nova.tv
www.smulweb.nl
<http://culistyle.nl>
www.limburgsmuseum.nl
www.missethoreca.nl
www.highprofile.nl
www.maastricht.nl
www.green-key.org

Case: Hans Visser/St. Paul's Church

Website Hans Visser: <http://www.domineehansvisser.nl/>

Website St. Paul's Church: <http://www.pauluskerkrotterdam.nl/>

http://www.pauluskerkrotterdam.nl/images/329167_Pauluswerk_Feb_2011.pdf

Report of the debate on social support and shelter for homeless people, Rotterdam, dated 18th November 2006, organized by the cooperation of shelters for homeless organizations in Rotterdam:

<http://www.sbrrotterdam.nl/publications/Verslag%20-%20Debat%20MO%2018%20November%202006.pdf>

New location St. Paul's Church, inside a prestigious building:
<http://www.decalypto.nl/>

Volkskracht: <http://www.volkskracht.nl/Volkskracht/VolkskrachtVerslag2005.pdf>

Socialist Party: <http://www.sp.nl/nieuws/tribune/9907/intrview.st>

Foundation Martijn (pedophiles): http://www.martijn.org/info/OK89_1.html

Newspapers and media:

Ublad:

<http://www.ublad.uu.nl/WebObjects/UOL.woa/1/wa/Ublad/archief?id=1014266>

Intermediair: <http://www.intermediair.nl/artikel/weekblad-archief/47644/lekker-gewerkt-dominee-hans-visser.html>

Trouw:

http://www.trouw.nl/krantenarchief/1992/09/26/2718649/DS._HANS_VISSER.html

RKK: http://www.rkkerk.nl/actualiteit/2009/detail_objectID687576_FJaar2009.html

Newspaper articles:

http://www.volkskrant.nl/archief_gratis/article1136909.ece/Ds._Visser_voelt_zichzelf_buiten_de_deur_gezet

<http://www.noordhollandsdagblad.nl/nieuws/stadstreek/enkhuizen-westfriesland/article5225354.ece/Dominee+Pauluskerk+Rotterdam+naar+Hoorn>

Appendix 4

Analysis of Moral Reasoning and Value Scales

MORAL REASONING/VALUES					
Instrument	Age Level	Type	Administration and Scoring	Reliability	Validity
1 Defining Issues Test, Rest	All	Subject	2	3	3
2 Rokeach Values Survey, Rokeach	All	Subject	2	3	3
3 PROM (Measure of Prosocial Moral Reasoning), Carlo	M.S. & H.S.	Subject	3	2	2
4 Moral Judgment Interview, Colby	All	Interview	1	3	3
5 Ethics Position Questionnaire, Forsyth	College	Subject	3	2	2
6 Social Reflection Questionnaire, Gibbs	All	Subject	2	3	3
7 Character Education Test, Greenberg	Elem.	Subject	3	1	1
8 World Values Survey, Inglehart	Adult	Subject	2	1	1
9 Values and Behavior Scale, Josephson Inst.	H.S. & Adult	Subject	3	1	1
10 Moral Judgment Test, Lind	All	Subject	2	2	2
11 Universal Values Scale, Schwartz	Adult	Subject	3	1	1
12 Loehrer Virtue Assessment Questionnaire, Loehrer	M.S. & H.S.	Subject	3	2	2
13 Measure of Moral Values, Hogan	College	Subject	2	3	1

Development in Judging Moral Issues (*Book*)

Instrument: Defining Issues Test
Ratings: Administration and Scoring – 2 Reliability – 3 Validity - 3
Author: James Rest
Year of Publication: 1979
City: Minneapolis, MN
Publisher: University of Minnesota Press
Abstract: Rest's important book provides the theoretical rationale and the validation of the Defining Issues Test, a widely used objective measure of moral reasoning based on Kohlberg's moral stage theory. The Defining Issues Test consists of standard questions on six dilemmas. DIT scores (P score) indicates percentage of moral reasoning at the principled level.
Keywords: moral judgment, moral development, adults, adolescent, college, secondary, instrument
Contact: It is recommended that one contact the Center for the study of Ethical Development, 206 Burton Hall, 178 Pillsbury Dr., University of Minnesota, Minneapolis, MN 55455 Ph: (612) 624-0876 for information regarding the administration and scoring of the D.I.T
Revised: March, 2003

The Nature of Human Values (*Book*)

Instrument: Rokeach Values Survey
Ratings: Administration and Scoring – 2 Reliability – 3 Validity - 3
Author: Milton Rokeach
Year of Publication: 1973
City: New York
Publisher: Free Press
Abstract: Contains the Rokeach Values Survey. The instrument is a rank order exercise where the respondent is presented with 18 instrument and 18 terminal values and asked to rank them.
Keywords: instrument, adults, secondary, values
Revised: March, 2003

An Objective Measure of Adolescents' Prosocial Moral Reasoning (*Journal Article*)

Instrument:	PROM (Prosocial Moral Reasoning)
Ratings:	Administration and Scoring – 3 Reliability – 2 Validity - 2
Author(s):	Gustavo Carlo; Nancy Eisenberg; George P. Knight
Year of Publication:	1992
Journal:	Journal of Research on Adolescence
Volume:	2
Issue:	4
Pages:	331-349
Abstract:	An objective measure (PROM) was developed to assess adolescents' level of prosocial moral reasoning. The authors argue that the construct of prosocial moral reasoning is developmental, though it is distinct from Kohlberg's stages because it does not, in part, focus on formal obligations. Modeled on Rest's Defining Issues Test, PROM presents several stories that invoke conflict to which subjects respond on a 7-point scale how much given statements influenced decision-making. The responses are scored as exhibiting the various levels of reasoning. These levels are labeled Hedonistic, Needs-Oriented, Approval-Oriented, Stereotyped, and Internalized. Test-retest reliability was reported to be between .70 and .79. Concurrent validity was established through comparisons to several measures including an interview measure of prosocial moral reasoning developed by Eisenberg.
Keywords:	adolescent, secondary, instrument, moral judgment, development, reasoning
Contact:	Gustavo Carlo, Dept of Psychology, University of Nebraska Lincoln, 209 Burnett Hall, PO BOX 88038, Lincoln NE 68588-0308, Ph: (402) 472-3721, gcarlo@unlinfo.unl.edu
Revised:	March, 2003

The Measurement of Moral Judgment: Standard Issue Scoring Manual (*Book*)

Instrument: Moral Judgment Interview

Ratings: Administration and Scoring – 1 Reliability – 3 Validity - 3

Author: Anne Colby; Lawrence Kohlberg

Year of Publication: 1987

City: Cambridge, England

Publisher: Cambridge University Press

Abstract: Volume 1 and volume 2 contain all of the information necessary for the administration and scoring of the Moral Judgment Interview. These are the procedures Kohlberg used in his original longitudinal research that made the case of the six stages of moral reasoning. This instrument involves interviewing subjects on a series of moral dilemmas, transcribing those dilemmas, and then scoring the subject's responses using the procedures described in this volume. The procedures are time- consuming, expensive, and require a high degree of sophistication on the part of the scorer -- some training is a necessity.

Keywords: instrument, moral development, moral judgment

Contact: Anne Colby, Ph.D., Director, The Henry A. Murray Research Center: A Center for the Study of Lives, Radcliff College, 10 Garden Street, Cambridge, MA 02138 USA, Ph: (617) 495-8140, Fax: (617) 496-3993, mrc@radcliffe.edu

Revised: March, 2003

A Taxonomy of Ethical Ideologies (*Journal Article*)

Instrument: Ethics Position Questionnaire (EPQ)

Ratings: Administration and Scoring – 3 Reliability – 2 Validity - 2

Author(s): Donelson R. Forsyth

Year of Publication: 1980

Journal: Journal of Personality and Social Psychology

Volume: 39

Pages: 175-184

Abstract: The author presents the 20-item Ethics Position Questionnaire (EPQ) which seeks to classify individuals into one of four ethical ideologies defined in the article (situationism, absolutism, subjectivism, and exceptionism). The questionnaire is comprised of two subscales, Idealism

and Relativism. Items are rated on a 9-point scale (1=completely disagree, 9=completely agree). Reliability coefficients for Idealism and Relativism are .80 and .73 respectively. Test-retest reliability figures are .67 and .66 respectively.

Keywords: beliefs, attitudes, instrument, values, moral development
Contact: John Donelson Ross Forsyth, Psychology, University of Virginia, 810 W. Franklin Street, Richmond, VA 23284, Ph: (804) 828-6754, jforsyth@saturn.vcu.edu
Revised: March, 2003

Social Intelligence: Measuring the Development of Sociomoral Reflection (*Book*)

Instrument: Social Reflection Questionnaire
Ratings: Administration and Scoring – 2 Reliability – 3 Validity - 3
Author: John C. Gibbs; Keith F. Widaman; Anne Colby
Year of Publication: 1982
City: Englewood Cliffs, N. J.
Publisher: Prentice-Hall, Inc.
Abstract: This volume contains the Social Reflection Questionnaire to measure stages of moral reasoning. Based on Kohlberg's moral development theories, Gibbs' method of measurement is simpler than the Moral Judgment Interview but more expansive than Rest's Defining Issues Test. The book also contains the questionnaire rating form and several practice protocols for the novice instrument user.
Keywords: moral judgment, adolescent, reasoning, values, instrument
Revised: March, 2003

An Exploratory Study of the Impact of the Character Education Program Within the Dade County Public School System (*Conference Proceedings*)

Instrument: Character Education Test
Ratings: Administration and Scoring – 3 Reliability – 1 Validity - 1
Author: B. Greenberg; Stephen Fain
Year of Conference: 1981
Conference Name: Evaluation Network /Evaluation Research Society joint meeting
Conference Location: Austin, TX
Abstract: The Character Education Program, developed by the American

Institute for Character Education was implemented in several Dade County public schools in 1978-79. In 1979-80, the program was expanded to 52 elementary schools in the district. The evaluation of the Character Education Program in Dade County schools had six objectives involving teachers' use and attitudes toward the curriculum materials and their suggestions about further use, students' attitudes toward the material and their self-perceptions of the program's usefulness, and an assessment of achievement differences between program participants and non-participants. The authors conclude that while teachers prize the program and use the materials, they do not attribute its influence on any change in student behavior. Similarly, the authors find that the program has produced no significant increase in student use of program principles or in achievement. Students report, however, that they like the curriculum and feel the curriculum materials should be used. Instruments: 1) A 5-item, 3-point scale measure of student attitudes toward the Character Education Program curriculum; 2) A 10-item, 5-point Likert scale measure of teachers' use of and attitude toward the Character Education Program curriculum. 3) A fifth grade form and a third grade form of the Character Education Test, which is included in the CEP curriculum in order for teachers to gauge program effectiveness. This is a multiple-choice measure that asks students to choose an appropriate behavior from a list of three.

Keywords: elementary, program, character education program, evaluation, instruments, curriculum evaluation

Contact: Barry Greenberg, Department of Educational Leadership/Policy Studies, Office: ZEB 361A, Florida International University, University Park, 11200 S.W. Eight Street, Miami, FL 33199, Ph: (305) 348-3232, greenb@fiu.edu3

Revised: March, 2003

Modernization and Postmodernization: Cultural, Economic, and Political Change in 43 Societies (*Book*)

Instrument: World Values Survey

Ratings: Administration and Scoring – 2 Reliability – 1 Validity - 1

Author: Ronald Inglehart

Year of Publication: 1997

City: Princeton, NJ

Publisher: Princeton University Press

Abstract: Reports the results of values changes in 43 societies over the past 30 years. Includes the World Values Survey - 1990 questionnaire. This questionnaire surveys respondents' values in a broad range of areas -- cultural, moral, economic and political.

Keywords: democratic values, adults, instrument, justice, research report, values

Contact: Ronald Inglehart, Program Director, Institute for Social Research, University of Michigan

Website: <http://pup.princeton.edu/titles/5981.html>

Revised: March, 2003

Values and Behavior Survey (*Report*)

Instrument: Values and Behavior Scale

Ratings: Administration and Scoring – 3 Reliability – 1 Validity - 1

Author: Josephson Institute

Year: 1997

City: Marina Del Ray, CA

Institution: Joseph and Edna Josephson Institute of Ethics

Abstract: This survey is used by the Josephson Institute to evaluate its programs and to collect data on the status of youth character today. The questionnaire appears to assess students' ethical beliefs and values.

Keywords: attitudes, beliefs, ethical behavior, instrument, middle school, values

Contact: Josephson Institute, 4640 Admiralty Way, Suite 1001, Marina del Rey, CA 90292-6610, Ph: (310) 306-1868, Fax: (310) 827-1864, JI-pub@primenet.com

Website: <http://www.josephsoninstitute.org>

Revised: March, 2003

An introduction to the Moral Judgment Test (*Report*)

Instrument: Moral Judgment Test

Ratings: Administration and Scoring – 2 Reliability – 2 Validity - 2

Author: George Lind

Year: 1998

City: Konstanz, Germany

Institution: University of Konstanz

Abstract: This is an objective format measure of moral judgment competence defined as the ability to make decisions that are moral and to act in accordance with such judgments. The main score, the C-index, of the Moral Judgment Test measures the degree to which a subject's judgments (for and against a position) about a moral dilemma are morally consistent. The instrument is modeled after Rest's Defining Issues Test.

Keywords: instrument, moral development, moral judgment

Contact: George Lind, University of Konstanz Germany, Sozialwissenschaftliche Fakultät, D-78457, Konstanz, Germany, Ph: 49-7531-882895

Revised: March, 2003

Are There Universal Aspects in the Structure and Contents of Human Values (*Journal Article*)

Instrument: Universal Values Scale

Ratings: Administration and Scoring – 3 Reliability – 1 Validity - 1

Author(s): Shalom H. Schwartz

Year of Publication: 1994

Journal: Journal of Social Issues

Volume: 50

Issue: 4

Abstract: Presents a theory of the universal aspects of human values and a new values instrument is described.

Keywords: values, adults

Contact: Shalom Schwartz, Hebrew University of Jerusalem, Jerusalem, Israel 91905

Revised: March, 2003

How to Change a Rotten Attitude: A Manual for Building Virtue and Character in Middle and High School Students (*Book*)

Instrument: Loehrer Virtue Assessment Questionnaire

Ratings: Administration and Scoring – 3 Reliability – 2 Validity - 2

Author: Michael C. Loehrer

Year of Publication: 1998

City: Thousand Oaks, CA

Publisher: Corwin Press

Abstract: In this energetically written book, the author presents a view of morality that is based on the desire to do one's duty. He develops a taxonomy of virtue that has some correspondence to Krathwohl's, et al. taxonomy of the affective domain. Based on his conception of virtue, the author has developed the Loehrer Virtue Assessment Questionnaire, a 26-item scale that is rated on a 5-point Likert scale (Strongly Disagree, Disagree, Uncertain, Agree, Strongly Agree). The instrument includes social desirability items for control. Sample items include "I can remember 'playing sick' to get out of something," and "I frequently insist on my own way, even if I sense I might be wrong." The standard psychometric properties of reliability and validity are not reported.

Keywords: adolescent, attitudes, ethical behavior, instrument, middle school, secondary, values, youth character

Contact: Michael C. Loehrer, Director, Educational Diagnostics, 3717 NW CR 4300, Frost, TX, 76641-9540, PH: 254-678-3393, Fax: 254-678-3786, eddiag@gte.net

Revised: March, 2003

A Measure of Moral Values (*Journal Article*)

Instrument: Measure of Moral Values

Ratings: Administration and Scoring – 2 Reliability – 3 Validity - 1

Author(s): Robert Hogan; Ellen Dickstein

Year of Publication: 1972

Journal: Journal of Consulting and Clinical Psychology

Volume: 39

Pages: 210-214

Abstract: The article proposes a measure of values underlying moral judgment. The measure consists of 15 prompts, scenarios that contain features of injustice and ambiguity. Subjects are asked to write a written, free-form response to the prompts. Each answer is scored holistically from 0-2 on four criteria. Total scores, then, can range from 0-30. Inter-rater reliability was reported to be over .80.

Keywords: adults, adolescent, beliefs, instrument, moral judgment, values

Contact: Robert Hogan, Division of Psychology, Johns Hopkins, Baltimore, MA 21218

Revised: March, 2003



Center On Strategies For Public And Civil Entrepreneurs

Appendix 5

Web Survey Values and Governance Context (Dutch)

December 2006

Onderwerp: uitnodiging korte enquête over waarden

Geachte [NAAM],

Public SPACE wil in het kader van haar onderzoek samen met de Erasmus Universiteit en Universiteit Utrecht naar leiderschap in en voor de samenleving graag meer te weten komen over welke basiswaarden u ervaart binnen uw huidige of voormalige besturingsomgeving.

Wij maken onderscheid tussen vier verschillende besturingsomgevingen; 1. for profit organisatie (bedrijfsleven) 2. not for profit organisatie (maatschappelijke organisatie) 3. overheidsorganisatie 4. actief burgerschap. Het is mogelijk dat u ervaring heeft in meerdere besturingsomgevingen, als dit het geval is kunt u dit in de enquête apart invullen.

Gezien uw achtergrond willen wij u dan ook graag uitnodigen om mee te werken aan dit onderzoek middels het invullen van een korte enquête (5 minuten). Dit kan eenvoudig door op onderstaande link te klikken en met de onderstaande persoonlijke gegevens in te loggen.

Enquête Link: [Klik hier om naar de enquête te gaan >>](#)

Uw loginnaam: Jip@Janneke.nl

Wachtwoord: psf14

Uw gegevens worden geheel geanonimiseerd verwerkt.

Wij hopen bijzonder op uw deelname en willen u bij voorbaat danken voor de genomen moeite en inzet voor dit belangwekkend onderzoek.

Met vriendelijke groet,

Drs. S.P.M. (Steven) De Waal
Founder and Executive of the Public SPACE Foundation

Dia 1.



Welkom,
Public SPACE heeft u gevraagd deel te nemen aan een korte internetenquête (5 minuten) over uw ervaringen vanuit één of meerdere besturingsomgevingen in uw carrière*. Om de enquête te starten vult u onderstaande velden in (voor code zie uw uitnodigingsmail) en klikt vervolgens op onderstaande knop

Login:

E-mail adres:
Toegangscode:

* Uw gegevens

Volgende >>

Dia 2

Stap 1 van 3: Selecteer een besturingsomgeving waarbinnen u ervaring heeft

- For profit organisatie (bedrijfsleven)
- Not for profit organisatie (maatschappelijke organisatie)
- Overheidsorganisatie
- Actief burgerschap.

Volgende >>

Dia 3

Stap 2 van 3: Selecteer drie belangrijkste waarden

Selecteer hieronder de **drie** belangrijkste waarden die fundamenteel waren/zijn in de geselecteerde bestuursomgeving.

De definitie van per waarde verschijnt rechts in beeld wanneer uw muis over de waarde loopt.

- Dia is voor de rest hetzelfde als origineel

The screenshot shows a web browser window titled "Public SPACE Foundation - Vragenlijst :: Mozilla Firefox". The address bar shows the URL "http://www.picares.nl/public-space/PSFValuesMain.php?type_to=Zelfstandig+%2F+Actief+Burger&type". The page content includes a navigation bar with "overgang:" and "Ingelogd als: petervanfelius@picares.nl". Below this, there is a section titled "Stap 3 van 4: Selectie drie waarden*" with a sub-header "Selecteert u hieronder **drie** typerende waarden die fundamenteel anders waren in de *nieuwe professionele omgeving*. De omschrijving per waarde verschijnt rechts." The main area contains a grid of 24 values, each with a checkbox. The values are: keuzevrijheid, ondernemingslust, gemeenschappelijkheid, zelfontplooiing, consumentensoevereiniteit, overleg, individualiteit, loyaliteit, objectiviteit, zorgzaamheid, solidariteit, respect, regelgeving, rechtvaardigheid, verantwoordelijkheid, prestatiegericht, democratische procedures, burgerschap, generositeit, onafhankelijkheid, duurzaamheid, verbondenheid, privacy, collectieve belang, gelijkheid, and individuele verantwoordelijkheid. A tooltip for "Influencing power through careful procedures and chosen representatives" is visible over the "collectieve belang" value. At the bottom, there is a "Toelichting:" section with the text "Optionele toelichting op uw keuze." and a "Volgende >>" button.

Stap 3 van 4: Selectie drie waarden*

Ingelogd als: petervanfelius@picares.nl

overgang: Overheidsorganisatie < naar >>> Zelfstandig / Actief Burg

Selecteert u hieronder **drie** typerende waarden die fundamenteel anders waren in de *nieuwe professionele omgeving*. De omschrijving per waarde verschijnt rechts.

Influencing power through careful procedures and chosen representatives.

<input type="checkbox"/> keuzevrijheid	<input type="checkbox"/> ondernemingslust	<input type="checkbox"/> gemeenschappelijkheid	<input type="checkbox"/> zelfontplooiing	<input type="checkbox"/> consumentensoevereiniteit
<input type="checkbox"/> overleg	<input type="checkbox"/> individualiteit	<input type="checkbox"/> loyaliteit	<input type="checkbox"/> objectiviteit	<input type="checkbox"/> zorgzaamheid
<input checked="" type="checkbox"/> solidariteit	<input type="checkbox"/> respect	<input type="checkbox"/> regelgeving	<input type="checkbox"/> rechtvaardigheid	<input checked="" type="checkbox"/> verantwoordelijkheid
<input type="checkbox"/> prestatiegericht	<input type="checkbox"/> democratische procedures	<input type="checkbox"/> burgerschap	<input type="checkbox"/> generositeit	<input type="checkbox"/> onafhankelijkheid
<input type="checkbox"/> duurzaamheid	<input type="checkbox"/> verbondenheid	<input type="checkbox"/> privacy	<input type="checkbox"/> collectieve belang	<input type="checkbox"/> gelijkheid
<input type="checkbox"/> objectieve waardering				<input type="checkbox"/> individuele verantwoordelijkheid

Toelichting: Optionele toelichting op uw keuze.

*Bron: WRR 2004, 'Bijdragen aan normen en waarden'

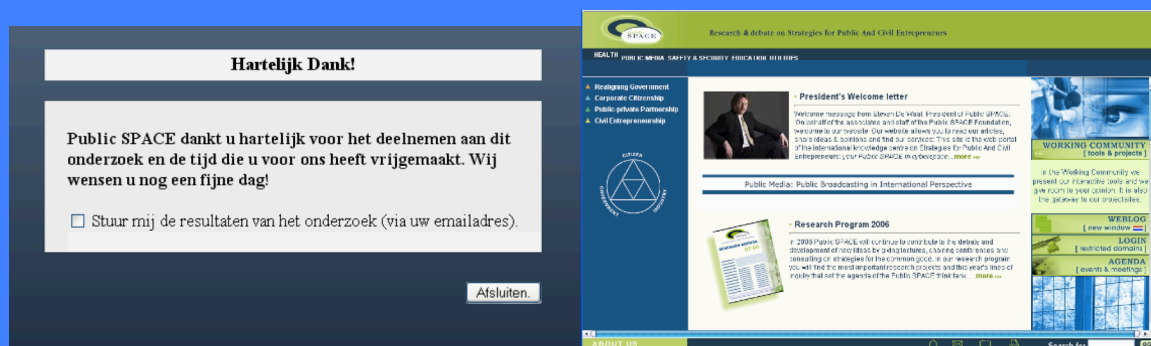
Volgende >>

Dia 4

Stap 3 van 3: Meerdere besturingsomgevingen?

Selecteer hieronder of u in uw levensloop werkzaam bent geweest in meerdere besturingsomgevingen.

Nee, ik heb geen ervaring binnen andere besturingsomgevingen >>



Ja, ik ken meerdere besturingsomgevingen>> ga naar dia 2 en doorloop zelfde volgorde

Appendix 6
Interview Guideline with Notes (original) (Dutch)



Center On Strategies For Public And Civil Entrepreneurs

Onderzoek naar leiderschap voor en in de samenleving

Interviewleidraad Met notities

V4.4 | 20-02-2006

Utrecht, Februari 2006

I. Inleiding

De Public SPACE Foundation, Centre on Strategies for Public And Civic Entrepreneurs, heeft het initiatief genomen voor een diepgravend onderzoek naar de aard en oorsprong van leiderschap gericht op maatschappelijke waarde en de samenleving.

Een van de belangrijkste onderdelen van het onderzoek betreft interviews met diegenen die op grond van hun managementfunctie of maatschappelijke invloed een publiek effect hebben.

We vragen naar uw inzichten betreffende leiders of leiderschap gericht op maatschappelijke waarde. Tevens willen we dieper duiken in persoonlijke ervaringen en afwegingen bij een maatschappelijke rol en hoe bevorderlijk dat, naar uw beleving en inzichten, is geweest voor vormen van maatschappelijk leiderschap. Leidraad bij deze interviews is deze vragenlijst. Het interview is zo feitelijk mogelijk gericht: wat gebeurt/gebeurde er nu echt en wat heeft werkelijk invloed op het creëren van maatschappelijke waarde door personen die daarin het voortouw nemen.

De leidraad en daarmee het interview is als volgt opgebouwd:

1. Eigen ervaringen & praktijkvoorbeelden rond het creëren van maatschappelijke waarde;
2. Inzichten in leiderschap voor de samenleving;
3. Persoonlijke reflectie;
4. Analyse van onderliggende waarden en hun invloed;
5. Relatie met Governance / invloedssferen (zie definitie pagina 7);
6. Vragen voor vervolgonderzoek.

Het gehele interview duurt anderhalf à twee uur.

Er wordt een beknopt verslag gemaakt dat ter goedkeuring wordt voorgelegd. De uitkomsten worden in de bredere analyse en eindrapportage(s) volstrekt anoniem verwerkt. In enkele gevallen kan in gezamenlijk overleg met u een verwijzing naar de afkomst opgenomen worden. Dit kan het geval zijn als de voorbeeldfunctie van uw inzichten, cases of bepaalde details of quotes geschikt zijn en dit wenselijk maken.

Het gesprek vindt vanuit Public SPACE plaats door twee personen, drs. SPM (Steven) de Waal en drs. LP (Peter) van Felius, gericht op een goed verslag.

1. Eigen ervaringen & praktijkvoorbeelden rond het creëren van maatschappelijke waarde

- Kunt u praktijkvoorbeelden geven van momenten of gebeurtenissen waarin u vindt dat er aansprekende en vernieuwende maatschappelijke projecten zijn opgezet (het gaat om bijvoorbeeld turnarounds, crisissen, nieuwe diensten, sociaal pionierswerk, grensoverschrijdende aanpakken)?
- Hoe zijn deze tot stand gekomen? Spelen vormen van leiderschap hierbij een bijzondere rol?
- Heeft u voorbeelden in uw eigen invloedssfeer waarin zich dergelijke leiders of bijzondere dienstverlening hebben voorgedaan? Of dat het er juist aan ontbrak of anders had moeten worden ingegrepen?
- Wat zijn uw persoonlijke voorbeelden van maatschappijgerichte leiders? Waarom?

Onderliggende vragen / details

- Vanuit welke governance wordt de voorbeeldcase aangedragen, waarom?
- Haalt de leider 'enabling structures' of personen aan, welke?
- Zijn er al waarden of typische oriëntaties uit de case op te maken?
- Waarom en waar is er concreet 'the extra mile' gegaan? Hoe is het rendement te omschrijven?(verslag in de steekwoordcategorieën).
- Welke dilemma's zitten in de case, hoe is de leider hiermee omgegaan; zou hij hiermee omgaan?

Maatschappelijk Rendement (werkdefinitie)

- *Maatschappelijke waarde (Public Value) is dat wat de maatschappij waardeert en waarvoor zij bereid is om offers te brengen in termen van geld en vrijheid. Maatschappelijke waarde is uit te drukken in het sociaal, menselijk en cultureel kapitaal van een maatschappij.*

Steekwoorden voor de **toegevoegde maatschappelijke waarde** (public value) in deze cases zijn de veranderingen of innovaties in:

- **diensten** (kwaliteit, tevredenheid, innovaties)
- **uitkomsten** (externe effecten, evt. op aanpalende terreinen)
- **vertrouwen** (legitimiteit van acties en het geloof in instituties)

2. Inzichten in leiderschap voor de samenleving

- a. Welke motieven hebben, naar uw inzicht, de personen die op de voorgrond stonden in de door u aangedragen maatschappelijke voorbeelden?
- b. Zijn er daarbij factoren aan te wijzen die het creëren van maatschappelijke waarde bevorderen?
- c. Welk type leiderschap ziet u hierin het meest in termen van:
 - kenmerken,
 - gedrag,
 - stijl
 - attitude?
- d. Zitten er, naar uw inzicht, bepaalde waarden (zie bijlage I) achter deze processen en trekkers en waar leidt u dat uit af?
- e. Ziet u ook leiders die qua maatschappelijke bijdrage de schijn ophouden? Waar leidt u dat uit af?

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

3. Persoonlijke reflectie

- a. Wat vindt u van het idee dat leidinggevend en bedrijven zich steeds nadrukkelijker moeten richten op maatschappelijke bijdragen?
- b. Heeft u eigen ervaringen met, bij de vorige vragen genoemde, maatschappelijke projecten? Wat was uw rol daarbij? Wat heeft u ervan geleerd?
- c. Wat heeft u van andere voorbeelden van maatschappij betrokken leiderschap geleerd?
- d. Hoe werkt dit door in uw optreden en opstelling in de samenleving?

Onderliggende vragen / details

- Zijn er 'critical incidents' te onderscheiden die de maatschappelijke gedrevenheid aanjoegen?
- Zijn er tekenen van de leiderschapsrol en spelen zijn waarden / critical incidentwaarden hierin een rol?
- Achtergronden. bv: uit wat voor 'soort nest' komt de leider? Zit Maatschappelijk engagement in het bloed?
- Behandeld hebben voor doorgaan naar waardendiscussie:
 - Wat verstaat de leider zelf onder maatschappelijk leiderschap (voor ons begripskader)?
 - Wat verstaat de leider zelf onder maatschappelijk rendement (voor begripskader en voorbereiding overige vragen.)

4. Analyse van onderliggende waarden en hun invloed

INSTRUMENT: WAARDENSHEMA (ZIE BIJLAGE I)

- a. Kunt u uw eigen waardenpatroon omschrijven in een rangorde van de vijf belangrijkste waarden (waarbij no.1 uw persoonlijk belangrijkste waarde is)?
- b. Kunt u toelichten welke waarden u het meest aanspreken en waarom?
- c. Zijn er andere waarden die u zou willen toevoegen?
- d. Is er een groot verschil tussen uw persoonlijke drijfveren en de drijfveren van uw omgeving of organisatieverbanden waarin u werkt of heeft gewerkt?

Onderliggende vragen / details

- Doorvragen naar ranking: Waarom bv. waarde A boven B?
- Is er terug te koppelen / verdiepen naar de persoonlijke gebeurtenissen?
- Is er terug te koppelen naar bepaalde cases uit vraag 1? Is er verdieping van het inzicht mogelijk?
- Vindt de leider dat er een bepaalde relatie is tussen het *rendement aan public value* en de waarden die hij belangrijk acht?
- Rechtvaardigt het al zijn gedrag (privé en professioneel) of zijn er uitzonderingen (spiegelen aan cases)?

Overgangsgebieden (per no. voor verslaglegging:)

- | | | |
|------------|------------|--------------|
| 1. FP > NP | 3. NP > FP | 5. AC > FP |
| 2. FP > AC | 4. NP > AC | 6. AC > NP |
| | | 7. Pub > Pri |
| | | 8. Pri > Pub |

- a. Wat heeft u zelf meegemaakt aan overgangen in invloedsomgevingen, zoals hieronder aangegeven?
- b. Traden hierdoor belangrijke verschuivingen op in waardenpatronen (graag in het gesprek per overgang aangeven in schema)
- c. Hoe ging dit in zijn werk? Hoe beïnvloedt deze invloedsomgeving dergelijke waardenontwikkeling en -afwegingen?
- d. Welke invloedsomgeving is het meest bevorderlijk voor een gerichtheid op de samenleving? Welke het minst?

[illegible]

PRIVATE ↔ **PUBLIC**

FOR-PROFIT ↔ **NOT-FOR-PROFIT**

ORGANIZATIONAL ↔ **INDIVIDUAL**

Governance verwijst naar de beïnvloedende omgeving (zoals de mensen, het beleid en de processen) die het kader van verantwoording vormt waarbinnen de bestuurder besluiten neemt, acties onderneemt en daar verantwoording over aflegt, om tot optimale resultaten te komen.

- For-Profit: organisatie met als hoofddoel het maken van winst en creëren van aandeelhouderwaarde
- Not-for-profit: Organisatie met als hoofddoel het verwezenlijken van een bepaalde missie met economische middelen en creëren van stakeholderwaarde
- Active Citizen: particuliere initiatieven of beginnende organisatieverbanden uit oogpunt van sterk gewortelde maatschappelijk verantwoording en actief burgerschap

6. Nadere vragen voor vervolgonderzoek

- a. Zijn er 'informanten' in een specifieke invloedsomgeving die nader licht kunnen laten schijnen op de genoemde cruciale momenten in uw strategische afwegingen of maatschappelijke cases?
- b. Kunt u een toonaangevende (eigen of externe) praktijksituatie aandragen waarvan u weet dat hier maatschappelijk leiderschap is getoond en aantoonbaar maatschappelijk rendement is gecreëerd?
- c. Kent u anderen die u beschouwt als publieke leiders die relevant zouden kunnen zijn voor dit onderzoek?

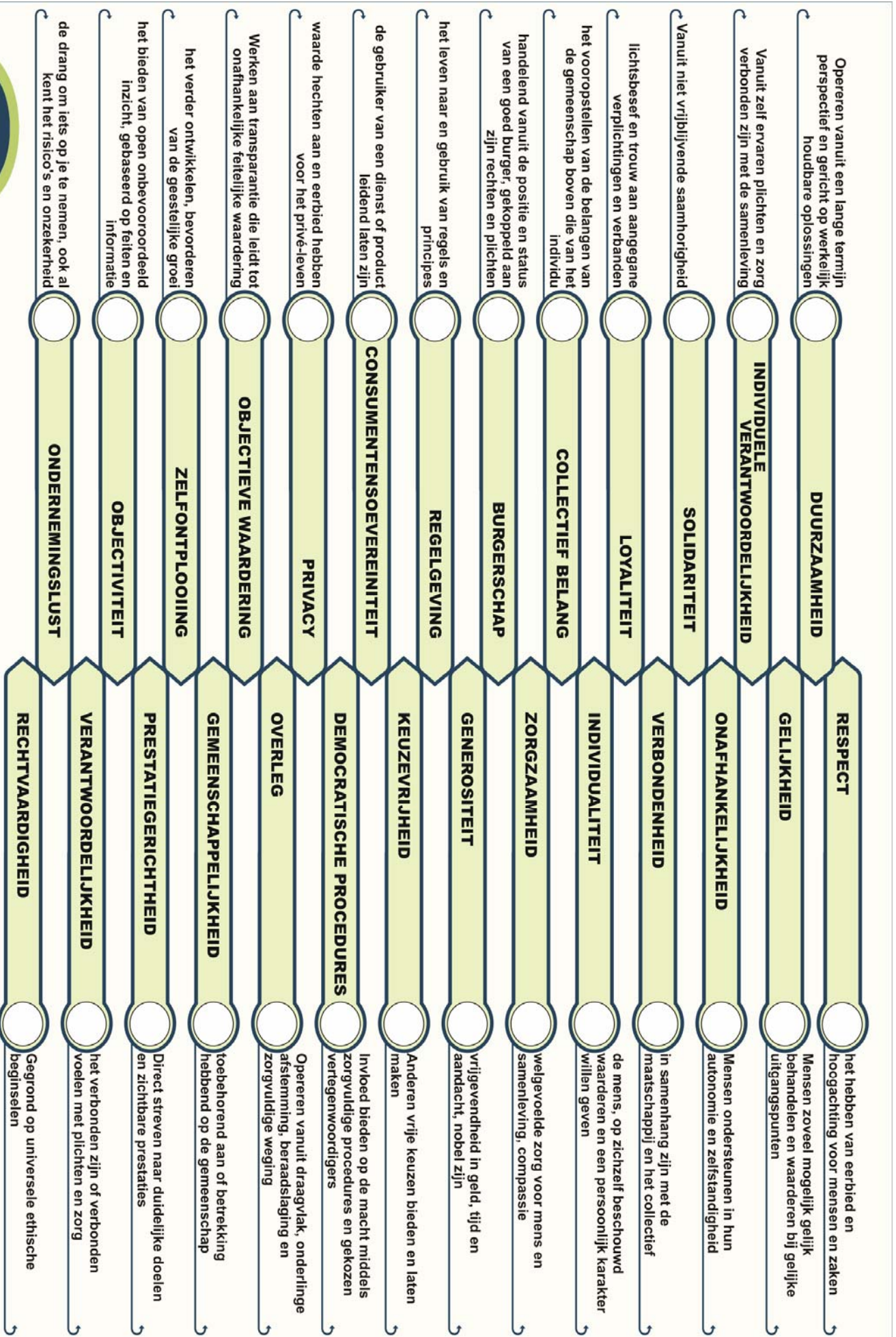
Onderliggende vragen / details

Vraag A: voor verdiepend case onderzoek: professionele omgeving en evt. persoonlijke omgeving.

Vraag B/C:

<u>Naam</u>	<u>Organisatie</u>	<u>Case</u>
-	-	-
-	-	-
-	-	-

BIJLAGE I: Waardenschema



Appendix 7

Translation of Values and Value Descriptions (Dutch to English)

The basis of my value research was Klamer's analysis (2004) of values, linked to the societal domains of market, state and civil society. The overview of this is first represented in Table 3.2 in Chapter 3. As our civil leaders to be studied were all Dutch, I used these values in the research in Dutch, which was also the language of the original article of Klamer. This was both the case in the semi-structured interviews and in the web survey about the different values patterns of the governance context. Full copies of these original schemes are presented in Appendices 4 (value chart) and 5 (web survey). In both schemes I presented a description of each value as a clarification and guide for the respondents. These descriptions were primarily aimed at giving an easy and immediate way to understand meaning to the sometimes abstractly formulated values. In this way I hoped to prevent misunderstandings, overlapping use of different values, although they were meant to have different meaning, and personal interpretations based on daily use of value terms. These were descriptions for public use, based on a scientific scheme and analysis, not scientific definitions, in the exact wording necessary for that purpose. Of course this was also done in Dutch, as can be seen in both appendices. In this Appendix 7, I set out the English equivalents (as used in this final analysis in this book) of the Dutch values ('waarden') used in both scheme and survey. I do this, mainly, to help English readers to understand the meaning I have given the different values in my communication with both types of respondents and how they have understood them. But it also benefits Dutch readers, because it allows them to link the concepts I have used in the analysis in this book to the Dutch words and definitions I used in my research among a Dutch population of civil leaders and respondents on the web survey. I will use the order of the schemes used for the respondents to present these English translations, as used in the analysis in this book. Thus, this appendix can be most conveniently linked to the originals in Appendices 5 and 6.

‘Duurzaamheid’ translation used: **‘Sustainability/Stability’**²⁶
Translation of given description: ‘Operating from a long-term perspective and aimed at truly lasting solutions’

‘Individuele verantwoordelijkheid’ translation used: **‘Individual responsibility’**
Translation of given description: ‘Being linked to society out of self experienced duties and caring’

‘Solidariteit’ translation used: **‘Solidarity’**
Translation of given description: ‘Operating out of committed fellowship’

‘Loyaliteit’ translation used: **‘Loyalty’**
Translation of given description: ‘Awareness of duty and faithfulness to commitments and connections’

‘Collectief Belang’ translation used: **‘Collective interest/serving public cause’**
Translation of given description: ‘Placing the interests of the community premises above the interests of the individual’

‘Burgerschap’ translation used: **‘Citizenship’**
Translation of given description: ‘Operating from the position and status of a good citizen, linked to his/her rights and duties’

‘Regelgeving’ translation used: **‘Legislation’**
Translation of given description: ‘Living up to and use of rules and principles’

‘Consumentensoevereiniteit’ translation used: **‘Consumer Sovereignty’**
Translation of given description: ‘Adhere to the dominance of the user of a product or service’

‘Privacy’ translation used: **‘Privacy’**
Translation of given description: ‘Value and honor private life and sphere’

²⁶ Sometimes not the full meaning of the specific Dutch ‘value’ in the definition used can be translated into one English word. Two English words are then used for the sake of understanding and richness. Of course, this does not affect the way this value is scored (which was in Dutch), nor the way these scores are analyzed and graphically presented in Chapter 7, because there I work only with the first English word.

'Objectieve Waardering' translation used: **'Objective Validation'**
Translation of given description: 'Adhere to transparency that leads to independent factual validation'

'Zelfontplooiing' translation used: **'Self-Actualization'**
Translation of given description: 'Develop and stimulate personal and mental growth'

'Objectiviteit' translation used: **'Objectivity'**
Translation of given description: 'Offering open and unbiased insight based on facts and information'

'Ondernemingslust' translation used: **'Entrepreneurial Spirit'**
Translation of given description: 'The spirit and drive to take on a task, despite the risks and uncertainties involved'

'Respect' translation used: **'Respect'**
Translation of given description: 'Esteem and high regard people and objects'

'Gelijkheid' translation used: **'Equality'**
Translation of given description: 'Treat and appreciate people as equally and uniformly as possible under the same principles'

'Onafhankelijkheid' translation used: **'Independence'**
Translation of given description: 'Being supportive of people's autonomy and self-reliance'

'Verbondenheid' translation used: **'Connectedness/Bonding and bridging'**
Translation of given description: 'Operating in accordance with society and collective'

'Individueelheid' translation used: **'Individuality'**
Translation of given description: 'Strive to see people as individuals and be aware of their personal character'

'Zorgzaamheid' translation used: **'Social Caring'**
Translation of given description: 'Sincere care for mankind and society, compassion'

'Generositeit' translation used: **'Generosity'**
Translation of given description: 'Magnanimous in money, time and attention, of noble character'

'Keuzevrijheid' translation used: **'Freedom of Choice'**
Translation of given description: 'Offer others choice and allow them to make their own choice'

'Democratische Procedures' translation used: **'Democratic Procedures'**
Translation of given description: 'Offer influence on power through statutory procedures and elected representatives'

'Overleg' translation used: **'Consent/Consultation'**
Translation of given description: 'Endeavor to gain broad support, mutual agreement, discussion and careful consideration'

'Gemeenschappelijkheid' translation used: **'Communality'**
Translation of given description: 'Adherence to and related to the community, community spirit'

'Prestatiegerichtheid' translation used: **'Result Orientation/Performance-Based'**
Translation of given description: 'Strive for clear targets and visible result'

'Verantwoordelijkheid' translation used: **'Responsibility'**
Translation of given description: 'Being and/or feeling connected to duties and care'

'Rechtvaardigheid' translation used: **'(Social) Justice'**
Translation of given description: 'Based on universal ethical principles'