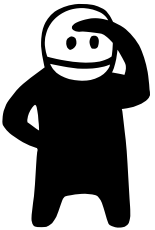


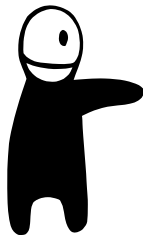
camilla Kring

LIFE NAVIGATION

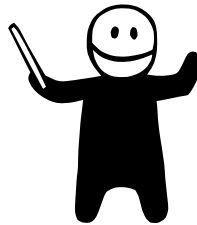
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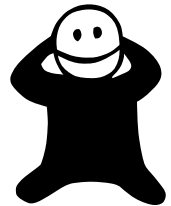
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focus



rhythm



calmness

Life Navigation – tools to improve your work-life balance

By Camilla Kring

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Foreword

According to the World Health Organization (WHO), stress is predicted to be one of the most significant factors contributing to illness by the year 2020. In a publication from 2016, the United Nations' International Labour Organization outlined the findings of its most recent studies on workplace stress from around the world. They found that the estimated cost of work-related stress in the European Union alone is €617 billion a year.

The key to alleviate the effects of stress must be found in our ability to navigate in a world of accelerating change and unprecedented complexity.

Stress results from a complex field of relational tension existing among social, family and work correlations, and our personal capacity and resources. An unbalanced relationship between work and family life is seen as being the primary determinant of personal cumulative stress¹. Life Navigation is a toolbox to improve your work-life balance. The Life Navigation concept is based on my PhD about Work-Life Balance (2002-2005), and it has been implemented in large corporations in 10 countries with great results.

Life Navigation is four concrete tools about time, goals, energy and spaces – each of which can provide a significant boost to your productivity and life quality. Life Navigation is a mindset and a progressive step out of the prevailing paradigm: “to be seen is to be working.” It emphasizes that the most highly pro-

ductive individual employees will be those who are allowed to work when they are at peak energy and efficiency. It strives to manifest a work culture where flexibility, productivity, and individual life quality are integrated, and in which differences in work time and space are socially accepted.

In many ways, Life Navigation is a journey. First you become aware of new ways to navigate life. Next you test these new ways in practice, which for many people results in better lives.

May, 2017

Copenhagen, Denmark

Camilla Kring



FOTO: © ANDREAS HOUMANN

Introduction

Seventy years ago the balance point between work and family life was more or less a given, because the woman was oriented towards the needs of the home and family, and the man towards work and career, or “providing” for the family. Today, however, there are many different kinds of families and working methods. This means that there is no longer any stable balance point between work, family and leisure time, with the result that new balance points continually need to be found through individual choices. Because these choices exist in a complex ecology of social life and culture, the situation calls for new modes of personal and professional conduct from the society at large as well as the corporate world if we are to make the most of our potentials for productivity and life quality.

The current and predominant perception of work-life balance is also subject to the influence of the industrial work culture, which perceives work and life as two competing aspects that are adapted to social rhythms. That is, the industrial work culture strives to establish a clear separation between the two, where work is conducted at the office from nine-to-five and where the optimal enhancement of work-life balance is conceived of as “working less.” This is exemplified by the dominant use of “part-time, parental-leave, and sick leave,” which all offer options that represent a “one-size fits all” perception of work-life balance. A generic definition of work-life balance has been imposed on employees, which ignores the individual’s

interpretative evaluation of work and life, and how their interdependence relates to the choices in individual lifestyles.

However, as the expectations and demands from the organization increase, it becomes impossible to maintain this balance. As the employee lacks clear directions, work takes on an inefficient and unsatisfying dominance, as employees try to prove commitment and performance through overtime work and their own, often unrealistic, standards and targets. This has spurred a range of work-life strategies that dominate peoples' lives, and often lead to inefficient and value-destroying activities:

- Employees believe that if they sprint through their eight hours of work, using all their energy, then they are showing commitment, performing, and maintaining a work-life balance. However, the result is that they are unable to think spontaneously and creatively at work, they are exhausted and find it hard to engage in family life with enthusiasm when home, balance is not created, as work indirectly invades life.
- Employees feel guilty when working from home², as it is not perceived as work, and they worry about their colleagues' opinion and gossip at the office. The result is that they 'cc' a lot of people on too many emails, just to prove that they are active and committed. The core issue is that in the current perception of work-life balance, the individual believes that work can only take place at the office.
- Employees are never really fully present; at work they think about life, feeling guilty about not spending enough time with their children or not exercising enough, and when at home, the thoughts are occupied by the uncompleted tasks at work.

From the work of the body towards the work of thought

We find ourselves in a time of conflict between industry and knowledge, between assembly lines and brain activity. Once upon a time companies simply needed the body, and that body just happened to have a brain. Today more and more companies need brainpower, and those brains just happen to have bodies. Work has to a great extent become an invisible brain activity that can happen anytime and anywhere.

In the transition from body movement to thought movement, work goes from being a visible activity to becoming an invisible activity, and when work is 'made of thought' the managers need to provide the employees the time and space to do their work, at a time and in an environment energizing for them. In other words we need individualized management for each employee.

Gary Hamel³, one of the world's most influential business thinkers, claims that the management model that predominates in most large organizations is now out-of-date. This model has its roots in the late 19th century, and was invented by Frederick W. Taylor to solve one overriding problem: how to get semi-skilled human beings to do the same things over and over again.

In the industrial workplace it was physical work that was both visible and measurable directly in the production process, and the role of management was to support the same rhythm and speed among all the employees simply because the physical work necessitated it. The human being was considered to be a machine that was required to perform the same movement time and time again and was paid to move, not to think.

The logic of the industrial workplace in the shape of visual presence as a measure of work in time, along with the criteri-

on that career success demands piling up such hours, still has a tenacious grasp on the consciousness of both managers and workers. But the paradox of invisible work is that it can take place at any time and any place. Work and spare time run more and more together, so that it makes no sense to measure invisible work by the time of physical presence at the workplace.

The concept of work culture today is characterized by two very different paradigms: the paradigm of the *industrial work culture* and the paradigm of the *innovative work culture*. The former has dictated how companies should organize their production and workers for centuries, while the latter is still in the making, dawning only recently on the horizon of the global scene.

Just a few decades ago it was commonplace to compartmentalize life with reference to physical space, which made it easy to live by the norms dictated by a spatial classification of life. When at home, one was “at home” or “off,” and when at work, one was “at work” or “on the job.”

The industrial mindset emphasizes visible work and physical output, requiring a fixed work place and exact working hours, and thereby supporting the collective work design.



In the industrial work culture, measured work is limited to visible work, so the collective work-life design dictates visible, fixed spaces, such as “the office” or “the factory,” and fixed times, i.e. “nine-to-five,” the “day-shift” and “night-shift.” In this design the fixed time and space parameters define the worker, for example: *John works at the office everyday from 9 to 5. He chooses only one workspace (the office), and he has fixed working hours from 9 to 5.*

However, as the companies' external environment has changed, the need for work of thought increases, which advocates that work can be executed at different times and in different places. Effective achievements in the work of thought tend to be highly dependent on a less restricted use of individual rhythm and times of peak performance. If we seek the highest quality and productivity from work investments, then we need to create a new version of the old compartmentalization of life, because effective work in the new realities is not facilitated by a continued recreation of clearly demarcated limits between work and spare time. Fortunately, we can learn, we can adapt, and we are able to utilize the flexible advantages of modern technology while we ride in its tides of change.



In the innovative work culture, a major part of the work is invisible, and the individual work-life design is key. For example: *Simon is working 11 to 7 instead of 9 to 5, and he selects different environments that provide energy and inspiration for his work of thought.* The innovative work culture accepts, and encourages, different spaces and times for work.

To attract the individuals capable of creating valuable thought output, companies need to move away from the antiquated and rigid industrial thought paradigm, and move towards the new innovative and flexible work culture.

Companies must find an optimal balance between these two poles of work culture to obtain the benefits from both the structure and discipline of the industrial work culture, and the

flexibility and freedom of the innovative mindsets. It is from this integrative balance that we will develop an evolved and unique new work culture.

Chapter overview

This book is divided into two parts. The first part will present the problems of navigation. Part two will offer my suggestions as to how we solve the problems of navigation.

Part 1 – Problems

The problems of navigation are to be found on three levels: that of society, that of the work culture and structure, and that of the individual. Thus the problems of navigation are both collective and individual.

Chapter 1, *9 to 5 Society* deals with the first problem of navigation – the time frames of society with which the individual has been indoctrinated since childhood. We unconsciously become disciples of the clock, dividing our lives into functional spaces and times. There exists an opposition between the tyranny of the clock and the actual forms of work today, which are much more dependent on the internal time of the individual. This is because the work of thought has become the prime factor of added value in contemporary society.

Yet, through the persistent mindset of time and body discipline from the industrial era, where the employees worked fixed and synchronized hours each day, and where life was divided into even parts of work, spare time and rest, the focus on time has grown stronger. This is the topic of chapter 2, *To be seen is to be working*, which grasps the number two problem of navigation, a conflict between the work of thought and the industrial parameters for measurement – namely work visibility

and work measured in time.

Both society and specifically work-related problems limit the individual's life navigation. However, the individual still carries a great deal of responsibility for generating limitations, due to the common human tendency to want to do everything. This is the topic of chapter 3, *Pacman – we want it all!*, which presents this third problem of navigation. Since the individual tends to have more choices than ever before, there is a social push to attempt to experience as much as possible every hour of the day – and to spend resources to the maximum in this quest. The consequential depletion can turn life navigation into a survival strategy rather than realizing its potential as a guiding life strategy. Realizing that every choice we make takes up a certain amount of time and energy, some method of conscious deselecting becomes a necessity if we want to become better at navigating through myriad options.

Part 2 – Solutions

Because the problems of navigation are both individual and collective, the solutions need to be made manifest through both individual and collective thoughts and actions.

In chapter 4, *B-society.org* we will look at the time structures within society. To expand the space for navigation, later starting times in schools and workplaces are proposed, so as to make the frameworks of society able to support differences in family forms, work forms and biological rhythms.

Just as time of the clock was the measuring unit and monitoring method of the industrial society, the concept of internal time becomes the key to understanding value increment in a society that focuses to an increasing extent on the movement of thought to create value. When work changes from being mainly physical to become predominantly the work of thought, one no longer has to work in the same rhythm and pace as everyone

else. If we are to reap the benefits of this new working reality, we need to learn how to set these workers free to optimize their potential contributions to society. This is the topic of chapter 5, *Making companies more attractive*, which presents more about the Life Navigation concept, and offers a concrete case: AbbVie Denmark – Best Place to Work.

To become a competent super navigator the individual must develop navigational competence – a competence which is possible to acquire and will be presented in chapter 6, *Become a super navigator*, which is the “toolbox” chapter of this book. To become a super navigator we need Realistic Planning, Route, Rhythm and Room.

industrial society

one family form

one work form

one work rhythm

one workplace

today's society

many family forms

many work forms

many work rhythms

many different workplaces

Part 1

Problems

9 to 5 Society

External time is a *mechanically measured time*. It is what we call “the time of the clock.” One, two, three, four — the minute hand moves on continually. Time of the clock can signify either a continuous time span or a singular moment, just as space can signify distance and place. The different moments and time spans seemingly are not connected to one another.

“A clockwork can never show future or past”, says the Norwegian historian Trond Berg Eriksen. The watch does not mirror the individual inner time, because numbers cannot measure time in the way that it is actually perceived by an individual.

Contrary to the time of the clock, which is uniform, even and objective, “perceived inner time” or “lived time” is much more uneven and subjective. *Lived time* is the individual’s experiential time. The flow of our actual life experiences comprises a clock that is relational, subjective, multi-dimensional and relativistic.

I call it “inner time” or “lived time” because our experience of this quality of time relates to the space and the company in which we find ourselves, at any and all moments. It is experienced as real and coherent to us precisely because it is both *relational* and *subjective*. An hour can feel like a split second if one is in good company, and thus wishing the moment would last longer; while it drags on and on during those times in which we experience aversion or boredom. Our “inner time” needs to produce a continuous correlation with the mechanical, and

therefore incoherent, “outer time,” rectifying it with our genuine “lived” experience. This inner time is able to produce coherence primarily because we are free to combine experiences as we please. *Freedom of the mind is a necessary prerequisite for producing this coherence of experience.*

Inner time is, then, both a kind of imaginary time and also a subjectively very real “lived time,” which gives us the possibility to reflect on past experiences, to notice correlations between these experiences, and further enables us to cultivate an awareness of the existence and nature of the cyclic patterns of life.

“Time of the clock” and “lived time,” “outer time” and “inner time,” are two sides of the same phenomenon. How is that so? Time is a peculiar concept. It is difficult to explain what time is, let alone touch it or hold it in your hand, yet everybody seems to have the experience of being able to “spend time.” Augustine formulated this paradox almost 1600 years ago, in saying, “What is time? If nobody asks me, I know, but if I want to explain it to somebody, I don’t.”

The time structure of society has been built into the individual as a mental model from the outset. The time structure is perhaps like the skeletal framework of the body of social order, because it is a mindset comprising both structures and rhythms, into which the young child learns to fit everything in order “to fit into” society – whether it be the school system, working life, the social system or the system of the holidays, those designated “holy-days” when we may briefly set aside the dictates of the clock and use “re-creation” to experience being “whole-a-day.”

This corresponds to our understanding of time in industrialized countries like the USA or Denmark, where we have our own way of structuring and organizing time. To understand this perception of time, one might need to go as far back as the monks during the middle ages, as they were the first to rather

rigidly structure their life according to the specific tasks of the day, apart from the needs of agricultural life.

The time discipline of the monks

The mechanical clock was invented in 1283, and the monks were the first ones to structure their life according to this new measuring instrument, the clock. This was also the beginning of the tyranny of the clock. In contrast to a life in the countryside in the middle ages, where the rising and setting of the sun structured the flow of time in a human life, the monks' time was based on a mirroring of a more celestial time. The bells announced the time of duty in the chapel, the library, the writing halls or the markets. The 24 hours of the day was separated into small parts: time for work, for studying, for prayer, and the time for eating and sleeping. The sharply delineated sound of the bells replaced the rather more lingering durations of cock's crow and the mooing of awakening cows. The life of the monks thus was set by sharp and disciplined divisions of time, and the sound of the bells marked this unique time discipline of the monks.

This perception of time has been passed down through generations exemplified by the well-known children's song *Brother John*:

Are you sleeping? Are you sleeping?

Brother John, Brother John.

Morning bells are ringing, Morning bells are ringing.

Ding dang dong, Ding dang dong.

The song exists in many languages: French, Spanish, and Chinese etc. The song is a reminder of the importance of the sub-

division of time as a tool – and particularly as a true “morality tool” – for disciplining the body and mind; the implication being that it is a “shame” to “waste time.”

Just as the bells of the abbeys provided sound cues for sharp divisions of time discipline, so the use of bells in the towers of European town halls became more and more widespread during the 13th Century. People went from never quite knowing what time it was, to a clock dictating when they were supposed to work, how much time they could spend on eating lunch, and when they were supposed to go home every evening⁴. The mechanical clock time won out over the natural human experience of subjective time. “Outer time” and its corresponding incoherence and implicate mind control had begun to dominate “inner time” and the coherence made possible in the free minds of individuals.

By the 15th Century this cultural tool of *time discipline* made its way into the school system. The pupils were expected to meet and leave at a certain time, so as to make them grow accustomed to the time organization of the work community. To add visibility to the measure of time, hourglasses were used during the lessons.

The railway and the 24 time zones

Building on these foundations of mechanical time measurement, the establishment of the railway in the mid-1800's, with its precise clock schedules and timetables, heightened and sharpened our sense of both the utility and necessity implied by the broad application of “clock time.”

For example, the idea of “the beginning of the day” was not standardized, but rather was started at different times in all the European cities in the 1700's. However, the increasing pene-

tration of the railway in the mid-19th Century raised the standardization of clock time to a position of utmost importance, due to the necessity of drawing up trustworthy timetables that established a clear consensus of schedules bound to the time of the clock. The invention and practical operation of railway systems led to the need for a new time structure, and so the railways were fundamental to the creation of the present time zones. In 1883 the decision was made to divide the earth into 24 time zones, and to declare that in each time zone the “time of the clock” would be identical regardless of place. The mechanical clock had thus dominated our natural spatial and temporal subjectivity once and for all.

This scheduled rhythm of time throughout space – the repetition of the characteristic daily rhythm, the rhythm of the week and the rhythm of the year, is essential for maintaining the time discipline.

Just as we divide our time into certain hours, our organization of time also follows a *cyclical pattern*. We are awake during the day and sleep during the night. In a slightly longer cycle, the majority of people work Monday through Friday and rest during the weekends. Furthermore life consists of a cycle of months – every month we receive our pay and every month we pay off our debts. On an even larger yearly scale, life also flows in a cycle of seasons – spring, summer, autumn and winter. Other interwoven social cycles affect us as well – for example the cycles of the schools in which the pupils meet in the morning and return home in the afternoon, and take vacations during specific times of the year. Religion too has its own cycles, which determine when we celebrate the festive seasons and holidays.

Thus our western life has many different cycles. Another way of putting it is to say that we have a collection of different habits and customs, which constitute a solid platform for our par-

ticular way of living. These are all strong influences that link us to a *life determined by the clock*, and it is this clock-based reality that constitutes a stable time frame around our daily lives.

By living a life not always determined by the clock, the individual will, however, be able also to experience the “time of now,” which is not necessarily filled continuously by scheduled activities. This is a “now” that remains in some sense “waiting to be filled,” and we might choose to see this “empty now” as providing us with a *spaciousness of time* that can serve to welcome creativity because this *empty now* provides the open-space and open-time for contemplation, reflection and spontaneity.

The fear of the empty now

On the one hand we dream of a life not determined by the clock, while on the other hand we also have a fear of “the vacant now.” The fear of emptiness is inextricably linked not only with the fundamental fear of death, but with the aforementioned “moral time,” the concept that one must not *waste time*, as exemplified by the song of *Brother John*.

In our culture we are taught not to waste time, which leads to the ironic behavior and outcome that we try “to spend” more time than we actually have. This is because any time “left on our account” is experienced as “wasted.” *The assumption behind this assessment is that the time of the “empty now” has no value.* Such concepts of “time morality,” based to a degree on fear and rejection of vacant time, have become a part of society’s overall time structure, and this structure and its implicit moral values have been embedded in all of us as part of our mental model of time. To find the explanation for this phenomenon, we could reflect upon the deep cultural influence of Luther and his “ethics of duty.” Luther was of the opinion that mankind

should not waste their life in church, and pointed at the duty to do one's job.

Is this dichotomy of "the empty now" and "the ethics of duty" merely a paradox at a superficial level? Is it true on a deeper level that we long for the empty now, while simultaneously striving to maintain an over-consumption of time? Perhaps it is not as paradoxical as it seems, since it is also the over-consumption that spurs the longing for its opposite – the empty now. The question is, on a psychological and spiritual level, can we live with the empty now if we choose it? We are conditioned to experience the "filled now" as being a safe situation, while the empty now demands the willingness to stop and think reflectively about one's current life situation. Not to structure the time spans of a week into functional compartments can pose an existential challenge that demands courage to face. If we dissolve the functional compartments upon which we may have based our sense of security, we may then become able to hear our inner thoughts with greater clarity. Depending upon our history of self-reflective training and experience, many of us may harbor a fear of just what those inner thoughts might have to say! We might be reminded of the many choices that we never acted upon or carried through. We may, in fact, come to remember what was our heart's desire before it was constrained by fear, and even begin to see the actions we took that were attempts to build walls of security against our inner fears. We shall return to this aspect in chapter 3, *Pacman*.

The global workplace sets up new frameworks for both individuals and companies, because it demands new ways of structuring the spaces and times for thought and work, and accordingly requires the creation of new time frames and rhythms for society that are capable of harmonizing different individual rhythms of time. Hence there arises a contra-

diction and resulting tension between the disciplines of the clock and the new ways and times of working.

Through the centuries we have been behaving as the disciples of the clock and adhering to its discipline, and this tendency has become strengthened by the time discipline of the industrial society, wherein the worker is required to arrive at a certain time and to leave at a certain time, with life divided into work time, family time, and holiday time.

In the past, when the employer simply bought a couple of hands and a body, it made sense to measure work in units of time. The movements of the body are relatively easy to measure with respect to time, but it makes no sense to measure today's increasingly thought-dependent work in the same way for several reasons: first, because thought-work is not inherently kinesthetic, its productivity is not the result primarily of physical movements; and second, because the employee does not necessarily stop the thought-work process when he or she leaves the workplace. The *fundamental problem* is that it is not possible to tell through observing body movements while at work whether or not the employee is actually employing his or her mental powers to the advantage of the company.

Invisible work of the mind is an altogether different activity, which requires a new set of rules of the game and demands different accounting systems than does industrial production work, for both productivity and time.

That is why we have to move away from *Chronos*, which designates the mechanical and measured time of the clock and move towards *Chairos*⁵, which designates the *right moment* or *right timing* for work. Meanwhile technology has played an essential part in the increasing focus on time and the subdivisions of time. The invention of the railway in the 1800s brought about the focus on minutes, while the new

time technologies such as the smartphone, email and instant messaging have led to a focus not just on minutes, but on seconds.

The space of possibility is expanded by technology

It is technological development that has led to all the multiple possibilities. When my mother was born in 1953 there were only 1000 televisions in Denmark, and one of the new cars on the street was a Citroen 2CV with a top speed of 38 miles per hour. In those days people only traveled about a mile and a half each day, so speed was not a high priority. Stated conversely, the general lack of access to high-speed transport *set the horizon and boundaries* for most people's daily travel to and from the place of work.

The cultural theorist Paul Virilio (1988) points to technology as the accelerator of speed. Technology offers speed and efficiency, and demands in return a permanent availability – the “24/7 syndrome.” We trade our boundary limitations for another kind of limitation – that of technological dependency – in essence we become slaves in a form of technological servitude.

The technology of transport in the 19th and 20th century made greater speed possible. Paul Virilio ascribes the greatest significance to the car as the basis of the mobility we know today, while he designates computer technology as the basis of mobility for the future.

Even though our bodies remain anchored to a discrete locale in time and space, the new technologies make it possible for our attention and thoughts to be present in many communities at the same time. While we are physically present in one community, the thoughts we communicate by email, smartphone and instant messages become the focus of other individuals

and groups in altogether different communities, often with return messages that require our attention.

The technological management of the perception of time has helped to create the *synchronized human being*, who can always be reached across time and space, if only by virtual touch. We have seen how the time of the clock in European cities was synchronized as a consequence of the railways. Today mankind has become nearly completely synchronized as a consequence of the web of information technology. We are all somehow part of this network of communication, because we can always be reached – synchronously by the smartphone or asynchronously by email and message.

Furthermore, as the digital communication technologies allow more aspects of our work to move directly into our homes, and even into our purses and pockets, this has led to a feeling and expectation of constant connectivity and availability.

We are raised to embody fragmentary thinking, and we are taught to divide time into small parts without apparent mutual connection. We divide the weekdays into “functional times” and “functional spaces,” such as home, work, kindergarten, school, and shopping and so on. When the world is divided into small parts we may be able to explain most of the events in these limited worlds, but in this newly-divided world, all too often, we may lose the *awareness of coherence*.

The many successes of natural science may be one of the reasons that we assume the existence of a capacity to measure, weigh, and control everything. The scientific entities of hourly time division and the possibility of comparison through efficient time management tools have played an important role in the principles of management in the industrial culture. How the fork in the road that leads to the mentality of time management was chosen will be the subject of the next chapter, which investigates the development of methods for industrial control of body and mind.

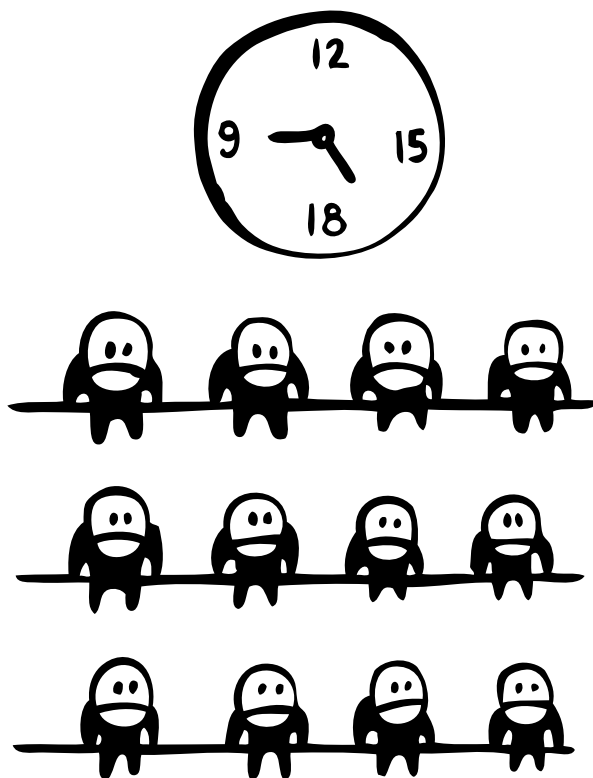
To be seen is to be working

We find ourselves in a time of conflict between industry and knowledge, between assembly lines and brain activity. Once upon a time companies simply needed the body, and that body just happened to have a brain. The brain did not seem necessary to the work at hand, and so the brain had to settle for being a neglected resource, something to be used in the workers' "spare time." Today more and more companies need brain-power, and those brains just happen to have bodies. The brain now is used to such an extent during working hours that work largely has become *an invisible brain activity that can happen anytime and anywhere*.

The focal point of this chapter is an examination of the outmoded model of industrial management mentality, which subjects invisible workers of thought to both time control and body control – in effect managing brains as if they were bodies – with the result that the possibilities of life navigation for *the invisible worker* are severely and needlessly limited. In later chapters we shall correlate this limitation to important practical bottom line considerations of creativity, productivity, employee turnover and job satisfaction.

I see you - ergo you are working

The phenomenon of *physical presence* as a criterion for measuring productive work is still given a significance that is highly questionable. We seem to have a great need to see each other's bodies at workplaces all over the world. This way we end up holding *competitions in pole sitting*, referring to it as the foundation of performance. According to the values enshrined in this culture of pole sitting, the more hours we are visibly at work, the better leaders and employees we are. This can be seen as an expression of the need to control each other's body movements. When do we show up? When do we leave? When do we take time off?





Here a core principle is the *principle of comparison*: All employees work under the same conditions and norms, i.e. “When I sit here 8 hours, then you should too.” Visible engagement and early-late hours become prerequisites for any dedicated employee, and diversion from the collective performance norm is penalized with social expulsion.

But the paradox of invisible work is that it takes place *all the time*. Is it then possible to bill our time spent in dreams about work that create innovative solutions, even if they occur while we are sleeping at home, or perhaps on vacation? On the other hand, when we are at the workplace, we might plan our next

vacation on holidays.com, and grab some time to answer our private phone and mails during working hours. Shall we then subtract these minutes or hours from our time of physical presence?

Furthermore, when we leave the workplace a colleague may call us with a work-related question, or maybe we receive an email from work and read it at 10 p.m. For workers of thought, it is very common that everything begins to run together, blending work and spare time in a continuum. It therefore makes no sense for a manager to say that the employees are not allowed to send private emails during work hours and for the partner to say, that one must not dream of work projects during the evenings and weekends.

We have to accept that invisible work, in contrast to the visible body movements of industrial society, cannot be measured simply in the time of physical presence at a designated workplace. In industrial society, by increasing the work hours one might increase the production, but in an innovative society where output is primarily a product of thoughts, we do not become more efficient by working longer hours. On the contrary, when the workload during a longer period of time is intensified, the purpose of work disappears. Working against the clock lessens the overall creativity and quality.

Mankind as a machine – a 20th-century engineer's mindset

In the year of 1911 the engineer Frederick W. Taylor formulated the world's first management theory in a collection of essays known as "The Principles of Scientific Management"⁶. The chief aim of this management theory was to address what Taylor termed, "...the larger question of increasing our national ef-

iciency,” by getting the worker to produce both “at his fastest pace and with the maximum of efficiency,” that is, with greater speed *and* by producing “his largest daily output.” The starting point of the theory was the position that workers were dumb and lazy and so in need of rules, control and systems. Taylor carried out precise studies of the time of all body movements so as to erase movements deemed unnecessary for production. As the bells made the life in the monasteries more efficient in the 1200s, so the stopwatch made the production process more efficient from the beginning of the 1900s.

The clock established and administered reality, and by the 1920’s, thanks to the rationalizing methods of Taylor, efficiency management based on physical movement analysis was the usual practice in the West. As Taylor bluntly stated in the introduction to his essays, “In the past the man has been first; in the future the system must be first.” Work was standardized as much as possible, and the working processes were divided into small sub-units in order to make the workers specialize in just a small part of the working process.

At that time the prevailing view among employers was that employee wages bought the use of a couple of hands, and that it was up to the managers to think for these “hired hands.” Henry Ford, among others, used the management theory of Taylor when he organized and structured the work done on assembly lines in his automobile factories. The factories were organized so as to keep the planning and the manual work separate. That is to say, *the work of the brain*, i.e. *the invisible work*, was done at a special ‘planning department’ in which the instructions, making it possible for every individual working at the factory to perform every work process as uniformly and exactly as possible, were formulated. The workers did not have to think, they just had to move their bodies in time with the machine’s continuous speed and monotonous movements.

In this manner the employers attempted to control each and every work process, as well as the speed with which it was completed. The human being was considered to be a machine that was required to perform the same movement time and time again and was paid to move, not to think. Furthermore, work was only measured in time, and “time clocks” were lined up against the entrance of the factories. The workers had to sign in and out, or “punch in” and “punch out,” and sold their time to the companies so to speak.

The logic was breathtakingly simple and clear: body movements can be measured in time, therefore it made sense to measure work in time.

The invisible work of the industrial period

A couple of centuries ago we fought for the right to have “spare time.” Today many workers fight another fight – the fight for a *meaningful* job, and with it the possibility of finding a means of self-expression and some qualities of self-realization.

Today’s project work can be flexible, exciting and meaningful, but it is also characterized by increasing speed and pace. Project work acquires a two-sided nature. On the one hand the project gives the employee a feeling of freedom and the possibility to find a measure of personal fulfillment through work, but on the other hand there is an increasing time pressure associated with work. This lends qualities of complexity and fragmentation to the working experience, because every project/assignment is conditioned not only by its functions, but also by an associated time limit. It produces a culture of deadlines, in which the employee independently must find ways to structure the time of work so that the project is finished at the right time. In such a world of deadlines, what happens if the

employee is unable to structure his or her time, or if the time appointed for the project is too little and the employee feels a loss of control of time? What happens when “the now” is experienced as accelerated, and project times are divided into smaller parts?

The hamster wheel



Some work places can be characterized as so-called *hamster wheels* because they carry with them a combination of enormous workload, time pressure, unrealistic demands, and a resulting loss of balance between working hours and projects. Furthermore, in an organization with an enormous workload, unrealistic deadlines, and a culture that rewards employees for

night and weekend work, it is nearly inevitable that social pressure will arise. Employees will feel that they are making a joint effort and sharing the projects, thereby leaving no room for all the employees who either cannot or will not work within the presumptions and dictates of this work culture. One can only be part of a working community if one submits to the speed, rhythm and rules of that particular community, and one is apparently only a working part of this community if one is observed to sit on his or her pole at work in conformity with the time and space of others.

The effort put into work is aligned with a *collective norm* of performance, and this norm of performance is marked against the standard set by the managers and colleagues.

But why do we time and time again choose to spend more hours that seem to be mainly to the advantage of the working community? Perhaps this is because the connection between work and recognition is so obvious. A great deal of social acknowledgement comes through work, and work is a condition for being part of social communities. Surveys show that if one is standing outside the job market then the participation in the social community is almost nonexistent.

Fire fighters at the fire station

More and more employees have the feeling that they are working as fire fighters at a fire station where it is the customers who decide the speed of their work. When the “alarm” sounds all the employees react in predetermined ways, in a reactive rush, and in this mode they find that they retain little ability to influence the agenda of their own work situations.

At a *real* fire station one is not activated by alarms at all times, even though they may sound at any time around the

clock. There are periods of time when the alarm signal is quiet, and perhaps the fire trucks are being washed, or there is time for training, or to talk and sort out the impressions of the day. However, in contemporary working life it can be as if a fire alarm is being activated every ten minutes in response to some sudden blaze that needs to be put out. In this environment, advanced planning becomes a luxury. The sick leaves and absences of colleagues lead to more assignments and sudden meetings, new projects demand actions, and emails from customers expect an immediate reply, all again leading to pressure and a high degree of unpredictability at work. A survey done in a big company showed that every employee received and sent, on average, 178 messages daily. Furthermore they were interrupted three times every hour by some message, which seemed to be urgent even though it was not the case. The individual is thus put in a state of nearly constant alert and activation, where he or she reacts instead of acts. Work cultures that function as fire stations have a nearly constant feeling of urgency. A good fire station employee is responding to an email within 5 minutes. But is that really a good employee? Who is setting the expectations? Will the outcomes be optimal? When work becomes a long string of fires to be put out then productivity is going down. A survey on the work of engineers shows that constant disturbances are a major cause of lowered levels of performance.

The phone booth

A lot of employees experience work to be self-managing, but at the same time only within frameworks not much larger than the ones of an old-fashioned closed phone booth. Being a self-managing employee demands that one has knowledge

of the overall objective of the company as well as what personal contributions can be made to the company's objective. However, when one is a self-managing employee within tight frameworks that seem to correspond to the space of a phone booth, one is no longer in control of one's own working situation, and the connection between aims and means is lost. How to reach the aim when it is placed outside of the frameworks of the phone booth, if one does not have the means and the freedom to get there?

The phone booth thus serves as a metaphor for the isolated worker who forms part of a culture where the employees perform from their own little isolated platforms, as small companies within the company.

The name of my boss is Taylor

The invisible workers of today are to a great extent self-aware, self-responsible employees who are able to manage themselves. Yet contemporary managers have yet to realize fully that they no longer need to devote so much attention to the visual physical presence of employees monitoring their "hands", as a measure of work in time, and that the more pressing need is for new management tools that fulfill the requirements to support and manage brains. Management is still fearful of what might happen if there were no longer surveillance of visual presence.

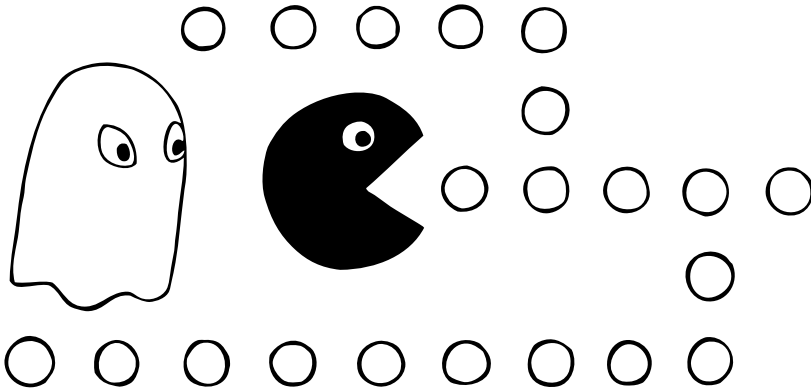
This seems to indicate that the concept of well-defined visualized working hours actually is more about control – visible control of human activity. We know that historically the exercise of power always has something to do with the authority to observe, control and organize movement, for example as movement of information in the modern world. However, the body movement demanded by the invisible work of thought

is minimal, so there is not much for the manager to observe. Given this loss of capacity for the visual assessment of work, a manager may feel a sense of loss of control, in a way quite similar to the aforementioned general issue of increased opacity and expansion of the world leading to a desire for control. That is why we continue to manage body movement, perhaps hoping against hope that the visibility of someone might guarantee their productivity.

It is difficult to measure output correctly when the product is creativity and knowledge. So we measure in time because the time of the clock is tangible and more easily quantified. Time is used as an arrangement of control, and it is not necessarily only the managers who use this kind of arrangement. There is often acting out of social pressure through shaming of those who use alternate times for work, in which case it might just as well be the colleagues who effectively insist on this body control. This is another clear example of the role of the community in clinging to and maintaining the old mindset resulting in an oppressive tyranny of mechanical time over mind and body.

Work still limits the freedom of the individual, and both observation and body control in the work place play a key role in this limitation of freedom.

Pacman – we want it all!



Never before have so many possibilities of choice been available as we face today. We can choose from various options in educational programs, jobs, retirement plans, multi-function portable communications devices, personal computers, fashionable clothes, beauty treatments, fitness regimes, and even virtual identities – the list goes on and on. Each of these many possibilities poses new questions, and collectively they demand an exceptional ability to navigate on the part of individuals wanting to function in this type of contemporary society. In spite of the danger of *drowning in the sea of choices*, the individual throws herself head-on into the *tsunami of possibilities*, often with a view to fulfill too many of the possibilities at once. At the same time, we may find ourselves driven by a desire to choose only “the best of the best,” raising the necessity for discernment and choice to an even higher level of complexity.

The expectations of the individual tend to increase in proportion to the perception of the increase of possibilities. This is summed up in a rather ironic description of the demanding nature of choice, by the American sociologist Barry Schwartz, found in his book *The Paradox of Choice*:

"We must find an education which is interesting and gives us great job opportunities; a job, which is exciting, socially valuable and well paid; partners, who are stimulating sexually, emotionally and intellectually and who are loyal and encouraging. Our kids must be beautiful, smart, loving, obedient and independent. Everything we own must be the best of the best."

Paradoxically, when perceiving endless possibilities, our satisfaction with the things we have may be decreased because we may begin to have the feeling of missing out on more and more. When we only had to choose between ten products, we only missed out on the other nine. When the numbers of products increase to 300 we feel that we miss out on 299 of the products. We see the possibilities we have as being less attractive. Perhaps we are on our way to losing ourselves in the thoughts and fantasies of the choices not taken, and that is why we become increasingly unsatisfied. To carry matters to the extreme – when one has tasted a wine at the price of 400 dollars, or has had an astronomically high income, or has had the most satisfying sex in the world, most people will not want to "settle for less." Far from setting us free, this constant hunt for "the best" can rather rapidly become a biting restriction.

The contemporary individual has high expectations in every area of his or her life and feels the need to make life as efficient as possible in order to maximize the possibilities of choice – in essence, they strive to limit the number of choices *not* taken. In an attempt to experience as much as possible, the individual

chooses to *not choose* certain other aspects of daily life, and so may begin to *deselect* even the most basic needs such as sleep, food and exercise, often unconsciously. We pack our agendas tightly, so that the time spent commuting from one community to the other is utilized for phone conversations, eating, or perhaps bicycling as a form of exercise. This striving for maximization of possibilities typically is accompanied by an increase in speed, and as a result time is experienced as “compressed” or “hurried,” which in turn changes the way the individual perceives “the now.” If life is just speed, we easily become caught up in a current of thoughts, which seriously constrains the possibility of perceiving the singular thoughts – the *individual thought droplets* – because we are always on the move. This swollen current of thoughts rapidly becomes a torrent that can completely sweep away any focused self-reflection.

In other words, it is possible for us to become identified with a flood of chaotic thoughts constantly streaming through our minds, without the reflective capability of seeing that our aims in life are arbitrarily changing all the time. This is precisely the kind of turbulent flow that contributes to the unconscious development of unrealistic expectations about the content of each day, week, month or year of our lives. As we use our navigational abilities to maximize this rapid-fire sequence of individual time periods, with the difficulties of choosing and prioritizing among the endless possibilities, it makes our life navigation look more like a survival strategy than a life strategy. One of the critical problems arising from using survival strategy as a replacement for self-reflective life navigation is that choices are made for short-term outcomes. At the same time more long-term de-selections are being made, but made *unconsciously*. We have become champions in the discipline of making life efficient, yet without really pausing long enough to consider and reflect upon the overall direction of our lives!

The pressing need in such a situation is for us to re-establish our life navigation within a framework that brings the long-term mindset back into full play. Once the conscious relationship of the long-term mindset is made a part of our fundamental thought process, it is usually the case that it will have a positive effect on our short-term navigation as well.

The contemporary individual navigates as if playing the leading role in the original computer-game *Pacman*, where they become a yellow head with continuously snapping jaws that has to eat every cheese without getting caught by the ghosts. These ghosts are synonymous with our guilty conscience arising from our inability to realize all the short-term possibilities that we have chosen. We rarely are able to achieve completion or satisfaction through this plethora of choices, and this short-fall of expectations can come to represent a reservoir of neglect and regret, the pool of our unconscious de-selections, which may suddenly impinge on our awareness when we are least expecting it, “coming back to haunt us,” like the hungry ghosts in a *Pacman* game.

The good thing about the *Pacman* game is that when the ghosts catch you, it is possible to begin the game over, again and again. But one cannot start life all over again in the real world. When we are the ones in charge of our choices, we often bear the burdens of doubtful thoughts and guilty feelings because of the regrets about things we did not have time to do. We doubt that we are good enough, and we doubt if we have made the right choices. That is a significant part of why it is important to make both choice and deselection part of a conscious self-reflective process, and to accept the consequences of the choices and de-selections made, until such time as we firmly establish new priorities.

Maybe it is the fear of not making the “right choice” that makes the individual want to make the experience of “the now”

as efficient as possible. We try to fulfill the goal of efficiency by making many choices all at once, in the desperate hope of feeling that at least some of the choices made were the right ones! In the end, perhaps the greatest challenge is to make the right deselection, because when the choices do not lead to success, the only one to blame is the one who made them.

Courage to deselect

In the beginning and towards the end of life we are all rich in time. In our childhood and youth, time is experienced in minutes. Then comes the time in life when we have to earn money, to “make our living,” which ironically has the effect of making us poor in discretionary time. The allocation of our time is not only connected to work, but also to finding a partner, starting a family and raising children, which often falls within the same period of time devoted to establishing the character of our working life and any form of career development. The achievement of our economic independence is accompanied by an ever-increasing number of possibilities and corresponding responsibilities – all of which are more than we can ever fulfill. As the scope of our possibilities seems to increase, and as our responsibilities increase with each possibility selected, so the demands upon us become greater. When we grow older and retire from the job market, we may once again find ourselves rich in time. However, at that point in life, there may be a declining energy level or health concerns that have the potential to diminish our desire for active participation socially, in which case we might find ourselves with a decreased number of possibilities.

Elderly people often say that they rather easily can shed their regrets about mistaken things that they *have* done, while the

goals they did not reach and the choices that they overlooked can seem to fill the mind and emotions throughout their retirement. Added to the difficult nature of feelings of regret, there is the fact that this period of regret can stretch on for a very long time, because the average age during the last 100 years has increased by approximately 50 percent. Today we even speak about a 100-year life.⁷

Decades can run through the hourglass before we realize the consequences of the past choices that we have made. We spend much of our time enjoying the pleasures that come from giving the mind free reign to choose, and we find that to deselect seems to provide no pleasure at all. However, choosing always includes a deselection as well – whether that deselection – the opportunity cost of our choices – is conscious or unconscious. This is in addition to the fact that each process of making a choice confiscates some of our time. That is one of the reasons why prioritizing is so important in our process of life navigation. It is necessary that we make our choices consciously, even though it will always take courage and consideration to become aware of the implications of the deselection that lie hidden in each choice. This chapter is an attempt to focus upon, illustrate and understand a potential paradox in the quest to have it all, and to have it in the best possible way; which is that the strategy of grasping at more and more of the best and highest quality, will at some point tend to lead to the experience of time as a scarce commodity. This can be in large part the result of our attempts to make our life multi-faceted and efficient on all levels, so that we get to do, see, feel and be as much as possible. To the extent that this becomes unconscious grasping at experiences, rather than a self-reflective, consciously deselected and balanced enterprise, the result will be a sense of time-poverty with the feeling of an acceleration of life. We may end up limiting the possibilities of sustaining relationships, and being in touch with our

closest relatives and connections. Additionally, surveys show that human beings with a large social network live longer, precisely because of the necessity of supportive social ties. It is a paradox then, that some people are so busy making life “full” and “efficient” – often to make room for fulfilling even more possibilities – that they forget to take care of the most fundamental personal and social relationships. In this way, attempts at efficiency can become the reason for results of inefficiency, in terms of the possibilities for our lives in the long run.

Because of the increase of possibilities, it has become more important to cultivate a focused aim in life, as this can enable one to develop the awareness and skill necessary to deselect. By applying the skill of a long-term view, one can come to recognize what is important and what is not, even in the flood of choices. By combining this quality of focus with flexibility of mind, we can also make it possible for that direction and focus to change over time, as change is a defining quality of existence. However, without a focus and direction in life it may be difficult to remain clear about one’s own direction during times of stress and agitation, when the influence of the agendas of others may be guiding us away from what is in the overall highest good for the situation and for long-term navigation. One may then be influenced to choose A at one moment and B the next, ending up drowning in possibilities because one begins to see everything as important. When we navigate among choices it is important to be clear about our aims and priorities, and to include deselection as part of our process, so that we succeed in creating a balance between the demands of life and our wishes for our life, throughout all its different phases.

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Part 2

Solutions

B-society.org

While a flexible and global job market already exists, as well as a number of different shapes of families, from the single to the assembled career family, we have as yet not succeeded in creating societies that support our different family forms, work forms and biological rhythms.

When I did my PhD dissertation from 2002-2005, I asked myself the following question: Why is society designed for A-persons (early risers) when most of us are B-persons (late risers)? A-persons (early risers) have traditionally dominated the social set-up. They have created schools that start at 8 am and workplaces where managers reward the early risers. They have instilled an attitude in us that good people get up early. They have made B-persons (late risers) feel guilt and shame if they do not arrive early. But why are we considered less productive if we prefer an active evening and calm morning? And why do A-persons have the patent on discipline, simply because they get up early?

I founded the B-Society in 2006. The mission of the B-Society is to create later starting times in schools and workplaces so that B-persons will fit in and be productive.

You are born with a circadian rhythm. It is not something you choose or become. Chronobiology is the study of humans' internal clock; circadian rhythms. A circadian rhythm is all about when humans prefer to be awake and when they prefer to sleep. Each of us has a unique circadian rhythm. Professor Till

Roenneberg, a leading researcher in chronobiology at Ludwig Maximilian University of Munich, has mapped the circadian rhythms of more than 220,000 people. The distribution of circadian rhythms (chronotypes) ranges from extremely early types (early chronotypes) to extremely late types (late chronotypes), just as human height varies between short and tall.⁸ An A-person may, for example, be awake from 6 am to 10 pm and have most energy in the morning. B-persons, on the other hand, have most energy in the afternoon and evening, and may, for example, be awake from 9 am to 1 am.

A-persons prefer to wake early

If you are an A-person - you wake up early. You feel most energized immediately after waking up. It's the best time of the day for you. You dread Friday night, when your B-person-friends visit. They keep you up late, and even though you go to bed at 2 am, you still wake up early in the morning. An A-person can't sleep until 9 am. You will always wake up early – also the day after New Year's eve.

B-persons prefer to go to bed late

If you are a B-person, you have a lower body temperature in the morning than an A-person. It therefore takes you longer to wake up. You often do not feel energized until after 10 in the morning. You are often most productive in the afternoon or evening. Even though you go to bed at 10 pm, you may not be able to sleep because you are not yet tired. If you have to meet for work at 8 am, it means that you do not get enough sleep on work days and sleep more on free days.

80 percent of the population are awakened up by an alarm clock to fit into the morning-oriented society. Being a late riser in an early riser society has a negative impact on your health,

academic achievement and career. We need to break free from 9 to 5 society and its lack of respect for B-people's circadian rhythms. Quality of life, health, infrastructure and productivity would all improve if we offered people work hours matching their circadian rhythms. In a knowledge-based society getting up early in the morning is no longer what is important. Instead it is about working when you are most productive.

The B-Society works for the following:

Health policy – a later start can reduce the amount of social jetlag

The difference between biological time (internal clock) and social time (school and work hours) is called *social jetlag*. The 9 to 5 society sets B-persons up for poorer health, as B-persons experience greater social jetlag. If there is a five-hour difference between when you get up on school/work days and when you get up on days off, you have a five hour social jetlag – and it is in this category that we find 60 per cent of smokers.⁹ By comparison, only ten percent of smokers are found in the section of the population that does not experience social jetlag. Research shows that for every hour of social jetlag, the risk of obesity increases by 33 per cent.¹⁰

- It would be advisable to adjust the starting times of schools and workplaces to support different human chronotypes.
- It would be advisable to abandon the application of daylight savings time, as it contributes to increased social jetlag in the population.

Education policy – a later start allows students to sleep optimally and obtain higher grades

School discriminates against B-persons. Research shows that al-

most all teenagers are B-persons. An 8 am start is in the middle of the biological night of young people, and B-persons receive poorer grades than A-persons if exams take place early in the day. Only when exams take place in the early afternoon are A-persons and B-persons competing on an equal basis. Research shows that a later start leads to more sleep for students and higher grades as a result.

- A start time of 9 am is recommended for 0–6th grade, and a start time of 10 am is recommended from 7th grade and up.

Labour market policy – adapt working hours to circadian rhythms and increase productivity

Research shows that managers tend to favour A-persons, who arrive early at the office.¹¹ The manager regards those who arrive later as being less conscientious. Managers who are B-persons themselves are less likely to judge employees who prefer a later start.

In the knowledge society, it is common sense, both from a human and an economic point of view, to match a person's work hours to his or her biological rhythm. We need a paradigm shift away from the classic 9 to 5 work hours, to individuals having a greater say about their work hours. This will result in higher productivity, healthier employees and a reduction in healthcare costs.

In the 20th century, the unions fought for the right to 8 hours of work, 8 hours of sleep and 8 hours of leisure time. In the 21st century, we should fight for the right to work at the right time of the day. Research shows, for example, that it has greater health implications for A-persons to work at night than it does B-persons. We ought to give A-persons A-person work hours and B-persons B-person work hours. Being able to control one's own time will increase both the quality of life and productivity of the individual.

- There is an untapped productivity potential in giving A-persons A-person work hours and B-persons B-person work hours.

Traffic policy – a later start for B-persons may solve infrastructure issues

We have an infrastructure issue four hours a day, as we use the roads at the same time in the morning when we go to work, and in the afternoon when we return home from work. Different start times will help solve the infrastructure issue in towns and cities. If B-persons start after 10 am, the traffic will be spread out over a longer period of time, both on the roads and cycle paths in the towns and cities. This would mean less idle running and lower CO₂ emissions, as well as a shorter travel time for individuals.

- There are great savings to be made.

Clear and marked benefits come from a consideration of our biological differences – better health, better learning, increased productivity, better infrastructure utilization, and a general increase in work/life satisfaction and quality of life.

The B-society has members in 50 different countries. When people from such different places as Ukraine, China, Taiwan, Brazil, USA, and Europe were eagerly interested in becoming members, we wanted to know, “Why?” Most of them have explained that they felt set aside and looked down upon by the existing culture because they were B-persons. They saw that there is a global social tendency to only recognize people working within an 8 to 5 or 9 to 5 rhythm which is reinforced by cultural sayings like: “Up early and early to bed is healthy for the little boy”, “Early to bed, early to rise, makes you healthy, wealthy, and wise,” and “Are you sleeping, Brother

John?" It seems that to get up early has almost become synonymous with being a good human being. To receive respect and status, one has to learn to get out of bed early to get things done during the day. A worker would gain significantly more prestige or respect for meeting at work in the early hours of the morning, while the hours they may spend after 10 in the morning are rarely counted as status-building hours. The problem with this way of thinking is that people have different circadian rhythms, which are individual, and that are influenced by genes, light, gender and age.

The people joining the B-society also mentioned that they love to be productive, and that they would be able to produce even more if they were enabled by the society to work according to their own starting time and rhythm.

However, at present there exists a significant lack of understanding of these individual differences, both at the workplaces and in the society at large. It's clear by reading the voices from our members, that the natural rhythm patterns of the B-persons are a kind of taboo in society, and that there has been discrimination against B-persons for centuries. People are culturally conditioned to criticize and mock the need to live in accord with a circadian rhythm that is genetically determined.

The best companies unite productivity and quality of life

Unfortunately, most companies follow work schedules designed to fit the rhythm of A-persons, despite the fact that more employees are functioning as B-persons than as A-persons. This misaligned orientation of work timing and the natural rhythms of the work force results in a huge daily loss of potential production and creativity. The art of management, today and in the future, will be to organise companies in harmony with peoples' different biological rhythms, as this will mean not only increased productivity for the company, but also increased

quality of life for the employees. The reduction of absence due to illness is predicted to be a significant benefit as well.

Give A-persons A-working hours, and let them begin work as early as they are ready in the mornings. Give B-persons B-working hours, and let them begin work after 10 am, when they will deliver peak performance to the company.

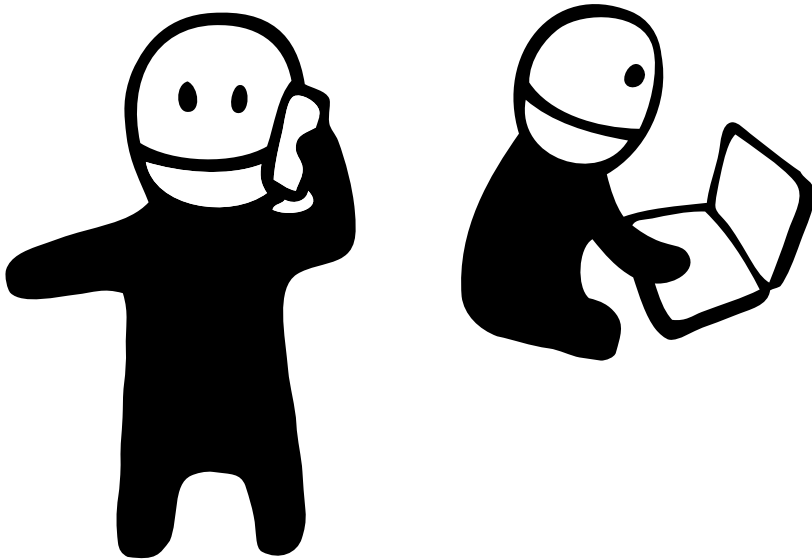
5 good reasons for designing the workplace so it supports both A-persons and B-persons

- Productivity increases markedly when people work during the time frames where they peak physically, emotionally and mentally
- Freedom and flexibility are values that attract talent.
It is a good card in the struggle for the best employees from among the labour force
- Globalisation demands that successful companies spread working hours over a longer time span
- Company equipment and space is used most efficiently over longer equivalent time spans – without the need for overtime scheduling
- Empowering employees to organise their own lives increases quality of life and reduces stress and sickness absence.

The global job market is not limited to 9 to 5

The global job market needs people to work around the clock, and not only in the well-worn but outmoded industrial grooves of 9 to 5. Once it is commonly realized that knowledge work and creative work is flexible and can be executed anytime and anywhere in the world – and that it needs to be executed at the time that is the “right time” for optimum creativity, efficiency and productivity – employers will create new policies, which are suitable to the flexible work culture, and that can bring benefit to themselves, the workers, and the companies as an integrated flexible community of purpose.

The workplaces of the future are combining flexibility, productivity and quality of life. They have an appreciation of different kinds of work rhythms and life rhythms, and they reflect this in their work culture. Furthermore, they design individual work times, work areas and work rhythms that suit each individual. This is the topic of the next chapter.



Making companies more attractive

Our work has moved from cow to computer. More than 80% of a company's value is immaterial – the value lies in concepts, ideas, innovation, creativity, management and brands.

This means that a large percentage of work is now independent of time and place. Added to this cultural tectonic shift is the fact that business continues to become increasingly global. This will continue to push companies in the direction of becoming more distributed and consequently more virtual. More and more people can work wherever and whenever, and more and more work is becoming invisible in its characteristic processes. In the 2017 Deloitte Global Human Capital Trends research, 88% of business leaders rate building the organisations of the future important or very important.

This points to several pressing needs: Release the talented brains! Make way for the employees' inherent and natural differences! Let them work during those hours of the day when they are the most productive. While this initially may demand a little more planning and organizing from companies, the challenge should always be to unify the individual rhythm with the rhythm of the organization. Experience demonstrates that the payoff will outweigh the investment. The corporate case study at the end of this chapter provides strong evidence that this outcome is highly probable, and not merely theoretical in nature.

Because super navigators make new demands concerning the space for action in working life, there must be room for both the work preferences and methods of the individual, and for creating new parameters of measurement and performance. In return, liberated workers, set free to work in synchrony and harmony with their natural rhythms and peak performance times, rather than an arbitrary industrial clock, will deliver added value back to the companies that have the insight and wisdom to allow them to be responsibly productive.

As discussed at length in Chapter 2, we have to begin to acknowledge that it is no longer possible for us to work solely according to industrial clock time, hindered by the outmoded restraints of time and body control. We have to move on from playing the role of disciples of the clock to becoming *self-responsible super navigators* – people who work most productively and with greatest satisfaction in harmony with our inner circadian rhythm, sense of time and planning of time. We must move on from working in the same generic rhythm and pace tied to a clock from the past, to working in individual rhythms and with a pace that forms the basis for creating *the unlocked clock of now and the future*. In this manner we can move on from working with body movement to working with thought.

Individual work design

Brains demand individualized management because their value lies in individual brain performance. Therefore we have to create work times, spaces for work and work rhythms that suit each individual talent. The value creation of the talented and knowledge-generating employees depends more on their personality characteristics and how they live, than fixed places and times for work.

Each employee is different, guided by an individual genetically based biological clock and rhythm, which determine the optimal times for their work and life. Respecting the natural biological rhythms enhances peak performance simply because each individual performs best when allowed to follow his or her personal biological clock and rhythms. Therefore, adaptation of these work parameters to the individual is a prerequisite when work is predominantly the invisible work of thought.

This further supports the argument for individual times and spaces for work, as such flexibility will improve both individual productivity and corporate performance, while boosting job and personal satisfaction. Individualized management for each employee nurtures the differences between employees (professional and personal needs and wants), allows for additional differences (space and time), and provides the open frameworks and spaces for individual biological rhythms. It will affect positively the corporate bottom line, reducing the drain through lowered sick absence and recruitment costs, since satisfied workers tend to remain healthy and loyal to the company over longer time periods.

The role of the management

The role of management in the industrial work culture was rooted in time control and body control. This management model was perhaps suitable for the limited purpose of controlling the visible physical work, which demanded the same rhythm and speed of the workers. Now that so much of work consists of the movement of thought that is invisible in its production process, the management has to move towards supporting interplay and interaction, while facilitating individual flexibility to work during the most effective times and in an energizing and inspirational environment (not necessarily the office).

The new role of the management is a central element of the new work culture, and with the increased individual flexibility and self-management, it becomes more important to set clear goals for each employee, ensuring that there is congruence between these and the organization's overall goals.

The employees are no longer able to hide their true efforts behind long working hours and activity, which might previously have compensated for lack of performance. As the new work culture is much more transparent, placing its focus clearly on results and outcome, the individual employee has to work hard to structure, plan and execute in order to reach the targets.

Because the future does not look like the present, a new "management of brains" is necessary to maximize the potential of invisible workers to lead and act in the now, and so make use of the new possibilities that are arising continually.

Barriers to a flexible work culture

Since 2005 I have worked with organisations in 10 countries. I'm specialised in creating flexible work cultures that support our differences in family forms, work forms and biological rhythms. When I speak with CEO's in different companies they tell me that they have a flexible structure but if I ask them if two of their employees are starting at 10am there is silence. I have identified the following four barriers to a flexible workplace:

1. It is taboo to meet after 9 – a productive person meets early.
2. Leaders tend to favour A-persons (early risers) – those who arrive at the office early – conventions that we are socialized into performing in the educational system.

3. Flex time with fixed hours. You have to be in the office between 9 and 3. That is not flexible at all. *Working 9 to 5*.
4. Your own mindset. Are you willing to set yourself free? It's a mental hurdle to set yourself free from your inner farmer! It doesn't make sense that you are woken up by an alarm clock, and then you have to wake up your children and push them to school at 8 am – only to be stuck in traffic on the way to work.

Life Navigation

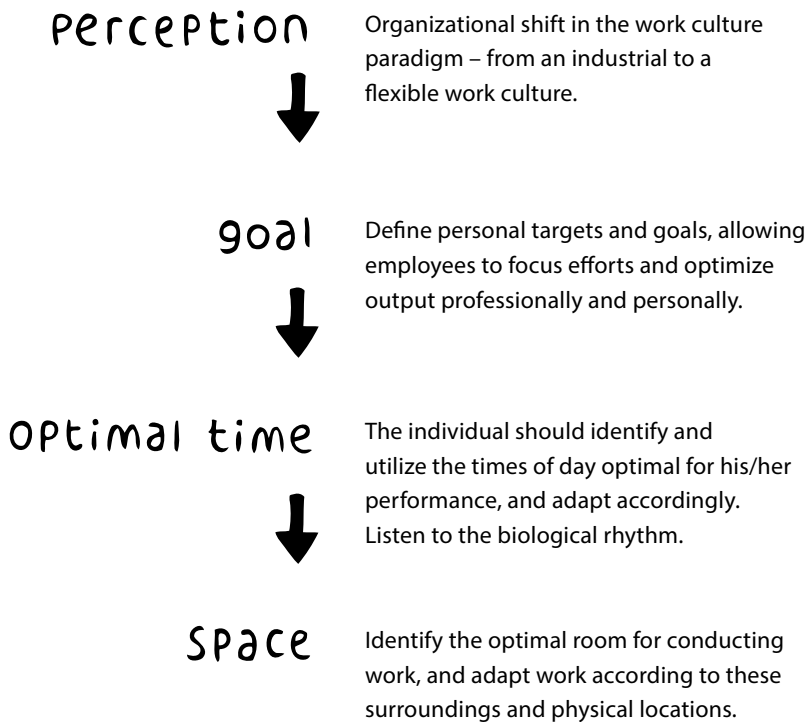
The evolution of work culture is facilitated by the implementation of a *new mindset*, which is the key to change the individual's perception of work and life. This new mindset marks a break with the non-optimal industrial model of the collective work design, and provides the essential tools and work frames that allow each employee to optimize his or her efforts and assume self-management. It introduces a new work culture into the organization that enables companies clearly to differentiate themselves culturally, thereby supporting the attraction and retention of the brightest unique talents.

The concept behind this new flexible culture is called *Life Navigation*. It is a contribution that is implemented on an individual and collective level, challenging the industrial mindset and striving to manifest a work culture where flexibility, productivity, and individual life quality are united, and differences in work-time and workspace environments are sanctioned and therefore socially accepted. Life Navigation aims to make people aware and conscious of their prioritization of choices in work and life, providing them with the time and space to think and reflect.

it makes you think!

The concept of Life Navigation in brief

Life Navigation creates a flexible and supportive work culture, capable of integrating flexibility with self-responsibility. Individual choices of work-times and workspaces are more flexible, and employees are trusted, which spurs motivation and dedication. It is this fundamental shift into new modes of trust, discipline, respect, and acceptance of different work times and work places that allow for the establishment of an effective new work culture. Further, its long-term sustainability is ensured by the concept's strong core structure, respect for deadlines, task awareness and responsibility, which, when supported by modern and efficient performance measures, ensures that the organizational differences can be unleashed and still contribute to the organization's performance.



The figure illustrates the four fundamental steps involved in becoming a Life Navigator. First the perception in the organization is changed, welcoming differences in work times and spaces. Next, the individual goals for work and life are outlined, and the individuals identify the optimal times and spaces to reach the goals. It is a process of teaching individuals to focus their efforts to optimize output through the individual choice of optimal time and space for work.

The cultural shift

The individual employee's perception of work and life is central to Life Navigation. Before the organization can mobilize itself and benefit from a new work culture, each individual member of the organization needs to understand that the purpose of creating integration between work and life is to ensure performance excellence, collective success, and life quality. To this end, we need to make efforts to ensure mutual trust among employees, as well as the acceptance of differences in work habits, times and spaces. This social acceptance creates a new common corporate language, causing the individual to feel that the group approves of his or her individual rhythm and needs, thus enabling individual reconciliation.

Work can take place anywhere and anytime, and in the flexible work culture it is up to the individual to find the right physical frames and times to create optimal output. Even though Life Navigation provides the tools to navigate, it is still up to the organization to support the new individual work design and life strategies, as it is the only way to ensure a collective change – one that ultimately spurs the individual change.

Life Navigation starts on the individual level, relying on the individual to enact self-discipline, structure and planning that will ensure the creation of times and spaces for efficient work. This occurs in the context of a collective process, which ensures that the new and more flexible work culture gains a foothold, and the perception of work-life balance shifts to refer to the more comprehensive goal of work and life integration.

It is, however, a difficult process as it confronts the founding pillars of work and life, and by knocking some of these pillars over, the safe foundation of habits and familiar norms is shaken. Instead of following the masses, or crowd, and synchronizing actions, the individual has to take more responsibility and ini-

tiative, as well as actively to master and manage time and focus. The individual initially is removed from a comfort zone, and is required to talk about, and reflect upon, life and work, in order to create the optimal individual frames. It requires effort to come to self-knowledge, to use these new insights to accept and adapt to one's personal rhythm for optimal performance, and ultimately to find the right personal integration between work and life.

The organizational benefit

By implementing Life Navigation and creating a new work culture, organizations will benefit in the following areas:

1. *Work-Life satisfaction*: By developing a work culture that reconciles top performance with life quality, a much higher degree of employee satisfaction will emerge. High levels of work-life satisfaction ensure recruitment and retention of talents, and reduce sick leave and related costs. Most employees conclude, after experiencing the flexible work culture and its associated advantages, that they would not want to work anywhere else.
2. *Unique differentiation*: as an international company, working across different time zones, flexibility is a keyword for the organization as well as the customers. Also, the new work culture is a means to attract the best talents, providing for unique differentiation from industry peers.
3. *Higher efficiency*: As employees learn to prioritize and focus on the projects and tasks that create the greatest value, the organization becomes more efficient. There is less time wast-

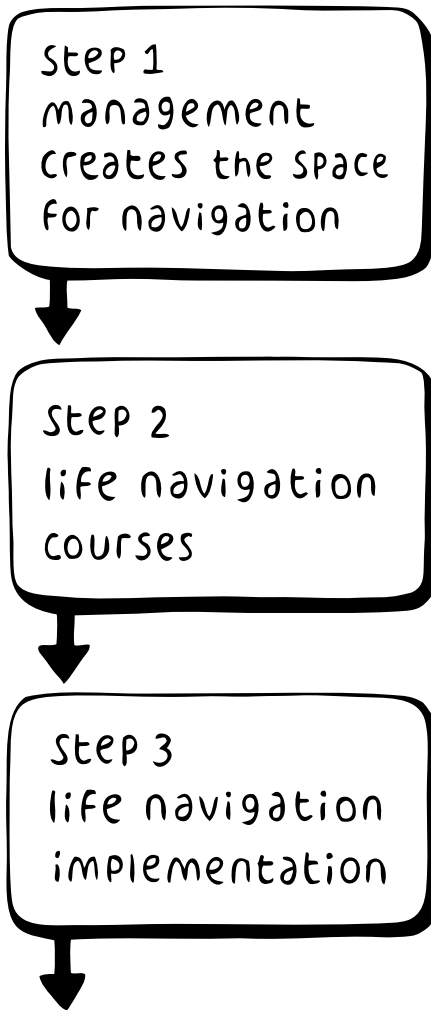
ed on unimportant tasks and unproductive meetings, while the quantity of time-consuming e-mail decreases and employees become more motivated, energized, and productive, all of which leads to better business results.

Generally, the introduction of Life Navigation into the organization represents an investment that induces the key changes that can prepare companies to manage and operate on the current and future business scene. Life Navigation supports a stronger corporate profile and brand, attracts more qualified employees, optimizes efficiency and the output of human and non-human resources, and reduces costs related to sick leave and recruitment costs. Some of these have an immediate effect on the organization, whereas others manifest over time, such as the increase of brand value. Nevertheless, the effects are positively loaded and cumulative.

The three levels of implementation

The Life Navigation journey consists of three steps, each step preparing the individual and the organization to make the final cultural shifts. It is a practical process, with each phase being a step that requires a different focus and approach. Naturally, the process is further adapted to the specific organizational needs and necessities, allowing for an individual design.

Step 1
management
creates the space
for navigation



- Laptops and smartphones for all your employees
- Set your employees free from 9 to 5 and that work is something that only can take place at the office.

Step 2
life navigation
courses

- Educating Super Navigators.
- It's a collective process for developing individual work times and spaces for work – when and where do you want to work? What are the necessary tools to navigate in a flexible world?
- A Super Navigator has overview, focus, rhythm and calmness.

Step 3
life navigation
implementation

- Anchoring a flexible working culture in personnel politics, email culture, meeting culture, work place branding, value integration, etc.

This represents the three steps that move an organization along the path of a journey to implement Life Navigation. The first two steps focus on the individual employee, facilitating change through the acceptance from peers and management (collective). Step three represents the substantiating of the changes, which occur on a more operational level.

Steps of work culture evolution

Step one places a focus on establishing acceptance from the management, permitting the employees to take actual control of the management of their individual times and spaces for work. Once given this permission, the employees also need to be provided with opportunities to learn and adopt the perspectives that can facilitate social acceptance and tolerance emerging organically from within the organization, and not only as dictated to them from the top. Following that, the essential tools for self-management of the increased flexibility in a new work culture are provided in the second step, through five course sessions, which center on the individual's ability to create an overview, to focus on the important targets through prioritization, and to choose the optimal time and space for work, thereby evolving into a true super navigator. Together these first two steps represent the "soft" change that the organization undergoes.

To ensure organizational support, and to legitimize and encourage social acceptance of the new work culture and common language, the Life Navigation principles should be incorporated into companies' policies, standards, branding materials etc., all of which can be utilized as a powerful tool in the branding and recruitment process. This latter step represents the step of grounding and embodying the shift, i.e. the "hard" change, which is more tangible and visible compared to the soft change, which occurs primarily on a psychological and cultural level.

The three steps together mark the official implementation of Life Navigation, as each subsequent step builds upon the preceding one. However, as previously mentioned, it is a gradual process, and in order to ensure that the new work culture is firmly rooted in the organization, preventing employees from falling back into their old habits, provision of follow up courses and sessions yields enduring optimal results.

Companies wanting to retain and attract the right talents will benefit from implementing Life Navigation. The sooner the organization initiates the process to change the work culture, the sooner it will be able to leverage itself, and see an effect on its employee satisfaction evaluations. It will induce further flexibility into the organization, and this in turn will facilitate the company's innovation and strategic development.

AbbVie Denmark – Best Place to Work

AbbVie (until January 1, 2013 a part of Abbott) is a biopharmaceutical company with approximately 23,000 employees, of which 80 work in Denmark. AbbVie Denmark is the story of a company that moves to a new location, and changes not only its physical surroundings, but also its way of doing business and its way of thinking. AbbVie sets the employees free from the '9 to 5' attitude by educating all their employees in how to navigate life. To AbbVie Denmark, Balance is about setting oneself and one's colleagues free; taking responsibility for the organizational community, and cultivating a flexible culture in which all participants share understanding and care. In 2007 AbbVie set up the long-term goal of becoming the Best Place to Work in Denmark. They reached that goal in 2011.

A mission

Moving offices can provide a convenient opportunity for putting new goals on the agenda. To AbbVie, it was clear that they wanted to be the Best Place to Work in Denmark. The necessity of putting Balance on the agenda became obvious after the first time the company participated in the "Great Places to Work" survey in 2006. Marianne Gylling Pedersen, HR Manager, describes the results: "The survey showed that only 39% of the

employees found that the company encouraged a good balance between work and private life.” The management realized that something had to change.

Liane, a project assistant, tells about when she first started in the company: “Back then (when the company was at the old office location) I thought that I might not want to continue working here. It was obvious that there was a poor climate among the employees.” Whenever an employee chose to leave early or come in late, he or she would be greeted with sarcastic comments, such as, “Did you enjoy your half day off?” or, “Have you – again – been working from home?” Furthermore, the employees felt that they couldn’t be productive at the office because they were often disturbed.

When the company was about to move location in December 2006, the management group decided to set aside a whole day of workshops, among them a workshop on Life Navigation. Based on the clear and engaged feedback from the workshop, the company founded a project group that would investigate how the principles from the Life Navigation workshop could be implemented in the organization.

In the spring of 2007 a group of employees and supervisors were trained in the Life Navigation principles. After very positive reviews of this pilot program, the former CEO Laurent van Lerberghe decided to expand the project to the whole organization, and by the end of 2007 all 110 employees had been trained as Life Navigators. This was the beginning of a dramatic change in the organizational culture.

The Life Navigation concept

The Life Navigation Concept punctures the idea that work is something that only can take place at the office during regular business hours. The employees are set free from their own and colleagues' confining expectations, and are given the opportu-

nity to design their own schedule and work location.

The concepts taught in the Life Navigation classes empower the individual to become super navigators by focusing on four roles: 'The Time Keeper' who becomes aware of time and planning, 'The Pilot' who sets out the individual goals, 'The Conductor' who decides and sets the rhythm, and 'The Space Creator' who chooses the optimal surroundings. The classes take place over five weeks, three hours per week, in small groups of up to 15 employees maximum.

AbbVie continues to put Life Navigation on the agenda. "We continue to communicate that we want all employees to have balance between their work and private lives," says HR Manager Marianne Gylling Pedersen. "That is why we want to educate everyone to pay attention to which factors influence this balance. All employees at AbbVie have to decide what is really important in their lives. How do I get better at planning or at staying focused? Which goals do I want for my professional life, as well as for my private life?" she continues.

At AbbVie the employees have various props to assist them in the process. Marianne Gylling Pedersen explains that the little stuffed toy-frog is used as a signal to others, saying symbolically, "I need some peace and quiet now, to concentrate on some assignments."

Set people free

A pivot point that keeps showing up when describing Life Navigation is the feeling of becoming more empowered to make decisions about one's life. "I felt that I was set free and could make decisions about my own time. The freedom was fantastic! I got a totally different level of energy in doing my job. The flexibility yields multiple benefits; when you get something, you are also more inclined to give something back. The process gave me an inner tranquility. I learned that I am

most productive in the morning, so now I concentrate my efforts there,” explains Liane.

Life Navigation invites the employees to self-reflection. This requires both courage and patience, as Life Navigation is a continuous learning process. Communication assistant Danek describes it this way: “In the beginning I thought Life Navigation was really hard. To take the offered freedom to say ‘I am leaving now’. To declare that my priority is to organize my job differently and not necessarily be at the office ‘from nine to five’. To say that for whatever reasons I have to leave now, but I can work longer tomorrow. To trust myself and my colleagues that my way of organizing my work is accepted.”

Everybody in the management group understood that they had to work as role models. It took a while to get everybody signed up, but there was continuous management focus on the process, and the Life Navigation project group facilitated and assisted in departments where the employees were skeptical. Liane describes the effect of changed behavior among the supervisors: “You could see and feel the changes after Life Navigation was implemented. It made a really big impression on me to see my supervisor accept the concepts to such a degree. He was very observant and kept asking ‘What have you done this week? Have you been navigating?’ He almost ran a log on his group.”

At AbbVie they have left behind the traditional idea that a balanced work life is about working ‘9 to 5’ and taking the rest of the day off. “Balance is about the mission and goals of the organization, and the wish from every individual to contribute towards these goals while we assure that the whole person is engaged,” emphasizes CEO Christina Dyreborg. AbbVie has succeeded at setting up a flexible framework and a basic understanding that balance is not about the hours spent at the desk, but about the results.

Flexibility is based on trust and common goals

When asked what is special about the AbbVie DNA, Marianne Gylling Pedersen shows no sign of doubt, saying, “I have never experienced a company where flexibility has been taken to these levels.” Flexibility has become a part of AbbVie’s culture because they feel it is necessary to enable the delivery of quality work, while also living a complete life. “Flexibility is based on trust. We believe that everybody does his best to achieve good results and be successful. To succeed at your work you have to be assured that things also work at home. Giving the employees time to energize themselves also makes them more productive at work,” says Marianne Gylling Pedersen. AbbVie’s fundamental attitude is clearly stated: How much time you spend at the office is not as important as the results you produce. The company has worked – and is still working – at promoting this attitude, as it is a fundamentally different way to work.

“It has been a journey from the very beginning. The journey is about daring to do things differently. Very often we are stopped by our own limitations and abilities to think differently; or by how we believe acting differently will be accepted by colleagues and management. Once the employees move beyond their own mental hurdles, they begin navigating and living a full life,” Christina Dyreborg explains. “To me, balance is not primarily about working less, but about working the right way.”

Life Navigation has become part of the foundation in AbbVie’s culture, around which the organization conducts its business.

Both Christina Dyreborg and Marianne Gylling Pedersen wish to make it very clear that promoting Balance has not reduced the focus on performance. On the contrary, it is the business goals that set the course for how the employees navigate, as they evaluate how their actions contribute to the company’s

objectives. Christina Dyreborg explains, “We all agree on the direction of the company, as strategic goals are broken into objectives for each team and for each individual. That way the work becomes more meaningful for each employee, as he or she understands how the individual contributions tie into the greater perspective. To understand one’s work from the greater perspective engages the employee. It is more fulfilling.”

AbbVie has succeeded at turning a traditional work culture upside down, and in rebuilding both the physical and the mental environment into a balanced culture supporting the business. “It has been really special that everybody has contributed to redefine our culture. We strengthen and refine the culture every day, and everybody wants to contribute,” says Christina Dyreborg.

The Life Navigation concept has been implemented in AbbVie Denmark, AbbVie Norway, AbbVie Netherlands, AbbVie Germany, AbbVie Austria and AbbVie Ireland, with great results.

Success factors for creating balance

The story about AbbVie identifies several factors that have contributed to a successful outcome:

- *Mandatory participation in Life Navigation by all*

All employees, from CEO to the bottom of the organization, participated in the same classes. That was a clear signal that management meant this seriously.

- *It is your responsibility*

AbbVie has made it very clear that they provide the framework, but the employees have to do the Navigation within these frames. Life Navigation only works if the employee contributes. Life Navigation is a long-term commitment that requires self-discipline and involvement.

- *Management must be role models*

The management group participated actively with implementation of the Life Navigation process; not only as employees for their own part, but also driving the process in their departments of the organization. AbbVie understood the power of modeling, particularly in the beginning of the process, and required supervisors to show a good example.

- *The Project group follows up and keeps developing balance in the organization*

AbbVie has formed a Great Place to Work group lead by Marianne Gylling Pedersen. Since 2006 the group has analyzed the Great Place to Work reports, conducted further analyses to understand what has been achieved during the past year, and selected which areas need to be in focus in the coming period. Combined with listening to the informal talk, they continuously try to understand what issues are discussed among the employees.

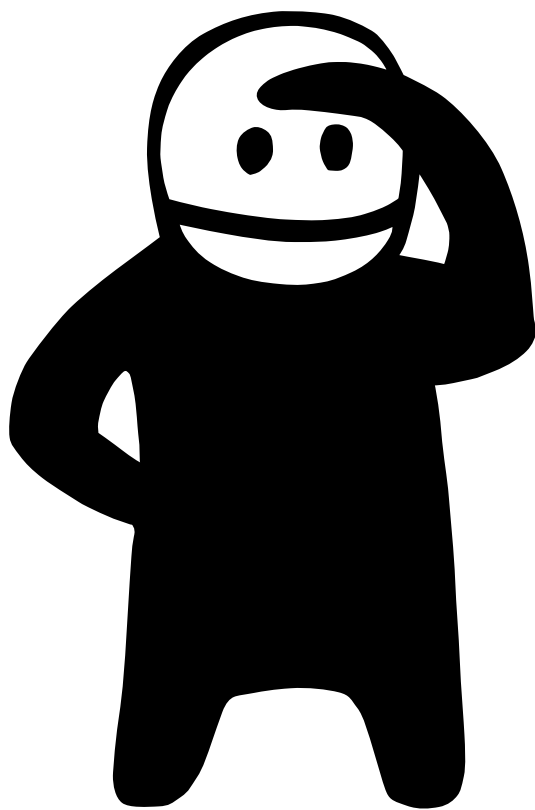
Become a super navigator

Are you hit by a tsunami of tasks? Who sets the course in your life? Would you like to be innovative, but you don't have the time? Are there too many emails in your life, most of which are junk mail that you don't have the time to sort out? Do you often practice "fire-fighting in survival mode" rather than skillful action as daily practice? If you are laughing and/or cringing with recognition, then you may need to become a super navigator.

To become a super navigator, you have to work with four areas: overview, focus, rhythm and calmness. First you will become a Timekeeper. A Timekeeper has awareness and control of his time. The Timekeeper gives you *overview*. Second you will become a Pilot. Here you will gain *focus*. The Conductor works and lives in her own natural *rhythm*. Ultimately you'll become a Space Creator. The Space will help you find your own space for *calmness*.

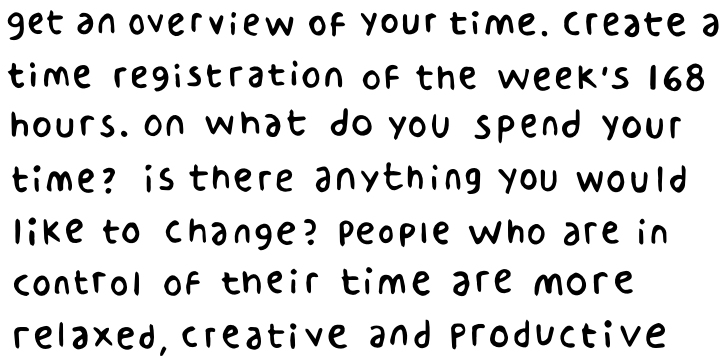
Let the journey begin!

to live is
to navigate



OVERVIEW

THE TIMEKEEPER



get an overview of your time. create a time registration of the week's 168 hours. on what do you spend your time? is there anything you would like to change? people who are in control of their time are more relaxed, creative and productive

The Timekeeper

Each of us has a unique circadian rhythm, sense of time, and time planning, which has been inhibited by introducing “clock time” – regular work periods and the demands of physical presence – first by the monks, and later by industrialization.

Overview of the weeks 168 hours

To become more conscious of how you spend your time and how you experience time, I recommend that you do a time registration of the week’s 168 hours.

Registering one’s time is a prerequisite for gaining awareness of one’s time in order to facilitate realistic planning that can harmonize clock time and experienced time. Most of us live as if the week had 256 hours, even though it only has 168. The trick is to live within the available 168 hours of the week, while at the same time reminding oneself that there is ‘plenty of time’ at one’s disposal. The balance between expectations of the week and the factual content of the week must be found, and then integrated as a new habit of the mind.

We can discover and attune to this relationship between our expectations of the week and the factual content of the week over a five-week period, through a process of planning and registering the activities taking place during the time of each complete 24-hour day.

Divided time and undivided time

When one has registered the 168 hours of the week and achieved knowledge about how these hours are spent, there is a further need to move on to look into the relationship between divided time and undivided time. Divided time consists of the time periods filled with meetings, mails, phone calls, and other interaction, whereas undivided time consists of the time peri-

time	monday	tuesday	wednesday	thursday	friday	saturday	sunday
00-01							
01-02							
02-03							
03-04							
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05-06							
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ods in which one wishes not to be disturbed, and within which one has the possibility of absorption.

The trick in this case is to find the balance point between the divided and the undivided time, because knowledge work demands a lot of concentration, which demands quality undivided time. Disturbances can be positive, but if they are too manifold they can disturb our focus and become a cause of stress. Research shows that when the work of thought is interrupted it takes up to 20 or 30 minutes to regain total focus on the task.¹²

If we are frequently interrupted when we are using our thoughts for focusing on an assignment, we will not experience significant progress, but rather feel almost as if we are “standing still,” or worse yet, like we are wasting time and losing ground. It is like taking one step forward and two steps back. When everything overlaps, tasks begin to run together, so we need to decide when we are available and when we are not. In reality this is a choice that everyone must confront at some point. Once we successfully confront the issue of our “availability” we can allocate our time as either divided or undivided time. For instance we can choose to have uninterrupted mornings, while keeping the afternoons available for interruptions, or vice versa. On a larger scale of activities, we might choose to schedule all of the weekly meetings in just one or two days.

Transportation

It is also relevant to register the times spent on transportation between home and workplace, as this is an aspect of routine in work and life. One can easily see, as just one example of benefit, that flexibility in work hours could help the commuting worker to avoid travel during the so called rush hours. For instance, a B-person could benefit from arriving at the workplace at 10 am,

and in so doing, not only reap the personal benefit of avoidance of traffic jams, but simultaneously contribute benefit back to the community in the form of optimally efficient utilization of the collective transportation resources. This is a concrete win-win situation, requiring only a shift of collective consciousness and intent, and being practically cost-free.

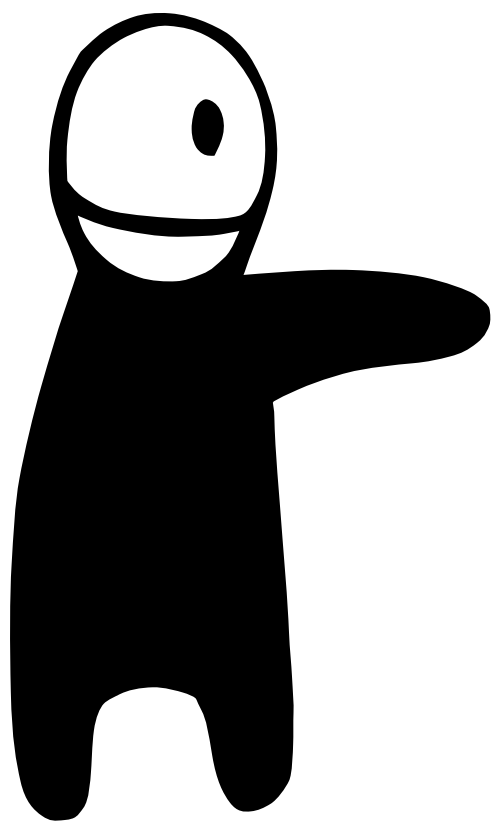
Sleep

Another important dimension of life and work is the number of hours we sleep every night, as sleep is of great significance for our health and our ability to perform well. The brain is at work with various maintenance and restoration processes while we sleep, and as a result sleep has become one of the most discussed subjects in healthcare. If you get less than 6 hours of sleep, there is a high probability of reduced effectiveness and coordination in your mobility, speech, reflexes and judgment. Exactly how much sleep we need every night is an individual matter. Experts agree that we generally need seven to eight hours of sleep, but this also varies.

Therefore, one can also make a record of the hours of sleep, along with notes on the corresponding sense of functional capabilities following sleep periods, in order to begin to find the amount of sleep that is individually optimal.

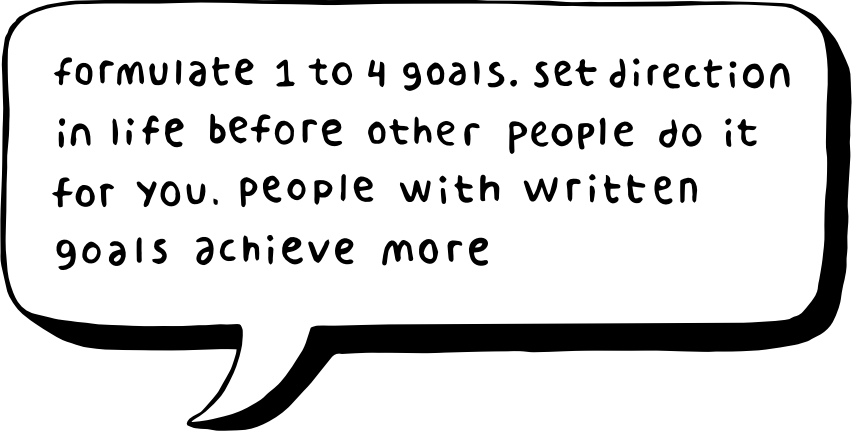
Do you have individual time?

Extending the process of keeping a diary or log of all 168 hours in the week, one further creates the possibility to observe how much individual time one has during a week. Most frequently, we only give individual time about a fourth priority – following work, time with the kids and time with our partner. It is important to make room for individual reflection and restitution in everyday life in order to be able to give all the other aspects of your life the needed attention.



FOCUS

THE PILOT



formulate 1 to 4 goals. set direction
in life before other people do it
for you. people with written
goals achieve more

The Pilot

Imagine a world without time. Imagine a world without choices. Imagine a world without relations. That is how life begins. When you are born, you are likely to have 30,000 days and nights ahead of you – or 2.5 billion heartbeats. Your first relation in life is to your family. In childhood we navigate among 4 to 6 communities of practice – the number increases with age, as does the number of choices. Life consists of choices. Which opportunities do you want to realise? And are you conscious of your deselections as part of the process of choice?

Relations support or undermine our life navigation

Map your relations. During childhood, we typically participate in 4 to 6 communities, but what about now? In how many communities do you take part? Which ones consume your energy? Which communities give you energy?

Communities include:

- family/in-laws
- friends
- work/department(s) at work
- sports teams
- individuals

The more communities in which you take part, the more people will have expectations and demands upon you, your time, and your energy. Every community is structured differently, each with its own social rules and codes that determine the scope of action and behaviour. For example, when is it socially acceptable to say “no” – when asked to your nephew’s birthday? The answer depends on the structure of the community in question, and before any rejection, the repercussions of the

decision must be considered. Communities also influence our identities. “Old” communities tend to keep you in an old role, whereas you can construct new identities and new navigation points in new communities. People who have known us a long time will often hold us in place and try to prevent changes, while new people will have an easier time accepting the “new Michael.” Are there too many communities in your life?

Goals

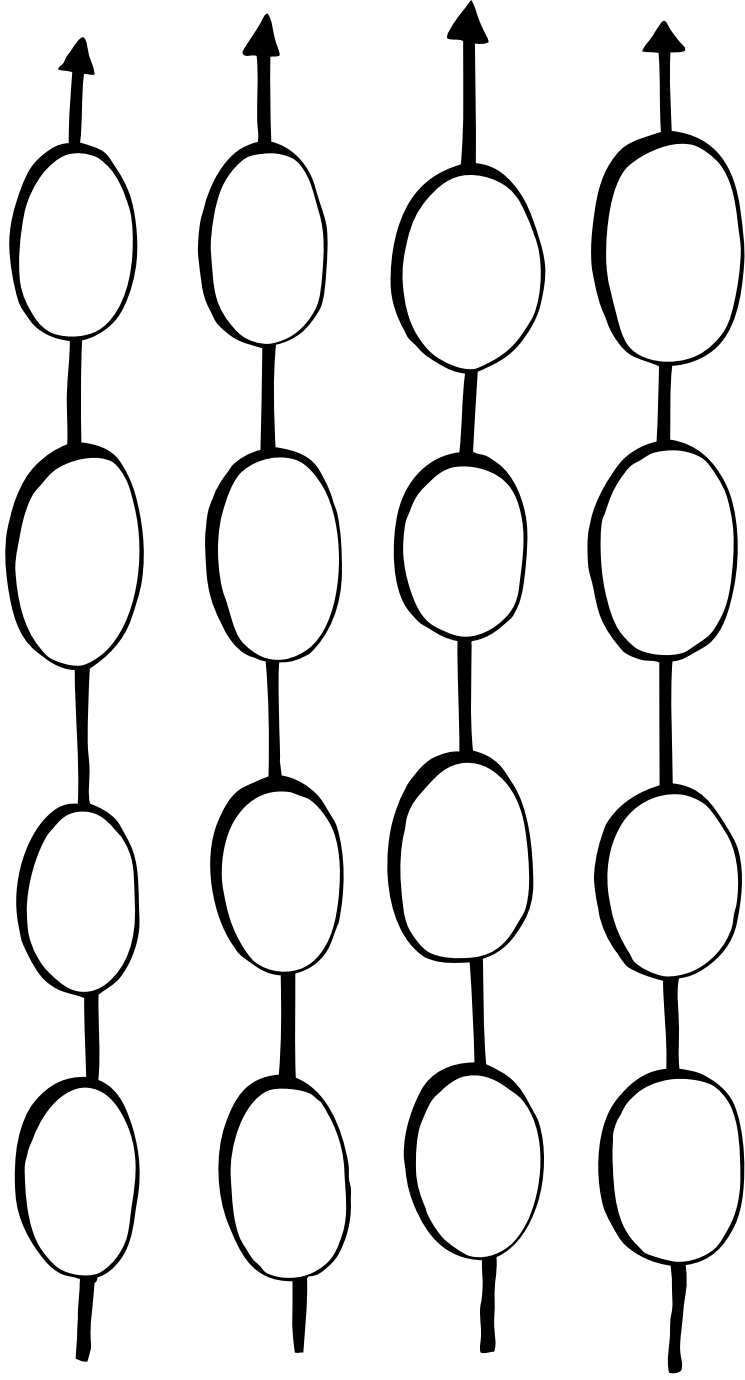
Set up 1 to 4 goals in your future life (the far right circles at page 96) and then proceed backwards and describe the steps you will make to reach your goals. The goals are specific to you and will help you to become aware of your ambitions and get you on your way towards realising them. Many people are afraid to plan the future. But time passes. We postpone dreams thinking we will get to them tomorrow or some other day. But how many of these dreams actually are realised? It may suddenly be too late. With clear goals/areas of focus, prioritising becomes easier. You need to consider also whether your goals are purely individual, or if they also involve other people – for instance your family.

To do versus not to do

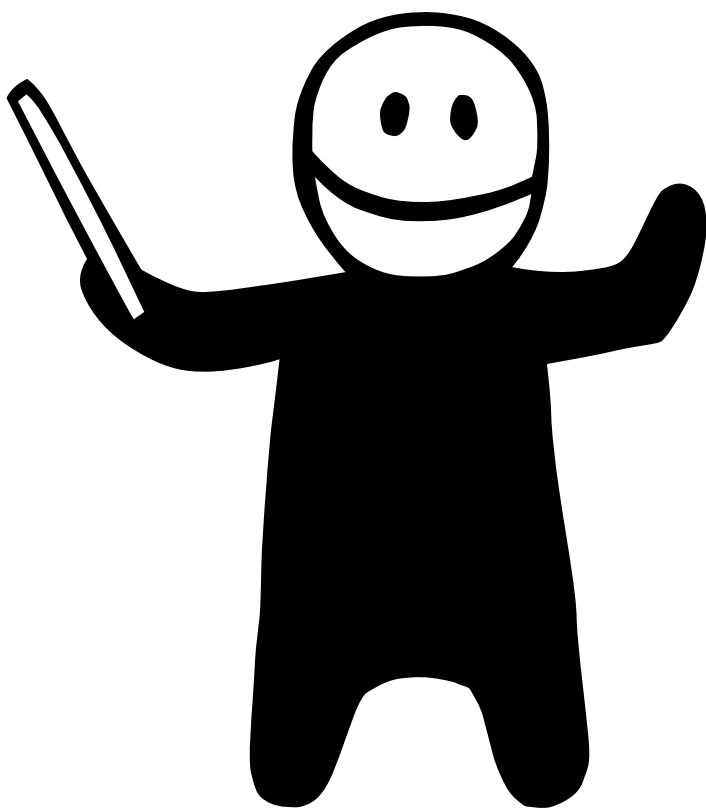
Fold a piece of A4-paper 3 times, and use every side as a to-do list to plan each work day during the week. There can be no more than three tasks on a page, and you can only use one page a day. Find the three things you want to achieve. When you only have three tasks each day, you will experience greater satisfaction instead of feeling frustrated by the things you do not get done. You also get an overview of your tasks and priorities for the week.

The purpose of the three tasks is to help us become more aware and accepting of our selections and rejections: what is

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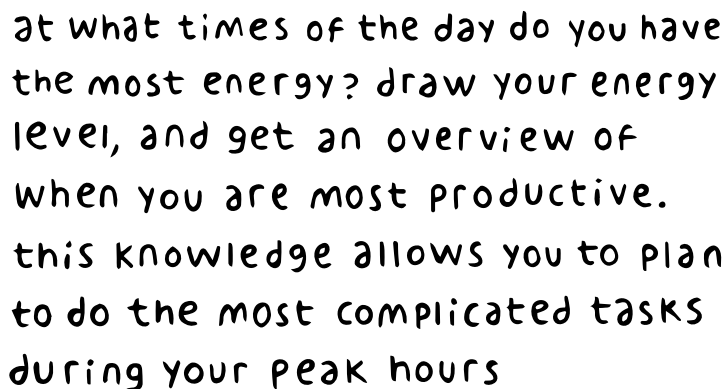


it that gives you (and your family) value? What is important? What is on the to-do list – is there anything you would like to remove? What is on your not-to-do list – is there anything listed that you would actually like to do? It is all about getting to the bottom of the list, because it takes up a lot of your energy and weighs you down. We have a tendency to put the things we did not get done onto a new to-do list. But some things might more fittingly be transferred to your not-to-do list! This lightens your load. We may want to do everything, and utilize our working and personal time most efficiently, but we simply cannot sustain the attempt to do everything. It takes courage to choose a new course, set new goals and make decisions because we must live up to them.



RHYTHM

THE CONDUCTOR



at what times of the day do you have the most energy? draw your energy level, and get an overview of when you are most productive. this knowledge allows you to plan to do the most complicated tasks during your peak hours

The Conductor

The Conductor works and lives in her own natural rhythm. Are you an A-person or a B-person? At what times are you most productive? A-persons work best in the morning and before lunch. B-persons work best in the afternoon or evening.

Are you an A-person or a B-person? Draw your biological rhythm

Map your biological rhythm. At what point during the day do you feel most energised? When does your performance peak? When do you need to seek restitution? When are you most creative? The purpose of the exercise is to become aware of your own rhythm.

Test your chronotype

- You can test your chronotype at Thewep.org (chronotype study).
- Use F.lux on your laptop and Night Shift on iPhone.
- Buy a sleep and activity tracker.

work rhythm



Navigation manual for B-persons

A circadian rhythm indicates when the person prefers to be awake and when the preference is for sleep. If you are an B-person...

You may often get too few hours of sleep on work-days. Childcare institutions, schools and most workplaces primarily support the morning-persons.

In the morning, B-persons have a lower body temperature than A-persons. Therefore it is simply a physiological fact that it takes them longer to awaken.

Prioritize a calm morning if that is possible.

Don't drink coffee in the afternoon or evening.

Exercise in the afternoon or evening.

Do the most important and complex tasks in the afternoon or evening.

You love to work in the evening. Turn off the computer at least one hour before you are going to bed, as screen light exposure can prolong your awake time.

Listen to your inner clock! Don't listen to A-person health experts that may tell you it's healthy for everyone to go to bed by 10 pm. While healthy for A-persons, it is healthy for B-persons to be asleep at 8 o'clock in the morning, if it is possible for you. Of most importance is that you get enough sleep, in your own rhythm.

Navigation manual for A-persons

A circadian rhythm indicates when the person prefers to be awake and when the preference is for sleep. If you are an A-person...

You will wake up early every morning – as well as in the weekend. Even if you go to bed at 2 am, you'll wake up early the next day. You can't sleep until 9 or 10 am.

Your best energy of the day occurs in the hours after you wake up.

Do the most important and complex tasks in the morning or before lunch

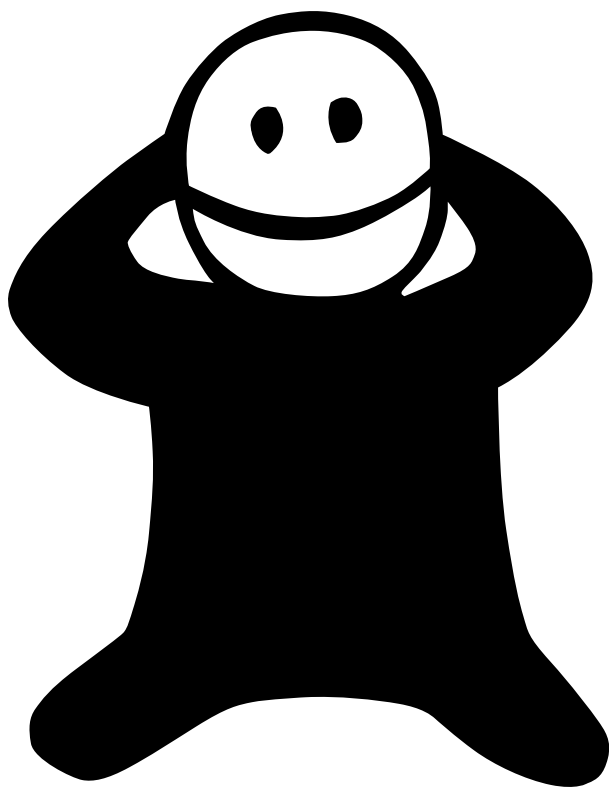
As an A-person, it matches your rhythm to exercise in the morning.

Don't spend time on emails in the morning

Prioritize a calm evening. Don't work in the evening.

Listen to your inner clock. Go to bed early – even if it's only 8:30 or 9 pm.

Social activities can also be scheduled during the day. So try to meet with friends, or go to the movies in the afternoon.



CALMNESS

THE SPACE CREATOR

choose the right spaces for the right activities. take pictures of spaces that inspire you and spaces that calm you. a lot of people can't work at the workplace because of interruptions. after an interruption it will take you 20 minutes or more to get back focusing on your task

The Space Creator

In order to become a super navigator, you have to reclaim your power over time. You have to choose the course in your life, and live and work in your own rhythm. The final topic in super navigation is selecting the right surroundings for the right activities; to become a space creator.

Spaces influence us. We experience the world through our senses, and spaces influence our senses. Spaces therefore greatly influence the way we think, act, and conduct ourselves. Yet many people work in the same work place day in and day out, without reflecting on whether they have chosen the right space for the right activity. Do you select your surroundings with care?

The work space is expanding

In agricultural society, the work space was the field or the barn. In industrial society, the work space was the factory, which later became the (factory) office. Today, a person's work space can be the globe. With globalisation and technological developments, the work space is expanding. We do not need to go to work. We do not need to have a work place. We can work from different locations, depending on the task with which we are involved.

Yet industrial work culture insists on the office as the place of productivity – meaning that it is viewed as the exclusive location to carry out work tasks. Because of this, you are considered to be productive when you are located physically at the work place. This makes sense for location-based work, such as factories, supermarkets, hospitals, etc. But when it comes to work places where people work with knowledge, ideas, creativity, innovation, information technology, concept development, etc., mere presence on site does not necessarily equate to being productive.

Make room to be alone and to be with others

Today's work does not consist solely of knowledge sharing, inspiration and innovation. It also consists of individual work. One precondition for innovation and creativity is the space for calm and concentration. Whereas innovation may well occur in a collective setting, we often become creative when we experience freedom, individuality, and space for reflection. Time to be alone. Time to immerse ourselves.

Choose the right spaces

Make room for inspiration

Where do you find inspiration? Some find inspiration by dancing, visiting cafés, or travelling to new places.

Make room for calmness

Where do you find calmness? When solving a difficult assignment that requires immersion, you may want to work from home. Some also find calmness in natural settings – in a park or even in their backyard. Finally, you can find calmness by turning off your smartphone and computer, and by refraining from being online all the time. Maybe a period of quiet time is what you need to recharge your battery. When you take on a task, you can get up and move to the place where you can best solve the assignment.

You think more clearly when you move

Great thinkers are often portrayed walking and talking. Hold walk and talk meetings and leave the work place for inspiration and innovation.

Frog off

It is all about setting aside some *frog time*.

A frog is a large and difficult assignment that must be solved, and that takes up space in your mind and grows and grows, becoming more and more difficult to swallow as time passes. Frog time means time for calmness and immersion, so that you can eat the frogs in your work. You can make room for calmness, and signal to your colleagues that you need independent time to solve an assignment, simply by placing a stuffed frog on your desk or by setting aside frog time in the calendar. The frog signal says, “Kindly do not disturb – currently eating a frog.” Frog off.

Notes

- 1 A survey of the causes of stress conducted by the Danish Society of Engineers in 2002.
- 2 Please note: The solution is not only working at home. It's about choosing the right environment for the right activity.
- 3 Gary Hamel (2009): Moon Shots for Management, Harvard Business Review.
- 4 Carl Honoré (2004): In Praise of Slowness, HarperCollins.
- 5 Both the words Chairos and Chronos are Greek in origin and translate as 'time'. Chairos refers to the 'right time' for something to happen, when circumstances and events come into an alignment that facilitates an event.
- 6 The Principles of Scientific Management, Copyright © 1911 by Frederick W. Taylor, Published in Norton Library 1967 by arrangement with Harper & Row, Publishers, Incorporated, by W. W. Norton & Company, Inc., GRR Fifth Avenue, New York, NY 10110, ISBN 0-393-00398-1.
- 7 Gratton, L. and Scott, A. (2016): The 100-Year Life: Living and working in an age of longevity. ISBN: 9781472930156.
- 8 Roenneberg, T. (2012). Internal time: Chronotypes, Social Jet Lag, and Why You're So Tired. Cambridge: Harvard University Press.
- 9 Foster, R.G. and T. Roenneberg (2008). Human responses to the geophysical daily, review annual and lunar cycles. Current Biology 18, nr. 17: R784-R794.
- 10 Roenneberg, T., L.K. Keller, D. Fischer, J.L. Matura, C.Vetter and E.C. Winnebeck (2015). Human activity and rest in situ. Methods in Enzymology 552: 257-283. Berger & Luckmann (1991): The Social Construction of Reality, Penguin.
- 11 Yam, K.C., R. Fehr and C.M. Barnes (2014). Morning employees are perceived as better employees: Employees' start times influence supervisor performance ratings. Journal of Applied Psychology 99, nr. 6: 1288-1299.
- 12 Spira, J.B. and J.B. Feintuch (2005). The Cost of Not Paying Attention: How Interruptions Impact Knowledge Worker Productivity. Based.