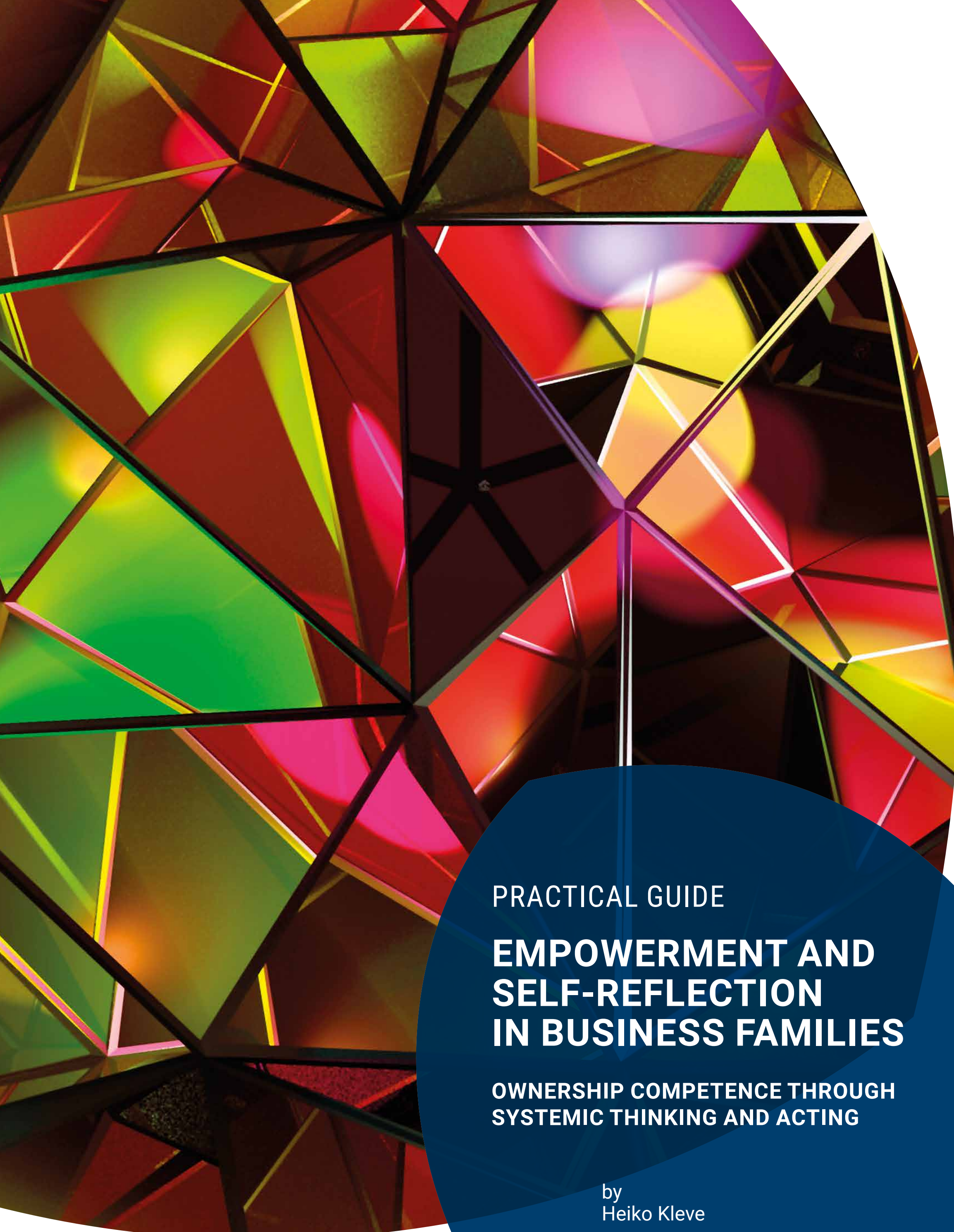

PRACTICAL GUIDE

EMPOWERMENT AND SELF-REFLECTION IN BUSINESS FAMILIES

OWNERSHIP COMPETENCE THROUGH SYSTEMIC THINKING AND ACTING

by
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Where this practical guide includes references to persons in the masculine, these apply equally to persons of any gender.

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FOREWORD

"Only when we perceive the world differently, will we be able to act differently."

Fritjof Capra[1]

Life in business families is demanding. From cradle to grave – or birth to death – members of business families are faced with pronounced and multidimensional expectations, from the family and one another. These expectations arise from the fact that members of business families relate to each other on three different levels: firstly, through kinship – they typically make demands of one other that are characteristic of parent–child or sibling relations; secondly, through questions of ownership, as these families differ from others in their systems for the transgenerational transfer of business property; and thirdly, expectations related directly to the family business in terms of the roles and entrepreneurial duties of family members.

This practical guide aims to support such forms of empowerment and self-reflection. Systemic procedures, methods, techniques and formats will be presented and we will then turn to understanding the individual, the self that is integrated into these systems which influence thinking, feeling and acting. Usually, those who try to reflect on themselves do so at the boundary between You and I, between themselves and other people.

- What do I want? What do others want?
- How do I deal with my expectations of myself in the context of the expectations of others?
- Which decisions are relevant to my interests and needs and fit into the structure of family relationships, legal claims and professional expectations?

To answer these challenging questions, we should adopt formats that do justice to the complexity of life in business families. This practical

guide is closely linked to a desire to offer reflection possibilities for practical settings. Thus, it can be understood as complementary to the practical guide *Communication in the Business Family*,[2] in which the methodological foundations for a more successful discernment of these complex social systems are already illustrated and suggestions made for practical application by means of examples and exercises.

This publication, like the practical guide on communication published in 2021, is inspired by my work with business families, and especially with family managers. Therefore, my appreciation goes to those people with whom I am privileged to learn in this context and whose challenging profession I help to support. I am particularly indebted to my colleague Tom Rüsen, who always motivates me to systemically process my findings in publications like this one. Together with him, I lead working groups and training sessions on this topic which inspire me both personally and academically. However, this practical guide would not have been completed in this form without the thorough, extremely authoritative and creative editorial work of Monika Nadler. My thanks go to her too!

Heiko Kleve
Witten, Spring 2024

[1] See Capra (1991), p. VIII. Translated from German by the author.
[2] See Kleve (2024).

1 | INTRODUCTION

As the members of business families are linked by kinship, ownership and business, life in this kind of social system is particularly demanding. When children from business families meet children from traditional families, they often realise the unusual nature of their family type and the extraordinary expectations that lie upon them. By adolescence, when questions about the professional and private future of children become more relevant, it is evident that personal issues are very closely connected to the future of the family business. Numerous questions arise:

- What role does the young person want to play in the business?
- Which roles are even possible?
- Is a managing role thinkable, or even perhaps required?
- Is the expectation mainly or exclusively to be a responsible owner?
- What if their interests lie in a different direction altogether, and they are motivated neither by the business family nor by the family business?
- How can a suitable balance be found and achieved between family expectations and personal goals?

Given the position that family members hold in the business family or the family business, challenges requiring self-reflection and the strengthening of personal competencies will arise again and again throughout life, requiring solutions to be found to problematic situations.

This represents exactly what is meant by the term **empowerment**.[3] Essentially, it is about strengthening the self-help capacity of the business family, about "empowering" family members to use their competencies and potential (as individuals as well as within the joint family system) so that challenges and obstacles can be overcome through self-determination.

Moreover, the term **self-reflection** implies a thorough review of the current issues that may illuminate oneself, which clarify one's thinking, improve one's personal feelings and, thus, lead to useful options for action.

At the end of these processes of clarification, the decisions made may affect one's role and attitude towards the business family, the family business or other members of these systems and, thus, usefully also clarify relationships. It is important to approach such processes with an open mind. In self-reflection, one should not give in to false perceptions but look as honestly as possible into the core of what is going on and showing itself as relevant reality. No one, however, will be able to engage in a process like this completely free of hopeful expectations – that is only human, but if the process is to lead to effective insights and viable solutions, all of those involved must accept disenchantment (in the best sense of the word). This potentially very salutary liberation from deception clarifies the outlook on the future for everyone. In the following, the essentials will be examined in detail, together with the distinct use of constructive confrontation with these dynamics.

[3] See in principle Stark (1996) and Herriger (2014); for the context of business families, see Kleve (2020c), p. 120 ff.

2 | FOUNDATIONS WITHIN SOCIAL PSYCHOLOGY

2.1 | SELF-EXPECTATIONS AND THE EXPECTATIONS OF OTHERS

Business families are challenging systems – as everyone who lives in this type of family or assists them as a professional consultant knows.

> The term **"system"** refers to the relationship between several elements that can be distinguished from one another and analysed both individually and in terms of their interactions with each other.

When a family is linked to one or more companies, for decades or even centuries, the personal lives of certain family members may also become socially relevant in that they will be important for other people and systems. Members of business families experience particularly strong social ties and expectations associated with the business family, in at least six respects:

- *Firstly*, children and young people in these families already live with the expectation that they will one day become owners or accede to the family business management. This may fill these young people with pride, confidence and curiosity, but may also create a fair amount of pressure and stress from expectations.[4]
- *Secondly*, members of business families have an obligation to the business's founders to preserve, nurture, protect and fiduciarily pass on to the next generation what they have received from their parents or grandparents, namely their shares in the family business.[5]
- *Thirdly*, not only past but also future generations, in the form of descendants, have expectations of the current family generation as they await profits from the family business.
- *Fourthly*, shareholders of family businesses feel an obligation towards the employees of the business and their families because their economic livelihoods, that is their jobs in the family business, are closely linked to the business activities and the economic success or failure of the owning family.
- *Fifthly*, wealthy shareholders in particular experience a social obligation in the sense that they may not use their inheritance exclusively for business-related or private purposes, but may also use it philanthropically to help people who live in difficult or stressful circumstances.
- And *sixthly*, conflicts may arise and escalate as part of the diverse obligations and social expectations experienced by members of business families, and these may demand constructive solutions or preventive measures that can mitigate or, at best, completely avoid conflict in advance.[6]

Thus, those who form part of a business family must cope with their expectations as well as those of others that frame and shape their individual and social lives. In this context, members of these families are regularly faced with reflective questions about how they understand – describe, explain and evaluate – certain challenging situations and what this means for their actions.

To answer such questions, self-reflective methods may be a constructive aid. In everyday life, we usually answer urgent questions or solve burning problems by following patterns of thinking, feeling and acting that have proven useful throughout our

[4] See, for example, Kleve (2021), pp. 70–74.
[5] See, regarding very old and large, so-called dynastic business families, Rüsen, Kleve & Schlippe (2021).
[6] See, for example, Schlippe (2014).

lives. However, there will always be situations in which these previously proven patterns do not fit, in which they cannot solve the problems or, possibly, would even make them worse. Then, at least, self-reflection with other, previously unused, methods make sense. These methodical tools for thinking and acting free us from the stream of the appropriately ordinary and, at best, allow us to experience something that can be evaluated as *appropriately unusual*. Precisely these methods are described below.[7]

2.2 | THE SELF BETWEEN THE SYSTEMS

In social psychology, the self is considered to be the core of one's identity, the centre of the personality. When we refer to ourselves, when we look at our own thoughts and feelings, we are directing our gaze towards ourselves and engaging in something that may also be called *self-reference*[8] in the framework of systems theory. However, our thoughts and feelings are naturally self-referential. Ultimately, we can only think our thoughts and feel our feelings.

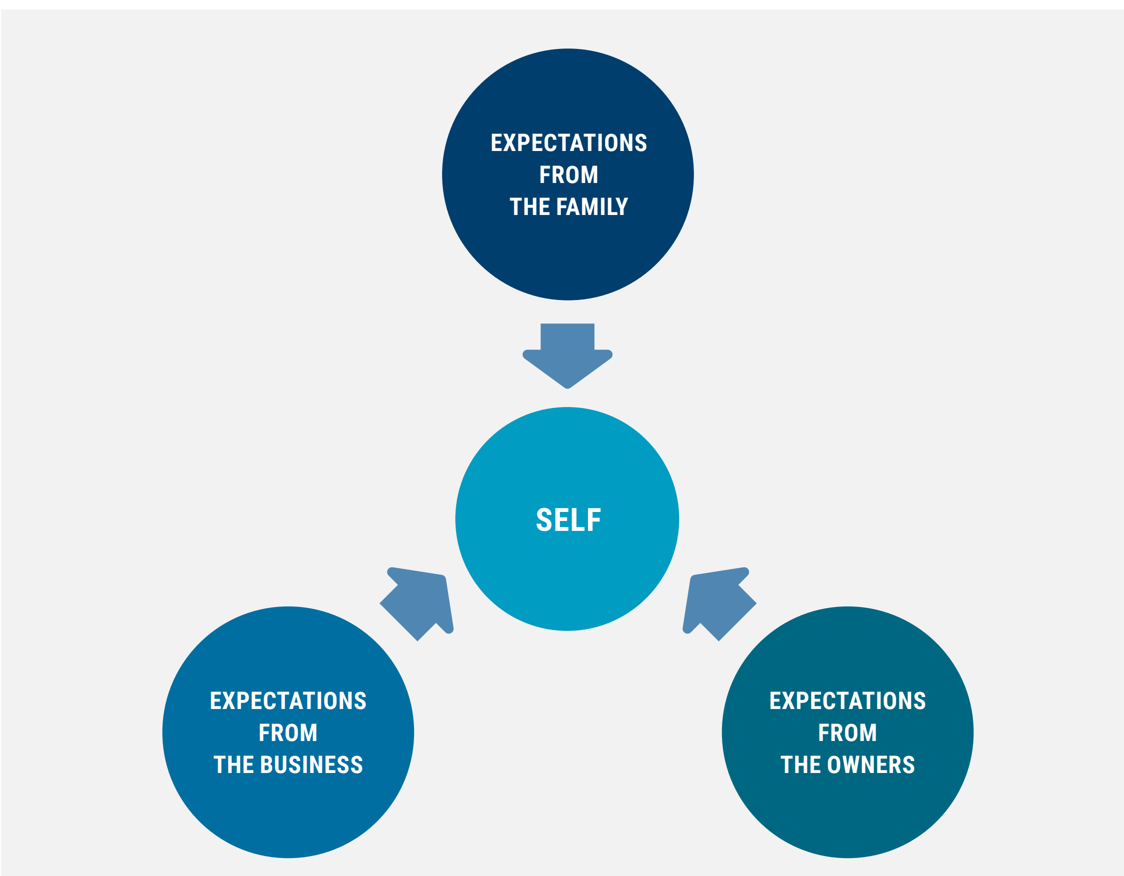

Figure 1: The self in the context of the three areas of expectation

[7] See, on the distinction between "appropriately ordinary", "inappropriately unusual" and "appropriately unusual" interventions, Andersen (1990) and, building on this, Kleve (2011), p. 9.

[8] On this concept, see Luhmann's theory of self-referential systems (1984).

We can only relate to others by observing their behaviour and hearing their words. The difficulty is that we can only think our own thoughts about the thoughts of others and only feel our own emotions when we ask ourselves how others may be feeling at the same moment. Thus, we circle permanently around ourselves, our cognitions and our emotions. However, this happens in an actional context, i. e. in situations in which we behave and act in relation to others. The human being is a *Homo Agent*, an acting being.[9]

It is only through our actions, our diverse behaviours, that we connect to other people, and are integrated into interpersonal relationships and social systems. In systems theory, the three systems that make us human are described as separate and interconnected at the same time.[10] The systems are separate since each person can only relate to their own psyche and body; direct contact between people's psyches – for example, where we could directly read the thoughts or feelings of others – is not possible. The operation we use to relate to others is communication. Communication, however, is external to our thoughts and feelings; it is the social context that stimulates our thinking and feeling, and leads us down certain paths but can never entirely determine them.

In thinking and feeling, we remain fundamentally free.

This is certainly good news in light of all the attempts to overcome challenges and solve problems through self-determination. Nevertheless, it can be difficult to break free from the imprint of our social contexts and go our own way. Although we are fundamentally autonomous cognitively and emotionally – in thinking and feeling – the social systems in which we participate impose behavioural expectations. What characterises social systems is that they go hand in hand with certain expectations; they expect those who aim to achieve through the systems to accept and realise these expectations.

EXAMPLE: DIFFERENT SYSTEM EXPECTATIONS

We can observe in everyday life how social systems are conducted through expectation structures: as soon as we interact with other people, we fall back on such systemic expectations, for example just after we get up in the morning, at breakfast.

- Who sits where in the family?
- Who takes responsibility for which tasks?

When we leave the house, the rules of the road apply, which we expect each other to observe.

When we go to the supermarket or the office, we are faced with social expectations. This is how we are oriented towards social contexts. If we find this difficult, experience challenges or encounter issues with these expectations, we have at least two options: first, we could change ourselves, and adapt better to these contexts; secondly, we may try to change the contexts or the expectations.

9 For a classical economic philosophical foundation to this approach, see Mises (1940).
10 See again Luhmann (1984).

The confrontation with different expectations is especially challenging in business families, whose members are caught between the expectations of the family, the owners and the business.

In this context, it makes sense to consciously address the extraordinary personal role that business family members find themselves in and ask what possibilities and opportunities – and also what challenges and problems – arise from it. The starting point for this self-reflection could be asking when you were first aware of living in this special family context.

EXERCISE: SELF-REFLECTION ON THE THREE SYSTEMS OF THE BUSINESS FAMILY

Please reflect[11] on your life in the business family. The following questions may help:

- When did you first realise that you were part of a business family, in the context of the three systems of family, business and circle of owners? What was the context? How old were you? Which other people were there? How did they react? What was it like for you?
- What positive experiences have you had that you would ascribe to the three systems? What potentials, opportunities and possibilities does life offer you in this context?
- What stressful experiences can you think of that you would attribute to the three systems? How did these experiences affect you and do they still shape you today?
- How do you use the positives and the potential positives from the three systems for your benefit and distance yourself from the problematic elements?

EVALUATION

How do you feel after this reflection? How have your thoughts, feelings and impulses for action changed?

[11] For the exercises that are offered at various points in this practical guide for the readers to work on individually, we switch to the so-called “working you”. This picks up on an established form of collegial interaction in the context of further education and training.

3 | SYSTEMIC FOUNDATIONS

3.1 | SYSTEMS AS RELATIONAL CONTEXTS

Systemic self-reflection, used as a means of empowerment to strengthen one's capabilities, aims to set in motion thoughts, feelings and actions, unfreezing them or, rather, releasing them from cognitive, emotional and actional blockades. The systemic concept is particularly suitable for such solutions.

The term "systemic" is applied to thinking about phenomena as systems, *relationships of interdependent elements*. If one element in the relationship changes, it has an impact on the other elements, which modify their positions in relation to one another, triggering effects and repercussions. Thus, when we look at the world systemically, we look at the elements in its relationships and interlinkages, as well as how these elements influence one another.

On the other hand, the attribute "systemic" can be understood as a standard of comparison.[12] Thus, our ways of looking at the world, as well as at ourselves, can be more or less systemic. Our observations, descriptions and explanations are more systemic, as Matthias Varga von Kibéd and Insa Sparrer put it,[13] if they fulfil the following four criteria:

1 They avoid attributing fixed characteristics to us, other people, relationships or social systems (such as families and businesses) and look instead at *dynamic* forms and relationships.
2 They move away from thinking in terms of linear, cause–effect relationships and towards an approach that encompasses interdependencies and circular processes.
3 They refrain from analysing individual elements and, instead, shed light on the links between the elements.
4 They raise awareness of flexible rules, patterns and structures instead of giving fixed meanings to elements of systems.

EXAMPLE: CONTEXT DEPENDENCY OF PROPERTIES

Imagine a member of a business family, for example, a family entrepreneur whom the employees of the family business see as an assertive young woman. She has only recently taken over the family business from her father, who very much doubted that she would have the necessary strength and leadership skills to take his place, believing her to be perhaps too sensitive and weak. Her friends, in turn, see her as a very security-conscious and cautious person.

Each of the three contexts mentioned here, the business, the family (in particular the father-daughter relationship) and the circle of friends, describe the same person – the young woman who has just become a family entrepreneur – completely differently.

This illustrates how people are heavily influenced by social context in terms of their behaviour and the characteristics attributed to them as a result. With their psychological and social potential, individuals are extremely versatile and adaptable, becoming different people in different contexts. Thus, they perceive themselves in a context-differentiated way and are also seen by others in ways that are correspondingly differentiated. Recognition and awareness of this truth are core to systemic thinking.

[12] See, for example, Sparrer (2006), p. 39 f.
[13] ibid.

3.2 | SYSTEMIC CONSTELLATIONS

The systemic perspective on the world helps us see the relativity of phenomena and their properties. Furthermore, this perspective can be used to visualise systems and the related elements within such systems – for instance mentally, in writing or spatially. In this respect, we can speak of *systemic constellations*: just like a football team whose players have their positions, functions and relationships *with each other,* we can constellate the elements of a relevant system by first naming them to distinguish them from one another, and then positioning them in their relationships to each other.

With the constellation of a system's elements, the relevant aspects of a question or problem can first be considered and then stimulated with possible solution-oriented changes. In these spatial constellations, we use our physical perceptions and feelings to ask ourselves how certain placings of the elements would feel to us and how these could be improved.

In this way, goals, obstacles and resources can be analysed in terms of solution processes; goals are reduced in the presence of obstacles and strengthened in the presence of resources. The power of systemic constellations lies in how a topic commonly conveyed only in linguistic terms becomes perceptible and practicable in a new way when shaped through a spatial conception of its elements. In this way, verbal language can be expanded transverbally,[14] since the constellation of elements in a two- or three-dimensional spatial context is usually charged with meanings that we can understand relatively quickly.

A small sample exercise on the use of resources may help to understand this better.

EXERCISE: THE SYSTEMIC CONSTELLATION OF GOALS AND RESOURCES

Think of a goal that you would like to achieve in or with your business family. What is the goal called? Find a suitable name for what you want to achieve. Now, imagine this goal spatially, as a person in a room.

- Where is the goal positioned in relation to you?
- Look at your goal: does it look back?
- What is the relationship between you and your goal??

Now you can add two resources to the room, for example, a special quality of yours that may help you to achieve the goal, and another person who will support you in achieving your goal.

- Where and how do you position these resources when you imagine them spatially, e. g. symbolised as people?
- Where would you like to have these resources?
- Where do these people symbolising resources have to be located for you to think of them as supporting you on the way to your goal?

Most people who practise this exercise experience some form of transverbal language,[15] showing that the positions in real or imagined space are charged with meaning. For example, the goal is mostly perceived as appropriately placed if it can be looked at and looks back, i.e. if clear contact can be felt. The distance between these two elements (person and goal) alludes to the perceived time perspective of achieving the goal, i.e. how close or far achievement of the goal is perceived to be. The resources are perceived as empowering if they are felt in the back (rear-strengthening) or at the sides (flanking).

[14] See Schlötter (2005); Kleve (2011).
[15] See Schlötter (2005).

3.3 | SYSTEMIC WORK AS INCLUSION AND DIFFERENTIATION

Systemic work, especially with lists, is based on two fundamental intervention strategies: *on the one hand*, the principle of including what has not been considered so far, what is hidden but may be relevant and, *on the other hand*, the principle of separating what has been mingled, what has to be distinguished from another element.[16]

We turn first to the inclusion of the previously unnoticed.[17] Numerous psycho-social problems go hand in hand with the fact that significant phenomena, for whatever reason, remain unnoticed, although problem-solving would benefit from referring to them, making them visible, integrating them. The central task of psychoanalysis lies in making the unconscious conscious, in initiating an integration process that ultimately leads to symptoms vanishing.[18] In systemic work, this integration process goes beyond problematic or repressed experiences of a traumatic nature. Rather, *everything* that could be helpful must be made visible, perceived and included in the problem-solving process, for example, memories of personal strengths, social assets or focal goals and formerly overlooked gains, which may also touch on the current problems and allow them to appear in a new light.

Regarding differentiation, separating the mixed is also a classic intervention strategy in psychoanalysis. A well-known example of such mixing is relocation,[19] mixing present experiences with past memories or, rather, the identification, confusion or mixing of interaction and relationship partners in private or professional contexts with significant people from the past (for example, when the manager is “confused” with the father as his behaviour is reminiscent of the latter). The intervention process here aims to clearly separate the past and the present, to differentiate the two contexts in such a way that what lies in the past is marked as past, and clearly distinguished from the present. Moreover, the separation of the mixture could also refer to unclear responsibilities and aim to determine the boundaries between the areas of responsibility belonging to different people, functions or roles.

EXAMPLE: REPRESSED CONFLICT AND ITS RESOLUTION

In a business family, there was an ongoing conflict between the cousins from three branches that had persisting disagreements on numerous issues; in shareholder meetings, protracted discussions, blocked decisions or personal attacks were inevitable. A consultant brought in by the family to facilitate a family strategy development process noticed these tensions between the different family members. When she asked the participants about it, they all replied that it had always been like this, but no one could explain the root of the tensions. It was “just the way it is”. “We have to live with it”, they all agreed.

The consultant asked the family about events in past generations. In the course of this discussion, it became clear that there had always been conflicts between the branches of the family. Everyone regularly expressed surprise, but also relief, that these disputes had not endangered the family business so far. One of the cousins explained this, saying, “When it comes down to it, we do agree, even though the way we get there is often very exhausting.”

[16] See Varga von Kibéd & Sparrer (2020).
[17] For more details on the following, see Kleve (2020c), p. 134 ff.
[18] See, for example, Freud (1914), pp. 85–95.
[19] ibid.

When the consultant asked about the grandparents' generation, the second generation of the business family, it emerged that the three brothers were in extreme competition with one another, which led to power struggles over, for example, inheritance issues. So far, the family had avoided looking more closely at these events, fearing that this could create more stress. With the help of the consultant, however, it became possible.

The issues of the past were made visible, and the harm the grandfathers inflicted and their lack of understanding for one another illuminated. During the process, it became clear that these issues from the past continued to have an effect right up to the present day and were still putting a strain on today's relationships. However, talking about it not only made it possible to *highlight the previously unnoticed*, but also *to separate what had been mixed up*: by addressing past issues, the cousins managed to liberate themselves to a large extent, to bury past disagreem ents and thus free themselves up for their present-day relationships. This went hand in hand with the family deciding to dissolve their different branch identities and increasingly identify as a business family.

INTERLUDE: CHANGE CAN ONLY COME FROM WITHIN

Systemic principle: We are not able to change other people in a targeted way. Psychological and social systems can only be implicitly stimulated to change or develop – through self-change. If I want others to change, there is only one way to do it: to do things differently myself, to behave differently and thus – as a prerequisite for different behaviour – to think and feel differently and to perceive differently.

Let us assume that I have changed my thinking and feelings about a person or a group of people. As a result, I can at least hypothetically anticipate the change that will emanate from myself, for example through the following questions and reflections. On the one hand, these bring my self-change into view; on the other, they elucidate the possible external effect on others resulting from it:

- *Self-change:* The next time I meet this person or group of people, how will my new thinking and feelings change my perception of them? Through what new or different lens will I see them? How will this affect my behaviour? Do I want to change some behaviours clearly and explicitly or enact small modifications and observe their effect?
- *External effect:* The next time I meet this person or group of people, how will they notice that something has changed in my thinking and feelings, as well as in my visible behaviour? Which (perhaps very small) elements of my behaviour could show them that I feel and think differently from before? How will they perceive these changes and possibly react to them? How will this in turn influence my thinking, feelings and actions?

4 | SYSTEMIC FORMATS FOR EMPOWERMENT AND SELF-REFLECTION

Systemic thinking and acting describe, for example, issues in the business family or challenges and difficulties, as aspects of larger contexts (systems), explain them and reflect on them with a focus on the possibilities for action. In this way, we implement systems or actions, which I will continue to call structural reflections.

In using this concept, I refer to the so-called "systemic structural constellations" of Matthias Varga von Kibéd and Insa Sparrer,[20] without specifically using the traditional techniques for constellations in space.[21] In contrast, structural reflections serve as mental and communicative systematisation aids for shaping challenging questions, such as in the realm of problem-solving and clearing individual or interpersonal conflicts in a methodologically appropriate way. Methodologically appropriate means that we use structuring aids that support systemic problem-solving and conflict-solving in a targeted way.

Structural reflection is a systemic concept: we see the relevant issues as systems, as defined above. Structural reflections can be used individually or in discussion with others. They serve as mental or communicative aids to structure one's thinking and talking.

In the following, we will look at techniques to use with the tetralemma, the problem and solution structure, mentor resonance, the expectation carousel, succession reflection and polarity reflection, and will illustrate them with examples from business families.

4.1 | TETRALEMMA

A tetralemma is an extension of a dilemma and was used in the court system of ancient India to clarify the positions of disputing parties. While a dilemma involves two sides (of a decision, internal or interpersonal conflict), a tetralemma brings four sides into view. We consider the tetralemma here in a variant extended by a fifth side, which was created in the context of a Buddhist-inspired addition to this model.[22] Although this could also be called a pentalemma, the term "extended tetralemma" remains dominant for the five-aspect form, so this term will be used here.[23] This model may help us reflect on difficult decisions or conflicts in order to find new ways of thinking, feeling and acting.

The starting point of the extended tetralemma is two opposing options, decision alternatives or conflict parties, between which the choice is difficult as both appear legitimate. These two sides are discussed and reflected upon in such a way that not only either-or solutions are considered, but also as-well-as and neither-nor options, and – as an additional fifth perspective – completely different, new, as yet unimagined possibilities are taken into account. Thus, the tetralemma is characterised by the following positions:

1 the one;
2 the other;
3 both (... as well as ...);
4. neither (neither ... nor ...); and,
5. none of these – and not even that.

[20] See Varga von Kibéd & Sparrer (2020).
[21] For further information on the constellation with business families, see Kleve (2020c, p. 134 ff.).
[22] See Varga von Kibéd & Sparrer (2020) for the origin and extension of the tetralemma.
[23] See Kleve (2011) for more details.

While “the one” and “the other” refer to the two opposing sides, “both” suggests that there may be hitherto overlooked possibilities for connections or compatibility between the two that are also feasible. “Neither” indicates the possibility that other contexts may also be relevant, and that consideration and clarification of these may change or resolve the conflict between the two. “None of this – and not even that”, finally, introduces completely new alternatives, and changes the entire situation through unexpected ideas or events that present the initial conflict between the two options, parties, or decision alternatives in a completely new light. Even the accurately named “liberating laughter” may be one of these surprising moments. The fifth position thus recognises that situations, framework conditions and attitudes change permanently and, mainly, uncontrollably, and that there is no requirement to remain within the restrictions of the existing options or to assume that there are no alternatives.

The extended tetralemma may be applied to business families in different methodological ways, for example in reflecting on alternatives and searching for further options. This method can be used in individual reflection as well as group discussion.

Importantly, the tetralemma can be used to systematise and reflect on the structure of business families and family businesses, as well as the challenges and issues associated with this family and business form.[24]

POSITION	NAME	QUESTION
1	The one	The one decision alternative, option or conflict party
2	The other	The other decision alternative, the option or conflict party
3	Both	Possibly overlooked connections or compatibility between the one and the other
4	Neither	Possibly overlooked contexts of the one or the other, or aspects that could “actually” still be relevant
5	None of these – and not even that	Something completely different, i.e. entirely new options or unexpected changes in the situation

Table 1: Extended tetralemma

[24] See in more detail Kleve (2020c), pp. 41 ff. and 142 ff.

EXAMPLE: EXTENDED TETRALEMMA AS A REFLECTION OF DECISION ALTERNATIVES

1 *The one* – the first position: What do we call this alternative? What is it about? How can this position be described? What is in favour of this alternative, what is against it?

2 *The other* – the second position: What is the other alternative called? What is this about? How can this position be described? What is in its favour, what is against it?

3 *Both* – the third position: Are there hitherto overlooked connections between the one and the other that make us ask: Are compromises possible? Is it conceivable that the one and the other are connected in social, personal, temporal, local or substantial terms? Is it possible to combine one and the other ambivalently or paradoxically?

4 *Neither* – the fourth position: Which contexts – framework conditions and tangental aspects – may have been overlooked so far but determine the conflict between the one and the other? Do other contexts, beyond the one and the other, exist that are still relevant in this conflict? How would the decision alternatives change if these contexts were considered and reflected upon? What hidden factors need to be cleared for the conflict to change or even vanish?

5 *None of these – and not even that* – the fifth position: What entirely different, not yet visible aspects contribute to the conflict between the one and the other? How do these aspects determine the decision or the conflict between one and the other? What would have to happen for the decision situation to spontaneously vanish? What would lead to hearty laughter about the decision or the conflict between one and the other and thus relieve the tension in the decision-making situation as well as, ultimately, transforming it?

POSITION	NAME	PERSPECTIVE AND ISSUE
1	The one	The family
2	The other	The business
3	Both	The associations of the family business and business family as well as awareness of these links
4	Neither	The contexts that are relevant in this respect – i.e. relevant figures within the family and the business as well as their needs, interests, competencies and social framework conditions, e. g. markets, politics or legal rules and developments.
5	None of these – and not even that	Unexpected transformations, e. g. the adaptability of families and businesses in the context of unreliable and unpredictable developments

Table 2: Extended tetralemma of the business family

The entrepreneurial challenges that typically arise during the succession process, which culminate when the successors must decide which traditions to maintain and which innovations to implement, can also be reflected in the tetralemma.

POSITION	NAME	PERSPECTIVE AND QUESTION
1	The one	Established traditions
2	The other	Possible innovations
3	Both	How can we link customs that are tested, proven and still relevant with the innovations we need?
4	Neither	What else is involved in this comparison of tradition and innovation? Which personal or social aspects of the business and the family are relevant and should in any case be considered or reflected upon?
5	None of these – and not even that	What are the unexpected transformations, twists or disruptions of the family, business or entire social environment for which we should be prepared?

Table 3: Extended tetralemma of tradition and innovation

The great potential of such tetralemma reflections is that they can lead our thinking, feelings and actions to new, previously unconsidered possibilities. Our Western thinking often tempts us to an either-or position when faced with two alternative positions, but life itself – a confrontation with psychological and social processes – requires cognitions, emotions and actions that can withstand ambivalence, ambiguity and paradox and use them creatively, that is, the simultaneous presence of the opposing aspects.[25]

[25] See also Simon (2017) and Schlippe, Rüsen & Groth (2021) about business families.

EXAMPLE: SUCCESSION TETRALEMMA – BETWEEN TRADITION AND INNOVATION

To reflect on a succession situation, work through these five sets of questions:

1. ***The one – tradition:*** How did your business family (BF) act in the past to enable the success of the family business (FB)? How did previous successions succeed (in terms of management and among the shareholders)? Which of your BF traditions are you particularly proud of? Which of your BF traditions do you want to secure for the future? What do you feel when you think about the success and the positive traditions of your BF in the past? If these are pleasant feelings, imagine how they will strengthen you for your own succession process. Imagine how these feelings connect you to the power and energy of your BF and equip you with the tools that will support you in your succession process.

2. ***The other – innovation:*** Are there any BF traditions that you want to distance yourself from? If so, which ones? What do you want to do instead? What innovations are important to you in your succession process? Who is supporting you in implementing these innovations? How will you know whether you are heading in the right direction with your innovations and succession paths? If you perceive that you are on the right track, how does that make you feel? If these are pleasant feelings, imagine how they will strengthen you for your succession process. Imagine how these feelings connect you to the power and energy of the most positive vision of your future BF and equip you with the resources that will support you in your succession process.

3. ***Both – tradition and innovation:*** How do you manage to combine both – tradition and innovation? When, where, with whom and how will you act in a more tradition-oriented way? When, where, with whom and how will you act in a more innovation-oriented way? Imagine always having both anchors (tradition and innovation) at hand so that you can decide, depending on the situation, whether you will act more traditionally or more innovatively – how would you like that? How would this change your thinking, feelings and actions? Imagine that you could even do both, and act both traditionally and innovatively within the same project – how would that be? Which examples, situations, occasions or projects regarding your BF can you think of where this is possible?

4. ***Neither – beyond tradition and innovation, what else matters:*** Are any other factors important to you in your succession process besides tradition and innovation? What are they? What else is your succession process about? Which personal goals are you pursuing for yourself? How are these goals compatible with your succession process? What do you need to clarify, work on or reflect on to clearly visualise your goals and their compatibility with the succession process? How will this clarity positively influence your succession process?

5. ***None of these – and not even that – change, development and transformation:*** Remember that, in your world, you can only change yourself and you will never know exactly how your self-change may affect others. Therefore, be open to surprises, spontaneous developments and unintended change. What can you do for yourself to achieve this openness while retaining serenity? Imagine that you are open to change and unexpected twists, how would this positively influence your succession process?

4.2 | PROBLEM STRUCTURE

When solving problems, two structural considerations can help us a great deal[26] – the problem structure and the solution structure. The question behind these structures asks about the specific aspects that characterise problems and solutions or, to put it another way, what elements we need if we want to understand a problem or a solution as a system, and what the relationships are between these elements?

Regardless of the nature of the problem, we can use the problem structure when reflecting on a challenge and searching for solutions, by distinguishing six aspects:

1 the focus or the perspective of the problem
2 the target
3 the obstacles
4 the problem gain
5 the resources
6 the future task.

EXAMPLE: SIX ASPECTS OF THE PROBLEM STRUCTURE

First, any perceived problem needs a *focus* or *perspective* as there are no objective problems; thus, a person or a group needs to claim that something should not be the way it is but different. The distinction between the actual and the desired state is the starting point for problem perception. Therefore, the first step is to define exactly what is considered a problem.

Secondly, we must determine the desired value, or rather, the target towards which we are aiming. What target (desired) should replace the problem state (actual)? How will we recognise that we have reached this goal?

Thirdly, obstacles that appear on the path to the defined target or invoke fear are distinguished and named as such. This involves taking into account the individual, social or other (factual) aspects that make it difficult to achieve the goal.

Fourthly, we consider the *problem gain* that the current state may bring. The longer problems persist, the greater the probability that they also convey gains, that we get something out of the problem, and that it benefits us in some way. Admitting these positive effects is helpful when considering whether they can be maintained after achieving the target or whether they have to be left behind.

Fifthly, we illuminate the *resources*, strengths and potentials that can be used to achieve our target. In this context, resources that have not yet been sufficiently included are particularly interesting and helpful, for example, personal strengths – qualities, experience and competence – as well as social resources, other people or groups.

Sixthly, and lastly, it is important to ask about the *future task*, and what lies ahead after we have achieved our goal. Sometimes the fear of what comes next prevents us from chasing a goal. Therefore, reflecting on the future task is very useful when working to resolve a problem realistically.

[26] See again Varga von Kibéd & Sparrer (2020).

When we look at these aspects to consider a problem structurally, we first gain a systematic and sober perspective on our challenge; we understand specifically what is wrong and how we can analyse the issue in a differentiated way. In so doing, we usually achieve cognitive insight, emotional confidence (for example, by looking at existing strengths and resources) and creativity for action.

POSITION	ASPECT	QUESTION
1	Focus/Perspective	What is the problem at hand, what are we focusing on and what social perspective are we judging from?
2	Target	What is our target in solving the problem? What desired state are we aiming for?
3	Obstacles	What prevents us from achieving our goal? In what aspects can these barriers be seen?
4	Problem gain	Are there possibly gains from the problem? What might we gain from the problem?
5	Resources	Which of our strengths and potentials should and could we include (more than before) to achieve our goals?
6	Future task	What happens after the problem is solved? What tasks are directly related to the achievement of our target and follow immediately afterwards?

Table 4: Problem structure

4.3 | SOLUTION STRUCTURE

For the solution structure we utilise the concept of solution orientation,[27] which we divide into segments in terms of structure, looking at the following aspects:[28]

1 the focus or the perspective on the problem
2 the target
3 the miracle state
4 the context of the miracle
5 exceptional situations.

EXAMPLE: FIVE ASPECTS OF THE SOLUTION STRUCTURE

First, we again question the *focus* of the problem or the perspective on it. It must be clear precisely what we are reflecting upon, and to what extent the current actual state deviates from the envisaged desired state.

Secondly, the desired state is named as the *target*. What is our goal in solving the problem? What is the achievement that should replace the problem?

Thirdly, we ask about the *miracle* needed – a typical question in solution orientation. Let us assume that a miracle occurs overnight and changes everything. The problem is suddenly solved. It happens during the night, unnoticed; when we wake up in the morning, the miracle has already happened.

Fourthly, the *context of the miracle* is explored in the sense that we think about what has changed after the miracle, in the morning, when we get up. How do we recognise that the miracle has happened? How have we and other people changed? How do we recognise the changes in our thinking, feelings and actions? How do we identify changes in the behaviour of other people?

Fifthly, we search for situations where we may already have perceived small aspects of the miracle. Were there times or situations when the problem did not come to pass as expected, when things were better when small parts of the miracle or solution had perhaps already occurred? When was this the case? How did we contribute? What did we do differently? Which of our resources, strengths and potentials could we use?

[27] See, in principle, the work of Steve de Shazer and Insoo Kim Berg, for example, de Shazer & Dolan (2020).
[28] See again Varga von Kibéd & Sparrer (2020).

POSITION	ASPECT	QUESTION
1	Focus/Perspective	What is the problem at hand, what are we focusing on and what social perspectives are we judging from?
2	Target	What is the target in solving the problem? What desired state are we aiming for?
3	Miracle	Let us assume that a miracle happens overnight, and the problem disappears. On the next morning, the problem is solved, and the world is a different place.
4	Context of the miracle	What has changed after the miracle? How is this recognisable, in us and other people? How have thinking, feelings and actions changed?
5	Exceptions	When did the problem not occur, or occur to a lesser degree than expected? What was different in these situations? Which of our resources, strengths and potentials were used in these exceptional situations?

Table 5: Solution structure

4.4 | MENTOR RESONANCE

In this method, we use the feedback of other people who may be of benefit to ourselves or the entire business family. Resonance from other people refers to the expressions and moods of other people, whom we may know personally or from stories, and whom we perceive in ourselves when we search for them in our memories. For example, they may be the founding generation, about whom some things are known in the family: although the generations currently alive did not meet them personally, they have developed a feeling about these people who may have died decades ago, from stories and tales that are passed on in the family. These stories give rise to thoughts, feelings and impulses for action that may help novel and helpful ideas to emerge in challenging, problematic situations. In this scenario, the ancestors are consulted as mentors or helpful supporters.

In practical terms, in mentor resonance, we try to interview up to three mentors or to question ourselves – individually or together as a group – in order to define the cognitive, emotional and action resonances we perceive when we try to understand the current problem from the perspective of our respective mentors. *We then ask ourselves and the others what the respective mentor would say, what advice they would give us from their viewpoint.*

Mentor resonance can be used for individual or group reflection. In the following, a sample procedure for a group – for example, the circle of shareholders – is presented. Alternatively, individual reflection would entail one person imagining themself in all three mentoring roles and contemplating the questions at hand from these roles.

EXAMPLE: MENTOR RESONANCE IN THE SHAREHOLDER GROUP

The shareholders of a family business have now been grappling for months with a challenge that could not be resolved satisfactorily. All those involved have run out of answers and do not know what to do. In this situation, mentor resonance can act as a creative impulse generator and may be carried out by using the following four steps:

First, all participants must agree on the *issue*. What are the question or concerns that we are seeking responses to from the mentors?

Second, up to three mentors must be selected. They should be people from the past of the business family or family business, whose positions could be particularly helpful in partially resolving the current challenge. It makes sense to select mentors who cannot be interviewed themselves, for example, because they are no longer alive or cannot be consulted anymore for some other reason, although they may be able to provide very helpful advice. For instance, they may be resourceful ancestors of the family and the business.

To represent these three mentors spatially, it is a good idea to choose three empty chairs as place-holders for them. In order that all participants recall the three mentors, the group should engage in an exchange about the special characteristics, resources, strengths or merits of each mentor. Once this is done, three people from the group each sit down on one of the empty seats and try to speak from the perspective of that mentor. In this way, they empathise with the sentiments of the respective mentor and adopt their perspective in advising on the current situation.

Thirdly, once each person has spoken from the perspective of one of the three mentors, they leave that chair, step out of the role, and paraphrase the advice of that mentor once more in the group with the other shareholders. In doing so, commonalities and differences can be highlighted.

Fourthly, the information that the circle of shareholders has gained by using this method – in terms of new insights, emotional changes or impulses for action – is sorted into a system. What is different now from before? Where and how did we progress on the issue? Where do we stand now and what does this mean for our shared challenge?

POSITION	ASPECT	QUESTION
1	Request	What is the problem, question or challenge to be reflected upon?
2	Mentor 1 to 3	Who are the three mentors to be interviewed? What characterises each of these three people in such a way that they may be helpful in reflecting on the current challenge or problem? What would each mentor advise? What would they say about the current situation?
3	Common and different messages	What similar or diverse messages can be derived from the mentors' statements?
4	The new?	What has changed about the issue? What differences in thinking, feelings and actions can be sensed after the mentors have been interviewed?

Table 6: Mentor Resonance

4.5 | EXPECTATIONS CAROUSEL

This method, developed by Arist von Schlippe,[29] is particularly well-suited to self-reflection on the part of business family members as – and this has been established many times already – multiple expectations are directed at the individuals in these families, which may be contradictory or even mutually exclusive. This is because the combination of the three contexts of family, business and shareholder circle goes hand in hand with many different demands for members of the business family.

Those who do not want to be torn apart by these expectations, who want to remain cognitively, emotionally and actively conscious whilst in the carousel of conflicting demands, must face the diverse expectations bombarding them, untangle them and adopt an individual position towards each.

This is precisely where this method helps as it encourages people to collect all the expectations they currently feel and formulate them with concrete request sentences. The first reflection on the numerous expectations can be unsettling and trigger a feeling of being overwhelmed. Therefore, it

[29] See, for example, Schlippe (2014), p. 183 ff.

is important to address each expectation separately and clarify it. The resulting clarification brings at least three options. *First*, the expectation as formulated in one sentence may be accepted unconditionally (a "yes attitude"). *Second*, it may feel possible to explicitly reject the expectation, to distance oneself from it (a "no attitude") and, *third*, expectations may appear that seem in some ways appropriate but in others – for any reason – inappropriate. In this scenario, an alternative proposal might be offered (an "offer attitude").

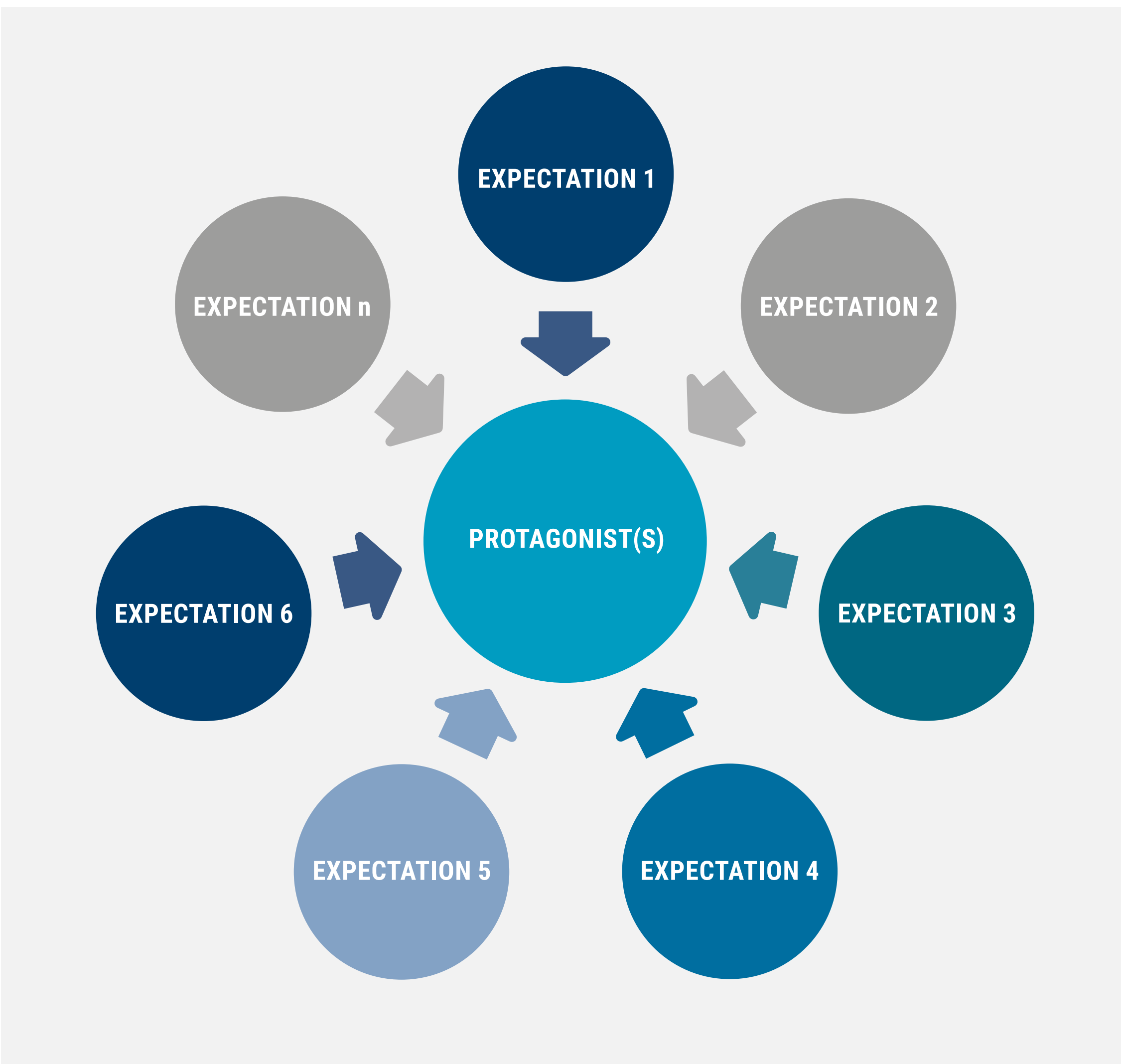

Figure 2: The expectations carousel

EXAMPLE: THE EXPECTATION CAROUSEL AS FLOOR ANCHOR WORK

In this procedure, the protagonist stands in the middle of a space and spreads all the expectations around them, written on A4 sheets or moderation cards, as so-called floor anchors. The expectations should be formulated with the name of the expectation bearer and one sentence about the expectation (“I expect from you that ...”).

Once all the expectations are on the floor, the protagonist turns around and looks at everyone. What cognitive, emotional and action perceptions arise in this process? How do thinking, feelings and action impulses alter?

In the next step, the protagonist addresses each expectation separately, asking the following questions: “Can I accept this expectation?” “Do I want to reject this expectation?” “Do I want to make an alternative offer, saying that I am prepared to fulfil the expectation under certain circumstances, in a certain way or with different phrasing?”

When the expectations are all categorised with acceptance, rejection or an alternative offer, and noted as such on moderation cards, the protagonist again examines their feelings. What has changed now in thinking, feelings and impulses for action?

4.6 | SUCCESSOR REFLECTION

Systemic work on succession can be used specifically to reflect on the challenges that go hand in hand with a succession process – regardless of whether this concerns succession of management (e. g. as an executive) or succession as a shareholder or owner.

This format allows all concerned to reflect on their perspective on the succession process and to perceive which strengthening, or perhaps obstructive, features may affect this process. As in any structural reflection, the relevant aspects must first be named and, thus, distinguished. Initially, it is again the individual perspective that is the focus of concern: What is this about? What is the relevant question? Next, it is a matter of stating the desired goal as precisely as possible, for instance, to strengthen the new role as a successor. Further, it is important to distinguish the factors that affect this goal; ideally, these are the individual strengths that help achieve the goal, such as qualifications, but also courage, confidence, fun, stamina, empathy and communication skills. If any barriers interfere with adapting to the new role, these should also be taken into account, such as fear of the new responsibilities.

The next step is to picture how the aspects are arranged. To this end, each aspect could be written on a post-it note or card and arranged on a table or the floor in relation to each other. The key question is how these strengths and resources can have an inclusive, integrating and supporting effect such that the achievement of the target – to step into the successor role – is realistic and sustainable?

Specifically, in such successor reflection, it is important to realise the systemic interventions of inclusion and separation alongside the positioning of individual aspects such as goals, strengths and resources. For example, a successor could appreciate and thank their predecessor for offers of support (*intervention of inclusion*) on the one hand and distance themselves from the expectations they see as inappropriate and burdensome (*intervention of separation*) on the other.

POSITION	ASPECT	QUESTION
1	Focus/Concerns	How can I develop specific strengths as a successor, such that I am well positioned for the new role?
2	Goal/Task	Succession as a specific and time-fixed goal, e.g. in the role of a managing director or a shareholder/owner
3	Relevant aspects/ Contextual factors	For example, people, own/internal strengths, external resources, obstacles

Table 7: Successor reflection

EXAMPLE: THE SUCCESSION REFLECTION OF THREE SIBLINGS

Three siblings performed succession reflection as a traditional task in a training group. (It would have been equally possible to work with floor anchors, moderation cards or post-its).

The three siblings wish to continue the business between them. Aged between 19 and 26, they are already shareholders and aspire also to take over management functions in the business. They wish to use the intervention to clarify their relationships with each other and to the business, or rather to their common target. The intervention shows that they relate to the business with different levels of intensity, especially regarding commitment and competence. The two younger siblings recognise that the older sister has exceptional competence and commitment, which are appreciated in the intervention.

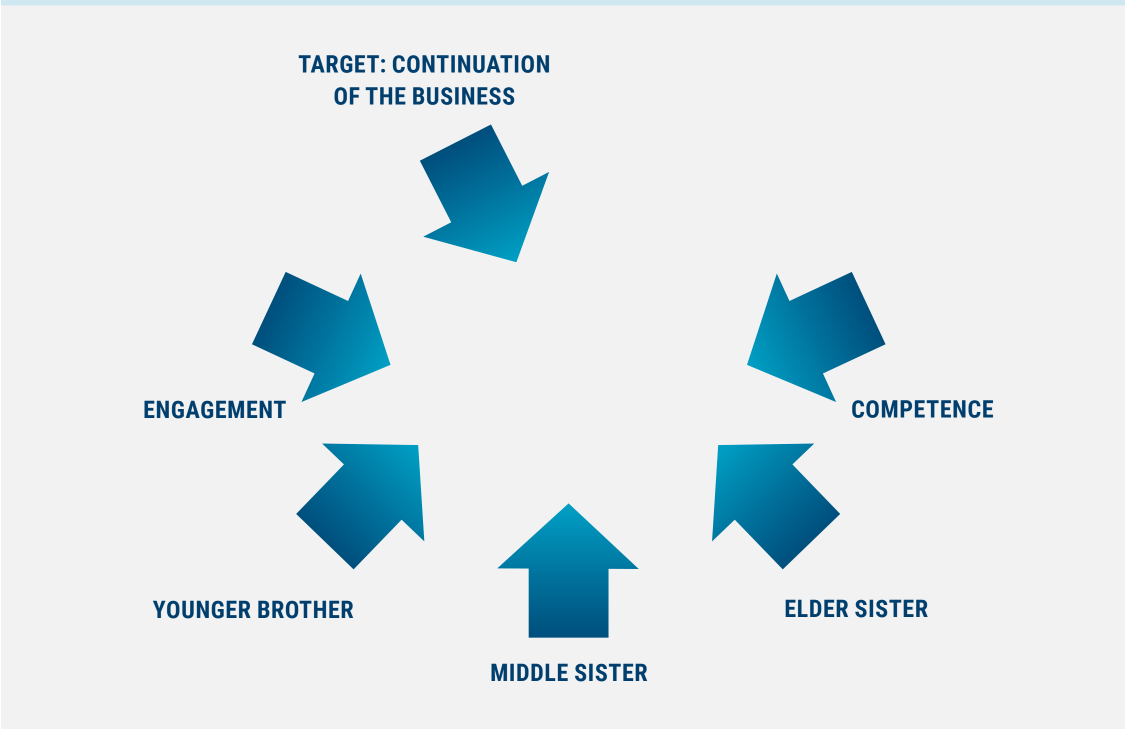

Figure 3: Succession constellation of the three siblings

EXAMPLE: IDEAL-TYPE SUCCESSOR REFLECTION

Here, an ideal succession layout is visualised that members of business families have developed by trialling different positions in a room until the places chosen appeared most suitable for everyone. The new leader, with two competencies or strengths, focuses on the business, which is flanked by the employees. The founder, the backbone of the business, represents both the values and the trans-generational transfer of family property. The employees are oriented towards the new leader but are still able to observe the old leader at the side of the family, whose behaviour towards the new leader is perceived as decisive for the latter’s acceptance by the workforce. Externals represent non-family observers of the business (including customers and collaborative partners) and advisors who may be involved, for example, to assess the new leader's competencies in questions of business succession.

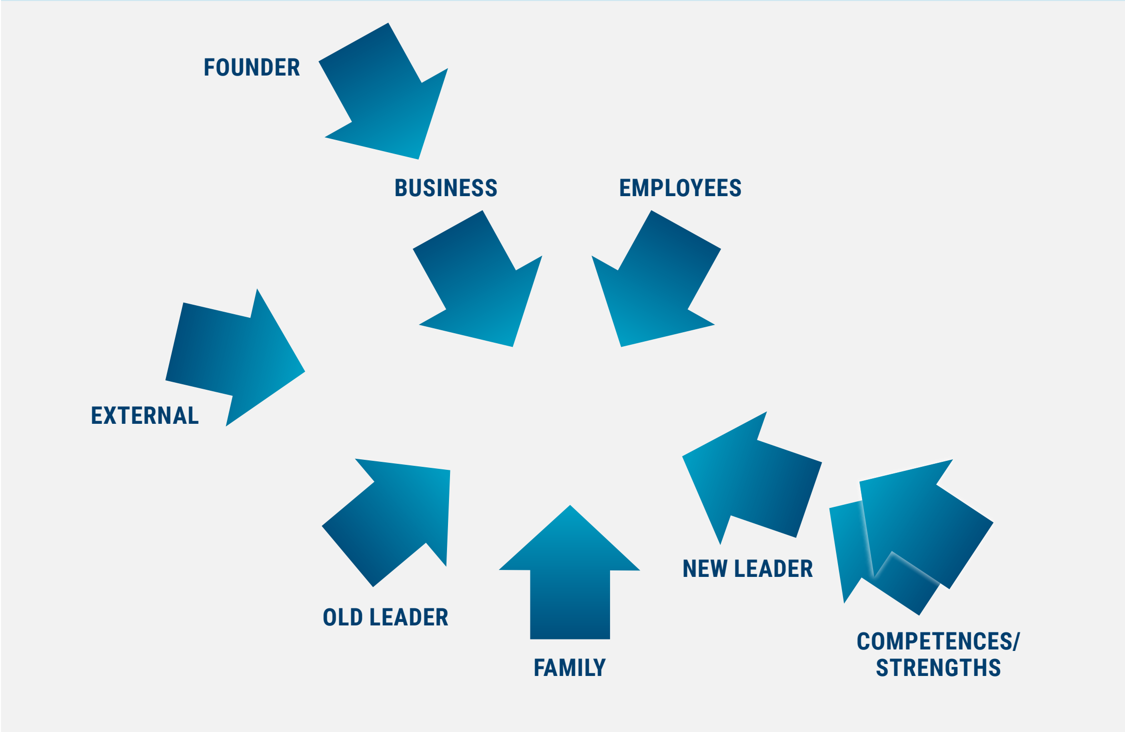

Figure 4: Ideal succession layout

4.7 | POLARITY REFLECTION

Polarity reflection refers to the hypothesis that individuals are confronted with three polarities in their individual lives as well as in their social life: *reason, cognition* or *rationality* ("head"), *feelings* or *emotion* ("heart") and *actions* ("hand"). When these are balanced, all polarities act as resources of strength.[30] We can imagine the balance between the three poles of thinking, feeling and doing as an equilateral triangle of cognition, emotion and action (CEA triangle, see Fig. 5), where each corner is formed by one pole. At the centre of the triangle is the pole of development, the possibility of change and transformation.

The polarity triangle helps enrich individual strengths, for example, through a guiding sentence or doctrine, which the successor perceives as supportive of their succession process and would like to develop, expand and reformulate in such a way that all poles are addressed and integrated as resources of strength in this doctrine.

Again, this format may be practised in a traditional group session or in an individual setting with ground anchors. In order to understand how it operates, we may imagine an individual session where we try to transform a doctrine from our biographical past that limits our potential. We go through five steps, at the end of which the doctrine is altered and, ideally, expanded in a resource-oriented way.

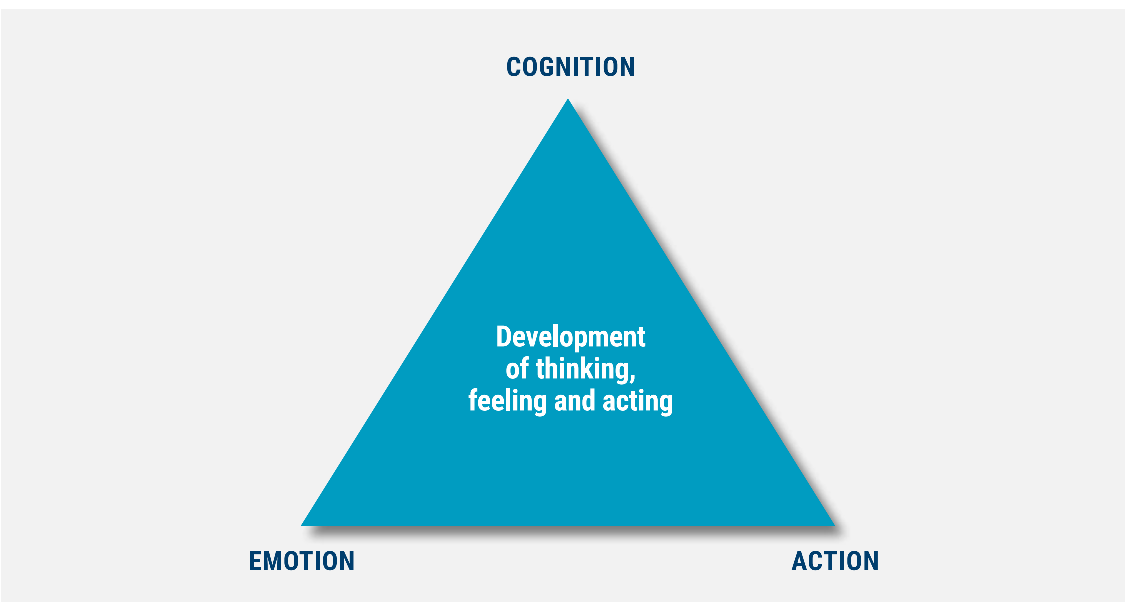

Figure 5: The CEA triangle[31]

[30] See Ferrari (2011); Varga, von Kibéd & Sparrer (2020).
[31] See, as before, Kleve (2020b), pp. 247–259.

POLARITY REFLECTION OF THE BUSINESS FAMILY	
Pole of knowledge (“head”)	All resources of reason and cognition, the cognitive side
Pole of love (“heart”)	All positive emotional resources, the emotional side
Pole of order (“hand”)	All resources for action and structure, the action side
Pole of development	Integrative process of three-dimensional (cognitive, emotional and action) development

Table 8: Polarity reflection

EXERCISE: THE TRANSFORMATION OF A DOCTRINE

1 Identify and write down the doctrine to be transformed.

2 ***Head perspective (cognition/reason):***
We imagine reading the doctrine as if it were written from the “pure” perspective of the head, looking at it through pure reason or logic. How does the doctrine appear from this perspective? How does reason or logic evaluate this doctrine? How would we have to change the doctrine so that reason and logic could agree with its content and meaning? The doctrine is rewritten in order to correspond with this perspective.

3 ***Heart perspective (emotion/love):***
We imagine that we can consider the original or rewritten doctrine from the “pure” perspective of the feeling heart, for example, looking at the doctrine from a position of love, appreciation or recognition. How does the doctrine appear from this perspective? How do such positive feelings evaluate the doctrine? How would we have to change the doctrine so that love, appreciation and recognition align with its content and meaning? The doctrine is rewritten once more to correspond to this perspective too.

4 ***Hand perspective (action/structure):***
We imagine that we can consider the doctrine, now changed twice, from the “pure” perspective of the hand, for example, looking at it solely from a goal and result orientation. How does it appear from this perspective? How does the hand, or rather the goal and result orientation, evaluate this doctrine? How would we have to change it so that this pole also agrees with the content and meaning of the sentence? The sentence is modified a third time to correspond with this perspective too.

5 ***Integrated development (transformation/ change):***
How does the doctrine change after going through all three perspectives of head, heart and hand? What is the new doctrine that unites the cognitive, the emotional and the action dimensions equally?

In polarity work, we assume that we are particularly strengthened for challenges such as a succession process when all three levels of our human existence are equally involved and enriched: thinking, feeling and acting. Successors benefit specifically from mental doctrines that integrate all three poles.

5 | DIFFERENCES THAT MAKE DIFFERENCES

The play on words in the title of this short concluding section refers to a quotation from Gregory Bateson[32] who, in his comprehensive systems theory, defines newly acquired or created information as *differences in perception* that can also produce differences in thinking, speaking or acting. We only recognise something new when we experience it as different from the old, when we frame it and use it for ourselves and perhaps also for others. It is precisely in this way that this practical guide wants to open its readers to different approaches, especially in those situations where the challenges are so great that the repertoire of thinking and actions that has been used successfully in the past seems insufficient. Especially then, it is important to employ methods that can make a decisive difference and, in turn, stimulate changes in the head, the heart and the hand.

How such systemic methods of empowerment and self-reflection can be leveraged by family businesses has been illustrated using a wide range of formats, examples, descriptions and exercises. The next step is for the readers to try these methods themselves.

There are plenty of potential applications for this in many family businesses, as few other forms of family prove as demanding in their diversity of expectations (and the conflicts, questions and problems that may accompany these) as the family business. Therefore, the family business is a particularly productive case for systemic thinking and action. If this concept can be as gainfully used as its diverse application in many contexts of therapy, counselling, coaching, pedagogy or even management suggests, then it ought also to prove useful for family businesses.

Despite all the difficulties that may have prompted working with this practical guide, I wish you fun and enjoyment in creating new ways of thinking, feeling and acting. This, in particular, should make a relevant difference: systemic work strengthens individual competencies as well as family competencies and can thus be a decisive factor in brightening individual and social states of mind in the short, medium and long term.

[32] See Bateson (1982).

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CONTACT

THE WIFU FOUNDATION

The non-profit WIFU Foundation, founded in 2009, is committed to promoting not only research and teaching, but in particular practice transfer in the field of family entrepreneurship. Our most important supporters include around 80 family businesses from German-speaking countries. The focus of our activities is the acquisition, communication and dissemination of high-quality and current issue-related knowledge on family businesses and business families.

Our funds are primarily used to establish and maintain chairs, to support research projects and to award scholarships to young scientists. One focus of our funding is to support the work of the Witten Institute for Family Business (WIFU), based at Witten/Herdecke University, with its three research and teaching areas of business administration, law and psychology/sociology. The WIFU has been making a significant contribution to the cross-generational sustainability of family businesses in the field of research and teaching for more than 25 years.

Another focus of our work is the organisation and execution of congresses and other events on family entrepreneurship-related topics. Practice-oriented knowledge and skills to promote succession in the management of family businesses within the business family are conveyed in working groups, training courses and other formats. Our events are characterised by a protected framework which provides room for an intimate and open exchange. A comprehensive and active public relations work for research results in the field of family entrepreneurship completes the range of tasks of the WIFU Foundation.

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