

# Challenging Organisations and Society

reflective hybrids®

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**Proofreading:** Deborah Starkey

**Layout:** [www.kronsteiner-lohmer.at](http://www.kronsteiner-lohmer.at)

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Andrea Schueller

## Whole and New. From Creative Impulses to New Structures

### Abstract

In this article I focus on the interrelation of the interactive body with larger social structures. In particular I explore how the articulation of Felt Sense, a mindbody interface carrying implicit knowledge about situations and future developments, influences social systems to adopt a fresh approach towards what is as yet unknown. *Body* and *Process* are presented as two specific, fundamental concepts and applied to organizational life and its challenges in terms of recreation, renewal and wholeness. Prerequisites for a subtle, transformative change from the inside through focusing and constellations work are explored and exemplified in the case of a management team. Responsible creators of organization might raise awareness and get a taste of how tiny new sparks can be positively reinforcing, laying the groundwork for a shift from external, functional overstimulation to a more creative mode – which can happen in its own way in any organization.

Keywords: Interactive Body, Process, Mind-Body-Split and Organization, Felt Sense, Innovation, Transformation, Culture of Renewal, Constellation Work, Unknown.

### 1. Introduction

The living body is a bonanza. Findings of modern neurobiology and impact research (e.g. Schmidt 2010, Hendricks 1984) clearly show the importance and indispensability of integrating the complex bodily, nonverbal processes of humans with their cognitive functions in the best possible way. In therapy and in the healing professions this has become state of the art; in business and other social institutions this certainty is beginning to surface now. Officially, institutions have to deal with performance; and the living body has

to function. However, to reduce the body to a functional matter is not only potentially unhealthy for the individual, but also represents a kind of evolutionary loss of innovation for larger human organizations and systems. Why is this so?

The living body always lives the *whole* actual situation and is thus always on the threshold of the new. Implicitly it knows what the next – new – step has to be and also how to retain the old, transforming it through living into something new. Interestingly, this source often remains untapped in the organizations we build, although people strive for innovation, renewal and good ideas to care for or to protect human life. Articulation of this bodily sense is the positive deviance I am presenting here – a typical grass-roots, self-organizing type of approach which has a strong transformative impact also on larger social structures.

Based on the work of E.T. Gendlin, a theoretical and empirical understanding of the body is presented in Part 2. In Part 3 these concepts are turned into action, as demonstrated by empirical data from introspection, observation and quotes form a vignette of my consulting practice. Part 4 is a synopsis of turning points which trigger bodily articulation in order to transform a social body.

## **2. Theoretical Background**

### **2.1. The Interactive Body**

For Gendlin (1997, 2000, 2003), the body is not just a material shell but the actual process of living through which the physical body continuously creates itself, changing, dissolving and reconstructing itself by way of interaction with its environment. The physical body is the self-created environment that is generated by this (bodily) process and where this ongoing development is continued.

The body and its environment form a unified entity of survival through which the process flows, creating structures which in their turn form the foundation from which it operates – what Gendlin calls the principle of Interaction First: “...the body is interaction with the environment... if we realize this – and not mean it is in interaction with it – we can start to understand why the body knows much more about my situation than I do and why it can find something that transcends what is now and which is something new. It is the undivided *multeity of the situation*.” (Gendlin/Wiltschko 2011, 32). If this is so, the interactive body always implies and knows the next step – the one of countless possibilities.

Gendlin describes all life processes structured in this way in the Process Model (1997). Starting with the lives of plants, via animal perception and behavior, he continues to human beings and their capacity for symbolization, which forms the basis of language and culture. Every level is extrapolated anew and each in its turn includes and structures what has gone on before. In this form of interweaving the usual division between body-physiology and (psycho-) social phenomena is avoided. This is an essential constituent of experiential consulting and organization design.

For human beings the body, quite miraculously, is also *the body felt from inside*. We can feel our stomach or our head from inside and at the same time grasp it from the outside. Just give it a try. This body that you can feel produces a subtle and complex synthesis of any given situation. To “feel oneself also means to feel the environment.” (Gendlin/Wiltschko 2011, 37) – a phenomenon that Gendlin calls *Felt Sense*.

Felt Sense is neither a thought nor an emotion like fear, anger or joy; it goes deeper and yet is still lacking in contours unlike, for instance, a feeling of anger, which can have different nuances but is in principle well known as anger. If you follow the anger it might feel alive for some time but it might also be part of your emotional habits and therefore eventually lead to a dead end. Felt Sense is a physical feeling that has not yet opened up. It is felt but not yet known; it lacks words but is on the threshold to language. The process

of staying with this bodily sense that has not yet opened up, of returning to it over and over again until it does, is called *Focusing* (Gendlin 2003). In focusing, one silently tries to discriminate the bodily felt sense of a situation or problem. One attends the felt sense, asks a series of internal questions and waits for a symbolization (word, image) to emerge directly from one's experience. Over several such steps, there is often a distinct felt shift. What was closed and unclear opens and changes. This concrete bodily shift is a process of positive personality change.

As a consistently non-dualistic (scientific) approach the model guides us in how we may go about positively reinforcing what is individually experienced as new by means of this felt shift and how this change can be carried forward and manifested into the social body.

## **2.2. Process and Interrupted Process**

Another key issue here is the concept of the *Process*. It is crucial to distinguish this from the perspective from which it is observed and created, and to comprehend its nature and implicit flow.

Seen from the outside, one could imagine that a process is something which is occurring; a sequence of interconnected incidents. However, according to the current natural scientific model, which acts as template for many processes within organizations, it is the so-called idealized observer who links the individual units or events from the outside. We cobble together ideal sequences, small parcels which are derived from what we can observe from the outside; assembly lines, timetables in school, to-do-lists, concepts, programs or plans are examples. Such processes have their roots in machine-like thought that has its merits as well as its disadvantages: the moment one of the parts starts to mistake itself for the whole, the sense of the whole gets lost. What we often observe in practice is social systems stepping back into a more primitive, totalitarian wholeness or undertaking collective attempts to fix the loss through super-rationalization of the whole (Gebser 1986, Gilligan 2012 48ff).

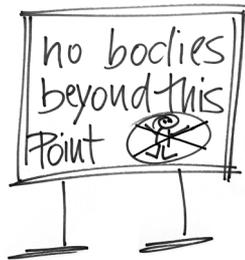
Alternatively, Gendlin's process model is based on the assumption of an inner and inherent connection (self-organization), implying an event which it then changes and develops further, thus allowing a new event to take place. The process continues by itself. Occurring, implying and carrying forward are the process categories: in walking, taking a step is the event – it is occurring. It derives from an implicit, inseparable diversity – the so-called context. Whether one is excited, tired, on a mountain or in a valley, the kinds of people, animals or cars one is surrounded with, the ground one stands on – all of these have an influence. Much of this is implicit, but only one single thing actually happens: the next step, which is carrying the process forward. Of course it is possible that certain aspects of the environment may be missing and the process is disrupted. Exhaustion from walking, for instance, implies repose. Repose again carries the process forward. But maybe someone speaks to you; a conversation ensues – then the process of repose gets disrupted; but it remains implied as a bodily process and is therefore nonetheless maintained. You may forget about resting for a while, but sooner or later your exhaustion will manifest. The organism will resume the disrupted process and carry it forward through resting or sleep. The body replenishes itself, interacting with the natural and cultural environment.

Of course it may happen that the organism remains in resting mode for too long, as a result of environmental influences that are either active too long, partly or completely lacking or too strong. In such a case, a disruption of the process can be more than just a disturbance; it can have destructive, at times life-threatening results that we call trauma (Levine 1998). Trauma transformation is concerned with providing a supportive environment where the pause-button can be released. The body gets rid of negative charges caused by disruption and supplements what is missing from inside itself. This wonderful capacity allows for a recreation of the texture and a continuation of the flow.

Consequently, change, transformation and renewal in living systems follow an inside-outside direction we as professional co-creators, too, have to pursue.

### 2.3 Organization

Organizational life holds and carries countless vital, emotional, spiritual and cultural processes embodied by an interactive network. Some processes are in flow, others are not, some are disrupted, some may be quantifying. While we are at work, the process of eating is disrupted, the process of writing may be pending, while on a third level we are busy doing surgery with a colleague and on another we are still waiting for a hug from the father or promotion from the boss. All that and more happens in one body.



Given the complexity of contemporary organizations, it is obvious that at times core life processes have to pause for too long. Also, creative impulses that want to find expression but are not carried forward by anybody cause disruptions and mind-body splits, obstructing the development of what is new and whole. Many existing forms of organization just do not offer space for the articulation of the kind of intricacy outlined above. Although many of our civil, economic, political or other institutions are designed to feed, care for and protect people, their very constitution paradoxically requires them to ignore the human situation which, were it adequately met, would allow them to achieve their official goal. Some examples:

- “Power-over” relationships make no sense and are incapable of taking human complexity into account (Heintel/Spindler 2014). Top is top, down is down. Shut up and work.
- Where rationalization, a deficient form of mental consciousness, is allowed to rule and to shape workflows and organizational design, using linear, i.e. measurable, time as pacemaker, output is performance driven and innova-

tion gets functionalized (and so mostly turns into more of the same): Life is driven out and blocks  are  driven in.

- On the road to a magical backlash, you will encounter mass phenomena and illusion of infinite vitality and growth: *Hey, happy time, come in, join, big family, we are all going for something big, we have this dream, work hard, play hard, burn, baby, burn! Don't think too much; we love you ☺*.
- What is new often arrives in the shape of tiny sparks and not nicely wrapped and in one piece. Functionalized innovation is subject to performance pressure.

All of these patterns are manifestations of deficient states of consciousness which lead to dead ends: The external observer rules the structure, we treat each other and ourselves like objects, splitting mind and body; or we fall back into a more primitive wholeness, thereby forfeiting evolutionary mental development (Gebser 1986, Gilligan 2012). Of course there are countless successful attempts at adapting and changing working environments, e.g. by introducing creative processes into organizational procedure, or by expanding the leaders' networks of people who openly and skillfully move in to integrate inner and outer (process-)worlds into organizational design and daily interaction (Laloux 2014). Our aim is a culture of renewal whose backbone is actually a shift in consciousness – rather than proposing another management change initiative that, as long as it remains just externally directed, fails to revive the social system<sup>1</sup>.

Consulting can be the *holding environment* where missing parts and elements of the social systems' *inside* are replenished and new spark-like steps into the unknown new are supported. All experiential consulting will have to include the interactive body, since you never know from the outside where the next disruption or the next new impulse might occur. The body, living the multieity

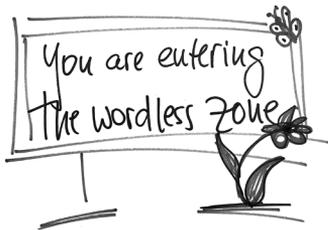
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<sup>1</sup> On consciousness development and its manifestations in individuals and collectives I gain precious practical and theoretical insights from Reinhold Wildner's constellations work and working with him over many years.

of any given situation, also lives its disconnections and so without fail will find its way back to the interruption and transform it – provided a consulting environment which allows and reinforces bodily articulation and any action that might arise as a result.

## 2.4 New and Renewal

So the question of interest here is: How can we allow the accomplishments of today's organizations, which embody vital forces, social rules, mental concepts and technical features, to advance into something that encompasses all of these into a new, fresh social body?



If you are up to that, don't be afraid of the dark and always remember: The new arises in a wordless zone. It cannot be thought.

*“Go to the murky edge”, Gene Gendlin would probably say. “You can't start a fire without a spark!” Bruce Springsteen responds. “It's both aaand – mind the connections”, Stephen Gilligan jams in, “boomboom”.*

The *murky edge* is the zone where the bodily sense arises. There you will encounter “nothing special” (Gendlin 2000, 2003); small utterances of some new arising, where words and then thoughts are lurking. It is these tiny sparks that we want to positively reinforce, as life doesn't stop at the murky edge - on the contrary. From there, fresh steps into the unknown are taken towards increased access to wider (cognitive) networks that did not exist before. In what may initially be a rather feeble trace of its expression lies the complexity inherent in the whole situation that is only revealed when we make it the focus of our attention.

Not only is living from the murky edge easier in a secure context with another person, it also re-arranges social networks (Schueller/Zvacek 2013). Interpersonally and systemically, articulation of intricacy can *spread like wildfire* as the person speaking and inter-acting from a bodily sense immediately *becomes* a different environment for colleagues, clients or superiors and so touches upon and nudges new *connections* in existing relations. Co-creation and new structures may surface (Scharmer 2009), rooted in inner purpose and intention. “Bodily interaction can absorb all the complications of human existence. And then, it can draft *one more new step*. ... Through an inner determination this next step is implied from the previous. ... this forward I would theoretically understand as the next step of the body, but with all the complications of language, culture, personal experiences etc. Every living body implies the next step. ... a step that includes all what there is and then transcends it. All the old is taken with it but in a different way.” Gendlin (201 p. 37).

... & Andrea Schueller says “*turn inside first and outside second*.  
*Plus: change the frequency.*”

In some organizations, the practice and pace of turning inside first, to sense, wait for symbolization, then turn outside and work through the agenda, might seem unconventional and unlike what most people are used to. Therefore it is important to create teachable moments to introduce the practice and experience, and then jointly to evaluate and develop them further. I would also like to raise awareness of the fact that shifts triggered by inside-first /outside-second motions are also shifts in *consciousness frequencies*, each of them *carrying different truths and possibilities to perceive and to act*. Gendlin’s earlier quote (2003) “the body is the unconscious” points towards the fact that the body embodies and operates on different states and frequencies of consciousness, like an all-embracing broadcasting station. The practical value of this discussion – I can only hint at it here – is the fact that the self and the world appear completely different from different states of mind which consequently brings different action: e.g. a team changes its way of dealing with an assignment, their perception and attribution of inner conflicts and resources alters, values shift and stuck states convert into flow states (Gilligan 2013, Gebser 1986).

Consulting is a prototypical context allowing for a new pace, for adding what is missing and changing frequencies. Consulting situations provide a bonus in that people expect things to go “differently” or to become new. And above all, each consulting situation is unique. Let’s not gamble it away with intellectual talk, emotional dead ends or good advice. Methodologically, crossover into a different frequency of consciousness works well via the body where self-organizing forces...

- without fail locate disorders, e.g. disrupted processes and / or
- send vital sparks, guiding us through the unknown and creating the new.

So to do the work, whether in executive, everyday or consulting life, go to the murky edge, focus, turn inside and trust the connections that arise when the client calls.

### **3. Vignette: Hypercomplexity in a Consulting-Body Environment**

With the following description of a consulting case with a hospital management team I would like to give an example of the intricacy inherent in a situation within a multilayered social system and how my interventions went along with this. My interventions were implicitly guided by Gendlin’s body grammar as well as systemic meta-principles (Varga v. Kibed 2000; Lindembauer 2014). Data is provided from my case documentation. The structure of presenting data and telling the story invites the reader to relate to some of the intricacy. Box 1 and 2 are reflections of the consulting process and the changes within the client system. Table 1 shows sequences in the consulting process from different layers of experience.

**Box 1: Client System & Consultant getting into touch**

What I heard from top management at our first meeting was that part of the perceived “knot” was due to a change of management within the team that was only partially executed. The new manager (B) and her area manager (A), who was previously responsible for the team, agreed on a period of reprieve for B regarding certain executive functions in order for her to become acquainted with the task. The distribution of responsibility was internally rather diffuse but accepted by all; seen from outside, B was in charge. B’s functional superior in the matrix (C) now demanded leadership as well as reporting according to a shared

governance model which had recently been introduced to the whole organization but which in fact had only been partly adopted. This foggy new concept in combination with a tendency to stick to the old ways had been the cause of some misgivings for both A and B – hence the consultation. In sensing the texture and the overall context, various kinds of pressure and half-concealed knots become apparent: There is a hyper-complexity in multiple parallel (functional) reporting

**Product Information:** Here we will encounter many tiny components of social life – no need to remind ourselves that real-life assignments imply an infinitely greater number of threads leading into varying directions (corporate culture of the hospital, health care conditions, working conditions and diversity in staff, power struggles, the weather, patients’ traumas, individual stories and issues ...) which all have an impact on the situation. We – the team in practice as well as I in my role as consultant need to confine ourselves to only one of a myriad of possibilities. We simply cannot grasp it all. There is such a lot of environment attached to each situation that it is simply impossible for a social body to handle it all at once with the conscious mind only. On the positive side, these environments transform into a universe of resources if the connections are well attuned to the body.

lines that variously intersect (interdisciplinary cooperation) and are hierarchically contradictory, leading to many lateral sideways. The hospital’s aim to look after individual patients’ needs and to maintain a great diversity of technical and social qualification demands a high flexibility of the team. No matter how efficient hypercomplex systems with a high degree of internal differentiation may be, it is impossible for the staff to take in the whole for which they are working and to give it direction.

The following Table 1 shows sequences of the consulting process portrayed in different layers.

↓ What is going on in the process

➔ (Individual) experience, perception and expression

Access Point	Bodily Sense/Introspection	Thoughts, Interpretation	Intervention	Observation (self/other)	Expression(self/other)
<b>Sequence 1: Assignment &amp; the Consultant's Body</b>					
I collect information of the concerns of a hospital's leading team. I want to understand the formal structure	I think. My body slightly tightens. Felt Sense: <i>A tangled knot, matted threads ... crumple under pressure.</i>	I realize that I no longer understand. Self-talk: "You can struggle to grasp everything and <i>ignore your feeling</i> of 'too much in your head' as well as weakening self-contact."	I do this <i>silently by myself</i> while the conversation continues.	I am aware of my thoughts. My belly softens, chest opens.	The first shift occurs within me. Access to my felt sense allows me to... <i>listen differently.</i>
<b>Sequence 2: Consultant Revisiting her Bodily Sense</b>					
Back home I revisit my Felt Sense	Words arising from my Felt Sense: Lack of <i>Understanding</i> is the problem. Nobody understands it any more. <i>Use the body.</i>	<i>Definitely involve the body!!</i> Ruts caused by external processes and linear time are deep, plus entangled lines between superiors and staff exert pressure. Sense of wholeness is lost.	Write the offer.	My brain forwards thoughts on hypercomplexity, other networks of ideas open up	
<b>Sequence 3: Create Space for Bodily Articulation</b>					
Starting the workshop, I invite participants to come up with issues and intentions	My body reacts to changes in tension. I use bodily awareness to track flow and muffled knots	Articulation of <i>what feels right</i> and <i>what doesn't strengthen individual self-relation</i> and builds <i>trust in groups</i>	I introduce focusing and its background; demonstration and reflection of effects (inside & outside) <i>I support movements from inside-out</i> and hold space for articulation till things are congruent	Raising question within the group. Feeling & disliking time pressure & confusion over expectations from two bosses is expressed. <i>Body posture &amp; facial expression changes</i> , some relax, some open up, some tensions surface clearly.	<i>"I feel pressure in our work and confusion in our meetings. We talk so much. No idea how we can manage all that". "I am not satisfied with progress, but how can I burden you? I don't know who is in charge of you two." "I feel so ... uuurr."</i>

Access Point	Bodily Sense/Introspection	Thoughts, Interpretation	Intervention	Observation (self/other)	Expression(self/other)
<b>Sequence 4: Stopover for a Teachable Moment</b>					
The material is on the table, time to breathe out. I use this for becoming aware of palpable effects.	<i>Connected, alert</i>	I am happy the material is on the table and that there is trust within the group to venture inside, to open up and to express whatever is at stake	I ask for <i>palpable effects</i> . I address the person who just focused and the effects I sensed and observed	One person <i>articulates what feels right and what doesn't</i> , addressing who or which situation was/is related to that and others follow	<i>"I feel free although it's still not good."</i> "There is <i>less in-inflammatory rhetoric</i> in our talk." "Strange to talk about how I feel. <i>Good it's out now."</i>
<b>Sequences 5, 6, 7: From Rigid Disarrangement via Chaos to Fluid Order</b>					
Time to restore systemic order and transform tensions into new relations.	My body is in sensing mode for detecting <i>blocks and fanning sparks of new life and order</i> I let my body find words for suggestions.	Ready for undoing knots in relations and systemic order. <i>Every detail has to be dealt with, nothing may be left out.</i>	The team is invited to model their experience of their social body in a room (group focus). I guide the process, applying <i>metaprinciples of systemic order (v. Kibed); my interactive body &amp; the process guide me.</i> System locates dis-rupted process, following this I offer support with precise questions & transparent suggestions	Team members and leaders position themselves in relation to each other. <i>One person starts to articulate the experience within herself and in relation to others from a specific spatial location.</i> Others <i>listen, sense impact and move into collective space at given cues</i>	
<b>Sequence 8: Let it Linger. A Natural Break, Converted into an Official one.</b>					
For the moment, tension is released and ties are newly formed.	Presence of feeling in my thoughts. This is a language of its own, change in atmosphere.	Reciprocal stimulation and communication in loops of Sensing – Speaking – Moving. Frequency shift from linear, mental time (thinking) to a state "free of time" (integral, transrational, see Gebser 1986)	The work is done; right moment for a break.	Clarification of tangles in social texture and disrupted processes result in palpable shifts and visible changes of posture and spatial location of the bodies.	<i>Suddenly B</i> says: "Hey, it's not about who's in charge of care, edu-cation and medicine etc. and what I want or A or C want, and how we should change and plan our inter-professional collaboration and all that. MY question now is: <i>What do we want to create together?</i> I want to fill <i>Containers, get Clarity and Structure</i>

Access Point	Bodily Sense/Introspection	Thoughts, Interpretation	Intervention	Observation (self/other)	Expression(self/other)
<b>Sequence 9: From Function to Creation</b>					
<p>The social body is ready for fresh steps. B enters the stage.</p> <p>After restoring systemic order, a second major shift in the structure of the social body occurs</p>	<p>B's question <i>affects me deeply</i>: "Break is over..."</p>	<p>Sometimes <i>one thought re-arranges the whole situation</i>. Subtle and strong.</p>	<p>I end the break. I write down her question on a flipchart and <i>play it back to the team</i> <i>Fanning</i> of action leading to initial intent and fresh sparks</p>	<p><i>B is live on stage</i> <i>B is talking, her posture is different. Others turn towards her</i> and listen. <i>new structure is visible</i>:</p> <ul style="list-style-type: none"> <li>• Restored systemic order</li> <li>• Interprofessional clarity</li> <li>• Structure of communication (more silence, directly addressing each other)</li> </ul>	<p>Now I know how <i>I can serve two masters</i> ☺!" "We didn't talk much about S.G. all day. We just did it, in the <i>afternoon we practiced Shared Governance!</i>" "Our <i>TMI – Syndrome</i> (too much information) <i>is gone!</i> It <i>probably won't last too long.</i>"</p>

**Box 2: Structural Shifts in Sequence 5-9**

Let's look at Sequence 8 when B asked her particular question and the whole situation within the team changed considerably for the second time: **We would like to understand how such a new thought can emerge.** Here I am only pointing out the relationship between the factual "one" and the implicit "many". Before this "one" could occur, many other things had to happen: The team had to **physically step back into a simpler kind of order**, clear the disorder. First they had to **connect as they were**, then, through interaction, they had to become consciously aware of the hierarchy and functional order, heal some parts, unwind false and clear diffuse connections and reestablish **systemic order** (v. Kibed 2000). Throughout the process B's capacity to feel and be in touch with the team was apparent to everyone present, influencing her in return. A and B as crucial actors embodied specific functions in relation to the others **and** transcended them at the same time (B took all her responsibilities from A, as well as A handing them over). In many rounds the team members, A and B rearranged their old team into a new one. Through bodily involvement and the transformation of emotional or functional barriers they started to operate on several frequencies, not just the dominant mental channel. That's when the fresh question of major impact came up. All this had to happen before

*Cornerstones of new structure:*

- 1\**Gaining ability to mindfully shift in mode of operation: The team evolved beyond its old form through changing from a state of rigidly locked disarrangement to a creative state of fluid self-renewal and action*
- 2\**Leaders are in place: Restoring functional and hierarchic order (lines to A and B from team members congruent and shared reality)*
- 3\**Enacting paradox: including and transcending restored order through cross-functional and cross-hierarchical creativity; Individual, role-free contributions; embodied interprofessional collaboration*
- 4\**Altered microstructure of communication: More silence in talks; increase in process related questions / actions (What would you like to do now? I support your idea)*
- 5\**Perception of Subtle Layers of Structure (Atmosphere) and ability to address changes and impact on collaboration (relates to 1)*

a step forward into a dimension of different creativity could occur. **Differences** with regard to content were **dealt with in such a way that** it was possible **for human connections to become simple again**, as if transcending into a new **wholeness**. This is not an additive process. Interestingly on this **frequency** the new, **value-driven leadership model** to come to life as if by magic – of course only from the point of view of an outside observer. Internally, the social body held on to many softened threads, transforming old misunderstandings into new, riper working relations and tying them into its new texture. When integration is in progress, it is crucial to let the social body take its **own time** to let things percolate. So apparently the moment came when tasks at stake from the agenda in the morning were treated in detail and decisions were reached with a fresh approach, implementing interprofessional cooperation and a first version of shared governance. More steps are now taken from there.

#### 4. Conclusions

Is the social body we just talked about now whole and new? And if so, how do I come to this conclusion?

- What is whole I? Wholeness in a social system does not consist of a+b+c+d but is the fabric of mind, soul, spirit, matter, biochemistry etc. I experienced the new wholeness of the team when different perspectives dropped and melted in the process of creation. First, the team members grew stronger through expressing their individual perspectives, gained sharpness, walked through chaos. More and more it seemed to me that they became their own creation, self-connected and self-forgotten. This is hard to say with words. It is not a lack of perspective but rather a state of a-perspectivity (Gebser 1986) which is like a painting by Picasso where you can see all the aspects of a scene or object at the same time, or Matisse who literally lived in his work, sitting in the middle of it, cutting out sumptuous paper leaves for his work *The Sheaf* (Stedelijk Museum 2015). For some time, they were not objects to themselves.
- What is whole II? Whole also refers to healing wounds from conflicts and (structural) violence in human relations and larger social systems. Steps of change directed from the bodily sense are steps of thinking, healing and creating at the same time. This is the movement of transcending the old

and including it into the new form, which is also called transformation or evolution.

- What is whole III and new I? From the micro-perspective a Felt Sense is also experienced as a complex whole not in the sense of one solid piece but a multiteity, a differentiated wholeness which is open and complete at the same time. This spark carries the seed of the new structure.
- What is new II? Tangible structural effects which did not exist before were noticed (see Box 2).
- What is new III? The future will show. What the team has learned so far will be the basis for grassroots-driven macro-structures. Experiential expression by way of focusing or similar practices is not only an individual act but also a social and political one provided it refers to existing power structures with the aim of effecting change of it or for something new (Heintel/Spindler 2014). If an outside structure does not feel right for me and I articulate this, I take a risk but I am also less likely to be manipulated or dominated by others. - You can't start a fire ... !

All tied together, the question remains: How much inside does an outside need to become new and whole?

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