

Systemic Constellations Work in Organizations

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SAMENVATTING IN HET NEDERLANDS

"Verbind je met een Organisatie: Een onderzoek naar Systemisch Opstellingen Werk binnen Organisaties"

In Nederland kent het Systemisch Opstellingen Werk, en dan vooral de variant van Familie Opstellingen, de laatste jaren heel wat interesse. Als ik met collega's over mijn proefschrift spreek, is er altijd wel iemand die een familie opstelling heeft bijgewoond, of die iemand kent die dat gedaan heeft. Dit proefschrift handelt echter niet over familie opstellingen, maar over de toepassing van de inzichten uit het Systemisch Opstellingen Werk, en de techniek van (Systemische) Organisatie Opstellingen.

Systemisch Opstellingen Werk is ongeveer 15 jaar geleden in Duitsland geboren met Bert Hellinger, Gunthard Weber en Hunter Baumont, de grondleggers van deze methodiek om intermenselijke situaties en relaties te verhelderen en verbeteren. In Duitstalig Europa heeft Systemisch Opstellingen Werk invloed gehad op de psychotherapie, en een iets kleinere invloed op de organisatie psychologie en haar derivaten. In Nederland werd het toepassen van Systemisch Opstellingen Werk op organisaties geïnitieerd door o.a. Jan Jacob Stam, die samen met Bibi Schröder het Bert Hellinger Instituut Nederland en de Uitgeverij Het Noorderlicht beheert. In 2001 heb ik de opleiding Systemisch Opstellingen Werk gevolgd bij Jan Jacob, en ik verwijs in dit proefschrift regelmatig naar zijn aanpak van Systemisch Opstellingen Werk. In België is het werk wat minder bekend, doch ook daar groeit de interesse.

Dit proefschrift geeft een beschrijving van Systemisch Opstellingen Werk. Het geeft weer wat Systemisch Opstellingen Werk inhoudt, en brengt een aantal heuristieken over het goed functioneren van organisaties aan het licht. Dit proefschrift bekijkt ook sommige effecten van Systemisch Opstellingen Werk, en de condities waaronder Systemisch Opstellingen Werk effectief wordt toegepast.

Er werd gekozen voor een epistemologie die zowel door het sociaal constructionisme als door de fenomenologie is geïnspireerd, en voor een sociaal constructionistische methodologie. Als bewijsvoering gebruik ik o.a. de methode van de participerende observator, die de verschillende rollen binnen Systemisch Opstellingen Werk op en in zich heeft genomen. Binnen Systemisch Opstellingen Werk ben ik zowel toeschouwer, klant, facilitator, onderzoeker als kritisch academicus geweest.

Wat is Systemisch Opstellingen Werk in organisaties? Het is een dynamisch geheel van heuristieken over organisaties, die de verscheidene facilitators hanteren op basis

van kenmerken en dynamieken die zij hebben opgemerkt bij het doen van Organisatie Opstellingen, en die zij vaak onafhankelijk van elkaar hebben neergeschreven. Deze heuristieken worden in grote lijnen door de verschillende facilitators gedragen, ook al zijn er soms sterke verschillen.

De voornaamste heuristiek is dat een organisatie een geheel van verbindingen is met allerlei stakeholders, en dat deze verbindingen plaats vinden in de tijd. Een organisatie is geen lege entiteit, los van haar geschiedenis of van de mensen op wie zij invloed heeft. Een individu heeft een bepaalde mate van vrijheid, en ondergaat ook innerlijke, onbewuste sturing vanuit het ruimere organisatie systeem.

Het systeem denken is niet nieuw in de organisatiekunde. Wat nieuw is, is een topologische techniek, de Organisatie Opstelling, die op een redelijk directe manier aan een vraagsteller laat zien wat er zich in zijn organisatie afspeelt.

Hoe werkt een Organisatie Opstelling? Ik geef een voorbeeld van de klassieke vorm van Organisatie Opstelling. Er bestaan ook allerlei derivaten.

Een facilitator met een achtergrond in organisatiekunde vraagt aan zijn klant wat zijn vraagstuk is. De klant antwoordt: 'Ik wil weten wat mijn taak is binnen dit team. Ik heb al een tijd lang het gevoel dat ik er niet bij hoor. Wat is hier gaande?' De facilitator stelt een aantal extra vragen, en zegt dan tegen zijn klant dat bij zijn vraag denkbaar de volgende elementen betrokken zijn: zichzelf, het doel van het team, de teamleider, en 3 teamleden. De klant beaamt dit. De facilitator vraagt aan 6 mensen of elk van hen een element wil zijn. De 6 stemmen toe. Geen van hen heeft iets met de organisatie van de klant te maken. De klant legt zijn handen op de schouders van de eerste persoon, die het element 'het doel van het team' is, en plaatst hem ergens in de zaal. Dit doet hij ook met de 5 anderen. Vervolgens zit hij neer en kijkt toe. In de zaal staan nu 6 mensen. De facilitator bekijkt de 'opstelling' en begint deze innerlijk te interpreteren. Hij merkt dat een bepaalde dynamiek speelt en test dit door aan elk van de 'elementen' een vraag te stellen. Bijvoorbeeld tegen element 'teamleider' zegt hij, 'Hoe is het voor jou om zo ver van teamlid 1 en teamlid 2 te staan, en zo dicht bij teamlid 3?'

De facilitator verplaatst een aantal elementen, stelt vragen, en richt zich af en toe tot zijn klant. Op een bepaald ogenblik, meestal in minder dan 45 minuten, lijkt het dat de klant een antwoord heeft gekregen op zijn vraag, waarna de Organisatie Opstelling eindigt. Dat antwoord kan zijn: 'het doel van het team wordt niet door de teamleider en lid 1 gedragen. Daarom lijkt het alsof ik er niet bij hoor. Het is belangrijk om

dat doel helder te stellen." De klant is tevreden met dit inzicht, en meldt dat hij de Organisatie Opstelling een efficiënte techniek vindt om deze vraag op te helderen. Een gewoon gesprek of andere advies methoden hadden denkkelijk niet tot hetzelfde resultaat geleid.

Voor sommigen is een Organisatie Opstelling een fenomenologische manier om vraagstukken op te lossen. Door gebruik te maken van je volledige lichaam en geest als observatiekanaal, en je innerlijk leeg te maken, kan je beter opmerken hoe een vraag in elkaar steekt, en dus eenvoudiger naar de oplossing gaan. Een basiskennis van organisatiekunde is wel belangrijk om de dynamieken goed te interpreteren, zolang je maar open blijft voor alternatieve mogelijkheden.

Voor anderen is een Organisatie Opstelling een sociaal construct, net zoals alle andere technieken uit de faciliteringswereld. Het reikt ons een mogelijke oplossing aan om een vraagstuk op te lossen. De meeste facilitators bevinden zich ergens binnen deze twee visies.

In het proefschrift trek ik een aantal conclusies, o.a.:

- Ieder mens staat altijd innerlijk in verbinding met zijn verleden, zijn context, zijn organisatie en de mensen wier leven hij mee beïnvloedt. Deze verbindingen zorgen voor mogelijkheden en beperkingen. Systemisch Opstellingen Werk is een vorm om deze mogelijkheden en beperkingen te onderzoeken, en bijgevolg de effectiviteit van iemands handelen beter in te schatten.
- De fenomenologische grondhouding is een basis voor goed werk in organisaties. Ieders eigen denken is beperkt en beperkend. Fenomenologisch waarnemen helpt ons om voorbij die beperking te gaan. In principe is de techniek van de Organisatie Opstelling van ondergeschikt belang. In feite, leidt Systemisch Opstellingen Werk louter mentaal toepassen zonder de fenomenologische houding van het niet-weten, tot foute, dogmatische oplossingen. Het belangrijkste is dus de grondhouding. Vanuit die houding kunnen ook andere technieken, zoals de traditionele enquêtes, coachings, kwaliteitsmetingen, ..., worden toegepast. In 2005 verscheen het boek Presence van systeemdenker en MIT professor Peter Senge. In dit boek wordt o.a. gesteld dat alleen een grondhouding die voorbij ons eigen kleine denken en eigenbelang gaat, kan zorgen voor reële, duurzame oplossingen in organisaties. "Presence" is een term voor wat anderen waarnemen, leven in het hier en nu, weten door niet-weten, mindfulness, fenomenologisch schouwen, ..., noemen.

- De volgende heuristieken kunnen een rol spelen binnen organisaties, nl. lidmaatschap, rangorde, en, de balans in geven en nemen. Lidmaatschap houdt in dat men nauwkeurig nagaat wie of wat wel tot een organisatie behoort, en wie of wat niet. Soms strekt het lidmaatschap zich verder uit dan wat men 'rationeel' denkt, bijvoorbeeld wanneer ontslagen medewerkers nog steeds een onbewuste invloed hebben op nieuwkomers, en dus nog steeds tot de organisatie horen.

Rangorde houdt in dat er een verschil in hiërarchie bestaat, net zoals bij sommige dieren. Deze hiërarchie is niet altijd zo duidelijk, en heeft vaak te maken met de impact die iemands taak heeft op het goed functioneren van het ruimere geheel.

Balans in geven en nemen houdt in dat mensen en onderdelen in organisaties een innerlijk besef van eerlijkheid hebben, en dat eerlijk handelen, leidt tot het goed functioneren van het geheel. Neemt een individu of een afdeling meer dan hem toekomt, dan zal er altijd een effect of reactie zijn, vanuit andere delen van de organisatie om de balans te herstellen.

Ik ben tot deze, en meerdere conclusies gekomen, door het regelmatig interviewen en werken met facilitators van Organisatie Opstellingen, ook wel constellators genoemd, door het reflecteren via een dagboek over eigen Organisatie Opstellingen en het coachen van cliënten. Ook heb ik een paar weken een facilitator gevolgd en ondersteund binnen de context van een Hogeschool, en een klein kwantitatief onderzoek gedaan op NHTV internationaal hoger onderwijs Breda, Academy of Facility Management, onder toezicht van dr. P.T. van den Berg, wat werd gepubliceerd in The Knowing Field: International Constellations Journal in juni 2007. Ik wens u veel leesgenot.

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Words, sounds, speech,

men, memory, thoughts,

fears and emotions,

time-all related...

all made from one...

all made in one

(John Coltrane, A Love Supreme, December 1964)

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Key concepts

This research fits in the field of Organizational Development, Organizational Behavior, Human Resources Management (HRM), Consulting, Management Decision Making with an emphasis on Scientific Enquiry, Positivism, Constructionism, Phenomenology. It describes topics such as Group Psychology, Performance Management, and Systemic Constellations Work (SCW).

Describing the Parts

The dissertation is organized as follows:

The introduction presents Systemic Constellations Work, my role as a researcher and the purpose of the dissertation.

Part 1 presents views on scientific enquiry in the social sciences. It describes theorizing, induction & deduction, the epistemologies of positivism and interpretivism, and juxtaposes good theory according to logical-positivism and according to sociorationalism. It presents some insights of grounded theory according to Glaser's phenomenological approach. It renders the methodologies of both empirical and phenomenological participant observation.

Part 2 describes the theory and practice of Systemic Constellations Work in detail. Jan Jacob Stam's training course functions as an initial framework or skeleton around which insights from other prominent developers of the field, are added, as well as insights from related fields, and personal realizations. It gives the academic reader who has not yet experienced SCW an initial understanding of it, and of what goes on in the mind of a Constellation facilitator. Part 2 also describes the issues that facilitators face. It does so without offering any academic judgments or analysis of SCW, which is the subject of Parts 3 & 4.

Part 3 is a literature study. 3A starts with a question about knowledge with references to the Platonic world view and Jung. 3B, 1 to 3, describes exogenic sources, such as Kets de Vries' method of psychologically interpreting organizations, some insights from social psychology, such as views on obedience, team-dynamics, and various group dynamic techniques. 3C focuses on endemic research with an enumeration of recent publications on Systemic Constellations, the essential differences between phenomenologists and social constructionists, and an in-depth analysis of three specific studies.

Part 4 is a “portfolio of persuasive evidence” as Rijsman calls it. 4A begins with a representation of interviews with professionals who were trained in Systemic Constellations Work. It gives readers a lively account of the insights, the issues and the questions that some constellators-in-training had. 4B continues with excerpts of a diary started in 2001 in which interventions and research ideas are described as a participant-observer auto-ethnography. The rough issues were summarized in several categories, which build on the conclusions of 4A. This is followed by 4C, a participant-observation of consultant Henk Torreman’s interventions in schools in Hengelo and Enschede. 4D is a study at NHTV where Facility Management second year students’ reactions’ to Constellations were quantified. 4E is a recent (January 2008) study amongst 19 constellators of different nationality, to check the value, exactness and currentness of my findings. The 5 parts of the persuasive evidence form a balanced portfolio of empirical research according to social constructionism, which stimulates the study of multiple interpretations of a phenomenon.

Part 5 looks back at what was written, and renders conclusions and recommendations for future research.

Introduction

Much is written about human behavior, and about what is known as the field of HRM: journalistic articles, academic articles from different fields, popular books and academic books. I have experienced HRM as an HR, a human resource working for more than 10 organizations, as a consultant advising clients what to do with their personnel, as an enquirer joining workshops on new trends in HRM, as an HR lecturer guiding students through the theory and practice of HRM, and, as what social constructionists call a “reflective practitioner” thinking about HRM, and developing new insights and practices for HRM.

This dissertation describes several heuristics about organizations called Systemic Constellations Work (SCW), and of a particular technique called Constellation. It evaluates whether these heuristics and technique are effective, and proposes that they are under certain conditions. SCW deepens our understanding of organizations, and enriches the palette of HRM interventions.

1. Systemic Constellations Work?

Bert Hellinger (1999) and his students demonstrate that professionals can put themselves in a phenomenological state of mind, where they connect with an organization, and find information about what goes on there.

The difficulty in having people, who have not participated in a Systemic Constellation, know what a Constellation is, is similar to having people who have never moved into water, know what swimming is. A typical Constellation works like this. There is a facilitator, a client and several other people, called representatives, who know nothing about the client and his organization. The client mentions his issue, e.g. “my company misses drive. How can I create more drive?” The facilitator then asks a few questions - in general, very little in comparison with traditional consulting tasks - and he asks representatives to represent a member, an aggregate of organizational members or a symbol, e.g. the logistics department, the CEO, our mission ...



Figure 1

In figure 1 facilitator Jan Jacob Stam is listening to his client's issue, and asking questions.



Figure 1

In figure 2 the client walks around the room and randomly selects people to represent someone or something of her issue.



Figure 3

In figure 3 the client physically places those representatives in a room according to an inner hunch.



Figure 4

Bron: Jurg (2008), Concept - The perceived usefulness of branding constellations, Radboud University Nijmegen

information directly connects with one's memory of a role-play, and a Constellation is not a role-play. Nor is it Gestalt, or encounter or psychodrama, even if it holds elements of these techniques, or looks similar to them. Hellinger's technique was first called "aufstelling" in German, "opstelling" or "constellatie" in Dutch, and now a Constellation in English.

Hellinger is still active. He developed the technique and insights from many sources, amongst them almost all the existing psychological schools, a religious Catholic faith, and rituals such as those of the Zulu. Both his insights and technique have developed in various directions and forms, and are continuously doing so. The basis of his work is family dynamics. Several of his insights in that area have been received by people as controversial. Hellinger (1999) has little experience with organizations. Some of his collaborators, however, do. I therefore refer mostly to the practice of Systemic Constellations by Gunthard Weber (2002, 2003, 2006), Klaus Grochowiak (2001), Jan Jacob Stam (1998, 2004, 2006) and others. The Constellation technique has also undergone changes and currently knows exiting variations. Just as the collection of more than 100 years of musical styles which is termed "Jazz", some Constellation practitioners have decided to stay within one style, e.g. the original "Constellation", where real people uninvolved with the client are placed in a specific location. We could call this "Swing" or original Constellation Jazz. To continue along my metaphor, several practitioners have already moved on to "Be-Bop", exploring with non-human representatives. Others have moved on to "Fusion" exploring with specific form Constellations, such as the Tetralemma, ... Hellinger is already a "Free Jazz"er, doing fewer standard Constellations, and often guiding clients through a visualisation. The

key, however, is not the specific form one chooses, but rather the facilitator's organizational expertise and his capacity to work from the Empty Middle, which is described as an ego-less, self-less, ratio-less phenomenological state where one perceives and inwardly follows the dynamics of a system. The Empty Middle remains both a mystery and a subject of fascination to me which I will explore in future work. Part 2 offers further clarification of this concept.

About Systemic Constellations Work exists: publications by Hellinger's students, video-tapes of him and his students working with clients in therapy, business and even in politics, a growing number of trainers applying the technique, a growing number of people who have been inspired by his work, either as active participants, or, as readers of books, and several publications that negatively criticize this approach. All these sources have created a lot of information, and a specific language. This language has borrowed established psychological terminology. Typical terms are:

- Constellation to refer to the physical set up of people or objects.
- Representatives to refer to the people who are selected to represent, not play, someone. We do not use the terms of Psychodrama.
- Entanglement (in Dutch 'verstrikking') to refer to a person or a system stuck in a situation or pattern that is not beneficial.

There are few academic publications about SCW. Hoepfner (2001) wrote a dissertation about family constellations. Schlötter (2005) used representatives and mannequins to measure what representatives feel. He took a representative sample of Germans and let each individual stand in a constellation set up with mannequins. Each individual had to take a mannequin's place, and then describe how it felt. In this way Schlötter demonstrated that there was a topological feeling or language in people. More publications will be covered in Part 3E. How one studies SCW scientifically will be covered in Part 1.

2. The role of researcher

The hats I wore, to paraphrase Edward De Bono (1987), to study constellations are: I participated as a representative, and as a client in both family and organization constellations. I experiment(ed) with constellation forms together with students and other practitioners. I facilitate(d) constellations as a consultant. I let students experiment with guiding mini-constellations. I talk about constellations. I explore and develop a personal approach to it. I observe(d) the material as a doctoral candidate. In this sense I fully immersed myself in the subject as a participant-observer.

3. The purpose of the dissertation.

What contribution does this dissertation make to social science? What are my research questions?

When I started the dissertation in 2001 most of the indemic literature described in Part 3E did not exist. My **purpose** was to research the value of a specific view on organizations: Systemic Constellations Work; and of a specific technique to analyze organizations: Constellations; and also to establish that it is effective under certain conditions.

In 2001 drs.Wim Jurg was my only Phd study-partner, who had just started research on branding constellations. On July 6, 2007 Thaelke asked me what existed before this dissertation, and what stands today. Before this dissertation is defended the following situation exists:

1. With some exceptions Systemic Constellations Work is not part of curricula at Universities (of Applied Science) that offer organisational development and business-related courses.
2. With some exceptions SCW is not part of established consulting practices as offered by organisational consultants, such as McKinsey's, Boston Consulting, and others.
3. There are few dissertations or articles published about the topic even if the amount and rate of publication is increasing as can be read in Part 3E. Most publications hold the following elements:
 - a. Case study descriptions by practitioners. They write: 1. this is what was said and done during constellation X, 2. this is my opinion about why I (or someone) did it, 3. these are some general rules or heuristics specific to SCW.
 - b. Pre- and post-Constellation closed or open questionnaires with a control-group, to check whether respondents noticed effects. Most of these studies are short-term (2 days) or medium-term (2 years). Time still has to pass before long-term studies can be published. Amongst others, Weber is collecting this sort of data.

This dissertation applies a phenomenological epistemology, inspired by Hellinger, and a *personal* social constructionist methodology, inspired by Rijsman, to study SCW.

As a Participant Observer I made a 360° turn of all roles concerning constellations. I stay close to phenomenology by describing almost literally what my mind-body radar experiences. I choose not to walk the road of the received view of science. I used a social constructionist methodology to display persuasive evidence with different types of research. I hope this dissertation will further pave the way for atypical dissertations. It may promote the application of Systemic Constellations Work in (higher) education, and also at established business consultancies.

Part 1: Epistemology & Methodology

Part 1 presents views on scientific enquiry in the social sciences. It describes theorizing, some elements of the epistemologies of positivism and interpretivism, and juxtaposes good theory according to logical-positivism and according to sociorationalism. It presents phenomenology. It describes my methodology: participant observation, and a personal selection of grounded theory insights. I have limited expertise in the philosophy of science, and realize the complexity of the scientific debate (Liesmann, 1998). This chapter therefore only serves the purpose to explain my own scientific choices, doubts and interpretations.

A. Scientific Enquiry

There are various ways to enquire into life and to render meaningful information about it. Poets write. Musicians compose. Academics do science. To some academics only science can correctly claim something about social realities. In my choice to describe a social reality using academic discourse, I first clarify how I understand science.

1. According to George Kelly (1955) people base their behavior on their theories about the world around them. Developmental and clinical psychologists have studied naïve theorizing, showing that everyone, even babies and infants, uses theories in daily life and that one's theoretical system may be quite different from another's. Primitive myths and abstract theologies can serve as theories of existence. The process of building, using and refining theories is not exclusive to academics: "scientific theory consists merely in doing in a formal and rigorous way, taking special precautions against false inference and false perception, what we do all the time in ordinary life and conversation"(Boulding, 1966: 237).
2. Theories seem to be useful tools for handling complex problems because they delimit or streamline information. Some people compare a theory to a map. It is useful because it can be carried around, reproduced, and examined. Boulding refers to theory-building as a "deliberate simplification of the system to what are regarded as its essential elements. This process of abstracting the essential elements of the system is the main task of theory, and without theory of some kind, no communication is possible, even in the most commonplace conversation"(Boulding, 1966: 237).

B. Positivism and Interpretivism

The positivist school sees the aim of social science as the development of theories that are made up of universally applicable laws that explain causal relationships or interaction effects. Scientists search for hard facts and explanations of social phenomena which are independent of their subjective interpretations. Researchers use a terminology and the mental models of the natural sciences. Scientists think in terms of variables and interrelations between variables. Gergen & Thatchenkery state that, "for positivists and empiricists only those propositions linked unambiguously to observables are candidates for scientific consideration, and it is only the careful testing of scientific propositions that can lead to increments in knowledge." (Gergen & Thatchenkery, 1996: 356)

Wierdsma (1999), Maas, Manschot and Roodink (2001) use the metaphor of a map to describe the relationship between knowledge and reality as applied by positivists. Within "the received view of science" (Woolgar, 1966), as positivism is called by interpretivists, it is the aim of the map as a metaphor of knowledge or theory, to reflect as accurately as possible the regulations of a landscape, as a metaphor of reality or the world. It is the task of the researcher, to accurately record and report phenomena in a dispassionate way. This knowledge should be universally valid, independent of social context, time or observer.

Karl Popper (1973) made an important contribution to scientific discourse when he stated that empirical observations were never neutral. A scientist is not an empty item that observes the world, but always has questions, hypotheses, that direct his observation. "Observations are always selective. They presuppose something like a selection principle." (a translation of Popper, 1973: 403) Instead of verifying that a theory is right, Popper suggested that it was wiser to try to prove that it was wrong, to falsify it. Theories then stand as accepted models to understand the world, until they are falsified. Popper suggested that through historical evolution bad theories disappeared and only good ones remained. Popper called himself a critical rationalist, even when some of his opponents placed him in the positivist camp. Paul Feyerabend and Thomas Kuhn were critical of Popper's ideas, and suggested, amongst other things, that theories survive, not because they offer better explanations to understand the world, but because their proponents are more influential (Liesman, 2000: 195). Feyerabend argued that falsification was not advisable basically due to the large differences in academic approaches and programs at Universities. According to Kuhn (1962) the scientific community throughout history has observed life through specific, mutually, inexplicitly, agreed sets of assumptions, which he labelled para-

digms. Paradigms often only changed through bitter conflict between proponents and challengers, rather than through reason or facts.

C. Social Constructionism

One group within the interpretivist school, the social constructionists, places knowledge and the creation of knowledge within the realm of social interchange. "The degree to which a given form of understanding prevails or is sustained across time is dependent on the vicissitude of social processes (e.g. communication, negotiation, conflict, rhetoric). Forms of negotiated understanding are of critical significance in social life, as they are integrally connected with many other explanations of the world and themselves constitute forms of social action." (Gergen, 1985, 1997: 51) Kruglanski states that "knowledge is assumed to consist of propositions or bodies of interrelated propositions in which a person has given degree of confidence.... I assume that our knowledge is actively constructed by ourselves in the course of our interaction with others, and that the constraints (we) set on its various forms are subjective rather than objective... Regardless of how popular or deeply venerated, today's truths or laws of nature could be overthrown at some future date and replaced by alternative truths." (Kruglanski, 1989: 9-11)

Rijsman (1990: 3) writes that "we could say that the development of the so-called objective science, that is the human enterprise of knowing which intends to say how things are without the possibility of changing them, is actually a gradual articulation of the intersubjective nature of our knowledge construction." Rijsman shows how science historically develops in an essay on the paradigm shifts or 'story' shifts of science. "Objective knowledge was a spatial-temporal story (as different from, e.g., a mythological story) about stars. This story was the symbolic expression of how we coordinate ourselves in time and space by means of stars. However after many years of writing such an objectifying story about stars, people became disturbed by intersubjective differences which we would now attribute to light...This turned out to be the story of what we now call the science of light."

I am still a student of epistemology and of the philosophy of science. While writing the dissertation over 11 years I delved into various views of science, starting with the received 'positivist' view as taught at Cornell & Johns Hopkins Universities during my Bachelor and Master's studies. Thanks to Rijsman the study of interpretivism and interest in social constructionism developed. I delved into philosophy of science literature, and often got lost. From social constructionism I moved towards phenomenology, as an interest in meditation, Senge's Presence (1995), and recent brain research on how our thinking works, made me suspicious of how people construct knowledge,

and made me think about another way of 'knowing'. I hold an assumption that a certain type of knowledge also exists independent of, though not disconnected of, a specific cultural context. I found proof of this in the constellation technique, which offers a new kind of empirical observation, based on a person's full kinaesthetic perception in addition to his other senses.

In the next paragraph I present a distinction between logical positivism and sociorationalism, which is followed by a brief presentation of phenomenology.

D. Good Theory

Logical positivists evaluate a theory with the question "does this theory correspond with the observable facts?" Sociorationalists ask "to what extent does this theory present provocative new possibilities for social action ...?" (Cooperrider & Srivasta, 1987: 137) Cooperrider & Srivasta call it a shift from a theory's predictive to its generative capacity. The generative capacity of science means its capacity to challenge the guiding assumptions of the culture, to raise fundamental questions regarding contemporary social life, and to reconsider that which is taken for granted and thereby furnish alternatives for social action.

For example, in the field of management theory, Karl Weick claims that managerial theories help readers to overlook disorder and presume orderliness. If our belief in a theory helps us to act effectively, it is good. It does not matter if the theory is forever true. As Weick (1983) puts it: "Once the action is linked with an explanation, it becomes more forceful...The underlying explanation need not be objectively "correct". In a crude sense any old explanation will do. This is so because explanation serves mostly to organize and focus the action. The focused action then modifies the situation in ways that confirm the explanation, whatever it is." (Cooperrider & Srivasta, 1987: 143).

The sociorationalist metatheory was developed by Kenneth Gergen, exponent of social constructionism, a relatively new movement within the social sciences (Van Nistelrooij, 1999) and within the field of organisational development (Cummings & Worley, 2001). Social constructionists draw upon a rich literature: symbolic interactionism (e.g. Mead, 1934), the sociology of knowledge (e.g. Berger and Luckmann, 1966), cognitive social psychology (e.g. Weick, 1979), ethnomethodology (e.g. Garfinkel, 1967), philosophy of science (e.g. Hollis, 1994), postmodern approaches (e.g. Chia, 1995) and (social) constructivism (e.g. Watzlawick, 1984). In management literature social constructionists have influenced topics such as: organizational paradigms (Brown, 1978; McHugh, 1970), beliefs and master scripts (Sproull, 1981;

Beyer, 1981), idea management (Srivasta, 1983; 1985) , theories of action and pre-
sumptions of logic (Argyris & Schon, 1980; Weick, 1983), consciousness and aware-
ness (Harrison, 1982; Lukes, 1974), organizational or corporate culture (Ouchi &
Johnson, 1978; Schein, 1983; Van Maanen, 1982; Deal & Kennedy, 1982; Sathe,
1983; Hofstede, 1980)

E. Phenomenology

Phenomenology is suspicious of the beliefs and practices handed down to us by our
culture. It seeks to penetrate beyond received explanations of the world to get at
something more authentic within human experience. "Interpretive researchers seek
to distinguish between something that is culturally inherited, and, as a result, per-
haps one-dimensional, predictable or 'stale', and something in our experience that is
'authentic', 'rich' and 'fresh'." (Bastalich, 2007, p.2)

Phenomenology (Audi, 1999) cannot be captured in a well defined and agreed set of
philosophical statements. It is better understood as a series of ideas, and as a move-
ment that has developed in different directions across time. It is associated with the
thought of Husserl, Kant, Merleau-Ponty, Scheler, von Hartmann, Heidegger and Sar-
tre. Crotty (1988) describes what the phenomenological movement shares:

- It arises in response to the social constructionist tenet that our meanings are shaped by enculturation;
- It calls for us to get back to the things themselves, to arrive at more immedi-
ate meanings by allowing for a direct experience of the objects of our per-
ception;
- It accepts the social constructionist understanding of the interrelationship
between human beings and objects in the world;
- It seeks to offer a *meaningful* reflection on the nature of our world – not a
subjective or arbitrary account of phenomenon;
- It talks about primordial phenomenon, 'immediate, original data of our con-
sciousness', phenomena in their unmediated and original manifestation to
consciousness, the importance of 'not being blinded by mental barriers, pre-
conceptions and habits', 'opening ones eyes', and having a 'fresh perception
of the world prior to acculturation';
- It understands that cultural concepts narrow, delimit, and prevent a richer,
fresher experience. Culture stands between what we see, hear, feel, smell,
taste or imagine;
- It is a critical paradigm – it questions what we take for granted in order to
construct new understandings.

F. Methodology

Thomas Kuhn argues that fruitful research in the human sciences “must question methodological assumptions, and it must experiment with various epistemological frameworks.” (Polkinghorne, 1984: 9) Polkinghorne (1984: 4) asks himself “what kinds of methods can be constructed in order to provide the best possible answers to questions about human actions and creations.” The term method comes from the Greek words ‘meta’, from or after, and ‘hodos’, journey. A method is thus a going-after or a pursuit. Which methods can best be used or constructed to study Systemic Constellations Work? Essentially, a combination was used of a personal adoption of Participant Observation (PO) and some principles of Glaser’s view on Grounded Theory (GT) as discussed with Rijsman, but not GT’s form, and a Quantitative Analysis using scaled interview questions to compare a pre- and a post-measurement.

1. Participant observation

Participant observation is a set of research strategies which aim to gain familiarity with a given group of individuals (e.g. an occupational group, the Systemic Constellations practitioners) and their practices through an intensive involvement with them in their natural environment, often over an extended period of time. As I mentioned before I’m studying Systemic Constellations Work by observing and emerging myself in all roles of this group: practitioners, representatives, clients, readers, founding figures, sceptics, newcomers, researchers ... since 2001. PO research usually involves a range of methods: informal interviews, direct observation, participation in the life of the group, collective discussions, and analyses of personal documents produced within the group, self-analysis, and life-histories. As you will notice in Part 4, I applied several of these methods. Formal and informal interviews as well as collective discussions are rendered in Part 4A, interviews with 20+ practitioners, 4C at ROC Enschede, 4E study amongst 19 constellators of different nationality, and in several diary entries in 4B. 4D is a study using a questionnaire with a quantitative answer scale. Direct observation of practitioners, representatives, clients, onlookers is rendered in 4B & in 4C. I participated in the life of the group as a student of SCW with 50 others, as a member of the Dutch speaking association of practitioners, and as a researcher together with other researchers, e.g. van den Berg, Thielke, Jurg. In that sense, I am an active member of the Systemic Constellations community and especially of the researchers’ subculture within that community. I analysed several personal documents from, of, or about Systemic Constellations and its community, as described in Parts 2 & 3. The diary & 4C consists of much self-analysis, and part of a personal life-history.

Without going into detail, I'd like to list the elements of both a phenomenological and an empirical approach to PO, and explain my approach. According to Bruyn (1966) in David Garson's course PA 765, the phenomenological approach emphasizes intersubjective understanding and empathy, and holds four elements:

1. Awareness of time

Record the temporal phases of research according to the observer's sequence of experience in relation to the milieu (e.g., newcomer, provisional member, categorical member, personalized rapport, and imminent migrant). *In the diary 4A I record what I observed, or did, or thought of according to a regular time sequence. I did not consciously think about when I was a newcomer or when I became a member. Of course, one can read this between the lines, e.g. when Gunthard Weber, one of the founders of SCW, tells me he is willing to share his research findings, we could call this 'personalized rapport'.*

2. Awareness of the physical environment

Record the relations of people to their physical environment as they perceive it, not as the researcher conceptualizes or even experiences it. *The constellations technique requires a careful spatial recording of where individuals stand, and what they do or say. In addition, as an observing researcher I can record what I experience, as I am also part of the system as an onlooker, as is shown in Part 4C.*

3. Awareness of contrasting experiences

Record the experiences of people under contrasting social circumstances; meanings cannot be assessed under one set of circumstances because they are relative to the setting. *In the literature review (e.g. Part 2) and through personal experiments (e.g. Part 4), I render that similar issues were set up in a constellation by, and with, different people under varying circumstances, and that they generated the same results.*

4. Awareness of social openings and barriers

Record the changes in meaning as the participant observer is admitted into narrower social regions, transitioning from stranger to member to insider. *I can't say that changes in meaning had much to do with being admitted more closely. It had to do with a role change, i.e., first I notice a technique that helps me and my work as a trainer, then I notice its limits, and finally I study it as a scientist. So my role changed from student to practitioner to academic. Especially as an academic I notice when I use the incrowd's newspeak' - to borrow a concept from George Orwell's novel 1984 - and when I speak like a regular person. E.g. when incrowders talk about 'entanglements' rather than problems or issues, when they wonder about the 'proper balance in give & take between people', rather than asking if they were treated 'fairly'.*

In general, in the phenomenological approach, the participant observer seeks out the meaning of the experiences of the group being studied from each of the many different perspectives within it. I did so. The empirical approach to PO emphasizes participation as an opportunity for in-depth systematic study of a particular group or activity.

Zelditch (1962) outlined three elements of the empirical approach to Participant Observation:

1. Enumerating frequencies of various categories of observed behavior

Often there is an explicit schedule of observation geared to hypotheses framed in advance of participation. As Reiss (1971) mentions, participation may lead to alternating hypotheses and observation schedules, the attempt to observe systematically is ongoing. *The questions of 4B were based on hypotheses which resulted from working with and reading about Systemic Constellations Work for about 1 year. I mention several categories in 4A & 4B, and enumerate them.*

2. Informant interviewing to establish social rules and statuses

There may be systematic sampling of informants to be interviewed, content analysis of documents encountered, and even recording of observations in structured question-and-answer format. *This was done especially in 4D.*

3. Participating to observe and detail illustrative incidents

I had permission to do this.

In conclusion, the phenomenological approach emphasizes the participant observer experiencing meanings through empathy. The empirical approach emphasizes systematic observation and recording of the milieu. This distinction is more a matter of emphasis than a dichotomy. This is also how I treated it.

Evidence from PO

Delbridge and Kirkpatrick (1994) categorize the types of information generated by PO as primary, secondary and experiential. Primary observations are those where you keep a record of what happened, and/or of what was said at the time, e.g. by keeping a diary such as presented in 4B. Secondary observations are statements by observers of what happened or of what was said, such as explored in the Enschede study (4C) and the study of 19 constellators (4E). Experiential information is records of one's perceptions as one experiences the process of research (4B). In addition to this, a researcher also collects information which is important to the research setting: e.g. roles played by key participants, communication links ... which I detail in Part 4.

PO: information collection

In PO there is little formal interviewing. Instead, the interviewing is likely to be informal discussions. Robson (2002) sees two types of questions: first, those to informants to clarify the situation observed and, second, questions to yourself to clarify the situation and the accounts given of the situation.

PO: information analysis

In Participant Observation information collection and its analysis is often part of the same process. Phenomena yield information that is recorded, if possible, on the spot. Later these rough notes get polished and are turned into a systematic account. What emerge are lines of enquiry that may be followed up in continued observation.

PO: Reliability and validity

Participant Observation scores high on ecological validity as it involves studying social phenomena in their natural contexts. However, there are possible threats to validity: one is observer bias, or to quote Delbridge and Kirkpatrick (1994: 43), "because we are part of the social world we are studying we cannot detach ourselves from it, or for that matter avoid relying on our common sense knowledge and life experiences when we try to interpret it." It is difficult to avoid observer bias, but this should not be a problem. We can be aware of our biases while we present our research. This is part of a phenomenological attitude. Next to being critical about my own observations (which I was, e.g. by rereading my notes at different moments in time, often even with one to three year intervals) I used some informant verification, when other observers gave their account of a phenomenon, e.g. with Torreman at Enschede. Phenomenology permits me to touch a deeper, uncultured level of a phenomenon.

2. Grounded Theory

When analyzing information: the personal observations of the diary, the interventions and the interviews, I applied Glaser's recommendation to allow a structure to come out of the information, rather than to force a special framework on it. In The Discovery of Grounded Theory: Strategies for Qualitative research, Glaser & Strauss (1967) consider a theory good when: it is analytic enough to allow some generalization, when it is possible for people to relate the theory to their own experiences, and, when it sensitizes their own perceptions. GT involves fragmenting qualitative data to further the process of analysis. Some approaches to qualitative research consider this fragmentation inappropriate, and advocate that researchers should retain the integrity of the collected data and start analysis from the basis of the verbatim transcripts or complete notes that are produced. Examples of this are phenomenological research (e.g. Moustakas, 1994) and the life history approach (e.g. Musson, 1998). As I

mention in diary entry (10/7/07) Thaelke corrected my understanding of GT. In his later work Glaser took a more phenomenological approach to GT than Strauss & Corbin, allowing an underlying inherent structure to pop out when one studies it with great sensitivity. This shows similarities with Systemic Constellations Work where a facilitator in touch with the Empty Middle 'reads' a dynamic coming out of a group of representatives. Thaelke mentioned that Strauss & Corbin use a more mechanical approach to GT. I am not applying Glaser's method, but am inspired by his initial thought to let ideas emerge out of observations. When categorizing the diary entries and the interviews, I applied the systemic phenomenological state of mind, to see what emerges from the text.

To conclude Part 1, I point out that there is no uniform way to think about science or to do it. Although some scientists claim that their epistemology and methodology is the only correct one, I join the ranks of those who argue that the relationship between what we observe and what we think we observe is extremely subtle. This calls for a sensitive phenomenological perception, and for a creative, intersubjective interaction with one's area of study and with the appropriate representation of one's findings.

The purpose of this dissertation is to:

- evaluate a specific view on organizations: Systemic Constellations Work.
- evaluate a specific technique to analyze organizations: Constellations.
- study Constellations & evaluate the effects they have on organizations using a phenomenological epistemology and a social constructionist methodology.
- establish that Systemic Constellations Work and the Phenomenological Attitude are successful contributions to the academic study of organizations.

Part 2: Systemic Constellations Work

Part 2 describes the theory and practice of Systemic Constellations Work in detail. Jan Jacob Stam's training course functions as an initial framework or skeleton around which insights from other prominent developers of the field, are added, as well as insights from related fields, and personal realizations. It gives the academic reader who has not yet experienced Constellations Work an initial understanding of it, and of what goes on in the mind of a Constellation facilitator. Part 2 also describes the issues that facilitators face. It does so without offering any academic judgments or analysis of SCW, which is the subject of Parts 3 & 4.

A. Systemic Constellations Work?

1. Indemic explanations

We can define a system as a collection of elements, and the relationships between them. A whole is more than the sum of its parts. And a whole often has characteristics which one would not imagine when only considering its components. A traffic jam operates on different dynamics than an aggregation of cars and car-drivers. Individual drivers do not have any knowledge of the behavior of the traffic jam as a whole. There exists in a system something which Jung calls the collective unconscious. This collective unconscious seems to operate differently from the feelings of good and evil, innocence and guilt, of the individual members of a system. Multiple observations by Systemic Constellations practitioners, "Constellators", in families, organizations and in cultures have been translated into three core heuristics:

1. Bonding: everyone has the same right to be a part of the system
2. Rank-order: there exists a hierarchy of influence, which may depend on seniority, competency, established hierarchy or another dynamic
3. Equity: there exists a balance in what one gives to a system and what one takes from it

If members of the system do not respect one or more of these principles, something happens to compensate this. For example, if a founder is fired in a disrespectful way, this goes against the principle of bonding. An employee who joined the organization at a later date, and who is absolutely ignorant of the previous event, can have the unconscious tendency (in the Constellation) to follow the founder and to leave the organization. This tendency is reflected in his behavior at the job. It seems that the system itself reestablishes the breaking of a principle. Practitioners notice that one can stop a dynamic by becoming aware of it, and therefore behave differently.

Discussions with approximately 20 constellators in the UK, in Belgium and in the Netherlands in November 2007 indicate that some do not use these three heuristics, or use a different interpretation of them. That is also why they are called heuristics, and not laws or rules. They vary according to a constellator's specific working with the material.

A Constellation is an appropriate technique to clarify and to picture the characteristics of a system as a whole. In this chapter I propose heuristics, rather than an established theory. Moreover, Systemic Constellations Work still remains an enigma to me, and I try to refrain from positing something as 'true'. Two phenomena clearly show up in Constellations. First, clients have unconscious information about the system they are part of. Secondly, when humans are set up in a Constellation, they are able to sense information in their bodies and minds of another person and of an organization of which they themselves are not a part.

2. Exogenous explanations

The classical definition of a system is a collection of objects and relationships between these objects and their characteristics. It is a unit that stands on its own. Klein & White (1996) add to this that a system is in relation with its environment. A system influences its environment and is different from that environment. Biology states that organisms, such as people cannot be explained as individual parts, or specific functions, but rather as an aggregation of individuals who act in a coordinated and integrated way in order to maintain stability (Taylor, 1999). From this perspective a family is a collection of members that through a specific structure develops specific values and norms, and thereby puts rules on its members. A family divides tasks and roles, establishes its own communication and goes after a specific goal. A family can be viewed as a separate entity independent of its members. (Rosenblatt, 1994) In management literature, Schein (1992) has shown that the values, assumptions and beliefs of the leaders are transferred onto the employees.

3. People have information about the system they are part of

Systemic theorists argue that every part of a system is in touch with that system's collective unconscious memory. In a Constellation we explore the information about the system which is available through the client. By encouraging clients to go into a state of attention where they forget what they consciously know about the system, and by going into that state himself, the facilitator gets access to systemic information. A useful metaphor is what happens in the cells of the body. Each cell contains full information in the chromosomes about the total make-up and characteristics of the entire body. Each cell has information about what each part of the body can do.

Humans sense the totality of the system(s) they are part of. To paraphrase Descartes, it is not “I think therefore I am”, but rather “I belong and therefore I know”. In October 2003 I presented myself as a consultant to the board of a high school which experienced teacher demotion and high turn-over. We met in a classroom, sitting on toddlers’ seats. Outside the weather was beautiful. Still I felt as if at someone’s funeral! I sensed something of the heaviness inside the school system.

4. Representative awareness

Representatives perceive relationships in a Constellation. The body works as radar that perceives characteristics of a system purely by its position. Hellinger (2001) talks about “Fremdgefuhle”, literally “sensations alien to us”. Von Kibed (2002) calls it perceptions rather than feelings. Of course, a representative can have feelings, and sometimes even heavy emotions, but there are also inner movements, the inclination to go somewhere, a tension in the muscles, a sudden nausea, and sentences and images that appear in the mind. Facilitators use the perceptions on their own bodies when walking through a Constellation and observing what they sense in various locations. Often members of the audience, who surround and who observe the constellation, perceive elements of the system in their bodies.

5. What is systemic energy?

Stam describes it as the type of energy that belongs to a system as a whole, which is connected with it, and which comes out of its collective unconscious. It is different from an individual’s energy. Because one has lived in family systems energy, it is difficult to make that systemic energy conscious to him/her. The sensations that newcomers to an organization express about it can be interpreted as its systemic energy. For example, a consultant said: “it is wonderful to be interim manager here, but I would hate to be on its payroll for even a day.” The longer people work for an organization, the more difficult it is to remain conscious of its systemic energy.

There are various ways to contact the systemic energy of a person or of a system, e.g.:

- Verbally: listen to what someone tells about his organization,
- Visually: look at the total Gestalt of a Constellation,
- Kinaesthetically: walk through a Constellation, and feeling which sensations you pick up. It is also possible that the client’s words trigger a visual image in the facilitator, which leads to a kinaesthetic reaction, e.g., a cold chill on the spine.

Systemic energy seems to be of unequal weight at different locations. Sometimes we notice that the pressure is so big that representatives or people of the audience have to stand up and move. The easier the facilitator and the representatives can go into what Hellinger calls "the empty middle", the easier it is to contact the system's energy. When a representative is in contact with systemic energy, and behaves out of that awareness, we can observe a reaction from the system as a whole. This often goes together with what Hellinger calls primary emotions. On the other hand, when a representative plays as if he is the person in the organization, the Constellation holds a different quality, and unfolds more like a psychodrama or sociometry. It is therefore important that the facilitator addresses the representatives in their functional role. She asks: "How is 'the director'?" rather than, "how are you?" Especially with organization Constellations, it is possible that participants have a clear opinion about the case described by the client. The facilitator must notice if the representative acts out of systemic perception, or out of a formed opinion. If the representative behaves according to a formed opinion, he needs to be replaced.

6. Emotional Categories

Psychologists have studied emotions extensively: Ekman (1972), Frijda (1986), Izard, Kagan, and Zajonc (1984), and Tomkins (1962). These researchers see each emotion as separately wired in the central nervous system: each emotion is a specific response to a specific set of stimuli.

SCW uses three emotional categories: primary, secondary and systemic. Primary emotions are a direct reaction to a stimulus from the environment: e.g. grief over loss, joy with a gift, anger because of injustice. Primary emotions are constructive. They incite us to act. Others notice their authenticity. Primary emotions do not last long. The emotions of representatives in a Constellation are often not their own, but the primary emotions of the people they represent.

Secondary emotions often cover up primary or systemic emotions. E.g. you feel sad, but you show anger as a secondary emotion. Secondary emotions often keep one in the position of the victim. The effects of secondary emotions on others can be that some want to help, whereas others consider it unreal and may even act impolite: they look at their watches or shuffle their chairs. Secondary emotions can last forever. A way to stop them is to ask: 'What can I help you with?' It is difficult to set up a Constellation with a client who is stuck in secondary emotions.

Systemic emotions are those taken over from someone else in the system. This may have been going on for so long, that you do not recognize that these emotions are not

yours. One recognizes them by the effect they have on others. Others may experience kinaesthetic sensations: they feel shivers on their body, their eyes cannot keep attention. They notice that somebody else is “talking through” the person. For example, an adult man talks like a 10 year-old.

B. Diagnosing organizational issues

Several methods exist to diagnose organizations. Grochowiak & Castella (2001) have classified organizational issues into four categories: qualifications, personal issues, managing and organizing, and systemic issues.

Sometimes the issue involves insufficient qualifications. For example, a number of individuals need to work as a team for the first time, and they need to learn the skill of working in a team. This can be learned through training and development.

Sometimes the issue involves personal difficulties. One feels weak or unmotivated because of difficulties at home, or one finds it very challenging to deal with a specific person. Then individual coaching can provide a solution.

Sometimes the issue involves difficulties with managing and organizing, e.g. two departments do not match, or there is no common vision. Then the solution lays in developing management tools, in doing organizational development and maybe even in reorganizing and restructuring a department.

Sometimes the issue is none of the above; it has a long history and seems to repeat itself. Then systemic interventions can be useful. An excellent indication of a systemic issue is that people recognize its existence, yet experience difficulty to properly name it or to list its causes, or, people interpret events differently.

Consultants and academics often want to know precisely when an issue is systemic, and are eager to have a checklist to find this out. Systemic consultants, however, warn against the use of such a checklist, as they emphasize the phenomenological nature of the insights. As a heuristic one could say that if an issue does not fit in the first three categories, it must be systemic. Stam (2001) lists several other indicators taken from a practitioner’s experience.

- The organization drags its feet for years. It feels like a heavy place to be in, and to work for.
- The same difficulties reoccur even when many solutions have been tried.
- There are hidden conflicts.
- Someone is less effective than can be expected of his qualifications and previous accomplishments.
- People lack a sense of leadership or openly confront it.
- There is a high turnover of managers or consultants. None of them seem to resolve the issues.
- There is a lack of communication, and there is miscommunication.
- People feel unseen or undervalued.
- There is a high turnover.
- There is a lot of internal conflict and competition.
- There is burn-out.
- When a client shows secondary (long-lasting) emotions and does not seem empowered.
- While the client tells her story, the facilitator detects a systemic issue.
- As a facilitator you feel sucked into the story.
- As a facilitator you are clueless about the issue, and you do not even know why you are clueless.

Table 1: translated notes of Jan Jacob's 2001 course

Stam uses the metaphor of radio bandwidth. If one is entangled in specific family issues, this allows one possibilities and also places limits. E.g. if your family is Hindu and you are intrinsically loyal to them, you will be able to marry and to lead your own life, yet be limited to marry only a Hindu.

Practitioners ascribe the following benefits to Constellations:

1. They operate as diagnostic tools to clarify "what is going on here?" Often managers have little or no clue about what the real issues are. They have tried several approaches, yet nothing has had lasting success.
2. They are useful design tools. For example, one can set up what would happen if a clinic becomes privatized, rather than state-owned? Will patients benefit from this or not? One can set up the different situations and check which one seems best.

3. They can be tools of change, causing movement in an organization. For example, when a new owner acknowledges the work of his predecessor, rather than criticizing it, the organization as a system flows again, and the predecessor becomes a patron-saint giving symbolical support. Isaac Newton said he came up with new scientific ideas as he was "standing on the shoulders of giants". When the work of predecessors is recognized, this benefits the whole.

Here is a list of issues where Constellations seem effective:

1. To recognize and to analyze blocks in the structure.

Examples:

- A department is surcharged. There is too much work for too few people.
- An organization's structure is unclear. The roles are not clearly defined or delineated.

2. Structures of coordination or communication are flawed.

3. Questions of leadership.

4. There are (dormant) conflicts.

5. There is a lack of respect.

For example, there is coalition forming. People mix business and private affairs. There is rebellion and arrogance. This often occurs when responsibilities and roles are not fully taken. There are black sheep, or members are inclined to leave the organization, ...

6. To (re)focus the organization on achievable goals.

7. With a merger or the founding of a new organization.

For example, succession in family businesses.

8. To investigate someone's proper place in an organization.

9. To consult facilitators. What is really taking place in the organization that I consult? What is my possible role? Am I entangled, and, if so, how?

10. To make decisions.

Do I stay or do I go? Do we take on a particular challenge or not? Should we fill this vacancy? Which applicant can best fill this vacancy?

11. Searching for additional workforce.

Where do we need support?

12. Where and how does someone become sick?

13. Specific marketing questions

Table 2: translated notes of Jan Jacob's 2001 course

C. Steps to conduct a Constellation

There are 10 steps to conduct a Constellation. These are: getting into the Empty Middle, checking who to work with, doing a facts-interview, selecting the parts of the system to set up, letting the client set up the Constellation, noticing which image comes up in the Constellation, observing which information representatives give, making interventions to reach a solution, ending the Constellation and debriefing the client.

1. The Empty Middle

The preparation to guide Constellations consists of getting into “the empty middle”. This awareness includes the facilitator, the client and the system of the client, at present, as well as in the past. Immersed in this inner state, the facilitator connects to the client’s systemic field. Then it is possible to facilitate the system. It is important to realize the potential and the limits of the facilitator’s role: he is only invited to diagnose and to clarify a situation for a client, nothing else. Sometimes a consultant takes on other roles, e.g. the role of the manager, or, that of a department head. Doing so, he weakens the person who holds this function.

2. Who to work with?

Certain criteria determine if it is appropriate to work with a client, e.g.:

How much weight/power is felt when the client speaks?

Which feelings prevail: primary, secondary, or systemic ones?

Is the client centred/alert?

Does the client clearly and powerfully present his question?

Is there permission from the system to work? The facilitator can have a kinesthetic awareness of this. He feels an inner Yes or No to do something.

A constellator is not only listening with his ears to what the client says. This is because the client often sort of “hypnotizes” the facilitator with his interpretation of a situation, which often has little to do with the real issue. Instead he listens with his whole being, phenomenological, ‘present’, acutely noticing the client and the force of his comments. Sometimes a constellator gets an image of a possible Constellation. Sometimes he gets no sensation at all, and just starts to set up, and trusts that the dynamic will get clear. Jan Jacob Stam asked an audience of organization psychologists, to observe and to register for which information their heart either opens or closes itself.

3. The facts-interview

Who belongs to the system? What major, special events have occurred? Here we ask the client which parts of the system are important. Organizations are complex systems. The boundaries of these systems are often unclear. Do customers belong to the system or not? It can be important to take the societal context of an organization into consideration. (See: Who and what belongs to an organization system?) An organogram clarifies information that even the client finds confusing. It may help him to come out of secondary emotions. For "special events", such as lay-offs, an acquisition,... , only facts matter, not interpretations.

4. The parts of the system to set up

Based on how the client presents the issue, on the systemic energy felt during the interview, and on the facts, a facilitator assumes possible dynamics to explore. The simpler the Constellation at the start, the more powerful it can be at the end. Additional elements which may influence the system can be set up later. The level of aggregation and systemic borders should be considered, e.g. in dealing with a department, should I take one representative for the department, one representative for each member, or, one for the senior members and one for the junior ones? The borders of an organization are not always clear. Do parents belong to a school-system? Does the founder of the school's philosophy, for example, Maria Montessori, belong to it? Are abstract elements important? E.g. the goal of the organization, profit, a product, a market, a hidden theme,...?

5. The client sets up

Organizations differ from families. They are often open to the public, whereas families can be more exclusive. This calls for discretion. It is possible that the most important dynamic of an organizational question lies in the family system of the client or in another key person of the organization. When other members of the organization are present, it is crucial to respect that, and to clarify with the client what is appropriate, so that no information surfaces which should not be revealed. Some possibilities to consider are a normal open Constellation, a Constellation where themes are selected instead of people, a hidden Constellation where representatives and the facilitator do not know who represents whom, a Constellation with multiple layers where we work with elements of both the family and the organization system without specifying it, a structure Constellation such as a Tetralemma (see chapter on structure Constellations) when the question is a dilemma.

It is important that the client sets up according to an inner image and not according to a thought-out image, or to an image of what it used to be. Every representative is

set up in silence. The client places his hands on the representative's shoulders and gently pushes them in a direction and a place of his choice. If available, the client chooses a man for a man, or for something that seems masculine, and a woman, for a woman, or for something that seems feminine.

Other people present are invited to participate as representatives. If they experience strong personal emotions, or are acquaintances of the client, it is better not to set them up. Representatives need to forget what they know about the system. They need to open up to the system and to emerging feelings and thoughts. They speak and move only when invited by the facilitator. It is not important to select representatives that look or feel similar to the real people involved. It is better not to seek similarities.

6. Which image comes up in the Constellation?

When observing the image that emerges from the Constellation, one asks:

How are representatives grouped?
 Where do they look at: to another person, to the floor, beyond the group, inwards?
 Who is standing in order to protect someone?
 Is somebody missing?
 What do the bodies express?
 Where do you detect power?
 Which movement "wishes" to surface?
 Where is the energetic nucleus?
 What signals do the other participants, the spectators, give?
 What kind of energy do you feel while moving through the constellation: heaviness, sorrow, humor, ...?
 What image comes up when you open your mind to the constellation?
 What wants to come out and what wants to stay hidden?

The interpretation of the image should then be tested, e.g. when one has the impression that somebody wants to leave the system, one can test that by asking that representative to take a step back and to check if that is better or worse.

7. What information do representatives give?

Representatives are questioned usually from the highest in the hierarchy to the lowest about sensations, relationships, thoughts, attention, inner movements. The results of step 7 and 8 give an idea about the main dynamic in the system.

8. Interventions to reach a solution

The goal of the Constellation is to answer the client's question. Constellators can ask for additional information:

Do other parts of the system need to be looked at, or set up?

Is it helpful to increase the pressure on the system to bring a dynamic to light, or is it better to lower the pressure, by putting some parts in order?

Where are resources needed?

Are resolving sentences necessary?

9. Conclusion

If the client perceives a solution, the Constellation can stop. The client can exchange places with his representative, and take his place in the Constellation, if that is helpful. This can also be done for symbolic purposes, e.g., to give or take something back, to honor somebody, or to feel which strength exists in the new Constellation. One step forwards each time is enough for the client. If the facilitator wants to do more, this weakens the possibility for the client to find a resolution. It is best to interrupt or to end a Constellation when a resolution cannot be found, when there is not enough energy, or when relevant information is missing.

10. Debriefing the client and the representatives

When debriefing the client, one asks oneself: Does he accept the solution? Even if he gives no verbal indication, notice the body language. Are there changes in facial color, in breathing, in posture, or in voice? The client can be supported with a contemplative exercise, with a resolving sentence, ... If the client does not take in the image or the information, there are conditions under which seedlings of understanding can grow. First, there is time, which allows the new image to flourish under the surface of consciousness. Then there is a little ritual, or a picture which can restore the balance. Being confused is part of the process.

11. The parts of a system

To an organization system belongs: Founders, Financiers, Shareholders, Management, Heads of departments and their departments, Mother-companies, All members of staff, individually or in units, and sometimes: Clients, The Philosophy of the Founder, Family-members of the owner, Facilitators. And often several elements of the structure: the aim of the organization, a product, another organization, a competitor, advisors, elements among which to choose, important issues in the organization, someone's competencies, a concept, the country or region where the organization works, stakeholders, clients, the philosophy of the founder, family-members of the owner, and consultants. Organizations can be mixed more easily than family systems.

D. Interventions during a Constellation

The facilitator plays a specific role in the Constellation. She is a kind of host who prepares a setting in which the essentials of a system can surface. It is important to aggregate, to compact the client's question as precise as possible. Secondly, the facilitator makes the necessary interventions in the Constellation. These can be replacing representatives, doing tests or process-work such as asking representatives to say specific phrases or to make a symbolic gesture.

It is most effective to reorder the initial setting, before doing process work. When an employee faces outwards and tends to leave the system, probably to follow a not-honored founder, it makes little sense to ask the representative of the manager to tell this employee: "I respect you and I need you". This may strengthen the employee's tendency to depart. First, the founder, the manager and the employee need to see each other. Then, resolving sentences may have impact.

Test which dynamic has the strongest impact. For example, place a representative in the direction where he wants to go to notice what the impact is on the rest of the Constellation. Does the impact increase or not? Another way is to introduce a missing element or person. Resolving sentences are carefully-selected words that a representative says to another in order to make an inner dynamic possible. For example, the words "I am your boss, not your father" brings an employee back to reality. Resolving sentences are part of a dynamic. It is important to recognize the dynamic first. Resolving sentences can clarify the systemic position of representatives or incite them to move; to recognize reality e.g. "my place is here"; to set limits, e.g. "you are my boss, I am your employee. Now I see you as my boss"; to allow pain and sorrow, e.g. "It is over, I now leave you".

Resolving sentences must be precise. A facilitator suggests one to a representative who is invited to utter it, even if he may not want to. The facilitator then checks if it is correct. Constellations in organizations have a larger repertoire of resolving sentences than in families. It is harder to be precise. The representative can help, or the facilitator just waits until a sentence comes to mind. Intonation, emotion and eye-contact are important. Resolving sentences only have effect when there is contact. They are uttered as truths without judgment and without any desire to change anything.

E. The Facilitator's State of Mind

As with all forms of facilitating, the facilitator's state of mind is crucial. It is not easy to describe this state or to teach it. Hellinger calls it phenomenological and a working

from the “empty middle”. I describe this state more explicitly in Part 3A. The facilitator is interested to show reality here and now, and to promote solutions without looking for causal explanations or world truths. The facilitator’s state has 6 characteristics: 1. in contact with systemic energy without being overwhelmed by it, 2. committed to a solution, 3. allowing everyone their destiny, 4. ignorant and trusting the Constellation, 5. in accord with life and death, victims and actors, 6. capable of differentiating between personal issues and those of a client.

1. In contact with systemic energy without being overwhelmed by it.

This involves using one’s body and mind as a radar. In the introductory interview the facilitator tries to bring himself and his client in contact with the system’s energy. Different facilitators have different ways to contact this energy and to realize that it is authentic. It has to do with one’s level of attention, of awareness, and is not a skill which can easily be transferred to someone else. The representatives and the audience will also feel this energy. The facilitator senses where the system’s energy is strongest and where it changes. For example, if the audience becomes talkative, this can indicate the existence of a system’s secret.

2. Committed to lead and solution oriented

A Constellation loses power when a facilitator loses leadership. This does not mean that representatives should not be allowed to follow an inner move or to formulate an appropriate sentence to utter. Leadership refers to a combination of being both first and last in rank-order. The last out of a respect for the client and the system he belongs to; the first in order to lead the Constellation. Leadership must be solution-oriented and focused on the client’s question with the intention to let the energy flow again. When the client’s question has been answered, the Constellation is finished. Doing more than that, weakens it, or hampers the previous solution.

3. Nonjudgmental: allow everyone their destiny.

4. Ignorance of the Constellation and trust in its dynamic. Even if the Constellation seems obvious it is best to remain not-knowing, and also to trust the dynamic of the representatives.

5. In harmony with life and death, victims and actors

People are responsible for their own actions. The facilitator symbolically embraces everyone and everything, and helps the truth to surface. This is often enough as a solution.

6. Differentiate between one's own issues and those of the client.

If the client's issue touches the facilitator too much, it is better not to work, because it is then easy for the facilitator to delve into his own issue instead of into the client's. A facilitator may feel emotions which belong to the system. Observe them and realize that they are not one's own.

F. Systemic Constellations Work and Organizational Development

Organizational development (OD) is a vast field. Over the past 12 years I have taught OD, human resources management, introduction to management, change management, intercultural management, entrepreneurship, communication, emotional intelligence, creativity and related subjects. I have noticed two tendencies: 1. the continuous development and introduction of new approaches into the management education market, and, 2. the reliance upon age-old insights that are repackaged. Systemic Constellations Work builds on principles and heuristics that have already been established in OD. To study all of these in depth is a giant task, which I chose not to undertake, especially as a social constructionist approach focuses on the generative capacity of knowledge in a dissertation. Therefore in Part 3 I've only selected literature which seems relevant, but not exhaustive, to me to imbed SCW. Of course, a different selection can also be made according to the unique needs of the researcher/writer. For now, let's look at how one practitioner, Jan Jacob Stam, described how SCW and OD relate in a 2002 article. He offers a personal comparison between the two fields. Some readers will notice that in 2002 Stam had little knowledge of the classical systemic management literature of writers such as Senge. This is representative of most SCW facilitators of the time, and indicates that SCW was not built on classical systemic management literature, except with those facilitators who were acquainted with it. Since 2006 an active interaction between classical systemic theory and SCW has developed. In 2008 I attended Otto Scharmer's workshop on Theory U (2007) in an international SCW Conference in Wuerzburg, Germany.

Jan Jacob Stam wrote;

"I was invited to give a workshop about organization constellations to the Dutch Order of Organization Facilitators in 1999. After an initial impressive organization constellation half of the audience said: what is the underlying theory? give us that before we continue, and the other half said: please, let us experience another constellation.

As an organizational facilitator, I see OD and SCW as both different and similar. ... Currently (in 2002) I prefer to keep both approaches separate, because there is still so much to develop. Of course, it is important that SCW does not close itself to organ-

izational theories by using mystical language. I want to build bridges between the two. One way to do this is to use the language of organizations when we do systemic work in organizations. I see the following similarities and differences between OD and SCW.

- Three principles influence the well functioning of an organization: membership, rank-order, and equity. They create the conditions for proper functioning. This is different from classical OD where we do not find these characteristics, at least not in this form.
- OD teaches us about systems and the relationships between its elements, e.g. cybernetics. Cybernetics ground assumption is one of cause and effect. The danger exists that in our search to understand systems and to make them function better, we may have an attitude of being better than the system. The key attitude of SCW is to focus on the whole, yet to take the system as it this with respect.
- There is a difference in how information is obtained. SCW uses "fields of knowing" and the collective, partly unconscious knowing of a member of a system.
- OD gathers knowledge through communication and through that which is communicated. The result of this is that a facilitator needs a lot of information and needs to ask many questions, before he gets an idea of how to work. With Systemic Constellations Work, however, too much information and too many questions dilute the essence and the sensitivity of systemic energy. That is why we work with what is essential. It also protects us against our tendency to let our knowledge of organizational consulting play too big a role.
- Another difference is action orientation, which is crucial in Organizational Development. The purpose of an intervention is that people act, and that in principle this should be possible after the intervention. In SCW, however, a new inner image is born within the client. This image may hold a potential to act. But acting too fast may destroy this inner image. Work with family constellations, has taught us that not only the immediate effects, e.g. a feeling of liberation, but especially the slow long term effects have most impact, sometimes even two years after the constellation (Stam, 2004; Weber, 2002, 2003, 2006). Improvements that result from a constellation are often not consciously steered. Some time after a constellation people look back and realize that they have a different attitude to life and do things differently (Stam, 2006). Sometimes it is useful to translate that which is shown systemically in possibilities for organizational action. I leave this to the client. It

is the client's responsibility and capability, even when this process of translating into action often happens unconsciously.

- Another reason not to take organizational actions immediately after the constellation is respect. Those involved have a public role and that makes them fragile. The information is competitive: products, markets, clients, division of capital.
- With Systemic Constellations Work you often have to deal with the historical understanding of an organization. In the introductory interview we ask for major events in its history. The principles of membership, rank-order, and equity cover long spans of time. They are important for the present and for the future of the organization. For organizational development this time element is not so important." Here Stam refers to some consulting practices that deal with an organisation as a blank slate, e.g. some change management practices in 1990s (Rowley & Roevens, 2000). The Handbook of Organisational Development (Cummings, 2008), however, sees development in time as one of the essentials of OD.

G. Variations: other forms of Systemic Constellations Work.

1. Structure Constellations

Insa Sparrer and Matthias Varga van Kibed have developed Structure Constellations at the Institute Systemischer Strukturaufstellungen in Munich. Structure Constellations are different from those with families or organizations, as their context is often unclear, and insight into the background of the "structure of the structure Constellation" is required.

Certain practitioners set up almost everything, e.g. emotions, physical conditions, goals, ideals, recipes, pieces of music, ... In principle one can set up many aggregations as elements, but once an element has been Set up, it is difficult to change it or to take it away. It is better to search for a means of change in the structure: in the way in which the elements relate to each other. The structure allows possibilities for variation whereas the elements do not. In the Structure Constellation great care is required to define the elements in such a way, that the structure allows possibilities for variation. For that reason Insa and Matthias never set up problems or symptoms. Those are not characteristics of elements, but of structure. Problems do not exist "in" elements but "between" them and so does the solution. Examples of Structure Constellation topics are:

Fear of exams The elements that can be set up are: the client, the knowledge or skill that will be tested, the person who tests you, the setting, and another element which may cause stress to the client. Questions are: Where in the Constellation is the charge? On what is the attention of the representative focused? If a dynamic from the family system plays a role, check for a double image.

Make a choice Will I work as an employee or as an independent? Will I buy this house or another one? The elements that can be set up are: the client, the one, the other, and elements which seem important to the client or, that come out of the introductory interview. It is typical that certain elements also symbolize family members. A choice for some 'thing' often implies a choice for some 'one', often one of the parents. Questions to ask are: "What is missing? Which resources are necessary to make the client, or the elements, strong enough to decide?"

2. The Constellation of the hidden theme

We can work with: the client; the official, noticeable theme named by the client; the hidden theme in the background which is really the issue. In a situation where two people, two departments or two organizations are in conflict, it is possible that there is a hidden third party. This third party influences the conflict from another sphere. We notice this when in a Constellation with two no solution can be found. Setting up a hidden third party, without knowing who or what it is, can open up a new solution.

3. Multi-layered Constellations

Multi-layered Constellations are systems with several levels. Systemic Constellations Work can surface in different layers. If it is impossible to solve an issue in the current layer of the organization, search somewhere else. E.g. if two merged companies belong to nations that used to be enemies, search there first.

What happens on the level of nations, e.g. an ethnic conflict, can become visible in individuals. Hellinger noticed that when a conflict exists between partners whose countries of origin are in conflict, it is important to set up representatives for these countries. A mixed marriage of an American and an Iraqi can hold problems which have more to do with the countries of origin, than with the people themselves. Hellinger often looks at individuals in a constellation to notice what happens in their countries of origin. E.g. in one constellation an Argentinean woman told him that her ancestors had driven out the natives. One family member showed signs of schizophrenia. When a representative for Argentina was set up, he also showed signs of schizophrenia. Often it is necessary to resolve an issue on one layer before moving on

or turning to another layer. E.g. an issue between two countries needs to be clarified before a specific company problem can be dealt with. The 4th International Congress for Family and Human Systems Constellations, Passion and Responsibility in the Heart of Conflict, in 2003 dealt with this issue.

Christine Essen and Guni Baxa have recognized a mechanism in “help-giving systems”. When a member of a family is dysfunctional several helpers are often involved: the school, the doctor, the medical specialist, a psychologist, the police, a social worker ... Together they form a “help-providing system”. In this help-providing system several patterns are copied from the client’s patterns, or from one or more of the organizations of which the helpers are members.

Varga von Kibed and Insa Sparrer work with body structure Constellations. Individual body parts are set up, and in analogy with the family Constellation, different positions and relations are experimented with. What exists as a family dynamic can be externalized via organs and body parts. In order to work with this information it is important to realize one’s position on two layers. Stam makes an analogy with music, where one separates out foreground and background, melody and rhythm.

Stam speculates that a Constellation may occur on different layers without people recognizing this. Sometimes the client notices it and it seems as if s/he has become part of something else, or has taken place in another Constellation. Sometimes the facilitator notices it, yet chooses not to go into it.

4. Hidden Constellations

In a hidden Constellation only the client knows who represents whom or what. This offers greater privacy. The representatives and the facilitator cannot judge how things should be and then act in that way.

5. Supervision Constellations

In supervision Constellations the client is connected to, yet not part of the system about which a question exists. A consultant can set up a Constellation of an organization. A therapist can set up the situation of his client. Under certain conditions, it is possible that a non-member sets up a Constellation.

6. Constellations with “the issue that is playing here”

People in organizations have a double role. They are a person and they represent something from the organization. When in an organization success or failure is attributed to people, the risk exists that persons and functioning are equated inappropriately.

ately. A better way is to set up important themes. This places the attention on functioning rather than on specific persons. This offers possible solutions. It is a step in taking people as they are, and to be more focused on what happens between people than on the people themselves. Under those conditions it is also possible to do a Constellation with a team. Team members can first agree on important themes, and then set them up. Even two people can set up. For example, one sets up first, and the second one adjusts the Constellation to his image. If out of this dynamics come up, the participants will notice it, consciously or unconsciously.

H. Effects on the client

What are the effects of a Constellation on the client? Few academic studies exist on the effects of Constellations. These are presented in 3E.

Specific short-term effects are ‘instant release’: it becomes easier to breathe, aches and pains disappear... Several weeks or months after the Constellation the client may feel depressed or confused or have physical pains. These can be signs of fundamental changes. Even if it feels unpleasant, it is important for the client to remain in an actor-state rather than a victim-state, and for the facilitator not to get into the helper role and try to alleviate the situation. The long term effects can last up to two years. Several participants say that they now live differently, or see life from another perspective, without consciously doing something else. When they look back at their lives they are often surprised about themselves. These indications can be interpreted as fundamental changes.

Often our loyalty to something or someone which is making us suffer is bigger than our capacity to do something else. The facilitator can show “what is” and offer indications to resolve it. Yet it is the client’s responsibility to take it and to do something with it, or not. It is therefore crucial to restrain from giving too much information afterwards. Information may inhibit the digestion of the insight. Also it is best not to discuss a specific Constellation, or to watch a video of it, too soon after. This puts after-care in a new light. Before offering after-care one can ask: “if I do this, will it weaken or strengthen my client?”

Conclusion

Part 2 described the theory and practice of Systemic Constellations Work in detail. Jan Jacob Stam's training course functions as an initial framework or skeleton around which insights from other prominent developers of the field, are added, as well as insights from related fields, and personal realizations. It gives the academic reader who has not yet experienced Constellations Work an initial understanding of it, and

of what goes on in the mind of a Constellation facilitator. Part 2 also describes the issues that facilitators face. It does so without offering any academic judgments or analysis of SCW, which is the subject of Parts 3 & 4.

Part 3: Literature Study

Part 3 is a literature study. 3A starts with a question about knowledge with references to the Platonic world view and Jung. 3B, 1 to 3, describes exogenic sources, such as Kets de Vries' method of psychologically interpreting organizations, some insights from social psychology, such as views on obedience, team-dynamics, and various group dynamic techniques. Part 3C focuses on indemic research with an enumeration of recent publications on Systemic Constellations, the essential differences between phenomenologists and social constructionists, and an in-depth analysis of three specific studies.

According to Vorst (1982: 133) a literature search is "a series of adjusted activities that make it possible to establish in a reliable way what has been said or is known in specialist literature about a certain phenomenon or subject." Exploratory research is generally conducted to provide an orientation or familiarization with the topic under study (Henry, 1998). A distinction that is often made (e.g. Punch, 1998) about the objective of research is between description and explanation. Description is concerned with understanding and interpreting written texts or events whereas explanation is about searching for the reasons or causes of an event.

In addition to a regular literature search, the information presented in the following paragraphs was also the result of conversations with Rijsman & van den Berg, and with several 'reflective practitioners'. It is, of course, incomplete. For example, one can ask why I left out the literature on cybernetics, or on classical systemic thinking, or on Peter Senge? The main reason is the social constructionist tenet that a literature study is also a particular generative social construct, whose content cannot be measured and is thus never complete. Moreover, as I indicated previously, most of SCW's founding practitioners were not versed in classical systemic thinking, so it is hard to claim that one developed from the other, even if it would seem a natural connection. I have taught Senge's Vth Discipline for years in the 1990s, as it was one of my favourite books. I also mentioned in 2001 to Jan Jacob Stam that we should contact Senge about SCW. Stam agreed and actually met Senge two years ago. Research exchanges between Senge and SCW practitioners is already taking place.

Little indemic academic literature on Systemic Constellations Work exists. Exogenic literature which holds some similarities and/or studies similar issues is, in Part A Platonic Forms, Jung's and Bohm's views, in Part B Kets de Vries' work, in Part C social psychology and group psychology, in Part D groups in organisational psychology.

A. Knowledge?

1. Platonic Forms

What do we know? How do we know? These are fundamental questions of science. Knowledge is a complicated issue. In Greek the word episteme means certainty or knowledge. Epistemology is the search for methods and foundations, which enable us to be assured of the truth of our beliefs. In [The Passion of the Western Mind](#) (1991) Richard Tarnas describes the Platonic worldview as “a view of the cosmos as an ordered expression of certain primordial essences or transcendent first principles, variously conceived as Forms, Ideas, universals, changeless absolutes, immortal deities, divine archai, and archetypes.” Most Greeks believed in a world of absolutes: the Ideas of the Good, the Beautiful, the Just, and other absolute moral and aesthetic values. Plato developed his doctrine of Forms. These platonic Forms are not conceptual abstractions that the human mind creates by generalizing from a class of particulars. Rather, the Forms possess a quality of being, a degree of reality that is superior to that of the concrete world.

According to the Greek view knowledge based on the senses is a subjective judgment, an ever-varying opinion without any absolute foundation. Platonic Ideas, however, are objective. They are independent of human thought. They exist entirely in their own right. They are perfect patterns embedded in the very nature of things. The Ideas are the fundamental elements of both the Platonic ontology, theory of being, and its epistemology, theory of knowledge. They constitute the basic essence and deepest reality of things, and also the means by which certain human knowledge is possible.

For Carl Jung universal patterns also guide the human experience. These archetypal forms arrange the elements of human experience into typical configurations, and give the collective human psychology a dynamic continuity. “The archetypes endured as basic a priori symbolic forms while taking on the costume of the moment in each individual life and each cultural era, permeating each experience, each cognition, and each worldview.” (Tarnas, 1991) Tarnas argues that in his later work Jung began to move toward a conception of “archetypes as autonomous patterns of meaning that structure and inhere in both psyche and matter, ... and are similar to the original Platonic and Neoplatonic conception of Archetypes. Hellinger refers to Archetypes, and to a grander scheme of things. The Platonic view refers to a scheme in Nature, just as Systemic Constellations Work does. This statement is my intuition, and not a claim. On 2 July 2007, I read an interview with Hellinger, entitled “Family Constellations as Applied Philosophy” (Feb. 2004). In the article hellinger also refers to Greek philoso-

phy and mentions that, “the Philosophy is, of course, not the philosophy that is still haunting many brains. I look at philosophy in its original sense. What did the original philosophers do? They looked at the world, independent from the ideas that were in vogue at a certain time, or the fears of an era, the myths, the dogmas. They observed without prejudice, and, most of all, without fear. In this way, they arrived at new insights. But their insights were not abstract. They were orientated towards action, towards carrying out what these insights were indicating. An insight that does not lead to action, or does not stand the test in action, is empty. The original philosophy is full, completely dedicated to serving life.” (Hellinger, 2004, p.6)

2. The Empty Middle?

A constellator goes into a specific state of mind, the Empty Middle, from which he observes what goes on and then takes action. This state of mind is not new. Several world philosophies, religions, contemplative practices and even modern brain research point out that there exists a state of mind which is uncluttered by conditioned thoughts. What this state exactly is, and how it can be evaluated is beyond the scope of this dissertation. Not because it is unimportance. On the contrary, it is an essential element of SCW, and actually of any intervention/action in life. I reached this conclusion after 9 years of writing and researching. It deserves thorough additional research. My own inquiry led me to philosopher Jiddu Krishnamurti’s writings and dialogues, which often leave me both inspired and desperate, because of the sharpness of his mind in comparison to my own mind. Essentially, Krishnamurti points out the limits of our culturally conditioned mind, our addiction to its use in areas where it is not appropriate, and invites us to personally inquire into this fact, and therefore get into contact with a state of mind, fresh and uncluttered by unnecessary information from the past. Krishnamurti spend his life to communicate and to clarify that message in speeches and individual talks with psychologists and scientists such as Fritjof Capra, David Bohm and others, who have then inspired others such as Peter Senge. Neurological research by Dimasio and others has shown that our internal dialogue, our thinking, is often just a story-on-repeat of our memories, which is often not appropriate enough to deal with current reality. The research suggests that we learn to observe our thinking before deciding to act upon it. Also modern self-help literature by, e.g. Eckart Tolle, the author of The Power of Now (2005), or by Buddhist leader, the Dalai Lama, and by many others, is pointing out this dichotomy between our conditioned state of mind, and an unconditioned one. I’m interested in that uncluttered state. It is beyond the purpose of this dissertation to list all forms of empty middle, or to point out similarities and differences. Moreover, who or what can evaluate if the state of mind experienced by Hellinger is the same as that of another? And how does one describe an empty state within the limits of language? I’ve personally experienced various forms or flavours of empty middle. The one I know best is when some-

one guides me through a visualization/ relaxation exercise. At some point I feel there are only few thoughts, no emotions, tranquillity and an awareness of space and atmosphere. Somehow my actions are slower and also more purposeful. I don't hesitate or worry too much about what I do or should do, but just act and observe the results. It is a very refreshing state to be in. When I then guide a constellation, I literally 'feel' what's going on, and with confidence do and say what needs to be done and said. It's a state that I can occasionally put myself into. Sometimes it also just happens or overtakes me. Most of the time, however, I do not live in such a state. As at least four readers of this dissertation have inquired into this state I will render what I believe are links to their experience.

Peter van den Berg has experience with Buddhism and its meditative practice. My knowledge hereof is limited. Hilda Martens and I met at a workshop called "Avatar" presented by Jef Clement in the 1990s, where the structure and the effects of the conditioned mind and its impact on feelings and emotions were explored. Although "Avatar" is less popular in Europe today it has inspired many of its practitioners to explore something like an empty state of mind. Juerg Thelke accepted his chair as Lector Innovation at HAN what a public talk on the value of not-knowing and is currently working with MIT's Senge and Scharmer on this. Frank Lambrechts mentions the here-and-now concept of the sensitivity training tradition, which is briefly explored in this dissertation, Schein's process consultation, Martin Bueber's in-between, and the Matrix training he followed, where the empty middle is understood as an essentially relational concept rather than a cognitive one.

Management and physical science writers have also mentioned other non-rational states of awareness. E.g., David Bohm writes that his explorations of quantum mechanics gave him an other understanding of reality and our interaction with it via thought. Bohm (in Senge, 1990) is a source of inspiration to at least two influential modern management authors, system's theorists Senge and Scharmer of MIT, who even entitled one of their books: Presence, a contemplative title for a management book!

B. Exogenic Literature

1. Management and Psychology

As described in the introduction, Systemic Constellations Work can be divided into: 1. specific heuristics, 2. a specific technique, and 3. a specific awareness. This chapter describes one way of psychologically interpreting organizations which preceded Systemic Constellations Work, namely Manfred Kets de Vries'. I choose him and his work, as he seems to be the first management authority (guru) who made psychologi-

cal talk acceptable in management circles, and allowed managers to 'lie on the coach' without shame. In *Systemic Constellations Work* you respect all players in your systemic field, which in the case of this dissertation is also academics and students of management science. You acknowledge those with influence, regardless of whether you accept or reject their view.

a. Introducing a different rationality into Management

In 1989 Kets de Vries, and in 1991 together with Perzow, published that differences in personality were ignored in management literature and that little attention was given to an individual's specific profile: his or her motives, needs, defences, fantasies, symptoms, fears and anxieties. Kets de Vries was among the first authors to introduce the clinical paradigm into management literature, as opposed to the mechanistic paradigm. In line with the general argument of this dissertation, he argues that extrarational forces can strongly influence the strategy, structure and culture of an organization. In his book *The Neurotic Organization* he integrates psychiatric and psychological insights with management theory in order to reveal some underlying causes of organizational problems. Individual behavior, interpersonal and group behavior and decision-making are examined in a clinical context. In his book *The Irrational Executive* Kets de Vries counters the rationalist model in management and demonstrates how unconscious processes influence decision-making. In order to understand the psychodynamics of an organization, we need to study the complex psychology of the personality of its various players. In comparison, *Systemic Constellations Work* focuses on systemic forces, where the personality of the various players is of little importance.

Kets de Vries studied the following themes in organizations: the role of unconscious motivation, the effect of intrapsychic reality, and the impact of childhood experiences on adult behavior. In SCW similar themes surface.

Kets de Vries uses the language, the assumptions, the concepts and the theories of a vast body of 'knowledge'. These are psychoanalytic psychology with a focus on object relations theory, self-psychology, ego psychology; dynamic psychiatry; child development theory; personality theory; cognition; and family systems theory. As he argued with Miller (1984b) we may diagnose organizations "clinically as business people are not necessarily rational, logical, sensible and dependable humans." Together with Zaleznik in 1975, he claims that many business leaders are prone to irrational behavior. Levinson (1972, 1981, 1984); Zaleznik (1966, 1989); Hirschhorn (1988) and Kets de Vries (1995, 1996) have shown the correlation between a senior executives' inner world and organizational problems.

Kets de Vries' research method is to look at the deep structure of an organization's principal actors: their inner motives, fantasies, drives, and resistances. The form he uses is the open-question interview, where he assumes that the researcher is part of the social system that is investigated, a more subjective social constructionist approach to research.

As Glaser & Strauss wrote in 1967, there is always something happening between the researcher and his subject. Researchers are not emotionless photographers who take snapshots of events. Instead, they influence their object of study and are influenced by it. Therefore, researchers should be aware of what they are doing. Kets de Vries uses the term 'text' when he refers to groupings of interrelated information and of data containing messages and themes that can be systematized. Texts can be made up of explicit behavior, e.g. specific management statements and writings, or of observable behavior. Texts can also be implicit, e.g. symbolic behavior, organizational myths, specific strategic decisions, particular interpersonal styles, and the specific type of organizational structure. Kets de Vries decodes texts according to a clinical code of interpretation. He extracts significance from interrelated factual, cognitive and affective units constructed out of his experiences with the people in the business.

Kets de Vries and his colleagues use a number of rules to interpret their texts. First they search for thematic unity. This means that different observations are shaped into an interconnected unit. Then they watch for revealing repetition (Geertz, 1973, 1983; Spence, 1982) e.g. a fit between present-day events and earlier incidents in the history of an individual or of an organization. Then there is psychological urgency: what seems to be the most important issue now. Then there is multiple function (Waelder, 1936), as depending on the psychological urgency of the matter, a part of a text can have multiple meanings and can be looked at from different points of view. In Constellations a specific interpretation or meaning can be tested for its workability. When an intervention does not work the facilitator has to do something else. Here's a schematic representation of essential differences between Kets de Vries' & Hellinger's approach.

b. The Family Business

Thoelke suggested that I use constellations to ask myself whether a particular topic is a useful addition to the dissertation, or not. I've put the results of such an intervention in a small boxed frame. The first question was, is this sub-chapter 2 a useful addition or not? I did a mini-constellation with bits of paper, and concluded that I should only keep parts of it, and add a few comments to it, such as my personal situation as a member of a family business.

Kets de Vries' analysis of the Family Business shows parallels with Systemic Constellations Work. Hellinger's method was first developed in families and only later in organizations. There's even a division between facilitators who were trained as family therapists and who see organizations as a family, and facilitators who were trained as organizational consultants and who see organizations as entities different from the family, where family issues may also play a role.

My father is a 'notaris' (notary public). His grandfather started the 'notariaat', and several family members including myself, expected me to continue the business. However, my father wanted us to immigrate to the USA, and sent me to college there regardless of my wish to stay and study in Belgium. I therefore do not hold a Belgian law degree, and my father advised me not to become a notaris, but a US corporate lawyer instead. My father's great-grandfather, Joseph LM Roevens I, so to say - when I am Joseph LM Roevens V - was a teacher, a writer of study books, and at some point an influential figure in Catholic education. When I graduated from Cornell University, I choose not to apply to law school, and to study International Relations instead. Upon graduation I was clueless about my own vocation. It took me six years and several jobs: as a European lobbyist, a journalist, an actor, a real-estate NLP-inspired salesperson, to realize that I was a teacher. Today there is no more doubt, or guilt about having made that choice. Some family members point out that I have something of my great-great-grandfather, the educator. I do not know if this is a systemic connection or just a sentimental explanation to indicate that what I do is right for the family.

Systemic Constellations Work gives explanations for what goes on in family businesses. Its method for gathering that information is different from that of consultants or psychoanalysts. SCW uses constellations to find out what is going on in a specific organization, now, with the intention to improve the situation. SCW dislikes giving unnecessary explanations or satisfying one's curiosity, as this may hamper the client's understanding. Ideally the client "gets it" from observing the constellation and then works with that information. Some facilitators, often those with a therapeu-

tic background, like to psychologically label what they see. I remember Christian Borck saying that I was in a pre-embryonic entanglement with my mother. I do not know what a pre-embryonic entanglement means, but it sounded like a serious problem. I follow the social constructionist tenet that labelling should be considered as a particular way to transfer meaning and not as a pigeonhole to classify people, which is how reductionist medicine treats people's issues. I see constellations as less time-consuming and more exact to study organizations than psychoanalytic studies.

2. Social Psychology & Group Psychology

The isolated human does not exist. Every human is in contact with other humans, and/or animals, and nature. Humans, just like other mammals, have created social structures and contexts, with hierarchies, rules and regulations. Social psychology is the academic field of study where an individual's behavior in a specific context is studied. I've selected some of the writings of Festinger and Milgram, as Rijsman indicated a metaphorical connection with Constellations. Then I describe some classical ideas about the effect of spatial distance on interactions and seating arrangements, and a presentation of various group dynamic techniques.

a. The Effects of others' presence.

As Rijsman indicated, the study of the influence of the presence of others is not new in social psychology (Festinger, 1954; Triplett 1898; Ringelman, 1913) Milgram (1965, 1974) illustrated that the blind obedience of the Nazis was less a product of dispositional characteristics than the outcome of situational influence, that could engulf any of us. His initial study was a demonstration of the phenomenon of obedience; there was no manipulation of other factors. Later versions studied the effect of varying situational factors, such as the physical distance between the teacher, the authority figure, and the learner.

The term social facilitation is used to indicate that people perform better in the presence of others (Triplett 1898, Allport 1920). This occurs when others perform the same task (co-actors) and when others are merely an audience. Zajonc's drive theory of social facilitation says that the mere presence of others arouses us, increases our performance on well-learned responses and impairs our performance on poorly learned responses. Constellations indicate a strong connection of people unknown to each other with a client's issue.

Edward T. Hall (1959) studied the effect of spatial distance on interactions. He labelled the study of how people unconsciously structure micro space, proxemics. Each culture seems to have a specific spatial norm. For example, North Americans tend to stand further apart while conversing than South Americans. The normative distance

also depends on circumstances and on the role relationships that link participants, e.g., lovers get closer to each other than strangers. Sommer (1969a) termed the personal space distance, “the emotionally charged bubble of space which surrounds each individual” (p.viii) In Constellations people can sense relationships by metaphorically standing in someone else’s shoes at a specific location.

Strodbeck & Hook (1961) reanalyzed data collected in an experimental jury deliberation setting to assess the effect of seating position on a jury’s verdict. The members of the jury had been seated around a rectangular table to discuss trial evidence and to reach a verdict. The people who sat at the end or corners of the table, the most prominent places, participated more in the discussions and were rated as having had more influence than the people seated at the sides of the table. Two processes could contribute to these findings: first, the extent to which the physical location of a member determines his participation; and second, the extents to which people who are eager to participate select prominent positions. Other studies about seating arrangements are Howells & Becker’s (1962) and Ward’s (1968). In Constellations being to the right side of someone indicates systemic 'superiority'. When people are seated according to age, with seniors to the right of juniors, systemic energy flows better. This can be noticed in a more positive interaction between the members. Also, in general, it is better for women to be to the left of men. At the same time, Hellinger warns us not to take these heuristics dogmatically. Heuristics change as systems change, and deeper dynamics than just age or sex may be at play in specific human settings.

b. Group Psychology

Systemic Constellations Work builds on several elements of small group psychology. This chapter describes several of the best known techniques: Gestalt, Psychodrama, Bio-energetics, Psychomotor training and Encounter, juxtaposed with SCW. Although I had initially indicated in the text which ideas or approaches coincide with SCW, and which differ from it, I have now left this out. The reason for this is that for an honest comparison one needs to have a good understanding of these other techniques, which I do not have. Moreover, SCW facilitators also vary in how they do Constellations, with many using hybrid forms based on their previous background. In that sense, I have chosen not to delineate a pure SCW approach, which actually does not exist.

1. Gestalt

Gestalt therapy originated with Frederick Perls (1893-1970) who was influenced by psycho-analysis, Gestalt psychology & existentialism. There is no closed, clearly delineated theory of Gestalt. Most Gestalt therapists do not emphasize theorizing.

Their focus is on the how question rather than on the why. Here are some of their heuristics:

- humans perceive wholes rather than parts
- humans complete a Gestalt
- there's figure/background understanding
- there's a focus on direct experience: "what do you experience right now?"
This insight was influenced by psycho-analyst O. Rank. For Rank psychotherapy was a direct relation between a client & a therapist, which occurs in the now.
- the goal of humans is to self-actualize
- constant awareness by the trainer
- self-responsibility
- topdog - underdog. Perls used these terms to indicate two contradictory impulses in all of us. The topdog is the 'little voice inside' us that barks 'you must !'. The underdog then squeaks 'I can't, because..."

The Gestalt trainer is directive and provokes as he assumes that "frustration is a necessary condition to grow". He pays attention to non-verbal expression. The trainer is interested in the how, in the process. He looks at the structure to understand how things work. The purpose of a Gestalt group is to complete the Gestalt, to round of experiences. Systemic Constellations Work also starts from an empty middle, an awareness, and a sense of the whole.

2. Psychodrama

In 1921-23 Jacob Moreno founded the "Theatre of Spontaneity". From his experiences with group therapy, improvisation-theatre and sociometry, psychodrama developed. Sociometry is a method where one tries to schematize the relations between the members of a group.

In psychodrama the trainer is called director and is often assisted by co-directors. The client is called the protagonist. The auxiliary egos or auxiliaries are others participating in the psychodrama. The most important auxiliary is the antagonist, the principal opponent of the protagonist. The double plays the inner self of one of the players, mostly of the protagonist. He formulates the feelings of the other. He always talks in the 'I-form' and stands behind the other.

A psychodrama starts with a warm-up . This can be a warm-up for the group, e.g. the "empty chair". The director can also introduce some relaxation technique or another icebreaker to introduce people to each other. The director can also just warm-up

with the protagonist. When the protagonist has been selected, the director and he walk around the circle while the director questions him about his issue. A third possibility is setting the scene for the psychodrama. The situation in which the issue occurs is described and re-enacted. The director asks for details: the location with all the props, the people involved. The protagonist tells the auxiliaries how to behave, and the psychodrama begins. During the psychodrama the protagonist can give the auxiliaries some indications. The protagonist can also represent what lives in his fantasy; and often that can be more important than reality.

At the end of the psychodrama, the protagonist often has gained insight in his feelings, and shows relaxation. Traditionally there was even applause after a psychodrama. Group members then share something about themselves, thereby supporting the protagonist in his experience. After psychodrama and sharing there's a process of integration, called working through. The protagonist is helped to integrate his feelings by making practical decisions. Here role-play and role-training may be used. During the final phase the protagonist prepares for everyday life, and practices the new behavior.

One similarity between psychodrama and the Constellation is the use of a ritualistic, theatrical form. In a Constellation the facilitator also listens to the client, selects representatives, positions them in a playing field, asks them to say and do something, and finishes when the client shows signs of having understood the dynamics. An essential difference is that the client cannot tell representatives what to do, nor do representatives act out a role. Moreover, verbal communication and after-care are reduced to a minimum.

3. Bio-energetics

Alexander Lowen, the founder of bio-energetics, based his method on Wilhelm Reich. Reich uses the term character to mean a sort of psychic armour that surrounds the personality and that blocks certain impulses and emotions. This character-armor shows itself in the body through chronic muscle-tension or cramps. For Reich humans are a functional unity of body and mind. A way to cure a human of psychic problems is to release the blocked energy in the body. This is the purpose of bio-energetics. Some assumptions of bio-energetics:

1. The body is the basis of the personality. An emotional problem is noticeable in the body. For example, several types of headache correspond to the suppression of impulses or desires.

2. Most defence-mechanisms start in youth according to the following scheme: we seek pleasure, this may result in punishment or frustration, we develop fear of punishment or frustration, and we create a defence.

3. Humans seek fulfilment and pleasure and try to avoid pain. The most important source of fulfilment is personal growth.

4. Breath. The amount of energy someone has is linked with her breathing. Bio-energetics therapists apply breath-work.

5. Grounding. This term is typical for bio-energetics. Lowen noticed that many of his clients did not feel firmly on the ground. Just as in Yoga, Lowen applies exercises to help people get solidly in the earth.

6. Trainer. The therapist may apply his hands on a client's sore parts to loosen him/her up and to help the energy flow.

SCW has integrated several of Lowen's insights. One difference may be that representatives have bodily sensations that express how the person that they represent feels. Occasionally, facilitators will help someone to loosen up his body.

4. Psychomotor training

Psychomotor therapy was developed by Albert & Diane Pesso, who were influenced by dance, Freud and Lowen. Each culture knows the suppression of emotional impulses. This can lead to emotional difficulties and to tension.

1. Emotions need to be expressed through the body to release tension and to solve problems.

2. We need to express emotions. E.g. anger by hitting, and, fear by crawling away.

3. Emotions are often unclear and confused. Sex, aggression, anger and fear are often mixed up.

Psychomotor therapists help to release cropped up emotions and to clarify feelings such as anger or love. In fact, emotions are physically acted out. For example, someone, the enactor, is angry at his father and acts to hit (at a distance) an accommodator, who symbolizes his father. In the Constellation it may be important to act out what are considered primary feelings, those feelings that are fundamental to the issue, e.g. grief. Secondary feelings, feelings-that-cover-up-primary ones, however, are stopped when they occur, as it is assumed that these will never automatically end.

5. Encounter groups

An assumption of an encounter group is to see the group atmosphere as a way to promote personal growth amongst the participants. The trainer tries to create trust and intimacy, where everyone can be himself, but he says little about the group processes. Carls Rogers argued that analysis could slow the process. The spontaneity of

the group disappears when people realize they are being observed. The trainer can introduce any other method(s): Yoga, Gestalt. The trainer is also a participant. Everyone is responsible for his own personal growth, also the trainer.

The encounter movement was a reaction against the alienation of a bureaucratic society, characterized by an emphasis on intellectual development and the playing of roles. Encounter groups help people to be themselves, to express their feelings and to learn to accept themselves. There are various types. There's Basic Encounter, developed by Rogers, where a trainer rarely uses exercises or games. Then there's Open Encounter, developed by Schutz, where a therapist uses mostly non-verbal exercises. Rogers founded non-directive, client-focused therapy, where the therapist works with what the client says. He does not try to find hidden meanings or to interpret statements. The client receives no suggestions about what to do. The therapist listens and occasionally gives a summary of the talk. Other variations are: the Marathon training by Bach and Stoller, the Naked Marathon by Bindrim, both explored in the late 1960s. Variations to Group work are endless. Constellations follow a structure, and the facilitator guides the Constellation to open up a solution for the client.

6. Role Theory

Rijsman suggested mentioning Theodore Sarbin's technique of narrative psychology. His way of listening to others' stories, and refraining from judgment challenged the orthodoxy of mainstream thinking. Sarbin's sense that each person was unique made him embrace "role theory," which describes how people vary their views and approaches to suit circumstances and personalities. One of his influences was psychodrama. Role theory (Biddle & Thomas, 1966; Hardy, 1988; Sarbin & Allen, 1968) is a collection of theories that elaborate on the dramaturgical model. One similarity with Systemic Constellations Work is the attitude to refrain from judgment and to see someone in his own context.

3. Groups in Organizational Development.

Constellations are a form of groupwork. In order to give the technique a historical perspective and its rightful place in the field of Group Dynamics, I have built on a summary by Hohn, [Playing Leadership and Team Development in Innovative Teams: a reflection on theory confronted with the perspective of experienced leaders](#). The metaphors and logic of task oriented theories differ from those of group dynamic theories. Stuck in their own interpretations, both schools do not find common ground. Task oriented theories have focused more on business output in a practical setting. The group dynamic theories have focused on a training or experimental setting. The socio-technical approaches have tried to bridge this gap, but these approaches are often not fully understood due to their complexity. Product/procedure

oriented practitioners do not speak the language of process and that the process/development oriented researchers do not speak the language of performance, output and economic bottom lines.

The small group approach can be characterised by asking, 'have we achieved understanding?'. A bad outcome is theoretical labelling without insight, and the best outcome is working through anxieties and psychological handicaps, and achieving understanding. The team approach can be characterised by asking: 'have we solved the problem?' The worst outcome would be short term solutions without direction and the best outcome would be getting expert work done with clear and shared goals. In the small group, the individual has to learn and reflect on his/her functioning in the group. In the business environment, the team has to create and innovate. In small group research group processes in and between groups are studied. In the team environment the metaphor of organizational learning is used.

When we consider SCW in organizations, the main focus is "how can I/we do a good job". Personal issues and dynamics between people come up, but they are useful only when they contribute to doing a good job. People join an organization to serve it and its customers, not to develop themselves, even if this may be a natural by-product. Constellations demonstrate that too much focus on personal or group processes weakens the well-functioning of the organization.

C. Indemic Literature

The dissertation is only complete with a list of recent literature about Constellations, and a description of its historical development.

The family constellation literature is described in other sources, e.g. in Hoepfner (2005). The organizational literature is succinctly covered in C1. C3 covers three pieces thoroughly.

1. Systemic Literature

This dissertation uses the term systemic, rather than systemdynamic, 'systemdynamisch' (2000), which Grochowiak & Castella use to differentiate it from other systemic work, such as systemic family therapy, or system's thinking in management. The Knowing Field, International Constellations Journal, uses the term Systemic Constellation's Work, and I borrow their terminology.

When analyzing systemic literature, I use the following distinctions:

- Is the source academic or non-academic?
- Does it describe work in organisations, or in other fields (families, education, creativity, medicine)?
- Are the statements by or about Hellinger, or by or about others (Von Kibed, Stam, Weber)?
- Is the source (more of) a phenomenologist (Grochowiak, Hellinger, Stam) or (more of) a social constructionist? (Von Kibed)?

Initially my search went via Systemic Constellations experts. Only afterwards did I use Google Science and van den Berg checked Web of Science. The reason for this is that I am in personal contact with experts who know about new publications first hand, e.g. as they attend the yearly Systemic Constellations' conferences, and as they also thoroughly researched the internet and academic sources. Weggemans received a grant from the Dutch government to study the market for constellations in the Netherlands. He looked through German publications, mostly from www.carl-auverlag.de, the main publisher of Systemic Constellations Work, and all major publications in Dutch and in English. This was compared with the extensive bibliographies of Wim Jurg and Juerg Thoeke, and is currently complete. I'll mention Google Science' and Web of Science' results at the end of this chapter.

As often happens with new approaches to psychology, e.g. with the introduction of T-groups in the 1950s (Lieberman e.a., 1973), there are first a lot of non-academic applications and publications, and when it seems to influence society, academics decide to study it scientifically. Until 1994 there existed only one academic reference work about Hellinger's family therapy, Weber's "Zweierlei Glück. Die systemische Psychotherapie Bert Hellingers". Most of his work was practiced in Germanic Europe (Germany, Austria, Switzerland). It then crossed the border into the Netherlands and later also Dutch-speaking Belgium. The reason Systemic Constellations Work spread out into these countries first, rather than into the US or the UK, which are often considered havens of new therapeutic and managerial practice, are culture, geographical proximity and language. In management consulting the Dutch are more innovative and more eager to learn a novel technique than their linguistic brothers, the Flemish. Dutch is similar to German, so following trainings in German is easy for Dutch speakers. Germany borders Holland, so therapists and consultants only need(ed) a short drive, to join workshops. Since 2000 a differentiation takes place in the Netherlands. Several people saw possibilities for applications in organisational psychology, conflict resolution, creativity, education, medicine ... By 2005 there were 17 non-academic books in German and 10 in Dutch. Fewer (5-6) books covered Systemic Con-

stellations Work in organisations, which started in the Netherlands in 1997 (IVA, 2006). Hellinger's family constellation case studies were covered on video, in books, on websites, and thousands of people experienced the technique. The last 5 years saw academic publications about family constellations, mostly in German and Dutch, and recently a few academic publications about organisation constellations came out. These are mentioned further in this chapter. The Knowing Field, International Constellations Journal, founded by Barbara Stones and Jutta ten Herkel in 2000, and formerly known as the "Systemic Solutions Bulletin" is the first and only international journal in English based around constellation work. It includes: personal experiences of constellations as client, representative or facilitator; new discoveries/initiatives about Systemic Constellations Work; cultural issues, emigration, war, victims and perpetrators; reports on conferences and workshops; ideas and opinions formed about Systemic Constellations Work, theme-based discussions, including reservations; book reviews of constellation work or allied work - non-fictional and fictional; poems.

Most facilitators of the first hour were trained in Germany. In 2000 Jan Jacob Stam starts his Bert Hellinger Instituut Nederland, and his own training in Family Constellations. This is followed by training in Organisational Constellations in 2002, and International trainings in 2004. Currently there are three other training schools in the Netherlands and one in Flanders, Belgium, that offer a facilitator's training. Often German experts give (part of) the training. Follow-up work consists of 'intervisie' groups and what are called 'werkplaatsen', places of practice. The SONT (Stichting Systemische Opstellingen Nederlands Taalgebied, 'Systemic Constellation Foundation in Dutch speaking Countries') brings together family and organisational practitioners of the Netherlands and of Flanders and counts 240 members. Currently, Systemic Constellations Work is in the pioneer stage in the UK and USA. In Germany and the Netherlands, the fascination of the past years has also met negative critique. Most of the critique is directed at Hellinger himself, and several of his statements regarding intergenerational and international family dynamics. E.g. Hellinger claims that the only way that a victim can be clear of his victimhood and not turn into an aggressor, is when he embraces his aggressor. Hellinger therefore wants Germans and Jews to hold Hitler in their hearts. This caused heavy reactions in Germany and in the Netherlands, and made several Constellation workers openly distance themselves from Hellinger. Hellinger does what he believes is right, namely include everyone of a specific system.

Published critique against Systemic Constellations Work in academic journals is little. Van Lawick wrote two critiques in Dutch, in 1995 & 2005. Her opinion was based on

statements, on videos and on the experiences of one of her clients. Verbal critique against family constellations exists. Ms. Fanny de Swert, a Jungian/humanist counsellor, and a very good friend, mentioned to me that she often has clients who experienced a constellation and were much worse off as a result of it. De Swert actually states that representatives must feel a strong impact from the person they 'play', e.g. when you have to represent an uncle who has raped his nephew, this cannot be without effect on your own psyche. Jan Claes, a medical generalist schooled in anthroposophic medicine, also mentioned that some of his clients had done a constellation which resulted in a strong negative impact on them. Some constellators would say, "That's part of the process". This brings up the discussion about the 'toughness' of a therapeutic form. I personally do not believe that therapy needs to be tough, and would always suggest the most gently, yet honest, way to anyone. As I mention in my diary, 4B, I also had more negative experiences with family constellations than positive ones.

Family issues always influence your role in an organisation. Fortunately, most organisational constellations do not touch too deeply on family issues. If they do, an organisational constellator can always tell his client that the constellation shows that his issue lies in the family domain, and suggest stopping the organisational constellation, and maybe working on the family issue in a private setting.

Published critique against Systemic Constellations Work in organisations is almost non-existent. Of course, people question the skills and ethics of particular facilitators, just like one questions a particular doctor without critiquing the whole of medicine. In recent publications (IVA, 2006) authors ask what the possibilities and limits of the technique are without offering answers.

Table 2: publications on Systemic Constellations in organisations since 2000

Context	Language	Claim/Result	Author/year Approach
Various organisations,	German	An individual's sense of autonomy and readiness to cooperate increases, not his interpersonal connections	Schumacher (2000) Empirical
Various organisations,	German	Constellations are a successful consulting technique	Grochowiak & Castella (2001) Practitioner's handbook with cases
Health & Security professionals in 15 organisations in Germany		A strong correlation between the quality of the relations in the constellation and low casualty figures	Ruppert (2003) Empirical N=156
Participants to Stam's 2002-04 workshops,	Dutch	Constellations are a successful consulting technique	Kiescommunicatie (2004) Empirical <i>incomplete unfinished</i>

Various organisations, German	The constellation's topological set-up remained in a participant's memory for a long time. Constellations reflect reality, offer possibilities for action, & improve one's image of another person's perspective.	Lehmann (2006), a compilation of research by Gnosa & Nickel, 2002; Meyrat, 2003; Kohlhauer & Ausländer, 2005 Empirical N=51
250 German test-persons were placed in a specific constellation with mannequins.	Humans have a universal topological language.	Schlötter (2005) Empirical, N=250, doctoral dissertation
78 participants of workshops led by Molenaar, Dutch	Participants show an increase in their Insight into Relations at Work	van den Berg & van Duijn (2005) Empirical, N=78
Structure constellations about people, products, creative capacities, body parts, ... , German	Structure constellations show positive effects as a creative exercise	Varga von Kibed & Sparrer (2004, 2005) Theoretical with case studies
7 branding constellations on international marketing conferences of 2002, 2003 & 2004, English	Branding constellations are a successful new technique to study brands. A topological language exists which has to do with how people and/or symbolic objects relate to each other.	Jurg (2007) Doctoral dissertation <i>under completion</i>
Political constellations, German	A Master's student at the Peace Studies Program of Innsbruck University is investigating political questions with constellations. The results haven't been published yet.	Mahr (2003). Empirical <i>under investigation</i>
Constellation work in the area of education, German/ Dutch	Constellations offer clear insights into how students, teachers, parents and administrators relate in an educational setting.	Franke-Gricksch (2004) & Schroeder Theoretical with case studies
Various organisations, American	Constellations were introduced as a successful means of conflict resolution	Wade (2004) Theoretical with case studies
Various organisations, French	An introduction to Systemic Constellations Work as a coaching tool.	Motto (2006) Theoretical with case studies
Management constellations, English	Constellations are a successful consulting technique	Lingg (2006) Theoretical with case studies
A study for the Spanish Ministry of Labor Relations, Spanish	A positive correlation between doing a constellation and understanding interpersonal dynamics	Francisco Gomez Gomez (2005) Empirical (quantitative)/ Theoretical
Constellations with students, English	Short term effects of constellations indicate an understanding of interpersonal dynamics	van den Berg & Roevens (2007) Empirical (quantitative)/ Theoretical
A study for the Dutch government, Dutch	There is a market for Systemic Constellations Work as long as practitioners connect it with current consulting practices	IVA, 2006 Theoretical/ literature

Out of the list of publications on Systemic Constellations Work in organisations since 2000, presented in Table 2, I selected and describe 8 which influenced this dissertation the most. C3 goes into depth with three.

1. Schumacher's (2000) research on organisation constellations shows an increase in an individual's sense of autonomy in organisations, and readiness to cooperate. There was no increase in interpersonal connection, which is a typical result in family constellations' research.
2. Grochowiak & Castella's (2001) book offers an historical analysis, insights into Systemic Constellations Work and several case studies. Their work is described in Part 2.1.
3. Ruppert (2003) studied the cooperation between health- & security professionals in several organisations in Germany. Cooperation was compared with figures of organisational casualties. His research showed a strong correlation between the quality of the relations in the Constellations and the casualty figures. The better the relations, the lower the casualties at work. The reality of Constellations has a clear connection with the reality inside organisations. Ruppert's work is described in 2.2.
4. Kiescommunicatie (2004) studied respondents to Jan Jacob's Stam 2002-04 workshops, and noticed several positive applications for Constellations.
5. Qualitative research based on interviews with participants (Gnosa & Nickel, 2002; Meyrat, 2003; Kohlhauser & Ausländer, 2005) described in Lehmann, (2006) shows that the topological set-up of the Constellation remained in participant's memories for a long time. They saw the Systemic Constellation as a reflection of reality, and gained insight into new possibilities for action. Constellations also improved their image of another person's perspective.
6. Schlötter (2005) checked whether 250 test-persons in a specific Constellation with large, wooden dolls held similar experiences. This was the case. Also most test-persons agreed upon the best position in a particular Constellation. Schlötter concludes that there exists a universal symbolical language to interpret Constellations.
7. Van den Berg of Universiteit Tilburg, together with Molenaar & van Duijn (2005) studied 78 participants in organisation Constellations. Results indicate that participants show an increase in their Insight into Relations at Work. This work was reanalyzed in an article for *The Knowing Field* together with Roevens, and is discussed in depth in 2.3.
8. Lehmann (2006) asked how Constellations make complex organisational relations more clearly for participants. Her 51 respondents stated, up to 7 months after the Constellation, that they had learned from it. Most learning was about insight into another's point of view and relational exchanges: respondents now thought more systemically.

Next to classical organisational constellations, four hybrid forms exist: 1. Structure constellations, 2. Branding constellations, 3. Political constellations, and 4. Educational constellations.

1. Matthias Varga von Kibed and Insa Sparrer (2004, 2005) (see Part 2 *J. Variations on a theme: other forms of Systemic Constellations Work*) consider the Constellation open for all sorts of questions, which may or may not touch upon family dynamics. This gave rise to various Structure constellations about people, products, creative capacities, body parts ... Structure constellations follow a more social constructionist approach, different from the phenomenological approach of Hellinger and some of his associates. In an official statement on their website von Kibed & Sparrer explain the differences, which I discuss in chapter 2.

2. One type of structure constellation is the branding constellation, of which drs. Wim Jurg is the initiator and principal academic developer. At the Open Universiteit in the Netherlands he guides a group of research students dedicated to investigate this particular 'brand' of Constellation work. Branding constellations are a marketing technique where brands, competitors and clients are set up to check how the brand is best promoted in the market. Representatives can e.g. be 'the new Indian cookie' or 'the new slogan for our hotel'. Jurg completes his PhD thesis at Universiteit Nijmegen. Students and Wim examine the content validity, reliability and precision of the technique. The core of his research project is formed by 7 branding constellations that took place on the marketing forum conferences of 2002, 2003 & 2004 (Jurg, 2007). The results are positive and ecological validity, the degree to which a setting influences the findings, was checked at the branders-only conferences, the brand-lay conferences and the other-facilitator conferences. Partial descriptions of one of his cases, the Baby Food case, were published by Jurg in the *Journal of Marketing* (2003), *EMAC* (2007), and *The Knowing Field* (2007). In addition Stam (2004, 2006), the facilitator of the constellation, and Obbink (2002), a journalist present at the 2002 conference, published a description. Wim aims to defend his dissertation by late 2007. One participant at his workshop, Jan Bunt, former professor at Erasmus University claimed, "this pilot-study has turned my world upside-down. I see a client who has limited information about his organisation with representatives who know hardly anything about the issue. And with a facilitator who starts by saying that he knows nothing about brands. It is not only possible, it even shows fruit. The method clarifies the elements of a branding question. Amazing!" (Jurg, 2003) For practitioners it now is natural and common that such a thing happens. There exists a human 'topological language' which has to do with how people and/or symbolic objects relate to each other. It is a language many of us don't actively use mostly because we have been

trained to develop our rational understanding and verbal language more. Constellations help us to re-integrate a dormant human skill.

3. For the last three years Albrecht Mahr (2003) of the Institut für Systemaufstellungen Würzburg, has been running the Research Group on Political Constellations. Political constellations are about “the interests and well-being of a society. Political constellations therefore embrace the individuals, their families, their organisations, their government and all related parties inside and outside of the country”. In 2001 and 2003 he organised an international conference on constellations with 1600 and 2500 participants. A Master’s research at the Peace Studies Program of Innsbruck University is investigating different political questions with constellations: local community politics, party politics, development projects, conflict-resolution and peace promotion. The researchers will notify me of their results when they get published.

4. Marianne Franke-Gricksch in Germany and Bibi Schroeder in the Netherlands develop Constellation work in the area of education. Education is a specific system, which involves elements, such as: a pedagogical approach (e.g. classical, Montessori ...), educators, students, parents, a country’s government and sometimes other elements. The publication of her book gave rise to a strong interest by educators and a specific training program at the Bert Hellinger Instituut Nederland.

I punched in several selections in a search specifying social sciences’ publications only. “Systemic constellations” resulted in several articles and books in English and in German, which I mentioned in the previous chapter. New information were American publications such as Wade’s (2004) Systemic working: the constellations approach in “Industrial and Commercial Training”, the New Strategies for a Changing Field Conference at the University of Denver where constellations were introduced as a means of conflict resolution, and others. These did not add to the current body of practice & knowledge existing in Europe, but were introductions to an essentially *new* market, the USA. It is interesting to notice that this time a management technique that initiated in Europe is crossing the Atlantic, rather than the other way around. I also found Motto’s (2006) La pratique systémique des constellations appliquée au coaching, an introduction to the subject in French.

Secondly, I typed in “organisation constellations”. This resulted in similar results. Thirdly, I typed in “systemdynamics”. This resulted in an interesting distinction between the term system dynamics, used by system’s theorists such as Peter Senge, and the term systemdynamics introduced in German by Grochowiak & Castella, and used

also in English by Constellation's trainer Eelco de Geus, whose organization is called Institute for Systemdynamics & Dialogue Vienna. Fourthly, I typed in "management constellations". This resulted in environmental research results, and the title of Lingg's (2006) publication in *The Knowing Field*. Finally, I typed in "bert hellinger MINUS family". This resulted in several of Hellinger's publications. I was happy to find a Spanish publication and dissertation on constellations by Francisco Gomez Gomez (2005). I had introduced Constellations at Universitat de Vic (4B: 24/3/2003), and could check if Gomez Gomez had come up with similar results in Madrid. His approach and results were similar to Ruppert's and thereby indicate the possible universality of Systemic Constellations Work. Van den Berg searched Web of Science, and he did not come up with any essential new results.

2. Phenomenologists and Social Constructionists

Especially in Germany a lively exchange exists between facilitators that hold a phenomenological perspective on Constellations and those who hold a social constructionist one. For the first a Constellation is the representation of reality in a specific context at a specific moment in time, for the second it is only another subjective way of looking at a situation.

According to Husserl, the father of phenomenology, neither experience nor ratio is a fundamental source of essential knowledge, only a clear full-sensical empirical observation of phenomena is. Hellinger argues that what he observes in a particular constellation and expresses to the client is true of the 'natural order' at that particular moment in time. And at the same time he asks people not to take these statements out of context and generalize them.

Von Kibed takes a constructionist stance and calls his Structure Constellations just another possibility to deal with a situation, and not the correct possibility. (www.strukturaufstellungen.info/kontroverse.htm)

One critique of the constructionist view is that it does not explain why different representatives offer the same information about a particular Constellation. Representatives make claims about things they consciously are not informed about. Also the Constellation does not offer any verbal interaction to create shared meaning. Schlötter's (2005) research shows that 250 representatives in a Constellation with large, wooden dolls, offer similar explanations about their position in the Constellation. In his commentary on Weber, Schmidt & Simon (2006)'s book, phenomenologist Grochowiak (2006: www.cnlpa.de) argues that Constellations would have little value to clients if they just offered the subjective expressions of strangers. He wonders, "Why would a client, who already has enough problems, care about the phantasies and mental projections of a bunch of perfect strangers?" They may just as well do another technique. My position is closer to the phenomenological one, as I believe going in

the state of the Empty Middle gives a 'fresh perception of the world prior to acculturation'. This does not mean that the verbal and non-verbal communication of a constellation is culture neutral. It is a social construct. But it is a construct which is in touch with something deeper, more culture neutral.

As a conclusion both approaches to Constellations currently exist and influence how a facilitator and his client deal with it. Before going into an in depth analysis of 3 publications, I agree with Weggemans' study for the Dutch government (IVA, 2006) which states that until today research is small-scale and dependent on participants' feedback. Results offer interesting perspectives about the value of the technique. Its value lies in the area of insight into communication processes, leadership questions, and in conflict-resolution. Current research shows a positive appreciation by both participants and clients. Weggeman's IVA report (2006, p.47) on the market(ing) of Systemic Constellations Work offers an in depth agenda for further research. It distinguishes research questions concerning the method and questions about its use for organisational change.

3. Three selections

Chapter 2 presents an analysis of three recent pieces of literature, that make a similar claim as this dissertation, i.e. to describe Systemic Constellations Work to academics, and to establish that it is valuable to organisations. The following selection was made:

1. Grochowiak & Castella's *Systemdynamische Organisationsberatung. Die Übertragung der Methode Hellingers auf Organisationen und Unternehmen. Ein Handlungsleitfaden für Unternehmensberater und Trainer*. This work was written by a practitioner for other practitioners, and clearly represents the language, ideas and frames of analysis to understand Systemic Constellations Work, and offers many case-studies. It is one of the most influential works to train organisational consultants. It shows many similarities with Part 2.

2. Franz Ruppert's quantitative empirical study of 156 'safety' employees at 15 industrial companies in Germany for the *Katholischen Stiftungsfachhochschule Munchen*, where primary Systemic Constellations were reproduced 'secondarily' by students. This study is one of the largest samples of organisational constellations that was successfully analyzed using qualitative and quantitative analysis. It inspired Peter van den Berg's research at Tilburg University.

3. Van den Berg's research about the Short-term Effects of Systemic Constellations. This research is accepted by The Knowing Field, and quantitatively proves positive effects.

A. Grochowiak & Castella

This work offers an overview of Constellation work. Their representation of information looks similar to Part 2 and Part 4B, C, D of this dissertation.

Their work is divided into two parts. Part 1 presents Systemic Constellations Work consulting, what it is and where it comes from. Part 2 gives examples of Constellations and is subdivided in profit companies, NGOs, family business and the consultant's role. Part 1, chapter 1 refers to therapy, organisational consulting and systems' theory. Chapter 2 describes how a Constellation works and refers to its historical sources: Moreno's psychodrama, Satir's family sculpture and Hellinger's family constellations. Chapters 3-5 follow a similar structure to this dissertation's Part 2. Chapter 3 mentions the consulting framework with typical issues, the problem behind the problem, and how to connect with a client's organisation and issue. Chapter 4 covers the work environment and checks how to deal with various organisational layers when doing a Constellation : from individual and his background/family, to team, to department, to company, to holding company, to a merger of various companies, to society, Chapter 5 explores systemic premises. In Part 2 Grochowiak & Castella present several case Constellations. They make drawings of how people stand and write out what they say to each other. In the margin they offer commentaries. Here are issues of which a Constellation was done:

What is my role as the leader in the team,
 Why don't people follow my instructions,
 Why isn't my contribution valued by others,
 What is my 'place' in the new organisation,
 My clients don't bring in enough revenue,
 When can I leave the organisation without causing damage,
 How does a business flourish and decline,
 Since I am the boss I carry a lot of anger,
 No one wants to take over my carefully managed family business, ...

One detailed account:

The client was responsible for restructuring a department of a large European telecommunications firm. 300 out of the 400 employees were fired. 270 of them relocated within the company. From the 100 who stayed in the department some functioned properly and some didn't. The facilitator asks the client to set up the following representatives: one for himself, one for the employees who worked well, one for the employees who didn't work well, one for those who were fired. The client commented, 'why a representative for the fired ones? They aren't there any more.' So the

facilitator asked the client not to set them up yet. He set up the other 3 representatives. Later he introduced "the fired ones". The body language of the 3 showed that they connected with "the fired ones". As the Constellation continued (including several interventions which were not written out), the representative of those fired indicated that he understood that the restructuring was necessary, but that they had difficulty with being treaded as chess-pieces on the company chess-board. The facilitator asked the representative of the client to look the "fired ones" in the eyes, and say, "I see you now as many individuals with individual concerns, and I realize how difficult the change must have been." The real client then entered the Systemic Constellation and repeated this sentence without empathy. When the facilitator indicated this to him, the client answered that he could not properly do his job if he had to feel empathy for each person. The facilitator asked him to take a few moments to "open his heart" and then to say the sentence. There was empathy in his expression, and the representatives reacted positively: the 'fired ones' looked relaxed and the 'employees who didn't work well' showed a relief and a refocus on the customers. It looked that the client was not happy with the outcome of this Constellation. The facilitator told him, "You are looking for a management trick, when the only thing that works is an open heart." He then stopped the Constellation.

Several weeks after the Constellation, the client held a speech during the annual meeting of the company and in the presence of many of the employees. In the speech he mentioned how hard it must have been for those who were fired or restructured. He received a standing ovation, and afterwards people personally shook his hand. Constellations rely on deeper inter-human dynamics, and once revealed, a client can do something with it.

In the next paragraph we'll look at Ruppert's empirical work at the Katholischen Stiftungsfachhochschule Munchen under the heading 'Determinanten der Sicherheits- und Gesundheitskultur in Organisationen', (factors influencing corporate culture in security and health).

B. Ruppert

Ruppert's team interviewed 156 managers of different hierarchical position, security experts, company doctors and staff in 16 industrial organisations to study security and health issues. At the end of each interview, the interviewee was asked to set up the working-relations between colleagues concerning security and health with wooden statuettes, thus creating a prop Constellation. Most people easily set up their issue; some found it hard and set up their formal organogram. The latter were not used in the study. 90 prop Constellations were considered useful, and written out. Some time later a group of students functioned as representatives and set them-

selves up in each Constellation based on notes and a drawing, a secondary Constellation. Representatives' reactions in each Constellation were videotaped and what they communicated was written out. At the time of publication students set up and evaluated 61 prop Constellations.

Ruppert describes seven Constellations and their analysis in detail. What interests us is how he translated this information quantitatively and evaluated it. He studied the type of relation amongst representatives in a Constellation carefully and quantified them in various variables. He looked at the emotional connection between representatives in a Constellation: is it positive or negative? He then checked whether a relation between representatives can be considered cooperative or not. For this he was inspired by research on group evaluation (Ulich, 1994) and on productive teams (Born & Eiselin, 1996). As a third variable he chose 'relation to the total organisation' and as a fourth 'feeling responsible'. These 4 variables were operationalised using a scheme of representatives' characteristic comments. Van den Berg and I built on Ruppert's ideas to construct our own research (see 3).

Ruppert concludes his research with:

- - Secondary Constellations produce insights that are similar to what interviewees who had done a prop Constellation communicated about their situation. *In other words, an interviewee had a picture of his work situation, set it up with props, and later on, student representatives set up the same Constellation, and experience similar information.*
- - Constellations by different people of the same organisation are structurally consistent. Constellations say something about the organisation and not about the individual who did the Constellation.
- - Constellations make organisational dynamics visible, and help to experience their positive & negative effects.
- - Several variables out of the Constellations were operationalised, quantified, and compared. This led to significant conclusions about the proper functioning of Constellations.

Inspired by Ruppert, van den Berg (2007) & I studied the Short Term Effects of Systemic Constellations in Organizations.

C. Van den Berg

110 people from a variety of organizations participated with an almost equal mix of men and women, on average 43 years old. 78 had experienced a constellation, in a workshop at Tilburg University, or as members of an organization. 32 people were part of the control group, which did not do a Constellation or any other method to analyze organizational problems. Out of the 78, 30 did a Constellation as clients. We call them participants. The other 48 observed a Constellation for the first time. We call them observers. They form a second control group to test if short term effects can be attributed to attending the Constellation only.

Four hypotheses were put forward:

Hypothesis 1: When people participate as clients in a Constellation they feel more "Connection to the Work Environment". The aim of a Constellation is that people experience the systemic drivers of their issue. Clients who work at their own problem are supposed to get a better understanding of their situation at work. This led to the next hypothesis:

Hypothesis 2: When people participate as clients in a Constellation they understand connections and relations at work better: "Insight into how People relate at Work". A better understanding of the situation at work is a step to solve problems and would, therefore, decrease helplessness. This is expressed in the following hypothesis:

Hypothesis 3: When people participate as clients in a Constellation they feel less helpless at work: "Need for External Assistance". The experience of many facilitators is that working out your problems in a Constellation gives an emotional relief and a better overview of the situation. Therefore:

Hypothesis 4: After people participate in a Constellation as clients their appreciation of Constellations becomes bigger: "Attitude to Systemic Constellations".

There was a pre-and post-measurement with a questionnaire in a two day time interval. The questionnaire measured Connection to the Work Environment, Need for External Assistance, Insight into how People relate at work and Attitude to Constellations. The research shows that participants in Constellations gain more Insight into How People Relate at Work. They experience these insights while doing the Constellation, and therefore effects can be measured right away. Observers give a high score to their pre-Constellation Insight into How People Relate at Work. Post-Constellation this is lower. Van den Berg argued that observers probably realize after observing

Constellations, that Insight into How People Relate at Work is more complex than they thought. Thus a Constellation puts in motion awareness.

A Constellation doesn't directly influence Connection to the Work Environment. The authors argue that this is a longer term process. Constellation facilitators mention that when an organization functions better due to systemic insights, people will feel more Connection to the Work Environment.

Need for External Assistance decreases for participants. The results show that 48 hours is long enough for participants to feel that their organizational problem can be solved in the future. Constellations often indicate the roots of a problem, and also where to look for a solution. The Attitude to Systemic Constellations has positively increased for participants. This indicates that they consider Constellations beneficial to answering their questions. Observing the Constellation is not enough to get a more positive attitude. The results of this study indicate that Constellations have some short-term effects for participants, and some for observers. This confirms the principles of SCW.

Conclusion:

3C presented the reader with endemic sources of Constellation research. The work of Grochowiak & Castella, and that of van der Valk, Janse & Weggemans offers similarities with Parts 2 & 3. The work of Ruppert and van den Berg is similar to 4D. Few examples exist of Organisation Constellations failure. Just as T-groups, Psychodrama and other new insights, SCW has also known hype and a reaction against that hype. Professionals are aware of these tendencies. Bad work is often more the result of an individual facilitator's lack of skill, integrity and/or judgment, than of the insights themselves. Constellations can give the facilitator the illusion of being an oracle in contact with the Gods.

One of the heuristics of SCW is respect for the past and for all elements present in a particular field. Therefore all consulting techniques have a specific place and task, and should not be discarded as useless and old-fashioned. SCW is a young field with many opportunities for research.

Part 4: Persuasive evidence

Part 4 is a portfolio of persuasive evidence following the social constructionist tradition to present 'generative' knowledge in various ways. 4A begins with a representation of interviews conducted in 2002 with more than 20 professionals who were trained in Systemic Constellations Work. It gives readers an account of the issues and the questions that some trainees had. I mention a practitioner's age, trainer, nationality, function & background, duration of involvement with SCW, SCW's integration in current work, strong impressions, and research questions. A first conclusion is that practitioners' understanding of organizations and their actions in consulting have fundamentally and positively changed. Also that only 'duration of involvement with SCW' and its 'integration in current work' are significant indicators for success. 4B continues with a selection of excerpts of a diary started in 2001 in which Systemic Constellations Work interventions and research ideas are described as a participant-observation auto-ethnography as Rijsman calls it. I've summarized the rough issues into several categories, which build on the conclusions of 4A. This is followed by 4C, a participant-observation of consultant Henk Torreman's interventions in schools in Hengelo and Enschede. Its purpose is to show the influence of the facilitator in introducing and applying SCW. There exists a common pool of Systemic Constellations Work, and then there is the individual facilitator's application. As a participant-observer I show how someone else than Hellinger, Stam or myself works with it. It also deepens some of the findings of 4A & 4B. 4D is a study at NHTV where Facility Management second year students' reactions to Constellations were quantified. This type of research is different from the approach in other parts of 4. Although I have limited experience in quantitative research, I could replicate van den Berg's research, which itself built on Ruppert's work. Van den Berg did most of the statistical analysis. The research shows a positive correlation between doing a constellation, and getting clear insights about people in organizations, and organizational dynamics. 4E is a continuation of my own qualitative style of research. From October 2007 to January 2008 I conducted structured interviews with 19 constellators of different nationality, to check the current value of my findings.

The 5 parts of the persuasive evidence form a balanced portfolio of empirical research according to social constructionism, which accepts and stimulates multiple interpretations of a phenomenon.

A. Analysis of Interviews with Practitioners

In 2002 during Stam's training I interviewed about 20 people who were engaged in constellation work, either as active students taking the insights and integrating them in their consulting work, or as practitioners, using SCW in their job. I wanted to know

what these trainees' experiences with constellations were to generate some preliminary ideas and heuristics about the value and impact of SCW, which could be explored further. What I recorded on minidisk and in appendix 1 (in Dutch) was analyzed using the following operational frame:

1. Select interviewees
2. Conduct interviews: face-to-face, in group, by phone, recorded on minidisk
3. Write out the transcripts
4. Let categories jump out of the data
5. Write out a 1st representation of rough 'data'
6. Write out a 2nd representation based on a fine-tuning of the 1st representation
7. Draw some initial conclusions about Systemic Constellations Work

1. Select interviewees

Selection was based on proximity and serendipity. During Stam's training at Earnewoude and at the SONT '02 meeting, I had interviews with participants for about 45 minutes. The questions asked were:

- Name, trainer, age, function and occupational background
- What is different since you know Systemic Constellations Work?
- Which Constellations have impressed you? Describe them briefly.
- What should be explored scientifically?

2. Conduct interviews: face-to-face, in group, by phone.

I have a full recording of all interviews on MD.

3. Write out the transcripts.

In appendix 1 you will find a full write out of all the interviews. I saw the act of writing it all out, as a means of allowing ideas to emerge out of the data. The purpose was not to record the 'facts' put to awaken some preconscious connections and insights as Glaser also points out.

4. Let categories jump out of the data

I moved the data around using several bits & pieces until a first interesting way to represent and show the data seemed to emerge 'out of the ground'. I then left it untouched for a day. When I looked at it again, I felt it needed reshuffling until a representation that seemed meaningful to me emerged. This seemed appropriate enough to work with. The following categories emerged: trained by, age, nationality, function & background, duration, integration into current work, strong impression/relevant quote, and research question.

a. Trained by: To explore if people's experience of SCW depended on the trainer. In 2002 there were few constellations' trainers in the Netherlands. Stam, a student of Hellinger, runs the Bert Hellinger Instituut Nederland, making him the official trainer. The codes used were: JJS1: the 1st students who took his training; JJS2: the 2nd batch of students that took his training and SONT: constellators who are member of the Dutch-language Association of Constellation Consultants and did not follow Stam's training.

b. Age: To explore if there is a typical age for doing/understanding constellations.

c. Nationality: To investigate if nationality has influence on how one experiences constellations.

d. Function & background: To investigate which 'jobs' are attracted by SCW?

e. Duration: How long has someone been in contact with SCW? I assume that the longer one is involved with a technique, the more realistic one works with it.

f. Integration in current work: To find the impact of Systemic Constellations on someone's current work. What does someone do differently now?

g. Strong impression/relevant quote: To find the specific language that people use to express how SCW impacted them.

h. Research question: To find out what puzzles someone about constellations and to set an agenda for research?

5. Write out a 1st representation of rough 'data'.

As mentioned above, this was not included in the dissertation. It was a first draft about how to represent the material based on an intuitive, phenomenological sense of what the data was telling me.

6. Write out a 2nd representation based on a fine-tuning of the 1st representation, and

7. Make some initial suggestions about Systemic Constellations Work

The descriptions are in Dutch with an English translation for exactness.

a. Trained by: jjs= 3; jjs2= 10; sont= 7

There is no indication that a different trainer or a different training year has an impact on perceiving SCW as valuable. There are small differences in how trainees apply the technique.

b. Age: 35-40= 5; 45-55= 13; 55+= 2

Few trainees were my age, but rather 10 or 20 years older. Several of the 40- people were more hesitant to use the technique than the 45+ ones. Life-experience and skill seems necessary to grasp SCW.

c. *Nationality: B= 4; NL= 16*

There are no essential differences in how Belgians or the Dutch deal with SCW.

d. *Duration in years: 2y=3; 3y=10; 4y=5; 5y=2*

Most people were engaged in SCW during 3 years, and that is the time people take before they apply it in their practice.

e. *Function:*

Most people had more than 10 years of experience within a branch of Human Resources work, either as consultant, trainer, manager, or coach. Below are job descriptions. In () is indicated if it was referred to more than once.

Organisational Consultant (4)
 Groupdynamics Expert
 Coach (2)
 CEO of multi-national
 NLP- Master – trainer
 Consultant Healthcare
 Consultant in Classical System's Theory
 Employee
 HRM Manager
 Career Coach
 Coordinator TrainingsInstitute
 Interim-manager Healthcare
 Coach/Consultant/Aura-worker
 Trainer (2)

f. *Integration in current work*

The responses to this category were listed according to who was interviewed first. Then similar themes were put together. In that way several sub-categories were found and grouped: the Systemic Mindset, Constellation forms, Question the 'I can do it (alone)' psychology, and an Efficient/effective technique.

In the conversations the Systemic Mindset comes up most. Everyone looks at an issue differently now. Firstly, one asks who is part of the system. Then, one embeds the question in its history. Then, one checks if the 3 principles have been respected: Does everyone belong? Who has influence on the system and how strong is it? Is what one gives similar to what one receives? Pointing out those principles to a client is effective. Several respondents describe a kinesthetic awareness and a use of their bodies

as a consulting tool. A constellation is a kinesthetic technique, and practitioners develop that awareness. Respondents use the insights in various forms. Some stick to their former techniques such as questionnaires, coaching conversations, and just add the Mindset. Others also use a technique, either with objects (dolls, pieces of paper, shoes ...) or the full constellation. In general, only respondents of 45+ and with more than 3 year's experience use the full form. Most respondents are versed in what I call the "I can do it (alone)" psychology of which NLP is a strong exponent. Constellations show the importance of systemic forces, which makes it difficult for several issues to be resolved just by trying harder to change one. All respondents agree that this work has fundamentally shifted their view on human interactions.

Grouping the information:

1. The Systemic Mindset.

You look at a situation with the three principles in mind.(10)

a. Point out the three principles. (2)

e.g. resistance is interpreted as not-being-noticed

e.g. conflict & how do different parts interact?

b. Connect with the Past

Check an organisation's history

I have an historical awareness

c. Connect with Stakeholders

My connection with the community is now larger.

I now think in larger wholes.

d. Kinesthetic awareness

Notice systemic energy

My body acts as an antenna. I notice reactions, such as "this gives me goose bumps".

2. Constellation forms

Playmobile

Shoes

Cards on the floor

Individual coaching

A story, metaphor that someone recognizes

For organisational & career issues

For diagnosis, not change

3. Effects

a. An efficient and effective technique.

Deep impact like a strong dream, efficient

I'm embedded in a new language & network

Remarkable how fast new elements come to light with this technique.

One cannot make up such a diagnosis in advance, it emerges.

b. Question the 'I must do it (alone)' psychology

Open & relaxed attitude towards my job as a manager, whereas most people expect that I solve all problems, which is systemically impossible.

What is personal & what is systemic?

Now I not only look at competencies, but also at systemic forces.

In the past I connected someone's behavior with his personality, now I ask: "which dynamic strengthens this behavior?"

c. Strong impression/relevant quote

You encounter the whole of life in a constellation. It's so compact.

I believed nothing could impact my life as much as NLP until I found SCW three years ago. My trainees often want to change (a habit). Sometimes we try every NLP technique, but without success. SCW gave me insight in what's possible.

You name a deeper layer, which otherwise remains nameless.

I sense something when I am in an organisation.

When I enter an organisation, I can grasp its soul.

A sort of rest and unrest has entered my soul. Rest comes from insight. Unrest comes from the idea that there is so much more that I can't understand.

A client felt stuck. I set up a representative for her and her interim-manager. After some constellation's work, the two could 'see' each other, and his representative approached hers. Later that day, the real interim-manager approached my client in her office, and was very open. These kinds of seemingly magical events occur often in this work.

These quotes describe several statements that coincide with diary entries of 4B.

g. Research questions

Respondents have several questions that can be of value to research, e.g. record principles that re-occur to compile an encyclopaedia of Systemic Constellations Work heuristics, notice the difference between the effects of personal psychological work and that of Constellations. About the constellation we can ask ourselves: when is someone a good facilitator; are there intercultural differences; how much of their

own issues do representatives bring in? We can inventorize the short and long-term effects. SCW also raises questions about free will versus determinism. Full interviews can be found in Appendix 1. This can be relevant for those who want to read the raw material, rather than my representation.

B. The Diary

Social constructionists propose that “we decentre the individual and instead begin to view relating as the place where meaning is made. In other words, instead of seeing meaning centred in the individual’s head, we should view meaning as occurring in our relatedness with one another” (Barrett, Thomas and Hocevar, 1995: 353). There is no individual human separate from others, or an individual psyche. All of us relate with other humans, or with animals, and share meaning with them. The diary is a result of conversing with others or observing them. According to Riley (1996), a diary’s chronological format helps a researcher to identify the development of certain ideas such as data categories or hypotheses. It shows how a methodology developed.

A diary helped me to look back at what I had done, especially as my dissertation developed in waves. Days and weeks of intense activity were followed by long stretches of inactivity. I render the diary in appendix 2 to offer the reader a lively account of my actions, and of my questions and doubts. The diary includes: 1. discussions with practitioners, 2. discussions on science with Rijsman, 3. notes of Systemic trainings with Jan Jacob Stam, in the Netherlands and Elly te Brake, a family constellation therapist, 4. notes of Constellation experiments at ISER, the International School of Economics Rotterdam, with Russian psychodramatist Popova at NHTV and at other locations, at my house, termed “The Laboratory” with amongst others, British dyslexia trainer Robin Turner, at Rotterdam Business School, at Hochschule Bremerhaven, and with personal coaching clients, such as Henry Holzman. I mention a few relevant diary entries in this chapter.

According to social constructionists (e.g. Burr, Gergen, Hosking, Shotter) it is impossible for a human being to be objective because each of us encounters the world from some perspective or other. Burr (1995:160) writes that “no human being can step outside of her or his humanity and view the world from no position at all (...)”. A diary makes one’s subjective narrative open to the scrutiny of others. Some notes are written in English, others in Dutch. For reasons of confidentiality names were altered.

On 20/6/06 I reread the diary to study if specific themes ‘emerged’, which could be presented to academics. I came up with categories that list important themes. Each category lists a number of heuristics or examples, and mentions the entry date for

detailed reading. These categories are different, but not dissimilar, to the ones presented in part A. This is because I decided to analyze the diary and the interviews with 20+ practitioners on two separate occasions.

As mentioned in the introduction this dissertation describes several heuristics about organizations called Systemic Constellations Work, and researches the effectiveness of a particular technique called Constellation. It evaluates whether these heuristics and technique are effective, and proposes that they are under certain conditions.

The categories that I came up with are: How to do it right or wrong, Experience & Forms, Research Sources & Suggestions, and Epistemology & Methodology.

The first category is: How to do it right or wrong. It describes heuristics and evaluates effectiveness. I embraced all roles of Constellation work for over 9 years, and I noted important do's & don'ts. In brackets you will find the first time and circumstance when I made the reflection. Occasionally I mention dates of other diary entries, in case a reader wants to read them.

The second category is: Experience & Forms and indicates all forms and specific techniques of SCW that I practiced. A typical form is the Constellation with representatives.

The third category is: Research Sources & Suggestions and lists the people who framed the dissertation: one-on-one contact with the pioneers of SCW, and experts of related fields (psychodrama, Gestalt).

The fourth category is: Epistemology & Methodology. When one evaluates a method and a specific technique, it is important to mention how one studies it.

A list of acronyms:

Vw = Vitamine W vzw, an NGO which specializes in providing consulting to the Flemish social economy.

BBA = Belgian Bankers Association, a consulting & training agency which supports the banking industry as well as its most important stakeholders.

NHTV = NHTV Breda University of Applied Sciences, specialising in Tourism, Media & Entertainment, and Hospitality.

RBS = Rotterdam Business School, currently a part of Hogeschool Rotterdam

ISER = International School of Economics Rotterdam, currently a part of Hogeschool Rotterdam.

Leo, Phil, ... = false names for personal coaching clients

Other names are clarified in the full diary entry

DIARY- CATEGORIES

1a. How to do SCW right - This includes observations as client/ as representative; self-reflection as facilitator, feedback from others

0 just introduce SCW: when well presented, people are open for it (Vw, 13/4/03; Vic, 24/3/03)

1 introduce SCW as a creative technique (BBA, 3/4/02)

2 connect with the language & culture of the audience (NHTV, 28/5/02)

3 make the audience own the workshop (BBA, 22/4/02)

4 connect with male ancestors before doing a Constellation (Leo, 7/6/02)

5 notice how someone is connected to his community (Leo, 7/6/02)

6 picture both parents behind a student (ISER, 29/5/02)

7 mention Grochowiak's consultancy frame (NHTV, 28/5/02)

8 direct: don't let representatives, clients or audience take over (BBA, 3/4/02)

9 present clients with theory to back up the technique (NHTV, 28/5/02)

10 use props: puppets, note-cards, ... (RBS, 20/7/02)
11 do! don't try. If it's a wrong intervention the constellation shows it & I can do something else (Stam, 18/9/02)
12 start: even if information is limited, it will come up in the constellation. (von Kibed, 10/11/02)
13 focus on current potential, not on analyzing limitations (De Swert, 24/11/02)
14 use your own technique. Do not imitate Hellinger or anyone else. (De Swert, 24/11/02)
15 organizational issues require on organizational facilitator (Te Brake, 25/2/03)
16 an effective consultant knows the extent and limits of his job: he knows his place (BBA, 16/3/03)



1b. How to do SCW wrong - This includes observations as client/ as representative; self-reflection as facilitator, feedback from others.
1 take action after misinterpreting a Constellation, instead of letting an insight & its proper action occur naturally (JJS, 25/8/01)
2 introduce Constellations to colleagues with them as representatives (Vw, 13/4/03)
3 let representatives talk too much & direct the Constellation (Leuven, 13/4/02)
4 test & try, instead of taking the risk of doing (Stam, 18/9/02)
5 deal with a personal issue when you should help a client (Phil, 13/11/02)
6 force a Constellation on someone, instead of allowing alternatives (Phil, 13/11/02)
7 ignore your readiness to facilitate Constellations; do more than is right for you (Lab, 24/11/02)
8 rationalize, try to explain what you think occurred (Lab, 24/11/02)

9 underestimate the impact of a family constellation on yourself as a facilitator (Lab, 24/11/02)
 10 use psychiatric labels (Borck, 15/5/01)
 11 treat an organization constellation as a family constellation (Te Brake, 18/8/01)

2. Experiences - Forms

Family Constellation as representative, as client, as audience (Borck, 15/5/01; Te Brake, 18/8/01, 25/02/03)

Organization Constellation as representative, as client, as audience, as facilitator, as facilitator-in-training

Practice group: The Lab, Werkplaats Leuven (13/04/02), Werkplaats Breda (24/04/02)

All forms of Stam's training (25/8/01, 5/2/02, 26/3/02, 14/5/02, 20/6/02, 18/9/02, 22/9/02, 16/3/03)

+ Branding Constellations (Jurg & Stam, 22/9/02)

+ Psychodrama (Lab, 24/11/02)

+ Constellation combined with Body Work (Lab, 24/11/02)

+ Structure Constellation about money (13/2/03)

Integration in own work:

+ International School of Economics Rotterdam: Leadership Gestalts (8/5/02, 29/5/02, 3/6/02)

+ NHTV MBA (28/5/02, 22/10/02)

+ Belgian Banker's Academy consultants (3/4/02, 22/4/02, 15/4/03)

+ Vitamine W consultants (4/12/03)

+ Private coaching clients (7/6/02, 28/6/02, 1/7/02, 13/11/02)
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+ Universitat de Vic, students & staff (24/3/03)
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3. Research Sources & Suggestions

Personal contacts

Indemic: Hellinger, Weber (17/4/02), Stam, Jurg, Schloetter (3/9/02), SONT members
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Exogenic: Kets de Vries (12/1997), Schutzenberger (27/10/01), Verhofstadt (14/4/02),
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Rijsman, Hohn (23/4/02), Martens, de Swert (14/11/02), van den Berg (13/5/05)

Videos, Books or trainings

Indemic: Hellinger, Sparrer - Varga von Kibed (10/11/02), Stam (16/5/02)
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Exogenic: Milgram

4. Epistemology - Methodology - Science

Positivism: Galileic (Schloetter, 3/9/02)

Social Constructionism: all (Rijsman, 1996)

Phenomenology: Jurg (5/11/01, 18/4/02) & Thoelke (9/7/07)

DIARY Excerpts in chronological order

15/5/01: 2-day Family constellation with psychiatrist Christian Borck.

I was mesmerized by the power of the technique to experience someone else's role (father, deceased brother, or friend). I found Christian's facilitation, and his psychiatric labelling inappropriate and damaging.

17/4/02: Conversation with Gunthard Weber, Director Wieslocher Institut.

His research on Constellations and family business is set up in 3 groups: one group interviews the organization members, another interviews the family members, and finally Weber sets up a Constellation. He uses a goal-attainment scale, an instrument to make predictions. A possible question is, "How could I see within one year that there is a change?" A scale is then developed to check if the organization is improving or deteriorating ... and a time to measure is set. In autumn 2002 Weber will have a closer look at his results and decide on a methodology. Weber mentioned the first positivistic study about Constellations by Hoepfner, and by Schloetter, who works with life-size figures.

18/4/02: Conversation with Wim Jurg who researches branding constellations.

Wim uses hidden Constellations only with people who have previous experience, as we then enter the archetypal level. For new people it is difficult to identify with abstract concepts. Stam did an experiment with experienced representatives. Group X waited in the hall. Group Y was set up in a Constellation. Group Y then left and group X took its place. Do representatives still feel the same?

8/5/02, 29/5/02 & 3/6/02: Leadership Gestalts with 1st year ISER students.

I set up different students in identical Leadership Constellations, to find out if they would experience the same. They did.

16/5/02: Video Los Ordenes Ocultos: Hellinger works with businesspeople in Chile

A business is more than shareholder property. Systemic Constellations Work notices that if an ancestor has taken advantage of people this will affect his offspring. Hellinger did Constellations with children of billionaires. He noticed tremendous suffering: drug addiction, suicide,...

1. In one case concerning an oil company, the lives of thousands of workers and their families, were involved. There seemed to be an absolute disinterest in the former owner for his employees who died looking for oil. This has an effect on the current generation.
2. One child of a railroad construction family felt weak, without energy. When five representatives were set up for people who had died constructing the railroad, it was clear that that child tended to follow them in death. And only when he symbolically honored them, and acknowledged that the riches of his family were built on their sacrifice, did he feel more energy.

3. When a company has served a community, then the family can keep the fortune, develop it, and feel happy about it. Else the great fortunes are lost in the second or third generations.

28/5/02: Constellations with MBA students at NHTV Breda

I introduced Constellations to 30 international MBA students. References to Chi Gung and Feng Shui resonated with the Chinese and the Vietnamese. The rituals of the Bantu resonated with the Cameroonians.

7/6/02, 28/6/02 & 1/7/02: Coaching Henry Holzman

Henry found the systemic approach very useful for his many business related issues. He is an entrepreneur with several environmentally friendly companies in the Brussels region. He is very connected to his community. He give me insight into his work and private life.

20/7/02: Systemic Constellations at Rotterdam Summer School

During a summer course in Change Management with several international students aged 18 to 27, I used 1. Prop Constellations and also small 2. Constellations Work. Both had positive effects.

What are Prop Constellations?

I made a Prop Constellation where objects instead of live representatives are used. The client chooses who represents whom, and a small Constellation follows by placing the props on a table, pointing in a specific direction. I then move the props and ask the client which position 'feels' right. The purpose of Prop Constellations is purely diagnostic, to clarify the issue for the client. Most students experienced this as helpful, even if it was considered strange.

What is small Constellations work?

- Listen to the issue.
- Set myself up as one of the representatives.
- Use one or two other representatives, but no more.
- Give information about what I experience.
- Check this with the client and with other representatives.
- Stop when the information is enough.

These last about 15 minutes.

E.g. When Niels placed me as 'an element', I uttered "I see a picture of your future". He was shocked, because he had placed me as himself facing his future. "How could you know this?" he asked.

3-4/9/02: Conversation with Peter Schloetter

His research is to set up a Constellation with several life-size mannequins, and one real test-person. He then checks whether other test-persons feel the same and sees if he comes up with an objective research-method. His hypothesis is that there exists a symbolic-language of “positions in space”, of topology. The advantage of mannequins is that they have no facial expression, so that if I feel angry by looking at the mannequin; the mannequin cannot have an effect on me.

5/9/02: Conversation with Rijsman

Rijsman compares Constellations with Milgram’s work. In his work subjects are also put in a ritual context: there is a researcher in a white coat, the university, and there are actors to help out. Then depending on certain symbolic actions, a direct command of an authority figure... different levels of obedience are checked.

18-20/9/02: Jan Jacob Stam training in Earnewald

After I facilitated a Constellation, which went absolutely wrong, Stam told me to stop ‘testing’ and start doing. Leadership is essential to have a good constellation.

22/9/02: Conversation with Rijsman

I wrote up an experiment, which was carried out at ISER and NHTV with students. Select an archetypical Constellation with strong expected effects, e.g. Constellation A (Atlas) and one with different expected effects, e.g. Constellation B (Good Leader). If I put 5 random people in Constellation A there’s a high probability that behavior A will be the outcome. I test this by putting the same 5 people also in Constellation B, where behavior B will be the outcome. Hypothesis: when people are put in a specific Constellation with two types of roles: 1 leader and 5 equal employees this has a precise effect on them. This test can be repeated with various cultures, ages...

23/9/02: Jan Jacob Stam training in Earnewald

We checked the difference in effects between systemic coaching and a systemic constellation. Essentially these were similar.

We also worked with branding constellations, finding out how a specific product, in this case an ‘Indian cake’ fits in the market.

13/11/02: Coaching Philip Jansen

It is important to look to the future when working with a client. If you go too much to his past, it doesn’t help him.

14/11/02: Feedback from Coach Fanny de Swert

SCW is not a miracle cure, but a technique. It is important to learn it, to integrate it, and then to develop my own approach. Just do the work. Forget about wanting to do well. Forget your ego. Listen to the client.

24/11/02: Experimenting with Constellations: The Laboratory

The purpose is to experiment with different forms of organizational work. The participants were Irina Popova from Russia, who is inspired by psychodrama, and Robin Turner from the UK, who works with dyslexic people. He completed Systemic Constellations Work in Families with Stam. Our meeting was informal. We took turns guiding each other in a Constellation. Afterwards it took me some time to be 'myself' again, and I notice the power of this technique.

10/2/03: Participant observation at Enschede and Hengelo. 4C offers a thorough description.

25/2/03: Reflection on a Constellation by therapist Elly te Brake on 8/2001.

Issue: "I want to talk to my director about my role in the organization & about the manager's role with me."

Set up: one representing the Board of Directors (BOD); one the Director; one the assistant Director; one Colleagues with fixed contracts; one students, one myself.

Findings: Since I apply Systemic Constellations Work I feel more at ease in the organizations I work for. Some particularities I noticed were.

I felt the value of knowing my place and of respecting those that came before me. I used to believe that the director had little visionary skills, and, that I was the light of intelligence ready to run the school. Now I see the director as the director. It is not my task to consider him good or bad as a person, or as a manager. I have never run a school and have no proof of my capabilities. Teaching is the area in which I need to put my energy. Contract-teachers have systemic priority over me.

In the Constellation the representative of the director was weak and not respected by the others. Elly brought in the director's father to support him. It helped me to see the director as a member of a family.

In the Constellation my representative was weak. The representative of the students didn't believe me. Elly placed my father behind me. This gave complicity with the director's situation.

I assumed that the assistant director (AD) didn't approve of me, yet her representative did. This helped me to communicate with her

I stopped rebelling against an organization's idiocies, &, focusing on teaching instead.

As a test, Elly replaced the director with a new one. I told her to stop this intervention as it was not real.

As an intervention I had to tell the representative of the director what was on my mind. I did a full 10 sentences. Elly asked me to say it briefly. I asked "to be recognized". In a talk with the real director that following week I told him "to treat me as an adult, not as a child". He looked oddly at me.

Afterwards, my contribution to the school improved. In October 2001 colleagues had talks with the director. By the end of the school year the AD decided to leave the school, and return to teaching.

16/03/03: Reflection on a Constellation by Stam on February 2002.

Reflection can be explained as an attempt to place one's own assumptions into question and to suspend the seemingly obvious. Social constructionists say that the way they present texts should not be interpreted as a true reflection of the world as it is, but rather as a result of a particular configuration of words on paper that could also have been presented otherwise.

Issue: "I want to know my place in an Organization, as one of its consultants"

Set-up: a representative was selected for 1. the client of my team-leader, he is No2 of Standaard inc, 2. my team-leader of a group of free-lance consultants, 3. 4 free-lance consultants who have worked together before, 4. free-lance consultants who have not worked together before. All representatives were men. Findings and benefits:

1. In the beginning the director didn't seem focused and neither did the consultants. We then noticed that something feminine was missing. Stam set up a woman to represent the organization. The director then stared at her. I noticed energy coming from this feminine representative. Stam remarked that if the director would focus on the organization as an entity, as a mission, the consultants would become unnecessary.
2. Stam remarked that the coordinating consultant took a too important position vis-à-vis his client.

3. Stam set-up the consultants left of the client all looking at the organization. This gave them strength.
4. Stam remarked that the "I" representative was also focusing in the direction of the organization, and that "I" could be the first one to be fired if the rest of the team did not approve of my way of seeing things.

The following weeks I took as steps:

1. Panic. "I don't want to get fired"
2. I talked to the team-leader about the client's requirements & whether we were truly accepted by the Organization.
3. My own contribution to the project was smaller than expected. I had to deliver 2 sessions of 1,5 days with 15 participants each. I had several sessions with my colleague consultants.
4. I consider the client's hiring of 7 outside consultants to talk about it & to do things to it, wrong. If I were the client, I would let my own people design & control the program and hire outside consultants only as "helpers".
5. Our consultant's team lacked humility vis-à-vis the client.

During the consulting trajectory I was promoted to design internal communication, and train that. The consultant who first had to do that was taken away on the client's request. He had boasted around the organization that he was hired to change it.

24/3/03: Constellations with students & teachers at Universitat de Vic, Spain

When Schloetter told me that his work was galileic, with which he meant that he did quantitative analysis on a large sample, Rijsman remarked that Galileo never did statistical analysis. Galileo observed the stars a few times and then drew his conclusions, which we now accept as laws. Jean Piaget observed his own children, and from that made heuristics about children. Similarly, in order to prove that Constellations are not culture-fixed, i.e. that only Germans and Dutch can experience them, I recount several occasions of personal Constellation work, in Vic, Spain, in appendix 2. Here I only mention a Political Constellation.

Noemi introduced me. We told our issues. Herminia was the leader of a team of technicians who worked for a local community. The mayor spent more time fighting his political party, than taking leadership. She wanted to see her role in this. We did a Constellation. I took a representative for Herminia, one for the political party, one for the mayor, two for the local community. Herminia placed them, and we noticed a lack of connection between the different elements. The mayor was focused on his party more than on his community. After 30 minutes Herminia experienced an image of her own place. The audience and I noticed how she became more energetic. The Constel-

lation seemed stronger, and everyone 'experienced' what the issue was. This was the first time I set up politics, community and work.

What can we learn from this Catalan experience? Constellations are not culturally bound. Of course, cultures that are prone to ritualistic behavior have an easier way into Systemic Constellations Work.

4/12/03: Constellations as a Vitamine W vzw HRM consultant

During 1.5 years I worked for this organisation & introduced Constellations with different clients: at Vitamine W itself, at EROV, and with cross-cultural coaching.

1/1/04-1/1/05: I suffered a burn-out and suspended my research for a year. (see 9/7/07 in appendix)

10/7/07: Conversation with Juerg Thaelke

Ask myself: does this piece strengthen the thesis or not? e.g. the part on Kets de Vries, the depression entry, ... Possibly do a constellation.

Systemically the thesis and the thesis process are also reflections of how I deal with life, and how I am connected to my family of origin & to larger systems.

Juerg worked with Glaser, who sees grounded theory more phenomenological than Strauss & Corbin. He takes a meditative position when studying texts. GT is about finding social dynamics through the analysis of text. What I'm doing is a content-analysis with a phenomenological attitude.

Include 'boxed' gadgets? E.g. a constellation of chosen literature, own goal ... These 'boxes' add spice to the dissertation. E.g., I did a constellation about having a separate chapter for the Universitat de Vic study. The result was that it seemed unnecessary. My dissertation is not about cross-cultural differences. Also in my work with international students this was shown. I've put it in the diary on 25/3/03.

C. ROC Enschede: Constellations as ‘Intervisie’

Part C is a participant-observation of a facilitator who is, like me, familiar with education. I observed Henk Torreman, recorded what he does on Minidisc and on Video, and assisted him in constellation feedback sessions. In this chapter I do not describe constellations in detail. I do this in other parts. Instead I focus on: 1. how a facilitator different from Stam or myself works, e.g. how he introduces SCW to teachers; 2. if Systemic Constellations Work is accepted and 3. how the participants consider the effects of constellations. Essentially, I study how relevant and effective a particular facilitator’s approach is, and develop SCW heuristics.

Torreman, a graduate of Stam’s, has been an educational consultant for many years. He is inspired by Marianne Franke’s systemic work in education, especially the changing role of teacher-student, and management-teachers. Rijsman discussed the framework of the participant-observation with us on 25/10/02.

The client is the ROC high school, nursing trajectory, two groups of 15 teachers in Enschede and one group in Hengelo. Their course coordinator, Ria, followed Systemic Constellations Work with Wiebe Veenbaas in 2000, and is currently involved in “intervisie” with the 3 groups. The process steps that we follow are:

1. Observe the “intervisie” and introduce Systemic Constellations Work.
2. Do Constellations
3. Ask people for their experience face-to-face & by e-mail.

Rijsman points out the different approach to validity in positivism and constructionism. For some constructionists “to prove is to improve”: evaluation is a creative act. For positivists “to prove” is to take a neutral picture of a moment in time, and see if it coincides with one’s hypothesis. A diary offers a narrative account of how people understand and interpret their experience with Constellations. Rijsman asks if teachers and students talk and behave differently about their school since Constellations. This research requires serendipity, fortunate coincidences that can be documented. In Appendix 3 you find a detailed description in Dutch of the Intervisie & constellation encounters. Here I represent a summary:

“Intervisie” consists of people with similar challenges getting together, announcing their issues, and then selecting one to further explore with the group. By embracing someone else’s problem and looking at it from your perspective you help the other to

find an approach to tackle his issue. Intervisie is popular in the Netherlands, and successful. Here are issues that teachers wished to work with:

How to link theory to the student's experience?
How to raise the impact of my teaching?
How to change the behavior of a pupil who feels like a scapegoat & seeks attention?
How to direct a talkative, unfocused class?
How to mentor a student with personal problems?
What is our organisation's goal?
Who's in charge: students or management?

During the session Henk introduced Systemic Constellations Work as a creative technique to explore intervisie questions. I introduced my research. All participants were enthusiastic to explore constellations. In reference to Part B I list the categories, and indicate whether Henk applied it or not.

1a. How to do SCW right

Connect with the language & culture of the audience: educators.
Introduce Systemic Constellations Work as a creative technique for intervisie, with clear metaphors
Create trust, e.g. everyone is doing their best, based on their background & mindset, so this is not a technique to point out personal incompetence.
Make the audience own the workshop: people are free to join intervisie or a constellation. They agree on my presence as a researcher.
Mention Marianne's work in Munich, & invite them to experiment. E.g. let students bow to each other, or picture both parents behind a student.
Henk used examples of the three systemic principles. E.g. 1. Belonging: if a pupil leaves a class in a disturbing way, it has its effect on the class. 2. Rank order: in groups some pupils have a different natural rank-order that needs to be respected, e.g. age. 3. Give & Take: now teachers give & students take. Later on students give back to society.
Take charge of the constellation. Guide the client. Notice representatives' reactions.
Do some constellation rituals: e.g. symbolically get support from pupils or parents or management.
Keep a constellation in a time-frame of less than 45 minutes.

1b. How to do SCW wrong

Use mystical language, e.g. we are looking for what happens below the surface
Point to dangers of Constellations, e.g. "It can leave you confused."
Sound too academic, e.g. refer to single, double & triple
loop learning
Introduce representatives too quickly
Let representatives talk much so it becomes a psychodrama
Rationalize, try to explain what you think occurred

In the 6 constellations the following three issues were explored:

How can I deal with the programme director?
How can I deal with a Turkish pupil?
Old & new teachers do not get along. How can we?

Effects?

How useful were the constellations? Discussions with all participants, individually and in group, 3 x 15 people, lead to the following conclusions:

Group 1 did two constellations. The constellations initiated discussions about good teaching. The 3 systemic principles were recognized and used.

Group 2 did one constellation. It resulted in intense talks and a casual, warm bond between colleagues. They felt more like one group with a common identity, different from management and students.

Group 3 did one constellation. It resulted in mild criticism about the technique, and in intense talks about good teaching. This group had never done 'regular' intervisie.

Conclusion: in the short-term constellations have a positive effect on the 45 participants, and it makes them think systemically about their organisation. One month later via e-mail and phone, four participants gave more detailed feedback.

Here's a summary of what they said:

1. The value of intervisie with Constellations

It is important, as it teaches to reflect critically, and gives self-confidence and clarity. It helps to look at an issue from a different perspective. It clarifies issues.

2. Roles

Teacher - Pupil

You learn the extent and limits of your role. You learn to stay yourself.

You learn to break a fixed pattern, and see the pupil in another light.

Teacher- Teacher

You appreciate each other and co-operate more.

Teacher - Management

Your place in relation to management becomes clear. This helps you to focus your questions and issues with them.

Teacher - Parents

A teacher is a teacher, not a buddy, nor a father or a mother.

Conclusion:

The constellations at the ROC had positive effects for teachers. They gained new insights in how to work with a class, and now deal with a class differently and more effectively. A minority doubted if it specifically came from constellations, probably because they had not done regular intervisie and were eager to do so. 4D presents quantitative research at NHTV.

D. Quantitative research at NHTV

I looked for opportunities to introduce Constellations at my employer's, NHTV. A colleague of mine, Anna de Zeeuw, asked me to give workshops during the course "Huisvesting" (Facility) and the sub-theme: understanding how people with a functional disability experience a public place such as a library, a hospital, a bank. I introduced Constellations to the students, and set up Constellations to analyze their questions. I wanted to check if experiencing this technique had any effect on the students. This is similar to Duijn's (2005) Master's study, under supervision of van den Berg. This was so. Some students even set up a Constellation themselves, while I became an observer of the process, rather than a facilitator.

STEP 1: INFORM COLLEAGUES OF THE TECHNIQUE

The description in Dutch, of how I informed my colleagues and the students, can be found in Appendix 4. Here's a translation of the questions that were asked in the students' questionnaire using a 5-point scale (1 = totally agree, 2 = disagree, 3 = neutral, 4 = agree, 5 = totally agree).

Connection to the Work Environment

- I feel connected to certain people
- Some people are on my side
- I feel connected to my work
- I would like to quit my job
- I feel strong in my position
- The energy-level of people at work is high
- I feel redundant at work
- I feel alone at work
- I feel free in my work in relation to colleagues
- I have something to do at work

Insight into how People relate at Work

- I understand problems at work
- I understand the causes of problems at work
- I am conscious about my position towards others at work
- I understand emotions that play a role at work
- I understand the relations at work
- I have no idea about what happens at work

Helplessness at Work

- I feel powerless

- People demand too much of me
- I need help
- I feel insecure
- I get little support
- I feel there's an unsolvable conflict at work

STEP 2: ANALYZE

All calculations were made by van den Berg with SPSS software. As I am not an expert in this technique, I relied on van den Berg's analysis.

Reliability 1

Reliability Statistics

Cronbach's Alpha	N of Items
,727	11

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
v1Begrijpmensen	35,6591	15,951	,230	,726
v3VerbandentsnMensen	36,0000	16,140	,216	,727
v4InzichtOorzakenProblemen	36,1136	15,173	,354	,711
v5InzichtEmoties	35,9545	13,719	,680	,667
v12InzichtPersoonlijkeProbs	36,2727	14,808	,391	,705
v14BewustRoltavAnderen	35,8409	15,067	,429	,702
v6rec	35,6136	15,498	,314	,716
v7TeamGevoel	35,9773	14,581	,307	,721
v10VerbondenmtMensen	35,4773	14,395	,392	,705
v9VerantwoordelijkAnderen	35,9318	13,972	,423	,701
v11rec	35,7045	14,213	,410	,703

Reliability 2

Reliability Statistics

Cronbach's Alpha	N of Items
,517	3

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
v2OpenvrWorkshop	7,07	1,460	,286	,486
v8PositiefvrWorkshop	7,57	1,228	,443	,238
v13WorkshopHelpt	8,32	1,199	,284	,515

T-test

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	sysverbv	3,5868	44	,38040	,05735
	sysverbn	4,1322	44	,34932	,05266
Pair 2	houdingv	3,8258	44	,51081	,07701
	houdingn	3,7879	44	,53840	,08117

Paired Samples Correlations

		N	Correlation	Sig.
Pair 1	sysverbv & sysverbn	44	-,051	,744
Pair 2	houdingv & houdingn	44	,248	,105

Paired Samples Test

		Paired Differences			t	df	Sig. (2-tailed)		
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	sysverbv - sysverbn	-,54545	,52936	,07980	-,70639	-,38451	-6,835	43	,000
Pair 2	houdingv - houdingn	,03788	,64386	,09707	-,15787	,23363	,390	43	,698

Correlations

Descriptive Statistics

	Mean	Std. Deviation	N
Leeftijd	20,02	1,562	44
sexvm	,4545	,50369	44
sysverbv	3,5868	,38040	44
houdingv	3,8258	,51081	44
sysverbn	4,1322	,34932	44
houdingn	3,7879	,53840	44

Correlations

		Leeftijd	sexvm	sysverbv	houdingv	sysverbn	houdingn
Leeftijd	Pearson Correlation	1	,341(*)	,080	,442(**)	,262	,273
	Sig. (2-tailed)		,023	,605	,003	,086	,073
	N	44	44	44	44	44	44
sexvm	Pearson Correlation	,341(*)	1	,087	,225	,107	,078
	Sig. (2-tailed)	,023		,573	,143	,489	,615
	N	44	44	44	44	44	44
sysverbv	Pearson Correlation	,080	,087	1	,245	-,051	,061
	Sig. (2-tailed)	,605	,573		,109	,744	,694
	N	44	44	44	44	44	44
houdingv	Pearson Correlation	,442(**)	,225	,245	1	,025	,248
	Sig. (2-tailed)	,003	,143	,109		,870	,105
	N	44	44	44	44	44	44
sysverbn	Pearson Correlation	,262	,107	-,051	,025	1	,160
	Sig. (2-tailed)	,086	,489	,744	,870		,299
	N	44	44	44	44	44	44
houdingn	Pearson Correlation	,273	,078	,061	,248	,160	1
	Sig. (2-tailed)	,073	,615	,694	,105	,299	
	N	44	44	44	44	44	44

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Leeftijd	4	18	18	18,00	,000
v1Begrijpmensen	4	3	4	3,75	,500
v2OpenvrWorkshop	4	3	5	4,00	,816
v3VerbandentssnMensen	4	3	4	3,50	,577
v4InzichtOorzakenProblemen	4	3	4	3,25	,500
v5InzichtEmoties	4	3	4	3,50	,577
v6GeenIdeeMensen	4	1	3	2,00	,816
v7TeamGevoel	4	3	5	4,00	,816
v8PositiefvrWorkshop	4	3	4	3,75	,500
v9VerantwoordelijkAndere	4	3	4	3,50	,577
v10VerbondenmtMensen	4	3	4	3,75	,500
v11Onzeker	4	1	3	1,75	,957
v12InzichtPersoonlijkeProbs	4	3	4	3,25	,500
v13WorkshopHelpt	4	3	4	3,25	,500
v14BewustRoltavAnderen	4	3	5	4,00	,816
tijdstip	4	0	0	,00	,000
tijdstip=2 (FILTER)	4	0	0	,00	,000
Valid not (listwise)	4				

Van den Berg allowed me to use two of the scales he developed in Duijn's (2005) study to aggregate and analyze the data. The first is termed Insight into how People relate at Work, and includes questions 1, 3, 4, 5, 6 (re-coded), 7, 9, 10, 11 (re-coded), 12, and 14. In this research the scale's Cronbach alfa is 0.73 and therefore sufficient. The second is termed Attitude to Systemic Constellations and includes questions 2, 8, and 13. This has a Cronbach alfa of 0.51, which is insufficient.

A T-test compared the scores of coupled groups in the pre-workshop measurement with the scores of the post-workshop measurement. These show that Insight into how People relate at Work has increased, and that the Attitude to Systemic Constellations has remained similar (t-test: $p < 0.05$). In other words, participating in a Constellation helped students to become more aware of the systems they are part of. Even if these Constellations were not typical organizational ones, but a derivative of it, a Structure Constellation as von Kibed calls it, doing Constellations helps people to feel more connected with the systems they are part of. This is also what represen-

tatives in Constellations report, as documented in the previous evidence of Part 4 A-D. A detailed analysis of a similar follow-up study was published in The Knowing Field: International Constellations Journal, June 2007 issue. Why I decided not to do a detailed analysis here as part of the dissertation, can be read below.

How reliable is this quantitative research?

As mentioned in Part 1, positivism and interpretivism approach this question differently.

In positivism, measurement is a proof of knowledge. And one asks:

1. Does the instrument measure what it is supposed to measure?

The 14 questions were based on a study by Susanne van Duijn and Peter van den Berg, who based their questions on those of Ruppert's (2001, 2003). Their questions can be divided and aggregated in two groups or scales, where one shows Insight into how People relate at Work, as it refers to how people experience systemic characteristics, such as connections with people, emotions and themselves. Another shows how eager people are or will be to do systemic workshops.

I'm reluctant to assess value to this technique. I'm not an expert in it, and I intuitively do not feel connection with it. I decided to 'do' it as I wanted to gain some experience in it. However, it is still not a method that I want to engage in my work. Several sources within the positivistic school, i.e. the evaluators of the Eurochrie Congress 2007 and those of The Knowing Field, have evaluated it positively and integrated it in their journals, which is an indication that the instrument was well built.

2. Does the measure yield the same results on different occasions?

Context and time influenced how students responded. Those who responded within 48h recorded a slightly more positive effect of the workshops, than those who responded 2 weeks later.

3. What is the probability that patterns observed in one sample are present in a wider population?

This is high. From what I hear of practitioners worldwide, most clients have positive responses about Constellations.

In interpretivism, the reliability question becomes:

1. Have I, the researcher, gained full access to what informants know and to what that knowledge means?

No. I could ask students in more detail. In the diary I use that approach.

2. Will different researchers observe similar phenomena on different occasions?

Yes. Van den Berg held similar experiments at Tilburg University.

3. Will the ideas and theories generated in one setting also apply to others?

Yes. Van den Berg reached similar conclusions at Tilburg University.

E. Recent study amongst constellators of different nationality.

In October 2007 I presented some of the dissertation findings to 17 practicing constellators and to several consultants who do not facilitate constellations, but have experienced it as clients or as representatives. Its purpose was to verify if the findings were generally noticed by constellators, or if there were any distinctions, contradictions or differences. The respondents received a short checklist with statements that were taken from the findings of 4B. Barbara Morgan and Ty Francis of The Knowing Field Journal advised me to make the checklist understandable and useful for the members of their network. They e-mailed it to them with a request to fill out **A**, I agree with the statement, **D**, I disagree, and - , I have no opinion, or, I have a different opinion which is specified in writing further on. I also contacted several members of the Dutch Sont network. Sheila Saunders of the USA e-mailed it to her network in late November, and several American respondents provided rich insights. From a social constructionist perspective I used the checklist as a starting point for a discussion, which would lead to new insights or confirm old ones. The checklist was received with enthusiasm and cooperation. Many respondents see it as a positive contribution to the scientific discourse about Systemic Constellations Work.

Below is a list of all respondents with their profession, country and e-mail. All were between 37-67 years of age. Constellators had at least 5 years experience with SCW. Most of them were leading constellators in their own countries.

Name	Profession	C	e-mail
Alannah Tandy Pilbrow	Psychotherapist, Supervisor, Trainer, Constellator Family & Organisations	UK	alannahtp@onetel.com
Ty Francis	Management Consultant, Coach & Facilitator	UK	ty@tyfrancis.org
John Wilkes	Leadership Coaching/Consulting, not a constellator yet	UK	JohnWilkesManCo@aol.com
Marco Matera	Board-level consultant in HRM & OD, Constellator Organisations	It	info@soluzioncreative.it
Claes-Berend van der Kolk	Constellator Organisations	NL	methartenziel@hetnet.nl
Louise Arnold Bik	Constellator Organisations	NL	info@lucident.nl
Esther van der Valk	Constellator Organisations	NL	info@valkconsult.nl
Wim Jurg	Branding Constellator	NL	wim.jurg@brandingconstellation.com
Michaël Molenaar	Constellator Family & Organisations	NL	michael@sysnt.nl
Jan Jacob Stam	Constellator Family & Organisations	NL	info@berthellingerinstituut.nl
Magda Leenen-Nelissen	Trainer/Therapist, Constellator	NL	malscheland@hetnet.nl
An Rubens	Systemic Organisational Developer	B	An.rubens@tpfeuro.com
Fanny de Swert	Counselor (Rogers, Jung)	B	fannydeswert@hotmail.com
Diane Yankelevitz	Family & Business Constellator	USA	diane@WisdomHealing.com
Francesca Mason Boring	Indigenous Facilitator, Family & Human Systems Constellator	USA	sboring@pplx.com
Patrick McNally	Chiropractic & Constellator	USA	patrick@mynewlifeview.com
Dan Booth Cohen	Constellations with Lifers in Prison, PhD candidate	USA	danbochen@rcn.com
Sheila Saunders	Licensed Marriage and Family Therapist, Family Constellator	USA	peacefulcentre@hotmail.com
Sue McArthur	Constellation Participant	Australia	sue.mca-walkabout@hotmail.com

Here's the checklist that respondents filled out:

Organisational Constellations Checklist

A. Professionals who apply Systemic Constellations Work, as well as most clients, representatives & observers:	A	D	-
notice 3 heuristics: membership, rank-order & equity.	13	4	2
connect with the past, the history, of an organisation.	15	2	2
connect with everyone who is affected by the organisation.	17	0	2
see the systemic limits and options of an individual, rather than claiming that s/he can do it all out of will or competency.	18	0	1
see it as an effective approach which has fundamentally changed their view on organisations & life in general.	15	4	0
B. Professionals who apply Systemic Constellations Work:			
use their body/mind differently, more kinaesthetically, less mentally, from an 'empty middle'.	16	0	3
use various forms to integrate Systemic Work in their current work: note-cards, constellations with objects, with people ...	16	0	3
C. Cultural background or age has little or no influence on whether one finds Systemic Constellations Work effective or not.	13	2	4
D. In general professionals who facilitate the technique are 45 & above.	13	2	4
E. The quality, specific approach & style of facilitators of Systemic Constellations Work varies. This is similar in every profession.	16	1	2

F. Here's a list of heuristics about how to introduce Systemic Work rightly & wrongly:

How to do SCW right	A	D	-
0 just introduce SCW: when well presented, people are open for it	14	2	3
1 introduce SCW as a creative technique	11	4	4
2 connect with the language & culture of the audience	17	0	2
3 make the audience own the workshop: they freely choose to join or not.	17	1	1
4 create trust: everyone is doing the best they can	19	0	0
5 connect with your own ancestors before doing a constellation	7	8	5
6 notice how someone is connected to his/her community	19	0	0
7 picture both parents behind a client/student	9	8	2
8 take charge: don't let representatives, clients or onlookers take over	14	1	4
9 present clients/ students with theory to back up the technique	13	4	2
10 do! don't try. If it's a wrong intervention the constellation shows it & you do something else	16	2	1
11 start: even if the information is limited, valuable info will come up in the constellation.	19	0	0

12 focus on current potential, not on analyzing limitations	14	0	5
13 use your own technique. Do not imitate Hellinger or anyone else.	16	0	3
14 organizational issues require an organizational facilitator, not a family therapist	13	2	4
15 an effective consultant knows the extent and limits of his/her job: s/he knows his/her place	18	0	1

How to do SCW wrong	A	D	-
1 take immediate action after a Constellation, instead of letting an insight & its proper action occur naturally	19	0	0
2 introduce Constellations to colleagues with them as representatives	11	4	4
3 let representatives talk too much & direct the Constellation like a psycho-drama	15	1	3
4 deal with a personal issue when you should help a client	14	1	4
5 force a Constellation on someone, when s/he prefers an alternative technique	19	0	0
6 ignore your readiness to facilitate Constellations, do more than is right for you	19	0	0
7 rationalize, try to explain what you think occurred	12	4	3
8 use psychiatric or other labels	18	1	0
9 treat an organizational constellation as a family constellation	19	0	0

Discussion of the results:

Many of the results confirmed what was already established through previous evidence: 4A-D. I will only expand on some new insights and useful additions.

When I look at the three heuristics that are still commonly presented in practitioners' manuals, namely membership (belonging), rank-order and equity (give-and-take), I notice that most constellators (12) use them, and four disagree with its use. When these four were asked for further explanations I noticed that all of them had already been involved in Constellations Work for a long time, and had moved away from these heuristics to holding other ones, or to holding as little mental ideas or heuristics as possible in their mind, and letting information come out of the constellation.

Ty Francis of the UK suggests that other systemic orders are at work, namely the orders of Time and Space, and also the order of Fate and Unchangeable Givens, things we cannot control or influence. These are universal orders, which stand in the background of human system orders, such as membership and equity. Ty usually treats rank-order as a component of Space.

Claes-Berend van der Kolk of the Netherlands talks about Existence ("Bestaan" in Dutch), Connection ("Samenhang" in Dutch), and Evolution. With Existence he asks, "what is the whole?", "what is the greater system into which these elements fit?" and he focuses on inclusivity, a term from ecology, which means that a new element always changes the whole. Connection means that every element or person is equal to every other one. Classical evolution theory states that evolution takes place when you both extract something from a system and also add a new element. This is similar to Equity.

Louise Arnold-Bik of the Netherlands works with two heuristics: 1. distinguish & 2. connect. When you look at someone, do you see that person or do you see someone else through them? So first make that distinction. Then connect yourself with the person you are looking at. Louise only uses one of the classical three heuristics, when she notices one. She is not actively looking for them from the start. She finds Constellations Work an endless exploration. Every time she thinks she knows how it works, new possibilities open up. Since her start 9 years ago Louise now notices more, and explicates better what is implicitly there. She finds it important to practice a lot.

Most constellators (16) use various forms to integrate Systemic Constellations in their current work. This can be constellations with people, with objects such as shoes, paper-clips, wooden statues, note-cards, or anything else.

Ty sometimes uses post-it notes and desktop objects or cards. The principles of Systemic Constellations influence his work, but in his coaching and consulting he does not use either props or a constellation.

Ann Rubens of Belgium is also reluctant to use constellations, and argues that most Belgian managers are not open to it. She uses a set of systemic cards, which she developed with Tony Weggemans and Anton de Kroon.

Louise distinguishes representative awareness from systemic awareness. For her, representatives do not always perceive something or offer information that is relevant to the systemic issue. She therefore often uses wooden representatives, which give more systemic information than life humans. In fact, she applies many non-constellation ways to explore and to solve a systemic issue, such as asking the right questions, which she uses with teambuilding, conflict resolution, cooperation agreements and leadership issues.

Most constellators (13) agree that cultural background or age has little influence on whether one finds SCW effective or not. Several (4) have no opinion as they have mostly worked in one culture with an age category between 35 and 65.

Sheila Saunders of the USA mentions that some religious orientations have difficulty with SCW, also, the addictions community and specifically those who identify themselves as "co-dependent". They tend to be quite self-involved and define health as "taking care of myself". Sheila even had several people in recovery say in a group once, "I've spent years taking care of other people's feelings, I'm not about to represent someone's mother". This could have been specific to a few people, but Sheila has found those with addictions in general to resist any attempt to reconnect them to the family that they have spent years trying to divorce themselves from. A further exploration of this would be an interesting topic for a dissertation on Family Constellations.

I presented 15 statements which were about how to do SCW well. Several of the statements also apply to other consulting work. Others are specific to Systemic Constellations. Most responses confirm what was already established in 4A-D. Here are a few remarkable additions.

Most respondents (11) agree that a facilitator should introduce SCW as a creative technique. Four disagree with this as constellations are really something else than just another creative technique, and should be treated with great care.

Louise argues that we often don't realize that systemic constellations work is very natural. Therefore one should use ordinary language when introducing it, and never call it esoteric, because this assumes that one thinks that others view it so. Instead it is a natural, human quality, which has not been used enough.

Statement 11, "do! don't try. If it's a wrong intervention the constellation shows it and you do something else", is semantically confusing. Essentially, constellators agree that one should follow one's impulse or hypothesis, and observe whether it agrees with the constellation or not. If you make a 'mistake' this is OK, as you can re-direct the constellation. Fifteen respondents agree with this.

Francesca Mason Boring of the USA prefers to admit that she is 'trying'. When there is not enough information, but the field feels strong and the question is clear, she will say, "maybe we will try something, and the constellation will let us know if we are on track."

For me it has to do with intensity and responsibility. I remember I was once just 'trying' without taking the risk of making a mistake, and thereby learning to redirect the constellation. Jan Jacob Stam pointed out this attitude to me.

Most respondents (14) agree that a facilitator should, "12. focus on current potential, not on analyzing limitations". Five have no opinion.

Ty considers the structural constellations work of Insa Sparrer and Matthias Varga Von Kibed as more orthodox in its solutions-focus than the phenomenological school of constellations. He has found in the phenomenological approach more of an emphasis on confronting the client with the consequences of the entanglement - with the limitations of the current reality - before moving on to future potential. It is as if the resource to move forwards comes from accepting the limiting reality as it is. If a client moves towards potential too soon it often feels as a weaker movement.

I'm still reflecting upon this issue. For me the Empty Middle points out the way here, which – I guess – is similar to saying, "I don't know. I'm still exploring this". Sometimes what we think we want, or, what we think is the solution, is not what we really need/want, or is the solution. I prefer a phenomenological approach where you are really first watching at what is there. For this I point to Jiddu Krishnamurti's insight that a human being, in a state of clear, intelligent, ego-less, observation, will take the right action. Clear perception and right action go together. I guess how we perceive a situation clearly is what Systemic Work is all about. It takes humility and integrity to do this well.

I presented 9 statements about how to do SCW badly. Several of the statements also apply to other consulting work. Others are specific to Systemic Constellations. Most responses confirm what was already established in 4A-D. Here are a few remarkable additions.

Most respondents (11) agree that one should not "2. introduce constellations to colleagues with them as representatives". Four disagree.

Sheila often works with groups with no constellations' experience, and starts with a "dinner table" exercise to give new people a chance to have an experience as a representative.

Ty argues that the emerging Management Constellations work of Georg Senoner is showing how useful it can be to work with teams on their own issues. He thinks that

unless we develop more facility in working with teams directly, constellations work will have limited value in organizations.

Most respondents (12) agree that one should not “7. rationalize, try to explain what one thinks occurred”. Four disagree.

Ty has found it more fruitful to rationalise to some extent in an organizational constellation, but less in a family constellation. The judgment must be guided by the client’s need rather than by a heuristic about rationalizing or not.

Sheila often offers explanations to the group. The client can then listen without her directly talking to him/her, an approach also typical in other forms of counseling work.

Most respondents (18) agree that one should not “8. use psychiatric or other labels”.

Sheila doesn’t ignore these as they are in the common language, but she doesn’t use them to the exclusion of family constellations’ language. She finds a blend.

Several facilitators, e.g. Magda, have a background where psychological or psychiatric labels are frequently used. They may not utter them during a constellation, but are nevertheless influenced by the know-how. Magda warns against constellators with little or no medical background, which is the majority, as well as against constellators who work towards a solution of what they think is right for the system. This holds the danger of hurting the client and the system rather than respecting it. Systemic constellations work is an excellent method which goes further than Gestalt or other techniques, but only when a qualified facilitator deals with it.

Fanny de Swert of Belgium is a counsellor who has integrated many different backgrounds, but does not work with constellations. She warns against constellations’ abuse. Several of her clients have come to her “all messed up” after a constellation. She believes this is due to the ‘miracle cure’ atmosphere that often hangs around certain constellators, the lack of skill of a particular constellator, and an underestimation of the powerful impact of this technique. Moreover, a lot of richness already exists in other counselling techniques.

Based on this research, in order to improve SCW I suggest the following:

Adopt the phenomenological attitude. Learn as much as you can on a case-by-case basis, by observing others and by reading theories, and then ‘drop’ all of this know-

ledge. The added value of SCW is that in a state of Empty Middle - which is just a term, not a holy concept -, in a state where you have dropped your mental baggage, you can use another, 'topological' intelligence, and perceive what is going on in that specific situation by naturally connecting to the system.

Constellations with life humans are just 'one' method to get into contact with the systemic field of a situation. Many other methods exist. The key is to work from the Empty Middle and not from your ego. How you distinguish between these two is a matter of continuous exploration with humility and integrity. Moreover, a constellation with life humans is a potentially dangerous method. In the hands of an unqualified constellator it will do more damage than good. If you are a beginning constellator it is better to work with a conversation or with small props, or maybe even better to just observe another constellator, until you are ready. Constellations are not creative toys.

Whether you explain a lot or not, whether you label or not, whether you use team members or not, in fact, every intervention you make depends on your capacity to intelligently connect with what is really going on, and to be of service to a greater whole. If you are trying to "score" in any way, or, go after esoteric thrills, or, make your client happy enough to rehire you, you should keep away from this Work, until you are ready.

As a conclusion I can say that most current constellators come upon similar findings in their daily practice as I do. This brief and limited study was carried out with the purpose of verifying certain findings which had already surfaced using four other ways/methods. It can be a basis for a detailed study of a bigger sample.

Part 5: Conclusion & Recommendations

A. Conclusion

This dissertation would 1. describe several heuristics about Systemic Constellations Work, and would 2. research the effectiveness of a technique called Constellation. It would 3. demonstrate that these heuristics, and technique are effective, that they 4. deepen the understanding of organizations.

1. When I combine the different elements of my persuasive evidence, Part4 A-E, I come up with the following heuristics and suggestions about SCW:

A. Professionals who apply Systemic Constellations Work, as well as most clients, representatives & observers:
Look at an issue with a new mindset/ attitude
Notice heuristics. These can be membership, rank-order & equity; distinguish and connect, or other ones depending on the Constellator's background and preference.
Connect with the past, the history, of an organisation.
Connect with everyone who is affected by the organisation.
See the systemic limits and options of an individual, rather than claiming that s/he can do it all out of will or competency.
See it as an effective approach which has fundamentally changed their view on organisations & life in general.
B. Professionals who apply Systemic Constellations Work:
Use their body/mind differently, more kinaesthetically, less mentally, from an 'empty middle'.
Use various forms to integrate Systemic Work in their current work: note-cards, constellations with objects, with people ...
C. Cultural background or age has little influence on whether one finds SCW effective or not.

D. In general professionals who facilitate the technique are 45 & above.

E. The quality, specific approach & style of facilitators of Constellations Work varies. This is similar in every profession.

F. Here's a list of heuristics about how to introduce SCW rightly & wrongly:

How to do SCW right

Just introduce SCW: when well presented, people are open for it. It refers to a natural capacity of people, so avoid esoteric connotations.

Introduce SCW as a creative technique when you are working with a rather safe issue. However, do not underestimate its potential effect.

Connect with the language & culture of the audience

Make the audience own the workshop: they freely choose to join or not

Create trust or bring forward distrust when it is there: everyone is doing the best they can

Connect with your own ancestors, with mentors, with God, with the Empty Middle before doing a Constellation

Notice how someone is connected to his/her community

Picture both parents behind a client/student. Not everyone does this.

Take charge: don't let representatives, clients or onlookers take over

Present clients/ students with theory to back up the technique only when it is appropriate. This is different for every constellator and client.

Do! Don't try. If it's a wrong intervention the constellation shows it & you do something else.

Start: even if the information is limited, valuable info will come up in the constellation

Focus on current potential, not on analyzing limitations. Of course, limits can show you where your potential has most chance of success.

Use your own technique. Do not imitate Hellinger or anyone else.

Organizational issues require an organizational facilitator, not a family therapist. Of course, having both skills is an asset, and it is up to the individual constellator to recognize his/her own strengths and limitations.

An effective consultant knows the extent and limits of his/her job: s/he knows his/her place. Unfortunately, several constellators get tempted to play 'God', or think that they are better therapists than others who have years of established success in their own fields. A constellation in the hands of an inexperienced constellator may lead to a lot of unnecessary suffering, even suicide attempts, in harmed clients.

How to do SCW wrong

Take immediate action after a Constellation, instead of letting an insight & its proper action occur naturally

Introduce Constellations to colleagues with them as representatives, except if it is part of a team-building session.

Let representatives talk too much & direct the Constellation like a psychodrama

Deal with a personal issue when you should help a client. Of course, you can recognize a personal issue and still deal with the client.

Force a Constellation on someone, when s/he prefers an other technique

Ignore your readiness to facilitate Constellations, do more than is right for you

Rationalize, try to explain what you think occurred, except if it is appropriate for the client, e.g. to establish trust

Use psychiatric or other labels, except if it helps the client

Treat an organizational constellation as a family constellation

As stated in Part 1, method comes from the Greek 'meta', from or after, and 'hodos', journey. A method is thus a going-after or a pursuit. This is how it occurred in this dissertation: certain methods were established in advance, others popped up as the contact with the subject matter naturally increased and occurred.

Which method(s) can best be used or constructed to study Systemic Constellations Work? I used a combination of Participant Observation, views from Grounded The-

ory, and a Quantitative Effectiveness study (Eff) using scaled interview questions to compare a pre- and a post-measurement.

Did I research the effectiveness of Constellations?

Essentially, I acted as a participant observer, embracing the roles of: audience, representative, client, constellator, reflective practitioner, academic. Participant observation has one particular benefit: the researcher is not a bystander who assumes he is observing objectively, but rather someone who has actively joined the process and community upon which he is reflecting. PO scores high on ecological validity as it involves studying social phenomena in their natural contexts. A critique of participant observation is that one is observing the world through one's own "observer bias". This leads us to a debate amongst positivists, social constructionists and phenomenologists in academia, and also in the constellators' community. The fact is that I first observed something and secondly that I communicated that observation in writing. Was what I observed culturally neutral, in touch with an uncultured phenomenological reality, which I then wrote down using the language and mindset of a specific culture? Or, did I observe via my own, culturally colored mental models, and then render what I already had in my mind via the language of a specific culture? This is a question I can not answer. I assume that the phenomenological mindset is the most effective and honest way to study this technique, and, I'm also sure that I have not consistently done so. This mindset is subtle. Various parts of humanity have been in search of acquiring it for centuries. System's thinker Peter Senge et al published Presence in 2005, which talks about this other state of mind. For me Presence, Awareness, the Phenomenological Attitude, the Empty Mind, Contemplation ... are terms which point to a similar state of mind, one where we connect with an impersonal, collective intelligence. Constellator Ty Francis of the UK has just started writing his dissertation on the influence of Presence in SCW. At the SoL Conference in Bruges in May 2007 social psychologist James Kennedy of the University of North Carolina told me that he is studying "intelligence as the in-between" while observing 'swarms' of insects, and animals. Kennedy sees "intelligence" as a more social phenomenon, rather than an individual one. In the International Systemic Congress in Wuerzburg in May 2008, speakers from the areas of Constellations Work, Brain Research, Quantum physics and Cross-cultural studies are gathering to figure out what this mindset is. It will probably take years before these findings become part of regular academic research.

My research mentions when I, or when others acted from that collective state of mind. Whether we actually did so or not, is subject of other, maybe more neurological research. Within the community of constellators there is a mix of two extreme views: those who see the technique as just another social construct to give meaning to reali-

ty, and those who see it as a new unique means to observe another, deeper reality. In my view, the act of Presence makes one's mind more 'objective' or, at least, less subjective and therefore more capable of observing what is really going on. How a constellator then renders this information to his client is, of course, a social construct.

I believe that I have started to demonstrate that these heuristics, technique and state of mind are effective. Of course, longitudinal research is necessary. Since 2001 Wim Jurg is doing rigorous positivistic research on the appliance of branding constellations. In February 2008 he invited several constellators in an experiment at the Hitachi offices in Amsterdam. He had two 'hidden' clients, whose identity he did not render, and two constellators, Tony Weggemans and himself. Our group was split in two, and in separate rooms the same question was answered using a constellation. The two constellators used a rather different Constellations style: Wim let issues take place and was not very directive. Tony confronted representatives and actively guided the Constellation. Both Wim and Tony had learned the technique from different trainers: Jan Jacob Stam and Johannes Schmidt, and this experiment also demonstrated the interesting style differences within the constellator's community. A day later all participants and the clients were asked to fill out a questionnaire. The first 'results' indicate that the client came to similar insights with both of the constellations. Wim is now further inventorizing and analyzing how the representatives and observers perceived the technique. Wim expects to defend his dissertation by 2009.

This dissertation deepened the understanding of organizations, and enriched the palette of HRM tools. Although it builds on several heuristics and techniques already established in management science, it is fair to claim that Systemic Constellations Work offers new insights and new opportunities to tackle organizational issues. At the same time I utter a warning. SCW can give managers and consultants the illusion of 'wisdom', claiming that they know how to read the system, and should be consulted as highly paid oracles. Management science and the management profession already have their 'gurus': the Porter's, Mintzberg's and Moss Kanter's. SCW may continue this human social construct of 'guru'ness.

What are the limits of my methodology?

A limit is that I have not followed any method(ology) according to the letter. I could, for example, have applied Glaser's Grounded Theory step by step, instead of as a catalyst for a personal approach. In my portfolio of persuasive evidence every part can be criticized. This criticism is standard about social constructionism, participant observation, phenomenology and about pre- and post- intervention research. I have rendered these critiques in the chapters. It would not be correct to just enumerate

these critiques together, as it is the combination of these methods that makes this dissertation worthwhile. Of course, this makes it difficult for another researcher to copy how I've done things, and restudy it. In social constructionism this is not necessary as a dissertation is also a unique, generative expression of one's understanding of the world, and of this unclearly delineated social construct called 'academic research'.

To conclude Rijsman asked, "Has your view about organizations and about research changed as a result of writing a dissertation?" My view about organizations has changed as I now look at the system and the historical context of an organisation, and at how various elements interact.

My view about research has also changed. I learned positivistic and interpretivistic ways to study and to represent information with the purpose to generate knowledge. I've started to understand the phenomenological approach of the participant observer, and some elements of grounded theory. I have understood that 'science' is not a fixed given. Through interactions with at least ten academics who read this dissertation I have noticed how personal style, epistemology and methodology influence what one believes is 'good science'. In fact, if I had followed everyone's suggestions, this dissertation would never have been completed.

B. Final comments (recommendations)

Some people in organizations act decently. Others act as robber-barons cloaked in the cloth of “Good Management, Business School Style”. Modern economics considers ethical behavior as a cost which can hamper competitive power. Personal development and meaningful work are often considered as impractical luxuries for the competitive firm, mostly invented by soft HRM specialists. Systemic Constellations Work demonstrates that organizations follow inherent heuristics, which cannot be ignored. By taking appropriate action out of the sphere of moral cultural constructs and by perceiving and promoting right behavior via SCW, organization psychologists can stop discussions about what they think should be, and, instead focus on what is and what can be done. Faced with organizational reality, interpretations have little value.

There is a danger that facilitators forget the phenomenological attitude. In every situation a facilitator must forget his mental assumptions, even when he believes he “has seen this situation before”, and, in contact with the systemic field, honestly notice what has to be done and what must be left untouched. Systemic Constellations Work can be abused by individuals who believe that they now have godlike powers to say everything about organizations and about people. A facilitator needs skill and intelligence to notice when information comes from the empty middle and when it comes from one’s drive to score a solution for a client.

Several writers have made connections with and comparisons between Systemic Constellations Work and Shamanism, Buddhism or other perspectives. These are social constructs to explore the insights and technique.

In Part A4 professionals mentioned several interesting areas of research:

What is personal and what is systemic?
What 'laws' is Systemic Constellations Work compiled of?
How can Systemic Constellations Work be used to understand one's purpose in life?
How come several representatives are always selected for similar roles?
What is the quality of a specific facilitator?
What are cross-cultural differences in the use of constellations?
Free human will or determinism?

I recommend research to group people's experiences with Constellations, and longitudinal studies about its effects. Weber started such research in Germany in 2001; Stam in the Netherlands in 2004. Moreover, there are other forms to work from the empty middle. For example, the late David Bohm explored Dialogues with people, and MIT's Peter Senge founded SoL in 2001 to help managers to Dialogue while in touch with a greater, common wisdom. We, humans, now have an abundance of tools to create decent, human(e) organizations. Animals have developed social structures beneficial to them. It's time for the naked ape to do the same.

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Appendix 1: 20+ interviews

In september en oktober 2002 heb ik in interviews samen met anderen over Hellinger's werk gereflecteerd. De meesten hebben dezelfde cursus gevolgd: 'Systemisch werk in Organisaties' bij Jan Jacob Stam 2002 en zijn klasgenoten. Anderen heb ik op een SONT bijeenkomst over systemisch werk ontmoet. Op die manier heb ik een inventaris gemaakt over allerlei vragen en ideeën die leven bij de praktijkmensen.

Interviews met open vragen hebben altijd iets levendigs, en vaak iets intiems. Samen creëer je betekenis op een specifiek moment. Het is een aangenaam "geven en nemen", om een van de systemische principes te gebruiken. De geïnterviewde krijgt de kans om zijn gedachten te ordenen en zijn visie over de systemische kijk te geven. Dat de gesprekken bedoeld zijn voor onderzoek geeft het een serieuzere toon dan tafelgesprekken over hetzelfde onderwerp. In feite, wordt het een mini-opstelling waar ik de wetenschapper representeer en de geïnterviewde het subject, in dit geval de zogenoemde "practicing professional". Ook andere internationaal bekende studies zoals die van Zimbardo over het rolgedrag tussen acteur bewakers en gevangenen tonen het effect aan van de context op een individu. Het engagement van de bevrraagde merkte ik aan de vaak zorgvuldige woord-keuze, het luide denken, het juist willen formuleren van wat iemand nu precies bedoelt. Er heerst een sfeer van "wat we hier bespreken heeft waarde".

In de sociaal-constructionistische visie zijn interviews niet het uitvissen, het uithalen van een zekere waarheid, of apriori kennis, die zich in het hoofd van de geïnterviewden zou bevinden en die ik als wetenschapper ontdek. Interviews zijn het samen creëren van een relevante uitleg, op het moment van communicatie over en weer. Met andere woorden, elk interview is uniek en is afhankelijk van de geïnterviewde en de interviewer.

Mijn doel is het inventariseren van indrukken, van ideeën van een aantal praktijkmensen over de techniek en over systemisch werk. Welke woorden gebruiken zij om het uit te leggen? Welke ideeën hebben zij gemeenschappelijk? Welke zijn uniek? Welke vernieuwende inzichten geven zij mij?

Nabijheid: Het systemisch werk volgens Bert Hellinger bestaat nog niet lang in Nederland, ongeveer 11 jaar in de familie-therapie en iets minder in organisaties. Het kent de laatste jaren een enorme groei. In België geraken organisatie opstellingen nu bekend. Ik behoor tot de 2^{de} lichter van de jaar-opleiding "systemisch werk in organisaties" van Jan Jacob Stam, en ben afgestuurd in september 2002. Jan Jacob is stichter van het Bert Hellinger Instituut Nederland, en een van de pioniers van het werk in Nederland. SONT is een koepelorganisatie van systemische werkers.

De meeste deelnemers (iets meer als 20) kennen het systemisch werk gemiddeld al 2-3 jaar, en, meestal eerst vanuit de familie-versie. In SONT zitten ook practitioners die het systemische werk al een aantal jaren toepassen.

Het was voor mij het handigst om gewoon te vragen aan mijn klasgenoten of aan deelnemers van SONT: wie heeft tijd voor een interview van max. 30 minuten, rechtstreeks of via de telefoon.

Relevantie: Ik ben als wetenschapper niet op zoek naar het exact weergeven van een situatie waardoor ik nauwkeurig zou moeten letten op gelijkheid en vergelijkbaarheid, maar wel “naar informatie waar ik iets mee kan doen in relatie met de geïnterviewde en de lezer”. Bijvoorbeeld het opmerken van: 1. een onderzoeksvraag die bij veel practitioners leeft, 2. een bepaalde taal die wij gebruiken wanneer we over onszelf, het clubje systemische werkers, praten, ...

Expertise: Het is boeiend om collega's te spreken die ongeveer even lang als ik systemisch werken en die ook uit de trainings, HRM-hoek komen. Het gaf zeker een herkenning van vaakgestelde vragen zoals, “hoe passen wij dit toe in ons dagelijks werk?” en overwegingen zoals, “ik werk klein tijdens een coaching sessie”.

Saturatie: Ik interview net zo lang tot ik gesatureerd geraak. Dit gebeurt wanneer bepaalde thema's zich herhalen. Ik schrijf een aantal gesprekken uit en ga dan samenvatten. Daarna voeg ik alleen stukken toe van deelnemers, die mijns inziens, nog iets extra zeggen. Dit noemt men ook wel de sneeuwbalmethode.

Stijl: De interviews zijn integraal op minidisc opgenomen. Bij de transcriptie heb ik een selectie gemaakt van bepaalde passages, die ik ook vaak herformuleer om ze leesbaar te maken. Mijn selecties volgen als regel: wat ik na het beluisteren relevant acht om neer te schrijven.

Verklaring: Als ik de term systemisch werk gebruik, bedoel ik: het systemisch werk zoals het uitgewerkt is volgens Bert Hellinger. Deze volgt 3 basis-principes om naar te kijken:

1. De balans tussen geven en nemen
2. De natuurlijke rangorde
3. Iedereen heeft evenveel recht op een plaats in het systeem

“Verstrikt” en “verstrikking”: Dit is een term om uit te drukken dat een individu of een groep vast zit in een dynamiek die tegen een (of meerdere) van de principes in gaat. Bijvoorbeeld, als je als consultant, de manager-rol begint te spelen - misschien onbewust - heb je een rol uit het systeem overgenomen die, in feite, niet de jouwe is. Dit druist in tegen het principe van rangorde.

INTERVIEW 1: Pim Driendijk, 46, is al 11 jaar zelfstandig organisatieadviseur. Daarvoor werkte hij 3 jaar bij de centrale Rabobank. Daarvoor was hij 4 jaar management trainer bij de Rabobank.

Hoe lang ben je al in contact met het systemische werk?

3 jaar, en met organisatie-opstellingen 2 jaar.

Hoe is dat gelopen? Via een bijeenkomst van mensen die Willem de Ridder's boek Spiegelogie gelezen hadden. Iemand bood een familie-meditatie aan. Dat bleek een constellatie te zijn. Ik heb toen twee-maal in een constellatie gestaan, en vond het indrukwekkend. Daarna heb ik verschillende workshops gevolgd.

Wat is er anders sinds je systemisch werkt? De vraagstukken zijn nieuw, omdat ik ze ook met een nieuwe blik bekijk, de systemische blik. Bijvoorbeeld, ik ben met directeuren bezig die moeten beslissen om te fuseren. Wat hen tegenhoudt, is schaalgrootte: ze willen verbondenheid met de plaats waar ze zijn. Ik uitte een systemisch-topologische opvatting als van “hoe groter het be-

drijf, hoe groter de afstand van de klant tot het sturende centrum." Alle directeuren hadden een blik van erkenning, "ja, dat is precies waar het over gaat", zonder dat ze dit eventueel verder konden verklaren. Op dat moment werd het contact met de klant dan ook een leidend principe. En de vraag werd: hoe houden wij dat contact dan klein? Als mensen spreken over groepen medewerkers, haal ik Playmobile poppetjes uit de auto en zeg, "zet ze maar even neer" en "ter plekke begint de systemische energie over de tafel te gutsen". Ik werk graag klein, met maximum twee tot drie personen, en doe geen grote opstelling. In een constellatie over een fusie, was de conclusie dat de bedrijven niet konden fuseren omdat ze niet wisten van elkaars historie. Dit heeft mij er toe geleid om in de historie van de Rabobank te duiken, omdat ik heb ervaren dat mensen die de historie kennen van hun bedrijf, er meer mee verbonden zijn. En mensen beamen dit. Zij willen meer weten over de geschiedenis van hun bedrijf en het lijkt alsof ik meer aan hun kant sta nu ik de drager ben van kennis van hun geschiedenis. Ook de typische interpretatie van weerstand tegen verandering als een negatief iets, is systemisch gezien meer het "niet gezien zijn van iets", wat een heel andere manier is om er mee om te gaan. Bij weerstanden, ga ik nu na of er contact is met de geschiedenis, en of ze daar respect voor hebben.

(Nota: in de Gestalt is weerstand een signaal van iets dat aandacht nodig heeft.)

Hoe denk je dat je zelf nog gaat verder werken? Ik heb geen plan, maar het gevoel voor systemisch werk zit in mijn lijf en ik geef er woorden aan: ik vertaal het op mijn manier. Wij gaan verder met ons oefengroepje.

Wat is de impact van de opleiding bij Jan Jacob? Ieder vraagstuk dat nu op mijn bord komt, heeft ook een diepere laag. Ik heb filosofische vraagtekens bij vrije wil. Zitten wij systemisch in allerlei tentakels waardoor wij doen wat wij doen? Of, hoe vrij zijn wij echt?

Is er iets dat jou zou interesseren in het onderzoek? Wat komt er uit als wetmatigheden. Ik kan ook zonder die wetenschap, maar ik ben er wel nieuwsgierig naar. Wat komt er als je verscheidene bedrijven volgt, of mensen die met constellaties bezig zijn?

INTERVIEW 2: Maarten van Waalwijk, 46 is organisatieadviseur. Hij is sinds 1985 aan het werk, eerst als onderzoeker, en de laatste jaren vooral met groepen.

Hoe lang ben je al in contact met het systemisch werk? Twee jaar geleden heb ik een opstelingsworkshop meegemaakt als representant. Het was een combinatie van de heftigheid van de ene scene, en ook de saaiheid van de andere scene, waardoor ik het idee kreeg "dit is anders als wat ik tot nu toe heb meegemaakt - en ik heb al veel meegemaakt". Ik heb verscheidene opleidingen gevolgd, vooral in groepsdynamica.

Was het een familie of een organisatie opstelling? In feite, was er geen verschil. De representanten van de kwaliteiten bleken al spoedig personen te worden. De managers waren al snel vaders. De groepsdynamica kan erg verschillen. Het maakt uit bij een opstelling, dat er twee in plaats van tien aan de kant zitten. Dat voelt anders. Als je een vraagstuk van iemand uitwerkt met een opstelling, kan je het doorproeven. Ook als je aan de kant zit te kijken. Je krijgt ineens een totaal-beeld en meer dan dat. Een tekening zou een zeer slap aftreksel zijn van wat je dan ziet. Het is niet twee-dimensionaal. Je hoort, je voelt, ... In feite, zijn het ouderwetse vaardigheden: "Waar sta je bij? Sta je dicht bij iemand? Mag je iemand? Wil je iemand steunen/kwetsen?" Alle dingen van het leven kom je tegen in een opstelling, zo verdicht! De focus van de vraag maakt het een modern instrument: hard-stikke efficiënt!

Ik was gewend te werken met ervaren leidinggevendenden in opleidingsgroepen. Ervaren mensen verkiezen het bespreken van de praktijk met collega's in plaats van theorie. Ik pas het toe in opleidingsprogramma's samen met andere onderwerpen. Iedereen snapt wat de bedoeling is, als er gangbare taal wordt gebruikt zonder jargon.

Is er iets dat jou zou interesseren in het onderzoek? Opstellingen appelleren soms aan het hoog-priesterschap: fenomenen die vermoeden naar contact met andere velden, vergelijkbaar met spiritistische sceances. Dat moet je niet teveel benoemen in de bedrijfscontext.

Zoals bij andere therapie-vormen zijn er specifieke en niet-specifieke factoren.

De niet-specifieke zijn het feit dat mensen bij elkaar gezet worden, dat er een leider is, dat er een verhaal verteld wordt. De specifieke zijn "in deze opstelling gebeurd iets dat op andere op deze gelijkende bijeenkomsten niet zou kunnen gebeuren."

Vergelijking met dromen: De basis-indruk van de opstelling als representant, als deelnemer, of als cliënt is allemaal een beetje hetzelfde: men is heftig geraakt en in de war. Twee à drie uur later is het gevoel weg. Dat is ook zo bij dromen. Dromen beïnvloeden ook het humeur. Bij een opstelling maak ik vaak de bedenking "ik heb weer stof om 2 maand over na te denken" en daarna ben ik het vergeten. Als iemand zegt "de effecten grijpen aan op een ander bewustzijnsniveau", dan beaam ik dat, omwille van de parallel met dromen.

INTERVIEW 3: Frits van Kempen, 53, is zelfstandig ondernemer, en vanaf 1993 vooral coach en trainer: management assessment en personal development. Daarvoor: gymnastiek-leraar, psychomotorisch therapeut, ortopedagoog en student psychologie. Nu geeft hij training met veel beweging.

Hoe lang ben je al in contact met het systemisch werk? Ik leerde over het werk tijdens een vakantie in Italië in 2000, via een enneagram-training. Iemand vertelde erover en ik heb de video gezien. Daarna volgde ik een workshop bij Peter van Zuilenkom. Vervolgens een tweedaagse bij Jan Jacob Stam, die ook aanwezig was bij een rondetafel over spiritueel management.

Wat is er anders sinds je systemisch werkt? Mijn kijk op advieswerk en op cliënten is aan het veranderen. Voorheen kende ik de systeemtheorie alleen theoretisch. Nu ook praktisch. Ik vind het fascinerend. Het geeft een veel geïntegreerdere kennis van organisatie: mentaal, emotioneel, en vanuit de buik, omdat het over het morfogenetische veld gaat.

Ik doe veel met metaforen in beweging. Bijvoorbeeld, in een zaal zet ik, als representant, wat schoenen neer zoals bij een constellatie, en de kennis en ervaring komt op een andere manier binnen. Hellinger's werk sluit er goed bij aan, maar het blijft toch behoorlijk anders, omdat het met energie werkt. Ik durf er nog niet teveel in grote groepen mee werken. Eerst wil ik het nog verdiepen. Ik gebruik het wel individueel bij coaching.

Een aantal thema's worden op een andere manier blootgelegd dan alleen vanuit de persoonlijkheid of vanuit de relaties met anderen, zoals bij het enneagram.

Is er iets dat jou zou interesseren in het onderzoek? Als het al te onderzoeken zou zijn, 'wat gebeurt er nu in zo'n opstelling' op interrelationeel gebied, in het morfogenetisch veld? Daan

van Campenhout heeft er over geschreven vanuit het Shamanisme. Het is moeilijk om te onderzoeken. Fenomenologisch zou het lukken, traditioneel wetenschappelijk niet.

Wat is het lange termijn effect? Dit blijft heel subjectief te zijn daar een opstelling begeleid door A verschilt van een opstelling begeleid door B. Je kunt moeilijk veralgemenen. Er is wel een ethische code nodig waardoor er helderheid ontstaat over wat er met opstellingen wel en niet kan.

INTERVIEW 4: Piet Lammens, 40, is algemeen directeur van de Belgische vesting van een olie-maatschappij. Hij is er al 12 jaar werkzaam, waarvan 7 als directeur.

Hoe lang ben je in contact met systemisch werk? Familie vanaf 1999, organisaties vanaf 2001 bij Jan Jacob Stam.

Wat is er anders sinds je systemisch werkt? Het systemisch waarnemen. Ik heb nu de reflex om mij af te vragen: 'wat is hier eigenlijk aan de hand?' Bijvoorbeeld bij een conflict in ons bedrijf - wij zijn een service-center dus continue geconfronteerd met moeilijkheden ontstaan vanuit het groter geheel - "Hoe spelen de interacties tussen de verschillende delen van het geheel?"

Uit de opleiding haal ik vooral deze bril, dit blikveld. De techniek kan ik vanuit mijn functie niet zomaar gebruiken, daar staat de Belgische management-context niet open voor. Het is ook moeilijk toe te passen daar representanten mensen van buiten het bedrijf moeten zijn.

Heb je een voorbeeld van een constellatie waar veel gebeurd is? Ik kan niet zeggen dat A het resultaat is van inzicht X. Wel is er een openheid ontstaan door de grotere verbanden te zien, eventuele delen waar je niet aan denkt, maar die invloed hebben, waardoor ik mij anders ben gaan gedragen. Dat heeft effect gehad op het geheel. Dit leidt soms ook tot een meer open en ontspannen houding ten opzichte van mijn baan als manager, omdat er meestal wordt verwacht dat ik verantwoordelijk ben om alle problemen, hoe geforceerd ook, op te lossen, terwijl dit systemisch niet kan.

De specifieke cases die ik heb opgesteld, hadden altijd een ontwikkeling naar toenemende openheid en dus ook een toenemende harmonie. Daardoor geloof ik dat deze opstellingen als geheel positief zijn geëvolueerd. Het is niet een speciaal feit dat ineens uit de onbekende komt, en dat het inzicht zou vormen.

Een opstelling creëert een open ruimte, een denkkader waarbij je meer perspectieven krijgt, een grotere beweegruiimte. De concrete opstelling geeft een wereldlijke plaatsing of de verpersoonlijking van een aantal dingen. Daardoor krijg je meer contact met de zaak.

Is er iets dat jou zou interesseren in het onderzoek? Opstellingswerk heeft nog weinig vertaling binnen de academische wereld. Andere technieken zijn al meer geaccepteerd (bijvoorbeeld psychodrama, ...). Dat scheidt een kader dat opstellingen ook pragmatisch aanvaardbaar maakt. Wat er niet toe bijdraagt is het mystificeren van opstellingen door te verwijzen naar hogere krachten, terwijl ik er anderzijds wel van overtuigd ben dat onbewuste krachtvelden in dit proces meespelen, zoals Rupert Sheldrake ook aantoonde.

De term 'Lateral Thinking' van Edward de Bono is wel aanvaard in de management-wereld. Je kan dus zeggen: "we gaan de zaak eens op een andere manier bekijken, maar niet "deze opstelling gaat nu de waarheid laten zien over ..."

INTERVIEW 5: Groepsgesprek -Claes-Berend van der Kolk, Joseph Roevens, Bouke de Boer, Anja van de Wal, Margreet van Haafter, Karin Koopman, & Sylvia Boller.

Het groepsgesprek volgde een andere structuur. Dankzij een gelukkig toeval lanceerde Claes-Berend van der Kolk op de SONT-bijeenkomst van 21 september 2002 het idee om een gespreksgroep over effecten van systemisch werk (in het kader van mijn promotie) te organiseren. Er namen 5 geïnteresseerden aan deel. Na een algemeen rondje over achtergronden, beantwoordde ieder de vraag: 'wat is er nu anders?'. Het gesprek duurde ongeveer 60min.

Bouke de Boer, instituut voor NLP training, verzorg NLP opleidingen, en nu ook systemische opleidingen. Hij volgde een opleiding bij Wiebe Veenbaas, bij Jan Jacob en is verbonden met Johannes Schmidt. Bouke doet nu 3 jaar familie-opstellingen, en 1 jaar organisatie opstellingen. Hij geeft nu een opleiding in Suriname, en ook organisatie opstellingen. Hij is er "pittig mee bezig".

Anja van de Wal heeft sinds 7 jaar een eigen bureau, en sinds oktober een systemische werkplaats in Groningen.

Margreet van Haafter is communicatie-trainer bij een bureau. In 2000 volgde zij een opleiding bij Jan Jacob Stam, toen nog een combinatie van familie en organisatie.

Karin Koopman's ervaring met systeem-denken is ontstaan in Antwerpen bij een opleiding "taakgericht werken met groepen". Sinds die tijd kijkt ze al systemisch. In haar werk met scholen probeert zij een combinatie van het systemisch werk uit Antwerpen en Hellinger toe te passen. Als Karin met management teams werk, doet zij een stuk intervisie en daarna een opstelling.

Sylvia Boller kwam 3 jaar geleden in contact met familie en organisatie -opstellingen. Nu heeft zij een werkplaats in België. Sylvia heeft lang in een bureaucratie gewerkt, en is nu in omschakeling.

Claes-Berend van der Kolk heeft 2 jaar ervaring met opstellingen, eerst familie, daarna organisatie. Nu heeft hij in Arnhem een werkplaats.

Joseph meldt dat het traditionele Change management nog erg causaal, lineair is. Bouke vraagt Joseph wat hij bedoelt met systemisch werk? De groep is het erover eens dat wij spreken over de 3 basis-principes van Hellinger, en specifieke dynamieken in organisaties (zoals o.a. beschreven door Jan Jacob Stam en anderen).

Bouke verwijst naar Klaus Chrochowiak, en Claire Graves waarde-groepen. Graves heeft, gebaseerd op de waarde-groepen van Kohlberg, 7 groepen geselecteerd, gaande van 0: hol-bewoner tot 7: NLP-er. Klaus heeft er nummer 8 aan toegevoegd: de systemische kijk. Als je naar een organisatie kijkt vanuit de ogen van een hol-bewoner zie je iets anders, iets minder ruim, dan als je systemisch kijkt. Je krijgt meer resultaat vanuit waarde-groep 8.

Wat is er nu anders in je manier van werken sinds je systemisch werkt?

Bouke grapt: 'Je gaat ervan uit dat we 3 uur hebben...'

Claes-Berend: Ik was al veel in contact met systemisch waarnemingen, maar alleen vatte ik dat nooit. Ik gaf proces-werk in teams. Als ik vragen had, ging ik naar mijn partner, die altijd die vragen stelde die ik vergeten was, bijvoorbeeld over 'mijn eigen rol, mijn eigen verstrikking, ...' en ik ging dan aan't werk met een team met een vraag die erg ver stond van hun originele vraag. Mijn partner is gestorven. Een half jaar later kwam ik in contact met systemisch werk. Het moment dat ik een organisatie binnenloop, kan ik de ziel vatten'. Mijn lichaam is een soort van antenne: soms zakt het in elkaar, of, voelt het zich erg welkom, ... of, ...

Toen ik in mei 2002 met systemisch werk begon, verging mij de lol van het team-coachen. Ik deed toen ook een eigen opstelling en stelde mijn huidig werk op en mijn moeder. Ik dacht toen, "ben ik nog steeds mijn moeder aan het redden, of zo ... en gebruik ik daar teams voor?" Ook de 'streberigheid' om te gaan werken voor het geld is weg, en het pampieren, de nazorg geven. Deelnemers kunnen mij bellen. Ik heb ook minder werk.

Wie heeft soortgelijke ervaringen?

Sylvia: Tijdens de opleiding over organisaties zijn er ouderlijke thema's nog beter verwerkt als tijdens mijn opleiding over families. Sindsdien ben ik ook van koers veranderd. Ik heb nu de energie om een werkelijk doel vorm te geven. Dit doen wij in oefengroepen met kleine themas. Nu traint Joannes Schmidt ons. Hij werkt erg procesmatig, "daardoor evolueren wij vlug; wij groeien naar een eigen begeleider worden met een eigen stijl".

Karin: "Ik voel iets als ik in een organisatie kom. Ik heb heel lang gedacht dat dat aan mij lag, dat ik er niet bij was. Ik heb dit nu helder gekregen o.a. door systemisch werk. Voordien heb ik me erg verzet tegen wat in de organisatie aangenomen werd te werken (wat jij, Joseph, change management noemt): 'we stoppen er wat in en er komt wel wat goeds uit'. In de school-begeleiding heb ik ook een andere weg gevolgd: mensen leren niet zo maar iets. Je kunt geen vaardigheden aanbrengen en hopen dat het dan lukt. Als ik dat nu hoor, zet ik een pasje terug en vraag dan "pas ik daar nog?"

Wat noem ik nu systemisch denken? De drie principes benoemen. Bijvoorbeeld bij een nieuwe school-directeur die problemen 'even' komt rechtzetten. Er bleek dat een adjunct-directeur al jaren de tent overeind had gehouden. Hierover werd gepraat, en zij meldde achteraf: "ik heb me voor het eerst opgemerkt gevoeld." Dit is cruciaal, want er was een enorme kloof ontstaan tussen ons en zij, en dus geen ruimte om samen iets te doen. Daarna ontstond respect.

Het is belangrijker om de situatie systemisch te benoemen, eventueel zonder opstelling te doen, dan ze op te lossen. Als het toch oplost, is dat mooi meegenomen.' Claes-Berend voegt toe dat lichaamsgebaarwordingen benoemen zoals, "hier krijg ik kippevel van" ook effect heeft.

Margaret: 'Je benoemt een diepere laag die anders niet benoemd wordt. Dat is de systemische laag. Vroeger in mijn werk (als communicatie trainer) had ik al iets van: 'eigenlijk zit het er on-

der'. Hoe krijg ik mensen bewust dat het niet alleen gaat om gedrag, maar ook om de context, om het systeem er rond?

Door organisatie en familie opstellingen heb ik beter vat gekregen op die diepere laag, en kan ik het nu zelf ook beter plaatsen en verwoorden. Ik gebruik het in individuele coaching. Ook door het uit te leggen via een verhaal, een metafoor, dat een ander herkent. Ik werk ook met kaartjes op de grond: sommige deelnemers kunnen daar mee omgaan, anderen vinden het 'wat raars'. Ik leg hen dan uit dat deze gewoon een andere werkvorm is, niets anders.

Anja: ik ben weer wat breder gaan kijken. Ik kom uit de gezondheidszorg, en heb gewerkt met gezinnen, met verslavingen, ... waarbij je systemen tegenkomt. Dan ontdekte ik NLP. Toen ik een opstelling deed, ben ik even van slag geweest. Een basis-principe bij NLP is "zoek het bij jezelf" en, het systemische toont dat er ook een laag achter zit. Nu geeft dat inzicht me veel ruimte, ook bij mijn klanten. Het leuke aan opstellingen is dat je door te werken met representanten informatie krijgt uit het systeem, waarbij je als begeleider niets hoeft te doen. Dat geeft rust.

Bouke geeft NLP trainingen, ook voor practitioners en masters. In NLP werk je veel met identiteit (wat vaardigheid en gedrag beïnvloed). Het gaat over 'het bewust maken van de onbewuste processen'. "Ik dacht dat er in mijn leven niets een dergelijke invloed zou hebben als werken met NLP, tot ik 3 jaar geleden systemisch werk leerde kennen. Zo vaak waren er cursisten die echt wilden (veranderen): wij deden alles, maar het werkte niet. Systeemwerk heeft mij veel doen inzien - ik kijk via de drie wetten.

Wij draaien veel trainingen. Vorige week deed ik een twee-daagse met interim-managers: een dag NLP en een Systeemwerk. Het liefst begin ik met opstellingen. Maar hoe leid je mensen daar naartoe? De feedback na de training is anders dan het enthousiasme van vroeger. Nu zeggen deelnemers: "Ik ga het graf van mijn pa bezoeken, ik ga dit week-end naar mijn ouders." Ik werk continu met de principes, en veel met metaforen (eigen aan NLP).

Joseph: Ik gebruik de concepten in mijn MBA-cursus. Soms werkt het, soms niet. Ik inventariseer wat werkt. Bijvoorbeeld bij Chinezen kan je spreken over t'ai chi, over energie en orde. Hun cultuur kent dit al lang. Zo voelen zij aansluiting met het materiaal.

Claes-Berend: Ik gebruik voorbeelden uit de familie. Of, het thema afscheid nemen, bijvoorbeeld in outplacement.

Bouke: In de NLP opleiding met jongeren van 24-26 jaar steek ik nu ook systemisch werk en opstellingen. Bijvoorbeeld, met een jongen die afscheid genomen heeft van zijn eerste liefde. En met een meisje wiens ma abortus had gepleegd en die niet meer met haar ma wilde praten. Dat heeft impact.

Dan volgt er een discussie over het basisidee (uit NLP en andere individugerichte therapieën) "je kan het allemaal zelf doen" en het basisidee "er spelen ook krachten uit het systeem mee" (uit het systemisch werk.)

Claes-Berend: Ik deed aan zelf-bezinningswerk met ik-gerichte benaderingen, waarbij sommige knopen blijven zitten. Dit heeft mij gebracht tot systemisch werk. Mensen die denken dat 'je het zelf kan' zijn nu misschien klaar voor het systemisch werk, waarbij zij merken dat dynamieken buiten hen aan het spel zijn.

Margaret: NLP en systemisch werk bijten elkaar niet. Eens je je beperkingen erkent, kan je er iets aan doen. Als je weer breder kan kijken, kan je verder. Ze gaan samen.

Samenvatting

De geïnterviewden spreken meestal over een fascinatie met het systemisch werk. Dat uit zich in het actief deelnemen aan workshops, lezen van boeken, en het verlangen om het toe te passen. Deze fascinatie is nog niet uitgedroogd. Er heerst de idee dat er nog zoveel te leren en te ervaren valt. Deze fascinatie is vaak ook gekoppeld aan angst en onzekerheid, geuit als: "heb ik alles wel gezien?", "ben ik niet te verstrikt in de organisatie?", ..."

Ze spreken over een ander, ruimer blik om organisaties en personen te begrijpen/ te bekijken. Er is vooral ruimtelijk, topologisch woordgebruik: ruimer, dieper, ... De techniek van opstellingen gaat over het plaatsnemen van mensen in een ruimte.

Delen van de oude manier van werken zijn vaak niet meer mogelijk. Vb. Heeft een communicatie-training systemisch gezien nog zin? Voor de kennis van het systemisch werk werd het aanleren van vaardigheden als positief gezien. Nu stellen zij dat in vraag. Jan Jacob waarschuwt zijn studenten zelf 'dat wij van dit werk niet rijker zullen worden, maar eerder selectiever in wat we wel en niet doen'.

Zij maken een onderscheid (geen tegenstelling) tussen systemisch werk als nieuwe kijk op organisaties, en, het doen van opstellingen als een mogelijke techniek. De meesten - tweejarigen zal ik ze noemen - werken nog liever 'klein', zonder opstellingen, maar wel vanuit de systemische kijk, bijvoorbeeld in hun manier van vragen stellen, of coachen. Meestal omdat ze zichzelf er ofwel nog niet klaar voor achten, ofwel omdat het logistisch gezien moeilijk is: er zijn representanten van buitenuit nodig.

Mystiek, spiritualiteit, andere krachten, het systemisch veld zijn termen die worden gebruikt, om te benoemen wat in de achtergrond speelt van de fenomenen die wij waarnemen en interpreteren. Het is beter om dit -althans in een management context - niet te benoemen.

Wat vroeger al werd waargenomen (en misschien zelf negatief werd geïnterpreteerd), krijgt nu een naam en een helpende uitleg. Bijv. Als jij je als consultant zwaar voelt in een organisatie, kan dat systemisch interessante informatie geven, in plaats van te interpreteren dat jij overgevoelig bent.

Er wordt belang gehecht aan het lichaam als een soort van 'antenne' voor systemische waarneming. Voordien interpreteerden sommigen het als vreemd dat zij bijv. moe werden in een bedrijf. Nu interpreteren zij dat als een reactie/aanvoelen van systemische energie.

Interessante opmerkingen:

Iemand vergelijkt opstellingen met dromen ... Beiden laten een totaal-indruk en beiden zijn vaak snel vergeten.

Je kunt dit werk marketen als 'Lateral Thinking'.

Link van NLP naar systemisch werk. In feite, passen ze goed in elkaar. Systemisch werk is een extra manier om bewust te maken wat onbewust in de achtergrond speelt. Klaus Chrochowiak werkt aan een boek over waarden-niveaus geïnspireerd door Clarie Graves

Tot hier de samenvattig. Nu volgt de neerslag van een aantal telefonische gesprekken. De beschrijvingen zijn korter en selectiever, daar ik mij gericht heb op wat aanvult op het voorgaande. Omdat lichamelijke gewaarwordingen zo belangrijk zijn, in het systemisch werk, - en dus zeker bij luisteren - zal ik af en toe ook kinesthetische commentaar geven op wat iemand zegt, Bijvoorbeeld 'ik voel dat ik weg ga, dat ik hier niet naar kan luisteren, ...'

Telefonische INTERVIEWS

T11: Radjani Edel, 46, zit al 10 jaar in het HRM vak. Zij is HRM manager voor het Ministerie van Landbouw.

Sinds 2000 kent Radjani het systemisch werk. Zij heeft de opleiding in organisatie en arbeidsverhoudingen gevolgd en kent het systemisch werk vanuit de individuele psychologie. Het systemisch werk zoals dat door Bert Hellinger en Guntard Weber is uitgewerkt is een aanvulling op haar werk. Het werk maakt haar allert. "In welke mate raak ik als werker verstrikt?" Het systemisch werk maakt haar wel heel serieus.

"Ik doe uitsluitend organisatie- of loopbaan -vraagstukken, geen familieopstellingen. De focus ligt op de ontwikkeling die gericht is op de toekomst, niet op het gepeuter aan de pijn uit het verleden."

"Ik gebruik het als diagnose-techniek, "waar zitten verstrikkingen?" nog niet als veranderingsmethode. Daarvoor gebruik ik nog traditionele technieken.

Welke opstelling heeft indruk gemaakt? Guntard Weber kreeg als vraag van een directeur: "Kan ik een deel van mijn taak overdragen aan iemand uit mijn team en wat betekent dat dan? Al snel ontwikkelde de opstelling zich in een heel andere richting waardoor de vragensteller zich ging afvragen of het niet tijd werd om het bedrijf te gaan verkopen. Het is opmerkelijk hoe snel met deze techniek totaal nieuwe elementen aan het licht kunnen komen. Een dergelijke diagnose kan je niet zo maar op voorhand verzinnen; ze ontstaat.

Iets anders dat mij boeit in het werken met deze werkvorm is hoe het kan bijdragen aan het ontmantelen van illusies en helderheid geeft op de vraag: "waar ben ik mee bezig?"

T12: Michael Molenaar, 51, is in dienst van de gemeente Tilburg, en zelfstandig trainer, consultant. Hij werkt individueel en met groepen, o.a. rond kernkwaliteiten, en is facilitator Open Space.

Een eigen thema is "parentificatie", waardoor ik mij veel bemoeide op management niveau, en meedeed aan medezeggenschapsorganen. Ik leer nu om buiten de dingen te blijven, en op een dieper niveau inzichten te zoeken.

In Nederland is er een historisch gegroeid onderliggend wantrouwen tussen management en medewerkers. Het is dan ook moeilijk om leiderschap te nemen ook op politiek niveau.

TI3: Margaret Daalman, 54, is loopbaanadviseur. Zij volgde in 2000 familie opstellingen bij Wolfgang Koningshout en daarna organisatie bij Jan Jacob.

"Er is een soort rust en onrust gekomen in mijn ziel. De rust is het inzicht, de onrust het "er is zoveel meer dat ik zelf niet kan bevatten".

Het lege midden geeft en grotere gevoeligheid in mezelf, zeker lichamelijk: het lijkt een proces van veroudering. "Het zielewerk werkt op het lichaam. Ik vergelijk het met astronauten: die kunnen na een reis in de ruimte, niet meer gewoon lopen."

Ik heb een historisch bewustzijn, een verbondenheid met de tijd. Ook de verbinding met de gemeenschap is vergroot. Er is een nieuwe taal en een nieuw netwerk om me heen. Bij dit vergeestelijkte werken heb ik nood om het te binden aan de aarde, anders wordt het gevaarlijk, en kan het isoleren (waarbij mensen in zichzelf blijven zitten.) In de psychiatrie heb je er etiketten voor. Soms hebben opstellingen hevige effecten op mensen, dus moet je er gedoseerd mee omgaan. Ik heb veel ontspanning nodig na systemisch werk: "als ik er teveel mee bezig ben, word ik een beetje gestoord." Dit wordt te weinig vermeld in Jan Jacobs opleiding. Hij zou ons kunnen vragen om een dag rust te nemen na opstellingen, ...

TI4: Leen van Nuland is co-ordinator van de vormingsinstelling Impuls, en trainer, educatief overleg. Zij heeft een opleiding psychodynamica gevolgd. Ze heeft een een-dag workshop gevolgd in Leuven bij Ben Eyckmans en Joseph.

"De mensen die wij vragen voor supervisie, werken met een gelijkaardige werkvorm. Mijn eigen verborgen opstelling met als vraag 'de energie in mijn team valt plat' heeft diep doorgewerkt. Ik ga nu op vergaderingen regelmatig op een andere plek zitten. Ik durf ook meer toeschouwer zijn. Dit werk kan echter bedreigend zijn voor groepen, vooral als ze te weinig uitleg krijgen.

TI5: Corrie Bosma, 48, is interim-manager in verschillende sectoren, nu in de gezondheidszorg.

"Sinds 2000 ben ik in contact met het werk. Ik werk klein en gebruik andere termen dan de systemische. Als ik een dynamiek benoem, zijn de mensen opgelucht. Ik vraag mij soms af of representanten echt systemisch aanvoelen of hun eigen 'stuff' inbrengen. Het valt, bijvoorbeeld, op dat bepaalde representanten steeds in dezelfde rol hervallen."

TI6: Facila Mannekam, 41, is leergangcoach in organisatie. Daarvoor was ze management consultant.

"Sinds juni 2001 ben ik in contact met systemisch werk. Ik werk aan human talent en het leren van organisaties. Dit is een heel conceptuele omgeving. Zelf ben ik bezig met energetisch werk: energie-lezen, aura-reading. Ik had beiden gescheiden. Nu bij een diagnose, ga ik ook systemisch kijken en voelen als aanvulling.

Een vraag die ik mij stel, is "Wat is een psychologisch mechanisme en wat is systemisch? Bijvoorbeeld, als ik representant ben voor een sterk persoon, denken buitenstaanders dat ik zo ben. Wat is de kwaliteit van opstellers? Hoe gaan zij om met verschillende culturen?"

TI6: Marije Roosen-Tonaer, 55, is trainer en coach

"Ik heb familie en organisatie opleidingen gevolgd. Nu begeleid ik creatieve sessies. De ideeën worden nu serieuzer opgepakt, en komen op een dieper niveau. Ik doe zelf een dag over loopbaan-vraagstukken en hou een opstelling-atelier.

T17: Oswald Noppe, 60, was training-officer bij BP Chemicals. Nu werkt hij zelfstandig. Sinds 1999 ben ik via Orshof en daarna via Jan Jacob met het werk in contact. De verandering is drastisch. Nu denk ik vanuit grotere gehelen. Een opstelling die mij sterk geraakt heeft, is "een vraag waarbij een zoon zijn pa opvolgt. Er was corruptie in het verleden, waar werknemers last van hadden. De zoon zag in dat zijn pa toen niet anders kon doen."

T18: Ben van het Laar, 52, is trainer - adviseur
"Sinds september 2000 ben ik met het werk in contact. Nu bekijk ik niet alleen competenties, maar ook systemische dynamieken. "Het barst van de modellen in boeken. Het lijkt wetenschappelijk (Ben bedoelt logisch-positivistisch) , maar als het er zo veel zijn, kan er toch niet een juist zijn. Elke situatie vereist zijn model."

T19: Wieger Janse, 40, organisatie adviseur
"Sinds 1997 ben ik met het werk in contact. In het verleden schreef ik dingen toe aan personen/individuen, nu vraag ik: wat is de dynamiek die dit gedrag versterkt? Bijvoorbeeld bij een manager met weinig kracht. Vroeger kreeg ik inzicht via LIFO of LSI over leiderschapsstijlen.

Heb je een voorbeeld van een direct effect van de opstelling? "Een cliënte voelde zich in de knel. Ik heb haar en haar interim-manager opgesteld. Na wat systemisch werk, konden zij elkaar zien en zijn representant stapte naar haar representant toe. Later die dag kwam de echte interim-manager naar haar kantoor, en was erg open. Ik heb van dit soort fenomenen geregeld voorbeelden. Bijvoorbeeld, bij een manager in een opstelling waarbij het team continu in weerstand was. Bij de terugkeer in het bedrijf kwamen 3 à 4 mensen uit het team zeggen dat ze meer wens-ten samen te werken. Er zijn situaties waar na een opstelling alles erger wordt. Soms is verergeren natuurlijker, hoewel je dat moeilijk in een bedrijf kan zeggen.

Is er iets dat jou zou interesseren in het onderzoek?

"Wanneer stijgen wij uit boven het persoonlijke naar het systemische? Hoe beweegt dat systemisch niveau?" Hiervoor is kwalitatief beschrijvend onderzoek nodig. De Leeuw uit Groningen zei al "heb je een probleem in het team, dan ligt de oplossing er vaak boven!" (Als kinderen ruzie maken, ligt de oplossing bij de ouders.) Het gaat niet om schuld, maar om de rollen binnen het systeem. Dit fenomeen laat zich niet beschrijven als 'A veroorzaakt B', maar eerder als circulair: A en B beïnvloeden elkaar en misschien zit er nog wel C tussen. De waarheid is situationeel, op dit moment zo, "een tijdelijk iets dat werkt". Ik focus niet op wat er nu is, maar op wat nu werkt."

Appendix 2: The Complete Diary

Some entries are in English, others are in Dutch. Dutch was used in entries that were also published in other documents, e.g. a written advice to a client. As I do not expect the reader to read every entry I have not translated these entries.

15/5/01: 2-day Family constellation with psychiatrist Christian Borck in The Hague.

I was mesmerized by the power of the technique to really feel & experience someone else's role (father, deceased brother, friend). I did not like Christian's style of facilitation, and found his psychiatric labeling inappropriate and even damaging.

18/8/01: Family constellation with Elly te Brake. My girlfriend Kristine joined also. I enjoyed Elly's approach which was less interpretative than Borck's.

25/8/01: Eendagsopstelling workshop met Jan Jacob Stam in Breda. Het is de eerste keer dat ik Jan Jacob ontmoet. Daar is de interesse voor opstellingen als proefwerk ontstaan. Hiervan heb ik nota's: Wat zou voor jou een goede uitkomst zijn? Zou je dat herkennen? Mogen? Lichaamsreacties: waar opent/sluit je hart zich voor? De ogen sluiten: waar wil je niet naar kijken?

Eigen CASUS: Jan Jacob kiest een representant voor de Master's opleiding in Consultancy & Entrepreneurship waar ik verantwoordelijk voor ben. Ik kijk hem een tijdlang in de ogen. Ik zeg 'dank je' & neem afscheid. Een week later heb ik mijn job als MA-hoofd-docent opgezegd. Nu, 9/11/02, realiseer ik dat dat te vlug is gebeurt. Jan Jacob raadt deelnemers aan om een opstelling te doen inwerken en er niets mee te doen. De dynamiek zet zelf iets in gang. Ik heb dezelfde week mijn ontslag aangeboden aan mijn directeur. Hij was hierover helemaal niet tevreden en stond zelfs klaar om mij voor alles te ontslaan. Nu denk ik dat het afscheid niet het afscheid van de MA-opleiding was, maar van mijn ideaal-beeld.

26/10/01: Gesprek met Rijsman.

- Zelf-selectie: wat voor type mensen doet een opstelling? Beschrijven, bvb. topologisch & contrasteren. Demonstratief incaderen; visueel referentie-kader om over te reflecteren.

27/10/01: I watched the videos: Reviewing Assumptions; La Otra Fe; Family Systems, Morphogenetic Fields & the Soul; and contacted psychodrama specialist Mme Ancelin Schutzenberger Anne by e-mail. She advised me to read her work, "Aie Mes Aieux", "The Ancestor Syndrome", about transgenerational therapy in industrial families.

5/11/01: Gesprek met Wim Jurg

In Duitsland bestaat de trend dat organisatie psychologen organisatie opstellingen doen en familie psychologen minder. Familie psychologen kennen organisaties te weinig en hebben een ideaal-beeld, wat bij een bedrijf volgens Jan Jacob niet bestaat.

5-6/2/02: Jan Jacob Stam opleiding te Earnewald

24/2/02: The Laboratory

Opstelling geoefend te Beveren: Alain, Carolien, Stanley, Danielle, Jacques, Ma Kristine, Kristine. Onderwerpen gingen voornamelijk over de familie.

26-27/3/02: Jan Jacob Stam opleiding te Earnewald

3/4/02: Belgian Bankers Academy, Standaard inc Training, Nederlandstaligen. (In appendix 3 staat een beschrijving van de training.)

Zij hebben creativiteits-oefeningen gedaan. En vervolgens opwarmingen voor opstellingen, en dan ook de opstelling. De feedback op papier achteraf was kritisch.

- Eigenaarschap: de meesten wisten niet goed waarom zij op deze training aanwezig moesten zijn. Zij bleven ook oefeningen in vraag stellen.

- Leiderschap: tijdens de opstelling liet ik leden van de groep invullen en rationaliseren. Hierdoor verloor het aan kracht.

10/4/02: I worked on the Bibliography. The Kets de Vries chapter is ready.

13/4/02: Werkplaats te Leuven met Ben Eyckmans.

Irina, Mieke, Oswald, Benedict, Stanley, Toos. Oefen - opstelling.

14/4/02: I phoned professor Verhofstadt, active in psychodrama. She advised me to look through: The International Journal of Action Methods, Psychodrama & Role Playing available at Vakgroep RUG. In Amsterdam Lex Mulder applies sociodrama in companies +020-627 3134. She also referred to the relatiestudio of Nant Cuvelier: 09-220-7000, and Volker Drewes of the Gestalt Institute Hamburg.

15/4/02: Talk to Rijsman about planning. Do I need extra education, e.g. in Lutten? If I compare a tried change method with Constellations, this 'frames' the research.

17/4/02: Conversation with Gunthard Weber, M.D., Director Wieslocher Institut about his research on Constellations and family business. His research is set up in 3 groups: one group interviews the organization members, another interviews the family members, and finally Weber sets up a Constellation. He uses a goal-attainment scale, an instrument to make predictions. A possible question is 'how could I see within one year that there is a change?' A scale is then developed to check if the organization is improving or deteriorating, ... and a time to measure. In autumn 2002 Weber will have a closer look at his results and decide on a methodology. Weber also mentioned the first positivistic study about Constellations by Hoepfner, G. (2001): 'Heilt Demut wo Schicksal wirkt?' München. Profil - Verlag. And also Peter Schloetter, +49721-403548 who works with life-size figures. He sets them in a place and checks if representatives feel the same.

18/4/02: Wim told me about using hidden Constellations only with people who have experienced them, as we then enter the level of archetypes. For new people it is difficult to identify. Variation on a hidden Constellation is: client and facilitator know; or, only client knows. Jan

Jacob did an experiment with experienced people. Group X waited in the hall. Group Y was set-up. Group Y then left and group X took its place. Do representatives still feel the same?

22/4/02: Belgian Bankers Academy, Standaard inc Training, Franstaligen.

Zij hebben creativiteits-oefeningen gedaan. En vervolgens opwarmingen voor een opstelling, en dan ook de opstelling. De feedback op papier achteraf was positief. Eigenaarschap: de meesten waren blij met deze training of nieuwsgierig. Zij deden de oefeningen met plezier. Leiderschap: tijdens de opstelling liet ik de groep minder invullen en verkorte ik het ook. Ik bracht het aan als een vorm van creatief denken.

23/4/02: I read Hohn's dissertation about teams for the form. I notice mediocre English. She applied a questionnaire with content analysis.

24/4/02: Intervisiegroep opstelling te Breda

13-16.30 Teun, Piet, ... We practiced Constellations.

8/5/02: Leadership Gestalts with 1st year ISER students.

14-15/5/02: Jan Jacob Stam in Earnewald. The notes were worked out in Part 2.

16/5/02: Some ideas from the Video: Los Ordenes Ocultos where Bert Hellinger works with businesspeople in Chile:

A business is more than shareholder property. This goes against principles applauded in today's economy. Systemic Constellations Work notices that if an ancestor has taken advantage of people this will have an effect on his children or grandchildren or even further. Bert Hellinger did Constellations with children of rich people. He noticed tremendous human suffering: drug addiction, suicide, ... In one case concerning an oil company, the lives of thousands and their families are involved. There seemed to be an absolute disinterest in the former owner for those who died looking for oil. This has an effect on the current generation. One child of a railroad construction family, felt weak, without energy. When five representatives were set up for people who had died constructing the railroad, it was clear that that child tended to follow them in death. And only when he honored them and acknowledged that the riches of his family were built by their sacrifice, did he feel more energy. When a company has served a community, then the family can keep the fortune, develop it, and feel happy about it. Else the great fortunes are lost in the second or third generations.

28/5/02: NHTV Breda.

During Business Consulting I introduced Systemic Constellations to 30 international MBA students. References to Chi Gung and Feng Shui resonated with the Chinese and Vietnamese. The rituals of the Bantu resonated with the Cameroonians.

29/5/02: ISER. 1st year students Leadership Gestalts workshop

3-6/02: I translated Jan Jacob's course material. Irina and I ran two sessions with 1st year ISER students. First we worked on Leadership Gestalts; afterwards we did Constellations. It was amazing to see students' enthusiasm to do SCW.

7/6/02: **Coaching sessie met Henry**, 11.30-12.30u.

Eerst was er een telefoon gesprek: Henry wil advies over een lid van het CvZ, college van zaakvoerders. Ik herinner mij het niet meer exact, en beschrijf de situatie later. De eerste meeting vindt plaats in een ruimte boven in het Notariaat van mijn vader. Ik heb deze locatie symbolisch gekozen. Hier ontvingen mijn over-grootvader, grootvader & vader hun klanten. De idee dat ik systemisch door hen gesteund wordt, geeft mij kracht. Uiteraard is dit een idee uit het systemisch werk. Het wordt dan ook een self-fulfilling prophecy. Henry is mijn 1ste coaching klant, wat een nieuwe werk-richting voor mij inhoudt. Counselor Christiane heeft hem naar mij doorbestuurd. Haar client is een no-nonsense zakenman. Zij heeft mij professor Roevens genoemd, en Henry spreekt mij aan met professor. Henry legt de situatie uit van zijn Horeca belangen. Ik vraag hem wie wat doet, en wie financieel wat bezit. Dan vraag ik hem om een opstelling met papiertjes te doen, waarop ieder medewerkers naam en taak is vermeld. Henry doet dit in stilte. Vervolgens plaats ik Henry telkens op een van de papiertjes, en vraag hem om het gewoon te voelen, waar te nemen en nog niet te spreken. Wij doen twee opstellingen: die van de Horecabelangen met Dagelijks Bestuur: Henry, en Raad van Beheer: Henry (98%), Johan (1%), Karel (1%), en die van de Exploitatievenootschap College van Zaakvoerders: Johan (24.5%), Karel (24.5%), Henry (49%), Dirk (2%), en als uitbaters van Den Dries, eerst Karel & Magda, en nu Myriam. Wij eindigen het coaching gesprek met als conclusie dat de rol van Karel helder moet worden gekregen. Op dit ogenblik toont de opstelling dat hij niet op zijn plaats staat, en niet goed functioneert. Wij besluiten dit in een vervolggelbesprek aan te kaarten.

20-21/6/02: Jan Jacob Stam opleiding te Earnewald

28/6/02: **Coaching sessie met Henry Holzman**, 10.30-12.30, locatie Erpe Mere.

Henry vraagt of hij Karel uit de RvB zou ontslaan of niet. Wij hebben een aantal tests gedaan. Bijv. ik stond naast Henry als representant van Karel en ik meldde hoe het voelde Karel te zijn. Ik kreeg vooral de zekerheid dat Karel een nieuwe focus moest krijgen waar hij zich in kan uitleven. Ik heb de indruk dat Henry niet zo maar luistert en dat ik voet bij stuk moet houden als ik voel dat ik gelijk heb. Henry nodigt mij bij hem thuis uit, en toont hoe hij met van alles betrokken is: allerlei verenigingen, groeperingen, ... Hij is één met zijn geboortestreek: Erpe Mere en omstreken. Het deed mij ook systemisch reflecteren over de insteek van iemand in zijn streek, en de dynamiek van geven en nemen. Henry en zijn familie leven mee, en creëren werk voor hun streek. Henry is katholiek en open voor esoterie. Hij vraagt mij om een oprichtingstekst na te kijken die reeds door een helderziende was gecheckt. Hij geeft mij ook zijn volledig dossier mee.

1/7/02: **Coaching sessie met Henry Holzman**, 11-12.30, locatie Temse.

Ik bezoek Henry in zijn bezinningshuisje aan een meer. Hier praten wij verder over de te nemen beslissing aangaande Karel. Ik vind het raar dat Henry zoveel mensen om advies vraagt. Christiane, zegt dat ik zijn aanvraag voor consulting moet aannemen. Zelf wil ik er toch naartoe wer-

ken dat Henry de antwoorden bij zichzelf vindt. (Dit is een eigen thema. Bij besluiten die ik gewichtig vind, vraag ik experts om advies in plaats van zelf te beslissen.)

20/7/02: **Rotterdam Summer School**

During a summer course in Change Management with several international students aged 18 to 27, I used the 1. puppet technique & also small 2. Systemic Constellation work. Both had a positive effect. I don't have this on video. However, I can give my personal description of events, & ask, e-mail, students about what they experienced.

Small Constellation work: What?

- listen to the issue.
- use myself as one of the representatives. I use one or two other representatives , but no more.
- give some information about what I feel/think.
- check this with the client & with other representatives.
- stop when the information is enough.

These lasts 15minutes.

E.g. When Niels placed me I uttered "I see a picture of your future". He was shocked, because he had placed me as himself facing his future. How could I know?

The puppet technique: IKEA finger-puppets of animals: an elephant, a giraffe, ...

I made a Prop Constellation where things instead of live representatives are used. The client chooses who represents whom, and a small Constellation follows by placing the puppets on a table, with their face pointing in a specific direction. I then move the puppets and ask the client which position 'feels' right. The purpose of this Prop Constellation is purely diagnostic, to clarify the issue for the client. Some students experienced this as helpful, others probably as something strange. E.g. session with Belinda. Her tasks were: 1. account manager (3/week) (parrot); 2. project-coordinator library (elephant), 3. researcher (ideal: giraffe), the I (panda).

3-4/9/02: I read "How to write a Phd dissertation" from IMI and made notes for ISER. How can I complete a dissertation? Wim cheered me up: family-business is a good topic and he mentioned some ideas from the Hoepner book: his questionnaire, letters and ideas for financing. I'm re-reading the diary. I talk to Peter Schloetter on the phone. His work and research is to take 2 assistants and several life-size mannequins to a client and to set up a Constellation. As research he sets up a Constellation and then puts one real test-person. He then checks if other test-persons feel the same and sees if he comes up with a Galileic or standard research-method which is objective. His work-hypotheses is that there exists a symbolic-language of "positions in space", of topology. The advantage of the mannequins is that they have no facial expression, so that if I feel angry by looking at the mannequin; the mannequin cannot have an effect on me. Every month he's doing tests.

5/9/02: **Talk with Rijsman.** I can get it done in less than 3 years.

Rijsman compares Constellations with the work of Milgram. In Milgram's work, subjects are also put in a ritual context: there is a researcher in a white coat, the context of a university, and there

are actors to help out. Then depending on certain symbolic actions a direct command of an authority figure,... different levels of obedience are checked.

18-20/9/02: Jan Jacob Stam in Earnewald

Mini-opstelling over de PhD. Een aantal bedenkingen over de loopbaan-opstelling: Wat speelt bij jou in de achtergrond, wat invloed heeft op de beroepskeuze? Pa of ma's zoon? De ouder van een van de ouders. Iets doen wat een ander niet heeft kunnen doen. Verbonden met iemand met een speciaal lot? Voor wat voor dynamiek zou je dat (niet) gevoelig maken? Waar ben je allergisch voor?

Jan Jacob Stam's feedback op een eigen opstelling die in't 100 liep, "je hebt 30x getest i.p.v. te doen. Word vader". Hij zei ook als je leiderschap sterk is, kan de beweging, constellatie, uit zichzelf gaan. Als het zwak is, mag je niet zeggen 'doen jullie het zelf, ik weet het niet', want dan verval je in psychodrama zonder oplossing.

22/9/02: **Talk with J. Rijsman.** I wrote up an experiment, which was not carried out.

Select a Constellation with strong expected effects, e.g. Constellation A (Atlas) & one with different expected effects, e.g. Constellation B (Good Leader)

If I put 5 random people in Constellation A there's a high probability that A will be the outcome. I test this by putting the same 5 people also in Constellation B, where they get B outcome. Hypothesis: when people are put in a specific Systemic Constellation with 2 types of roles: 1 leader and 5 equal employee, this has a precise effect on them. This test can be repeated with different cultures, ages, ...

Practical: find 7 people, place them in Constellation A and B, video-tape, follow a script. Test-group: first Belgians, then in Barcelona, for cultural differences.

Systemic Constellation and Moral Development (Kohlberg).

Rijsman argued that Constellation work is related to Kohlberg's theory of moral development. Kohlberg argued that people develop morality, and that people could be classified in that way. John's claim was that after the Constellation people have a new view of the situation which gives them the chance to act in a morally superior sense. Klaus Grochowiak has developed this thought and has written about value scales with systemic viewing as the highest scale.

22/9/02: Jan Jacob Stam in Earnewald

- Op VHS heb ik twee tests staan met Fritz en John. Het eerste was een systemisch adviesgesprek van 15 minuten en het tweede een opstelling van 45 minuten. Wat is het effect van beiden?

- Op VHS staat de merkenopstelling over de "Indische cake" met twee tests. Siep, de klant, plaatst een opstelling met representanten in twee zalen te gelijk. Hij kiest een representant voor zichzelf (Pim). In Zaal 1 is een open opstelling met Siep over de indische cake en de indische eilandjes. In Zaal 2 is Pim representant voor Siep en stelt hij verdekt op. Siep heeft zaal 1 op tape, ik zaal 2. Er waren toch een aantal verschillen. Deze mini-experimenten tonen dat opstel-

lingen toch nuttige informatie blijven verschaffen, ook als zij minder representatief worden gemaakt.

22/10/02: **NHTV Strategic HRM**

In de cursus heb ik opstellingen bijgevoegd. Theorie over Milgram later verwerken.

10/11/02: Video **over het werk van Varga von Kibed en Insa Sparrer**

Varga von Kibed en Insa Sparrer werken constructionistisch, op meta-niveau met de systeemopstelling waarvan familie, en organisatie slechts een deel zijn. Je kan iets opstellen zonder dat je moet weten wat het is, vb. 'mijn levensdoel', ... In de opstelling of daarna wordt het dan duidelijk wat dat element is. Bijv. op de video was er een klant die zij dat hij 5 hindernissen ervoer waarvan 1 bekend en 4 onbekend was. Interessant dat iemand aangeeft dat hij 4 onbekenden heeft. Bij het terug geven aan een vader-figuur hoef je niet te weten of te veronderstellen dat het je pa is. Alleen de teruggave is belangrijk. Een ritueel heeft als doel de verhoudingen wezenlijk te verduidelijken. Bijv. de zin uitspreken "ik ben je zoon", is niet het melden van een feit, maar de diepgang van een realiteit beseffen.

13/11/02 : **Coaching Phil te Brussel**

Ik heb Phil gecontacteerd. Ik ken hem via een Mayrkuur, waar hij sprak over een behoefte aan communicatie-training. Hij heeft bij Hangerweyde & Partners een persoonsanalyse laten doen. Hun verslag:

Kritische Factoren: Sommige talenten gaan hand in hand met een mate van afbreukrisico. Ondanks de waarde van elk talent in het unieke persoonlijke profiel zal het effect hiervan in de praktijk niet altijd als uitsluitend positief worden ervaren. Immers, de omgeving en de context waarin iemand functioneert : bedrijfscultuur, collegiale verhoudingen, hiërarchie, producttype, type functie of branche etc. bepalen in belangrijke mate de toegevoegde waarde van het talentenprofiel. Met betrekking tot het talentenprofiel van mevrouw De Grave dient rekening gehouden te worden met de volgende schaduwkanten:

Persoonlijke prestige: ... sterke behoefte aan erkenning, waardering en respect van uit zijn omgeving. Derhalve streeft hij naar zeggenschap, brede verantwoordelijkheden en vrijheid van handelen. Hij heeft een sterk eergevoel. Dit betekent tevens, dat hij zich kritiek snel persoonlijk kan aantrekken.

Onafhankelijkheid: door een sterke behoefte aan vrijheid en ruimte bij de uitvoering van zijn werk, zal hij zich door te strakke kaders en regels of formaliteiten beknót en afgeremd kunnen voelen.

Ongeduldigheids: zijn nieuwsgierigheid, zijn behoefte aan afwisseling en zijn beperkte persistentie zijn ervoor verantwoordelijk dat hij soms met moeite de energie kan opbrengen iets af te maken waar hij aan begonnen is. Met name het bewaken van plannings en structuren is niet zijn sterkste kant.

Beperkte overtuigingskracht: hierdoor kan het hem moeite kosten boven mensen the gaan staan en op basis van natuurlijk overwicht autoriteit af the dwingen of zijn mening 'verkocht' te krijgen.

Tolerantie: ...beperkte vechtlust en dito assertiviteit. Hierdoor zal hij niet makkelijk voor zijn belangen kunnen opkomen, met als gevolg dat hij bestaande negatieve situaties langer zal laten voortduren. Ook zal hij soms conflictvermijdend zijn.

Zijn beperkte empathie zorgt ervoor dat hij minder adequaat kan inspelen op de onuitgesproken emoties en gevoelens van anderen; hij heeft concrete taal nodig om anderen te begrijpen. Het kost hem soms moeite zijn houding en gedrag diplomatiek af te stemmen op anderen.

10-12: Phil en ik hebben een babbel over Brussel. Dan begint het coaching gesprek. Phil leest een aantal zaken voor uit het rapport van Langerwey & Partners. Phil herkent zichzelf er duidelijk in. Ik luister en denk aan vertrouwen als issue. Wij praten verder. Phil tekent het organigram: zijn pa stond in de zaak, maar nu zorgt een directeur voor het dagelijks bestuur. Phil is een van de 6 onder hem. Ik vraag Phil: Stel dat er een wonder gebeurt en je krijgt van deze sessie wat je verlangt. Wat wil je dan? "Vertrouwen in mezelf." En als je jezelf dan op afstand als in een film bekijkt, wat zie je dan? "Een relatie, iemand goed naast mij hebben." Ik besluit met papieren te gaan opstellen. Ik neem Phil en 'iemand die naast hem staat'. Phil neemt mijn schouders vast als Phil, dan plaatst hij mij. Dan plaatst hij de ander. Hij twijfelt of hij hem naast of over Phil plaatst. Uiteindelijk wordt het erover. Ik ga als representant van Phil staan, heb neiging om naar links te vallen, wordt precies van rechtsuit geduwd. Ik ga als de representant van de ander staan en voel dat het te dicht is. Ook voel ik pijn in de hart-streek. Phil wordt stil. Hij zegt dat deze persoon zijn huidige relatie is, een rebels iemand. Ik doe nog een aantal zaken rond zijn vader. Dit is een thema waar Phil al uitvoerig rond gewerkt heeft. Dit heeft weinig succes: Phil zegt dat hij hier al genoeg aan gewerkt heeft. Hij is dat beu. Mijn ideaal-beeld over hoe de dingen zouden moeten zijn, is niet juist. "Anerkennen was ist," stelt ook Hellinger, merken wat er is zonder oordeel.

14/11/02: Supervisie met psychologe Fanny de Swert

1. 'Niet presteren, doen'. Ik wil presteren. Dit werkt niet bij coaching. Als je coacht, ben je er voor die persoon, en is je eigen ego weg. Het gaat niet om het goed doen, gewoon om het doen. Je leert een aantal methodes en je gaat aan de slag. Uiteraard kan je verbeteren, maar terwijl je met de client bent, doe je. Het is zinloos om achteraf te zeggen, "dat heb ik weer knap gedaan". Nee, op het moment van werken ben je een instrument dat in contact met een ander individu, werkt.

2. Systemisch werk is een techniek, geen wondermiddel. De toekomst zal uitwijzen hoe effectief het is. Het is belangrijk om een aantal technieken te leren, en om ze dan los te laten, en te vertrouwen op een eigen vorm, een eigen aanpak.

3. Ik heb niet naar mijn klant geluisterd. Hij gaf mij geen toestemming om systemisch te werken. Hij liet mij begaan, maar zij regelmatig dat hij het vreemd vond en zo niet verder wou. Ook wou hij liever een gesprek. Denkkelijk had hij al uren besteed bij een therapeut om het verhaal van zijn vader te doen en was hij dat beu. Het is dan ook goed om er niet op in te gaan.

24/11/02: The Lab

The purpose is to experiment with different forms of organizational work. Irina Popova is inspired by psychodrama. Robin Turner works with dyslexic people. He completed Systemic Constellations Work in Families with Stam. Our meeting was informal. This is on Video.

Round 1: Robin

We started with a conversation. After a while he summarized the question as, "what is driving me?". There are moments when I don't think, just sense the atmosphere, and act. Some interventions included putting papers around RT, when he mentioned he was surrounded by all these interesting issues. I sensed a force coming from behind him into his heart from the back. I put my hand there and asked him which distance felt right. He then mentioned he wasn't pushed, but rather pulled by a force. I then placed my hands close to his hips, and it felt as if he was carried. I then asked if he had an answer to his question. We then had feedback.

Some of this is typical Constellation intervention, e.g. sensing where energy is coming from. I develop my own way, which involves physical contact, placing hands, ... as a means of changing someone's experience.

Round 2: Irina

We started with a conversation. After a while she summarized the question as As she spoke I felt the need to place my hand behind her heart at the back. She then said love as she mentioned her issue. I also placed my other hand before her heart. Then she mentioned she had to take on another's responsibilities. I took RT as a representative for those other responsibilities. Irina placed him and afterwards positioned herself. They looked at each other. RT said he felt as a father & said something to Irina as: "go your own way with my blessing". I then asked Irina to bow to him. She did. Then she turned around. Irina remarked how strange it was that an issue starts in one direction & ends up somewhere else. (This is something systemic workers have often noticed. Symbols, personal qualities, mission statements, ... suddenly become real people, often one's relatives.) Some thoughts: I scribbled down a sort of spider's web when I heard that. For me there is a deep issue, e.g., a certain connection with the father. Then there are the things we do in life. And then the things we feel or interpret while we are doing (all the thoughts, emotions, analyses, ...) we construct around an event.

Round 3: Joseph

I talked about wanting to live abroad and not feeling home. I choose Robin as a guide. I set up a representative for home and then for myself. I was in front of her, to her right. I wanted to turn. Every place felt like wanting to move just a bit around. RT turned me around to face the representative. I looked at her but especially to her left, to the floor. I felt I had to enter a hole there & take steps down. RT lay down there as a representative. I looked and felt awkward. Irina then lay there as a representative. I had an image of looking at my mother as she gave birth to me. I then lay next to the representative. I felt chest pain. RT asked me to look the representative in the eyes. The pain became freer. RT ended the Constellation. I felt shaken up and did not know what to say. I said: 'I can work!'

Round 4: Irina

Issue: she loves her business-work. She wonders why she doesn't find her social dynamics work interesting anymore. She would like to integrate the two more.

Both RT & I coached her. I started with the interview. I stopped (mostly out of laziness; I had enough) & passed it over to RT. He said 'I was almost there & should continue. I thought about setting up 2 representatives. RT took 4 representatives, the 4 elements of her question.

I felt shaken after this session. When RT & Irina left, I walked, and moved my body. However, the awkward feeling stayed and I called Christiane the next day.

10/2/03: **Enschede and Hengelo**. Part 4C offers a thorough description.

13/02/03: Sessie met **Walter over geld** herbeluisterd (datum: 18/11/02).

Op MiniDisc beschrijf ik wat ik zie en interpreteer. Bijvoorbeeld, geld staat achter vader, dus geld symboliseert wat steunt (vaak is dat de positie van de voor-ouder). Ik ga dan op de verschillende plaatsen staan (op video). Ik vraag met humor, en Walter antwoord, bijv., "ik kan niet direct iets verzinnen.", "door zelfstandig te beginnen werken, wordt mijn angst voor tekort nog sterker. Angst dat mensen mij niet willen betalen wat ik waard ben."

Ik heb de opstelling mentaal begeleid, e.g., als geld achter de vader staat, denk ik aan: 1. iets dat steunt, en, 2. eventueel symbool voor een voorvader. Deze interpretatie is mentaal i.p.v. intuïtief. Als methode wijk ik af van de standaard-techniek: 1. ik gebruik papiertjes om Walter's familie-leden te representeren, 2. ik ga zelf af & toe op een papier staan, waardoor ik naast begeleider, ook representant ben, 3. ik gaf veel theoretische uitleg, 4. de sessie duurde lang (1u), 5. achteraf was ik doodop, wat een teken is van te veel doen.

25/2/03: **Marianne Franke**, author of 'Du gehörst zu uns!', applies Systemic Constellations Work in schools. They play "the family game". When a child represents someone else's father, it can experience the feeling of being proud of one's child.

-Forgiving: In Catholic upbringing, the theme of forgiving those who have wronged you, 7 x 77 times, is taught. Systemic Constellations Work shows that forgiving wrong-doers does not work. In fact, the victim who forgives the guilty one, seems to give the guilty one more problems. And when a guilty one asks for forgiveness, the innocent has to carry twice as much psychological burden. It works better when a guilty person bows to his victim and says 'I am sorry', rather than "please, forgive me". For Hellinger, forgiving takes away a wrongdoer's dignity. When you forgive someone, you become like the one you forgive. When you are not forgiven you grow to your own greatness. Innocent people have little strength to do good. Guilty people who accept their guilt and take responsibility for it, have strength.

25/2/03: Reflection on a Constellation by therapist **Elly te Brake** on 8/2001.

Issue: 'I want to talk to my director about my role in the organization & about the manager's role with me.'

Set up: one representing the Board of Directors (BOD); one the Director; one the assistant Director; one Colleagues with fixed contracts; one students, one myself.

Findings: Since I apply Systemic Constellations Work I feel more at ease in the organizations I work for. Some particularities I noticed, were.

1. I felt the value of feeling my place, and of respecting those that came before me. I used to believe that the director had little visionary skills, and, that I was the light of intelligence ready to run the school. Now I see the director as the director. It is not my task to consider him good or bad as a person, or as a manager. He gave me the chance to do a job under excellent conditions. He made me a lecturer in the MBA & in the MA programs. There was one moment that he could have fired me. I have never run a school and have no proof of my capabilities. My teaching is decent, and sloppy at times. Teaching is the area in which I need to put my energy, not in a role which is not mine. Contract-teachers have a systemic priority over me and I should respect their experience. I now choose to sit to the left of a senior in the organization, and let them talk before I do.

2. In the Constellation the representative of the director was weak and not respected by the others. Elly brought in the director's father to support him. This gave me empathy as I also have a father-issue. It helped me to see the director as a member of a family, rather than as an individual.

3. In the Constellation my representative was weak. The representative of the students didn't believe me. Some students like my classes and support my critique of management, but few believe me. I am grateful that some students exposed this! Elly placed my father behind me. This gave a complicity with the director's situation.

4. I assumed that the assistant director didn't approve of me, yet her representative did. This helped me to look differently at the AD and to communicate with her. If I kept assuming that "she doesn't like me, therefore I'll avoid her", this would have had different results.

5. I learned to stop rebelling against an organization's idiocies, as this cost me a lot of energy, &, to focus on teaching instead.

6. As a test, Elly replaced the director with a new one. I told her to stop this intervention as it was not reality. I had to deal with this director, not with a new one.

7. As an intervention I had to tell the representative of the director what I was going to say to him. I did a full 10 sentences piece. Elly asked me to say it briefly. I asked "to be recognized". In a talk with the real director that following week I told him "to treat me as an adult, not as a child". He looked oddly at me when I used those words.

My contribution to the school improved. In October 2001 colleagues had talks with the director. By the end of the school year the AD decided to leave the school, and return to teaching. The

director reprimanded colleagues for not accepting her. It is unnecessary to make a cause-effect analysis between the Constellation, and these talks in the organization. As mentioned in Part1 I move away from a definition of science as determining cause-effect relations. With Prigogine I see science as probabilistic. There exists a probability that the open session was influenced by the Constellation. According to social constructionists the sequencing of activities can be seen as probabilistic, with certain actions having more chance to occur than others. This probability is influenced by our cultural conditioning. So if, e.g. a typical American boss tells one of his typical American employees that she will receive a 50% wage increase, there is a high chance that she will react happily, and a smaller probability that she will sue her boss for inadequately compensating her for the last 25 years.

16/03/03: **Reflection** on a Constellation by Stam on February 2002.

Reflection can be explained as an attempt to place one's own assumptions into question and to suspend the seemingly obvious. Social constructionists say that the way they present texts should not be interpreted as a true reflection of the world as it is, but rather as a result of a particular configuration of words on paper that could also have been presented otherwise.

Issue: 'I want to know my place in an Organization, as one of its consultants'

Set-up: a representative was selected for: 1. the client of my team-leader, he is No2 of Standard inc, and the unofficial No1, 2. my team-leader of a group of free-lance consultants, 3. the 4 free-lance consultants who have worked together before, 4. the 1-2 free-lance consultants who have not worked together before. All representatives were men. Findings and benefits:

1. In the beginning the director didn't seem focused and neither did the consultants. We then noticed that something feminine was missing. Stam Set up a woman to represent the organization. The director then stared at her. I also noticed the tremendous energy coming from this feminine representative. It was as if she was a ray of light. Stam remarked that if the director would focus on the organization as an entity, as a mission, the consultants would become unnecessary.
2. Stam remarked that the coordinating consultant took a too important position vis-à-vis his client.
3. Stam set-up the consultants left of the client all looking at the organization. This gave them strength.
4. Stam remarked that the "I" representative was also focusing in the direction of the organization just like the director, and that "I" could be the first one to be sacrificed if the rest of the system did not approve of my way of seeing things.

17/3/03: The following weeks I took as steps:

1. Panic. I thought, 'I don't want to get fired'
2. I talked to the coordinator about the client's requirements & whether we were truly accepted by the Organization.

3. My own contribution to the project was smaller than expected. I had to deliver 2 sessions of 1,5 days with 15 participants of the client each. I had several paid sessions with my colleague consultants.
4. I consider the client's hiring of 7 outside consultants and trainers to talk about it & to do things to it, wrong. If I were the client, I would let my own people design & control the program and hire outside consultants only as "helpers" rather than as "change agents".
5. our consultant's team lacked humility vis-à-vis the client. We are not there to fix them.
6. On 22/02 I met a member of the Training & Development department. She and her department were surprised of our input in the company. We also had circumvented the regular way of doing work. Normally the head of Training & Development decides training needs and selects trainers. Now the director, who's also HR Manager personally worked out a program with a head consultant, and accepted that consultant's team, and personally decided to spend the Training & Development budget on them!

24/3/03: **Universitat de Vic**, Spain

The following is the outcome of a discussion with Rijsman about Galileo Galilei and Jean Piaget. When Schloetter told me that his work was galileic, with which he meant that he did quantitative analysis on a large sample, Rijsman remarked that Galileo never did statistical analysis. Galileo observed the stars a few times and then drew his conclusions, which we now accept as laws. Jean Piaget, the child psychologist, worked in a similar fashion. He observed his own children, and from that made heuristics about all children. Similarly, in order to prove that Constellations are not culture-fixed, i.e. that only Germans and Dutch can experience them, I recount one occasion of personal Constellation work, in Vic, Spain. Stam's successes in Bosnia, Israel, Portugal and in China are further indications of the universality of Systemic Constellations Work.

In 2000 ISER sent me to the Universitat de Vic under the auspices of the EU Socrates program to give HRM & intercultural communication lectures. On March 24, 2003, I held Constellation workshops. Here are reflections, updated on 1/7/06.

PROCESS STEPS

1. Participants receive written information in English.
2. Introduce Systemic Constellations Work.
3. Facilitate a constellation, and discuss.

25/3/03: Verbal introduction

Participants: From the Faculty of Business: quima.vila@uvic.es, ariadna.codina, herminia.andreu, noemi.morral. From the Technical School: marc.garcia@alumnes.uvic.es, juanantonio.gomez, andrea.martinez0, antoni.vilella, josep.sandez, eduard.llobet, jaume.march

12-14h: class of Ariadne, professor of HR, and about 15 students, all Catalan.

Ariadne introduced me as a guest-lecturer, who introduces a new HR technique, Constellations. She said I speak English, and understand Spanish and Catalan. I sat on a chair on a stage, in a classroom. Here is a successful introduction:

Energy, charisma. I am there for my audience, and observe if we are together. When I loose the group, I connect back to them.

"This will be about the psychology of Organizations. Psychology is more messy than logistics or finance. Those subjects follow one form of rationality. Psychology uses a different one."

- Start with "what I tell you now will sound very strange." I assume most people consider the principles of Systemic Constellations Work strange, so I acknowledge this from the start. Today, 12/9/05, I would not say this any more, as it creates too much drama.

- "We notice this." "We are 500.000 counsellors worldwide.

- "?Porque?" "We do not know. Some of us have theories about it, but essentially we do not know, we only observe it.

- "Who are you, and what do you want to get out of this?" "When people answered vaguely: I want to learn, I would ask: "what specifically do you want to...?"

- Practical examples:

1. The history of the bank and motivation.

This example was inspired by Pim. Several young bank employees were demoted. Management had tried everything: a pay-for-performance reward system, team-building, even running in the woods with paint-ball guns. Nothing worked. A Constellation consultant than asked a manager to tell him about the history of the bank. The bank was founded in 1890 to help local farmers to get a loan to buy seeds and other products. He then told the major events of the bank until the present moment. The consultant felt that the bank had currently lost its mission, or, at least, that new workers lacked purpose. Working for their wages and for unknown shareholders, did not motivate them. The consultant considered it important to tell the employees about the history of the bank. He noticed that many of them were actually quite curious to find out. He assumed that they would now see themselves as part of a greater whole. This created meaning. When the consultant informed about the Organization several months later, he found out that: fewer employees had been absent due to sickness, fewer employees were complaining, several of them worked over time without requesting pay. The consultant interpreted this as a sign that people were motivated. Finding meaning creates motivated activity.

2. Connection with those being fired.

I tell them the story of an industrial company where 1000 people were fired in a disrespectful manner. With disrespectful I mean that one day they were told that they had to leave the company within one hour. (Although I made up this particular case, it is based on a mixture of situations which took place at several multi-nationals during the downsizing of the 1990s. There are cases of managers being told to empty their desks and being guarded out of the building by a security agent, as if they were criminals.) A bit later

new employees were hired. Soon they felt stressed and demoted. Again the 'usual' battery of OD techniques was let loose on them: communication skills, ... Nothing worked. A facilitator noticed through the Constellation that new workers identified with those who were fired. Why this is so remains a mystery. Yet that happens.

'Connecting with the audience': Who owns a family business? (Many businesses in Catalunya are family-owned.) Two students reacted. I asked them about the business.

Recognizable facts: did you know that most family businesses only last until the third generation because of problems with succession? It is not easy to be husband and wife in the evening, and director and accountant during the day.

To explain natural order. Who has siblings? What happens when a younger one gives you advice? ... We do not accept advice from junior siblings. We feel it is our job to advise them what to do, not the other way around.

In management literature we do not get this information. This places an organization in a socio-historical whole. Ariadne & I felt that the introduction was successful.

16-18.30h: Ariadne told me that it would be hard to explain the concepts to the afternoon crowd of mostly professors and few students. 30 minutes before the class I got myself and the room ready. Mercé helped me to rearrange the chairs in a circle. I put the video-camera on and did Aikido to get body and mind ready. At 16h Herminia came in, then Ariadne, Noemie and Anna. Then a group of male teachers and three students entered.

Noemi introduced me. We told our issues. Herminia was the leader of a team of technicians who worked for a local community. The mayor spent more time fighting his political party, than taking leadership. She wanted to see her role in this. We did a Constellation. I took a representative for Herminia, one for the political party, one for the mayor, two for the local community. Herminia placed them, and we noticed a lack of connection between the different elements. The mayor was focused on his party more than on his community. After 30 minutes Herminia experienced an image of her own place. The audience and I noticed how she became more energetic. The Constellation seemed stronger. This was the first time I set-up politics, community and work. It got everyone's interest. One participant asked if 'with this method it is easy for management to do a constellation, see where the weak and strong links are, and then to fire the weak links?' I answered that a Constellation shows the whole as a connected group. So if a member malfunctions it does not directly mean that this person is inadequate, but rather that the system malfunctions.

What can we learn from this Catalan experience? Constellations are not culturally bound. Of course, cultures who are prone to ritualistic behavior have an easier way into Systemic Constellations Work. And one has to connect one's words to the local culture. This was my first experience in guiding a Constellation with a political component.

15/4/03: **BBA**

1. During the consulting trajectory I was promoted to design internal communication for the client, and give training in that. The consultant who first had to do that was taken away on the client's request. He had been boasting around the organization that he was hired to change it. I interpret this promotion as high trust in me.
2. I went to the first meeting, but afterwards declined the job, claiming I had no experience in the subject. I regret I did not continue it, as I could have learned a lot.
3. Someone else replaced me to design internal communication. He seemed very technical.
4. The project went unhappily. During our meetings we complained a lot about the client. I felt I was wasting my time. I declined some of the meetings, which I now regret. These meetings were paid, and I now realize the value of 'being' there. I currently experiment with 'being' at meetings, and noticing how non-judgemental presence influences the outcome of a situation.
5. After the initial trajectory the client did not rehire us. We were supposed to do another 6 months.
6. I have kept good contact with the team-leader, who promised me work.

4/12/03: As a **Vitamine W** vzw HRM consultant.

During 1.5 years I worked for this organisation & introduced Constellations with different clients: at Vitamine W itself, at EROV, and with cross-cultural coaching.

1/1/04-1/1/05: I suffered a burn-out and suspended my research for a year. (see 9/7/07)

13/5/05: The end is near! discussion with Rijsman and van den Berg.

Tips: make a clear structure & lay-out accentuating what is important and what is not. Connect all the pieces. Intro: what I will say & how. Excellent Summary (in English & in Dutch). Conclusion: what I have done/written & why; possibilities and limits of the method, critical style of writing, table, which critical questions do I have for future reference.

21/11/05: After a visit at SIOO: What do I know after JJS' trainings?

As a representative I notice that:

- I feel something when I am with others in a specific Gestalt. I can give information about being in a place with a specific group of people, when answering a question.
- a facilitator such as JJS can use that information to clarify an issue with a client.
- clients gain an understanding, a solution, from a Constellation.

As a facilitator of Constellations I notice that:

- in several instances a client has had insights from a Constellation.
- in several instances a client has found the Constellation useless.
- when I used variations of the technique (puppets, pieces of paper, myself as a multiple representative, ...) it helped clients.

As a colleague in conversation with facilitators I noticed:

- a change in their attitudes and behavior as consultants
- success with Constellations

9/7/07:

On 6/7 I had a talk with Juerg Thelke. He inspired me to write something about what happened from 1/1/04 to 1/12/04 when I went through a depression/ burn-out, because it influenced how I understand Systemic Constellations Work and why I completed the thesis.

In 2003, about one year after the termination of a relationship, I had a new relationship. In the time that we were together, from April to November, I felt an increase in fear, jealousy, low self-esteem, and a worry that somehow I wasn't measuring up to being a 'man'. I looked around at other men, also my male friends, and felt that they had dealt well with their lives, their feelings, their women, and that I hadn't. The fact that I had trained myself in several techniques that are supposed to help you to deal with life: coaching, meditation, NLP, Systemic Constellations Work, and still hadn't succeeded in life, made me withdrawn and sad.

When I arrived in Peru in December, I remember suddenly feeling a 'hole' in my solar plexus area. I was looking at golden religious symbols in a museum in Lima, and suddenly something stung in my chest. This was a void, which I can only describe as "having the need to cry, but not being able to". This void was there for about a year, and occasionally left me briefly. My mind was often filled with irrational thoughts, e.g. I could worry for a whole day whether a friend had received an e-mail or not.

Back in Belgium and at my job, around February I felt continuous guilt and was worried about receiving e-mails, gsm calls, and felt angry about not being able to deal with external pressure. This situation worsened until all symptoms of depression increased in magnitude: sleepless nights, loss of concentration, feeling hunted down as a wounded animal (paranoia), worry, worry, worry. I was fired from my job at Vitamine W. Rotterdam Business School choose not to renew my contract. Around summer my parents discovered that a relative was taking narcotics. As my father was very worried, I waited before telling him about my situation.

In September I hoped that something would end my misery. Life had become a daily walk through hell, and somehow not being anymore, seemed a much better option. One afternoon, while a friend was helping me to clean the house, I took several sleeping pills. When I woke up in a hospital the next morning, I told myself, "I need to get myself cured now, or I'll die". In October I was admitted to the 6-week in-house burn-out program at Centrum Daidalos near Utrecht. Daidalos applies anthroposophic principles (= developed by Rudolf Steiner) of healing, combining therapy with healthy meals, art, exercise, good air and self-management. I completed the program 'successfully' and in December picked up my life, with the help of a medicine called Eflexor, and the support of several close friends and my father.

When I look at this episode systemically, I notice a few patterns:

Firstly, I needed to somehow reconnect with and take my father. When I was in Daidalos and also after, I felt/ accepted that my father was really my father. He was worried. He was ready to help me. He took even more stress on his shoulders, just because I was his child and it was his

duty as a father. Since Daidalos I've been successful in grounding my life: I bought a house, I found a steady job and have already been promoted twice, I re-edited Organize with Chaos, I published a course-book and I'm now completing my dissertation.

Secondly, I feel a first understanding of knowing what my parents' part is, and what is my own. Hellinger writes that as an adult you notice that your parents gave you certain things, and not others. It's not useful to keep wishing something from them that they didn't or don't provide, but rather notice what they did give - of which the gift of life is, of course, the most important - and build yourself a beautiful life with its possibilities and limitations.

Thirdly, I had imitated my mother's behavior. My mother has been in a depression for several years, and this continues, regardless of her stays at clinics. It seems to me that being sick is her way of getting attention from my father and from others. I have imitated her behavior, even before the depression.

I finish this entry with a quote by Hellinger, which I occasionally tell myself, "I take these parents as these special ones which gave to me this special source of strength which has been essential for my life." (Hellinger, 2004)

10/7/07: feedback of Juerg Thaelke

On 6/7 Juerg provided me with some suggestions to improve the thesis. He already accepted it, so this is only if I choose to.

1. Ask myself: does this piece strengthen the thesis or not? e.g. the part on Kets de Vries, the depression entry, ... Possibly do a constellation.
2. Empty Middle is an important concept in phenomenology. How do others understand this concept: religions, ...?
3. Systemically, the thesis and the thesis process are also reflections of how I deal with life, and how I am connected to my family of origin & to larger systems.
4. Juerg worked with Glaser, who sees grounded theory more phenomenologically than Strauss & Corbin. He takes a meditative position when studying texts. GT is about finding social dynamics through the analysis of text. What I'm doing is a content-analysis with a phenomenological attitude. Check Glaser's book, Theoretical Sensitivities. In the literature GT is often presented as just categorizing rough data.
5. There are different doors leading to different 'research' houses. Once you open a door, you are in that house, and you need to play by its rules.
6. Tighten up the research questions. What was there pre-Roevens, what post-? What is my contribution? Which 'place' do I take in the research landscape on Systemic Constellations Work?
7. Maybe I can include some 'boxed' gadgets? e.g. a constellation of my chosen literature, my own goal, ... These 'boxes' add spice to the dissertation.
8. There is no chapter on Organisational Development: Tavistock, Lumann?, Bateson, Wazlawik, Great Social Theories, Soft Systems Methodology, Senge, Weick, ...

10/7/07:

I did a constellation about having a separate chapter 4D for the Universitat de Vic study. The result was that it seemed unnecessary. My dissertation is not about cross-cultural differences. Also in my work with international students this was already shown. So I've now put it in the diary on 25/3/03.

26/9/07

Feedback gesprek met Goessling.

- de onderzoeksvraag al vroeger introduceren en verduidelijken door te omkaderen.
- the purpose voor de plaatsbepaling zetten. Dit bestaat, zo positioneer ik mij, & dit is waarom ik kies.
- Part 2: het How to-deel in de Appendix plaatsen, en alleen de kern. Eventueel kan ik het linken of plaatsen binnen de Management science, (mgt. psychologie). Er moet ook wat theorie-ontwikkeling zijn & niet alleen beschrijving. *Rijsman suggereerde een selectie van literatuur, vaak vanuit creatieve connecties.*
- Part 3: Goessling denkt aan een aantal (25) indemic articles, die dan in een tabel worden gezet met de voornaamste punten. Dit kan ik eventueel ook met exogenic doen. *Dit heb ik gedaan.*
- Part 4: Hoe kom ik van de ruwe data, tot een aantal uitspraken, die een antwoord geven op de onderzoeksvragen. Ik kan komen tot een aantal stellingen. Deze kan ik valideren door bijv. 10-15 experts uit te nodigen (practitioners, onderzoekers, andere OD onderzoekers die op het gebied van management interventies werken, ...) en zien of zij ook tot die conclusies komen.

Feedback met van den Berg:

Blijf de nieuwsgierigheid prikkelen van je lezer. Waarom diary? Voor het beschrijven van een proces & zorgen voor verheldering. Af & toe zaken laten uitspringen, bijv. met een tabel.

Appendix 3: ROC Enschede - Constellaties en intervisie in het onderwijs:

5/11/02 10-12u30 INTERVISIE, gedeeltelijk op Minidisc, nota's uitgeschreven.

Om 10u ontmoeten wij Ria Schoonen. Zij ziet er energetisch uit: enthousiast en tegelijk gespannen. Wanneer ik haar over de promotie vertel, reageert ze heel positief. Mijn beeld als wetenschapper is dat van een genode gast. Om 10u30 ontmoeten wij de docenten in een intervisie context: Mieke, Margot, Renee, Annie. Wij zitten met 7 aan een tafel in een rustige klas. Henk stelt zich voor. Ik stel mij voor. Ik benadruk mijn rol, een observerend wetenschapper, en meld de documentering via Minidisc & papier. Niemand heeft bezwaren. Mieke vraagt mij om mijn hypothese. Ik antwoord "dat opstellingen een goede intervisie methode zijn."

De 5 zijn geïntrigeerd over opstellingen en Henk legt uit waarover het gaat. Henk gebruikt voorwerpen (pen, potlood,...) en stelt ze op op tafel. Ik haal Belgische Euro's te voorschijn en stel voor dat Koning Albert de directeur speelt, met als reactie gelach. Het ijs is gebroken.

Henk gebuikt een metafoor over het effect van constellaties. Als iemand op 't fietspad links fietst en er zeker van is dat hij juist fietst en de rest tegenliggers zijn, dan ervaart hij dat zo. Als hij inziet dat hij beter rechts kan fietsen, en rechts fietst, dan ervaart hij geen tegenliggers meer. Als jouw kijk op een situatie verandert, lijkt het alsof de situatie ook verandert. Mieke zegt dat ze de constellaties confronterend vindt en boeiend. Henk meldt dat bij iedereen de intentie om te handelen zoals ze handelen, goed is. Zelfs de slechtste docent gaat ervan uit dat hij het goed probeert te doen. De constellatie is een niet-oordelende bewustwording van het eigen handelen, en dat van anderen. Iedereen is gemotiveerd en Ria reikt aan om nu al op te stellen. Henk verkiest de intervisie te bekijken.

11-11.45: intervisie. Ria meldt de tijdslimiet. Ria vraagt wie een vraag heeft.

Margot, Renee : geen

Mieke: Ik heb van alles geprobeerd om een onrustige klas te sturen. Hoe doe ik dat?

Annie: Ik ben mentor van studenten met prive problemen. Mag ik erover praten?

Mieke's vraag wordt gekozen. Korte, relaxe babbel terwijl Margot even weg is.

Wanneer Margot terug is, begeleidt Ria om Mieke's vraag helder te krijgen. De andere 4 kunnen vragen stellen met als doel Mieke's vraag te verhelderen. Hiervoor heeft Ria 7 minuten gemeld, doch laat het over tijd gaan.

Ik heb de idee dat de 6, Henk en ik niet meer in het oog hebben. Wij zijn nu een observerend 'fly on the wall'. Dan vraagt Ria aan Mieke om even de groep te verlaten en plaats te nemen op de tafel ernaast. De andere 4 gaan brainstormen en zich Mieke's vraag eigen maken zodat het ook hun vraag wordt. Mieke krijgt als opdracht met steek-woorden de suggesties te noteren.

Mieke wordt terug in de groep gebracht en Ria vraagt wat ze eraan gehad heeft en hoe ze nu gaat handelen: 'wat heeft de bijeenkomst jou opgeleverd?' De intervisie stopt. Mieke gaat vastberaden naar buiten. Zij en de anderen melden dat zij uitkijken naar de opstellingen.

11.45-12u Feedback door Henk en mij

Ria lijkt nerveus. Henk deelt zijn feedback in, in a. pluimen en b. tips, en alleen over datgene wat Ria vroeg. Tip: 'wat zou voor jou een goede uitkomst zijn?' Mijn feedback: ik kromp ineen bij de 7 min. deadline en werd relax toen ze erover ging. Vooral het van plaats veranderen van Mieke, gaf mij een click in de goede richting.

Aanvullende informatie:

Mieke en Annie hebben al 16x intervisie gedaan, Margot en Renee al 5x.

De leerlingen zijn 16-21 jaar en van 3 niveaus:

ongekwalificeerd - wat zij leren is: routine-matig & niet-complex weinig gekwalificeerd - complexer (zij worden een 'helpende' hand) Voor Ria zijn 1 & 2 nog niet leerbaar. Ze zijn zo vaak gekwetst door het onderwijs en moeten dat nog verwerken. Ooit zij een leerling tegen Ria 'een goeie leraar is een dooie leraar.' MAVO - niet routine-matig & niet-complex (zij zijn net niet leidinggevend) MAVO - niet routine-matig & complex (junior management) HBO, niet op ROC, wel op Saxion
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11/11/02, 10.30-12.30 INTERVISIE, op MiniDisc, nota's uitgeschreven om 14.20

Mijn beeld als wetenschapper is dat van een 'genode gast', om Prof. Hilda Martens te citeren. Om 10u30 ontmoeten wij de docenten in een intervisie context: Ida, Cecile, Gerlo, Edu, Ad. Wij zitten met 8 in een kamer met 4 hospitaal-bedden. Wij moeten de stoelen bij elkaar schuiven tot een kring. Iedereen is relax.

Henk stelt zich voor en geeft uitleg over de opstellingen. Hij geeft de ROC ook een pluim omdat zij aan intervisie doen. Er wordt interactief en enthousiast gereageerd. Cecile is representant geweest in een familie-opstelling en merkt het therapeutisch karakter hiervan op. Henk en Ria benadrukken dat de aanpak hier in de werk-context blijft en niet zo heftig is als bij therapie.

Ik stel mij voor. Ik benadruk mijn rol, een observerend wetenschapper, en meld de documentering via Minidisc & papier. Niemand heeft bezwaren.

Parallel tussen intervisie en opstellingen: in beide gevallen leert diegene die niet client is ook bij, bijv. als representant of toeschouwer.

11-11.45: INTERVISIE

Ria vraagt wie een vraagstuk heeft en vraagt ieder om dat eerst op papier te zetten en dan te melden. "Waar wil je een antwoord op hebben?"

Gerlo: 'een andere manier (dan de mondelinge toets) om de lesstof te checken?'

Edu: vertelt een verhaal. Na wat interactie komt het neer op: "hoe doorbreek je macht?", "waar wil het ROC naartoe?", "wie heeft het hier voor het zeggen: leerlingen of docent?"

Ad: 1. Hoe geef ik les? 2. Officieel zijn de eind-termen strenger dan ze worden toegepast. Hoe ga ik daar mee om?

Ida: Ik wil een duidelijke structuur krijgen. Velen zijn betrokken bij het uitspitten en formuleren van Ida's vraag. Ida zegt dat ze dat niet zo belangrijk vindt. Zij doet de volgende systemische uitspraken: 'ik hoor nergens bij', 'er is geen duidelijke visie van mijn rol (als les-assistente vaardigheidstraining die zomaar wordt ingeroosterd.)

Mijn interpretatie: Ida buigt veel voorover. Zij herhaalt zacht hetzelfde verhaal. Zij praat over zichzelf in je-vorm, "je kan dan moeilijk kiezen". Zij klinkt als slachtoffer.

Drie kiezen voor Ad's vraag (Cecile, Ida, Gerlo) en twee voor Ida's. Ad wil niet aan de beurt zijn, omdat hij dat al vaak is geweest.

11.16 Zij krijgen 7min om vragen te stellen "zodat je straks goede tips kan geven"

11.26 Ria: Is de vraag nog dezelfde?

Ida: Hoe krijg ik structuur?

Ria vraagt nu even door (lijkt op supervisie).

Ida: ik zou iedereen willen helpen, maar dat gaat niet.

11.30 Ida even buiten groep

De andere 5 brainstormen om zich Ida's vraag eigen te maken. Ida krijgt als opdracht met steekwoorden de suggesties te noteren.

Ida wordt terug in de groep gebracht en Ria vraagt wat ze eraan gehad heeft en hoe ze nu gaat handelen. Zij meldt: 'ik volg het rooster.' De problemen van de docenten liggen niet bij mij. Ik merk op dat Ida meer kleur heeft en energetischer beweegt. Henk meldt dit en Ida reageert dankbaar. Daarna geeft iedereen feedback over wat zij aan de intervisie hebben gehad. De intervisie stopt. Ria meldt dat zij minder zenuwachtig is over onze aanwezigheid. De deelnemers melden dat zij uitkijken naar de opstellingen.

11.50-12u Feedback door Henk en Joseph

Ria vindt dat zij niet had moeten doorvragen. Henk vraagt, "zou de uitkomst anders zijn als je niet had geïntervenieerd", m.a.w. kan je vertrouwen op het proces? Na wat gepraat stelt Ria dat ze niet had moeten intervenieren. Ria merkt op dat vooral klachten als vraag worden aangereikt. Vandaag, meer als op de 5 november, worden systemische thema's aangereikt: over richting (wat is de visie), over rang-orde & plaats: hoe doorbreek je macht? Ik kan niet iedereen helpen.

Henk vertelt een heuristiek: als iemand vanuit de linkerhand spreekt, is dat vaak de informatie van de ouder van het andere geslacht. De rechterhand is die van hetzelfde geslacht. Daarna wordt er psychologisch nagepraat. Ria had aangegeven dat zij het moeilijk had met Ad. Dit bleek deze keer niet. Ad blijkt boos te zijn op zijn vader, wat kan verklaren waarom hij altijd maar anders les wil geven, terwijl Ria denkt: 'ga jij maar eerst een paar jaren gewoon lesgeven!'

Cecile en Ida hebben al 16x intervisie gedaan; Gerlo, Ad en Edu al 6x.

12/11/02 om 8.15u: INTERVISIE

Ria meldt dat mensen die intervisie gedaan hebben elkaar meer gaan opzoeken. Zij vertelt over haar achtergrond: NLP-Transactionele Analyse opleiding, vervolgens systemisch werk. Zij is gepassioneerd door intervisie en communicatie. Zij wou intervisie toepassen op ROC, maar daar zij ook collega is, dacht zij dat het moeilijk zou zijn. Uiteindelijk heeft zij een lijst doorgestuurd waarbij iedereen zich kon aanmelden voor intervisie. Dat zijn al snel een aantal geweest, en het blijft groeien als een trein.

14u Op de tweede locatie van het ROC, Het Vendering te Hengelo, ontmoeten wij de directrice, die ons hartelijk te woord staat. Om 15u ontmoeten wij Vera en Maria in een klaslokaal. In tegenstelling tot de twee vorige groepen kennen zij Ria niet. Henk blijkt wel bekend van een studie-dag. Vera en Maria willen weten wat wij komen doen. De opkomst is klein, een aantal zijn ziek of hebben afgebeld. Wij beginnen. Deze keer loopt het anders daar wij elkaar niet kennen en intervisie nieuw is. Iedereen introduceert zich. Ria overloopt het intervisie contract, en de intervisielijst.

Henk legt constellaties uit en zegt, onder andere, "dat je ziet wat in de achtergrond speelt, en dan misschien weer daarachter..." (Volgens mij was die uitleg te confronterend.) De deelnemers zien er nadenkend uit. Wally zegt, "past deze techniek bij iedereen? Misschien is een intervisie gesprek effectiever dan een constellatie?" Henk zegt dat constellaties nuttig zijn als 'niets anders werkt. Dit gebeurt nu elke keer en wij vinden geen oplossing.' Constellaties laten je soms in volledige verwarring achter. De constellatie volgt een sterke mate van zelf-regularisatie. Henk praat over het single, double en triple loop learning, van Swieringa & Wierdsma.

Ria legt intervisie uit, een direct-effect methode, en begint er aan.

Maria : de leerstof koppelen aan de praktijk afgestemd op de belevingswereld van de leerling.
Wally: de les op pijl brengen. Bij sommige groepen lukt dat, bij andere niet.
Vera: hoe gedrag veranderen van een leerling die continu aandacht vraagt en zich zondebok voelt?

Vera's vraag wordt gekozen. De anderen stellen 7min vragen. Wally wijst op het aanreiken van feiten i.p.v. te interpreteren. De gezinssituatie van de leerlingen wordt ingebracht, en de vraag of dit oplossen de rol van de docent is?

16u30: Het is tijd, maar de groep blijft verder praten. Zij zijn energetisch !

16u45 Henk, Ria en ik praten na. Wij zijn enthousiast. Henk vertelt het verhaal over het 'winkeltje van God' (om aan Maria te zeggen). Een docent komt bij God en zegt "ik wil gemotiveerde, enthousiaste, aandachtige, ... studenten en ja, doe er ook nog wat wereld-vrede bij. " Waarop God antwoord: "je hebt het uithangbord niet gelezen. Daarop staat: "wij verkopen zaden, maar geen vruchten".

Ria vindt dat er verschil is tussen locatie 1, de Troelmastraat te Enschede, en locatie 2, Het Vendering, te Hengelo. Hier zijn de docenten wat directer. Een aantal geven les op de avondopleiding. Alhoewel de groep onbekend was, was er toch snel vertrouwen.

19/11/02: OPSTELLING

Eerste samenkomst voor opstellingen. Er waren deelnemers die de introductie-intervisie gemist hebben (*): Annie, Hilde, Neli*, Renee, Ria, Peter, Henk, Grietje, Johan*, Goni, Joke, Margot, Mieke, Joseph, Barbara

Johan*: komt uit Alfa college (Hogeveen). Hij heeft dezelfde opleiding als Ria gevolgd bij Wiebe Veenbaas

Neli*: collega van Ria op SPW; wil ook interventie begeleiden bij haar afdeling.

10.30u: Henk legt de 3 systemische wetten uit in de context van families. Daarna verwijst hij naar dezelfde wetten op school. Voorbeeld Wet 1 - Er bij horen: Als iemand de school op een slechte manier verlaat, laat dat sporen na op de hele klas. Voorbeeld Wet 2 - Rangorde: Je werkt met groepjes. Sommigen zijn prima, anderen rumoerig. Henk heeft geëxperimenteerd met het verplaatsen van leerlingen. Hij geeft hen dit als tip.

Voorbeeld Wet 3 - Balans tussen geven en nemen: Docenten worden geacht te geven en leerlingen te nemen. Uiteraard geven leerlingen terug door het geleerde toe te passen in de maatschappij.

Wij beginnen aan de opstellingen met Ria's uitnodiging. "Als je een vraag hebt, pak je kans!" Henk legt uit hoe je representanten kiest & plaatst. Hij zegt dat het soms genoeg is om een gegeven te laten zien, zonder het verder uit te leggen.

Client: Joke j.backelandt@roc-on.nl. De opstelling staat in zijn geheel op video. Ik noteer alleen typische uitdrukkingen en situaties, en geef de tijd weer.

<i>A. Inleidend interview:</i>
0.07: ik voel mij steeds kleiner worden in deze groep.
0.08: Ria "wat is voor jou een goede uitkomst?"
<i>B. Er wordt opgesteld:</i>
0.46: Joke merkt op nadat een representant voor de moeder achter de leerlingen wordt geplaatst. "Hoe is het contact met het thuisfront?" en "Je kan in werkelijkheid toch niet vragen dat de moeder zich achter haar zet."
0.47: Henk laat representanten van Joke en van de leerlingen zeggen "wij zijn een beetje hetzelfde", waarmee hij een parallelle band wil laten zien.
0.49: Joke: "Ik heb wat rondgelopen en gekeken." Hierbij duidt ze aan dat ze de verschillende posities geprobeerd heeft.
C. Afronding Opstelling

Voor diegenen die niet in de opstelling stonden, doet Henk de volgende oefeningen:

1. Persoon A staat links van B, daarna B links van A. Merk je een verschil?
 2. Persoon A staat achter B. B leunt op A. Wat merk je?
 3. Persoon A & B maken een buiging naar elkaar toe. Wat merk je?
- Marianne Francke doet die oefening in de klas.

Feedback wanneer iedereen weg is: Johan, Neli, Ria, Henk & Joseph

Johan vindt dat de representanten te snel waren neergezet. Hij vond het “vervuiling van de ruimte”. Henk antwoordt dat hij naar de dynamieken kijkt, en, wie wat in welke richting projecteert? Johan vraagt, “Hoe omschrijf jij je eigen rol?” Henk: “als een detective die uit een crime-scene haalt wat nodig is”. Henk handelt vanuit trail & error. Ria en Johan hebben bij Wiebe gezien dat hij representanten een voor een inbrengt. Daarom vinden zij Henks manier anders. (Henk stelt “er zal een verandering optreden” en voegt er komisch aan toe dat docenten soms zeggen: “ik weet niet of er een verandering is want ik heb verder geen problemen gehad met die leerlingen.”

25/11/02: OPSTELLING

Deelnemers: Ria, Marian, Gerlo, Edu, Henk, Trees, Joseph, Elisabeth, Katinka, Renee, Ad, Jola, Cecile, Rita

10.15u: Henk introduceert zich. Hij legt uit dat intervisie en opstellingen gelijkenissen en verschillen vertonen. Hij meldt de drie principes. Hij verwijst naar het prikbord waarop een zieke docent vermeld staat. Iedereen leeft een beetje mee met die persoon en daardoor lijkt een school ook op een familie. Iedereen herkent dit voorbeeld. Henk praat over verstoringen van de wetten en verstrikkingen. De blik van sommigen is zwaar. Henk legt de opstellingsprocedures uit en vraagt de deelnemers om op het einde de client met rust te laten, zodat deze de informatie kan integreren. Ook is het niet nodig om te bespreken wat je geleerd hebt. Nu kijken zij gelukkiger.

(Op video) **Cliente is Rita:** zij heeft al jaren een gesubsidieerde baan en zou graag in vaste dienst willen komen. Ria en Henk stellen op. Henk begeleidt het interview. Rita kijkt heel vragend, verwachtend naar Henk. Ik heb het beeld van een kind.

(Deze opstelling heb ik niet uitgeschreven.)

Feedback achteraf.

Ria zegt, “ik ga hangen op Henk. Ik heb angst dat ik het niet perfect doe en dat ik bekeken word.” Henk had de indruk dat er niets te verwachten viel. Rita wist in het begin niet wie haar baas was. Een aantal uitspraken: ‘wie betaald, staat rechts !’, is de baas. Hij bepaalt het bestaan van de rest.

26/11/02: Hengelo OPSTELLING

Deelnemers: Maria, Annemarie, Vera, Wally, Angelique, Esther, Joseph, Henk, Ria

Reps : Joseph= vader, Wally= moeder, Angelique= 'het land van herkomst', Annemarie= 'wat steun geeft aan de vader',

15u15: Feedback achteraf. Deze opstelling verliep anders. Wally reageerde heel sterk dat zij geen representant was, maar gewoon Wally: 'ik sta hier als Wally. Ik voel als Wally.' Ook Annemarie zij dat dit subjectief was en dat zij er weinig van geloofde: "Wat als zij het zo had gesteld? Wat als ...?" De cliënte Vera had er wel iets aan. Voor haar was het duidelijk. Ook Angelique die wat later was aangekomen, en die overzicht had, voelde sterk haar positie.

27/11/02: Enschede OPSTELLING

10u20 Enschede, groep die vorige week gewerkt heeft (wel kleiner)

Annie, Margot, Ria, Neli, Hilde, Henk, Grietje, Joke, Rita, Joseph, Barbara

Er wordt eerst nagepraat over vorige week en het effect van opstellingen. Annie vraagt: 'wat voor invloed heeft het op mij?' 'Wat neem ik ervan mee?'. De anderen vragen naar de 'transfer' van het geleerde. Annie heeft geen verandering gemerkt. Zij staat wel voor een andere klas als de ingebrachte interview. Barbara zegt dat zij wel de zelfde klas heeft en dat zij het geziene toch in het achterhoofd houdt. Joke, de cliënte van vorige week, zegt dat ze geprobeerd heeft om met dezelfde ogen te kijken, als wat ze hier geleerd heeft, maar dat dat niet ging. De klas reageerde deze week wel anders. Na de klas gaf zij de betreffende leerling een compliment. Deze schrikte even en deed alsof het haar niets deed.

Annie meldt dat ze in 10min weg moet en vertelt toch haar probleem: na een aantal succesvolle computerlessen zijn de leerlingen nu rumoerig en doen hun eigen ding.

Henk legt uit over didactiek: Een anecdote die ik leuk vind: 1 dolfijn krijgt van zijn trainer een vis als hij iets goed doet en ook zo maar - om de relatie te benadrukken. Het is belangrijk om leerlingen ook te belonen als zij goed samenwerken, zelf als er nog geen resultaat uit komt. Ook Henk's "I Care" ezelsbrug: interesse, competentie, autonomie, relatie. Onderwijskundige Vygotski zij dat je een ezel ook een wortel voor zijn ogen moet plaatsen, ook leerlingen mag je 'best iets meer vragen'. Dit verschilt van Montessori's visie dat je moet wachten totdat leerlingen 'klaar' zijn.

Henk vertelt dat leerlingen schizofreen gedrag vertonen. Bij normaal onderwijs hebben zij: een doel, vervolgens onderricht en dan evaluatie. Nu blijken zij geen doel te hebben. Dan volgt een opstelling over het logboek.

+De vraag was van Barbara, maar Ria stelde de elementen op. Zij deed het ook algemeen i.p.v. de specifieke vraag van Barbara te beantwoorden: een docent, een leerling, een logboek. Zij plaatste ze in de ruimte.

+Er volgde iets wat te vergelijken is met psychodrama. Ria vroeg 'waar zou je liever gaan staan, en, zei vervolgens "doe dat dan ook". Zo gingen de verschillende representanten een andere plaats zoeken en was er ook regelmatig een babbel met elkaar. Ik had weinig voeling met dit

proces. Het leek wel nuttig voor de deelnemers. De representanten praatten, verschoven en gingen staan tot het goed was. Volgens de klassieke opstelling is het beter dat representanten niet ongevraagd praten en ook dat zij meestal niet aansturen op een oplossing. "Systemen zijn niet zelfoplossend" blijkt zo'n regel. Het is aan de begeleider om de dynamiek te sturen.

+Ria en Henk voelden aan dat er iets miste: 'het doel van de opleiding'. Deze werd opgesteld dicht bij de docent.

Commentaar van psychotherapeute de Swert, die niet aanwezig was tijdens de opstellingen, en bij wie ik op intervisie ging:

De werkelijkheid is de werkelijkheid. Zelf als het zielig is, kan je er om lachen. Een emotioneel letsel gaat niet weg. Het is net zoals iemand die een been verloren heeft. Dat been komt nooit terug. Hij kan een aantal zaken niet doen. Hij is gelimiteerd. Zo ook iemand die te weinig moeder-liefde heeft gekregen. Dat zal een letsel blijven en er kan mee geleefd worden. Het is zinloos om allerlei therapieën af te lopen, of mirakels te verwachten. De zaken zijn zoals ze zijn en daarmee moet je het doen. Dit komt overeen met Hellinger's 'anerkennen was ist'.

Het resultaat van de opstelling was dat de meesten er een prettig gevoel bij hadden. Ook werd er nog nagepraat. Vooral Grietje was erg betrokken bij het gesprek. Henk heeft nog een mini-opstelling gedaan waarbij hij haar opstelde. Over haar een leerling, en achter haar een 'steunende kwaliteit' die de handen op haar schouders legde. Grietje had dit graag en wilde de leerlingen nog iets dichterbij. Om af te ronden, volgde een enthousiaste babbel tussen Henk, Ria, Neli en mij.

Opstellingen waar ik niet bij aanwezig was

Opstellingen te Enschede & Hengelo. Om 20u30 heb ik met Henk een telefoon-gesprek gehad, waarvan hieronder het relaas.

Ria: Een nieuwe locatie en een nieuwe groep, SPWers, die nog geen intervisie heeft gedaan. Henk deed de gebruikelijke opwarmingen. De groep was enthousiast, atypisch voor de droge SPWers. Haar coordinator Nelly had hen goed geïnformeerd.

Ik meld wat ik juist met John heb besproken, namelijk dat de buy-in van mensen om mee te doen aan de opstelling belangrijk is om positief effect te ervaren. Henk sprak over groep 3 die in december zo moeilijk was. Deze keer hadden zij de afspraak dat alleen diegenen die het zinvol vonden, meededen. Slechts twee bleven weg.

Ria heeft twee opstellingen begeleidt, waarvan de client achteraf erg tevreden was.

Opstelling 1:

X vertelt dat zij een acuut probleem heeft, moeilijkheden met een specifiek groepje leerlingen & vraagt hoe zij het gesprek met hen moet aanvatten. Van de 3 meisjes heeft een 'het licht' gezien en is enthousiast om zich op te werken van niveau een tot drie. De twee anderen hebben er moeite mee.

In het begin is de opstelling star. Dan gebeuren de bewegingen snel en ontstaat er een soort dans: de docent is - als het ware - geklemd tussen de twee leerlingen waarmee ze het moeilijk heeft. Dan merkt de client dat het conflict zich tussen de meisjes onderling afspeelt & dat zij er niets mee te maken heeft. De client beschouwd dat als positief en ging met veel handvaten weg (in Henk's woorden).

Opstelling 2:

Een docente had het moeilijk met de roostermaker.

Ria kreeg de indruk dat er nog iemand achter de roostermaker stond. De cliënte gaf aan dat dit het afdelingshoofd was. In feite, stond de docent in de vuurlinie van een strijd tussen twee anderen. Zij zag in dat het niets met haar te maken had, wat een pak van haar hart was. (Henk meldde dat Ria en hij ook een conflict vader-moeder zagen, maar dat het niet nodig was om daarover te praten.)

In Enschede, bij groep 2 in de ochtend.

Opstelling 1:

Een docente van Turkse afkomst, die voor de eerste maal meedoet, brengt een vraag in: zij heeft een klas waar zij niet mee omkan. Zij stelt ze op als een soort uurwerk met een kamp Turkse leerlingen om 9u, ongeïnteresseerden om 3u, zichzelf op 6u & nog een groepje op 12u. Volgens Henk heerst hier verwarring over 'wie nu eigenlijk de leiding heeft in deze klas?' Dan plaatst Henk de docent die haar begeleidt achter haar. Dat blijkt nog niet genoeg te zijn. Dan nog extra docenten die haar steunen. De cliënte zegt dat zij er veel aan heeft gehad, en vertrekt erg gelukkig.

Opstelling 2:

Edu brengt een vraag in. Te Hengelo zijn twee groepjes docenten: oude en jonge, waartussen onvrede heerst. Zij worden tegenover elkaar geplaatst. Dan ook het afdelingshoofd en de fase-coördinator. Het hoofd zegt 'hier hoor ik niet, ik ga weg.' De fase-coördinator gaat aan andere kant staan en voelt zich daar sterk. Na wat sukkelen, plaatst Henk ze 'zoals het ideaal hoort': jongeren Links, ouderen Rechts, en afdelingshoofd en fase-coördinator er tegenover. Het afdelingshoofd wil weg. Volgens Henk en Edu lag de issue bij het afdelingshoofd, niet bij hen. Het helpt Edu om anders naar de oudere docenten te kijken.

Deelnemers van groep 2 melden dat zij het buigen pakkend vonden. Iemand had dat zelf uitgeprobeerd in de klas. De leerlingen vonden het vreemd, maar hadden het uiteindelijk toch gedaan.

John Rijsman maakt een vergelijking tussen wat er in Enschede gebeurt en de traditionele, experimentele sociale psychologie. Ook hier is er een a-priori bereidheid nodig van mensen om deel te nemen aan iets, in dit geval, de opstellingen. Wie reeds intervisie gevolgd heeft en dus gesocialiseerd is, staat ook meer open voor opstellingen. Wie dat niet gedaan heeft, gaat in't verzet.

Beste Docent,

In het kader van mijn promotie aan de KUB over „opstellingen als intervisie-methode” had ik u graag het volgende gevraagd.

Wat zijn uw gedachten over: 1. het nut van intervisie, 2. de rol-patronen:

- a. leerkracht- leerling
- b. leerkracht- collega's
- c. leerkracht-directie
- d. leerkracht-ouders van de leerling

Gelieve hiervoor een voorbeeld te melden en maximum een A4 te gebruiken, liefst getypt & ge-emaild naar roevensj@glo.be. Deze informatie is vertrouwelijk en kan op elk moment door u worden opgevraagd.

Met vriendelijke groeten, Joseph Roevens

ANTWOORDEN:

Ida van Foeken, 1/12/02, onderwijsassistent lokatie Troelstastraat Enschede

vraag 1: Het nut van intervisie

Heel belangrijk. Het leert mij kritisch naar mijzelf te kijken. Daardoor leer ik mijzelf beter te begrijpen. Het geeft mij zelfvertrouwen. Duidelijkheid.

vraag 2: rol-patronen

leerkracht - leerling

Hoe sta je als leerkracht tegenover een leerling. Wat voor rol speel je daarin? Hoe blijf je jezelf?

leerkracht-collega's

Je leert collega's beter kennen. Je kunt daardoor sneller een beroep op iemand doen. je waardeert collega's meer en je hebt daardoor meer aandacht voor elkaar. Maakt gebruik van elkaars kwaliteiten. Levert betere samenwerking op.

leerkracht - directie

Je leert als leerkracht hoe je houding moet zijn tegenover de directie. Je gaat gerichter met vragen of informatie naar de directie toe (probleem is duidelijk)

leerkracht - ouders van de leerling

Ik heb dit zelf als onderwijs assistent nog niet meegemaakt. Kan daar daarom niks over zeggen.

Joke Backelandt 5/12/02

1. Het nut van intervisie:

Het nadenken over en het bewust worden van iets. Dat niet alle 'problemen' tijdens je werk zo zijn als ze in de eerste instantie lijken te zijn. Verschillende invalshoeken aanhoren en het meest geschikte of de meest geschikte aanpak kiezen. Een vast moment voor je eigen gedrag t.a.v. leerlingen/collega's te evalueren en bij te stellen.

2. Mijn gedachten over de rol-patronen:

leerkracht-leerling: veranderen niet enorm door intervisie, wel de invulling verandert op kleine gebieden; bijvoorbeeld bij een conflict. Je krijgt handvaten die niet echt door mij bedacht zijn, zo'n doorbreking van een patroon geeft soms een ander patroon in het vervolg contact met de leerling.

leerkracht-collega: hier geldt eigenlijk hetzelfde voor.

leerkracht-directie: geen enkele intervisie bijeenkomst heeft hier een 'probleem' als inbreng gehad in de bijeenkomsten waar ik bij was. Hier heb ik geen mening over.

leerkracht-ouders van de leerling: ook niet aan de orde geweest. (ik doe veel in volwassen onderwijs (boven de 18))

Cécile van Baal 5/12/02

1. Het nut van intervisie.

Ik vind intervisie een heel goed hulpmiddel om zaken waar je mee zit bespreken en te overleggen met collega's. Een groot voordeel vind ik dat je van elkaar hoort waar men zoal tegenaanloopt en dat je merkt dat je vaak dezelfde problemen hebt. Het is een veilige manier om een en ander met elkaar te bespreken. Het is een prettige manier om advies te ontvangen en te geven.

2. De rol patronen:

Mijn gedachten over rol patroon a, b, c zijn dat je een goede verhouding moet hebben, d.w.z. vertrouwelijk, respectvol, elkaar aan kunnen spreken. d. Ik geef alleen les aan volwassenen dus ik heb niks te maken met ouders.

Gerlo Leferink 6/12/02

Binnen intervisie kunnen allerlei situaties/problemen worden ingebracht. Door dit in een kleine groep bespreekbaar te maken draagt het bij tot betrokkenheid en ondersteuning. De groep biedt veiligheid en kwetsbaarheid mag. Situaties worden vanuit verschillende invalshoeken bekeken en de persoon die een situatie heeft ingebracht kan vanuit de nodige feedback zijn/haar professie verder ontplooiën. Opstellingen binnen intervisie draagt in deze bij tot verheldering van een situatie/probleem en maakt de situatie voor desbetreffenden meer inzichtelijk. Verschillende elementen uit het netwerk nemen deel om een zo reeel mogelijk beeld van de situatie weer te geven. Door de interactie en reactie op de situatie biedt opstellingen als methode mogelijkheden tot reflectie/zelfreflectie.

Appendix 4: Quantitative Study at NHTV

BELEVINGS-WORKSHOP

“Hoe begrijpt een student wat belangrijk is in een openbaar gebouw voor iemand met een functiebeperking, gebruik makend van de systemische opstellingen techniek”?

Feiten:

- In week 39, zijn er 5 workshops van telkens 90min met 20 2de jaarsstudenten Facility Management, 1 docent-(opsteller), en 1 coördinerend docent.
- De studenten doen aan projectonderwijs. Elke groep werkt samen met een specifieke opdrachtgever (beheerder van een publiek gebouw: bibliotheek, school, ziekenhuis, ...). Studenten hebben reeds met de opdrachtgever contact gehad, en zijn op zoek naar factoren die de belevenis van mensen met een functiebeperking (betreffende zicht, gehoor en/of motoriek) bepalen, om een adviesplan op te stellen van hoe de opdrachtgever zijn gebouw & dienstverlening kan aanpassen.
- Buiten de begeleider heeft niemand de opstellingen techniek ervaren.

Doel

Hypothese: Opstellingen kunnen studenten meer inzicht geven in hun vraag. NHTV heeft een lectoraat Imagineering, waar ‘belevings’ methodieken ontwikkeld worden. Indien succesvol, kan deze techniek bij het gama horen.

Beeld: hoe te werk gaan?

1. 5min intro : De begeleider vertelt weinig inhoudelijks, alleen over het toepassen van een CREATIEVE techniek, nl. ‘wat iemand denkt’ in elementen op te splitsen & deze positioneel te etaleren, ermee te communiceren, met als doel tot meer inzicht te komen.
2. 10min opwarming : Mensen gaan in paren staan. A staat links van B, B staat links van A. Hoe ervaar je dat? Mensen gaan in paren staan. A staat op 2m van B. A gaat naar B toe. A geeft aan wanneer de afstand genoeg is. Hoe voelt dat? (en switchen)
3. Wij zitten in een kring, en komen even tot ‘stilte’. De begeleider vraagt of iemand een bepaalde case/vraag heeft. Wij luisteren naar 2 a 3 cases.. *Vb. blabla - ik heb contact met de bibliotheek Breda. Daar wil men slechthorenden beter helpen. Hoe krijg ik meer duidelijkheid op ...*
4. De opstelling. *De begeleider vraagt de student: welke elementen bepalen volgens jou het beleven van de bib door slechthorenden?*
 1. *vriendelijke verwelkoming,*
 2. *duidelijke visuele uitleg, vb. waar wat te vinden is*
 3. *hoe duidelijk iemand spreekt (ivm lip-lezen)*

De begeleider vraagt aan de client-student om representanten te kiezen. Hij kiest een representant voor 1, 2, 3 & voor de student. De student stelt op.

Het wordt een 'elementen'opstelling waarbij de 'elementen' iets over zichzelf vertellen

5. Anderen kijken toe. (Misschien wissel ik af & toe van representant, om verscheidene studenten de kans te geven hoe het voelt.)
6. Opstellen tot er helderheid is.
7. Op het einde vertel ik over het onderzoek dat erop volgt.

TIMING

Week 36-38

Construeren van de workshop met input van verscheidene Opstellers: o.a. Michael Moleenaar, Margareth van Haaften, Ben Eyckmans, ...

Construeren van het onderzoek met input van P. van den Berg (UvT)

Week 39

Maandag	12u30-14	14-15u30	16-17u30	DOEN
	REFLECTEREN & AANPASSEN	DOEN		
Donderdag	9-10u30	10u30-12		
	REFLECTEREN & AANPASSEN			
Vrijdag	11-12u30	DOEN		

Het Onderzoek.

Epistemology : combinatie van positivisme en constructionisme. Er wordt gepolst naar 1. de beleving van deelnemers: studenten, begeleiders en vraagstellers, van de opstellings-techniek en 2. naar het nut van de techniek om belangrijke factoren in de beleving van iemand met functie-beperking te toetsen. De deelnemers krijgen sturing in het beantwoorden van kwantitatieve vragen. De onderzoekers zijn ook deelnemers, een ervan is de begeleider, en de methode wordt al lerend bijgestuurd (Action Research). Het doel is te komen tot een werkbare methodiek, die anderen ook kunnen gebruiken bij deze soort vraagstukken.

Concreet: 24u na de workshop sturen studenten via het intern computernetwerk, hun ervaringen, via vragenlijst. De docent-onderzoekers analyseren de gegevens, die worden gepubliceerd in een dissertatie.

Vragenlijst 1: in te vullen aan het begin van de belevingsworkshop

Jouw gegevens zullen anoniem worden verwerkt.

Code 001
Geslacht m / v
Leeftijd
Hoogst genoten opleiding

Onderstaande vragen hebben betrekking op jouw gevoelens en gedachten over situaties in jouw opleiding.

1 = volledig mee oneens

2 = mee oneens

3 = neutraal

4 = mee eens

5 = volledig mee eens

Omcirkel wat voor jou van toepassing is

1	Ik begrijp de mensen in mijn opleiding	1	2	3	4	5
2	Ik sta open voor deze belevingsworkshop	1	2	3	4	5
3	Ik heb een goed zicht op de verbanden tussen mensen in mijn opleiding	1	2	3	4	5
4	Ik heb inzicht in de oorzaken van problemen tussen mensen op mijn opleiding	1	2	3	4	5
5	Ik heb inzicht in de emoties die in situaties op de opleiding een rol spelen	1	2	3	4	5
6	Ik heb geen idee van wat er in mijn opleiding met mensen gebeurt	1	2	3	4	5
7	Ik heb het gevoel dat we een team zijn	1	2	3	4	5
8	Ik heb positieve verwachtingen ten aanzien van de belevingsworkshop	1	2	3	4	5
9	Ik voel me verantwoordelijk voor anderen	1	2	3	4	5
10	Er zijn mensen met wie ik mij verbonden voel	1	2	3	4	5
11	Ik voel me onzeker	1	2	3	4	5
12	Ik heb inzicht in persoonlijke problemen die spelen op de opleiding	1	2	3	4	5
13	Ik denk dat deze belevingsworkshop bijdraagt aan het oplossen van problemen in de opleiding	1	2	3	4	5
14	Ik ben mij bewust van mijn rol t.a.v. anderen in de opleiding	1	2	3	4	5

Opmerkingen die van belang kunnen zijn voor de interpretatie:

Dank voor je medewerking!

Vragenlijst 2.2: in te vullen 24u na de belevingsworkshop en in postvak 44,
Jouw gegevens zullen anoniem worden verwerkt.

Code 002
Geslacht m / v
Leeftijd
Hoogst genoten opleiding

Onderstaande vragen hebben betrekking op jouw gevoelens en gedachten over situaties in jouw opleiding.

- 1 = volledig mee oneens
- 2 = mee oneens
- 3 = neutraal
- 4 = mee eens
- 5 = volledig mee eens

Omcirkel wat voor jou van toepassing is

1	Ik begrijp de mensen in mijn opleiding	1	2	3	4	5
2	Ik sta open voor belevingsworkshops	1	2	3	4	5
3	Ik heb een goed zicht op de verbanden tussen mensen in mijn opleiding	1	2	3	4	5
4	Ik heb inzicht in de oorzaken van problemen tussen mensen op mijn opleiding	1	2	3	4	5
5	Ik heb inzicht in de emoties die in situaties op de opleiding een rol spelen	1	2	3	4	5
6	Ik heb geen idee van wat er in mijn opleiding met mensen gebeurt	1	2	3	4	5
7	Ik heb het gevoel dat we een team zijn	1	2	3	4	5
8	Ik heb positieve ervaringen bij de belevingsworkshop	1	2	3	4	5
9	Ik voel me verantwoordelijk voor anderen	1	2	3	4	5
10	Er zijn mensen met wie ik mij verbonden voel	1	2	3	4	5
11	Ik voel me onzeker	1	2	3	4	5
12	Ik heb inzicht in persoonlijke problemen die spelen op de opleiding	1	2	3	4	5
13	Ik denk dat deze belevingsworkshop bijdraagt aan het oplossen van problemen in de opleiding	1	2	3	4	5
14	Ik ben mij bewust van mijn rol t.a.v. anderen in de opleiding	1	2	3	4	5

Opmerkingen die van belang kunnen zijn voor de interpretatie:

Dank voor je medewerking!

Reliability 1

Reliability Statistics

Cronbach's Alpha	N of Items
,727	11

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
v1Begrijpmensen	35,6591	15,951	,230	,726
v3VerbandentssnMensen	36,0000	16,140	,216	,727
v4InzichtOorzakenProblemen	36,1136	15,173	,354	,711
v5InzichtEmoties	35,9545	13,719	,680	,667
v12InzichtPersoonlijkeProbs	36,2727	14,808	,391	,705
v14BewustRoltavAnderen	35,8409	15,067	,429	,702
v6rec	35,6136	15,498	,314	,716
v7TeamGevoel	35,9773	14,581	,307	,721
v10VerbondenmtMensen	35,4773	14,395	,392	,705
v9VerantwoordelijkAnderen	35,9318	13,972	,423	,701
v11rec	35,7045	14,213	,410	,703

Reliability 2

Reliability Statistics

Cronbach's Alpha	N of Items
,517	3

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
v2OpenvrWorkshop	7,07	1,460	,286	,486
v8PositiefvrWorkshop	7,57	1,228	,443	,238
v13WorkshopHelpt	8,32	1,199	,284	,515

T-test

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	sysverbv	3,5868	44	,38040	,05735
	sysverbn	4,1322	44	,34932	,05266
Pair 2	houdingv	3,8258	44	,51081	,07701
	houdingn	3,7879	44	,53840	,08117

Paired Samples Correlations

		N	Correlation	Sig.
Pair 1	sysverbv & sysverbn	44	-,051	,744
Pair 2	houdingv & houdingn	44	,248	,105

Paired Samples Test

		Paired Differences				t	df	Sig. (2-tailed)	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	sysverbv - sysverbn	-,54545	,52936	,07980	-,70639	-,38451	-6,835	43	,000
Pair 2	houdingv - houdingn	,03788	,64386	,09707	-,15787	,23363	,390	43	,698

Correlations

Descriptive Statistics

	Mean	Std. Deviation	N
Leeftijd	20,02	1,562	44
sexvm	,4545	,50369	44
sysverbv	3,5868	,38040	44
houdingv	3,8258	,51081	44
sysverbn	4,1322	,34932	44
houdingn	3,7879	,53840	44

Correlations

		Leeftijd	sexvm	sysverbv	houdingv	sysverbn	houdingn
Leeftijd	Pearson Correlation	1	,341(*)	,080	,442(**)	,262	,273
	Sig. (2-tailed)		,023	,605	,003	,086	,073
	N	44	44	44	44	44	44
sexvm	Pearson Correlation	,341(*)	1	,087	,225	,107	,078
	Sig. (2-tailed)	,023		,573	,143	,489	,615
	N	44	44	44	44	44	44
sysverbv	Pearson Correlation	,080	,087	1	,245	-,051	,061
	Sig. (2-tailed)	,605	,573		,109	,744	,694
	N	44	44	44	44	44	44
houdingv	Pearson Correlation	,442(**)	,225	,245	1	,025	,248
	Sig. (2-tailed)	,003	,143	,109		,870	,105
	N	44	44	44	44	44	44
sysverbn	Pearson Correlation	,262	,107	-,051	,025	1	,160
	Sig. (2-tailed)	,086	,489	,744	,870		,299
	N	44	44	44	44	44	44
houdingn	Pearson Correlation	,273	,078	,061	,248	,160	1
	Sig. (2-tailed)	,073	,615	,694	,105	,299	
	N	44	44	44	44	44	44

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Leeftijd	4	18	18	18,00	,000
v1Begrijpmensen	4	3	4	3,75	,500
v2OpenvrWorkshop	4	3	5	4,00	,816
v3VerbandentssnMensen	4	3	4	3,50	,577
v4InzichtOorzakenProblemen	4	3	4	3,25	,500
v5InzichtEmoties	4	3	4	3,50	,577
v6GeenIdeeMensen	4	1	3	2,00	,816
v7TeamGevoel	4	3	5	4,00	,816
v8PositiefvrWorkshop	4	3	4	3,75	,500
v9VerantwoordelijkAnderen	4	3	4	3,50	,577
v10VerbondenmtMensen	4	3	4	3,75	,500
v11Onzeker	4	1	3	1,75	,957
v12InzichtPersoonlijkeProbs	4	3	4	3,25	,500
v13WorkshopHelpt	4	3	4	3,25	,500
v14BewustRoltavAnderen	4	3	5	4,00	,816
tijdstip	4	0	0	,00	,000
tijdstip=2 (FILTER)	4	0	0	,00	,000
Valid not (listwise)	4				