“Systematic And Field Approach To Organisation”

AUTHORS	Jonas Kvedaravičius
ARTICLE INFO	Jonas Kvedaravičius (2005). Systematic And Field Approach To Organisation. *Problems and Perspectives in Management*, *3*(3)
RELEASED ON	Tuesday, 30 August 2005
JOURNAL	"Problems and Perspectives in Management"
FOUNDER	LLC “Consulting Publishing Company “Business Perspectives”

NUMBER OF REFERENCES	NUMBER OF FIGURES	NUMBER OF TABLES
0	0	0

© The author(s) 2026. This publication is an open access article.

SECTION 2
MANAGEMENT IN FIRMS AND ORGANIZATIONS

Systematic and Field Approach to Organisation

Jonas Kvedaravičius

Abstract

The article deals with the systematic and field concepts of an organisation and reveals some of their similarities and differences. The degree of their sort of overlap is defined. The systematic approach has already been considerably cultivated and over the recent years has been undergoing very few changes; whereas the concept of organisation fields is making merely the first steps. The article primarily uses the ideas and concepts of *K. Lewin, M. Wheatley* and other gestalt theoreticians. It compares the two concepts, their sameness and differences and offers generalised conclusions. Furthermore, the concept of organisation fields is compared under several aspects with the procedural image of the organisation that presents another extensive method of organisation interpretation. The article reviews what the concept of fields can essentially allow for in organisation management.

Key words: organisation, sociocultural system, management, system, field.

Preamble

The classic management theories grossly simplify, rationalize or ignore the importance of element interrelations. It is common to believe that human relations just as other existence phenomena arise from a rational base and when comprehended, they can be forced to "work" in our interest. However practise shows that human relations are usually rather paradoxical than rational, and no managing theory that has been know up to now can offer a reliable mechanism for reflecting and/or managing the relations between us and the environment. Thus, at the start of the 21st century, it is still relevant to seek new concepts of organisation and organisation management and probably to finally penetrate the actual nature of the management phenomenon.

Margaret Wheatley maintains that we have only commenced the process of discovering the new organisational forms that are going to settle in the 21st century. To perform as responsible inventors or discoverers, we need the courage to let the old world go, to do without many customary things, and to renounce the view of what works and what doesn't. According to *Einstein* "The significant problems we have cannot be solved at the same level of thinking with which we created them". Let's try to change our creed.

In view of the changing organisation and its management paradigm, there are a lot of areas for seeking new replies. Let's not head for the first vacant space, let's look deeper and listen to our experience. Let's not be afraid of controversial transformations.

Problem

We all live and work in organisations formed according to *Newton's* Universe. We manage by resolving things into parts, and we believe that influence is a direct result of the effect made by one person on another; we get involved in the complex planning of the world which we believe to be predictable. Finally we seek new methods that could help to perceive the world more objectively. These premises come from the 17th century physics, namely *Newton* mechanics. They serve the basis for forming and managing organisations. On that basis we perform studies in all social

© Jonas Kvedaravičius, 2005

sciences. We act, knowingly or not, based on the understanding of the world, the origin whereof we find in natural sciences.

The science however changes over time. If we are going to continue relying on science when we form and manage organisations, plan the research, and frame hypothesis on designing, planning, and managing an organisation, on economics, the human nature, and changing processes (the list is far from full), we should at least try to ground our works on contemporary science. We should stop following the universe of the 17th century and should go into things that became known to us in the 20th century. We should expand the search of our organisational principles and include the things that are already known about the universe, about the things that have not been created by man either through his knowledge or efforts. The search for new science lessons continues; a new problem is developing somewhere it seemed it would never appear…

Firstly, the organisational image (pattern) cannot be practically replaced by using a model noticed elsewhere else that has not been accommodated to the organisation.

Secondly, the new physics, the quantum theory in particular, incontrovertibly explains that behind us there is no objective reality waiting to disclose its secrets that has been described in human language. There are no recipes or formulas, no accumulated advice that could define the "reality". There are only things we create together with other people or events. Nothing actually transfers from one thing to another, from one place to another; each time everything is new, different, and unique for each of us.

Thirdly, the new scientific ideas are starting to frame a new concept of the management theory which emphasises the issues of designing its actual behavioural phenomena rather than perfect organisational forms. Since our universe physics reveals the priority of mutual (dipole) relations, is it surprising that we start reforming our management-related ideas in terms of relations and interface?

That gives rise to the perception that the best way to ensure behavioural continuity is to use the forces that we cannot actually see or grope. Currently many scientists in different fields work under the concept of fields that, apart from other things, uses the invisible forces constituting the universe and influencing the behaviour of living beings.

Our concept of the organisation changes from mechanical products to a concept (pattern) of a living being. We start viewing organisations as systems and interpreting them as "learning organisations", where we believe that they are capable self-organising and are fit for being managed.

Subject of the Work

The concept of the organisation, its conceptual expression, and related various management interpretations.

Purpose of the Work

We can make ourselves free with trying to discontinue the settled succession of the organisational concept and management science development and jump onto another track that might lead further and elsewhere. Surely that would be a daring experiment and there would be no guarantees about its successful results. It seems that it would be worth trying, especially as the conceptions of the organisation management do not yet feature a finally settled and unique concept that is not subject to changes or modifications.

Methods

The article introduces the concept of fields that describes an organisation as phenomenon emerging in the field of the *organisation and its environment* rather than as a principle universal model (nomenon), e.g. systematic. This concept is based on the principles of the field theory of natural sciences, primarily physics, and the concept of fields used in social sciences: sociology, psychology, and managerial practices, such as public relations, marketing, and, to some extent, politics. At the current stage of research we are trying to identify and define the core conceptual moments and meanwhile we are not aiming at providing practical tools for organisation management. That means that by merely identifying the existence of the organisation and its field of envi-

ronment as well as its reversible effect on both the environment and the organisation itself, we are not yet able to give an unambiguous reply of how to develop a field configuration and field intensity that are beneficial to the organisation and to give proposals on the management of the organisation based on the concept of fields. As *Margaret Wheatley* puts it, the search of such answers presents a challenge for an entire (if only one) generation of management science developers.

1. Organisation as a System

Already now we can use the concept of fields of an organisation/environment to see what potential of changes in the organisational behaviour rather than in form alone can result from the organisation management solutions we adopt.

Compared to the theory of systems, the organisation field theory seems to contain elements that are not completely different. Rather, it includes nearly the same elements. In the theory of systems, some of the phenomena related to human and organisational behaviour failed to be strictly positioned due to their otherness. Those include the will, satisfaction, values, attitudes, and visions of an individual. If we metaphorically compared the systematic concept of an organisation to a walk in the forest with a map and a compass, the travel in the concept of the organisation fields is oriented by the sun, stars, and other natural phenomena. It is clear that learning to read a compass and a map produced by others similar to us is easier than mastering orientation by the sun and the stars. However it is obvious that a star map is *more universal* and it equally suits both a known and an unknown place – it can help in both cases.

In the field paradigm, a second thing, i.e. the observer as a third systematic phenomenon, appears next to the phenomenon organisation/environment (in the paradigm of systems this dyad forms the entirety, a dual and smooth systematic phenomenon). It can be maintained that the paradigm of fields is a systematic paradigm, too, with the exception that here the organisation and its environment are not regarded as two separate parts. The field represents a second level systemity.

In the paradigm of systems, the form is understood as a state where the system is moving to while discharging its potential. In ideal terms, the system moves by exhausting its potential and when it comes to that state, the potential reduces to naught, while the achieved state is that of equilibrium or a pure form. According to other authors this state of equilibrium eliminates any kind of development or becoming since it corresponds to the lowest (zero) level of potential energy: all the possible changeovers are completed, there is no power, all the potential is actualised, the system cannot transform into anything else.

However when we talk of sociocultural systems with a human being representing an imperative element (a person herself, a person as a system, a family, an organisation, a club, a party, a society), it seems obvious that they do not have any pure forms, such forms are simply unattainable. Here the shift towards the pure form is always a positive thing since each time it means another step of development. Sociocultural systems are not able to reach a state where any transformation becomes impossible; as long as they live they preserve the individuation activity in themselves due to the fact that they are not merely a produce of individuation but also its theatre. According to Simondon, "a mode of internal resonance exists in these systems that provoke permanent communication and metastability that is the precondition of living". "The most stabile state is that of death: that is a state of destruction, after which no transformation is possible unless there is interference of an external energy." Thus the situation of metastabilty is related to the potential energy of a system. However the sociocultural systems including a human being do not have any stabile state in which their transformation would be impossible. As *Simondon* maintains, they have the transinductive wholeness, it is they can "get moving" in respect of themselves and "move themselves beyond the boundaries of their own core". Transinduction, in its turn, represents "any action (biologic, mental, social, etc.) which forces the activity to spread gradually towards the core of the area by basing this dissemination on the structuring of that area. Each newly formed area of the structure serves as an organizing principle and pattern, the basis of formation for the area following it, so that the modification gradually spreads simultaneously with the structuring process.

According to *Simondon* the concept of a form in a system that is in metstabile equilibrium should be supplemented, specified (even replaced?) by the concept of information. It is known that

some kind of *novation, contingency* is required for information to emerge: information corresponds to the opposite of probability, the opposite of the process of demolition, the negative entropy. It should be added that the root of the word *in-formation* is connatural to the word *form*, which means that after a system receives information it reforms, changes its form. Furthermore, it can be maintained that information represents an outcome of the field action, it is a particular energy forcing the system to undergo specific changes and transformations (note the same root again) in the field. Here we can ask a question: can any other energy represent the outcome of a field? Can anything except the energy be in the field outcome during the period of its existence? In a broader context, another question springs up: what fields can we imagine and refer to?

2. Organisation as a Field

Let's recite fields without any prior determination or agreement

- magnetic field;
- gravitational field;
- solar field;
- thermal field;
- electromagnetic field;
- sound field;
- X-ray field;
- ultrasonic field.

Those are the fields that cross your mind first. We can see that those are the fields that we feel or perceive through our knowledge of physics. They are all related to some kind of energy and its spread. However in the field context we can also talk about information that is still more abstract that energy (as energy is also information and information is in a sense energy) as a substance emitted (carried, transferred) by the field. The essential elements of a field include the emitter and the receptor, the spreader and the receiver of the information. They both can be either natural (non-man-made) or artificial. In such case, when we bear in mind information rather that energy alone, the list of fields recognised (grasped, responded to) by a person through her receptors becomes much more extensive:

- heat;
- light;
- colour;
- form (configuration);
- smell;
- sound;
- movement of air;
- gravitation;
- logic (text, symbol, schematic, visual) information.

When certain emitters send these things, a certain field, whether natural or artificial, is created and a person recognises them with her natural receptors. These fields as well as many others, e.g. the magnetic, electromagnetic, x-ray field, etc. are received and located by special devises – artificial "receptors". Some of the aforesaid things are received by some animals. In their turn, all the said things result from the field existence; should there be no fields these things would not exist. Here we can come to a comparison: if changes result form processes and there is no other way for them to originate all those things result from fields and they do not emerge in any other way.

What types of information (fields) can the organisations being sociocultural systems receive? The answer could be as follows: all types of information that can be received by man with the help of her natural receptors or man-made devises, i.e. all of the listed above. However the list of fields is incomplete. If required, when we orient and use some kind of effort we can expand this list one way or another. In this context, we believe there may be such types of natural or man-made fields or information that we receive although we do not recognise and therefore disregard them. Whereas they create certain things, change our environment and we do not know why those

things happen. On the other hand certain fields that never existed before can be developed purposefully and thus achieve certain results.

Here a nice and relevant example is a case described by *M. Wheatley*. After a long and hard work the marketing experts of one retail chain outlet introduced several innovations that lead to significant increase in sales. After the author visited this shop she stated that in the premises you could feel some indescribable field that did not exist elsewhere. We believe that the marketing experts had developed certain emitters of information that were emitting stabile vibrations and thus created artificial fields.

The theory of information traditionally speaks about identifying the interrelation between the sender and the recipient, in other words it talks about the relationship between the emitter and the receptor. Here we face a paradox: the closer the relation between the emitter and the receptor is, the smaller is the amount of information. That is due to the fact that due to its nearness to the emitter, the receptor enjoys greater probability to learn the allegedly new information. That means that when we discuss this issue, an important thing is the quality of information, i.e. its the novelty, intensity, field energy, a certain gradient rather than the concept of information quantity alone. It should be emphasised that we, the users and observers of the field paradigm, find the field or rather its information interesting only to the extent it changes the *form* of the system organisation/environment, while the form in its turn effects its structure.

An attempt to list and strictly differentiate individual phenomena (concepts) of an organisation as being typical of a single field or system paradigm leads to a dead-lock and shows that those paradigms are inwrought with each other and therefore should not be taken as two separate ones that do not concern or overlap each other. A much more efficient way is dealing with specific issues related to the life of an organisation by considering the different, specific methods dictated by either field or system paradigm. Thus the question "which paradigm does a phenomenon belong to?" should be replaced by: Is this phenomenon typical of only one paradigm? If no clear distinction can be made, then we should ask: What is the description of this phenomenon: 1) from the field theory point? or 2) from the systematic point?

That way the structure and process relations (relationship, reliance) can be understood in terms of a system and a field. The structure is one of the underlying concepts of the system paradigm. No system can be imagined without a structure. A system always represents an object of a structure; the structure of a system can be viewed as the skeleton of a mammal or the shell of a crab that are long-term structures and thus preserve the entity of the system over time and space. A structure is a process at a halt. In both cases it is vital element of a system presupposing its identity; all the other elements can be also viewed as important, however they are dictated by the structure. Meanwhile it is hard to say something about the field structure. But the field is also a structured phenomenon and the structure dictates certain characteristics thereof.

The concept of a process appears only in the so-called "second level systemity", after the departure from the mechanistic approach. However in the systematic paradigm both the structure and the process are described as stabile constituents of a certain stabile state of a system at a certain length of time. Moreover it should be emphasised that in the context of an artificially natural sociocultural system the processes and their entirety represent the initial elements that presuppose the structure. It should be noted that the same processes and the same entirety thereof can be employed by different structures.

In the field paradigm and organisation (system) keeps constantly transforming let alone continuously pulsating. Its processes and structures are also perpetually transforming. Moreover, the field quality (gradient) pulsates and changes over time and space, meaning that the field quality can be different at different times and in different places of space. The only constant is the transformation process itself. In terms of time both natural and man-made fields can be perpetual (the gravitational field), short-term or long-term.

Again, recipients of different quality can receive the same intensity field differently. That would imply that in a similar environment different organisations (systems) can receive different effects of a field and later react in a different way.

The way we perceive (grasp) and object depends on the general configuration it is placed at. The perception does not comprise of substantial individual characteristics of the object components

but rather of their relationship and interrelations. *K. Lewin* developed a theory of psychology based on the concept of fields. He was the first to describe the concept of psychological boundaries in intrapsychic (internal) processes, the relationship between people and the relationship between people and the environment. He described different characteristics of boundaries: solid/soft boundaries and deciduous/viscous boundaries. In system paradigm it is vital to understand that the systems may be close/open; information does not leak form close systems, while the open systems feature export and import of information which leads to changes in components. *K. Lewin* has similar ideas. He analyses the boundaries and their role in separating an organism from its environment. The type of boundaries determines the differences between the close and open systems. The close systems feature inanimate stiff boundaries, while those of open systems are weaker and deciduous. *Bertalanfi* claimed that only open systems, which sustain themselves by exchanging information with the environment, continuously replenishing and/or making a dent in their components, can be alive.

Hereinafter we are going to look into some vital attributes of the field and excerptions expanding its conception.

3. Contact

The contact is the awareness of the field or the reaction of motion in the field. It can give more information than the common reactions of stimulation or inhibition. Let's look at the contact in a broader context by taking the examples of appetite, response, approach and passing, feelings, susceptibility, manipulations, judgements, communications, fight, etc., i.e. all possible true-life relations taking place on the boundary of activities between an organism and the environment. All such contacts represent a research object of a field expert. In the field paradigm, the "place" where different phenomena occur, which embraces (but not separates!) the organism and its environment (the element and its context) is the boundary that bounds and at the same time interconnects. The contact boundary (surface) does not segregate an organism from its environment but rather bounds, embraces and protects it and at the same time secures contact with the environment. Such conception of the contact as distinct from interaction, which expresses the process of bilateral actions, provides for the vital simultaneity (a simultaneous interaction). Therefore the contact means "touch". It should be noted that among the five human senses only touch involves bilateral relation, whereas you can see while you remain unseen, hear when you are unheard, etc.

In the field paradigm, the pattern of an organisation can be understood as shown in Figure 1.

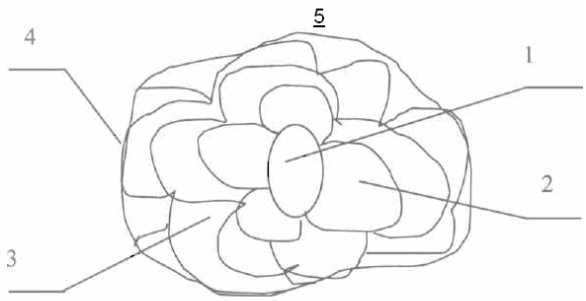

Fig. 1. Pattern of an organisation in the concept of fields

1. Central area 2. Internal areas 3. Peripheral areas
4. Periphery zone, Contact surface 5. Exterior

Each area corresponds to a certain objective of an action; that can be either a permanent intention or an instantaneous desire. Depending on the inter-nearness different areas can feature different levels of similarity. Two areas enjoy maximal similarity if they share the boundaries.

In terms of the location of the areas they can be internal or peripheral. The former ones come in contact with a larger number of areas than the latter. The importance of the area activity goals depends on the distance to the centre. Moreover, the areas differ in the external position that

is defined by the degree of neighbourhood with the periphery zone. The periphery zone performs the function of reception and performance and also acts as a medium between the organisation and the exterior. On one hand, it grasps and receives the information on the exterior, on the other hand, it secures the impact of the organisation on the exterior; it represents the surface of the contact.

The structure of the internal areas of an organisation is not established once and for all. In the course of the development of the organisation, e.g. when it gains experience, the structure gets differentiated and reorganised. Each instantaneous goal is represented by its own area of structure. The intentions (goals of activities) of the areas of an organisation create the tensions of the system that discharges and disappears after the goals of the activities are reached. That means that the goals of an organisation manifest and exist only as relevant instantaneous or long-term organization of the human resources (one or several persons). An organisation always has actualised goal-oriented areas the efforts whereof are aimed at discharging the tensions and then setting and actualising new goals. All the staff of an operating organisation, who have an actualised goal, are located in the central area. After the goal is reached, they shift to the periphery and remain there until they set a new goal.

It is vital that the managers of an organisation that is conscious of being a system logically perceive the phenomenon. The phenomenological perception (immediate capture) is determined by the reception (intake), especially by sight. A sight is the core component of aesthetics. Aesthetics comes from Greek *aisthanesthai* "to perceive". A phenomenologist is interested in things that in their substantiality can be implicitly perceived.

The phenomenological attitude is based on synthesis rather than analysis. For instance, here we employ phenomenological data in order to perceive the system behaviour as a whole. That way we strain our intuition for the comprehensive perception of the system.

Therefore under such circumstance a physical field has become the field of human experience. We organise the world inside us and seek to put our experience together. When we succeed we experience a feeling of completeness, satisfaction, afflatus, and insight. When we find it difficult to arrange and complete the sensation we feel discomfort and dissatisfaction.

The contact is strong: it causes the emergence of new energy that may be sufficient to understand and plan the future. Although the contact can also be vague (languish). The contact provides the participants of a system with a feeling of interrelations, participation and satisfaction in team work. Resistance may occur or not occur in the contact. The contact represents the perception of differences (the new and the different) at the boundaries of the organisation and its environment. The contact is marked by energy, stimulation, participation promotion, increased attention to something that crosses the boundary, and rejection of the unacceptable.

People and groups within the organisation need possibilities to contact, e.g. with the environment, and to withdraw from the contact, it is initially to feel close, and then to withdraw. That leads to a certain dance of co-existence. Here the organisation, as a system, demonstrates its ability to contact by the surface of its membrane and to expand its boundaries, i.e. to move the membrane (the surface of the contact) further. All that can be viewed as a step of development, an act of the system development process.

Some better results can be achieved only through the choice that results from awareness when people know and are exactly aware what they expect from themselves. Is it possible to foresee all the possible changes in the sociocultural system? If it is, it would be good enough to discover the whole set of the defining factors of a phenomenon. Is that possible in a system with an unlimited set of different conditions, where each system consists of numerous sub-systems changing and influencing each other in varied combinations? The world would be way too simple if the sociocultural systems could be specified. Only a stochastic, random, and arbitrary identification of causes and outcomes is possible revealing that a certain field includes an unlimited set of their combinations. Systems lack straightforward cause-outcome characteristics, they cannot be streamlined down to determined patterns of behavioural changes.

4. Border, Boundary

A border (boundary, membrane) does not represent an abstract idea; boundaries of systems (organisations) actually exist. They are not visible with naked eye although they can be felt as

real and actual contours. It should be noted that individual members of an organisation can feel its boundaries in a slightly different way. Our senses do not grope the boundaries directly, but that does not mean they do not exist. A boundary is felt as the border of one field or another. As a member of an organisation (sociocultural system), you can feel its boundaries when other organisations or their members cross them and attempt to affect its state.

Boundaries can feature very diverse characteristics and different quality. For instance, the growth of an organism in the field organism/environment is a function of the boundary contact. Due to creative regulation, changes, and growth the organism can survive in the environment, in the medium of the field(s). When you start seeing the boundaries of an organism (sociocultural system) your individual activities will become more mature and effective. When you learn to feel the boundaries, you will notice their different states and nature: where they are, where they no longer exist, where they have never existed, what is trying to interfere with a foreign system, what is inadmissible and what is inadmissible within the boundaries, where the boundaries can be extended, made more flexible, to let in things from the exterior. The boundaries of sub-systems also carry some significance; we can come to a greater clarity of the sociocultural system existence if we discuss and analyse them. Instead of being unnecessarily employed, the sub-systems should be allowed to direct their efforts and energy to those areas where maximum outcomes influencing the system life can be achieved.

From time to time, a specific tension is generated on the boundary: the system is ready to hear something, and the emitter is ready to transmit something. Firstly, the emitter and the recipient have to "meet" on the boundary, come into contact, and get ready for communication. Here we talk about process management, their management at the boundary and boundary operations.

When things in the organisation (sociocultural system) are more or less fine, the managers can in a way briefly ignore the process of management. And only in case of perturbations or deadlocks the process requires examination. When you drive a car you don't consider either the process of the car travel or the driving activities: you simply need to get to a certain place. But if you are a beginner you need to keep those processes in your mind. You sense each movement of your legs and hands, realise each change of the circumstances. Then you gain self-confidence, the processes retire to the background, you simply drive without thinking what to do. The situation is exactly the same with a manager. While things are good with the basic process of the organisation, it "flows" over time in a state of a natural functioning and proceeds only in the background of managerial activities. If the process falls into disarray, it moves to the foreground and the process manager (who is neither a functional or divisional manager nor the head of the company) needs to find out what is going on and to take the process back to normal functioning. The same things happen when new goals are set within an organisation, a new organisational form is being developed or outside the organisation there are changes that take the system out of normal functioning.

The operations of an organisation are always tricky; probably no organisations can ever preserve a constant normal functioning level, not to speak of the ideal level. They have to do with a satisfactory level although the ideal should be sought. The managers must be positive: "we are good partners, we are a team". Whatever are the problems, we take care of each other. We know the weaknesses of one or another partner and we can use our efforts to help them. We show our concern and they are aware of it.

The boundaries of a system (organisation) keep constantly changing. In a way, the elements of a system continuously change, and the boundaries depend on the circumstances of its operations. Phenomenological awareness provides the manager with more information on the current system configuration than structured data. This principle enables to determine what the system includes now and here and what it is affected by. There are cases when strangers kind of enter the system and act as its members: consultants, suppliers, customers, shareholders, members of state and public organisations, etc. Without being members of the organisation, they make impact it. Being part if its phenomenological field they can become an important constituent of the system. In the context of competition, therefore it is not so easy to answer the question what belongs to the system and what does not, and what comprises the system you manage or believe you manage. The ability of a system to undergo changes often represents its essential feature and a precondition for being active. A system is a "structure that never rests": it functions permanently and constantly

seeks renewal. Generally, functioning is an attribute of a system and this conclusion offers broader conceptions and contents the system and its management. When due to some reasons a system does not adopt a new resolution, the natural renewal of the system is retarded and a new problematic situation emerges. In such cases an external consultant is often invited to help out of the deadlock. It should be admitted that changes are partially artificial phenomena, however they naturalise and become welcome in all open, which means all, sociocultural systems.

It should be emphasised that an existing system features continuous renewal and management of this process in a way that preserves the integrity of its structure. That is the so-called *auto-process*, a natural process that enforces and supports the pursuance of the structure, processes, renewal, and integration of the system. Each system consumes its energy and it would do anything to preserve itself.

Every organisation (sociocultural system) is unique as is each of its members; moreover each system enjoys a unique configuration and structure. Each system has its own unique methods for dealing with the operational issues, its own mentality (style and content of mind), mode of actions and management forms. Each system sets the scope and frame of what is considered "good enough". The system must know what is it and each of her members can do well. However in reality most systems are more aware of what they do bad. Nevertheless it should be remembered that emphasis on the negative does not promote positive changes.

5. Field of experience

The area of everything that a person has become aware of up to the present moment could be named "the field of experience". This field embraces the kinestatic aspects of our existence as well as emotions, thoughts, and even fantasies, memories, expectations, etc. The "field of experience" is not something visible (reachable) from the outside. It represents a total (system) of everything a person could notice (everything she could be informed of in order to become aware) if she focused on that. E.g., the "field of experience" of a hungry person does not include things visible to an external viewer but it comprises the finest sound and touch aspects which are not distinguished by an ordinary person. At each given time a person becomes aware of slightly less than the total "field of her experience". Actual awareness always extracts something from the field by focusing on one things and rejecting the others. Psychologists call the things a person perceives at a given moment *gestalt* (opposed).

This term emphasises that perception is a process that is seen as a complex whole: The body of a person reacts to a certain form of the environment generally (wholly) rather than to some isolated stimuli (phenomena). Moreover, *gestalt* has the feature of reflecting, cogitating usefulness: it is the perception of the environment that meets the urgent needs of the body and goals at a given time. A hungry body firstly perceives the environment through the prism of food source search, while one that is not hungry perceives through the search for a place to relax. In fact, an organism perceives only the things that are one way or another important to it. The interest of an organism (a person) "cuts out" a certain pattern from the total picture. Both the pattern and the picture are presented in decreasing sequence of plan importance (some things are locate in the foreground, others in the furthest ground with several grounds in between). It is important that the pattern directly relates to the present goals of the organism, while the background consists of less urgent tasks. Grazing deer sees grass in the pattern positions, while the environment serves the background. However a growl of a lion becomes a new pattern, while the grass moves to the far background.

If we consider an organisation as a sociocultural system, the perception of its environment as a whole is only possible by artificial way. Naturally the organisation as a whole can not be thoroughly perceived. Only when several members of the organisation act in a special purposive way, the environment of the organisation can be perceived and formed into a pattern (like mosaic); however that is a complex team work. The whole has to be assembled by putting different parts together, and then one has to learn to recognise it.

People are the primary parts; the primary sociocultural systems are "bundles" of possibilities. We are not capable of being thoroughly defined or analysed; we represent fathomless sources of possibilities. Neither of us can exist independently of relations with others. The number of different relations is expressed in infinite set of combinations. Each time various people and various environ-

ments arouse different qualities of ours, while the others remain on hold. We are different in each different relationship in many various ways. Therefore absolute prediction or consistency is impossible. People are not predictable, they are totally amazing phenomena. In various environments (systems, positions, times), each of us represents a different personality. Everything depends on the player and the time. That does not render us unauthentic; it is just that we are quantum beings. Not only we are indefinite, but also the systems, the elements whereof we are, are indefinite, too. Such is the whole world. The reasons why only one possibility from the whole bundle is active and all the others perish. That is a chance that is defined and distinguished in a certain way.

Even the power of an organisation (sociocultural system) represents a quantum event. The power of an organisation is the power created by relations. That is the actual energy that can be generated only the basis of relations. The quality of relations gives charge to the power that can be positive or negative, stronger or weaker. People who are related or deal with each other against their will or who feel contempt for other people create negative energy. Those who are open to others, consider themselves partners, identify with the team and correctly appreciate everybody's worth including their own create positive energy. Therefore love in a wider sense represents the most powerful source of power (competitiveness) in the organisations (sociocultural systems). The field of love created in such system evokes and actualises potential powers and new and new possibilities lying in this tightly bound "bundle of possibilities".

In the world of fields, as opposed to that of systems, the space plays a very special role: that is the place where the fields spread and hover. It is yet to learn to describe and cognise the field and space relation.

The space is the main constituent of the world. There is much more of it than anything else. Even in the micro world the atom is 99.99% empty space: an empty infinite space with sparse inclusions of substance. Something strange happened in the quantum world. Now the space is supposed to be all filled with fields, which are unsubstantial structures and form the main substance of the Universe. We can not see those fields but we observe their impact. Such fields have become a useful tool when it comes to explaining an action from a distance, and it also helps to understand why a change takes place although there is no direct material "pushing" through the space.

The fields properly shake down in the space; they are "invisible, untouchable, inaudible, tasteless, and odourless" (*Sheldrahe* 1981, 72). In the quantum theory, they exist as real particles. They are the substance of the Universe.

Mostly the existence of the partices is temporary and short-term, i.e. when two fields inter-cross. Only the short moments of crossing (interrelation) are located as visible substance. That makes the common situation complicated. Physical reality is not material only. Fields are considered material just like processes, although they are not. This idea can be expanded: both artificial and natural fields and processes are considered material. Consequently people intervene in changing and creating reality. That would mean that the reality is not only the God's attribute.

This paradox gives us a push towards a new important theory. The fields encourages our thinking of the Universe, which now looks like an ocean filled with shrewd impacts and invisible structures linking them rather than an empty space. This view of the Universe is much more affluent. In the world of fields, the potential for activities exists everywhere where two fields come into contact. We live amongst many important fields, which fill up the Universe.

The concept of fields is already being applied to sociocultural systems: organisations and employees. We can imagine the space of an organisation filled with fields and the employees as energy wave sources, where the waves penetrate different areas of the organisation that potentially grow and become stronger. How do we convert the energy of the employees into behaviour that is beneficial to the organisation, i.e. into something visible and touchable? Each employee radiates a certain field that comes into contact with the fields of other staff. Whether that is a field of energy or quality of form, the fields interact to make their behaviour evident and clear. The invisible energies (the fields of others) firstly influence the way we look and reveal ourselves. It seems to be high time to consider the fields that are active in the organisation and their characteristics.

Already at this stage the concept of organisation fields, which has not yet been extensively mastered and developed, provides us with a lot of useful information on the existence of real fields within an organisation. We can imagine the invisible field of customer service that fills up

the spaces of the organisation. These fields help in structuring the activities of the staff and framing the service behaviour when the staff energy meets this created field. Sure this field did not emerge out of the blue sky: it was created by the managers who, helped by the staff, filled the space with certain ideas. The clearness and agreement on customer service became a real structuring field that ensures that all the actions and individual steps and events will be only good and sufficient for the customer service quality.

In many different ways, the theory of fields can teach us how to improve the quality of the organisation. For instance, the vision represents the need of the organisations to have clear goals and directions. In the context of classic management, we understand the vision as thinking forward, framing the goal and purpose of the organisation. The clearer is the picture the more of the future power will be used in the present to move us to the imagined dream state of the future. But let's change the concept of the vision and take it as an area where we need to penetrate through the space of the organisation. If the vision is an area, we need to do our best to ensure that the vision penetrates through the whole organisation and we all could employ its features. The vision would make impact on all employees, wherever they are in the organisation. The staff behaviour can be formed as an "intersection of areas" where their energy would be related to the form of the area and create behaviour that harmonises with the goals of the organisation. In the absence of such areas nothing would form relevant behaviour. If the area does not intrude into the space, behaviours will have nowhere to materialise, there will be no visible geometry, which could operate for the benefit of the organisation. We know it works even if we have no idea how. If we do it, the fields appear alongside with a remarkable ability to convert the energy into form.

Experienced managers are not the only ones who are responsible for creating a new field. Each employee has energy and can contribute her efforts; in the space filled by a field all the employees are important. The fields grow and develop thanks to individuals who gain and use knowledge, skills, and abilities. As a result of each individual activity, such fields can change their content and form. If we don't bother to create the vision field of the organisation that is logical, clear, coordinated, correct and realistic, other employees will face unintentionally or accidentally created fields. The space of an organisation is never empty. If we are unable to fill it up with smooth, consistent, and clear knowledge because we say one thing and do something different, we give rise to a chaos, particularly field chaos in the organisation. When the employees meet conflicting fields, their behaviour and results reflect all the disagreements. That leads to a confusion of behaviours, detuning of people's activities, and "departure" in opposite directions with undefined limits and values. A consistent behaviour of an organisation cannot exist without a clear and consistent field. As soon as we stop creating a field, we loose partnership with the field space that can help to make order in the organisation and to raise its effectiveness vector. If we want to develop we must get the energy, the driving force that can destroy the decay. However that is the world of Newton.

References

1. Parlett, M. (1991). Reflections on Field theory, *British Gestalt Journal* 1, 2.
2. Parlett, M. (1992). Field theory, conference au 4 congres europeen de Gestalt-therapie.
3. Robin, .-M. (1995). Ekologičeskaja niša. Očerk o teorii polia v geštalt terapii// *V sb. "Geštalt – 1996".* Moskva, Moskovskij geštalt institut.
4. Hekhauzen, H. (2000). Teorija polia Levina//*V sb. "Gestalt-2002*". Moscow, Moscow Gestalt Institute. http://www.gestalt.ru/articles/read.html?id=7
5. Kvedaravičius, J., Lodienė, D. (2002). Pokyčiai ir organizacijų sėkmė // *Organizacijų vadyba: sisteminiai tyrimai*, No. 21, p. 113-124.
6. Kvedaravičius, J. (2001). Organization self–development // *Research paper*. No. 20/01, Roskilde University, Denmark, p. 1-28.
7. Kvedaravičius, J. (2000). Valdymo samprata sisteminės minties metodologijos koncepcijoje *// Organizacijų vadyba: sisteminiai tyrimai*, No. 13, p. 99-108.
8. Wheatley, M.J. (1994). *Leadership and the New Science*. San Francisco: Berrett–Koehler Publishers.