



*Extended Abstract*

**Letting show ....**

**transverbal migrations between theorizing and practice**

**Marcus J. Carney**

Academy of Fine Arts, Art Theory and Cultural Studies, Philosophical and Historic Anthropology of Arts, PhD candidate [Prof. E. v. Samsonow]

[carney@gmx.com](mailto:carney@gmx.com)

Tel.: +43-6991-8176964

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### **Introduction**

This proposal is submitted in keeping with the key questions of the IS4IS DTMD workshop in Vienna June 3-7 2015.

More specifically it is intended as argumentation aid and one (of necessarily several) contributions to a more comprehensive description of *transverbality*.

### **Methods**

development of descriptive argument  
reflective and abductive use of metaphor  
thought experiment and/or physical demonstration

The definition of *transverbality* used here was introduced by M. Varga v. Kibed and *means going beyond the verbal and nonverbal in a way that encompasses both and extends them by irreducible aspects of groups of persons [...]. This extension is connected with possibilities for forming models of systems behaviour by groups of persons. Scenic methods are primary fields of application for the*

concept of transversality. [...] making use of certain perceptual abilities specific to human groups as model systems (cf representative perception [...]). (Varga 2006)

This general concept of transversality leads to an understanding of *transverbal language* with [...] groups of persons – not the single person – as primary speaker and [...] founded on representative perception. (ib.)

[R]epresentative perception [...] in the SySt approach is defined as the spontaneous appearance of differences in proprioception and perception in members of a group forming a model system [...]. (ib.)

Mentioned concepts arose from a “tractarian” recognition of the linguistic nature of specific scenic (modeling) methods (constellations), which Varga v. Kibed & Sparrer developed into *systemic-structural constellations* (SySt).

In reminiscence of Wittgenstein's impetus for the Tractatus as a logical-aesthetical-ethical opus, the author proposes a navigational addition to the tractarian requisites of *sagen* [saying] and *zeigen* [showing] called *sich zeigen lassen* [letting show].

Operationally *letting show* could be defined as the somatically emerging bridge of a given bottom-up-top-down oscillation.

This bridging occurs through / can be demonstrated by differentiation processes appearing as *representative perceptions* in person groups forming model systems, as syntactically facilitated in the *systemic-structural constellations* (SySt) method.

The idea of *letting show* is derived from empirical knowledge that with (the syntactic approach of) the SySt methodology (and its attention to somatic differentiations in the modeling process) *anything* – physical, abstract or even vague (a hunch, a notion) - can be modeled by person representatives, (not only [other] person systems).

As argumentation aid *letting show* could be used to look at the concept of *embodiment* (G. Lakoff & M. Johnson) as well as *tacit knowledge* (M. Polanyi) in a different light.

In terms of the former representative perceptions could be seen as *embodiments* (of the model forming person group).

In terms of the latter the model forming person group is set in motion – so to speak - “to let 'tacit knowledge' emerge”.

In *Wunsch und Wille in der Handlung bei Wittgenstein* Andrej Ule (1994) explores Wittgenstein's differentiation between *wish* and *will* as *intentional* requisites in a never fully formulated theory of action: *wish* is seen as preceding action, *will* is seen as internal aspect of action, as it *shows* through action. In terms of the SySt method Varga illustrates the gap between wish and will with *the bridge of the As if*.

The way *letting show* is tried here, it could be seen as *non-intentional* dimension “folded into” the contingencies of action, yet syntactically “accessible” (even discreetly “operable”) by *as if* maneuvering.

It shall be explicated *how* (in the modeling method) and *why* (in regard to least intrusive or even non-violent communication [comp. M. Rosenberg]) to syntactically approach and navigate issues of values and beliefs within a given problem setting.

Two modeling formats, which lend themselves to questions of values and beliefs, shall be described more closely:

1. Varga/Sparrer's *constellation of belief polarities* adapts F. Schuon's description of the Jnana-, Bhakti- and Karma-Yogas - as categorizing aspects of any sustainable religious form – into a stabilizing paradigm, often used as *meta-SySt-format*.
2. The other is the so-called *core transformation constellation*, which deals with *defocused topics* and *the good intention (behind the good intention [behind the good intention {behind the good intention ....} .... ] .... ) ....* – towards “an understanding” spanning from the *verbal* to the *preverbal*.

## References

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