"New Shelteredness in Change"

Experiencing and Managing Change: An Exploration of Managers' Biographical Development from the Perspectives of Heidegger and Bollnow

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Declaration

I declare that the work in this thesis was carried out in accordance with the regulations of the University of Gloucestershire and is original, except where indicated by a specific reference in the text. No part of this thesis has been submitted as part of any other academic award or presented to any other educational institution worldwide. Any views expressed in this thesis are those of the author and in no way represent those of the University of Gloucestershire.

Use of Artificial Intelligence

This dissertation adheres to the principles of academic integrity and transparency. However, it reflects the evolving role of technology in modern scholarship, striving for highest scientific standards.

During the refinement, I have utilized OpenAI's ChatGPT as a supportive tool to assist in improving the clarity, precision, and conciseness of existing text and concepts developed by me in discussion with the theory and research, focusing on linguistic enhancement and editorial revision, since I am not a native English speaker.

ChatGPT was also used as a research tool and digital sparring partner for clarification of concepts that I originally developed, such as "Stimmigkeit" (attuned coherence) and "permeability". Its information was critically evaluated in context of research data and theoretical framework, either thoughtfully integrated, modified or dismissed.

All intellectual content, research findings, and critical analyses and interpretation remain my original work. At no point did AI replace the academic rigor and originality of this dissertation. I remain fully accountable for the content and conclusions.

Yamilet Lucía Gomez-Strömer

Acknowledgements

I dedicate this work to the homeless souls in search of a new ground for a meaningful life.

This dissertation shall be an encouraging testimony for maintaining faith in crises and never give up searching for the sheltering truth.

I thank my beloved son and husband, my dear friends, family, and my supportive, patient supervisors. You believed in me and the relevance of this topic and accompanied me throughout this learning journey.

Abstract

Purpose: This qualitative biographical interview study explores managers' *experience and management of private and organizational change* through the lens of the *ontological structure of human existence*. It aims to complement conventional psychological or managerial change management approaches with philosophical one – particularly, Heidegger's (2010, 2012) phenomenological concept of Dasein and Bollnow's (1960) notion of New Shelteredness. This study investigates the existential possibility to be safe and secure amid turbulences of change, without disregarding its challenging and volatile reality.

Results: The potential for positively attuned, "sheltered" change experiences depends primarily on individuals who find themselves embedded in a genuine, supportive context: Cultivating trusting, resonant yet truthful pedagogical relationships, while establishing recurring events and a familiar spatial order, fosters a sense of *home and belonging* amid flux. A resourceful relationship to time emerges through gratefully relating to the past, hopefully envisioning the future, and practicing present awareness. A balanced, grounded *authentic self* appears crucial for navigating change in an adaptive but courageous way. Everyday authenticity and stability can be nurtured by regularly reconnecting to one's source of *beyng, truth,* and *trust*.

However, this sense of stability remains always in tension with the human existential condition of *being thrown* into an unpredictable world. Driven by outer requirements, individuals struggle to regain control but risk losing themselves in the process - resulting in exhaustion, helplessness, and a sense of alienation. Following Heidegger (2010, 2012), the remedy lies in acknowledging this condition, confronting one's deepest *anxiety,* and assuming *accountability* for one's choices. The study supports this view and illustrates how participants realigned with their own purpose by initiating radical changes in their personal and professional lives after a*wakening* experiences.

Transforming existential thrownness in change into a genuine possibility requires *truth- and trust-based self-leadership* from all individuals involved in an organizational change process. Managers should focus on *facilitating* the change rather than attempting to direct and control it, thus enabling courageous, "leaping" innovation through an iterative, *evolutionary course*. Authentic, adaptive, and trustful "Sheltering Change Management" marks an "*other beginning*" in organizational change by refocusing on existential human possibilities.

Conclusion: This study addresses unexamined presuppositions of human existence regarding the experience and management of change by introducing a phenomenological perspective on human Dasein to the organizational change debate. It seeks to strengthen the theoretical foundation of change management for more informed practical application - advocating a dynamically balancing, authentically sheltering, evolutionary approach that recognizes the human existential potential for innovative, sustainable solutions, while staying true to oneself and grounded in a fundamental sense of trust – a New Shelteredness.

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1. Introduction

Change management has become a popular topic since the mid- 20th century (Steinmann et al., 2005:66) as a response to the increasing speed and quantum of changes in organizations, such as reengineering, downsizing, mergers, or strategic shifts (Kotter, 2016:3). Societal and market trends, such as technological advancement, or global connectivity and competition (Zan et al., 1993), intensify complexity, interdependency, and unpredictability (Joiner & Josephs, 2007:5, Kruse, 2009:7 ff.). These dynamics foster a sense of insecurity, pressure, anxiety, and even physical symptoms, affecting individuals both professionally and personally (Kotter, 2016:3; Doppler & Lauterburg, 2000:21).

Accordingly, change is often perceived critically - even as a crisis – by those involved as it heightens uncertainty and confusion through a loss of familiar orientation points (Conner, 1992; Becke, 2011). While traditional change management approaches emphasize structured processes and control, they have been complemented with processual "flux" perspectives that acknowledge the unpredictability of change. However, this study moves beyond these frameworks to investigate the deeper existential human possibilities for regaining orientation, stability, and security in an increasingly complex and volatile world (Ahir, Bloom, & Furceri, 2020) – a phenomenon tentatively conceptualized as "New Shelteredness" (Bollnow, 1960).

Existing concepts, such as resilience (Coutu, 2002) and psychological safety (Edmondson, 1999), focus on individual and collective adaption to change. They primarily address functional coping mechanism and development strategies rather than the ontological preconditions of resilient human engagement with crises and transformation. The concept of *New Shelteredness in Change* explores both, the *ontic phenomenon* of experiencing a sense of stability and security and acting upon it, as well as the deeper *ontological conditions* that enable it.

The central challenge of change management lies not merely in organizing the transition from a current to a future state while maintaining operational continuity, but navigating this shift with due regard for the human condition. Employees' responses to change vary significantly and cannot be precisely predicted in advance. Resistance in particular - ranging from subtle, passive disengagement to confrontational opposition - is often considered a nuisance that change managers are expected to mitigate (Palmer, Dunford, & Akin, 2009; Doppler & Lauterburg, 2000). While frequently treated as a functional obstacle to transformation, people remain at the heart of successful change. This raises a fundamental question: What exactly is our understanding of the human being in the context of change? Addressing this question requires more than an empirical investigation of life-world phenomena of change – it necessitates an ontological inquiry.

Change management literature predominantly focuses on practical advice and "tools" with only fragmented epistemological foundation, often lacking empirical evidence or thorough theoretical explication of underlying principles (Palmer et al., 2009:xi). This study intends to bridge that gap by undertaking a *phenomenological exploration* of how change is experienced and managed ontically, while uncovering deeper ontological structures that shape and enable these phenomena. Rather than offering yet another prescriptive, recipe-like change management toolkit, this research aspires to contribute to the *theoretical foundation of change management* by inciting a new pathway of thinking.

The study focuses on the target group of *managers*[1] due to their twofold perspective of being both recipients and designated drivers of organizational change. It investigates how individual managers *initiate, drive, and cope* with change, while also exploring how their *biography* has shaped their ability to navigate such transformations. The biographical development will be examined with special regard to "*orienting structures*", representing basic temporal, spatial, motivational orientations, as well as planning and realizing patterns (Schütze, 1987).

Methodologically, the research follows a *qualitative approach* within a hermeneutic-phenomenological tradition, prioritizing exploratory depth over generalizable breadth. This approach was chosen to capture the nuanced lived experiences of managers navigating change. While the sample size of four in-depth interviews may limit generalizability, the hermeneutic-phenomenological method ensures a rich, contextually embedded understanding of change experiences and management, enabling an ontological interpretation. The interviews are analysed in two stages: first, by examining each participant's unique biographical development and concrete change management experiences; and second, through a cross-case analysis specifically addressing the research objectives.

In a final step, the research findings are interpreted through the lens of Heidegger's ontological concept of Dasein (2010, 2012) and Bollnow's (1960) notion of New Shelteredness. These serve as sensitizing concepts in order to deepen our understanding of how change is both experienced and managed. By anchoring change management in a phenomenological understanding of Dasein, this study illuminates the conditions under which an ontic experience of New Shelteredness in Change can emerge. This perspective may lay the groundwork for sustainable, context-sensitive change approaches, allowing for the development and informed application of practical methodologies and guidelines in change management.

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[1] For improved readability, the masculine form is used throughout this dissertation, but refers to all genders.

1.1 A Brief Literature Review: The Missing Perspective in Change Management

The practical impetus of change management research and resulting handbooks dominates the field, highlighting change management as an **applied, interdisciplinary science**. As such, the literature is filled with *practical "recipes" and "tools"* for managing organizational transformation, drawing from a *multiplicity of theoretical* sources. However, phenomenological-philosophical approaches are largely overlooked.

In the following, a brief literature review on the change management landscape is presented, including concepts of resilience and psychological safety. As a result, this study argues for a phenomenological perspective on change management, providing an ontological, in-depth understanding of human existence in change.

1.1.1 Change Management Literature

Organizational transformation is often still approached as a mere business project – therefore managed in a project management style (Bullock & Batten, 1985)[2], exemplified by programs like "Business Reengineering" or "Lean Management" (Reiß, Rosenstiel, & Lanz, 1997). These approaches primarily focus on technical business improvement rather than the human side of change.

Meanwhile, recognizing the importance of the human dimension, the literature entails multiple **models of change,** like Lewin's (1947) well-known phases of "unfreeze, change, refreeze" or Kotter's (2016) eight-step model. However, following a socio-technical view, rooted in a positivist-functionalist paradigm (Burrell & Morgan, 1979), these models suggest that change - despite its complexity - is ultimately **plannable and predictable** if only managed correctly (see change models in Kanter, Stein, & Jick, 1992; Pendlebury, Grouard, & Meston, 1998; Nadler, 1998; Taffinder, 1998; Anderson & Anderson, 2001; Kirkpatrick, 2001; Mento, Jones, & Dirndorfer, 2002; Light, 2005; Leppitt, 2006; Beckhard & Harris, 1987)[3].

Beyond these rather linear models of change, other scholars advocate for a more **contingent, iterative-processual approach** to navigate organizational change, acknowledging its inherent complexity (Burnes, 1996; Dawson, 1994; Dawson, 2003; Pettigrew, 1985; Chia, 2013; Tsoukas & Chia, 2002; Van de Ven & Poole, 1995; Beer & Nohria, 2000; Falconer, 2002; Mintzberg & Westley, 1992; Orlikowski, 1996; Weick & Quinn, 1999; Weick K. E., 2000; Jullien, 2004; Jullien, 2011; Strickland, 1998;

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[2] In 2021, I attended a PROSCI© seminar and was struck by its lack of theoretical foundation, even in basic psychology or systems theory. A "PROSCI Certified Change Manager" seems to approach change as a political business project, relying on (useful) tools like the ADKAR model (Hiatt, 2006) and superficial research insights to justify the need for change management.
[3] A comprehensive overview is presented in Palmer, Dunford, & Akin (2009:222 f.).

Morgan, 1986). These approaches often conceptualize organizations as complex systems that are always in "flux and transformation" (Cameron & Green, 2015; Laloux, 2014; Kruse, 2009), leading to less prescriptive change frameworks.

Change management thus shifts towards an ongoing *systemic transformation and learning* process (e.g., see Senge, 2006; Argyris & Schön, 2024; March, 1991; Sattelberger, 1991; Probst & Büchel, 1994), emphasizing evolutionary development by addressing system-inherent rules, patterns, interdependencies, and dynamics. Despite their focus on systemic interaction, they still recognize the individual as a driver of change[4], challenged to "leap into the unknown" (Cameron & Green, 2015:121).

Systemic-processual approaches highlight the emergence of solutions, inviting surprise, spontaneity and meaningful conversations (Shaw, 2002; Cameron & Green, 2015:146). They incorporate iterative cycles, rituals, breaking rules (Kruse, 2009), and networking for increased connectivity (Cameron & Green, 2015:146), employing methods like open space technology, storytelling, or world cafés for a broad involvement and co-creation of solutions (Cameron & Green, 2015:386). However, they lack a standardized "formula" for change, which challenges managers in their need for planning and control while emphasizing their personal situational leadership capabilities.

Therefore, change management literature often contains an elaborate set of demanding *requirements for change managers* seeking to lead change to success (e.g., Claßen, 2008; Capgemini Consulting, 2010; Doppler and Lauterburg, 2000; Greif et al., 2004; Kotter, 2016; Cameron & Green, 2008; Bridges & Bridges, 2017; Cummings & Worley, 2014; Joiner & Josephs, 2007a).

Instead of emphasizing authority, processual approaches promote a *democratic and collaborative change leadership*. Ideally, change leaders create shared visions through generative dialogue and presence (Senge, et al., 1999; Senge, et al., 2005; Senge, 2006). This enables them to tap into ongoing change dynamics and engage with them through carefully selected, well-timed, and subtle interventions (Chia, 2013).

This kind of change leadership calls for self-aware, grounded, disciplined, open-minded, and - hearted change leaders (Bennis, 1994; Goleman, 1998; Chia, 2013) who can navigate complex situations, foster experimentation, and mobilize people (Heifetz & Laurie, 1997). This resonates with *authentic (self-) leadership concepts* (Avolio & Gardner, 2005; Gardner, Avolio & Luthans, 2005) which emphasize self-knowledge and regulation through unbiased, balanced processing. This enables leaders to flexibly guide others in a transparent way[5] in alignment with their deeply held values and believes,

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[4] König and Volmer (1996:35 ff.) emphasize in their systemic organizational consultation approach the relevance of addressing individuals as actors of change, instead of following Luhmann's (1987) system theory that focuses on communications as the smallest "system particle".

[5] According to Aviolo et al. (2004) authentic leadership enables both directive and participative interventions, therefore providing a high adaptability and flexibility (Heifetz, Grashow, & Linsky, 2009). They claim that it offers a foundational concept

fostering trust, engagement, well-being and performance (Avolio & Gardner, 2005; Avolio et al., 2004; Ilies et al., 2005).[6] Closely linked, self-leadership approaches (Neck, 1996; Manz, 1986) underscore the individual's capacity for self-influence and emotional regulation, helping to reduce stress and anxiety, fostering empowerment, creativity and innovation (Goldsby, et. al., 2021). Other leadership approaches, such as the concept of "Agile Leadership" (Joiner & Josephs, 2007a) or Coveys "7 Habits of Highly Effective People" (2004), emphasize the focus on the leader as an individual, impacting others and leading change from a level of personal maturity.

These leadership theories point to the growing relevance of a subjective, humanist perspective on experiencing and managing change by emphasizing the individual's maturity and relational capacity for navigating change, yet still risk implying a measurable and producable "neatness" that fails to capture the lived, processual, collective, and meaning-making nature of the phenomenon (Ladkin, 2010:4 f.).

Meanwhile, the overall landscape of change management literature remains theoretically fragmented. Theoretical frameworks vary widely in scope, focus, and underlying assumptions. This diversity of change management approaches illustrates an overall ***lack of theoretical unity and coherence*** (see also Chia, 1999; 2013): As an interdisciplinary science (Reiß, Rosenstiel, & Lanz, 1997: VI), it draws from multiple theoretical traditions, ranging from "technical" disciplines, such as business administration, economics, and law (ibid.) to psychological, systemic, and chaos theories.

For example, change approaches within the "flux" paradigm are rooted in *system and cybernetic theory* (e.g., Bertalanffy, 1976; Luhmann, 1987; Bateson, 1972, 1979; Wiener, 1961; Ashby, 1956; Maturana & Varela, 1980) or *complexity theories* (Dent, 1999; Langton, 1992, cited by Cameron & Green, 2015; Hayek, 1948; Lewin, 2000; Holland, 1998; Gleick, 1987; Prigogine & Stengers, 1984; Küppers, 1996).

According to Cameron and Green (2015), *individual and team change approaches* draw mainly from behavioral, cognitive, or humanistic psychology, including motivation theories (e.g., Herzberg, 1968), learning theories (e.g., Kolb, 1984; Bandura, 1986), psychodynamic processes (e.g., Kübler-Ross,

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for ethical leadership as well as *transformational leadership*. The latter seeks to drive change by inspiring and empowering individuals to grow, aligning individual and collective values and goals through role modelling (idealized influence), articulating a meaningful and compelling vision (inspirational motivation), encouraging innovation and critical thinking (intellectual stimulation), and providing individual support and consideration (Bass, 1998; Bass & Riggio, 2006; Burns, 1978). Authentic leadership, therefore, somewhat incorporates transformational leadership (see also Tourish's critique, 2019:185).
[6] Tourish (2019) critically deconstructs Authentic Leadership Theory (ALT) as a theoretically weak and empirically flawed construct, characterized by circular reasoning, confirmation bias, and an idealized image of the leader, grounded in positive psychology, while neglecting the complexities of power, conflict, and the inherently ambiguous and situated nature of human existence. This critique underlines the need for a deeper ontological foundation of authenticity and human existence, as pursued in this dissertation. Here, authenticity is explored through an analysis of Dasein – for instance, in its mode of existing embedded as "being-in-the-world", always already thrown into facticity and responding through continuous care. This includes acknowledging not only positive dimensions of authenticity – such as the freedom to project authentic possibilities - but also valuing "negative" existential aspects for their transformative potential– such as death, anxiety, and the call of conscience, which, as Heidegger (2010) argues (see p.37 ff.), may be disruptive rather than comforting.

1969; Adams, Hayes, & Hopson, 1976; Satir et al., 1991), humanistic (therapeutic) concepts (Rogers, 2004; 1967; Perls, Hefferline, & Goodman, 1951) and a team process model (Tuckman, 1965).

Consulting approaches for organizational change rely on either social psychology or systemic theories. For instance, Schein's (1988; 1992; 1995) process consultation for transformative change is elaborating Lewin's (1947) three-stages model, which originates in social psychology (i.a. field theory; Lewin, 1951). A German organizational consulting approach by König and Volmer (1996) is based on Bateson's system-theorical perspectives (1972; 1979).

Generally, less attention has been paid to change management from a ***phenomenological perspective*** (Rosa, 2023; Tsoukas & Chia, 2002). Phenomenology and "Management and Organization Studies" have been "mutually deaf" to each other (Rosa, 2023).

Nevertheless, some philosophical reflections, specifically on change management, are provided for example by Chia (2013) and Tsoukas and Chia (2002), promoting an allowing, process-philosophical approach to change. They theoretically draw on thinkers such as Alfred North Whitehead, Henri Bergson, Heraclitus, and ancient Eastern philosophy. However, despite viewing change from "within" in an ongoing enactment of interrelated, situated actors, they do not develop their concept of human agency based on a philosophical understanding of human existence.

Beyond the specific change management domain, Holt (2023) contributes to connecting the idea of "***organization***" with Heidegger's concept of human Dasein as care (Holt, 2010, 2012). In further works, he explores organizational topics, such as *strategy evolvement* without design (Chia & Holt, 2006; 2009, referring - inter alia - to Heidegger's (1991) concept of building and dwelling), or *meaning-making* with reference to Wittgenstein and Heidegger (Holt & Mueller, 2011).

In the field of ***leadership***, Heidegger's ontology of Dasein (2010) has inspired reflections on an empowering "caring" interaction style beyond "niceness", however arguing for maintaining ethical responsibility (see Tomkins & Simpson, 2015; Ciulla, 2009; Gardiner, 2020; Shaw, 2008, suggesting a "Daseins-Manager"[7]), while Merlau-Ponty (2014) motivates embodied, situated, relational leadership

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[7] Reflecting leadership, Shaw (2008) points to a necessary distinction between a) Heidegger's personal management failure as Freiburg University's rector, his character, and his political ideology, sympathizing with the Nazi-Regime, and b) his theoretical contributions within his corpus (Shaw, 2008:4), which remain valuable for rethinking the existential foundations of management. However, multiple scholars (Trawney, 2015, 2019; Mitchell & Trawny, 2017; Dallmeyr, 1993; Thomä, 2016; Kowles, 2019; Wolin, 2022) caution us to consider ethically problematic undercurrents within his theory. The intersection between Heidegger's philosophy and political views remains a highly relevant ethical issue.

Personally, when I - as a newcomer to philosophy - engaged with Heidegger's main works (2010, 2012), I recognized his inspirational call (e.g., for authenticity and a return to being) not as a political statement, but rather as an invitation towards an individual, even spiritual journey (see Heidegger and Eastern philosophy in Ma, 2008; Elberfeld, 2003; May, 1996). This highlights how interpretation is shaped by the interpreter's goals, motives, and biographical, historical context. Nevertheless, this interpretative reliance also entails the freedom of choice how one engages with Heidegger's ideas. Aware of the discussed ethical issues, a researcher can deliberately choose his interpretative angle, while excluding others. Valuing Heidegger's though-provoking approach, I chose to follow the principle: "Test everything, but hold on to what is good!" (1 Thess. 5:21, Holy Bible, New International Version).

For this paper's purpose of an ontological exploration of change management, Heidegger's political affiliations and their controversies are explicitly NOT in focus. To prevent one-sidedness, this study complements Heidegger's potentially

concepts (see Ladkin & Taylor, 2010 for embodied authentic leadership; Ladkin, 2010; Küpers, 2013, advocating an integral, practically wise leadership).

However, a specific interpretation of Heidegger's (2010, 2012) and Bollnow's (1960) ontological thought with particular regard to change management is still outstanding. Despite the recognition of the importance of the "people side" of change, change approaches widely fail to address the underlying structures of human existence as an *ontological consideration* of what it actually means to exist as a human being in change.

This reflects a broader tendency in change literature to overlook its own ***ontological-epistemological premises***. In this context, Burrell & Morgan (1979) provide a valuable meta-theoretical framework to reveal the philosophical underpinnings of diverse change approaches, mapping the underlying ontological and epistemological assumptions of organizational theory. They distinguish four paradigms - functionalist, interpretative, radical structuralist, and radical humanist – positioned along two axes: one concerning the nature of science (objective vs. subjective) and the other concerning the nature of society (regulation vs. radical change). The ontological dimension, defined as the (rather binary) assumption of reality as either external to the individual or constructed through individuals' consciousness (ibid., p.1-3), serves as a foundation for this matrix.

However, while their typology highlights the diversity of epistemological and also ontological assumptions in social science and supports their classification, it remains a meta-theoretical lens. It does not provide a substantive ontology of human change by exploring the existential conditions of *being*: what it means to exist and how we understand managing change from an ontological analysis of this human existence. In contrast, this study seeks to engage directly with the question of being and change from a phenomenological perspective, thereby offering an explicit *fundamental ontological grounding*[8] of individual experience of change that is largely absent - or only implicit - in mainstream change management theory.

Summing up, change management lacks an ***explicit ontological foundation of human existence***. Just like the multi-faceted phenomenon of change itself, its science develops various "shoots", driven by heterogeneous theoretical concepts and traditions, ranging from dominant functionalist paradigms, processual models, and psychological approaches attending to subjective

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"contaminated" phenomenology of Dasein with managers' concrete lived change experience and actions. Additionally, Bollnow's (1960) counterdraft to existentialist thought serves as an ethically connotated contrast foil. The ethical implications of these outcomes, however, should be explored in more depth in future research (see 6.2 Outlook, p.239 f.).

[8] Heidegger (2010, §4:12) refers to his ontological inquiry as a "fundamental" ontology, which seeks to uncover the conditions of the possibility for "regional" ontologies of specific domains, such as organization or society. He criticizes that such regional ontologies presuppose a tacit, pre-ontological understanding of human existence without explicating it (see p.25 f.).

experience - however mostly without discussing underlying presuppositions of human existence. This study seeks to address that gap by integrating a ***phenomenological perspective for ontological grounding***, offering a more profound understanding of experiencing and managing change.

1.1.2 Resilience and Psychological Safety Literature

The idea of New Shelteredness in Change touches upon a fundamental sense of security amid uncertainty and the challenge of how to cope with it. This notion relates to concepts of *psychological safety* and *resilience*, outlined as follows.

1. ***Psychological safety*** was recognized early by Schein & Bennis (1965) as crucial for overcoming learning anxiety - a restraining force within organizational change. It encourages interpersonal risk-taking within teams, allowing to express ideas, questions, or concerns without fear of negative consequences, such as embarrassment, rejection, or punishment (Edmondson, 1999, 2004). A psychologically safe climate therefore encourages therefore *open communication, innovation, learning, and engagement* (Kahn, 1990; Baer & Frese, 2003). In terms of communication, psychological safety fosters "voice behavior" (Detert & Burris, 2007) - speaking up with suggestions or concerns. In addition to enhancing team learning behaviors (Edmondson, 1999) and error management through discussing and learning from mistakes (Baer & Frese, 2003), psychological safety buffers negative effects of stress, thereby strengthening both individual and collective resilience in navigating change (Frazier et al., 2017). By supporting open communication, learning, and resilience, psychological safety contributes to overall organizational effectiveness (Frazier et al., 2017, Baer, 2003), particularly under conditions of uncertainty and transformation.

2. ***Resilience*** is commonly understood as the ability to bounce back from adverse situations and even thrive through them (Lowenthal, 2001:169; Conner, 1992). It is conceptualized as a dynamic process of adaptation (Luthar, Cicchetti, & Becker, 2000; Southwick et al., 2014), increasingly embracing the perspective of growth through adversity (Richardson, 2002). Key protective factors and adaptive capacities for personal resilience include a positive self-concept, positive emotions and self-regulation skills, cognitive flexibility and reframing, social support, and active coping strategies (Burton et al., 2010:268; Masten, 2001:234). These are reinforced by "hardiness" - the belief that one can influence events, grow through both positive and negative experiences, and by a commitment to find purpose and meaning in life (Bonanno, 2004:25; see also Burton et al. 2010). Together, these aspects enhance the capacity to maintain psychological and physical functioning (Bonnano, 2004) under stress and adversity.

   Originating in developmental studies focusing mainly on children, families, and adolescents (Werner & Smith, 1982; Garmezy, 1974, 1985; Rutter, 1987), resilience research expanded to

adults, particularly in trauma and stress contexts. For example, Antonovsky's (1979, 1987) salutogenesis and "Sense of Coherence" theory emphasizes sustaining health under stress by perceiving life as comprehensible, manageable, and meaningful. Bonanno's (2004, 2013) work on trauma and bereavement highlights regulatory flexibility (context sensitivity, coping strategy repertoire, feedback monitoring), self-enhancement, and positive emotions and humor as resilient capacities.

Workplace resilience has become an increasingly popular research topic across various domains, particularly in health care (see Coutu, 2002; Winter, 2013; Jackson et al., 2007; Scheuch et al., 2021; Kossek & Perrigino, 2016). For example, Coutu (2002) identifies three characteristics of resilient individuals and organizations: facing reality, finding meaning in adversity, and ritualized improvisation – a disciplined capacity to improvise under constraints. Luthans (2002, 2006) advances the Psychological Capital model, which "infuses" resilience with positive psychology - hope, efficacy, and optimism - framing them as measurable and developable capacities that enhance well-being and performance. Kuntz, Malinen, and Näswall (2017) describe employee resilience as adaptive, learning-oriented, and networking behaviors which can be developed - for instance - by stress management training, supportive leadership, clear communication, and a culture of learning and collaboration.

Resilience in change specifically is touched upon in the context of organizational resilience or change leadership literature, as illustrated by Bridges' Transition Model (2017) or Joiner's and Josephs' (2007a) call for a "resilient attitude" of change leaders. Early explicit links between resilience and organizational change appear in Mallak (1998) and Horne and Orr (1998), who identify behavioural and organizational capacities, such as realism, shared purpose, proactive problem-solving, and continuous learning. Winter (2013) specifically explores resilience in change as a means to reduce change fatigue and resistance, while other scholars investigate the effectiveness of training and coaching interventions during organizational change (IJntema et al., 2021; Sherlock-Storey et al., 2013).

Reviewing these approaches, resilience research focuses on investigating *assimiliation and adaption capacities* in the face of unexpected events, change, and crises (Becke, 2011), either as a personal *trait* or a *process* (Fletcher & Sarkar, 2013; Luthar, Cicchetti, & Becker, 2000). The phenomenon is examined in terms of internal[9] and context-specific external ***factors*** and mechanisms that support resilience, such as leadership (King & Rothstein, 2010), social support networks, or organizational culture, processes, and structures, aimed at enhancing adaptive,

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[9] As outlined before, key protective factors for personal resilience include (inter alia) positive emotions, cognitive flexibility, meaning, social support, and active coping strategies (Burton et al., 2010:268).

absorptive, and restorative capacities (Kuntz, Malinen, & Näswall, 2017; Sutcliffe & Vogus, 2003; Kossek & Perrigino, 2016; Fotinatos-Ventouratos et al., 2023). Other research explores **development measures**, such as training or coaching (see Burton et al., 2010; Robertson et al., 2015; Scheuch et al., 2021) and their **effects** on personal well-being, adaptability, and performance (Bernuzzi et al., 2022) or - from an organizational perspective - overall organizational effectiveness and innovation amid complexity (Weick & Sutcliffe, 2001, 2007; Cooper et al., 2013; Becke 2011).

Overall, resilience and psychological safety research enriches our understanding of how individuals adapt, recover, and maintain functioning in the context of adversity. Yet, they remain grounded in humanist and organizational psychology, focusing on adaptive capacities and supportive conditions as means to sustain functioning (Bonnano, 2004; Bernuzzi, et al., 2022). This emphasis neglects the deeper existential structures that enable and shape individual human experiences and responses to change. While these concepts resonate with New Shelteredness in aiming for security and coping with uncertainty, they do not account for ontological grounding. Without this perspective, concepts of psychological safety and resilience remain bound to rather functional notions of "well-being", "adaptation", and "performance" as goals, rather than exploring the original human potential for life-re-projection and genuine, authentic transformation - through and beyond crisis.

In a nutshell, neither Bollnow's (1960) philosophical approach of "New Shelteredness" nor Heidegger's (2010, 2012) analysis of Dasein has yet been leveraged for a deeper understanding of "resilient" human experience and responses to organizational change. Therefore, this study embarks on a pioneering journey, complementing a psychological perspective on resilience and psychological safety with a philosophical-phenomenological one - both for an ontic exploration as well as an ontological foundation of human existence in change - exploring how individuals experience change, navigate instability, construct meaning, and establish a renewed sense of security amidst transformation, while realizing their ownmost potentiality.

1.1.3 Conclusion: The Missing Perspective

It appears there are *undiscussed presuppositions* in the examination of experiencing and managing change because of a lack of perspectives. That is why we should rethink the approach to change by applying phenomenological concepts to deepen our understanding of the human condition in transitions.

The novelty of this dissertation lies in:

1. Grounding the interdisciplinary, multi-faceted, and practically oriented scientific discipline of change management in an *ontological understanding of human existence*, inspired by Heidegger (2010, 2012) and Bollnow (1960), and

2. Exploring *concrete phenomenal ways* how people experience and navigate change, with specific regard to the possibility of a New Shelteredness in an impermanent world.

As outlined before, the central purpose of this study is not to introduce yet another set of change tools, methods, or practices, but rather to contribute to a theoretical foundation as a precondition for developing, selecting, and applying such tools to navigate change.

Therefore, this study is not intended for quick "consumption", extracting practical advice for exploiting the human condition even more efficiently. Instead, by applying phenomenology – both in theory and methodology – it seeks to open up a fresh and inspiring perspective on the potentiality of "humanness" in the experience and management of change. Rather than providing categorization or closure, this study aims to stimulate further scientific discussion as an ongoing discovery process.

1.2 Autoethnographic Testimony

In 2009, I discovered the book of "New Shelteredness" (Bollnow, 1960) in the library of the University of Bielefeld. Immediately, I was struck by its resonance with my own life. It articulated my core concern: How is a meaningful life in this unstable, threatening world possible? At the time, after experiencing several disruptive personal and professional changes, I was grappling with a profound sense of homelessness and disorientation, fueling an intense drive to seek a new perspective in life.

My **private journey** had been marked by several painful shifts and ruptures - my father's abandonment in childhood, fleeing an abusive home in adolescence, and a suicidal depression in early adulthood. An early marriage and the overwhelming challenge of unplanned motherhood during my first year at university added further layers of upheaval.

Nevertheless, I successfully completed my degree in pedagogy and secured a position in the organizational development department of an international company. With newfound autonomy, I ended my difficult marriage, though once again, I was forced to seek a new home due to threats of physical violence.

Determined to build a career, I diligently immersed myself in corporate life - until a bore-out syndrome compelled me to quit my employment, however, with no clear plan ahead. Eventually, through the recommendation of an established coach, I unexpectedly ventured into my own consultancy business in change coaching and consulting and managed a major restructuring project.

Although successful on the outside, I suffered nonetheless from a persistent sense of clueless disorientation, self-doubt, and loneliness, neither trusting myself nor others. Having fled my home twice to escape physical and emotional violence, I carried a deep sense of existential homelessness and disconnection – rootless and adrift, like a feather whirling in the wind.

Working as a ***change coach and consultant*** in over thirty change processes, I witnessed many individual tragedies, caused by personal challenges, like overwhelming private responsibilities, health issues, or by occupational challenges, such as disempowering leadership, mobbing, frustrating bureaucratic inertia. I could also observe how poorly managed organizational change eroded business performance – for example, through passive resistance, low accountability, lack of improvement efforts, and high absenteeism.

Inspired by both my personal and professional experience, I began asking: How do people actually experience change? Why do some embrace it with optimism, while others dread it? How do they navigate crises, and what resources do they draw upon?

This dissertation is driven by my burning desire to uncover a fundamental pathway - however raw or preliminary - to grasp the essential nature of change and the varied experiences and possibilities to respond to it. At its core, my focus lies on the possibility of a "New Shelteredness" for creating a meaningful private and professional life amid uncertainty.

My hope is that this essential understanding will enable us to design and implement thoughtful, creative strategies for organizational change – approaches that not only minimize distress and resistance but also foster a culture of trusting openness, paving the way for both genuine business improvement and personal fulfillment.

1.3 Research Objectives

The overall objective of this thesis is to contribute to the development of change management by providing a theoretical framework that grounds ontic ways of experiencing and managing change in an ontological-existential understanding of Dasein.

The first two research objectives aim to explore managers' *experiences and management of change* in both personal and professional contexts. "Managing change" entails strategies to initiate, drive, and cope with change.

Additionally, managers' *biographical development* is examined through the lens of their *orienting structures* to understand how life experiences shaped their perception of change and their

ability to manage it effectively. Orienting structures function as an interpretative framework that individuals develop to navigate and make sense of their experiences, including basic temporal, spatial, motivational orientations, as well as planning, acting, and reacting schemes (Schütze, 1987:14).

Ultimately, this research aims to investigate the possibility of a "New Shelteredness in Change". For this purpose, the research data is theoretically interpreted with regard to Heidegger's existential structure of *Dasein* (2010, 2012) and Bollnow's concept of *New Shelteredness* (1960), providing an in-depth understanding of the human dimension of change and the ontological preconditions for experiencing a sense of security and stability amid flux.

Research Objectives

1. To explore how managers *experience* change in their lives and organizations.
2. To examine how managers *manage* change in their lives and organizations.
3. To investigate what kind of *orienting structures* managers developed to initiate, drive, and cope with change.
4. To explore the possibility of a "***New Shelteredness in Change***" and conceptualize this phenomenon by applying Heidegger's notion of *Dasein* (2010, 2012) and Bollnow's concept of *New Shelteredness* (1960) to the research findings of experiencing and managing change.

Figure 1: Research Objectives

The findings on the possibility of New Shelteredness in Change may offer practical implications for a constructive, human-oriented approach to change management and open new avenues for future research.

1.4 Structure of the Thesis

The complexity of Heidegger's and Bollnow's works, along with the participants' unique biographies and change management cases, required multiple attempts of structuring this thesis into a coherent whole, ensuring overall logical rigor, while maintaining nuanced depth. The final structure presents itself as follows:

1. **Introduction**: The introduction highlights the "why" of the thesis, providing an insight into my *personal motivation* and background as well as arguing for *scientific relevance* and necessity.
2. **Theoretical Frame of Reference**: This part introduces three key philosophical works as a lens for interpreting the research data, including initial *implications on change management*. Heidegger's *Being and Time (2010)* provides an existential understanding of Dasein, followed by Bollnow's

critique and counter-concept of *New Shelteredness (1960).* Heidegger's *Contributions to Philosophy – of the Event (2012)* is examined for its inspirational proposition on how individuals may access their truth as a source of stability, which resonates with elements of New Shelteredness. Separating implications for experiencing and practically managing change from the theory depiction shall support transparent differentiation between my own interpretation and the author's concepts.

3. **Research Project**: Here, the chosen epistemological position and methodology is outlined. Concrete steps of the research approach, tools, and examples are presented in the Appendix.

4. **Individual Case Analysis**: The rich quality of four in-depth interviews is presented in an aggregated form, focusing on *key themes of participants' biographical development and change projects*. Additional case information and the complete themes overview is found in respective appendices.

5. **Interpretation of Results**: A *cross-case analysis* according to the research objectives is presented. Afterwards, a theoretically enriched *interpretation* provides - hopefully inspiring - philosophical suggestions as a contribution to knowledge around change management. First *implications for change management* in the form of guiding principles are developed.

6. **Conclusion**: The conclusion provides an overall *summary* of the research findings, an *outlook* for further studies, and a final *autoethnographic reflection*.

With this structure in place, I invite the reader to embark on the discovery journey of New Shelteredness in Change, beginning with Heidegger's concept of Dasein (2010).

2. Theoretical Frame of Reference

While Bollnow (1960) raises the question how a New Shelteredness is possible for human beings within an impermanent and potentially threatening world, Heidegger provides a foundational framework for understanding human existence as Dasein (2010, 2012) – including its structure, world relations, and inherent potentiality. Confronting change management with this fundamental ontology of human existence enables a deeper understanding of experiencing and navigating change, including the possibility for New Shelteredness.

In this chapter, I will *1)* briefly introduce Heidegger's critique of metaphysics, *2)* outline his concept of Dasein in Being and Time (2006, 2010), followed by preliminary implications on change management, *3)* present Bollnow's concept of New Shelteredness (1960) and its implications for change management, and *4)* delineate Heidegger's notion of accessing the truth of beyng (2012) for innovative, "leaping" change (p.88). Shifting attention to the implicit theoretical presuppositions of human existence aims to open the way for an "other beginning" (Heidegger, 2012) in change management – one that grounds the change experience and management in our existential condition.[10]

2.1 Introduction: The Metaphysical Blindness of Change Management

Heidegger's (2012) criticism on metaphysic resonates strongly with my concern about the current change management landscape. Change approaches mostly operate within an unquestioned metaphysical framework, due to following aspects:

1. ***Forgottenness[11] of beyng***[12]: Basically, this means that we forget who we are, where we come from and what we can be. Managing everyday life in a corset of expectations keeps us unaware of our authentic truth and essence (Heidegger, 2012:112 f.). Human beings are conceptualized as a technicized "animal rationale" (ibid., p.5), disconnected from uniqueness and original

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[10] In this chapter, I refer to Heidegger's two main works *"Being and Time"* (2006 as the German version, 2010 as the English translation by J. Stambaugh) and *"Contributions to Philosophy (of the Event)"* (2014a as the German edition GA 65 1989, 12th edition, 2012 as the English translation by R. Rojceqicz and D. Vallega-Neu).

[11] Heidegger's language - often complex and, at times, self-created - poses a challenge, even for native German speakers. To preserve the originality of his thought, I will retain most of his terms, for example his distinctive spelling of "beyng" in his later work (2012), which serves as a reminder of its raw, concealed potential. However, particularly in introductory explanations and interpretations, I will revert to more familiar language (e.g., translating human "beenness" back into "past"). Still, readers are encouraged to engage with Heidegger's intriguing language for new ways of thinking.

[12] The spelling shift from „*being*" (Sein) in *Sein und Zeit* (Heidegger, 2006) to "*beyng*" (Seyn) in the *Contributions to Philosophy* (2012) illustrates Heidegger's attempt to move beyond his initial thinking and start even more originally, bare of metaphysical concepts. Coming from the care-structure as the meaning of being, emphasizing "being-in-the-world", he focuses then on the question of the truth of beyng as the event, beyond getting caught up in the ontic-ontological differentiation between beings (Seiendes) and their being (Sein) (see Heidegger, 2012:197).

creativity, focused on activity, mass-like averageness, public denudation - for instance on social media - preventing any deep concentration (ibid., p.96).

2. **The "Trance of Machination":** According to Heidegger, we live in an era of bewitchery of technology and machination[13], driven by utility, calculation, manageability, regulation, and endless betterment (ibid., 98 f.), often at the expense of original thinking. At the same time, there is a constant pursuit of sentimental lived experiences (ibid., p.98 ff.).

3. **Change as "more of the same":** *"Progress has no future, however, because it merely takes things that already are and expedites them "further" on their previous path." (Heidegger, 2012:89).* Technical quantitative acceleration symbolizes a restless speed mania (ibid., p.96), which causes a tiring emptiness of the ever same "and so on and on" (ibid., p.96) - a repetitive concept of progress. Change becomes a mere exchange of states rather than a genuine transformation. Without reconnecting to the truth of beyng, change remains an exhausting cycle of surface-level modifications.

In my experience as a change consultant, organizations demand rapid, structured solutions - such as restructuring, downsizing, or introducing a new business model - ideally, without questioning predefined goals or assumptions. Quick answers replace open inquiry, short-sighted activity is valued over dedicated thinking on sustainable and – maybe - unconventional solutions. The trance of machination permeates our lives, prioritizing manageability, instrumental exploitation, and control over pausing for inviting the resourceful potentiality of beyng.

As a scientific discipline, change management remains largely trapped in this metaphysical blindness. Examining the underlying ontological assumptions of our existence - Dasein - might enable an "*other beginning*" (see Heidegger, 2012:44 ff.) - a shift towards a more original approach to change, leveraging human potential for authentic and truly innovative solutions.

In the following, Heidegger's fundamental ontology of Dasein is presented, as developed in *Being and Time* (2006, 2010).

2.2 The Existentialist Position: Heidegger's Fundamental Ontology of Dasein in "Being and Time"

Change as a transition from one reality to another is only relevant as it is an ***experienced change for someone***. This means that the kind of change investigated in this study is always a change that actually matters for someone by impacting their life-world relations. Therefore, whenever we try

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[13] Heidegger's "Machenschaft" depicts the dominance of representational thinking ("vorstellendes Denken"), characterized by a constant presence and supported by illusions of objectivity and actuality (Heidegger, 2012:100 f.).

to understand or research change, we ultimately ask about the fundamental structure of Dasein in relation with its world.

Additionally, change is also always experienced from within our own **perspective**, our *Dasein* in this world. Consequently, following Heidegger's lead, *change can only be understood and researched as a specific phenomenon of Dasein from within Dasein*[14].

By engaging with Heidegger's analysis of Dasein's existential ontological structure, we may gain deeper insight into ontic manifestations – how individuals concretely feel, act, and navigate specific challenges and opportunities of change.

In the following, I will summarize key aspects of Heidegger's "Daseinsanalysis" as depicted in Being and Time (2010). Rather than presenting a comprehensive exposition of his entire framework, methodological justifications and lines of questioning, the focus will be on those observations essential to understand the ontological structure of Dasein. This will then serve for initial interpretative reflections on experiencing and managing change (see 2.2.2 Heidegger's Implications for Experiencing and Managing Change, p.43 ff.).

2.2.1 Summary of Main Aspects of Dasein in "Being and Time"

Throughout his rigorous analysis, Heidegger (2006, 2010) establishes that Dasein exists as *care* about its potentiality of and for its being in this world, engaging with surrounding things at hand and in concern for others, always *fallen* (immersed) in everyday activity. Dasein is characterized by its being *thrown* into the *facticity* of a historical situation, while Dasein's *existentiality* represents its ultimate freedom of being its ownmost self, its "potentiality for being" (Seinkönnen). On this basis, Dasein can live in two fundamental modes (see Heidegger, 2010, §61:291): In an *authentic* or an *inauthentic* way, dominated by what "they" do or not.

Heidegger anticipates that *time* will be the *horizon of understanding of being, its meaning.* More specifically: The condition of the possibility of care is *temporality*. Temporality is Dasein's time. Concretized as *historicity*, it includes the idea that Dasein always draws its possibilities from an inherited past, takes care for matters in the present, and projects its future – if authentically, always under the prospect of death as the final possibility. In *anticipatory resoluteness* Dasein takes over its thrownness. Facing its anxiety (Angst), assuming accountability (as being-guilty by choosing or rejecting possibilities), reticent listening to the call of conscience, Dasein is brought before its ownmost, authentic potentiality – an individual and therefore individuating process. This rather solitary, end-determined depiction of authentic existence can be understood as Dasein's genuine

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[14] This supports the phenomenological-hermeneutical methodological approach in this paper, enhancing the first-person perspective and encouraging to integrate autoethnographic awareness in the research (see 3.1 Phenomenology: The Epistemological Position, p.92 ff. and p.111).

possibility to be whole. Being whole, Dasein can be fully *itself*, not just fulfilling external, common expectations of the "they" (Man).

Before starting the analysis of Dasein's existential structure, Heidegger introduces us to his initial question and investigation method, as follows.

2.2.1.1 Being – the Forgotten Question

Heidegger (2006, 2010) raises a forgotten and trivialized question: What do we actually mean by "being" (Sein) [15] and that something "is"? And why does this question matter?

He critiques the neglect of the inquiry of the *meaning of being*, arguing that being is dismissed by science as a vague, everyday, universal yet empty self-evident concept, resisting any definition. Heidegger stresses that without clarifying the meaning of being, knowledge remains incomplete. Therefore, scientific investigation lacks its foundation: "All ontology (…) remains fundamentally blind" if it does not first define being (Sein) as the basic constitution of the investigated issues (beings, Seiendem) (Heidegger, 2010, §3:9-10). This challenge also applies to the scientific research on change management which must establish its ontological basis.

2.2.1.2 The Ontic-Ontological Difference

"What is ontically nearest and familiar is ontologically the farthest, unrecognized and constantly overlooked in its ontological significance." (Heidegger 2010, §9, p. 43).

Heidegger (2010) explores the ontic-ontological[16] difference, stressing that what seems most familiar to us in our everyday ontic experience is actually the hardest to grasp ontologically.

He distinguishes between *beings* (Seiendem) and their *being* (Sein), as the yet-to-be-illuminated general background of understanding upon which beings (Seiendes) can be interpreted (ibid., §2:5)[17]. Being (Sein) - though always present and somehow pre-understood - resists direct questioning. The challenge is to make it accessible (ibid., §9:43). Heidegger chooses Dasein[18] as an

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[15] In order to distinguish being (Sein) from beings (Seiendes) and the singular being (das Seiende) I will include the respective German term in brackets, if necessary.

[16] Ontic refers to individual, concretely realized, factual aspects or manifestations of Dasein in contrast to its ontological, generally underlying primordial structures as a horizon for understanding and interpretation.

[17] Heidegger describes being as the "ground" of beings (Heidegger, 2006, §32:152 and 2010, §32:147). It might be viewed like a canvas for the concrete painting, the precondition that structures and colours Dasein.

[18] Dasein is a term which is doesn't equal automatically the human being, since it is not something objectively present ("Vorhandenes"). It helps to stay in the genuine questioning; also, there is no plural and therefore no comparison of different "Daseins" like there is with different human beings (Luckner, 1997:16 f.). But still, Dasein is connected with the human being, since sciences are ways how human beings (as "Seiendes") behave. This ontological interpreting, investigating aspect leads Heidegger to call this special being (Seiendes) Dasein (Heidegger, 2006, §4:11). Dasein has therefore an objectively present ("gegenständlichen") aspect, but it is a distinct being (Seiendes), because its character lies in the ontological way of understanding its own being (Heidegger, 2010, §4:11) and its care about its very own being ("Jemeinigkeit"; Heidegger, 2006,

exemplary being (Seiendes) which is capable of reflecting und pre-ontologically understanding its own existence as a starting point for his investigation (ibid., §2:5). Through its ontic-ontological character, Dasein offers a unique access to understanding being (Sein) (ibid., §4:11 f.). Heidegger's investigation follows a *hermeneutic-phenomenological approach,* focusing on average "*everydayness*", including its concealed or obscure potential (ibid., §5:17).

Heidegger terms Dasein's analysis a "*fundamental ontology*" (2010, §4:12) because Dasein is both the departure and return point of any regional ontology and specific science (ibid., §7:36) [19]. Through examining Dasein's "existentials"[20], Heidegger seeks to establish an ontological foundation for all kinds of scientific endeavors.

In the following, I will outline central existential structural elements of Dasein which may serve as a possible ontological ground for experiencing and managing change.

2.2.1.3 Introduction to Existential Structural Elements of Dasein

Heidegger lays out preliminary key conditions for the interpretation of Dasein, (2010, Part One, Division One, p.39 ff):

1. *The priority of existence* (ibid., §9:42): Heidegger differentiates between the "*thatness*" of objects as "objective presence" (Vorhandenheit) and *existence* as a term applied only for Dasein's *being* (Sein). Dasein cannot be analysed like other objectively present beings (Seiendes); any identified characteristics of Dasein are not attributes of an object, but "existentials" [21] – original ways of being. These existentials can also be understood as possibilities. Abstracting this thought, Heidegger infers that Dasein *is* (exists) *always in a way of possibilities*, whether they are realized or not. It understands and projects itself through these possibilities (ibid., §9:43). Therefore, the *essence* of Dasein - as an idea or possibility - lies in its existence.

2. The *always-being-my-own-being* (Jemeinigkeit): Dasein is always concerned about its *own being* (Heidegger, 2010, §9:42 f.). On the basis of its existential possibility, it has concrete options that

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§9:42). The existential analysis of Dasein is an a priori task before discussing philosophically the question of what a human being is (Heidegger, 2010, §9:44), before any psychology, anthropology, or biology. In his later work, Heidegger (2012) seems to move Dasein away from beingness to a quality of a "sui generis" phenomenon, the in-between of beyng (Sein) and human being, the ground on which the event of truth of beyng happens. However, whenever I address phenomenon of change in the ontic realm, I refer to individuals as "human Dasein" to emphasize that I specifically mean the human being.

[19] This gives rise to the problem of circular interpretation. Heidegger argues that this is inherent to Dasein itself: Dasein is always pre-ontologically (self-)interpreting and understanding when projecting factical, existentiell possibilities. The analytic of Dasein should not deny or avoid this circle, but "leap into" it (Heidegger, 2010, §63:301 f.).

[20] Heidegger's analysis aims not at the immediate ontic affairs of existence - which he calls "existentiell"- but at *existentiality*: the question of the ontological *structure and coherence of existence* (Heidegger, 2010, §4:11 f., §9).

[21] Heidegger introduces the differentiation of "existentials" versus "categories" (Heidegger, 2010, §9:44): Categories are determinations of objectively present beings, whereas existentials refer to explications of the structure of Dasein's existence.

can be realized or neglected - either *authentically* or *inauthentically*, as the two general modes of being (Seinsmodi). By active choice, Dasein either opts to be "itself" or not to be "itself" (ibid., §4:11). The "mineness" (Jemeinigkeit; Heidegger, 1962) of Dasein might be misinterpreted as implying an absolute subjectivity, but Heidegger shows that Dasein and world are intertwined, transcending the subject-object distinction. Therefore, Dasein cannot be analysed from "the outside", an objective standpoint, but must be understood somehow *from within,* through its being, its existence. In order to avoid imposing predefined ideas or concepts on Dasein, Heidegger argues the analysis should begin with Dasein's *indifferent average everydayness,* rather than investigating the various, different ways of existing (ibid., §9:43).

3. ***Being-in-the-world***: The world as a meaningful totality is possible only in, through, and for Dasein, while Dasein exists in and through the world. "Being-in" does not refer to being in a "container" - physically or mentally. Instead, it is an existential precondition for relating to the world in a mode of "*being with*" (ibid., §12:54 ff.; §21, C:99). Being-in-the-world, Dasein is *circumspectly taking care of* (besorgen, ibid., p.57) its matters, engaging with *equipment* (Zeug) and *others* (Mitsein). In order to do so, Dasein attributes meaning and *significance* (Bedeutung), drawing upon an implicit understanding of both its own being and the world.

The constitution of being-in-the-world is analysed in more detail in the following chapters. It is particularly relevant for change management, as Dasein's "world" changes - along with its familiar relations, its options, and also potentially Dasein's understanding and knowing of itself (Heidegger, 2010, §12:58-59; also see 2.2.2 Heidegger's Implications for Experiencing and Managing Change).

2.2.1.4 "Worldliness" and Spatiality of Dasein

Heidegger distinguishes between the ontic world, in which Dasein concretely lives existentiell (2010, §14:65) and the *worldliness* of world as the ontological concept. "Worldliness" is defined as the *referential totality of significance* (2010, §26:119), making "world"[22] an inherent part of Dasein (ibid., p.64).

Closest to Dasein is the *surrounding world* (Umwelt), where it pragmatically engages with useful things or "*equipment*" (Zeug). These are not just objectively present but "*handy*" (ibid., p.68 f.[23]), serving a purpose ("*in-order-to*") within a *referential totality* (Verweisungsganzheit) that gives meaning to their individual function. Equipment becomes especially noticeable when it malfunctions or is missing. This character of *conspiciousness, obstrusiveness,* and *obstinacy* (Auffälligkeit,

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[22] Just like "world", reality is founded in Dasein's already disclosed being-in-the-world; therefore, discovery of innerworldly beings presupposes and depends on Dasein (2010, §43:203).
[23] Alternative terms are "ready-to-hand" (see Heidegger, 1962, in the Macquarrie & Robinson translation) for being "zuhanden". Being "present-at-hand" refers to being "vorhanden".

Aufdringlichkeit, Aufsässigkeit; Heidegger, 2010, §15:73) reveals the underlying familiarity in which Dasein operates through circumspection (Umsicht, ibid., §15:69). *Signs* - such as arrows indicating an exit - provide orientation only within a context of meaningful references and *relevance* (Bewandtnis) for a Dasein who at attributes *significance* (Bedeutsamkeit) to them, interpreting its existence in the world (ibid., §18:84).

Heidegger develops a unique form of individual, relational, and active *spatiality* of Dasein beyond the mathematical space (2010, §21 C:99), determined by an inherent:

- *…directionality*: A "right" and "left", a "where-to" - like a compass guiding positional changes on the "map" of references, relevance, and significances.
- *…de-distancing*: Dasein tends toward nearness, circumspectly overcoming distance (ibid., §23:102 ff.), which is the precondition for dealing with useful things at hand.
- *…making room*: By assigning things their meaningful *place* and *region*, Dasein actively "*makes room*" (ibid., §24:108) and creates an individual space (ibid., §23:102 ff.; §24:108).

Dasein takes its spatiality always with itself; it is its own spatial center (see Heidegger, 2010, §23:105). The "*Da*" (there) of Dasein means that a "here" and "over there" can be defined. Being "there" (da), Dasein represents the illuminating *clearing* (Lichtung), in which objectively present things become accessible (ibid., §28:129). Spatiality is considered a constitutive element of worldliness and therefore an existential of Dasein (see Heidegger, 2010, §21 C:99).

2.2.1.5 The "Man": Being with Others as an Everyday Self

Heidegger (2010) continues exploring Dasein's being-in-the-world by questioning the "*who*" of Dasein, in addition to its circumspect engagement with equipment. He develops Dasein as always being a self and being with others, especially in form of the "Man" (they). Key points include (as existentials):

The everyday self: Dasein is always itself but the everyday, ontic self is mostly absorbed in tasks, therefore fleeting and not authentic (ibid., §64:308). It is mainly shaped by others (ibid., §27:124). Authentic selfhood originates in the potentiality of-being-a-self and actualizes itself in reticent, *anticipatory resoluteness* rooted in the *care structure* (Heidegger, 2006, §25:117; §64:323; 2010, §64:308).

Being with: Dasein cannot *not* be with others - even when alone. Being-with and alongside others is the existential precondition for interaction – either as considerate, tolerant *concern* (rücksichtsvolle, nachsichtige Fürsorge; Heidegger, 2010, §26:118, 119) or in deficient modes, such as indifference, or passing another by (ibid., §26:118). Concern may either take over others' autonomy as *leaping in* (einspringen) or encourage them to realize their possibilities as a *leaping ahead freeing concern* (vorausspringend-befreiende Fürsorge; Heidegger, 2006, §26:123; 2010, §26:119). Heidegger notes that working with others based only on task completion may lead to distance, reserve, and mistrust, because individual authentic commitment and devotion is missing (ibid., 2010, §26:119).

Dasein "(…) *is* essentially for the sake of others" (ibid., §26:120) and understands others (and even itself) on basis of this prior disclosedness. Furthermore, being-with gives orientation in structuring the worldliness of the world in terms of significance (ibid.). Unfortunately, in its absorption with daily tasks, Dasein often reduces others to mere tools or numbers, losing its authentic self to the inauthentic mode of the "Man" (ibid., §26:122).

The Man (they): The "Man" represents Dasein's inauthentic mode, in which uniqueness is lost to public norms and values (ibid., §27:125). Conforming to societal expectations promotes an *averageness,* which simplifies life but alienates Dasein from its authentic self and also from others through *distantiality* - an experience of difference between me and others, delt with by futile attempts to "catch up" or suppress it, while trying to be "someone", however, never leaving the own averageness (ibid., §27:122 f.). Dasein is *disburdened* by the Man in its everyday taking-care-of, but it is also *dispersed* in this heedful absorption (ibid, p.125). To rediscover its authentic self, Dasein must break through "the disguises" and "coverings" imposed by the Man (ibid., p.129).

2.2.1.6 "Being-In": Disclosedness of Dasein Through Attunement, Understanding, and Discourse

Heidegger now asks *how* Dasein is "in" the world (2010, §28:130). He distinguishes between *authentic* (eigentlich) and *inauthentic* (uneigentlich; fallen, entangled) modes of Dasein, including following existential elements:

1. *Authentic Modes:* Attunement (Befindlichkeit), Understanding (Verstehen), Discourse (Rede)
2. *Inauthentic Modes*: Ambiguity (Zweideutigkeit), Curiosity (Neugier), Idle talk (Gerede)

The following existentials are constitutive ways within the care-structure how Dasein is disclosed in its being to itself (ibid. §39:176):

Attunement: Heidegger observes that Dasein is always in a certain mood, before cognition, and often not knowing why (Heidegger, 2010, §29:131 f.). Attuned, Dasein discloses the world as a whole (ibid., p.133) and itself. It "finds" itself in the world[24] and is brought before its being (Sein).

Heidegger (2010) uses *fear* as an example: Unlike anxiety (Angst, see §40), fear is directed toward something innerworldly, threatening Dasein's existence, for example losing one's job during a restructuring change. This fear arises from the nearness of the threat, the inability to address it yet and is enhanced by uncertainty of its occurrence (ibid., §30:136 f.). That the *about which* (worum) Dasein is afraid of is ultimately itself (ibid., §30:137).

In a "pale" mood (or a lack of mood), Dasein may become *tired* of itself, tired "to be" (see Heidegger, 2010, §29:131), which discloses its *thrownness*: Dasein experiences being "delivered over" to the burden of facticity that it "*is and has to be*" (ibid., §29:132*). Attunement lets things matter to Dasein, it can be affected by the world and evades it at the same time in the mode of fallenness (Verfallen) (ibid., §29:135). Through attunement, the thrownness and dependence on the world is disclosed to Dasein.

Understanding: Heidegger explores *understanding* as an existential way how Dasein is in the world (Heidegger, 2010, §31-33)[25]. Understanding reflects Dasein's potentiality of being (Seinkönnen) and manifests through projection, disclosing possibilities for Dasein within its thrownness (ibid., §31:139, 143)[26].

Firstly, attunement and understanding go hand-in-hand, as moods may open up certain ways of understanding (ibid., §31:138, 143). Second, understanding cannot only be interpreted as a practical ability ("I understand how to do this and that") but rather as an ontological *potentiality to be* (ibid.): Dasein is existentially *being-possible* (Möglichsein) (see ibid., p.139).

Understanding unfolds through an ongoing process of *projection* (Entwurf) within the "realm of the factical potentiality of being" (Heidegger, 2010, §31:141). The facticity of a situation influences the projection - as it may limit realization - but not the original potential character of Dasein's being.

Additionally, understanding relates to *losing* and *becoming* oneself*: The potentiality of being invites Dasein to find itself again in its possibilities (ibid., §31:140) – as a "becoming who one is". Dasein as genuine possibility entails that it already is, what it is not yet and might become (compare ibid., §31:141).

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[24] In German, the term "Befindlichkeit" can be interpreted as attunement (or mood) as well as understood as a spatial quality to be located somewhere. This double meaning helps to understand that through the way Dasein is attuned, it locates itself as a there in the world.

[25] This pre-ontological character of Dasein has been depicted for example in §4 of Being and Time (Heidegger, 2010, §4).

[26] This existential understanding is the base for intuition, thought, even the phenomenological intuition of essences (Wesensschau) (Heidegger, 2010, §31:143).

The potentiality of being is to a certain degree *transparent* (durchsichtig) to Dasein (Heidegger, 2010, §31:140, 142). Heidegger explains three kinds of perceptions or *sights* (Sicht): *Circumspection* (Umsicht) of dealing with equipment, *considerateness* (Rücksicht) of concern for others, and the *transparency* (Durchsichtigkeit) of Dasein's being-in-the-world. This transparency is possible through Dasein's being-in-the-world: Only through engaging with the world and others Dasein gains self-knowledge (see ibid., §131:142).[27]

Understanding is further developed and concretized through *interpretation*. Here*, meaning* (Sinn) as a directed projection ("woraufhin des Entwurfs")[28] serves as a frame for disclosure of something *as* something in Dasein's world of relevance and significance. Meaning is defined as an existential (ibid., §32:147).

The *statement* - as a means for communication - concretizes interpretation, with the option of being re-told and expanded but without the traditional claim to truth (as objective validity), because it is rooted in Dasein's understanding and interpretation (ibid., §33:149 ff.).

Discourse*:* Heidegger defines *discourse* (Rede) as an existential of Dasein, meaning that Dasein is inherently discursive and cannot avoid communication. Heidegger considers discourse to be the ontological foundation of language (Sprache).

Discourse *structures* the *attuned understanding meaningfully* and *articulates* it. Mood is transported through elements like intonation and tempo (ibid., §34:157). Discourse is always *about something*, containing meaning embedded in a *totality of significations* (Bedeutungsganzheit). Meaning precedes speech (ibid., §34:155 f.). The *communication* (Mitteilung) is just a transport of experiences from one subject to another but arises from Dasein's condition of "being-with", which is then explicitly *shared* (ibid., §34:157).

Discursive articulation entails "talking" but also non-verbal communication, listening (hearkening), and silence (ibid., §34:163 ff.). *Listening* goes beyond acoustic perception and is focused on understanding, reflecting openness to others, with the option to follow or oppose (ibid. §34:158). *Silence* allows for genuine listening instead of excessive talking and superficial clarity (ibid., §34:159). It requires an authentic, richly disclosed Dasein with the ability to say something meaningful but chooses to keep silent.

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[27] This co-determination of world and interpretative understanding of Dasein has a circular character, which may be criticized but is considered by Heidegger to be part of Dasein's existential character. The task is "not to get out of the circle, but to get into it in the right way" (Heidegger, 2010, §32:148).
[28] Interpretation is structured by the modes of *forehaving, foresight,* and *foreconception* (see Heidegger, 2010, §32:145 f.).

Heidegger (2010, B, §35-38) discusses how the "Man" (they), as the inauthentic, fallen Dasein, constitutes itself through idle talk, curiosity, and ambiguity in a constant *plunge*, as the continuously ongoing thrownness (2010, B:161).

Idle Talk (Gerede) refers to discourse that has lost its original relation to beings themselves through superficial *gossiping* or *passing the word along* (Weiter- und Nachreden). It is characterized by *groundlessness* (Bodenlosigkeit) and *uprootedness* (Entwurzelung) (ibid., §35:163 f.), lacking genuine understanding, despite a self-assuring, average being-with (ibid, p.162 ff.).

Curiosity (Neugier) is linked to idle talk as an everyday mode of the "sight" of understanding. In contrast to genuine, contemplative understanding, curiosity jumps from one novelty to another. It is characterized by distraction and not-staying (Unverweilen) as "*never dwelling anywhere*" (Aufenthaltslosigkeit) (ibid., §36:166).

Ambiguity *(*Zweideutigkeit*)* creates confusion between what is real and what is not (ibid., §37:168). It thrives on idle talk and curiosity, especially loud and fast-paced chatter, emotionality, and superficial engagement: One knows what should be done, but commitment fades when it comes to realization (ibid., §37:167 f.) – a quite common phenomenon during change. Ambiguity permeates the relation with others, tracking and checking on them on hearsay while masking antagonism under cooperation (ibid., §37:168).

Together, these modes constitute *fallenness*[29] , not as a morally inferior ontic affair but as an existential mode of the inauthentic Dasein's being-in-the-world. In the publicity of the Man, Dasein loses itself in everyday worldly matters, absorbed in curious, chattering, and ambiguous being-with-one-other (ibid., §38:169).

Fallenness represents a constant *plunge* (Absturz) of Dasein out of itself into its "groundlessness and nothingness of inauthentic everydayness" (Heidegger, 2010, §38:171 and f.). This plunge is facilitated through *temptation* (Versuchung), *tranquillizing* (Beruhigung), *alienation* (Entfremdung), and *self-entanglement* (Verfängnis). Dasein is alienated from itself by the temptation of public interpretation; an illusionary tranquillizing security of information and understanding drives uninhibited "busyness" instead of providing rest (ibid., §38:171). Dasein tries to grasp itself by comparing itself with everything, testing all kinds of interpretations, which increases its self-entanglement (ibid., §38:171). Concealed under the guise of concrete life or a "step up" (see ibid., §38:172), Dasein finds itself in a *turbulence* (Wirbel), representing the dynamic, ongoing *throwing and*

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[29] In the Stambough-translation (Heidegger, 2010) „verfallen" is translated as "falling prey" or "entanglement". I chose the term "fallenness" for more intuitive resonance with Heidegger's "verfallen".

movement character of thrownness (Wurf- und Bewegtheitscharakter), which drags understanding away from authentic possibilities into the inauthentic illusion of the Man (Heidegger, 2010, §38:172).

Ultimately, Heidegger connects these existential modes with Dasein's being as *care*, accessed through anxiety, as follows.

2.2.1.8 The "Angst" as Basic Disposition and Potential to Be Authentic

Heidegger (2010, §39:176) selects the attunement of *Angst* (anxiety) to access the structural totality of Dasein from within itself. Unlike fear, which always has an identifiable object, Angst is a basic disposition of Dasein as a generalized attunement without a concrete object. What Dasein is anxious about is the world as an *undetermined whole*, the possibility of innerworldly beings per se. Angst exposes Dasein to its own potentiality-for-being-in-the-world as its essential concern (ibid., §41:185).

In anxiety, one feels *uncanny* and no longer embedded in familiar everydayness and the reassuring orientation of a public Man and being-with-others. No longer feeling at home (Un-Zuhause, ibid., §40:183), Dasein tends to flee even further into the inauthenticity of the Man.

However, Angst holds a potential: By freeing Dasein from superficial concepts of the Man, it throws Dasein back onto its ownmost potentiality of being, unveiling its fundamental existential choice of authentic or inauthentic possibilities (ibid., §40:181 f., 184). In this process, Angst *individualizes* and separates Dasein, as orientations of the everyday world and others become insignificant. When Dasein faces its Angst in a silent, end-anticipating *resoluteness* (Entschlossenheit), it can become authentic and *true* (ibid., §64:308 f.).

Ultimately, Angst brings Dasein face-to-face with the totality of its being-in-the-world, allowing it to recognize its own unique potential of its being (Sein) as a whole. The attunement of Angst reveals the unity of Dasein's overall existential structure of being-in-the-world: *Care*.

2.2.1.9 The Care Structure: The Umbrella Concept of Dasein's Existential Structure

Heidegger names this holistic existential structure of Dasein *care*[30], which is constituted through following fundamental ontological characteristics – all grounded in temporality (2010, §64:302, §45:224, §65:312 ff.):

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[30] For choosing the term "care", Heidegger (2010) draws on the *Cura* fable, in which the created human belongs to Care during life, according to a judgement by Saturn (representing time). Only after death does the body of this human return to Earth and the spirit to Jupiter (ibid., §42:191). Furthermore, Heidegger dismisses the everyday meanings of "worry" or "carefreeness" and rejects the notion that praxis holds priority over theory, viewing both as possibilities within Dasein's care structure (ibid., §41:186).

- ***Existentiality*** (freedom for potentiality-for-being)
- ***Facticity*** (thrown being-in-the-world)
- ***Fallenness*** (lost in the everyday Man)

Existentiality refers to Dasein's freedom to project itself through *understanding* upon its ownmost potentiality-for-being (Seinkönnen). It is facilitated by the attunement of Angst, offering the chance to exist authentically. The projection is fundamentally "infected" by *future*: Dasein is always already *ahead of itself* (Heidegger, 2010, §41:185).[31]

Facticity represents Dasein's unchosen thrownness into the world – also experienced through the attunement of Angst. Dasein is always "*already-being-in-the-world*", emphasizing its *beenness* (Dasein's past). But since Dasein's "worldliness" (as totality of significances) is always anchored in an "in-order-to", a future projection, facticity is interconnected with existentiality, linking beenness with the future (ibid., §41:186; §65:311-312).

Fallenness describes Dasein's entangled *being-together-with,* immersed in everyday care and concern, relating primarily to the *present* temporality (ibid., §65:312). Fallenness is tied to Angst, as it drives Dasein to flee from the uncanniness towards manageable, familiar innerworldly matters (ibid., §41:186).

These aspects unite in the following formula:

> ***"(…) being-ahead-of-oneself-already-in (the world)- as-being-together-with (innerworldly beings encountered)" (Heidegger, 2010, §41:186).***

Heidegger emphasizes the differentiated unity of the care structure, noting that phenomena like death, conscience, and guilt must be understood as structural elements of this wholeness (ibid., §64:303). Furthermore, he connects the *meaning* of care to *temporality*, asserting that care becomes comprehensible only in relation to time (ibid., §65:313 ff.; see 2.2.1.12 Temporality of Dasein as the Foundation of Care, p.39 ff.).

Ultimately, care enables Dasein's authentic self as a "*becoming what one can be in being free for one's ownmost possibilities (…)*" (Heidegger, 2010, §42:192). Heidegger shows that care is the ontological precondition for *selfhood*, not the reverse, because the self is not an isolated subject but is always and already immersed in the world (ibid., §64:303, 306). Dasein's being-in-the-world is then realized as care either authentically or inauthentically, as *self-constancy* (Selbst-ständigkeit) or *unself-*

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[31] Two aspects of being-ahead are *willing* and *wishing*: Willing involves projecting familiar, limited possibilities, leading to a busyness that pretends that real action is happening. Wishing, on the other hand, is more detached, neither expecting fulfillment nor acting on possibilities. Another aspect of care is either the urge to live, eliminating other possibilities, or a tendency to passively be "lived" by the world (Heidegger, 2010, §41:188-189).

constancy (Unselbst-ständigkeit) of the Man (Heidegger, 2010, §64:308 f.). Authentic being-a-self is facilitated by *anticipatory resoluteness*, an individuating, silent, anxiety-facing way of being the thrown being Dasein factically is (ibid., §64:308).

In sum, **care** is defined as the **being of Dasein** (Heidegger, 2006, §41:196; §43:202, 209), a structural whole, founded in temporality (Heidegger, 2010, §45:224; §65:313), and enabling authenticity (ibid., §42:192).

2.2.1.10 Truth as Discoveredness by Dasein

Truth is developed as an elementary existential of Dasein (Heidegger, 2010, §44:217), which is equiprimordial with the being (Sein) of Dasein itself (ibid., §44:220). Heidegger defines truth ontologically as *discoveredness* (Entdecktheit)*,* which originates in Dasein's ontological constitution of *disclosedness* (Erschlossenheit), facilitated through attunement, understanding, and discourse (ibid., §44:212).

The traditional concept of truth as an agreement between a statement and its object is an ontic one and relies on this ontological basis. The locus of truth lies therefore not in a statement but within Dasein, understanding and disclosing the world (ibid., §44:216).

As disclosedness, discovering, and discoveredness[32], truth exists only as long as Dasein does; it is in need of Dasein to let things show themselves in their selfness (ibid., p.216; 209 f.). But this doesn't lead to an arbitrary subjectivity: Newton's laws were existent before he discovered them. However, they became true through Newton because with the discovery the thing itself became accessible (ibid., §44:217). Only because and as long Dasein exists as a discovering, understanding being, it can make statements and judgements about objectively present things. Truth is therefore ontologically the precondition for any true or false judgements or statements about innerworldly beings (ibid., §44:227 f.; 221 ff.).

Truth is – like being (Sein) – a presupposition of Dasein. We cannot choose or decide to be some other kind of Dasein, but have to exist only as our own, particular Dasein, thrown into this world (ibid., §44:218 f.). Dasein's being already and always in the "truth" includes equally the possibility of being in "*untruth*" because of the condition of *falling prey* to the disguising, concealing Man (ibid., §44:213). Dasein's pure, authentic truth is its *projection* toward its potentiality of being, rather than understanding itself in terms of the world or other (ibid., §44:212). Therefore, Dasein is always in the

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[32] Heidegger (2010) differentiates the *discovering* (entdeckend-sein) as a way how Dasein is in the world from the *being discovered* (entdeckt-sein). The first is considered to be primarily true. It has a processual character because Dasein has always to fight for the truth of beings to be discovered, against concealment and semblance, like a "robbery" (ibid., §44:213). Also, Dasein is placed before the decision to choose either the path of truth (discovering) or concealment (ibid., p. 213 f.).

truth, as it discloses and discovers (Heidegger, 2010, §44:212), as well as it is also in the untruth, as it falls prey to the world and loses itself (ibid., §44:213).

2.2.1.11 "Being-toward-death": Liberating Dasein for its Authentic Possibilities

Heidegger (2010) now seeks to access the *totality* of the care-structure as the *authentic potentiality-for-being-whole* (eigentliches Ganzseinkönnen), moving beyond constituting elements of the care-structure approached by the analysis of everydayness. He begins with investigating *death* and *conscience* as the call for authenticity, which is answered by Dasein through *anticipatory resoluteness* (ibid., §62:292 ff.).

Heidegger emphasizes *death* as an integral phenomenon of "life": Since death as a possibility exists as soon as Dasein comes into life, Dasein lives always *being-toward-death*, relating and projecting toward its end. Death represents Dasein's lack of wholeness, the "not-yet" of the existential being-ahead, as the end is always still outstanding (ibid., §48:233, 236).

Distinguishing death from a mere biological-ontic "ending"[33] (ibid., §49:237 f.), Heidegger interprets it ontologically in terms of the care-structure:

- *Existentiality* is characterized by being-ahead-of-itself; death as the imminent, yet outstanding possibility is the primordial concretion of being-ahead (ibid., §50:241).
- *Facticity*: Dasein cannot choose not to die. Death is therefore a facticity in which Dasein is thrown into, disclosed in the Angst (ibid., §50:241).
- *Fallenness*: Dasein tends to evade its own death by entangled being-together-with, absorbed in taking care (ibid, p.242) in a way of *temptation* (Versuchung), constant *tranquillizing* (Beruhigung), and *estrangement* (Entfremdung) from its authentic potentiality-of-being by cultivating a superior indifference to its death (ibid., §51:244).

Dasein can *authentically relate* to its being-toward-the-end (ibid., §53:249) through *anticipation* (Vorlaufen; literally "forerunning"), where Dasein embraces death as its ownmost, extreme possibility without trying to manage or calculate it. *Anticipation* means to *understand, cultivate,* and *endure* death as the possibility of the impossibility of our existence – in its immense and vast measurelessness (2010, §53:251).

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[33] Heidegger (2010) calls the biological, physical end of something alive "*perishing*"(Verenden). Dasein also has this ontic component, but since it also can "end", while physically living, Dasein's intermediate death (of inauthenticity, ed. note) is called *demise* (Ableben). The term "dying" is used by Heidegger for the way of how Dasein relates to its death ("*is towards* its death"; Heidegger, 2010, §49:238).

Heidegger (2010) identifies key aspects of death and their meaning for being whole and existing authentically. Death is:

1. …always essentially "*my own*" (eigenste): Death is the most personal of possibilities that no one else can take away (ibid., §47:231).

2. *…nonrelational (*unbezüglich*)*: Death claims Dasein as an authentic individual (ibid., §53:252), not as a project out of the Man.

3. … *insuperable (*unüberholbar*)*: Death as the ultimate, final, unsurpassable possibility subsumes all others, liberating Dasein from being lost in random factical possibilities (ibid., §53:253).

4. … *certain (*gewiss*)*: Death is certain and part of Dasein's truth, yet often limited to an empirical demise, veiled in daily care and seemingly superior indifference (ibid., §52:247).

5. … *indefinite* (unbestimmt): The "when" of death is unknown but its constant threat is disclosed through Angst (ibid., §53:254). Dasein is faced with the nothingness of the possible impossibility, anxious about its potentiality-of-being.

In anticipation of death, Dasein is freed from the lostness and illusions of the Man. It becomes certain of the wholeness of its potentiality-of-being (Seinkönnen) (ibid., §53:254.). This leads to the possibility of authentic existence. What bears witness to this possible authenticity of Dasein stems from its own being, developed as "conscience" as follows (ibid., §53:255).

2.2.1.12 The Call of Conscience: Summoning the Authentic Self in Anticipatory Resoluteness

"The call comes from me, and yet over me." (Heidegger 2010, §57:265)

Heidegger (2010) conceptualizes the call of conscience as a testimony for the possible, existentiell (!) authenticity of Dasein, stemming from its own being. The call doesn't reflect an internalized moral voice or judgement, rather it is a *call out of Dasein to Dasein* lost in the Man to find itself again, summoning (aufrufen, anrufen) Dasein to authentically project its ownmost possibilities (ibid., §56:264).

The surprising and unplannable character of the call (ibid., §57:265) lies in the estrangement of Dasein from its own self[34]. The "alien power" of the call reflects the uncanniness of the throwness and facticity - the fact that Dasein is not in control of its existence, yet must exist (ibid., §57:266).

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[34] The self of Dasein is the "who" (Heidegger, 2010, §54:257). Selfhood is a way to exist, not an objectively present being (Seiendes). Dasein is often times not "itself" but the "Man-self" (ibid.). The authentic being-a-self is an existentiell modification of the Man. In the Man, we are disburdened of the explicit choice of factical possibilities (ibid., §54:257). We

Heidegger (2010) develops his considerations as follows:

1. *Being guilty*: In a common interpretation of conscience, guilt plays a crucial role as being responsible for some sort of failure to meet moral standards. For Heidegger, Dasein is ontologically guilty (and responsible) due to its *"being-the ground-for a being which is determined by a not"* (ibid., §58:272) – a nullity. This "not-character" roots in Dasein's *lack of power* over its thrownness and in the fact that *with every choice, other possibilities are relinquished* (ibid., §58:273, 285). Dasein is on the one hand determined by a "not" (powerlessness), and at the same time responsible (existentially guilty) for what it understands and projects.

2. *Listening and understanding the summon: Wanting-to-have-a-conscience* (Hören, Anrufverstehen, Gewissenhabenwollen): A call requires a listener, a Dasein that "wants to have a conscience" (ibid., §58:275 f.; §54:259). As "wanting-to-have-a-conscience" gives something to understand, it is a mode of the *disclosedness* of Dasein, constituted by elements of

   - *understanding* as existentiell projecting "oneself upon one's ownmost factical possibility" (ibid., §60:283), while taking notice of being-guilty and therefore responsibility;
   - *attunement* as readiness and willingness to experience anxiety (ibid., §60:283);
   - *discourse,* as the call is characterized by *reticence* (Verschwiegenheit), asking Dasein to become still – in contrast to the chatter of the Man (ibid., §60:284). The call doesn't specifically say something, but still has a *clear impact direction:* It means Dasein and calls it forth to its possibilities (ibid., §56:263 f.). The call can either be heard and utilized to disclose concrete possibilities, or misunderstood and re-negotiated with the daily Man in various self-conversation (ibid., §56:264).

   Understanding the summon of the call means an existentiell *choosing of the choice of being a self* and letting one's ownmost self act within oneself (ibid., §58:276; §60:295) – a duality of activeness and passiveness. This *choosing of being a self* is what Heidegger (2010, §55:259 f.) calls *resoluteness.*

3. **Resoluteness**: Resoluteness (Entschlossenheit) is introduced as the *authentic mode of disclosedness,* which conscience attests. The world is discovered differently because the significance and totality of references are determined from the ownmost potentiality-of-being (ibid., §60:285) instead of the Man. Being authentic doesn't imply any egoic or

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are taken along without consideration and choice, and get caught up in inauthenticity. The only way to redeem this situation is by **choosing** resolutely the choice we missed (Nachholen der Wahl) from one's own self (Heidegger, 2010, §54:258).

isolated way of interaction, but rather is the ground for letting others be authentic as well, creating a togetherness beyond "ambiguous and jealous stipulations and talkative fraternizing in the they" (Heidegger, 2010, §60:285).

Resoluteness helps create specific *situations* and disclose options - not by accident but through resolution and decision (Entschluss). The Man on the other hand lives in general situations (allgemeine Lage), loses itself in close opportunities, misjudging them as own achievements (ibid., §60:287).

For Heidegger, resoluteness has to *anticipate* death if it shall be finally authentic (ibid., §62:294). It brings Dasein into concrete action - without idealistic illusions but a clear understanding of factual possibilities. In this way, Dasein *gains power* to shape its existence, in a "sober anxiety" and even joy about its individual potentiality (ibid., §62:296).[35]

In a nutshell, the call of conscience is the call of care, summoning Dasein forth from its lostness in the Man to embrace its authentic potential. Understanding this summons in **anticipatory resoluteness** means responsible choosing to be an authentic self with the own end in mind - still and ready for anxiety (Heidegger, 2010, §54:259; 284).

2.2.1.12 Temporality of Dasein as the Foundation of Care

Heidegger works out that time must be understood as the basic foundation for care and selfhood. Time is the "*meaning*" of care[36], grounding it and allowing for understanding and projecting (Heidegger, 2010, §65:309-311).

Dasein's time is termed "*temporality*" (Zeitlichkeit), which reveals itself through *historicity* (Geschichtlichkeit). Temporality is the ontological foundation for the vulgar concept of time, manifesting in *within-time-ness* (Innerzeitigkeit).

Heidegger emphasizes that the different modes of time (past, present, future) are inseparably connected. They *temporalize* themselves[37] (zeitigen sich) not as a succession - future is not "later" than

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[35] Heidegger admits that the ontically realized authentic existence represents an *idealistic expectation* that underlies his ontological interpretation of Dasein's existence. He argues that this ideal has to be considered as a "positive necessity" evolving from the thematic object of inquiry itself. Philosophy shall not deny its presuppositions but never merely admit them; rather it shall develop them thoroughly and penetratingly (Heidegger, 2010, §62:297).

[36] Heidegger implies a twofold connotation of the word "Sinn" (meaning): On the one hand, meaning asks about the *purpose* (woraufhin) that upon Dasein projects itself, which implies a future potential, an understanding of possibilities. On the other hand, he determines meaning as the realm and *ground* that makes something possible (ermöglicht) in the first place. By exploring what a projection is projected upon, the preconditions that make the project possible are disclosed (Heidegger, 2010, §65:310 f.).

[37] Time "is" not but "temporalizes" itself because it does not belong to the realm of objectively present beings (Seiendes) (Heidegger, 2010, §65:314).

the having-been, etc. (Heidegger, 2010, §68:334).) - but rather occur "at the same time". Dasein's interconnected modes of temporality[38] are outlined as follows:

1. The *past* is renamed as "having been" or "***beenness***" (Gewesenheit)[39]. Beenness is characterized by a "back to" quality (ibid., §65:314). As long as Dasein exists factically, it is never "past" or over, rather always currently "is" what it "has been" (ibid., §65:313), which ties having-been to the future and present existence of Dasein.

2. The *future* is not a "now" that is yet to become, but the "coming" (the place, "die Kunft"; Heidegger, 2006, §65:325), from which Dasein *comes back toward itself* through anticipatory resoluteness (ibid., 2010, §65:311). This presupposes a "beenness" of Dasein, again revealing the link between the temporalities.

3. The ***present*** means *making present* or *enpresenting*[40] (Gegenwärtigen), allowing something to be encountered (ibid., §65:314). In anticipatory resoluteness, a present situation is disclosed through factical taking care of things at hand (ibid., p.311). Present action is always determined by a future projection, which depends on what Dasein has been.

In a nutshell, temporality is defined as a unity of *future, which is "making present" on basis of a "having-been"* (gewesend-gegenwärtigende Zukunft; Heidegger, 2006, §65:326; 2010, §65:311). Meaningful action in the present only makes sense based on a future projection and an understanding of possibilities, which must be drawn from Dasein's already having-been. Authentic existence, then, involves being who Dasein already always has been - this is the *constancy of self*, enabling sustainable change, grounded in a meaningful, coherent narrative.

Although all modes of time are equally constitutive and equiprimordial elements of care, the future holds a distinct position within Heidegger's concept of temporality – due to its capacity to ground authentic existence (Heidegger, 2006, §65:329, §68:350; 2010, §65:314). The authentic future entails the anticipation of death for Dasein as the insuperable, finite nullity, closing off all possibilities (Heidegger, 2010, §65:315). This demonstrates that time is *finite* - not in the sense of a limited resource but referring to Dasein's individual, finite existence (Heidegger, 2006, §65:315).

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[38] Heidegger calls the modes of time "ecstasies", likely in order to differentiate them from the traditional, measurable time. He emphasizes their function of "enrapturing" Dasein (entrücken), which can be interpreted as drawing and pulling Dasein away to an outside, a detached position from everyday ontic care, as a precondition for the clearing of the "there" (Heidegger, 2010, §69:350).

[39] The Stambough translation (Heidegger, 2010) uses „having been" as translation of „Gewesenheit". I prefer „beenness" as representing the integral presence of the past without any notion of linearity (see Sheehan, 2015).

[40] In some cases, I prefer the use of "enpresenting" as a linguistically closer translation of Heidegger's word creation of "gegenwärtigen".

Heidegger argues that Dasein's specific temporality is primordial to the common, vulgar understanding of time - *within-time-ness* ("now-time", Heidegger, 2010, §81:401). Here, objectively present things happen, characterized by a continuous, infinite flow, measurable, dateable, and public. Especially in the mode of the Man, Dasein tends to "lose" time in a self-alienated taking care of things (ibid., §79:390 f.)., whereas the authentic Dasein always "has time" for what matters in the Moment, significantly guided by the been future.

In the *spannedness* (Erstrecktheit), the authentic Dasein is its constant self and available for what a specific situation demands (ibid., §79:391). Therefore, time is not an "objective" physical precondition for human existence, but rather the consequence of the individual Daseins-specific way of existing in time (ibid., §65:315 f.): Because Dasein is care and bound to finitude, it creates and operates with the vulgar time.

Selfhood and care are only possible because Dasein *is* originally temporal. It is authentically itself and whole in *anticipatory resoluteness*, which makes Dasein futural, while simultaneously drawing from its past and disclosing the present situation. Thus, the unity of the care structure is only possible and makes sense through temporality (Heidegger, 2006, §65:327; 2010, §65:312). To demonstrate this, all phenomena of Dasein are reinterpreted with regards to temporality (Heidegger, 2010, §67:320; see Appendix A) Temporality of Dasein as Re-Interpretation of the Care-Structure).

2.2.1.13 Historicity as the Temporality of Dasein

Heidegger introduces *historicity* (Geschichtlichkeit) as a concretization of Dasein's specific temporality. Essentially, historicity means existing between birth and death[41] as the continuously stretched-along *occurrence* (Geschehen) *of movement and persistence* (Heidegger, 2010, §72:356 f.), rather than merely a series of now-points (ibid., p.356 f.). What somehow holds itself "through" this occurrence is the *constancy of self* - the who of Dasein (see ibid., p.358 and §64).

The historicity of Dasein is not to be confused with historiography (Historie), the science of history as an object of investigation (ibid., p.341). Likewise, history (as a past composed of facts and events) can only be understood in light of Dasein's historicity; it is therefore somewhat "subjective" and tied to Dasein's "world" (ibid., §73:362).

The value of history is that it contains factical, been possibilities, which can be disclosed by Dasein in resolute *repetition* (Wiederholung), unfolding the power of what is possible (ibid., §76:375).

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[41] Heidegger (2010) acknowledges here that Dasein is determined not only by an end but as also by a beginning.

Responding to a heritage as a "pool of possibilities": Through resolute anticipation of death, Dasein is free to choose from possibilities. But where do these possibilities come from? They stem from the *heritage* of factual possibilities (Heidegger, 2010, §74:365).

When Dasein *takes over* its thrownness in death-anticipating resoluteness, it leaves its comfort zone, driving out any random, accidental possibilities (ibid., p.366). Dasein - free for death, choosing the choice - can seize its *higher power* (Übermacht) over life's contingencies by accepting its finitude and powerlessness (ibid., p.366).

The possibilities are chosen through *repetition*, not in a merely repeating revival of the past but in a way which reciprocates and *responds* (erwidert), or *renounciates* (widerrufen) whatever possibilities have been *handed down* (überliefert) (Heidegger, 2010, §74:367).

Historicity of Dasein draws from Dasein's beenness by handing down its inherited options to itself but is originally determined by the *future* through anticipation (ibid., p.366).

Self-constancy and authentic historicity: Dasein is tasked to shaping its existence throughout its stretched-along occurrence of life – either authentically or inauthentically. The inauthentic Dasein is *dispersed* (zerstreut), lost in the Man and world history as various daily affairs (Heidegger, 2006, §75:390; 2010, §75:370 f.). It evades its end, its choice, and lives lost in the now, leaving the past behind while searching the new next thing. It is burdened with legacy but understands the past only from the present (Heidegger, 2010, §75:372).

In contrast, the authentic Dasein is characterized by a non-dispersed *constancy of self* (Ständigkeit des Selbst) - a *fidelity* to the oneself. This constancy over time, regardless of events and incidents on the surface, is secured by resoluteness: When Dasein acknowledges its situation as being full of inherited options, accepts its finitude, ready for anxiety, it pulls itself together against the inconstancy of dispersion (ibid.) in the "Moment that anticipates and retrieves" (Heidegger, 2006, §75:391; 2010, §75:372).

In summary, historicity is Dasein's temporality as the always "stretched along" occurrence, where all time modes - particularly both ends of birth and death - resonate with each other, requiring Dasein to relate to them. Historicity allows Dasein to actively choose and shape its future out of the "clay" of its past - authentically through ***anticipatory resolute repetition*** (ibid., p.372), realizing its constant true self - or inauthentically by losing itself in present affairs.

In his final chapter, Heidegger (2010, §83) concludes that the preparatory analysis of existential structures of Dasein (and its unity) has been redirected to its ground: *Temporality*. Temporality is therefore the "meaning of being" of care (Seinssinn der Sorge) (ibid., §83:413 f.). Still,

the investigation is considered to be still "on its way" (Heidegger, 2010, §83:414). The ultimate goal is to work out the question of being in general (ibid., p.413) – at task Heidegger pursues in the Contributions to Philosophy (Heidegger, 2012). For now, being is only pre-disclosed in an unspecific understanding that enables Dasein to act within the world.

2.2.2 Heidegger's Implications for Experiencing and Managing Change

"Everydayness takes Dasein as something at hand that is taken care of, that is, is regulated and calculated. "Life" is a "business", whether or not it covers its costs." (Heidegger, 2010, §59:277)

This objectification of Dasein seems particularly relevant in business contexts and change initiatives. Dasein is treated as a "thing" and becomes the subject of calculation, control, and regulation. The underlying metaphysical dilemma of confusing Dasein with something objectively present, like equipment, is often overlooked. This misinterpretation leads to resistance at an ontic level of change management, as human beings are not always inclined to be calculated and controlled.

Heidegger's (2010) illumination of Dasein's unique ontological structure compels us to rethink the question of change and change management. By questioning **who** we are (our authentic self or role-fulfilling "Man")*, **what**** we actually care about (our potentiality-of-being in this world), and **how** we conduct our lives in this world (in a way of care - fallen or authentic in anticipatory resoluteness), we may understand more profoundly the **experience of change** and the ways of **managing** it.

Heidegger's analysis of Dasein's interwoven, historical being-in-the-world supports a view of change as a **change for and with people**, advocating a human-centered approach to change management that considers both - Dasein's unique potentiality and its tendencies of losing itself in daily affairs.

In the following, I outline key resonances between Heidegger's analysis of Dasein in *Being and Time* (2006, 2010) and the field of change management.

2.2.2.1 Being-in-the-world as Care: Change as a Disturbance of Familiarity and Everyday Functioning

"Taking care of things always already occurs on the basis of a familiarity with the world. In this familiarity, Dasein can lose itself in what it encounters within the world and be numbed by it." (Heidegger, 2010, §16:75).

Heidegger's concept of being-in-the-world as care reflects Dasein's constant engagement with equipment and others. Dasein is interwoven with its surrounding world, meaning that it always creates

its own world and space, orients itself within it alongside others, and cannot exist apart from it. In order to function properly, Dasein relies on familiarity, a network of references imbued with personal significance (Heidegger, 2010, §18:84).

Any change to this familiar world - whether in the workplace with its spatial arrangements, equipment, or relationships - disturbs this familiarity and Dasein's smooth, efficient taking care. Since Dasein is intertwined with its surrounding world, any alteration to its environment directly affects its core existence. Change disrupts not only the external world but individual internal "maps" and orientations by which Dasein navigates its life. The nearness of the familiar setup (ibid., §23:102 ff.) is replaced by distance - both in physical terms and in an inner relational sense. Change affects Dasein's meaningful, everyday world, its spatiality, and thereby its existential constitution. As a result, *disorientation* and *irritation* can be considered primary experiences of change (often followed by resistance), since the disruption of familiar references is deeply unsettling for the everyday Dasein.

The potential of change as disruption of familiarity with the world, lies in waking up the everyday Dasein from its numbed, entangled self (the Man) to its authentic self (see Segal, 2010).

In the following sections, Heidegger's threefold care structure is examined to deepen our understanding of ontological conditions that shape our experiences of change and possible responses.

2.2.2 2 Thrownness into Facticity as the Core Challenge of Change

Thrownness describes how Dasein finds itself in life (and often in the workplace), always already confronted with a certain factual situation. Much like an actor in a pre-written role, being thrown implies not being asked or heard but expected to act according to the script. Thrownness also indicates a notion of suddenness and harshness. Individuals find themselves confronted with a situation, such as organizational change, that disrupts their habitual life. Yet, this condition is repeating itself over and over throughout the course of life. There is neither an end, nor a choice in this facticity; being "thrown" is a continuous and constant condition of Dasein (Heidegger, 2010, §38:172).

When organizations decide to change - implementing new technologies, restructuring, or merging with others - this existential thrownness is *reactivated*, reminding Dasein of its lack of control. The facticity of Dasein burdens it with the simple truth that it "*is and has to be*" (ibid., §29:132*)* – without evasion. Even reactive "exit" options, like changing jobs, do not alter this original condition. When change is imposed on people, the existential condition of thrownness is triggered. This confrontation with the own existential situation may lead to experiences of *disempowerment*.

Heidegger argues that the burden of facticity and thrownness is disclosed to Dasein through *attunement*, especially anxiety and fear (ibid., §50:241). Dasein is always already in a certain mood, shaping its understanding and actions (Heidegger, 2010, §31:138, 143). Like a headlamp, attunement

highlights positive or negative aspect, one's creative possibilities, or incapacities. In change, fear of uncertain, approaching, but not yet tangible situations (ibid., §30:136 f.) enhances *insecurity*. Along with a sense of *powerlessness*, it might enforce passive ignorance or paralysis as modes of resistance.

Ontologically, Dasein can respond to this situation in two ways: Determined by its *fallenness*, losing itself in conformity with the "they" (Man), or through its *existentiality*, not evading its thrownness but authentically projecting its own possibilities through end-anticipating, resolute decision making and action. Both responses present challenges to managing change – disturbing the change process through individual, authentic originality (e.g., by fierce fighting for own solutions) or succumbing to external expectations, thereby creating disempowered teams that align with change only because it represents the "easy" way, which is commonly enforced and established.

2.2.2.3 Fallenness: The "Man" as the Inauthentic Self in Everyday Living and Working

Fallenness characterizes the everyday inauthentic Dasein. It is determined by *idle talk*, with its superficial gossip, *curiosity,* as constant seeking of novelties and distractions, and *ambiguity,* as an inauthentic relation to others. Dasein tranquillizes itself with restless taking care of the next thing, masking itself in public roles, saying "yes" but lacking real commitment. It focuses on the horizon of the present, forgetting the past, and especially its authentic self, while impatiently awaiting and pursuing the future (Heidegger, 2010, §68:331 f.).

This fallen mode has significant implications for experiencing and managing change:

1. *Masked interactions without commitment*: In the mode of the Man, trust is replaced by "a secretive, reciprocal listening". Under the mask of "for-one-another, the against-one-another is at play" (ibid. §37:168). Despite necessary collaboration through common tasks, the lack of individual devotion fosters distance and mistrust. Conversely, an "authentic alliance" requires individual, honest commitment to the task, increasing objectivity – and best possible solutions (see ibid., §26:119).

2. *Impatient activism as "tranquillization"*: Change initiatives are often driven by the need to act without fully understanding the problem; they represent a *temptation* to focus on "next best thing" to do, serving to *tranquillize* itself. In this restless need for action, short-term solutions like restructurings or layoffs are initiated without addressing underlying issues, such as outdated business models, leadership, or processual inefficiencies[42].

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[42] *Autoethnographic note*: I remember a mid-sized machine production company that, for the third time, resorted to 15% layoffs to prevent insolvency – yet failed to address core sales issues, driven by an implicit arrogance and naive hope that the legacy of the German engineering skill and quality alone would sustain demand, rather than adaping to market realities.

3. *Chattery lip service and missing action*: Heidegger (2010, §60:284) marks a qualitative difference between "real", authentic communication - which includes stillness - and mere lip service. In meetings, people engage in their public roles, navigating power dynamics and reaching superficial agreements about what should be done, yet fail to take consequent action afterward.

4. *People as machines - limiting original potentiality:* In the fallen mode, Dasein is not itself, but exists in a deficient mode of everyday being-with-one-another, the Man (ibid., §27:122 f.). Others are perceived as "human resources" or means of production (ibid., §59:277) - cut off from their originality by merely fulfilling roles and expectations. Change is experienced as *restrictive* because individuals tend to *limit themselves* (and others) to current *given, predefined possibilities*.

These fallenness-driven responses to change - activism, inauthentic lip service, and limited potentiality - underscore the need for an authentic response to facticity and thrownness through Dasein's existentiality. This requires anticipatory resolute repetition, a special quality of disclosedness, constituted by authentic understanding, attunement, and discourse.

2.2.2.4 Existentiality: Chance for Authenticity and Possibility

Existentiality, as the freedom for Dasein's ownmost potentiality-for-being (Seinkönnen), is realized through a future-oriented, understanding projection toward these possibilities. Dasein is always *ahead of itself* (Heidegger, 2010, §41:185), but through its historicity, it is simultaneously connected to its past as "been" possibilities (ibid., §76:375), disclosing concrete options of the present situation (ibid., §65:311, §62296). Through Angst and being-toward-death as the ultimate possibility, Dasein may become whole and authentically itself.

Reactions to change driven by people's existentiality may be deeply transformative. For example, in one of my change projects, a production worker was terminated and finally started his own business after years of hesitation. Others returned to their homeland with great relief and excitement, instead of falling into a passive despair.

This is a powerful reminder that individuals' reactions to change are ultimately not predictable. Change may open up the chance for bold, life-altering choices to pursue long-held aspirations. This complexity in human behavior goes beyond strategic plans or organizational goals. It bears the chance for individuals to become "truly themselves".

2.2.2.5 Truthful Change: Disclosing and Discovering Process

Heidegger's concept of truth as disclosedness, discovering, and discoveredness (Heidegger, 2010, §44:216 f.) suggests a processual, transparent, and participative change management, helping individuals uncover their own true self and authentic possibilities in change through:

1. *A transparent, participative discovering process*: Truth is not an objective fact but something that Dasein actively uncovers through understanding, attunement, and discourse. This emphasizes the importance of involving individuals in discovering the "truth", e.g., underlying assumptions or reasons for change, and creating meaning, rather than passively informing them. Agile principles, emphasizing transparency and participation, may foster this discovery.

1. *Discovering the authentic self and possibilities:* Since Dasein exists always both in "truth" and "untruth", losing itself to the world (ibid., §44:213), change management should confront people with the choice between truth or concealment (ibid., §44:213 f.) and help them navigate inner struggles of self-discovery and develop authentic personal future possibilities.

2. *Truthfully managing resistance:* Resistance often arises when change either feels "untrue" to the authentic self or threatens individuals' everyday comfort zones. Addressing resistance successfully, change management must *balance* adjusting to authentic needs while challenging individuals' fallenness, supporting them to uncover their potential and develop new possibilities rather than allowing them to retreat into the "Man-Self".

Heidegger's notion of truth highlights the tension field for change management that arises from Dasein's potential of existing in truth or untruth, being authentic or lost in everydayness. Change, as a disturbance of the familiar world, may call on individuals' authentic self. In a Heideggerian sense, "truthful" change management should help people to *discover, understand, and project themselves upon their ownmost possibilities* through a transparent, participative change process.

2.2.2.6 The Angst: The Core Mood in Experiencing Change

Heidegger's concept of a generalized, existential anxiety as the basic human attunement, permeating all understanding and discourse, opens Dasein to authentic possibilities when faced head-on. Angst confronts Dasein with its existential homelessness (Heidegger, 2010, §40:183) by revealing the uncertainty of the world. As anxiety individualizes, the reassurance through others breaks away and familiar beings lose significance, leaving no world to provide external orientation.

This has consequences for the experience and management of change:

1. *Experience of insecurity and fear:* In change processes, the reassuring structure of the familiar world is disturbed. Fear, as inauthentic Angst, enpresents worst-case scenarios

and clouds individuals' view of possibilities as they forget their authentic self (Heidegger, 2006, §68:342). Even early, thorough communication cannot fully prevent a sense of "not-knowing" and heightened insecurity, due to Dasein's inherent anxiety.

2. *Facing the Angst as a way to authenticity*: Dasein often responds to Angst by fleeing into an inauthentic, "fallen" mode, seeking refuge in public roles, blind activism, gossipy chatter, or ambiguous relationships. However, confronting Angst in change processes allows individuals to embrace their uniqueness, unlocking creativity and innovation for authentic self-realization within change.

While Heidegger's emphasis on anxiety's potential for individual, creative authenticity offers valuable insights for change management, it seems worth questioning if anxiety is the only existential attunement enabling authentic change responses. This will be explored with regard to Bollnow's concept of New Shelteredness (see 2.3.2 "Neue Geborgenheit" - New Shelteredness, p.58 f.).

2.2.2.7 Being-towards-death: Experiencing Change as a "Little Death"

Heidegger (2010) concretizes death as the ultimate ownmost, non-relational, insuperable, certain, yet indefinite *possibility (*§52:248). Thus, being-toward-death is a being toward a possibility – a surprisingly positive connotation.

The implications for change seem quite significant but not unproblematic. On this ontological basis, the nature of change and how Dasein may relate to it can be illuminated as follows:

1. *Change as an "ontic death"*: Change entails that something in Dasein's world comes to an end - often to make room for something new. During change processes, individuals may experience this "ontic end" as a tangible confrontation with the inevitability of endings, echoing the certainty yet indefiniteness of their own mortality - either authentically acknowledged (via anticipation) or inauthentically ignored (through distraction; see Heidegger, 2010, §241:242). Change-induced "deaths" may be ritualized and thus acknowledged, allowing for *closure* and *opening* to the unknown future.

2. *Experience of powerlessness and hopelessness*: Dasein's awareness of its inevitable death can lead to feelings of powerlessness and hopelessness. The certainty of an end, which is always "looming", raises questions about the purpose of engaging in change. While anticipating death can inspire authentic participation, it may also paralyze or demotivate, fostering *fatalistic, detached resignation* or *change fatigue*.

3. *Authentic change through beginning with the end in mind:* By focusing on a meaningful endpoint, managers and employees can avoid getting lost in immediate concerns and

options, allowing for more deliberate, even radical, authentic choices throughout the change process. The risk of a goal which justifies any means (see Tomkins & Simpson, 2015:1026) can be mitigated by considering Dasein's condition as a socially interconnected being – though it cannot be entirely ruled out.

4. *Clarity through certainty of the end:* Heidegger (2010, §52:245 f.) only briefly notes that the certainty of death is founded is *truth*, which lies in Dasein itself, equiprimordial with being. In change, being certain about a goal or an endpoint (even a termination) provides clarity and some sense of security. It releases Dasein from unproductive speculation, freeing it to take action.

Heidegger (2010) emphasizes anxiety and death as Dasein's ultimate possibility to be whole and authentic, without equally investigating complementary phenomena like *hope* and *birth*. This will be explored both ontologically and ontically for change (see 2.3.4 New Shelteredness and Heidegger's Existential Life Conception, p.74 ff.; 5.4 The Possibility of New Shelteredness in Change, p.205 ff.).

2.2.2.8 Call of Conscience as Wake-up Call for Authenticity in Change

As Dasein exists alienated from its own authentic self, the call of conscience may powerfully awaken it to choose itself again - despite public roles and external expectations.

Change may function as a *trigger* for the call of conscience: By disrupting secure routines, Dasein experiences the uncanniness of its being-in-the-world, giving way to the call of care (Heidegger, 2010, §54:259) by "cracking up" the well-adapted Man-self. Through these cracks, the light of the original self may shine through, waking Dasein up to its authenticity and asking it to regain ownership of its fate by bold choices.

These choices and subsequent actions of the "awakened" Dasein may significantly impact organizational change. Although the call lacks any concrete directive in a certain situation, it possesses a life-changing, explosive power (ibid., §56:263 f.). In change processes, the authentic Dasein may refuse to "play along" and instead respond to change in unexpected ways, e.g., by seizing new opportunities outside the company, or by becoming a vigorous promoter or opponent of the change. *Conformity cedes the stage to unplannable authenticity.*

Thus, the call of conscience may be triggered through organizational change while impacting it in turn. The unpredictable - and potentially disruptive - quality of authentic individuals may increase the volatility and "messiness" of change. While management tools, such as agile project management, cannot control this potential, they eventually provide a viable framework to utilize it constructively.

2.2.2.9 Anticipatory Resoluteness: An Empowering Response to Thrownness

Heidegger's notion of anticipatory resoluteness as repetition (the authentic disclosedness through choosing being a self; 2010, §55:259 f.; §53:249) offers an *empowering response* to thrownness, anxiety, and death, transforming passive-reactive victimhood into proactive, creative agency – thus enabling individuals to shape their lives and change processes. Key implications for experiencing and managing change include:

1. *Empowerment and action-orientation*: Facing death, anxiety, and being-guilty frees Dasein from conformity, enabling decisive, authentic action and experiences of joy (ibid., §62:296). This fuels momentum in change, as things get done and results are achieved.

2. *Creativity and innovation*: Deserting conventional paths of the Man, authentic individuals create and disclose concrete situational possibilities - without idealistic illusions (ibid, §62:296). Innovative yet realistic solutions can be developed.

3. *Accountability*: Acknowledging Dasein's fundamental "being-guilty" emphasizes personal responsibility for decisions and actions, transforming thrownness into the *power* to shape one's world. This shifts the focus from external constraints to individual possibilities, akin to the idea that "if life hands you lemons – you make lemonade".

4. *Waiving other possibilities*: Choosing certain possibilities requires letting go of others – carrying the risk of choosing "wrong" and necessitating course corrections. However, by accepting their "being-guilty", change managers do not hesitate to decide for a certain path, and thus subject to continuous learning.

5. *Bold and consequent decision making*: In anticipation of resistance and uproar, managers sometimes fear to make tough decisions, such as terminations or restructurings. In an attitude of anticipatory resoluteness, they face this fear and consequently follow through with the necessary steps and advance the change.

Despite the empowering potential of anticipatory resoluteness, its foundation in anxiety and death raises critical questions, which this study will explore further (see 5.2.2.1 The Consoled-Coherent Authentic Self, p.187 ff.; 5.3.1.3 Development Conclusions, p.200 f.; 5.4.5 Sheltered in Attuned-Coherence: Authentic Everydayness Through Permeability, p.215 f.).

2.2.2.10 Relevance of Temporality of Dasein for Change

Dasein exists as care in the occurrence of life, stretched along between birth and death, in movement and persistence (Heidegger, 2010, §72:356 f.). Change - as the ongoing *movement* of this occurrence - is inherent in Dasein's ontological constitution.

The ontological principle of birth[43] enables hope because as long as Dasein exists, *new beginnings are possible*. In the cycle of beginning and ending, Dasein does not have to cling to any current status quo because change itself is finite and subject to an ending. Furthermore, change as movement presupposes *persistence*, which - if recognized - may enhance security and orientation.

Ultimately resourceful in navigating change is the ontological possibility of being one's own *constant, true self*. Heidegger (2010) relocates a sense of stability and security from the external world into the authentic Dasein – an empowering experience. An empowered individual views change not as threatening but creatively explores its opportunities.

Furthermore, the concept of a constant self offers an ontological foundation for *sustainable change management* by not getting lost or distracted by external affairs but rather staying true to the purpose of change, thereby ruling out any arbitrary decision- making.

The following section explores how Dasein's temporality might impact the experience and management of change:

1. *Non-sequential temporality of change - infected by Dasein's future, present, and beenness:* Change, just like Dasein, takes place within the "vulgar" time - measurable, datable, public, and infinitely passing (Heidegger, 2010, §81:401). However, since change is always a change for a specific historical Dasein, it has to consider its unique relation to time: Dasein exists simultaneously through its three temporalities, always encompassing what Dasein has been, how it currently exists, and what it projects itself upon in the future[44].

   Change management should honour this unified temporal character by creating a compelling organizational future vision that integrates past perspectives (e.g., cultural roots) and calls for concrete action in the present. Individuals should be supported in constructing their personal coherent narrative - where they come from, where they are headed, and what they can do today.

2. *"Repetition" as critical-creative disclosure of inherited possibilities:* Dasein can *choose* from its "pool" of inherited possibilities, not blindly, but through anticipatory resoluteness - a *future-guided, creative-critical review* of the past. This frees Dasein from the *burden of its legacy* (e.g., a family business, or others' expectations) and allows it to create personal *coherent and original life projections* and solutions within organizational change. Consciously choosing inherited possibilities enhances a sense of *empowerment* in change. Change management should help individuals

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[43] Heidegger revises the concept of being-towards-death to a "*being-between-birth-and-death*". But even though birth is considered to be an existential, it is not developed further in its potential for Dasein's authentic existence, apparently functioning merely as the necessary "other end" for the occurrence of life (see Heidegger, 2010, §72:356 f.).

[44] The future emphasis in Heidegger's concept of temporality can be understood from the anticipation of death as the final futural possibility from where Dasein is thrown back to its factical "there", which relates to beenness (Heidegger, 2010, §73:365, 367; 2006, §73:383, 386).

facilitate this process of choosing and developing personal options within the guardrails of the intended transformation.

3. *The Moment as temporality of sustainable and effective change:* Change sometimes fails to achieve its goals or lacks long-term effectiveness, even when short-term objectives are met[45]. The "Moment" - as the temporality of resoluteness - represents a state of authentic presence where Dasein can focus on its true possibilities, guided by its past and future (Heidegger, 2010, §75:372), rather than being absorbed by present affairs and their requirements. It is the "place" in time where Dasein reconnects with its authentic, constant self, enabling reliable and steadfast decisions for sustainable change, even amid resistance and adversity.

    Additionally, *change effectiveness* may improve: By staying true to oneself, distractions fade, allowing for a stronger goal focus. The authentic individual, grounded in its true, constant self, does not become a volatile plaything of circumstances. It proactively anticipates the end and makes decisions, while inherited possibilities are leveraged to achieve change objectives. If change managers and teams embody this authenticity in the Moment, sustainable, effective change becomes possible.

4. *Unsustainable, reactive change due to forgetfulness:* The inauthentic Dasein lives through "making present", absorbed in present affairs, impatiently awaiting the next thing, and never "dwelling" anywhere (Heidegger, 2010, §68:331). This restlessness results in superficial and reactive engagement with change, treating it as just another excitement or crisis without any deeper meaning. Driven by inauthentic people, change becomes futile and reactive.

5. *Not having time versus always having time:* In change, time is a valuable resource that is measured and planned. It seems always to be passing away, creating pressure for a "quick" change. However, Heidegger (2010, §79:390 f.) argues that time can only be "lost" in the inauthentic, irresolute mode, where individuals are absorbed in daily tasks. They feel they have no time. In contrast, the "resolutely anticipating" and "creatively repeating" Dasein always has time for what matters. This authentic relation to time enables an open availability to situational demands and therefore a deliberate use of time in change.

Although change occurs within the common, calculable time, Dasein's historicity must be considered in its three-fold unity for *1) creating a coherent change story, 2) fostering empowered yet secure change experiences,* and *3) proactively developing of creative, sustainable, and effective solutions* by investing time in what matters. Since the way how Dasein relates to time - authentically

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[45] *Autoethnographic note:* In one of my first consultancy mandates, I led a successful, widely accepted six-month restructuring of a pharma company. However, insufficient post-go-live support for managers and teams (for example, offering support in teambuilding, or process and organizational refinement) led to inefficiencies, high costs, customer dissatisfaction, and ultimately a serious financing problem.

or inauthentically lost - impacts the intended organizational change, change management should support individuals' journey towards their authentic, *constant self,* able to embrace *new beginnings.*

2.2.2.11 The Meaning of Disclosedness for Change (Understanding, Attunement, and Discourse)

Dasein exists always already disclosed in this world through understanding, attunement, and discourse - and their "fallen" counterparts (see Heidegger, 2010, B, §35-38; 2.2.1.7 "Fallenness" of Dasein: Idle Talk, Curiosity, Ambiguity, Thrownness, p.32 f.), providing an ontological foundation for a participative and communicative change management approach.

1. ***Understanding***: Dasein always understands and projects itself in terms of factual possibilities and their individual potentiality, especially in change:

   - *Being-possible as source for originality*: Dasein is existentially *being-possible* (Heidegger, 2010, §31:139). While a factual situation may limit realization, it cannot diminish this original potentiality. Change can be experienced as either an *enabling or limiting frame*, opening up or constraining ontic possibilities for an individual's self-projection. Predefining fixed solutions complicates identification, as people might not see themselves in the envisioned organizational future scenario, fostering insecurity and resistance. Change managers should therefore adopt a *flexible, stakeholder-oriented approach,* allowing for individual future projections and original solutions.

   - *Meaning-creation through "the bigger picture"*: Meaning, as an interpretative, directed projection, serves as the formal framework for disclosing something *as* something in Dasein's world of relevance and significance (Heidegger, 2010, §32:146 f.). "Daseins-appropriate" communication should situate change in these broader contexts, helping individuals create *meaning* by addressing both the "why" (beenness) and "what for" (future) of change.

2. ***Attunement***: Through attunement, Dasein discloses its thrownness and world as a whole. Logic and reason are always coloured by attunement. Therefore, *moods shape how change is perceived and understood*: While bad moods (especially fear) can blind individuals in change (ibid. §30:133) and hinder performance, positive moods may open up possibilities. It is *Dasein's responsibility to manage its moods* ontically (ibid., p.133). Nevertheless, change managers should *recognize and address moods* to leverage their potential for fostering understanding and authentic engagement.

3. ***Discourse***: Change communication is crucial because through discourse, Dasein shares its condition of being-with (Heidegger, 2010, §34:157) - its connection with others - by

articulating an attuned, meaningful understanding (Heidegger, 2010:155 f.) through *listening*, *meaning, and action*, complementing verbal communication.

According to Heidegger, people should not be manipulated into a certain path by disguising, lengthy discussions. Authentic discourse is characterized by open listening rather than sheer volume of talk and information (ibid., p.159). It requires meaning and in-depth understanding *before* articulation - e.g., via fancy presentations.

Considering these principles, authentic discourse can foster a sense of belonging, which enhances security and identification throughout the change process.

2.2.2.12 Care and Leadership in Change

The concept of care has concrete implications for change leadership, as Dasein always exists as "being-with" and alongside others through *concern* - a care for others (Fürsorge, Heidegger, 2006, §26:121).

Heidegger (2010, §26:117 f.) identifies two positive modes of everyday concern: The **leaping-in** and the **leaping-ahead concern**, including various hybrid forms (Heidegger, 2006, §26:122). The first is a dominant, controlling act, taking Dasein's accountability away, however also might be experienced as helpful and supportive by employees (Tomkins & Simpson, 2015). The second refers to leadership that *empowers* ("frees") individuals to realize their given tasks on their own behalf. These modes resemble concepts of transactional and transformational leadership (ibid.).

The adequate choice of leadership interventions relies on Dasein's ontological possibility of existing either *authentically* or *inauthentically*:

1. **Inauthentic leadership:** Alienated from one's own self, managers confuse employees with equipment, a mere means of production (see Heidegger, 2010, §26:118, 122), and apply change methods (like workshops, coaching, team events, polling, etc.) to manipulate people into acceptance and ensure their functioning. Resistance - or even innovate ideas - might be perceived as an "obstrusiveness" since they disrupt the predefined process. Inauthentic leadership fails to recognize individuals' uniqueness and their care about their ownmost potentiality-of-being. It is characterized by *distantiality, averageness,* and *levelling down possibilities* (ibid., §27:122 f.).

   "Leaping-in" acquires its patronizing, de-emancipating character only when guided by an inauthentic self, immersed in present affairs, forgetting the past, and impatiently awaiting the near future (Heidegger, 2010; §68:331 f.).

2. *Authentic leadership*: Authentic leadership in a Heideggerian sense focuses not on the "what" but the "who", supporting others to become transparent in their own concern for themselves and therefore free for their authenticity (ibid., §26:119). Supporting others in their authentic way-finding requires living resolutely one's own truth (ibid., §75:372).

    Leaping-ahead thus becomes a means of empowerment, addressing employees in their potential (Heidegger, 2006, §26;122).). However, on the basis of a genuine connection (ibid.), *leaping-in* may be experienced as a welcome support with overwhelming tasks.

Authenticity enables not only truthfully connecting, empowering leadership in change but the conscious *choice* of any intervention per se, embracing the spectrum from leaping-in to leaping-ahead, without relying on change recipes and soothing best practices (Tomkins & Simpson, 2015).

2.2.2.13 Conclusion: Legitimation of People-Centric Change Management

Dasein's existential structure necessitates a consequent, authentic **people-centric change management**:

- **Dasein's existence is characterized by possibility**: Through its understanding, future-projecting character, Dasein is pure possibility. This encourages employees' participation in developing new solutions. Dasein also always has an implicit, prior understanding of its world and therefore of the intended change. Thanks to their historicity, people possess a genuine creative potential, allowing them to tap into their past resources, envision their future, and shape factual change situation.

- **Dasein is always its own,** always individual. Collective change participation and communication measures must account for individual perspectives in order to foster creative adoption. This calls for a *navigating and processual change approach* that enables personal path-finding as well as integrating individual perspectives into a collective framework to reach commonly supported decisions.

- **Dasein exists as being-in-the-world and with others:** Individuals exists embedded and inextricably linked to the world and other people. This intimate connection between Dasein and its world - including its processual, self-centered spatiality - has to be considered when altering this "world". Organizational change projects, like reorganizations, software implementations, or cultural shifts, induce a need for reorientation - not only learning about new equipment, places, and people but also about new purposes. The challenge of change management is to support individuals' rebuilding and reorganizing of their world, so that they can make sense of it and take care of their business.

Change is always a change for Dasein, bound to its existential condition of being-in-the-world as care, grounded in a rich temporality. From a Heideggerian perspective, it can be defined as follows:

Definition of Change from a Dasein's Perspective

1. Change represents the *life-inherent movement* between birth and death of an individual yet social Dasein, who is thrown into this world and responding to it in terms of care, inauthentic or authentic, however ultimately concerned about its own potentiality-for-being (Seinkönnen).
2. Change - as the *disturbance of innerworldly orientations* and *routines* (taking care) - *calls* the everyday, entangled Dasein to project itself authentically upon its individual potentiality, disclosed through anxiety, in reticent, accountable, anticipating *resolute repetition*, drawing from inherited possibilities, guided by futural projection of its end, and seizing situational chances discovered in the clearing of the Moment.

Figure 2: Definition of Change from a Dasein's Perspective

This definition illustrates the intimate connection between change and Dasein, as change is not merely an external organizational process but an existential way of being-in-the-world.

Any meaningful, effective change management must begin by designing change from a Dasein's inside perspective - anchored in its capacity for authentic futural projection and historical situatedness - rather than imposing predefined structures that disregard this ontological condition.

Change management should not focus solely on structural, procedural, or technological adjustments but must actively engage individuals in shaping the change based on their existential possibilities. This means designing change with a meaningful *end* in mind, while considering *historical roots*, and fostering spaces for *truthful dialogue and participation*, challenging people to confront their *anxiety*, awaken to their *authentic selves*, and *project their personal futures*. In addition to this confrontational notion, change management should allow individuals to *integrate change into their own world of meaning*, and *empower them for accountable agency* through *authentic leadership*. This may leverage the *creative potential* of Dasein's existential "being possible", while supporting *sustainable, effective change solutions*.

In the following, Bollnow's (1960) concept of New Shelteredness is introduced as the second key theoretical framework for this dissertation.

2.3. Bollnow's "New Shelteredness": Overcoming Existentialist Despair

Alongside Heidegger's Daseinsanalysis, focusing on Dasein's existentiality as care, Bollnow's idea of New Shelteredness provides a complementary orienting concept (Layder, 1998) for understanding the experience and management of change. It offers a philosophical-anthropological inquiry into the conditions of a *meaningful* human life, opposed to existentialist thought and its implicit ethic.

Before reviewing the concept of New Shelteredness, I will briefly outline Bollnow's philosophical and pedagogical work, sparked by biographical experiences, as he is less internationally known than Heidegger, in order to contextualize his approach of New Shelteredness.

2.3.1 Introduction to Bollnow

The book New Shelteredness (Bollnow, 1960) was written after Bollnow's experience of two world wars. Although a comprehensive assessment of the influence of Nazi ideology on his work is still outstanding (Kahl, 2020), Bollnow's biographical journey - marked by initial enthusiasm that later gave way to disorientation and fundamental loss of security - may have driven his engagement with *existentialism* on the one hand and a *philosophy of hope* on the other. He states that, especially in his early years, he oscillated between these two perspectives - like a thesis-antithesis movement - but without being able to reconcile them (Bollnow, 1975). Eventually, he accepted them as sharply contrasting yet equally foundational aspects of human life. Both entail valuable implications for an *educational anthropology* aimed at helping people to create meaningful lives and a new morality after devasting wars. This perspective may heighten our awareness of the existential threat change may evoke, while simultaneously pointing toward a hopeful outlook - New Shelteredness.

Bollnow's academic field can be located between philosophy and pedagogy; the prior developing the antagonistic character of existential and life philosophy, the latter inferring educational consequences.

1. *Existential philosophy and pedagogical implications*: According to Bollnow (1975), existential philosophy - as it emerged after the World War I and in French Existentialism after World War II - breaks the classical educational optimism of having the power to shape and help unfold the individuality and creative potential of children. This idea of planning (and thus controlling) the educational process presupposes a certain continuity and predictability. The "*Ermahnung*" (admonition) and the "*Appell*" (appeal) of the teacher, reminding and motivating the students to overcome any carelessness or weakness to realize their potential, are examples of the image of educational control (Bollnow, 1975:118). However, this idea was shattered by

existentialism: Here, the unconditional core of one's existence is reached only in the instant moment - a gateway one can only pass through but never stay in (Bollnow, 1975:106;110). In this *epiphany* (Ereignis), there is no steadiness, and, therefore, no possibility of planning. Bollnow (1959) develops different pedagogical implications: The existential moment bears the appeal to change direction, which is facilitated by an *encounter* (Begegnung, ibid., p.108 f.) understood in a broad sense as encounter with others, God, or the mental world. This experience cannot be "produced" by a teacher, yet the teacher can prepare and support the students to reach this pivotal point and help them understand it to transform it into a fertile learning experience (ibid., p.110). A related phenomenon is *awakening* (Erweckung) – again, something that cannot be forced but may be initiated by an external impulse, which then may be answered by the student's "higher self" (ibid., p.109). *Crisis,* too, can be pedagogically utilized by holding students to face the challenge rather than evade it and helping them through it – almost adopting a therapist's role (ibid., p.111).

2. The *Philosophy of Hope* intends to bridge experiences of crisis, such as maturity crises of a child or experiencing the world as uncanny, and restore a fundamental *trust in being* (Seinsvertrauen). This newfound trust does not refer to particular people or objects – it rather comprises an encompassing atmospheric relation to the world. Only under this condition, the tensions of life can be dealt with productively (Kümmel, 2004). This trust is often initially facilitated by a person who conveys the world as meaningful and reliable within a "*pedagogical atmosphere*" (Bollnow, 1964; 1975:113 f.). This stands in contrast to the existential lonely, life-changing encounter concept, as it incorporates a positive sense of caring, belonging, and familiarity. Additionally, Bollnow (1956) points to the potential of happy moods for discovering a sheltered quality of the world despite experiences of crises.

2.3.2 "Neue Geborgenheit" - New Shelteredness

The term "New Shelteredness" in this research aims to capture the connotations of the German word "*Geborgenheit*". This word has been elected the second most beautiful word in the German language in 2004[46]. It lacks an exact equivalent in English or many other languages. Its etymological basis - "bergen" - conveys meanings of protecting, sheltering, taking care of, saving, or retrieving (Kluge, 2011; DWDS, 2025; Cooljugator, 2025). "Geborgenheit" implies a life-feeling that goes beyond being merely safe and secure. It encompasses a sense of home, continuity, warmth, trust, and love (Mogel, 1995). Being sheltered in this way is crucial throughout all stages of life – and may be

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[46] Deutscher Sprachrat. URL: http://www.deutscher-sprachrat.de/aktionen/299/die-gewinner/ . 28.12.2020

an essential precondition to deal with change constructively, therefore supplementing Heidegger's (2010) resoluteness.

Bollnow's (1960) descriptive phenomenological analysis of sheltered ways of being-in-the-world offer an alternative to existentialist perspectives. Having experienced inconceivable loss of a supporting, reliable outer reality and life relations himself, Bollnow doesn't deny the relevance of existentialism but considers it to be the *expression* of a philosophical development[47] rather than its *solution* (see also Bollnow, 1947).

He calls this project *New* Shelteredness[48] because there is no return to an unquestioned sense of security possible after existential crisis. Feeling safe and at home, trusting others and life, cannot no longer be naïve, neither ignoring nor forgetting the existential threat. Yet, Bollnow (1960) provides an exploration of conditions to *overcome the existentialist position*, introducing an initial ethic with certain *virtues* that complement existentialist approaches because - in his view - a meaningful human life is not possible in continuous existential hopelessness and isolation.

2.3.2.1 Reception of an Existential Life Conception

Although existential philosophy cannot be pressed into a uniform tradition of thought, Bollnow (1960) outlines the basic timbre of the existentialist life experience: First and foremost, it is the experience of an outer *world* as being uncanny and dangerous, confronting man with crises and abysses. At the same time, this experience of an outer abyss resonates with an *inner abyss* of the own soul - a double aporia, characterized by *Angst* (anxiety); it represents the dominant sentiment of the 20th century, alongside with other "dark sentiments" like desperation, disgust, or boredom (Bollnow, 1960:15).

These sentiments should not be viewed as mere emotions but rather as real metaphysical experiences - if one stands in them, faces them, and does not flee. Through these attunements, man has the opportunity to access his unscathed, deepest, and indestructible core - his *existence* as an absolute, a last reality. This metaphysical, transcending experience can only be attained when all other things that provide security break away or are discovered to be illusory - in crisis (ibid., p.16 f.).

Accordingly, *crisis* becomes a key determinant in an existentialist view. The implication of an unsteady world and the denial of a caring transcendent authority - God[49] - leaves man with nothing to

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[47] Bollnow (1960) outlines an intellectual development from the loss of the believe in reason (Kant) in the late 18th century, which has been covered up by an "illusionary enthusiasm" (ibid., p.14; potentially demonstrated in the nationalistic movement, ed. note), which then completely collapsed throughout the World Wars and left human Dasein with only its inner, bare and naked existence to hold on to. This sharp experience of the loss of any reliable external reality included also an inner lostness, and made the concept of anxiety as the fundamental attunement understandable (ibid., p.14-15).

[48] Later on, Bollnow speaks of a "Philosophy of Hope" (Bollnow, 1975).

[49] The atheistic existentialist position of Sartre "loses" God conceptually as the creator of the existence: Since existence precedes essence, man has no choice but to create and define his being as a continuous ongoing projection. This *ultimate freedom* to determine one's existence - and thus one's fate – seems like stepping into the footsteps of "God", entailing an

hold on to but himself. The only remaining option is to boldly face one's Angst and turn towards the menace (Bollnow, 1960:42).

Thrown back upon oneself, *loneliness* is experienced. As indicated above, this is the precondition for the last and absolute experience: grasping one's very own existence. Therefore, existentialism - in its fierce autonomy - forces man into isolation and abandonment. The implied reward is the possibility of absolute freedom (and responsibility) to live a meaningful life, despite adversity (Bollnow, 1947). The dependence on a benevolent fate is overcome; man can transcend himself through his autonomous, continuous self-projection.

However, existentialism enforces what it intends to resolve: After experiencing loneliness in a threatening world, man is left with the absolute existential loneliness of absolute freedom and self-responsibility. Bollnow argues that unmasking any hope for an external rescue as delusional leads to a loss of trust in existence itself, ultimately resulting in *despair*. Nevertheless, it also bears the chance to overcome fate and live out the truth of one's innermost existence.

This existential view implies an *ethic* that Bollnow values but also criticizes as reducing human life. Conceiving life as an ongoing crisis presupposes an image of an individual who responds to this situation by taking full responsibility for his own life, shaping it with fierce determination - but without a true connection to the world. He remains isolated, unsteady, and without commitment. Bollnow depicts this figure as a heroic *adventurer*, always alert, full of suspicion, rational, and goal-oriented, enjoying the venture as the last stimulant (Bollnow, 1960:38). The following basic ethical virtues emerge as conclusions of this anthropological picture, allowing man to deal with threat and crisis:

- *Decision* (Entscheidung) as a „take-it-or-leave-it-choice", an "either-or", rejecting compromise and forcing a resolution upon a situation, even at the risk of escalation (Bollnow 1960:35-36). By deciding, man shapes the situation in a definite way, gains clarity while excluding other possibilities.
- *Resoluteness* (Entschlossenheit): An unbending will is required to survive in a desperate situation. Through resoluteness, man becomes authentic and definite instead of remaining lost in vague possibilities (Heidegger, 2010, §60:285 ff.).
- *Engagement* (Einsatz) as taking action and realizing one's decision with a maximum of personal commitment, utilizing all resources and personal capabilities to achieve one's goal.

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ultimate heroic responsibility. In Camus' tale of Sisyphus (1942, cited by Bollnow, 1947:6 ff.) the triumph - as a meaningful, happy life - lies in the *contemptuous acceptance* of his absurd penalty of pushing the rock up the hill over and over again. This *autonomy* from fate's determination renders human beings transcendent. However, this view is not purely individualistic but always linked to the intersubjective character of human beings: Every choice, every projection an individual makes represents a universal human possibility.

These virtues are closely interlinked and symbolize a *heroic attitude*. They can be interpreted as an underlying existentialist ethic (Bollnow, 1960:34 ff.; see also Chia, 2013:13 as critique of the "Western collective psyche")[50].

2.3.2.2 Critique of an Existentialist Life View

According to Bollnow (1960), the existentialist conception of human Dasein offers only a distorted and insufficient perspective. While the underlying ethical virtues are not "wrong" per se, their anthropological presuppositions need questioning.

Generally, Bollnow (1960) argues that there are boundaries to man's influence of shaping his world; the environment also impacts man and human life. Additionally, it can also be supportive instead of threatening. Another critique is that the adventurism and the ideal of absolute heroic engagement fail to ask for purpose and direction[51]. Here, Bollnow (1947) addresses the danger of degeneration with reference to the catastrophic consequences of National Socialism.

But most of all, Bollnow (1960) rejects the emphasis on crisis: Crisis, he argues, can only exist in relation to something stable, an ongoing "normal" life, supported by a common trust. Crisis, by definition, can only be a momentary phenomenon, an interruption of the flow of life; once it becomes a continuous state, it eliminates the very possibility of human life (ibid, p.17 f.). One cannot permanently remain in crisis as the existential experience but must go *through* it, again and again, nevertheless, still having to pass through (ibid., p.17).

As an illustration of the critical consequences of the existentialist perspective, Bollnow (1960) analyses the *relation of decision and situation*. He differentiates two sorts of situations: The specific and the general situation (Lage; ibid., p.41 ff.). The *specific situation* is demands urgently a decision - it is acute and already defined by the need of choice. Such determined, specific situations contain the character of crisis. In contrast, the *general situation* is characterized by long periods without the necessity for a decision, like when *executing a plan*. There is no need to decide existentially again and again, in fact, this would disturb the realization of the plan. Every decision would question this plan anew, preventing a gradual, piece by piece, and steady development of life.

Another example of life beyond crisis is the flow of life within the framework of supporting *habits and convictions*. Life can unfold organically, develop, and evolve according to its own inner logic rather than being marked by abrupt fractures. Finally, Bollnow (1960:44 f.) highlights the possibility of

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[50] Bollnow (1960) points out that existentialism implies a passionate ethical attitude in the concept of human being without having worked it out systematically as an existentialist philosophical ethic.

[51] Bollnow's ethical observations call for awareness on the chosen ontological viewpoints. However, this study does not aim to provide an explicit ethical perspective on change management but rather seeks to initially explore how change is experienced and managed throughout managers' biographical development. Ethical implications will need to be analysed in further research (see 6.2 Outlook, p.239 f.)

unfolding in a way of *authentic, creative expression* of an inner necessity, like an artist, crafting his works from the bottom of his soul. Decisions become necessary only when the harmonious relation between oneself and the environment is disturbed, aiming at restoring this balance again. Existential decision-making, therefore, cannot be the normal standard of life (ibid., p.45).

As a final comment, Bollnow (1960) warns that in an uncanny, insecure world, the urge to decide and gain clarity is overwhelming. However, this compulsion may be critical because sometimes one cannot decide yet. In fact, this urge to decide can lead to hasty, immature decisions. Sometimes, the greater challenge and wisdom lies in enduring uncertainty, keeping the undecidable patiently in abeyance. Especially, when external forces beyond one's influence are at play, attempting to anticipate and control is a waste of energy and therefore futile. The existentialist obsession with decision (and choice, ed. note) reflects a sense of desperation, full of *tension* (ibid., p.40).

Bollnow (1960) ultimately views the existentialist virtues as an expression of a fundamental, hopeless lostness, rooted in missing confidence in the supporting, bearing qualities of life (ibid., p.46). However, he doesn't argue for a denial of existentialist experiences and return to blind ignorance or naïve security, but rather to bridge and integrate them in a higher dimension (ibid., p.19).

The central question of his analysis concerns the possibilities of being sheltered within a menacing world. This involves, on the one hand, the question about *a constitution of a world* in which one can feel at home; on the other hand, it refers to the *inner constitution and ethical attitude* required to feel sheltered (ibid., p.29). These will be presented in the following sections.

2.3.3 Ethical Attitudes for a Sheltered World Relationship

Bollnow (1960) analyses ethical attitudes and virtues that supplement existential ones (decision, resoluteness, engagement) to discover a sheltered anthropological view of human existence.

The possibility of shelteredness roots in our basic relationship with the world, based on a primordial existential *trust in being* (Seinsvertrauen), a confidence in the world and life in general. Based on this fundamental quality, human beings can develop *virtues* such as *availability* (Verfügbarkeit), *patience* (Geduld), or a *confident-consoled courage* (getroster Mut). These virtues are not mere dispositions or feelings but qualities that have to be cultivated through a moral effort. In the following, these ethical aspects of New Shelteredness will be presented in a condensed form.

2.3.3.1 Trust in Being

Bollnow (1960) develops *trust in being* as *the* presupposition for our existence per se. It describes a general life relation, not linked to a specific person or object, but representing an

elementary quality - before any psychological or religious interpretation (Bollnow 1960:19 f., p.61). Without trust, life would be meaningless and impossible to live with purpose. Trust has the power to open up the world, enabling to understand the order of things, their essence, and connect with others.

This kind of trust is the foundation of New Shelteredness. It should not be confused with premature, naïve childlike confidence. Through crisis, the naïve trust is shattered and must be regained through an effort. It bridges existential crisis experiences at a higher level and is not dependent on external reinforcement (e.g., through fulfillment of our hopes). Still, trust is closely connected to *hope*, defined as a trust in the future. It must be continuously regained from doubt and despair as the existentialist counterpart – an eternal antiphony (Bollnow, 1960:20).

2.3.3.2 The Principle of Effort and Grace

A recurrent motif in Bollnow's (1960) work is the principle of *effort and grace* in the pursuit of acquiring New Shelteredness. These elements are mystically interwoven: Through own moral effort, one can strive to rise above the ordinary states of mind – which, in face of crisis, are characterized by anxiety and despair. Yet, ultimately, this serenity cannot be "produced" or accessed by sheer will; it is given, revealed, or – as Bollnow puts it – it is granted ("es fällt zu"; Bollnow, 1960:59).

The question from where or from whom this grace is granted is not part of the inquiry. Just as Heidegger's concept of "thrownness" doesn't ask for somebody who throws, the notion of a granted grace doesn't necessitate a giver, e.g., God. It remains a purely phenomenological description.

The difficulty of the principle of effort and grace lies in the paradox that something is asked of man which is not only dependent on him. This concept directly opposes the existentialist conviction of final power: Here, independence from any outer condition is supposedly reached through acceptance of one's fate – no matter how cruel and meaningless it may be. This acceptance is marked by determined action, facing the Angst. However, Bollnow (1960) argues that it is possible to transcendent the resulting loneliness and despair by preparing oneself to receive the gift of sheltered virtues, seizing it with determination, hold onto it, and defending it against all doubt (ibid., p.60).

2.3.3.3 The Virtue of Availability ("Verfügbarkeit")

Bollnow (1960) presents the concept of availability of Gabriel Marcel (1954) - a representative of the French Christian Existentialism - as the direct opposite virtue of resoluteness.

The existentialist resoluteness is future orientated, characterized by a focused, dedicated, unwavering realization of a decision. It is rooted in a conviction of power and control, yet also points to an underlying insecurity. It represents a flight from life's eventualities and contingencies, underpinned by an implicit notion of the future as a threat. From this perspective, the resolute closing

off to any other possibilities makes sense: Being determined means being sealed off from external influence. It is supported by a fierce, proud, self-confident attitude, which reinforces a self-focus based on the belief that everything ultimately depends on oneself.

The opposite quality is what Marcel calls "disponibilité" (availability), characterized by openness and receptivity to whatever approaches. Especially, the experience of moments of happiness and freedom can be viewed as coming over man like a gift; they are missed if one is locked up in a "tunnel" of determined focus on goal achievement (Marcel, 1954, cited by Bollnow, 1960:48 ff.). This kind of openness requires a humble attitude. Individuals open up to the need of the other, losing their self-centeredness and devoting themselves to whatever encounters. Through this devotion, a bond is created, and the possibility arises to shape circumstances in a uniquely personal way. Being available does not mean being empty, like a room, but adopting a devoted, authentic state - receptive to grace.

2.3.3.4 The Consoled Courage („Der Getroste Mut")

Bollnow (1960) introduces the concept of being *consoled* (getrost) through lyrics of the anti-national socialistic poet Werner Bergengruen (1950), who upheld a belief in an intact world - despite the horrors of the world wars (Bollnow, 1960:51 f.). Being consoled represents an inner stability and calmness, rooted in a trust towards the *outside reality* and the *future*. For example, after a day's work, having done the best which was possible, one can fall asleep like a child, leaving the daily worries behind, with the reassurance that nothing evil will happen (Bollnow, 1960:52; Bergengruen, 1950). The idea of consoledness offers a pathway to make peace with human powerlessness, since we never have full control over the future and there are always limits to what we can do (ibid., p.58).

Feeling consoled does not merely rely on being comforted in times of grief; rather, it is fundamentally tied to one's ability to trust. It directly opposes desperate resoluteness as the last effort in face of catastrophe. There, in the aporia, man finds a last grip: His own iron will, which is no longer dependent on the world, but solely relies on his own self. As a final rebellion, demonstrating magnitude, resoluteness doesn't get rid of its desperate undertone and constant suspicious alertness. Behind resoluteness lies a conviction of solitude and a broken world.

Bollnow's (1960) confident-consoled courage (getroster Mut) does not deny life's potential threat and insecurity, merely reflecting a superficial optimism that masks adversity. On the contrary, particularly in adversity, this virtue is needed. It relies on a *conscious* relationship with the dangers of a finite world while maintaining a basic belief that beneath it all, something safe and sound must exist – benevolent forces that will arise to help us (Bollnow, 1960: 57). It supports upholding oneself in face of adversity by being aware of the security that there is a deeper layer of being, which cannot be touched or destroyed by external events (ibid., p. 56).

Bollnow (1960) differentiates being consoled from serenity, as the latter implies a passive acceptance, whereas the consoled courage *actively shapes* and engages with reality - not through desperate existential determination, but from a place of confidence and faith. The key lies in embracing the duality of effort and surrender; after having done all one can, the outcome becomes an objective, somewhat foreign external reality, no longer dependent on oneself (ibid., p.58). In faith of a benevolent reality, one can find rest.

2.3.3.5 Living in the Double Condition: Facing Threat While Maintaining Faith

The consoled courage highlights a dual character of life and ways we can relate to it:

"Und wenn ich wüsste, dass morgen die Welt unterginge, so wollte ich dennoch heute mein Apfelbäumchen pflanzen und meine Schulden bezahlen." (Martin Luther, cited by Bollnow, 1960:62).

Translation: „*And if I knew that tomorrow the world would end, I would still want to plant my apple tree today and pay my debts.*"

On the one hand – this is the existentialist premise - life is perceived as a potential threat because the world could end. This possibility is not ignored but confronted in a twofold manner: The symbol of paying one's debts in face of death resonates with Heidegger's (2010) understanding of Dasein as being fundamentally *guilty*. Dasein *accepts* the possibility of the world's ending and its own powerless thrownness, and settles any open issues to be ready to leave the world with a clean slate, therefore assuming accountability (Heidegger, 2010, §58, §65). Man spends his last hours responsibly - without needing the continuance in the future (Bollnow, 1960:62). "Today" is what counts, reinforcing the existentialist focus on the instant *Moment*.

On the other hand, there is a sheltering perspective of consoled courage: Planting an apple tree signifies a hopeful, trusting relation to the future. *Having faith* in the future creates the possibility to act as if life would continue. This is not a functional delusion developed to cover up desperation. Instead, in combination with the before-mentioned awareness of possible (or even probable) disaster, it represents the *precondition* to continue acting constructively. Additionally, planting an apple tree serves as a metaphor for organic growth, a process not entirely within human control but reliant on the inherent life-affirming powers of nature, a symbol of a world that is intact in its core (ibid., p.63).

Bollnow (1960) concludes that both aspects of life —the awareness of existential threat and the trust in continuity— are inseparably intertwined in this peculiar double structure, resulting in two distinct possibilities. Any reduction to one side would create a distorted relation with life. This structure finds its expression as an ethical attitude in the virtue of consoled courage.

A desperate person cannot patiently wait for life to unfold in its own way, but instead forces a decision and takes hasty action. This may destroy all that was built up before. Impatient individuals are not open for opportunities and gifts of life. Bollnow (1960) analyses patience as a virtue that has been looked down upon in modern times and distinguishes different aspects.

Primarily, patience shows itself in 1) the *relation to work,* especially meticulous work, such as that of a clockmaker, requiring a calm hand and not getting impatient when objects don't fit together yet, b) in the *relation to the other human being*, e.g., the teacher exercising patience with a student's development, and, finally, c) in the *relation to life in general*.

Patience contains a passive element because the patient person waits for things to unfold in their own inherent pace. However, this waiting is an effort and requires an inwardly directed strength - in contrast to the outward-directed existentialist resoluteness. It relies on a hope in the future with a goal still being attainable; therefore, *hope represents the precondition of patience* (Bollnow, 1960:74).

Being *hasty* in one's actions and *impatient* in awaiting a future event causes a disturbance in one's relationship with time: The hasty person rushes toward the future, while the impatient individual tries to shorten the remaining time and "suck" the future into the now. In contrast, a patient attitude allows things to take their time; one can attune oneself to this natural flow, for example, by adjusting to the pace of a narration and truly listening.

Patience also relates to the past by focusing on the not yet finished aspects, such as a student's still pending performance, while maintaining trust in a positive future result. Patience fosters a *developmental perspective*: Relying on an irrefutable faith in the future, it enables firm guidance without hastiness, indifference, or mere weakness to complete unfinished tasks (Bollnow, 1960:73 ff.).

Another dimension of patience is the ability to *endure* pain while hoping for improvement (ibid., p.76). The German word "Geduld" (patience) is etymological rooted in "dulden" (to endure), highlighting this connection.

Nurtured by the Christian hope for an eternal afterlife, patience has been mostly understood as a religious virtue. However, Bollnow (1960) argues that this religious origin can be reinterpreted: Rather than placing hope in a future heaven, one can endure pain by trusting this world as a bearing ground (ibid., p.78).

Patience, therefore, is a developmental virtue, grounded in unshakable *hope*. It allows things to evolve in their own way - seemingly passive yet actively holding this process in an inner, positive tension of past and future. This effort is what characterizes patience as a virtue (ibid., p.79).

Bollnow (1960) presents an anthropological analysis of the seminal role of hope for human existence, drawing from poetry (e.g., Schiller, Goethe, Hofmannsthal) and philosophy (e.g., Spinoza, Camus, Heidegger, Marcel).

Hope appears to have ambivalent facets: It encourages, motivates, and elevates, yet it can also be a deceitful illusion - a fantasy, distracting from the monotone repetitiveness of life and inevitably leading to disappointment.

This skeptical view is expressed by Hofmannsthal's claim[52] that *without hope one can be happy*. Similarly, Camus' absurd hero Sisyphus, representing the philosophical existential perspective, is happy because he *actively and defiantly accepts* his fate of a meaningless day-to-day struggle. What counts is the absolute engagement, independent from any external success – an ethic Bollnow (1960:90) connects to Kant and Sartre (see also Bollnow, 1947). Bollnow (1960) argues that any fight or struggle requires a goal - otherwise it is not a real and meaningful fight or effort. In true hopelessness, the possibility of effort ceases to exist. Sisyphus may be defiant, even contemptuous, but not happy. The other possibility of being happy without hope lies in the stoic connection of affects of *hope and fear* as a twin pair of an insecure future relation[53], disturbing the peace of mind. Bollnow (1960) rejects this view as well: By erasing unwanted affects, one diminishes Dasein's full temporal character in favor of an indifferent, apathetic existing in the mere present. This neglects Dasein's suspenseful relation to the future that fuels its creative power and possibilities, even in uncertain adventures like love (Bollnow, 1960:93, 95). Finally, Bollnow (1960) suggests that the only way to be happy without hope is in the *festive present moment*. In this state, hope and future both are not needed because all is already *fulfilled*. Time changes its structure to a *standing presence,* symbolized in dance with its closed, immersing structure, creating a sense of belonging to a greater whole (see p.73). However, this can only be experienced in single moments and cannot explain the meaning of hope for human existence as such.

Hofmannsthal's position implies that every hope is only a masked anxiety, aligning with Heidegger's (2010) emphasize on Angst as the fundamental underlying human attunement. While Bollnow (1960) acknowledges a partial truth in this, he argues that this view does not fully capture the phenomenon of hope. In order to clarify the phenomenon, he distinguishes different forms of hope:

- *Relative versus the absolute hope*: This parallels the distinction between specific, object-oriented fear and undetermined anxiety. Relative hope is tied to a particular event that may or may not occur - it dependents on it. The undetermined, universal hope cannot be

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[52] Hofmannsthal, 1952: 358 ff., cited by Bollnow, 1960:86
[53] in contrast to Heidegger (2010), grounding hope mainly in beenness

diminished by single events but can only be disturbed, thus presenting an impediment in the relation to life itself (e.g., expressed through suicide; see Plügge, 1951:433 ff., cited by Bollnow, 1960:23-25). The absolute hope is a generalized *trust in the future* and *an existence-constituting expression of the affirmation of oneself,* thus a *condition of human life per se* (Bollnow, 1960:24).

- *Natural versus ethical hope*: The natural hope represents an original hope one finds within oneself, more or less conscious, and without effort. Ethical hope, by contrast, is of particular interest as a virtue - it has been threatened and must be regained through willful endeavor.

- *Hope versus expectation and open vs. closed time*: Both hope and expectation stretch out to the future in a certain helplessness because the anticipated event is not dependent on oneself. Differentiating them, hope is focused on something positive, while expectation can also relate to a negative event. Expectation carries a strong tension and eagerness towards the future, leading to a vacuum as a discharge of suspense once the anticipated event occurred because the structuring function of expectation is omitted. Hope, on the other hand, is more open for different ways of manifestation of future possibilities. It awaits the future to arrive instead of trying to get ahead of oneself; Dasein is not demanding and expecting but still available for the unforeseeable gifts of life. This is connected to a hopefully o*pen* instead of a *closed time* concept: Hope enables a future as a true "horizon of possibilities" providing meaning to human existence (Bollnow, 1960:107 f.). Hope is characterized by an ongoing openness and width, whereas expectation closes a chapter once it is fulfilled.

Bollnow (1960) further analyses the phenomenon of absolute, universal hope by exploring its anthropological counterpart –not Angst, which lacks the explicit future orientation, nor despair, as it suggests an active struggle trying to overcome it, but a state of hopeless, indifferent *apathy,* a *melancholia* (Schwermut), which doesn't even care to fight anymore because everything seems lost. Yet even here, there must still exist some distorted remnant of hope because one cannot entirely get rid oneself of it (Bollnow, 1960:111): *Hope is the affirmation of life* - as long as life persists, there is some rest of hope - crippled as it may be.

The interwoven relation between life and hope roots in the temporal structure of Dasein: Since Dasein is temporally structured with an emphasis on the future (see also Heidegger, 2010), Bollnow (1960) views hope in its future-oriented character (despite Heidegger's notion of its foundation in beenness) as the original condition of human life. He furthermore questions Heidegger's (2010) concept of *Sorge* (care) as the defining feature of Dasein's existence. He argues that, despite Heidegger's claim of conducting a purely formal-ontological analysis, each such endeavor is shaped by its ontic basis. Even if *Sorge* is not intended to be understood ethically as *worry*, it may implicitly direct

the inquiry, leading to a limited picture of human temporality. Resolutely projecting one's future can be more fully understood from a basis of hope, opening up a horizon of supporting possibilities and preventing a desperate adventurism á la Sisyphus (Bollnow, 1960:114 f.):

„Ohne die Hoffnung stößt jede Entschlossenheit ins Leere (…)" (Bollnow, 1960:115).

This means that without hope, every resolute action is directed into a void. When embedded in hope, taking care of things and projecting oneself upon one's ownmost possibilities gains meaning.

Bollnow (1960) argues for considering this ethical dimension for a more holistic interpretation of Dasein's temporality. The future, as the primary temporality in Heidegger's (2010) time concept, requires hope - as a futural phenomenon (ibid., p.115)[54] - for a meaningful horizon of the concretely lived care structure. Nonetheless, Bollnow stresses considering the full threefold temporal structure, incorporating the virtue of *trust* for the present and *gratefulness* for the past relation.

A final question remains: If hope is an inherent aspect of life per se and cannot be lost, how can it still be considered a virtue, which can be fostered by effort? Bollnow (1960) points out that only a *fully lived hope* possesses the quality of a virtue. The challenge lies in the fact that one cannot simply force oneself to hope—yet it must be grasped and sustained in an effort, aligning with the interplay of grace and human endeavor (see 2.3.3.2 The Principle of Effort and Grace, p.63).

2.3.3.8 Gratefulness

Bollnow (1960) observes that gratitude serves to regulate everyday social relationships. It has a reconciliatory, compensatory function; whenever a gift has been received, it reflects some unexpected benefit as some kind of abundance. Furthermore, being grateful means to acknowledge the supremacy of the other and what they gave without submissiveness (ibid., p.128). *Freedom* in giving, as well as in being grateful, is the beauty of this virtue – lacking any necessity or compulsion. Thus, gratefulness becomes a special attribute of human *dignity* (ibid., p.125). However, it entails a deep sense of voluntary commitment to give back and reciprocate. The danger to this faithful commitment is *forgetfulness*.

Again, Bollnow (1960) differentiates the object-related gratefulness from the gratefulness as a life attitude, which arises from a sense of being safely sustained in the world. This basic gratefulness underlies any joy in life; it can be seen as a *fulfilled hope* (ibid., p.135). Looking back onto one's life in a grateful way leaves human beings with a sense of a supporting past.

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[54] Bollnow (1960) analyses hope as an ontic phenomenon and virtue through which human temporality can be more fully understood. However, his argumentation can also be reinterpreted ontologically, since he outlines hope (next to trust and gratefulness) as the necessary primordial ground for a meaningful human existence in time through care (ibid., p.114, 116).

Contrary to the existentialist independent and self-reliant habitus, being thankful is a virtue that recognizes that something has been given to oneself without personal earning. Through gratefulness, one acknowledges the interdependency of human life with its environment; this can only be accepted when a basic trust in these environmental circumstances is developed. Being grateful for things and experiences in the past might be both cause *and* effect at the same time of developing trust and accepting the interdependent character of human life.

Bollnow (1960) develops gratefulness mainly as characterizing a constructive relationship with the past. Looking back gratefully serves as a foundation of life, whereas trust marks a positive attitude toward the present, and hope represents an affirmative relation to the future (ibid., p.135 f.).

2.3.3.9 Access to a Sheltered World Experience

While the above-described *ethical virtues* are focused on the inner state of man and how he might gain an inner strength throughout the turmoil of life, Bollnow (1960) now asks about the ontological conditions that enable relating to an encompassing *being* - meaning here a supporting world that man finds himself embedded in (Bollnow, 1960:139)[55].

The phenomenon of New Shelteredness can only be developed in this ontological context: An inner effort and ethical striving are enabled by a surrounding, embracing concept of being. Recognizing the delicate entanglement of this condition, Bollnow (1960) offers the following roughly sketched ideas of relating to a potentially sheltering, supportive world. Often inspired by poetry, he emphasizes that they are not yet elaborate philosophical constructs but rather a first direction for further investigation:

1. **The cheerful sentiments:** In a generalizing simplification, Bollnow (1960) contrasts the happy, light sentiments with painful, oppressive moods in terms of their consequences for experiencing reality: The latter draw a person into their own despair, secluding them from the world, whereas the lighthearted sentiments enable a receptive openness. This is a precondition for accessing the experience of a supportive reality: "In order to find God one has to be happy" (Rilke, 1949:114, cited by Bollnow, 1960:141). Bollnow encourages further investigation of the meaning of cheerful sentiments for a positive world experience (see Bollnow, 1980)

2. **Believing:** Bollnow (1960) differentiates the existential world experience of *resistiveness* (as in Dilthey and Scheler) as a restricting threshold from the experience of reality as a reliable

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[55] The term "embedded" illustrates the different view of Bollnow's (1960) human-world relationship compared to Heidegger's thrownness (2010): Being embedded connotates a supportive, connecting, even tenderly growing world relation, whereas being thrown, on the other hand, suggests a harsh and abrupt encounter with an unpredictable reality.

ground, *enabling* Dasein to live meaningfully (Bollnow, 1960:142). This positive experience cannot be defended by reason once attacked by doubt; it has to be grasped in an act of *believing*. This has the same unenforceable character as the original trust in being.

3. **The given Thou:** In the existential conception, the significant other as a "Thou" resembles more a diffuse background. With reference to Buber (1995) and Marcel (2010), Bollnow (1960) emphasizes the crucial part that an engaged, loving, and daring encounter with another human being plays in the experience of a sheltering reality. There is no knowing about the humanity of another without the venture of such endearing encounter (ibid., p.145).

This points to the phenomenon of love as an ultimate metaphysical experience of our relational being. In a loving consciousness, the world may not only be conceived as resistant and narrowing but supportive and providing space (ibid., p.145). Bollnow (1960) agrees with Binswanger's (1953) notion of love as the phenomenon in which a sheltered experience of time and space can be accessed, representing a sense of *home* (Bollnow, 1960:241 ff.). Love fosters the experience of an *intact world*, as follows.

4. **The experience of the intact ("das Heile"):** Bollnow (1960) examines the concept of the intact as one of the final ontological experiences within the realm of New Shelteredness. Tracing this theme in poetry of Bergengruen, Rilke, but also Heidegger's later work on "das Heitere" (1971; 1951, "the cheerful", cited by Bollnow 1960:153 ff.) and in German word stems of healing (heilen), the holy (das Heilige), Bollnow carefully carves out the special characteristics and meaning of the intact.

First, he argues that something is usually only described as "intact" when there is potential danger of it being broken. "Being intact" appears as a quality of being whole, healed, and unwounded in a deepest core, and it is only remarkable facing potential destruction. Thus, fractures on the surface are actually compatible with the idea of an intact whole. An intact world is not massive and incorruptible but vulnerable, permeable, and able to heal.

Second, Bollnow (1960) offers various indications that the experience of an intact world is directly linked to the state of one's own soul (ibid., p.151). Referring to Heidegger (1951), he points out that only in an own state of being "healed" or intact, the world's quality of being intact can be accessed and lets itself show from its own essence (ibid., p.155). The experience of the intact includes an idea of unity and connectedness with an overarching benevolent universe, integrating even threatening elements. Feelings of shelteredness cannot be mere (illusory) psychological states of the soul but rather a truly metaphysical experience that opens up one's own being in a unique way (ibid., p.147).

5. **The meaning of the house:** Besides the effort to develop one's inner virtues to deal with uncertainty, Bollnow (1960:160 ff.) points now to the significance of *outer actions* in gaining a

stand in this world and overcome inner and outer *homelessness*. The basic symbol of this outer action is building a *house* to protect Dasein from external threats.

Heidegger's concept of *building and dwelling* suggests that building is actually equivalent to dwelling and that dwelling is how we exist in this world (Heidegger, 1991:90-91). Building one's habitat means creating space for living in freedom and peace (Bollnow, 1960:167 f.), an issue intensified by the post-war existential dilemma of outer homelessness and inner rootlessness (ibid., p.162)[56]. The challenge is to create a new home - both physically and in one's inner relationship to the world - and to preserve it through continuous effort. A home cannot be considered a static, natural possession but remains rather fragile and endangered; it must be continually regained (ibid., p.188 f.).

De Saint-Exupéry's "Citadelle" in the desert symbolizes the need for protection and the importance of a *threshold* in order to save the tenderly cared-for space from the foreign and limitless (de Saint-Exupéry 1957; Bollnow 1960:167). This contrasts with the existentialist refusal to accept any boundaries that might limit personal freedom (Bollnow, 1960:180). However, the longing for new adventures in a limitless, wide world may foster a continuous restlessness.

The fortress of one's home is embedded in a broader context of *homeland* (Heimat), defined by geographical and cultural context, such as living within the orders of a community, a city, or a region. It is characterized by familiarity, closeness, and trust.

A home is characterized by its *intimate atmosphere*, created through simplicity and smallness (e.g., elaborate details, old-familiar items, a lack of overly correct tidiness). Ideally, this is created with another person or within a family (Minkowski, 1954, cited by Bollnow 1960:171-175).

Additionally, Bollnow points to the relevance of *order*: The building as a lived, structured space, e.g., through the arrangement of rooms around a center and a purpose (Bollnow 1960:177), supports an inner order. This order consists of a complex of rules, routines, rituals, and hierarchies that prevent chaos (ibid., p.178).

Bollnow (1960:183) also notes that dwelling contains a *temporal* aspect - *being and staying* – as a means of gaining a firm stand amid the rushing flow of time. Ultimately, this stability aspires beyond the security of possessions to a transcendental level of a constant being ("God", see de Saint-Exupéry, 1957). This reference to the infinite bridges - philosophically, not religiously - the experience of life as unstoppable change.

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[56] Considering the increasing number of war refugees within the last ten years, the problem of homelessness - and potentially inner disorientation - appears highly relevant today (see United Nations High Commissioner for Refugees, 2024).

Bollnow argues for the necessity to actively create one's world (e.g., by building a home) to achieve a fulfilling existence. Addressing the *problem of having,* he cautions against losing oneself in possessions through overidentification, advocating an attitude of "having, as if I hadn't" (Bollnow, 1960:190 f.). He aligns with Saint-Exupéry's distinction of the conformist, petty "*settler*", seeking inner-worldly security and possessions, from the true "*dweller*" who - having experienced homelessness - balances acquiring and letting go (Bollnow, 1960:185 f.).

Ultimately, Bollnow suggests that grounding oneself in this world means navigating the tension between *home and homelessness,* as well as *having and losing,* by actively creating an intimate home, establishing boundaries between the familiar and the foreign, and maintaining both an outer and inner order while managing the dialectic movement of acquiring and letting go (Bollnow, 1960:186, 191).

6. ***The anthropology of festivity:*** In the final chapter, Bollnow (1960) presents a contrasting perspective on an existentialist view of Dasein's historicity, determined by being ahead of itself, even in the present moment. The counter concept is a *cyclic time*, reflected in nature's yearly renewal but also in human-created rhythms of weekly cycles or recurring celebrations, providing a pause in an everyday flow. This time is not rushing by, nor is it lost; it completes human Dasein through providing holding points, enabling another quality of existence.

For example, the *Sunday* - if still cultivated - involves preparation, such as tidying up, wearing "good" clothes, or eating a special feast, which fosters an atmosphere without urgency to get anything done, enabling relaxed chats with others or even moments of boredom. One can rest in the present moment.

Festivities amplify these characteristics through, for example, an abundance of food and drink, music, and dance, creating a "festive mood" that highlights human vitality. The collective nature of festivities dissolves individual everyday personalities, enabling deep conversations and encounters as final metaphysical realities beyond the everyday experience of a restless, future oriented hustle (Bollnow, 1960:237).

Especially through the phenomenon of *dance,* with its purpose-free, repetitive movements, timelessness can be experienced as an eternal present moment: "The dancer doesn't know any destiny" (see Bollnow, 1960:233). Even the spatial problem of resistiveness of reality dissolves, as it is possible to dance on the spot or steer through the room without collision.

In the festive mood, space is experienced as wide, open, and flexible softness, as opposed to the harsh, narrowing resistiveness of an existentialist view. The festive space is tied to a *loving consciousness* (Binswanger, 1953): "Where you are, a place for me emerges" (see Bollnow, 1960:241). This overcomes the principle of gaining and losing at cost of another

being. Loving, trusting relationships widen individual space and create a sense of home, transcending the idea of "home(land)" into a relational experience that supports rather than limits the individual.

Bollnow challenges a view of an ever-progressing time and resistive space, suggesting an experience of *home* in time and space through a supportive *order* (the house) and recurring *festive pauses* - based on *loving relationships* (Bollnow, 1960:145)

2.3.4 New Shelteredness and Heidegger's Existential Life Conception

Bollnow (1960) views existentialism as an expression of the crisis of the current era. He works out its underlying ethical implications and reveals the desolate consequences for human life.

As a counterproposal, he develops New Shelteredness as a "trust in being", which includes a set of principles and ethical virtues (such as availability, consoled courage, hope, patience, and gratefulness). He also outlines possible ways to access the experience of a lasting ground for humans through cheerful sentiments, believing, the Thou, the intact, the house, and festivity. Rather than offering solutions to overcome existentialist despair, he points to alternative directions for investigating human life's possibilities.

The following presents the most significant and fertile differences between Heidegger's existential conception of Dasein[57] (2010) and Bollnow's (1960) analysis.

1. ***Trust in being as ontological foundation of Dasein***

Bollnow's notion of a fundamental trust in being might be conceptualized as part of the ontological foundation of human Dasein, next to Heidegger's truth and being (2010, §44:220).

For Heidegger (2010), truth represents not only the ground for making ontic judgements but also the presupposition for Dasein living either authentically (disclosing its own potentiality-of-being) or inauthentically (understanding itself in terms of the world or others).

Angst, according to Heidegger, is the central attunement, disclosing the facticity and thrownness of Dasein. If, as Heidegger argues, both truth and untruth must be grounded in some form of primordial truth, then the precondition for the possibility of anxiety - as well as hope - could either be some kind of primordial Angst - or trust, as the condition, in which man may transcendent his loneliness to a positive connection to the world and others. As a phenomenal indication of this primordial trust, Bollnow (1960) points to the phenomenon of a "faith in being" (Seingläubigkeit), beyond a specific religious content (ibid., p.61). He suggests that this faith has to be traced back to a primordial existential possibility - a trust in being.

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[57] Heidegger rejects the notion of his philosophy as "Existenzphilosophie" (2014a:234) because it operates on the traditional metaphysical level of representational thinking, which even solidifies the oblivion by being. Still, dealing with "existentials" of Dasein, he acts within existential philosophy - and is therefore considered a representative of existentialism in this study.

Just as *being* (Sein) can be viewed as the presupposition for manifest ontic beings (Seiendes), and *truth* as the enabling ground for making judgements and living authentically or inauthentically, *trust in being* can be conceived as the presupposition for both hope and anxiety. Trust in being, as an ontological ground, dramatically modifies and complements the existential conditions of Dasein, much like a mathematical sign altering the equation altogether: from anxiety to hope, from loneliness to connectedness, and from tension to rest - enabling a balanced and meaningful creation of life, including organizational change.

The following bullet points outline further key differences between Heidegger's and Bollnow's concept of Dasein:

2. ***Thrown, but caught:*** In contrast to Heidegger's (2010) rather abrupt and almost violent image of being "thrown" into the world, Bollnow speaks of an *embeddedness* - an interconnected relation to the world, which provides stability, meaning, and the soil for growth (Bollnow, 1960:18). The possibility of building a home and settling in this world presupposes something reliable, a potentially *bearing ground*. Also, even the experience of something being broken or shattered, assumes a world which is *intact* at its core, despite its vulnerability (Bollnow, 1960:150 ff.). Thus, there is the possibility of always being "caught" while being thrown.

3. ***Authentic everydayness:*** Although Heidegger officially postpones an analysis of everydayness, he implicitly links it to inauthentic fallenness (Heidegger, 2010, §71:354) - a lostness in everyday taking-care, restlessly never-dwelling-anywhere (ibid., §68:331). Bollnow (1960) offers an alternative perspective, analysing everyday human life as characterized by planning, building a home, living with others and following a rhythm, such as weekly cycles or festivities. Through rituals and recurring events, Dasein can actually find itself authentically and gain a stand in the trickling of time. The existential notion of "projecting-oneself-upon-one's-ownmost-possibilities" is moderated: Human life does not - and cannot - continuously take place in a crisis mode, calling for lonely, resolute decision-making. It is rather embedded in everyday routines and rituals, a settled home, and loving relations with others – conditions that allow for steadily shaping a meaningful human life. Everydayness may foster the inauthentic, fallen self, concerned with what the "Man" expects - but at the same time, it can provide a shelter for Dasein in order to access its true being and create an authentic existence.

4. ***Modified temporality: Cyclic, standing present and open time:*** Heidegger's (2010) concept of care is grounded in the unity of beenness, present, and future but places special emphasis on the future: Dasein is always already ahead of itself, projecting forward in anticipatory resoluteness (see 2.2.1.12 Temporality of Dasein as the Foundation of Care, p.39 ff.). Bollnow

(1960:114 f.) argues for complementing this view: Through a phenomenal analysis of the anthropology of festivity (weekly rhythms, annual events), he develops human temporality as *cyclic*. This perspective allows for pauses in the everyday rush, opening up a different quality of existence. Here, Bollnow (1960) highlights the experience of a *standing present moment*, e.g., in dance: immersed in a purpose-free, ideally loving interaction, there is neither a future needed, nor a past to consider. As wants and wishes ceases (because they are fulfilled), time "stands still". It changes its structure of constant movement to an embedded experience in time and space – a standing presence as a single, special moment.

The existentialist concept of time focuses - despite the proposed unity of temporalities - on the future in end-anticipatory resoluteness. The helplessness that not everything can be influenced is bridged through the idea of an absolutely death-defiant, determined attitude, closing down any availability for alternative demands and options through its tension and drive towards a certain, projected future – illustrating a "closed" time. In contrast, Bollnow develops hope as a virtue which discloses the future as a horizon of possibilities to choose from - without the limitation of tension or specific expectations – therefore enabling an o*pen time* (1960:107, 115).

Completing his view on temporality, Bollnow (1960) highlights *gratefulness*, marking the relation to the past as a fulfilled hope, and *trust* as a positive attitude toward the present (ibid, p.135 f.). By introducing gratefulness, hope, and trust in their temporal implications, Bollnow expands the existentialist concept of human temporality, enriching the conditions for a meaningful human existence (1960:115).

Considering this ontological background, new possibilities in experiencing and managing change arise, as explored below.

2.3.5 Bollnow's Implications for Experiencing and Managing Change

Bollnow's (1960) concept of New Shelteredness offers an additional perspective on experiencing and managing change. While change may be experienced as crisis, a regained sense of shelteredness might help to bridge and transform this crisis meaningfully:

- **The experience of change: From anxiety to hope:** Heidegger's *Angst* represents Dasein's authentic general attunement. It is grounded in beenness (Heidegger 2010, §68:328). Yet, anxiety points to a basic trust, which relates to the future as *hope* (Bollnow, 1960:25). Hope, in its open, undetermined quality, helps to access a *wider horizon of possibilities*, instead of narrowing it down too early in compulsion of either-or-choices, driven by anxiety. Change can

be designed more constructively and sustainably because individuals are receptive for a "bigger picture". With a general trust in a good outcome, hope also supports a patient, motivated *continuous development* of solutions rather than disruptive change. Furthermore, it provides overarching *meaning* to any resolute action in the first place by assuming a positive outcome as a true possibility. Change may be experienced as an *opportunity* instead of threat. Therefore, hope can serve as a catalyst for change, supporting the development of a *meaningful, long-term future vision,* rather than impulsive, radical decision making.

- **Resource orientation through gratitude:** Gratitude, as a fulfilled hope, helps to focus on the positive, even in times of uncertainty. Looking back at past experiences with gratitude strengthens a sense of being supported by life, which in turn cultivates a *sense of security* and helps to *focus on resources and solutions* instead of problems and deficiencies. Change communications and "stories" should entail an appreciative view on past performances (and related original resources) that can be leveraged for developing a future perspective.

- **Sheltered in relationships: From individual solipsism to connectedness:** Existentialist authentic life begins at the deepest core of the individual, facing anxiety and anticipating death - emphasizing a heroic, lonely existence. Bollnow's (1960) perspective of the importance of the other human being for accessing a sense of security offers various chances for change processes: Connected people and teams may *calm* each other in times of uncertainty; fear may cease as they are all "in this together". Feeling connected to management and colleagues might foster deeper understanding of different perspectives and the willingness for integrative solutions, beyond merely valuing shareholder interests. Furthermore, connected teams help each other out and *combine their abilities* in order to get a task done and develop solutions, instead of exploiting single individuals' potential.

  Organizational change may profit from connectedness by reducing fear, foster mutual understanding, and encourage collaboration. Nurturing a *culture of trust and belonging*, facilitated through regular encounters between various groups, might help to manage crisis as well as incremental change. It directs individuals' energy from resistance to a shared effort toward creative, accepted, and sustainable solutions.

- **Sheltered in time and space: Holding points and familiar spaces:** The experience of change may be influenced by human spatiality and temporality: In a linear time conception, time is either rushing by as a series of now-points, or it is directed to a future, which leaves Dasein as always "being ahead of itself". Introducing a *cyclic time* during change processes - as means of being sheltered in time - could mean to establish *recurring, regular communication events*, such as workshops or meetings. Additionally, change management can actively consider

Dasein's spatiality, offering *familiar places* that can be personalized, decorated, and shared with people of one's team or "tribe".

These halting points in time and space prevent a homeless restlessness and enhance a *sense of security*. They enable critical reflection and in-depth conversation, for example, about overarching strategic change goals, not only the next best pragmatic, efficient solutions. Change processes may even speed up because of increased clarity of vision, acceptance, and constructive criticism.

- ***Shaping change through consoled courage:*** The peculiar double condition of human existence between the possibility of ending and continuance demands people to prepare for both aspects: A personal "end" (like a loss of job, role shifts, or team restructuring) as well as new opportunities, such as increased responsibility or recognition. The existential answer is anticipatory resoluteness, as the absolute *effort*. Bollnow (1960) complements this view with the principle of *grace*, acknowledging that not everything in life can be influenced or controlled. The concept of *consoled courage* reflects this dual perspective of effort and grace. Being consoled allows individuals to rest and regain strength, trusting life-affirming powers. It also supports *patience* and the *availability* to recognize self-emerging solutions. Courage advocates *authentic agency* to shape the change actively without desperation as its driving force. In organizational change, this concept promotes *adequate pauses for inner recovery and reflection* on appropriate change responses while encouraging *proactive*, *open-minded, and responsible agency,* when required.

Overall, Bollnow (1960) offers an additional perspective on human life – and change - and pioneers the way for an ontological foundation of Dasein by a *trust in being*. This opens up a completely different range of change experiences and provides initial impulses for managing it.

Bollnow (1960) complements existentialist and Heideggerian views with a more ***hopeful, balanced, and relational perspective*** on human change experiences and responses. He suggests that - even in face of adversity -individuals may respond to change not only through resolute decision-making and action but also by simply being open to benevolent development. Change does not always have to be experienced as a crisis, facilitated by anxiety. Here, trust, hope, and gratefulness dynamically work together to enable sheltered change experiences and balanced change responses:

- Through **trust and hope**, change can be experienced as a real **opportunity** for both business and personal growth, supporting the creation of a hopeful, **purposeful future vision**.
- Fostering an **appreciative, grateful relationship with the past** may mobilize resources to develop and realize a new future perspective.
- Establishing **connection**, **holding points,** and **familiar spaces** foster **inner stability and security**, even in difficult times, enabling **collaborative** development of accepted solutions.

- Managing change with consoled courage advocates a ***balance between resting and taking action*** - restoring personal energy and allowing new solutions to emerge while proactively driving change. Change management can facilitate this balance through ***regular pauses.***
- Finally, trust- and hope-based change management embraces ***continuous development***, including a flexible, evolving planning approach and steady realization of a long-term vision.

This philosophical foundation contributes to both sheltered and empowered change experiences, equating transitions with opportunity and growth while successfully navigating them through a situationally balanced approach, both in personal and professional contexts.

The following chapter outlines Heidegger's later seminal work (2012), providing insights into the conditions and processes of human transformation and - potentially - organizational change.

2.4 Resonance of Heidegger's Contributions to Philosophy (of the Event): A Process for Truthful Change

In the "Contributions to philosophy (of the event)" (Heidegger, 2012), Heidegger's polarity to Bollnow (1960) softens. Rather than highlighting anxiety and death for disclosing Dasein's wholeness, or anticipatory resoluteness as the ultimate response to thrownness, Heidegger focuses on Dasein's restrained seeking, questioning, and preserving ***stewardship*** of the ***event of grounding*** itself in ***beyng***[58] ***and truth*** - "sheltered" through and in concrete projections of Dasein. However, the sheltering quality of Bollnow's "trust in being" (1960) as a prerequisite for any meaningful existence - including the necessary openness for engaging with one's beyng and truth - is not recognized.

In order to live authentically, Heidegger (2012) emphasizes that Dasein needs to connect to its own truth, deriving security from this *being a self*. In an open, recurring inquiry process - the event - Dasein can generate authentic ontic solutions (for example in change contexts) out of its own being:

„All the same, the task remains: the retrieval of beings out of the truth of beyng."

(Heidegger, 2012:11)

Thus, any Dasein-adequate change must align with people's original truth. Heidegger describes a process of "conjunctures" (Fügungen; Heidegger, 2014a:81) that enable the event of beyng to unfold and therefore allows for shaping a world from one's inner truth.

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[58] The different spelling of beyng (Sein) marks Heidegger's new approach to being (Sein), not coming from the ontic-ontological differentiation of being (Sein) and beings (Seiendes), but asking inceptually from the truth of beyng - its essence, the event itself (Heidegger, 2012:197).

This is not a rigid system of knowledge (Heidegger, 2012:65) but a call to engage in deep, quiet questioning - being "on the way" and moving beyond the familiar toward uncertain, new horizons, resonating with experiencing and managing change as *dealing with the uncertainty of not-knowing.*

The outlined process offers inspiration for a Daseins-oriented approach to a **resourceful**, **sheltering, processual, and authentic change.**

2.4.1 The Resonating

The necessary first step of this process is to **wake up** *from the "matrix" of technological thinking* (machination) and its disguises in form of yearning for emotional "lived experiences", mass-like optimization, focus on usability, calculation, organizing, and control (see 2.1 Introduction: The Metaphysical Blindness of Change Management, p.22 f.). This mindset disconnects us from the truth of beyng, which we have forgotten and even abandoned by ceasing to question and listen, becoming stuck in objectively present values and ideas (Heidegger, 2014a:117 ff.) Recognizing this existential *plight* is vital because to live authentically, we need to reconnect to the truth of beyng.

Heidegger calls on us to confront this situation, allowing ourselves to experience this desolation without seeking quick fixes through technological, calculative thinking. This requires a basic disposition (Grundstimmung) of *foreboding* (Er-ahnen) and *presentiment* (Ahnen) - in contrast to knowing. It entails *shock*, as familiarity is lost, *diffidence* (Scheu), and **restraint** as a central attitude of self-withholding. Through restraint, we allow beyng to emerge from its concealed, infinite nature (the "expanse of concealment") (Heidegger, 2012:19).

The human being, as the one who grounds Da-sein[59] (ibid., p.20), must adopt the **stewardship** of this process. In a decisiveness of foreboding, the open realm of the transition is maintained (ibid.). This includes the decision to embrace the suffering of "not-knowing" in stillness and acceptance of the concealed character of beyng through **renunciation** (Verzicht) (Heidegger, 2012:19 f.).

Renunciation is a determined willingness to engage with beyng's *refusal* to fully reveal itself, understanding this "abyssal ground" as the source of infinite possibilities (also for change) as the totality of not-yet-realized projections. Accepting the abyssal character of beyng is the precondition for the "event" of the truth of beyng to actually happen and grounding any ontic change in beyng.

This perspective supports **allowing and emergent approaches** to change management (see Chia, 2013), focusing on meditation, stillness, restraint, and original seeking (Heidegger, 2012:64) as a way of dealing with uncertainty, ambivalence, and non-forceability (Nichterzwingbarkeit) of change.

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[59] The spelling of "Da-sein" with a hyphen in contrast to "Dasein" in "Sein und Zeit" (Heidegger, 2006) indicates a shift in understanding: Da-sein appears not as the special, interpretative entity representing the human being, but as a certain quality of existing, an open in-between space, a grounding that enables the event of beyng to occur (see 2.4.4 The Grounding, p.81 f.). I will apply this spelling when particularly referring to Heidegger (2012, 2014a), but return to the original spelling when Dasein as human being is addressed.

2.4.2 The Interplay

After identifying the plight of abandonment by beyng, Heidegger urges a *transition* from the *"first beginning"* of metaphysical thinking to "**the other beginning**" (Heidegger, 2012: 44 ff.), the *interplay* (das Zuspiel; Heidegger, 2014a). The first beginning, represented by philosophers like Kant and Nietzsche, as well as traditions of Idealism and Positivism, is characterized by representational thinking and logic. This established the framework from which the *oblivion of beyng* could arise (ibid., p.139 ff.). Asking the question of the primordial *truth of beyng* (rather than of beings), marks the transition of the first to the other beginning – "(…) in order first to ground the essential occurrence of beyng and to let beings arise as the true of that original truth." (ibid., p.141).

This transition entails a *negation* of the first beginning, though not as a depreciation; instead, Heidegger (2012:140) suggests a "destructive" - and therefore constructive - refusal to continue within the earlier metaphysical paradigm. The negation is an appreciative "leaping-away-from" the first beginning, yet recognizing its inheritance (ibid., p.155) by critically examining its relevance, conditions, and structures while valuing it as foundation of the current and thus future concepts (ibid., p.140, 145).

Heidegger (2012) calls for a shift to **inceptual thinking** to overcome the representational, objectivity- and ratio-focused thinking, which is based on a subject-object dichotomy and an "I think" identity. Inceptual thinking is ever "*still on the way*" (ibid., p.143), contradicting the dogma of correctness and certitude, which remains in the ever-same sphere of beings and, like a cat, chases its own tail, as I always know just myself. Inceptual thinking does not focus on a "right" representation of a subject matter through "presentifying", as understanding beings in their constant present (ibid., p.154). Instead, it is grounded in a primordial time-space as realm for the essential occurrence of truth (ibid., p.154).

In the first beginning, *truth* is understood as unconcealedness, the correctness of judgement, and objectivity (ibid., p.145). By contrast, the other beginning reveals truth as the turning, abyssal, fissured truth of beyng. It is "sheltered" into concrete beings through projection and carrying out (ibid., p.309), revealing the still concealed aspects. Truth is, therefore, the „*clearing of self-concealing*" (ibid., p.308). As a *great inversion* (große Umkehrung), beings (Seiendes) are not attempted to be grounded on the human being (Mensch), but rather humanness (Menschsein) is grounded on beyng (Seyn) and truth (ibid., p.145).

Heidegger views Nietzsche's idea of *becoming* as a futile attempt to escape the confines of the first beginning because becoming and disappearing implies a movement on the same metaphysical level: Beings are changed to other beings as a mere variation of the constant present beings - without touching the hiddenness and nothingness of beyng or its historicity. The basis for beings and non-beings (things currently in projection) is *beingness* (Seiendheit; Heidegger, 2014a:254), the generality of beings. The dominant time mode of constant presence ignores the original relation to beenness and

future, while in the other beginning, the unique presence is always shaped by memory and preparedness (Heidegger, 2012:202). This transformation toward beyng requires a "*higher power of creating*" and a thorough, uncompromising *questioning in stillness and solitude* combined with a *readiness to suffer* and endure (ibid., p.145):

> "*This decisiveness of the transition involves no compromise and no reconciliation but only long periods of solitude and the stillest raptures at the fireside of beyng (…).*"
> *(Heidegger, 2012:139)*

For change management in the quality of "the other beginning", this suggests to foster an aptitude for **unreconciled stillness** and **radical questioning**. Paradoxically, in order to create solutions and momentum, we need to **stop** and sit still at the "fireside of beyng".

Thinking inceptually allows us to leave existing concepts behind and challenge whether the current "matrix" we inhabit enables us to genuinely understand and solve our problems – or if we are merely perpetuating the mindset that created them in the first place. Inceptual thinking (in connection with the leap, see below) is **ultimately creative** through its reconnection with the lit-up truth of beyng (ibid., p.196). At the same time, it is potentially **disruptive** and **unpredictable** due to the concealed, strange, yet infinitely resourceful depth of beyng. It may even twist the intended change, reducing planning and control to a minimum while maximizing its potential.

2.4.3 The Leap

Heidegger postulates the necessity of a radical *leap into the truth of beyng as the event*. The leap (der Sprung; Heidegger, 2014a) signifies the essential movement from questioning into an uncharted, non-predictable place, the "Da", as the truth-grounding site of the moment for the event of beyng, revealing or concealing itself. Only as we leap, the "Da" emerges - so to speak in the air.

This leap requires an **either-or decision** beyond compromise (Heidegger, 2012:180). Because of the missing calculable bridge, it is a "daring venture" (ibid., p.179). The landing - in terms of a definite concrete outcome - is not visible; instead, it is the *clearing* where the concealment of beyng is illuminated (ibid., p.262).

Just like the event itself, the leap happens in an **active-passive oscillation**: It is *a thrown projection of Da-sein*[60] of the truth of beyng. When Da-sein enters the open realm, it "experiences

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[60] It seems unclear who "throws". While the differentiation of beyng and beings appears quite reasonable, the relation of human being, Da-sein, beyng, and even God, appears complex: Not the same, not separate, yet distinct, needed by each other "through" each other. Concerning the projection, the human being as a specific, steadfast self appears as the projector while the projecting happens as Da-sein (Heidegger, 2012:281 f.). Thus, the **self, as Da-sein, is the thrower** (ibid., p.240).

himself as thrown, i.e., as appropriated by beyng" (Heidegger, 2012:188). The opening quality of the leap can only be accomplished by fully embarking into this trajectory (representing the active part) and experiencing ourselves at the same time as being thrown, as *belonging to beyng* and appropriated by it (ibid., p.188, 253), representing the passive aspect of this oscillation.

Once leaping, Da-sein is at the mercy of beyng and the event itself: The truth of beyng shows itself or not[61]. Da-sein's credit in this thrown-projective leap lies in its role of **stewardship and preserver** of this thrown projection (ibid., p.189), engaging in radical questioning, inceptual thinking, and cultivating restraint from quick solutions[62] – and finally steadfastly *surrender* to the belonging to the event (ibid., p.179, 253).

Heidegger explicitly points out the **role of crisis** for leaping into the truth:

"Only through great breakdowns and upheavals of beings do the beings (…) come to give way before beyng and thereby enter its truth." (Heidegger, 2012:190).

Therefore, crisis may foster a breakup of current settings, letting the light of truth, of our essence, shine through (ibid., p.196).

The *"negative" characters of beyng* (the refusal, fissures[63], nothingness, death*)* point to the essence of beyng as something *self-concealing* and *finite*. Heidegger (2012:283) argues that "being towards death" has been misinterpreted as a negative philosophy of death. In contrast, his intention is to show that death, when integrated into Da-sein, provides depth and meaning - due to its finite nature. Anticipating death encourages Da-sein to realize its potential, grounded in truth (ibid., p.224), open to nothing else but beyng. "Nothingness" is not a negation of being, rather an essential aspect of beyng itself. It's undetermined and unmediated quality represents the "between" (das Zwischen) for beings and the divine (ibid., p.210). In this sense, death and nothingness "as the abyss at the edge of the ground" (ibid., p.257) contain the highest possibilities of Da-sein, bearing an endless **creative potential** (ibid., p.196).

Heidegger (2012) suggests that genuine transformation arises through **mastery** (Herrschaft) rooted in beyng, in contrast to mere power. Power focuses on control and securing possession of already existing things with help of violence. Violence is needed where beings shall be changed from the same ontic level of beings; however, it can never elicit original creativity. In contrast, mastery is the capacity to change beings from "within", their original ground - the truth of beyng - yielding

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[61] This corresponds with Bollnow's concept of grace and effort (1960).
[62] This is the precondition for the passing by of the last god (Heidegger, 2012:195). "Being human" as "care" is integrated by Heidegger into the concept of human being as *stewardship of the truth of beyng* (ibid., p.189).
[63] The fissures represent the abyssal, concealed event-character of beyng beyond all attempts to dissect and categorize it in various "modalities" (Heidegger, 2012:218-222).

effective and innovative change from within an organization (ibid., p.281 f.). This requires *mastering oneself*, i.e., connect with one's own nothingness, yet resourcefulness.

Applied to change management, truly innovative change requires a "leap" by those involved - a **decision to engage in a risky, ultimate venture** beyond the known. "Leaping change management" would not focus on persuasion or manipulation but instead **utilize crisis** to dismantle existing structures, enabling **transformative innovations** rooted in individuals' authentic future projections.

However, the notion of breakdown and renewal yields ethical concerns when Heidegger's analysis is taken as a practical "guide". We need to distinguish the phenomenological exploration of crisis as a catalyst for creativity from the morally questionable idea of "shocking" people into change.

From an experiential perspective on change, Heidegger's notion of the inner abyss and emptiness may resonate with the insecurity of navigating in a complex, volatile, and ambiguous world (VUCA World; Ahir, Bloom, & Furceri, 2020). Following Heidegger, **embracing one's abyssal ground** appears essential for handling external uncertainties and responding from the depth of beyng's rich possibilities.

2.4.4 The Grounding

The new grounding (Gründung) after the leap is the *essential occurrence of the truth of beyng* (Heidegger, 2012:243), necessitating *Da-sein, truth, time-space, projecting,* and *sheltering into beings*:

Da-sein as ground: Da-sein[64] is considered the ground of truth because it is "needed" for the event of beyng and founds the transformation of human being from its "ground up" (Heidegger, 2012:232). Also, as place "*in between*", Da-sein is the "*Er-eignung*" (appropriation in the event) itself (ibid., p.168; 2014a:293): It serves as the axis at the turning point of the event in between the "gods" and humans, the *center of the event* in its counterplay of call and belonging (ibid., p.246). Da-sein is not something objectively present but processual: It has to be **fully lived and experienced**, decisively enduring the plight of abandonment by being (ibid., p.244 f.).

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[64] The relation of Da-sein, beyng, and human being is characterized by an interdependent, reciprocal needing. They don't have a relationship with each other, but exist ("wesen") through each other (Heidegger, 2012, ch. 194 f.). Beyng needs both Da-sein and the human being for the essential occurrence of truth (ibid., ch. 195:252). Da-sein grounds the human being (ibid., ch. 206:261) in the process of appropriation (consigning and assigning) under the condition that they place themselves out into the truth of beyng (ibid., ch. 194:251). Da-sein emphasizes the "Da" ("there"), as a space-holding, in-between, yet grounding element in the event of beyng. The quality of being human is reached only in Da-sein and truth: „(…) humans "are" humans only inasmuch as they are grounded in Da-sein and the truth of the event." (Heidegger, 2012, ch. 194:252).

Truth as ground: Heidegger (2012) considers truth to be ground in the most original sense (ibid., p.243). *Truth is the clearing for the concealment* (ibid., p.272) and always the *truth of beyng* (Heidegger, 2012:243), which is originally the *event* itself – defined as the essential occurrence of beyng. The event and truth are intertwined: As the event bears truth, truth "protrudes" (durchragt) it (ibid., 2012:274; 2014a:346). This "truth-permeated" event connects with Da-sein as the ground of the event, making Da-sein the place of truth. Therefore, Heidegger asserts that the question about truth is ultimately the question about Da-sein.

Being "true" means to be *genuine*, *faithful to our origin* (echt, ursprungstreu), which is our *being human* as *steadfastness* (ibid., p.289). Genuineness entails "the power for creatively preserving" and carrying out with ***essential patience as highest courage*** (ibid., p.289), required for standing in the light of truth, despite its potential to foster conflict (which represent the "*strife*", see ibid., p.262).

Da-sein needs to become a ***seeker of beyng, a preserver of the truth,*** and ***steward of stillness*** of the "passing by" of the last god (see 2.4.6 The Last God, p.88; Heidegger, 2012:232). Humans must build their history from Da-sein and create their life (beings) from the ground of beyng (ibid., p.195). This demands ***restraint***, ***steadfastness*** (ibid., p.195, 278), and ***openness*** to respond to the tentative and transitional character of Da-sein and the event of beyng (ibid., p.232). A new, yet original form of ***believing*** as ***courageous questioning*** supports this task "in which humans place themselves into truth", sacrificing any hope for a self-made certitude (ibid., p.292).

Time-space as the abyssal ground: Time-space is not mathematically conceived but as an original unity, understood from the *site of the moment* (Augenblicksstätte) of Da-sein (ibid., p.295, 384). The abyss is not groundless (ibid., p.306) but actually implies a ground - not a secure one, rather the clearing-concealing as a time-spatial *emptiness*, again enabled through restraint and openness, a "*hesitant withholding*" (ibid., p.242, 301, 304). In this state, Da-sein watches out for the *intimation* (Wink) as remembering the belonging to beyng and expecting its call (ibid., p.303). The emptiness created through the hesitant withholding doesn't imply a deprivation but rather leads to the decision in the moment (ibid., p.302). Leaping into the abyss, ***saying "yes" to the empty openness,*** allows for discovering the ground (ibid., p.300, 306).

Grounding through the thrown projection: „The clearing for self-concealing clears in the projection" (Heidegger, 2012:281). The projection (Entwurf) represents an *open in-betweenness* into which humans must be dislodged as Da-sein (ibid., p.257 f.). For projecting, humans must place themselves out into the open in order to access ("stand in") the clearance (ibid., p.282, 204). While actively projecting, the projector experiences himself as "thrown", which means as appropriated by the event of beyng (ibid., p.188) and truth.

The projector is the human being as a steadfast self, while the act of projecting ("Werfung") occurs as Da-sein (ibid., p.282 f.). The projection is reciprocally connected with its projector ("thrower") as a process of becoming who we are: *Through an understanding projection, the projector understands and becomes authentically a self* (Heidegger, 2012:204, 281 f.). One might say that we as humans only come to truly know ourselves - including our hidden and undiscovered aspects of beyng - when starting to intentionally design our life, thus nurturing and utilizing the tension between own planning and "being thrown" for increased authenticity.

Grounding as selfhood: Heidegger develops human selfhood not as a subject's concept about itself (the "I-consciousness" of representational thinking, reflecting the abandonment by beyng), but arising out of Da-sein in its essential occurrence (Heidegger, 2012:252 f.).

A key aspect in this context is the dominance of appropriation in the event (Herrschaft der Eignung im Ereignis; Heidegger, 2014a:320; 2012:253). The origin of self lies in the "*Eigentum*" (domain of what is proper) through *assignment* (Zueignung), which points to the *belonging* to the event, and *consignment* (Übereignung), indicating a radical *surrendering* to the event. Additionally, becoming a self again requires humans to be dislodged into the open in-betweenness of Da-sein (ibid., p.251), leaving the artificial daily self behind (see Heidegger, 2006). This "dislodging belonging-surrendering" enables humans to come to themselves and, ultimately, to socially interact (Heidegger, 2012:253). Overcoming the "I" is possible through *meditation* on being a self and its essence (ibid., p.254).

In sum, a dislodging leap into the open in-between of Da-sein, combined with ***steadfast, meditative belonging and surrendering to the event*** (the truth of beyng), including the recognition of its dominance, originally grounds our self. This self provides a soil for identity concepts on the ontic level, allowing both for independence and connection with others (ibid., p.253).

Grounding power of sheltering: Grounding of Da-sein in truth

"What is essential is the historical grounding power of sheltering (a power which grounds Dasein), as is also the decidedness toward this sheltering and toward its scope for the enduring of the event." (Heidegger, 2012:216)

Sheltering can be understood as manifesting or ***preserving truth of beyng into concrete beings*** (a thing, a tool, through work). Truth does not exist prior to this process of manifestation but emerges through it. Like the projection, sheltering belongs to the essential occurrence of truth and the event.

The necessity of sheltering the truth lies in the assumption that sheltered beings are needed for *realizing what is concealed* (ibid., p.307). Heidegger points out the strife between "world" and

"earth", where sheltering takes place: In a certain being as some "thing", the *earth* is present (secluding itself), while at the same time *world* as a meaningful, whole historical context is given as well. Earth and world are intertwined and happen simultaneously, analog to the clearing and self-concealing character of the event (Heidegger, 2012:215, 276).

It is possible to reach the essence of truth through these concrete sheltered beings as ontic phenomena, as Heidegger attempted in "Being and Time" (2010), but only when the leap into beyng occurred beforehand in order to shatter common concepts (Heidegger, 2012:307).

A central aspect of sheltering is the importance of **projection plus execution**: As part of the strife, truth has to be set into action: "(...) into work, into tool, (...) thing, in deed and sacrifice" (ibid., p.308) or "art, thinking, poetry, deed" (ibid., p.201), requiring steadfastness. Sheltering truth into beings as an ontic manifestation of projections through action makes the mystical, evolving, and elusive character of beyng concrete and practical. It integrates meditation and action for a deeply resourceful and authentic existence (see the active-passive oscillation, p.82).

Change management relies on the unpredictable, eventful nature of beyng and truth; any action, result, or idea remains **preliminary** due to the dynamic essence of human existence.

By becoming a **steward** of one's own **self-discovery-process** through steadfast, meditative belonging and surrendering to the event, change can be shaped in alignment to inner "truths" and values, fostering inner assurance amid change.

Beyond meditation, we learn about ourselves and our truth through tangible ontic projections decisions, and actions, supporting an **experimental approach of testing and learning.**

Since meaningful connections depend on own authenticity and self-connection, change managers should act from an inner "groundedness", suggesting an **"inside-out" leadership approach**: the more grounded the self, the more flexible, yet authentic in various situations.

2.4.5 The Future Ones

Heidegger poetically describes a rare kind of people - the *future ones* (die Zukünftigen) - as **"strangers alike in heart"** (Heidegger, 2012:313), who are seekers and questioners, silent yet determined to reach above and beyond themselves through profound *meditation*. They are the ones of the last god, awaiting the advent or absence in the (positively connotated) "era of down-going", marking both an end and a new beginning (ibid., p.314 f.). Heidegger contrasts this descent with its degenerated form ("Unwesen") as the "not-being-able-to-anymore", (ibid., p.314). In opposition to this *exhausted resignation*, the future ones remain resolutely committed to their questioning and searching process. Through *restrained, courageous seeking* (ibid., p.313 f.), they come to know themselves – as discovery which provides a "**secure light**" (Heidegger, 2014a:398).

They belong to themselves through belonging to the last god, asked to "wander" beyond common paths by finding their essence (Heidegger, 2012:316; see the next chapter).

The challenge - also for change management - lies in the scarcity of such "future ones": Dedicated people, who are open and disciplined in their pursuit of truth (Heidegger, 2012:400).

2.4.6 The Last God

Heidegger's concept of the "last god" is not tied to Christian religion but reflects a *mystical dimension within beyng as event* (Heidegger, 2012:21). This god is not a transcendent separate entity but intrinsically belongs to the event, in which "God" is consigned to the human being, while the human being is assigned to "God" (ibid., p.220).

The last god is characterized by *refusal, strangeness, and distance* – yet remains paradoxically near. He "waves"[65] and "goes by" in stillness, yet cannot be grasped. He is the last god because all prior gods have fled; he embodies the finite aspect of beyng, *bearing fruit as a final present of maturity* (ibid., p.325). Therefore, bearing fruit, the last god is not the end but rather a *beginning of "immeasurable possibilities"* (ibid., p.326) - an inspired projection of historically rooted future potential, grounded in the truth of the event's turning character, bringing Da-sein to itself (ibid., p.323). He can be imagined like a soft breeze, neither to be forced nor held, but passing and paying a visit as a rare guest - or not at all. When he does pass, it is a gift.

For change management, this concept may seem abstract but is deeply relevant: Creating conditions (e.g., time, space, resources, facilitation) for inviting illuminating, inspiring *intuition* – as the passing by of the last god - can enhance a substantially new, sustainable beginning in change processes.

2.4.7 Heidegger's Conjunctures and Their Implications for Change Management

Heidegger's conjunctures outline a challenging, open-ended, yet grounding inquiry process for genuine, innovative change within uncertainty. Possible steps for change management include:

1. *Facilitating the experience of plight:* By confronting individuals with the limitations of outdated solutions, a sense of *urgency* (Kotter, 2016) can be created, followed by a *pause* for *inceptual thinking* - prioritizing *presentiment* over rational knowing. *Still and meditative restraint* should be combined with *radical questioning* to resist quick fixes. Change managers can encourage solitude and reflection to support individual *path-creation* throughout change.

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[65] In German, Heidegger (2014a:408) calls this the „Wink", translated as „intimation" (Heidegger, 2012:323).

2. ***Encouraging "leaping":*** Crisis can be transformed into a ***decision for engaging in the risky venture*** of new solutions. Emphasizing "***mastery***" rather than power and control enables to incite change dynamic from within people involved. This requires self-leadership from managers as an ***inside-out approach,*** addressing others from their own authentic truth.

3. ***Grounding:*** Managers should ***pace*** change carefully, balancing active and passive approaches. Grounding in the truth of beyng requires essential patience, steadfast ***surrendering*** to the event but also ***decisive action***. Cultivating ***distributed self-leadership*** by encouraging individuals to become stewards of their own self-discovery process provides a sense of security and empowerment - an antidote to exhausted resignation. The focus on execution of ideas supports ***experimental testing and learning*** (see agile concepts; Rubin, 2023).

4. ***Gathering future ones:*** Identifying and building a ***core group of individuals "alike in heart"*** (Heidegger, 2012:313) can drive and advance the change process, e.g., through breakthrough innovations, even though not all participants reach this state of metaphysical understanding.

5. ***Inspiration by the last god:*** Change managers can cultivate their own ***intuition*** by surrendering to the inquiry process, while allowing others to contribute their own inspired projections.

Ultimately, "***leaping, yet grounded change management***" transcends planning and control approaches, inviting profound organizational transformation through ***bold, challenging facilitation.*** It dismantles comfort zones and thrusts individuals into an ***intensive, active-passive inquiry*** of their truth – an encounter with beyng's unpredictable yet inexhaustible essence.

2.4.8 Comparison of Bollnow's New Shelteredness and Heidegger's Conjunctures

With Heidegger (2012), the possibility of being "sheltered", safe, and secure takes an inward and "downward" turn - to our ***individual ground, the truth of beyng.*** This inner locus of security complements Bollnow's (1960) proposition to find stability and a home both within oneself (through an own effort by developing virtues) and by *venturing outward* to experience the *connectedness with an intact, benevolent world*[66].

According to Heidegger (2012), authentic change would need to ground in the event of beyng and truth of Da-sein – requiring to leave all securities behind and "leap" into the abyss. But what gives us the courage to leap into this insecure vastness? Bollnow's (1960) notion of ***trust in being*** (Seinsvertrauen) provides the ontological foundation necessary to confront beyng's abyssal ground (see also 2.3.4 New Shelteredness and Heidegger's Existential Life Conception, p.74 f.).

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[66] Heidegger (2012) would argue that world and others are also part of Dasein, nevertheless, he focuses on the individual as center of the event.

However, Bollnow (1960) and Heidegger (2012) share key resonances: For instance, Bollnow's principle of *effort and grace* parallels Heidegger's oscillation between *active execution* and the experience of *being taken over* (appropriated) by the event. Both recognize a **dialectic between active engagement and surrender,** between taking action and letting happen.

Bollnow's (1960) virtues of *consoled courage* and *patience* also resonate with Heidegger's (2012) call for *essential patience* as the *courage* for questioning and openness to let things unfold. In the event, we reach our own ground not via control but by surrendering to beyng. Bollnow's (1960) proposed virtues (such as availability, hope, gratitude) support this allowing, surrendering **receptivity**, while also extending it as a relation toward a world that is experienced neither arbitrary nor hostile but as something to lean into.

In essence, Heidegger's (2012) event creates the time-space for **shelteredness by grounding in oneself** on basis of truth and beyng, while "**sheltering" that truth into concrete manifestations** through **action**. Bollnow's (1960) shelteredness, on the other hand, relies on trust in being as the ontological ground that allows us to leap into our individual truth and possibilities in the first place. **Trust discloses a sheltering, supportive world** and enables us to meaningfully relate to it, which is reinforced by reassuring everyday rituals, familiar, intimate places, and loving human connections.

Both thinkers converge on the idea that human Dasein shapes its life through a dynamic interplay of **allowing and active creation** - either by developing inner *virtues* that help access a sheltering, supportive world (Bollnow, 1960) or by finding a home in *one's truth-grounded self through existential inquiry* (Heidegger, 2012).

2.5 Relation to the Research Project

Heidegger's (2010, 2012) and Bollnow's (1960) perspective on human existence and its potentiality offer first valuable insights into the experience and management of change. Later on, they may inform the development and selection of concrete Daseins-adequate change methods and practices.

In the further course of this thesis, this ontological perspective, including Bollnow's ethical virtues, is complemented by investigating managers' change experiences and responses and their biographical development.

The relevance of exploring the *biographical development* of managers is rooted in a) the principally *historical character* of Dasein, b) the concept of change as an existential part of Dasein's life as *stretched along occurrence* (see p.56), and c) Heidegger's emphasis on the *self* as a source of *constancy over time,* yet also as an *ongoing development process* of (authentically) becoming who we are (Heidegger, 2010, §31:141).

Examining how individuals develop over time and how this journey impacts their change experiences and responses - inter alia through *orienting structures* - shall challenge, enrich, and concretize Heidegger's and Bollnow's recommended attitudes or "virtues" for a *sheltered yet authentic change*, such as resolute repetition, restraint, meditation (Heidegger, 2010, 2012), or hope, gratefulness, availability, and consoled courage (Bollnow, 1960).

Overall, the outlined theoretical frame underscores that understanding change management and experiences ultimately requires *investigating the human condition* - particularly with regard to the possibility of a *sheltered, meaningful, and authentic existence* despite all threats, challenges, and external limitations.

This ontological foundation is now supplemented by an *ontic* dimension, exploring concrete phenomena of experiencing and managing change throughout managers' biographical development, as presented in the following research.

3. The Research Project

This research adopts an interpretivist epistemological position, following the tradition of hermeneutical phenomenology. This stance opposes a positivist, nomothetic approach, which focuses on generalized, neutral averages rather than real, individual experiences, levelling them to an abstract probability - mere "statistical zones that construct people who never were and never could be" (Datan, 1987:156, cited by Smith, 2012:30). In contrast, phenomenology „provides us with a rich source of ideas about how to examine and comprehend lived experience" (Smith, 2012:11).

This section outlines key characteristics of a phenomenological-hermeneutical approach as a means of understanding the experience and management of change, focusing on Husserl's and Heidegger's implications. This discussion is followed by a description of the applied methodology in this research.

3.1 Phenomenology: The Epistemological Position

Phenomenology - as a science ("logos") about phenomena - offers philosophical descriptions of the appearances of things as well as the structures of consciousness (Stanford-Encyclopedia of Philosophy, 2013), meaning the analysis of possibilities of understanding and experiencing that enable things to reveal themselves (Zahavi, 2007:13).

What is a phenomenon? Essentially, a phenomenon is the way things appear. This implies a distinction between appearance and "reality", as things sometimes seem to be what they are not. However, phenomenology refrains from separating a "real world" (existing independently) from its perceptions, appearances, or representations. The distinction between appearances of things and themselves belongs to the same world, both constituting the essence of phenomena. The essence reveals itself through appearance. This unity constitutes the phenomenon; all distinctions we make are internal ones (Zahavi, 2007:15).

What is the focus of a phenomenological analysis? A phenomenological analysis seeks to uncover the invariant, core, essential features of a phenomenon (Merleau-Ponty, 2014), beginning with its "taken-for-granted" way of being - its facticity (Zahavi, 2007:36).

The second focus of a phenomenological analysis lies on the way phenomena are experienced. This includes an understanding of human existence and the relationship with the world: How we perceive, understand, interpret, and interact with others; how concepts like time, space, and objects

affect us and our possibilities to exist. While these fundamental world relations may feel self-evident, phenomenology prompts us to question these familiar structures.

In a nutshell, phenomenology is a science about discovering the essential structures and conditions of the appearance of phenomena, as well as the nature of human existence in a factual world and the processes by which people make sense of the world.

3.1.1 Husserl's Phenomenological Implications

Husserl (1976) proposes phenomenology as the foundation not of a certain branch of science but of science itself. He suggests that phenomenology can be used to investigate any entity in the world. Elements of investigation are the appearances of things within consciousness, the *processes and contents*. Consequently, phenomenology is not a *factual science* (Tatsachenwissenschaft) that can only make claims about individual, singular facts but a science concerned with *essence* (Wesenswissenschaft) (see Husserl, 1976:6,41), capable of yielding transcendental insights. Phenomenologists explore *ideal possibilities* that may exemplify in facts. These can also be imaginative facts that were never experienced before and never might be (Husserl, 1976:16). This singular, imaginative approach allows for an independence from phenomena's "particular circumstances of their appearance" and offers "illumination for others" (Smith, 2012:12).

Husserl advocates the following guidelines in order for researchers to gain these transcendental insights beyond a natural attitude towards things in the world:

1. ***Back to the things themselves!*** This maxim became a "magic formula" (Arendt, 1946:35; Husserl, 1976:35) for the upcoming philosophical movement at the time. According to Arendt, Husserl established a new kind of humanism with his phenomenology: World is created through human consciousness, it is no longer alien but part of us. Through the "stream of consciousness" (Arendt, 1946:35), things connect with us, helping us to feel at home again[67].

    With this appeal, Husserl (1976:41) urges researchers to "go back" to things themselves in order to judge sensibly and scientifically, implying that our current perspective has already moved forward and away from them. Researchers find themselves in a (mental) position filled with theories and opinions about their subject. In this artificial state, they are always endangered to lose themselves in empty theoretical constructions, which hinder authentic engagement. Science, as a second-order world experience, always roots in a primary

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[67] This view on Husserl's phenomenology signifies a close connection with existential philosophy. Being more than just a method, it implies a certain relationship of humans with the world. Merleau-Ponty states that executing the phenomenological reduction is the formula for existential philosophy by going back to fundamental ways to be in a world (Merleau-Ponty, 2014:13).

experience, just like a map is not the landscape itself and can only be interpreted through direct encounter with forests, rivers, and other features of nature (Merleau-Ponty, 2014:9). Ignoring this connection risks depriving scientific results of their relevance and meaning – akin to theorizing over change management without ever having experienced organizational change or having deeply engaged with people who did.

2. **First-Person perspective:** Phenomena are always phenomena for someone from their specific, situated perspective (Zahavi, 2007:18; Husserl, 1976:120; 1952a). "To see is always to see from somewhere, is it not?" (Merleau-Ponty, 2014:95). This perspective is both spatial - concerning the position and the situation - as well as temporal.

   Contrary to a nomothetic science concept, which seeks to eliminate the subject in scientific research, phenomenology values subjectivity as central in the process of gaining knowledge. Importantly, this approach should not be confused with an anthropological or psychological interest in the study of subjectivity (Zahavi, 2007:17). Instead, the first-person-perspective is transcendental - a primary principle for approaching reality. From this stance, the phenomenologist analyses various ways of "being-in-the-world" because phenomena cannot be interpreted otherwise[68].

   But how can we gain knowledge beyond what we already intuitively know? Here, we need to distinguish the natural attitude of unquestioned experience from the *phenomenological attitude* (Smith, 2012:12). Husserl urges the researcher to set aside „old" attitudes, encourages to see what is before our eyes, learn to differentiate, and describe in own rigorous study (Husserl, 1976:5). Through a methodological step-by-step process of reflection, we get closer to the transcendental essence of the investigated phenomena (see 3.2.3 Data Analysis in a Hermeneutical-Phenomenological Approach, p.109 ff.). This process shall let things show themselves from themselves. "Bracketing" previous experiences and concepts prevents to press data into preset categories. The first-person perspective reveals what interest fuels a research topic and from what position it is approached.

3. **Intentionality:** A phenomenon only becomes a phenomenon when we direct our attention towards it (Husserl, 1976, 14 f.), turning it into an intentional object or content (see Husserl, 2001:199 ff.). This also applies to acts of consciousness, such as remembering, imagining, or perceiving, which are viewed as real as physical objects. Intentionality opposes the positivist paradigm of detachment from the object of investigation. By directing attention to a subject

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[68] This is why Heidegger (2006, 2010) views the analysis of Dasein as the key for any other ontological investigation.

matter, it integrates into our consciousness. Empathetically, a researcher gets close to where and how the phenomenon comes to life for him (Diemer, 1956).

Husserl further suggests that researchers should be open to let themselves be directed by the things themselves in the process of observing and describing (Husserl, 1987:26, cited by Zahavi, 2007:27). Therefore, the methods to access a phenomenon should be chosen according to the structure of the phenomenon itself (Zahavi, 2007:26).

4. **Bracketing previous knowledge:** Phenomenology seeks to understand phenomena as they are, not how they appear through the lens of presuppositions and concepts (Husserl, 1987:61, cited by Zahavi, 2007:27; Husserl, 2001:177 f.). Abstaining from previous knowledge is one important paradigm of Husserl's phenomenology. Through "*epoché*" and *reduction*, the researcher fosters an inner "emptiness", acting as an impartial spectator of himself, eliminating all what doesn't appear by itself (Römpp, 2005; Husserl, 1973, §8, §11; 1952a).

This neutral stand should not be understood as detaching or distancing oneself from the world (because Dasein is always "in-the-world"; see Heidegger, 2006, 2010), but rather to suspend theories of the world in favor of allowing phenomena to reveal themselves to us.

5. **Imaginative variation:** The challenge in analysing phenomena lies in the singularity of their appearance (Römpp, 2005). Therefore, Husserl (1952a, 1952b; 1976, §70, §71) argues for "imaginative variation" in order to identify the invariant, constant quality of phenomena.

Free imagination - though often viewed as incompatible with scientific inquiry because they disconnect the single example from reality - uses (representational) fantasy and intuition (Römpp, 2005:89). Imaginative variation allows to research ideal possibilities, including purely imaginative experiences (Römpp, 2005: 91). However, imaginative variation should remain in touch with the phenomenon by continuously interrelating imagination with the original.

3.1.2 Heidegger's Phenomenology and Hermeneutical Approach

A positivist epistemological position assumes an objective reality independent of the researcher, enabling for time- and context-free generalizations (Popper, 2002; Achinstein, 2004:170). But how do researchers arrive at a theory to be tested in the first place? Heidegger (2006, 2010) urges us to consider the human condition of Dasein and its being in order to investigate ontic phenomena.

"Being-in-the-world": Involvement versus detachment: According to Heidegger, all scientific discovery is grounded in a prior understanding of Dasein's "being-in-the-world" (Heidegger, 2006:357; see

1. 2.2 The Existentialist Position: Heidegger's Fundamental Ontology of Dasein in "Being and Time").

Human beings are not merely located in a physical space but in a certain mode of intimacy and connection, leaving the distinction between an inner and an outer world - the subject-object separation - behind (Luckner, 1997:35). In order to recognize something in the (outer) world, we must already have it in mind - or be already "out there" with it, close to what we seek to know or experience (Heidegger, 2006:62). Because of our fundamental structure of "worldliness", we can encounter entities and enter into relations with them (Heidegger, 2006:57). Therefore, we must interpret the world and its phenomena *from within*, through a phenomenological-hermeneutical attitude that acknowledges the limitations of reason due to the intertwined constitution of Dasein and its world.

Since reality is grounded in Dasein's being-in-the-world (Heidegger, 2010:203), it is multiple, relative, meaningful, never context-free, and always interactive. While this may lead to a plurality of singular perspectives, they can still illuminate more general understandings:

"Thus, in some ways the detail of the individual also brings us closer to significant aspects of the general" (Smith, 2012: 32).

2. ***"Being-with" as intersubjectivity:*** Heidegger's concept of "being-with" is the basis for intersubjectivity (Heidegger, 2006:118), constituting the other as a fundamental aspect of the world and of Dasein itself. In our daily life, we are primarily concerned with others, constantly caring for or being concerned about them. Hence, our being-in-the-world is inherently social (Zahavi, 2007:77). We relate to others through empathy but can never fully inhabit their perspective - they remain distinct from us, preserving their status of being "the other" (Zahavi, 2007:71).

Being-with is both a blind spot but also a precondition for seeing and understanding Dasein, as others always already constitute who we are. This empathetic basis for accessing others' experiences enables scientific investigation, supporting the interpretivist paradigm and, more specifically, phenomenological-hermeneutic inquiry.

3. ***Phenomenology as a hermeneutic method:*** The intention of phenomenology is to let something be seen as it shows itself from itself (Heidegger, 2006). Heidegger does not focus on the analysis of consciousness (like Husserl) but instead on Dasein's structure as the a priori basis, the starting and end point of any meaningful research (see Heidegger, 2010:36).

He depicts phenomenology as a method by interpreting the etymological roots of *phenomenon* and *logos*:

- The phenomenon can be defined as "what shows itself in itself" (Heidegger, 2010:27; 2006:28) - the obvious, but also its concealed aspects, underscoring the need for a discovery process (Heidegger, 2006:29). Phenomena initially appear in everydayness – unchallenged, self-evident, and natural.

- The *logos,* as discourse, lets something be seen through speech (Heidegger, 2006:32)*.* What we speak about may be true (referring to the quality of discoveredness), or false and deceiving, as being *covered up* (Heidegger, 2006:33; 2010:31)*.*

For Heidegger, *phenomenological description* is *interpretation as discovering* (Heidegger, 2006:38). Because Dasein has to interpret what it already is and has understood, phenomenology is always hermeneutical (Luckner, 1997:27). The higher goal for Heidegger is not to discover an objective reality but seizing possibility (Heidegger, 2006: 38, 2010:36).

Because researchers necessarily always conduct research from "within", fore-conceptions cannot simply be discarded but should rather be addressed and worked out "in terms of the things themselves" (Smith, 2012:25).

Dreyfus (1991) emphasizes the provisional nature of all analysis: After a *pure description* of everydayness of phenomena from within, the analysis should be repeated on a higher level with *suspicion* about prior findings (ibid., p.35), *gradually refining* the discovery and understanding of the investigated phenomenon. This refinement process points to the circular characteristic of both Dasein and the inquiry process, as follows.

3.1.3 Circular Characteristic of Phenomenological-Hermeneutical Inquiry

According to Heidegger (2006,2010), Dasein is reflexive and circular - we are what we are asking for (Luckner, 1997:20). We must "leap" into the circle, rather than try to get out of it. (Heidegger, 2006:315). This means that we need to use *pre-knowledge* and *empathetic Dasein* to understand phenomena, even before investigating them. On this basis, we can deliberately choose the mode of access (inner composure, methods, etc.) that suits the nature of the phenomenon, allowing it to show itself as itself to us as researchers. The inevitable circularity of interpretation calls for both: a conscious acknowledgment and productive use of our pre-understanding and interpretative capacity, while at the same time aiming at reflexive bracketing of this prior knowledge.

The **hermeneutic circle**, developed by Schleiermacher (1977) and Dilthey (1961, 1996) amongst others, incorporates the principle of circularity of Dasein and structures interpretation as an iterative process. It emphasizes to consider the dynamic, reciprocal *relation of parts to the whole* (e.g.,

word to sentence, sentence to paragraph), allowing for contextualized understanding and interpretation of a text (Lamnek, 2005). This process also requires an initial understanding, expanded through the reflexive, self-interpreting structure of Dasein. However, rather than a closed circle, Lamnek argues for a *spiral* process (Lamnek, 2005:64): With advanced insight we do not return to the starting point of our analysis but to a progressed level of meaning.

3.1.4 Summary and Conclusion

Husserl's and Heidegger's phenomenology provide a framework for social science research, aiming at the essence - the invariant core - of phenomena, while remaining grounded in their real-world context, their facticity (Merleau-Ponty, 2014).

Moreover, phenomenology is a transcendental philosophy concerned with the conditions of the possibility of experience – conditions that are always rooted in an already existing relationship of Dasein with the world and others.

Key recommendations of a phenomenological-hermeneutical approach include:

1. Going back to the things themselves
2. Acknowledging the researcher's "subjective" perspective and intentionality
3. Deliberately selecting methods appropriate to the phenomena under investigation
4. Engaging in continuous methodological reflection as a suspicious, gradually refining process:

   - Bracketing preconceived ideas through reflection on own presuppositions
   - Beginning by describing phenomena in their everydayness, while acknowledging their concealed nature
   - Variating findings, using imagination while staying connected to the phenomenon
   - Relating single aspects to the whole and vice versa in a hermeneutical spiral process

To investigate New Shelteredness in Change, I decided to follow a phenomenological-hermeneutical approach within the interpretivist tradition as described above because I am interested not in numerical data or arithmetical averages but in *essential possibilities of being* – specifically, being "sheltered in change". This phenomenological-hermeneutical approach is particularly relevant and adequate because:

   - The field of change management lacks theoretical inquiry into the concept of "New Shelteredness" and its human existential preconditions. Starting from a *fundamental ontological reflection* of Dasein's structure prevents us from reflecting unreflectively (Merleau-Ponty, 2014: 10).

- Studying managers' biographical development (specifically their orienting structures) for dealing with change calls for open-minded *exploration*, rather than imposing a deterministic grid on the data (Layder, 1998). A qualitative, phenomenological-hermeneutical approach appears adequate for developing initial interpretations that may enable and guide further research, particularly quantitative studies.
- Empathetic engagement with individuals - e.g., via in-depth interviews - is vital for understanding change from within, making hermeneutical interpretation an essential tool in this inquiry. Given Dasein's inherent involvement with others and the world, *interpretation* is the only way in order to make sense of such data.

A phenomenological-hermeneutical approach within the interpretivist paradigm appears most adequate to this study because it *a)* enables investigation of Dasein's existential structures in relation to change, *b)* addresses the topic's underdeveloped theorization through exploration rather than hypothesis testing, and *c)* provides a framework to access human experience from within to gain meaningful insights.

Ultimately, this research aims to start a "spiraling" process of gaining knowledge. Aware that no final result will be found, it seeks to encourage ongoing questioning – true to the spirit of phenomenological inquiry.

The following chapter outlines the methodological application of these principles.

3.2 Methodology

Like the gifted perfumer in Süskind's "The Perfume" (2012), research methodology should aim to capture the unique essence of its subject. Just as the perfumer extracts the fragrance of raw material (flowers – and, disturbingly, women) through carefully chosen processes and substances (fat, alcohol), a researcher employs specific methods to distill and preserve the essence of a phenomenon. Yet, despite perfecting his craft, the perfumer can still detect a subtle trace of the solvents used. Similarly, in research the chosen epistemological position and its methodology is already a decision towards the result a researcher will receive:

"It's important to realize that different methodologies will produce different kinds of information - even if they are used for analyzing similar questions." (McKee, 2003:2)

The research objectives (see p.20) guide my research design for investigating New Shelteredness in Change. In order to get close to the participants' change experiences and responses, I rely on an *idiographic*, *explorative methodology* that provides rich data of individual cases without imposing predefined categories. The phenomenological focus keeps research *descriptive* and *intuitive* (Giorgi, 2011:201), while the hermeneutical aspect serves *interpretation*, going beyond data by allowing theoretical concepts to enrich it.

In the following chapters, I will outline my qualitative approach, its chances and challenges, and the concrete research design.

3.2.1 The Qualitative and Biographical Approach

"Phenomenology is not "anti-quantitative" (…). If one asks a quantitative question, then one should use a quantitative method; if one asks a qualitative question, then one should use a qualitative method." (Giorgi, 2009:5)

Based on my exploratory research intention, I decided on a qualitative research design grounded in phenomenological-hermeneutical tradition, focused on meaning in detailed idiographic accounts (King & Horrocks, 2010) instead of measurement of predetermined categories (Layder, 1998). I am looking for essentials throughout variations instead of trying to get replicable results (Giorgi, 2012:71), specifically concerning the biographical development of managers and their experience and management of change.

The method for data collection has to make sure the participants have the opportunity to present their experiences with change situations as fully and authentically as they can. Since I couldn't access the data of the past by observation, I could have examined biographical documents and objective records. However, I was interested in the current representation of the phenomenon within a biographical reconstruction of experiences in participants' own narrative. For this purpose, I made use of *biographical narrative interviewing*, allowing for free-flowing narrations, supplemented by episodical and explicit questioning when needed (Flick, 2006) to clarify aspects of my research interest.

3.2.1.1 Biographical Narrative Interviewing

The biographical approach is indicated because of the processual character of human Dasein (Heidegger, 2010, 2012; Schütze, 1987): The *becoming* of individuals - what and how they are today on the basis who they already were and want to be. Also, the phenomenon of New Shelteredness

implies a developmental trajectory within one's existential thrownness - from an either naïve or heroic attitude to an informed, yet hopefully trusting relation towards life (Bollnow, 1960).

The narrative interview applied in this research goes back to Schütze, who developed it in context of a project aiming to understand communal power structures (Schütze, 1977). Rosenthal (1995) adapted it as a biographical interview with regard to Gurwitsch's phenomenological interpretation of the Gestalt theory (1957, 1966).

In a narrative interview, the "piled-up layers" of past experiences shall be reconstructed (Schütze, 1987:49). This process integrates the mutually conditioned present and past perceptions and experiences, holistically constituting the biography (Rosenthal, 1995:13). Narrations help reveal to a great extent fundamental *orienting structures*, such as temporal and spatial relations, motivations, orienting categories, conditions of acting and reacting, basic standpoints, planning and realizing capacities (Schütze, 1987:14).

The interview is characterized by an initial phase of mostly non-disrupted narration induced by an open stimulus. This is followed by a phase of deeper exploration of episodes, as well as explicit questioning of preset topics of interest that may not have arisen naturally (Rosenthal, 1995). The specific interview structure, conditions, and attitudes applied in this study is presented in Chapter 3.2.2 Data Collection (p.103 ff.) and Appendix D) Interview Guide.

3.2.1.2 The Problem of Representation in Narrative Research

One important critique about narrative data is that the today's narration may not reflect exactly what "really" happened in the past; discrepancies may exist between the story of the participant and his actions (Küsters, 2009:21)[69]. Reasons for such gaps may arise from social biases, incomplete or distorted memory, or other subjective construction processes by participants which even they themselves might be unaware of.

Despite these potential discrepancies, narrative data remains valuable. First of all, it can be assumed that participants try their best to share their experience (Schütze, 1976:8). Additionally, participants follow implicit rules to create ad-hoc a reasonable, coherent, and meaningful story, selecting and summarizing information, providing details for consistency, and differentiating significant experiences from others (Kallmeyer & Schütze, 1977:162)[70]. Through the flow of presenting and memorizing in the interview situation, the narrator may reveal aspects he usually would not, –

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[69] For the general crisis of representation, legitimation in terms of quality criteria and praxis in qualitative research, see Denzin & Lincoln (2008:26 ff.).

[70] Further sociolinguistic features are presented by Labov and Waletzky (1997): Orientation (informing listeners about actors, time, place, and situation), complication (main body, action), evaluation (point of the story), resolution (result of action), and coda, which returns the listener to the present.

e.g., by unconscious linguistical indications (Küsters, 2009:28, 34). Unsaid or hidden aspects are often implied by gaps in the narration chain.

Spiegelberg (1995) speaks of *noematic clues* (contents of consciousness) in each narration which serve to access *noetic processes* (the sense-making act of consciousness), enabling the researcher to construct the participant's experience and life world. Also, false memories can be insightful and psychologically illuminating: Even if the literal "truth" remains elusive, "the psychological dimension of an experience can be accessed and understood to some degree (…)" (Giorgi, 2012:119).

Therefore, within the interview setting, researchers encounter the participant's experience itself as it unfolds in the here and now, between two persons and their intentional directedness, reflecting social, cultural, and historical constraints and contexts across past, present, and future (Chase, 2008:79).

3.2.1.3 The Problem of Generalization in Qualitative Research

Qualitative research typically involves small sample sizes; some studies focus merely on a single case. This raises a fundamental question: How can qualitative, phenomenological research contribute to generalizable empirical knowledge?

The answer lies in conceiving phenomenology not as a science of facts but of essentials (Husserl, 1976:41). Because of human's transcendental capacity (see the first-person perspective, p.91), the findings of phenomenological research are not arbitrary constructions but can be generalized, reflecting essential aspects of human experience (Lamnek, 2005:49). Empirical generalization in phenomenology is achieved through a systematic, deconstructive reflection process, but also using free imaginative variation and additional data, e.g., personal experience, observation, or literature (Wertz, et al., 2011:127; Wertz, 2011:151) for distilling the invariants of the phenomenon.

Smith (2012) advocates the legitimacy of small-sample studies, arguing that identifying the essential elements of experiences allows to "transcendent the particular circumstances of their appearance and might then illuminate a given experience for others too" (Smith, 2012:12)[71].. Phenomenological generalizability is recognized when the phenomenon appears as itself - fulfilling all associated intentions without contradiction or inner inconsistency (Römpp, 2005:61).

In phenomenology, being "true" (or factual) aligns more closely with being reasonable and disclosable (Römpp, 2005:75; Heidegger, 2010), rather than with a strict conformity between an object

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[71] Giorgi (2009) argues, as well as Lamnek (2005), that, for scientific purposes, we remain at a level of generalization that keeps us close to the objects of the lifeworld, a level that helps us to understand the structure of a phenomenon. However, he suggests to focus on the invariant *psychological meaning* instead of the "essentials" (Giorgi, 2009:100), getting to a point of "pure consciousness", which is the goal of philosophical investigation.

and its representation, given the impossibility of separating an objective reality from the subjective representation[72]. Hence, phenomenological research must demonstrate a transparent process of disclosure and argumentation, carving out the essential structure of a phenomenon through rigorous, creative reflection.

3.2.2 Data Collection

For the purpose of this dissertation, I conducted *four in-depth interviews*, each lasting between one and a half and three hours. Despite the possibility to work with only one case for a research project, Smith et al. (2012) recommend four to ten interviews for doctoral-level research. However, the sample size itself is less critical for meaningful results than the quality of data – its richness, depth, amount of detail, and revelatory power (Wertz, 2011:150).

The four interviews were deeply personal and dense in content. Marked by powerful narrative flow, they provided a rich body of data, sufficient to explore and illuminate key aspects of experiencing and managing change.

The interviews covered both epiphanies - singular transformative change experiences - and participants' "lifeworld" – the steady, recurrent conditions that silently shape how change is experienced and managed. The interviews followed two main narrative foci: 1) the participant's biographical development and 2) a specific organizational change project. A general storytelling prompt invited an open flow of narration, while deeper insights were elicited through follow-up questioning, as outlined in the semi-structured interview guide (see Appendix D) Interview Guide).

3.2.2.1 Sampling

Following sampling criteria were applied: I chose participants from at least two genders (male, female) that held positions at middle to top management level, and had two distinct experiences with change:

1. Experience in *leading and managing* large-scale, transformative organizational change (such as mergers and acquisitions, layoffs, substantial growth, or strategic shifts).
2. Personal experience as *recipients of change*, including exposure to existential challenges that deeply impacted their own life.

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[72] Heidegger (2006:223 ff.) states that truth belongs to Dasein, as both are reliant on each other to exist. Truth can therefore be only understood in a relation to Dasein and thus is subjective but not arbitrary (ibid., p.227; see also 2.2.1.10 Truth as Discoveredness by Dasein, p.35). Truth has to proof itself by showing of beings (Seiendes) in itself (Heidegger, 2006:218).

This dual perspective allows for an understanding of both the active, change-initiating and the more passive, receptive (and potentially suffering) experiences and responses to change. The chosen participants provide a variation of change projects and therefore diverse perspectives and insights.

Originally, I interviewed six managers - four men and two women. However, only four interviews were included in the analysis (see below Table 1: Overview Participants). Two male participants appeared constantly guarded during the interview and maintained a distant, formal demeanor – more akin to performing a business presentation rather than an authentic narration. Especially when invited to share personal biographical background, they resisted opening up, resulting in a lack of depth in their narration. In contrast, the remaining four interviews - covering main genders with diverse backgrounds, positions, and change experiences - yielded such richness and dense quality that they provided sufficient material to explore the phenomenon of New Shelteredness in Change.

All participants had significant professional experience, ensuring a rich narrative base. I chose not to incorporate an intercultural perspective in this study (all participants were German) as I aim at identifying key aspects of experiencing and managing change on an existential, more universal level, rather than narrowing the inquiry prematurely to culture-specific patterns. This decision aligns with the philosophical underpinnings of Heidegger's Daseinsanalysis and Bollnow's concept of New Shelteredness, which prioritize exploration of fundamental existential ontic-ontological human possibilities, rather than cross-cultural frameworks. This study – despite drawing from a culturally homogeneous sample – aims for in-depth exploration of shared existential structures in experiencing and managing change, however without intercultural nuance.

No	Pseudo-nym	Birth-day	Gender	Nationality	Family Status	Highest Education	Current position	Role in Change	Change type	Company size
1	Peter	1968	male	German	divorced	Staatl. gepr. Betriebs-wirt	Agile Coach	Agile Coach	Incremental culture change	160 people
2	Anna	1970	female	German	married	Jurist	Senior Manager HR	HR Head	Major restructuring	4500 people
3	Kristin	1968	female	German	married	DBA	Owner/ CEO	Initiator of Change	Business development	110 people
4	Steven	1970	male	German	married	Dipl. Ing. Nachrichten-technik	Consultant (self-employed)	Project Manager	Major restructuring	20,000 people

Table 1: Overview Participants

3.2.2.2 Contacting and Information of Participants

I approached potential participants following personal recommendations from trainers and coaches within my network. After receiving a referral, I reached out to the prospective participant via email to schedule an initial phone call and shared a brief introductory document (see Appendix B) Invitation of Participants). This document provided information about the study's purpose, my motivation (including some personal background), and details about the interview process and conditions, such as anonymous participation and timeframe (Küsters, 2009:54). The aim was to build up trust, spark interest, and encourage participation. In a follow-up phone call, I assessed the relevance of the candidate's change experience and basic openness to share it with me - a complete stranger. In one case, I was referred to a colleague because the candidate and I mutually agreed that her involvement in a change process had been too limited. Once the suitability and general willingness were confirmed, I scheduled the interview.

3.2.2.3 Narrative Interview Approach

The following section outlines *key principles* that guided my narrative approach and the development of the semi-structured *interview guide* (see Appendix D) Interview Guide).

In general, a narrative interview tradition advocates a non-directive style, eliciting authentic storytelling through open stimuli. Otherwise, researcher's preconceptions may limit the emergence of significant insights (Rosenthal, 1995:187 ff.; Küsters, 2009:46). In line with Rosenthal (1995), the following principles were central to my approach to biographical interviewing:

- The researcher should support the participant's recollection process by explicitly inviting them to share everything that is important to them (Rosenthal, 1995:195). They should encourage the verbalization of difficult themes through active listening, acceptance, and regard, as these themes often represent the hidden motivation to participate.

- A question-answer dialogue is considered rather unproductive, since a quality indicator of narrative interviewing is the level of detail and surrender to the memory stream (ibid.).

- The researcher should avoid "time framing" - participants should not be instructed where to begin or end their narrative.

- Finally, sensitive, psychotherapeutically inspired questioning can support the recollection of specific situations: "What do you see? Try to return to that situation!" (Rosenthal, 1995:207). Detailing questions should be developed ad hoc along the main narration.

These principles were tested in a *pilot interview* with an HR Manager. Afterwards, I adapted and tailored them to my purpose and target group. For example, the pilot interview confirmed Giorgi's observation that entirely open narrative prompts about personal, intimate life experiences at the beginning of an interview is rather challenging for the interviewee:

"After all, one cannot simply say to a participant, "Speak"." (Giorgi, 2009:123)

Instead, I found that a structured question-answer dialogue in the introductory phase – as well as targeted questions whenever the narrative flow falters - helps to (re-)establish rapport, ease the participant into open sharing, and supports the recollection of experiences. Moreover, beginning with professional change experiences proved beneficial before addressing more personal, biographical reflections.

These insights shaped the final interview approach: The *semi-structured interview guide* (see Appendix D) Interview Guide) starts with a *warm up*, including small-talk, a brief introduction of myself and the research project, and clarification of organizational aspects. It then moves to factual questions on *participants' background and socio-demographics*. The first main interview section addresses *professional change experiences*, followed by the second main part on *biographical development* narratives. Where appropriate (or necessary), specific topics are deepened or clarified by follow-up questions. The interview then transitions to an "*expert reflection*" phase, inviting participants to share their explicit evaluations, concepts, and lessons on change management. Finally, the guide ends with a request for feedback on the interview experience and an outlook on my next steps.

3.2.2.4 Attitude of the Researcher

Besides a carefully designed interview structure, establishing rapport and trust – both in the researcher and the setting - is crucial for a successful interview (Küsters, 2009:31-32). This trust relies not on technique alone, but on the interviewer's attitude, shaping interventions and "shining through" them. Accordingly, I paid specific attention to my own inner posture, and prepared myself as follows.

I cultivated within myself Rosenthal's (1995) recommended attitude of *positive regard* and *empathy* (see p.108), aligning with Rogers' person-centered therapy (Rogers, 1987) and Buber's notion of empathetic *dialogical encounter*: We have to *mean* the other, recognizing them being different from us, perceiving their wholeness and uniqueness, while genuinely accepting them (Buber, 2009:283).

Additionally, from a phenomenological perspective, I sought to embrace an attitude of *astonishment* as openness and receptivity for new, unexpected experiences.

Alongside this inner attitude, I applied a *communication strategy,* which yielded a situationally adequate and sensitive approach, balancing guidance with space[73]. In doing so, I offered both orientation and freedom to explore and express experiences authentically. Particularly important to me in this respect was fostering participants' sense of inner safety – a dimension closely linked to ethical considerations in biographical interviewing, which is elaborated in the following section.

3.2.2.5 Ethical Aspects of Biographical Interviewing

Conducting biographical interviews requires ethical consideration, for instance, regarding participant anonymity (Wertz et al., 2011) and wellbeing. I safeguarded participants' identities and privacy (see Adams et al., 2015), and aimed at a relationally responsible approach, as follows:

A particular ethical concern in biographical interviewing is the risk of *reviving traumatic experiences* and causing emotional instability. However, I anticipated that interviewing managers - typically well-trained in regulating emotions – posed the opposite challenge of eliciting adequately emotional, authentic narrations. Still, recalling crisis situations might evoke emotional distress. Rosenthal (1995), drawing on her biographical research in context of World War II, points out the cathartic - and potentially healing - effect of storytelling, which allows participants to distance themselves from the past. Here, it is important, to let them "talk themselves out of" the traumatic event (ibid., p.197). Avoiding invasive therapeutic methods (e.g., accessing the unconscious), Rosenthal (ibid., p.171) postulates that participants possess enough stabilizing defense strategies.

I sought to acknowledge this issue by allowing participants to control the depth of their narrations, respecting their boundaries if they chose not to elaborate on certain topics. As already mentioned, two of six interviewees did not quite open up about personal experiences; I respected this, but – as a consequence – excluded their material from this study to avoid speculative interpretation of their genuine inner experiences.

Additionally, a face-to-face interview setting allowed me to monitor candidates' mimic and body cues as indications of their emotional states. The location choice - company or hotel meeting rooms - aimed to help participants feel comfortable and secure, as well as ensure additional support, if necessary. In case of significant emotional instability, I was prepared to pause or terminate the interview, offer support as a coach, or seek additional measures, such as professional medical help. Furthermore, I was mindful of my own boundaries, for example if participants' stories resonated too strongly with my own experiences. I was prepared to seek personal support from a coach within my

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[73] Rosenthal (1995:102) observes that the narration takes place within a tension of control and release, getting evaluated and being understood. I consider this inherent interview dynamic as constructive for eliciting rich, authentic material, when guided by an appreciative attitude and well-meaning intention.

network to regain emotional stability, or to contact my supervisors for guidance on how to proceed academically. Fortunately, no such interventions were necessary. This approach was reviewed and approved by members of the School Ethics Panel prior to the interviews.

3.2.2.6 Conducting the Interviews

As mentioned above, all interviews took place in reserved meeting rooms at either a company location or hotel (see Appendix I) Field Notes). Refreshments and, in one case, some finger foods were provided. These measures contributed to an undisturbed and relaxed interview setting. I used a pre-tested recording app on my cell phone and kept a blank sheet of paper and pencil for note-taking.

Before each interview, I performed a brief breathing meditation to clear my mind from my own issues. Adopting a non-judgmental, accepting attitude, I connected internally with my interviewee – akin to my approach in coaching sessions. I reminded myself that everybody has their own story and pace, trusting that whatever is important will come up. The well-prepared setting and semi-structured interview guide in the background helped me to relax and focus on the interviewee, being fully present.

Following the interview guide (see Appendix D) Interview Guide), I started each interview after some small talk by introducing the research purpose and clarifying logistical issues (e.g., duration, note taking, confidentiality; see Appendix C) Consent Form Data Processing). I gathered participants' *socio-demographic data* and *position information* before asking them to describe one major *change project* they had managed. This first part yielded detailed insights into their actions, thoughts, and feelings regarding change.

Subsequently, I invited participants with an open prompt to share their *biographical development*: How had they become the person capable to perform, manage, and experience change in this particular way? Where necessary, I followed up with detailing and clarifying questions. I paid particular attention to their descriptions of daily routines and overall life atmosphere - aspects that often receive less focus compared to impactful epiphanies (Rosenthal, 1995:119, 120).

Finally, in the third interview part, I addressed the participants as *experts* (Flick, 2006)*,* encouraging them to share insights and recommendations from their professional perspective on managing change. It also included explicit reflections on themselves, personal lessons, and their future vision. This provided both a valuable contrast and complement to previous free-flowing narrations.

The *atmosphere* during the interviews was predominantly very open. An exception was the first interview participant, "Peter", who initially appeared very closed up, almost hostile. However, by listening empathetically and giving him space to tell his story, he gradually opened up – ultimately to an extent that surprised even himself. He later remarked that he felt that he could trust me and that I would understand him due to my background with a degree in pedagogy (P1, p.20, 27). None of the interviewees displayed signs of severe emotional distress, though one participant (P3 "Kristin"), shared

a deeply personal story about the loss of her partner. She managed to navigate her emotions with remarkable composure and concluded the interview on a cheerful note.

After completing the interviews, they were transcribed with a level of detail appropriate for my research objectives, focusing primarily on meaning rather than linguistic features. However, for passages that deemed particularly significant, elements such as utterances, intonation, elongations, etc., were transcribed in greater detail (see Appendix E) Transcription Guidelines and Example)[74].

The subsequent *data analysis* was guided by the already outlined phenomenological-hermeneutical approach (see p.92 ff.), which I adapted and shaped specifically for this study. Husserl proposes adopting a phenomenological attitude and performing a series of reductions; combined with imaginative variation, the researcher aims to grasp the essence of phenomena and experiences they elicit (Smith, 2012:14). For the purpose of researching the experience and management of change in light of managers' biographical development, I adapted Husserl's principles by integrating a *hermeneutical perspective* – acknowledging Dasein's inherent (self-)interpretative, embodied, and intersubjective character (Heidegger, 2010; Merleau-Ponty, 2014; Csordas, 1993). Additionally, I incorporated a minor quantitative element by counting the text findings of themes within the material as an additional perspective, for instance, in the interpretation of orienting structures (see p.195 ff.; Appendix K) Themes Overview).

In my customized methodology, I drew on processes from IPA (Interpretative Phenomenological Analyses) by Smith et al. (2012), Giorgi's descriptive approach (Giorgi, 2009; 2012), and Rosenthal's biographical hermeneutical method (Rosenthal, 1995). The detailed *procedural steps* are documented in Appendix F) Methodological Steps in Phenomenological-Hermeneutic Inquiry, starting with an open, „bracketing" attitude towards participants' lived experiences and outlining systematic steps of initial text analysis, theme building, individual and cross-case analysis, and - finally - interpretative discussion.

An example of my *coding process*, alongside a description of the analytical workflow from raw text to emergent themes is provided in Appendix G) Coding Example and Procedure. The continuous theme refinement moved from an initially descriptive coding, closely tied to the text, toward a more creative-interpretative phase of reorganizing and clustering themes according to the research

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[74] The interview transcriptions were not translated from German into English to preserve the authenticity of original statements. Additionally, the effort required would have been disproportionate to the benefit, as readers are unlikely to review the entire transcripts. Instead, key illustrating statements are cited in the main text of the dissertation. These are carefully translated using my own translation skills, various translation tools, and Chat GPT. Also, they were reviewed by native English speakers. However, I intentionally "bend" and adjust the English language in order to maintain the original structure, connotations, and nuances of the German statement.

objectives, aiming to explore patterns and interrelations as an element of eidetic variation and reduction (see Appendix H) "Theme Puzzle": Discovering Interrelations for Eidetic Variation and Reduction).

The following chapter deepens hermeneutical and autoethnographical aspects of this study, as they represent significant modifications to a purely phenomenological approach.

3.2.3.1 The Hermeneutical Aspect: Description versus Interpretation

Phenomenology is commonly regarded as a descriptive rather than an interpretative science (Giorgi 1992; Lamnek, 2005:49). The data shall "speak for itself", avoiding the premature imposition of external concepts to resolve doubt or ambiguity. However, following Heidegger (2010), there is no way but to be hermeneutical, otherwise, empathetic understanding would not be possible. We are interpretative beings, constituted by our historical situatedness and continuous self-design in light of future possibilities[75].

Methodologically, this implies that pure description of the phenomenon is not only insufficient but also impossible. Due to our interpretive stance, even the selection of what to be described already involves interpretation because it presupposes a pre-understanding, an embodied perspective, and attention (Merleau-Ponty, 2014; Csordas, 1993). Such choices are not part of the data but guided by the researcher's situatedness. Thus, description is always already infused with interpretation[76].

A hermeneutical approach serves to develop a deeper understanding and uncover also implicit meanings (Rosenthal, 1995). This process may involve the cyclic interrogation of details in light of the whole, linguistic analysis, contextualization through historical information, or introduction of theoretical concepts (such as New Shelteredness) to illuminate aspects of the data. These practices extend the descriptive framework, allowing for richer insights.

In biographical narratives, a helpful principle is the movement from *hermeneutics of faith to suspicion* or demystification (Riceur, 1970; Josselson, 2004). While trusting that everything is true for the participant in the moment of the interview, we need to be attentive and critical, uncovering contradictions and implicit threads within the narrative.

In this study, employing free imagination and theoretical frameworks serves as an opportunity to abstract the descriptive findings into broader interpretative insights (see 5. Interpretation of Results, p.169 ff.). Nevertheless, interpretation should remain grounded in the data (Giorgi, 1992), which is

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[75] Giorgi views Heidegger's interpretative concept of Dasein - its "fore-structure" as fore-having, fore-sight, and fore-conception (Heidegger, 2010, §32) as means to work out possibilities (Giorgi, 1992:132). He himself argues for a descriptive stance in the tradition of Husserl, in order not to go beyond what is "given" in the data. Nevertheless, he admits that our psychological analyses are interpretations (Giorgi, 2012:8).
[76] Another example is the choice of transcription depth and detail, which can be viewed as a prior interpretative decision.

ensured by a transparent analytic process, linking themes back to the original interview material (see Appendix G) Coding Example and Procedure).

3.2.3.2 The Autoethnographic Aspect

Given my personal connection to the topic - both as a change consultant and as someone who has experienced major life transitions - I had to carefully differentiate my personal accounts from what emerged from the data by cultivating a phenomenological attitude (Giorgi, 2012:4; Csordas, 1993)[77].

In qualitative research, *proximity to the field* is essential, a) to collect rich and authentic data and b) to enhance the researcher's capacity to understand it (Adams et al., 2015:23). My own experiences informed the design of the interview guide, enabled targeted questions during the interview, and enriched the interpretation process. For example, reflecting on my own career transitions helped me better understand participants' decisions, allowing me to identify divergences or shared patterns, such as the experience of a sudden inner "wake up call".

However, this closeness also requires *reflection* on its origins – such as biographical wounds and unresolved questions - and on how these might influence the research (Romanyshyn, 2007; 2010; Slattery, 2009). To avoid producing a mere confessional tale, the researcher needs to step in as a person with own interests and prior experiences, while maintaining a reflective stance (Adams et al., 2015) [78]. As a reflective practice, Romanyshyn (2007) recommends *"transference dialogues",* which involve setting specific times and locations to get in touch with own inner processes. Similarly, Anderson (2011) advises the researcher to let go and slow down for interior self-collection.

To enhance transparency and self-reflective understanding, I maintained regular *meditative practices,* such as mindful jogging and walking, exploring my "thought-feelings" about relevant theoretical concepts and my inner resonances. I documented emerging ideas, insights, and reflections - as a creative "*sandbox*"- in various formats (Word documents, Excel sheets, and iPhone notes[79]).

Additionally, I incorporated several *autoethnographic reflections,* for instance on my motivation for this study (see p.18), resonances with change experiences and participants (see p.138, 142, 156; 273 ff.), or in my final reflection (see p.242 f.) to make my personal stance transparent and accessible for intersubjective understanding – as far as necessary for my research purpose of exploring

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[77] While my research is driven by a strong personal and ethical concern — namely, how humans can experience a sense of "shelteredness" amid change — this intention does not predetemine the findings. My main purpose is to explore the phenomenon of "New Shelteredness in Change", rather than to create an autoethnographic narrative, or pursue explicit ethical or even political goals (Adams et al., 2015; Jones, 2008). The ethical relevance of this study lies in its potential to humanize organizational change management by offering the new perspective of "New Shelteredness", with practical implications for change management arising only secondarily. Methodologically, I draw a clear line between personal values as motivation and an open, phenomenological inquiry as method (Giorgi, 1992; Smith et al., 2012).

[78] Adams et al. (2015) offer helpful questions I reflected in my introduction and outlook, various autoethnographic notes, and interview field notes: Why did I choose the subject? What kind of life do I live? How do I get involved and interact? What emotions accompany me observing, listening? What is my focus, what am I blind for? What do I want to do with the results?

[79] Some reflections on research topics are published on my website: http://ylp-consult.de/home-en/research-project/blog/.

New Shelteredness in Change. These reflective practices represent a central quality criterion of qualitative research, as discussed in the following section.

3.2.4 Quality Criteria

General quality criteria of qualitative research are not hard to define but hard to "measure" (Flick, 2006). Some authors refrain from applying quality check lists because they might suppress originality and plurality of qualitative research (Wertz et al., 2011:86-87; Smith et al., 2012:179; Yardly, 2000). They rather provide general orientations of research. Yet, some guidelines exist (see Yardly, 2000; Spence et al., 2003). For my research, I focus on following quality aspects:

1. ***Transparency for an intersubjective confirmability*** (Lamnek, 2005:175; Wertz et al., 2011; Yardly, 2000): Documentation of the whole research process, including premises, data collection methods, problems, and analytical procedures. This has been outlined in 3.2 Methodology and respective Appendices B)-H).

2. ***Adequacy*** of methodological approach to research objectives, participants, and field situation (Flick, 2006): The adequacy has been discussed primarily in 3.2.1 The Qualitative and Biographical Approach.

3. ***Coherence*** (Yardly, 2000): Using coherent argument of themes, sticking to principles of the epistemological tradition (here: hermeneutical phenomenology), and following them consistently (Harrington, 2005:3). The hermeneutical-phenomenological workflow is reflected in 3.2.3 Data Analysis in a Hermeneutical-Phenomenological Approach and Appendices F-H (see F) Methodological Steps, G) Coding Example and Procedure, and Figure 23: "Theme Puzzle")

4. ***Reflexivity of the researcher:*** Because the researcher is involved in the process, especially when autoethnographically touched (Adams et al., 2015), he needs to be aware of his motives, assumptions, concepts, and personal wounds. The phenomenological attitude, specifically the practice of "bracketing", is of distinct importance. Autoethnographic reflections are presented in 1.2 Autoethnographic Testimony, 6.3 Autoethnographic Reflection, in footnotes throughout the analysis, and in interview notes (see Appendix I) Field Notes).

The triangulation of methods (such as real-life observation) might have been an option but did not appear necessary for my purpose of eliciting non-reactive, in-depth personal accounts of subjective change experiences. Triangulation by applying various theoretical concepts or discussing results with other researchers is considered helpful for improving the quality of interpretation. As a means of communicative validation, I checked certain aspects with participants (e.g., their position or dates), but maintained interpretative authority (Chase, 2008:74). I discussed selected themes (such as "the

extra mile" in case P1) with my supervisors and used theoretical concepts (like New Shelteredness and Heidegger's Daseinsanalysis) as a contrast foil in my interpretation of the research findings.

3.3 Summary

This study seeks to approximate the phenomenon of *New Shelteredness in Change* as a specific life-world experience through an exploratory approach, grounded in an interpretivist epistemological paradigm. I adopted a ***qualitative methodology within the phenomenological-hermeneutical tradition***, which allows to access nuanced individual change experiences in a non-deterministic way - aiming to let the phenomenon reveal itself. This supports my goal of exploring New Shelteredness in Change as a fundamental possibility how people may exist in change.

This study's small sample size ***limits empirical generalization***. However, phenomenology is not a science of facts but of essentials (Husserl, 1976:41), illuminating universal aspects of a phenomenon by a systematic, deconstructive, and imaginative reflection process (Wertz, et al., 2011:127).

Since change and its management are continuous life themes, this study considers the developmental trajectory of these experiences across a manager's biography. To capture this width, I employed ***narrative biographical interviews*** as the principal method of data collection. Its non-directive structure allows participants to organically express their lived experiences and lets individual themes emerge. At the same time, targeted questions ensured that core aspects of the research interest were addressed or deepened - such as regular, routine life world experiences to uncover subtle basic orienting structures that are easily overlooked.

For the ***analytic process*** I combined *phenomenological attitudes and steps* with *hermeneutical* elements. While a purely phenomenological analysis would focus on distilling the essence of individual experience, the hermeneutical approach emphasizes interpreting themes in their interrelations and within a theoretical framework – here: Bollnow's (1960) notion of New Shelteredness and Heidegger's (2010,2012) existential concept of Dasein.

The ***autoethnographic involvement*** roots in my own personal connection with the topic. To maintain rigor, I document my motivations, reflections, and core resonances, ensuring transparency and separating personal biases, own imaginations and interpretations from data-based insights.

Through this research, I hope to contribute to not only the practical but particularly to the ***theoretical advancement*** of change management as a profession by grounding it in a fundamental-ontological perspective of Dasein with the possibility of New Shelteredness in Change, hopefully serving as a starting point for further studies.

In the following section, the four case analyses are presented, aiming to depict the variety of individual change experiences and strategies throughout participants' biography.

4. Individual Case Analyses

In this chapter, the essential themes of individual cases are be presented, beginning with the biographical key themes, and then the professional change project themes, including challenges and chances of the change, as well as experiencing and managing change. Woven into a narrative, I seek to highlight the uniqueness of each case and withhold yet from relevant theoretical infusion.

The challenge lied in reducing the rich facets of the individual cases to their essentials, necessary for later cross-case interpretation along the research objective (see 5. Interpretation of Results, p.169 ff.). Therefore, additional individual case information (such as field notes, biographical key data, and overview of themes) is found in the respective Appendices I)-K) of the cases.

The presentation of the single cases, especially the biographical journey, neither seeks completeness nor factual correctness but refers to what the participants chose to tell and what not.

4.1 Case P1: Peter - The Agile Coach

P1, we call him Peter, is a 49-year-old father of two school kids, grown up in a traditional, middle-class family. He himself is divorced once, today in a new relationship and trying to balance his role as a father, partner, and manager[80]. Currently, he works as an agile coach, helping a small company with 160 employees[81] to rethink the business and invent new services by introducing an open-minded, agile collaboration.

Peter's ***biographical journey*** is marked by an adventurous yet discontinuous "rollercoaster" career, until he settles in the field of agile transformation. Driven by an insatiable hunger for recognition, rooted in childhood wounds, he repeatedly threw himself into new demanding roles while parallel starting a family - only to collapse under the weight of self-imposed pressure, signaling the need for profound life change.

Mainly through reflection, Peter gradually transformed his childhood wounds and experiences of crisis and failure into opportunities for personal growth. His story represents an intense personal development journey of discovering his ***authentic self*** beyond imposed expectations, concepts (of the "Man", Heidegger, 2010) and own reactive, dysfunctional patterns, such as his emotional fragility, over-agility, and performance drive.

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[80] For more detailed information see Appendix P1 – Peter: Biographical Key Data.
[81] This company had been founded as a spin-off of a corporate group with around 40.000 employees and almost 7 billion Euro turnover.

Peter's journey resonates with the idea of "New Shelteredness" (Bollnow, 1960), as he gained inner balance being anchored in a gratitude for the past, trust in the future, and meaningful relationships - creating a life that integrates personal fulfillment and professional purpose.

The ***professional change project*** was mainly a mindset-change endeavor, facing some resistance from established managers and employees unfamiliar with agile working styles, but being generally supported by management and teams.

Peter's case implies that effective cultural change management requires a *people-centered, adaptive, yet vision-guided iterative **"gardening" approach**,* starting with alignment of the management team, building trust through honest, continuous stakeholder interaction, creating first success experiences, and thus fostering positive emotions and an open atmosphere.

Furthermore, this case highlights the importance of *reflective self-leadership* by cultivating an authentic sense of self as a stable ground (Heidegger, 2010, 2012), enabling versatile people leadership that balances patient, allowing evolvement with decisive interventions.

4.1.1 Biographical Development

The figure below represents an interpretative depiction of Peter's private biographical themes, aiming to capture the duality of his life relation, which underpins both his biographical development and his professional way of managing change (see Figure 3: P1 - Being Fr-Agile: Balancing Two Ways of Living).

The themes and subthemes are not chronologically ordered but with regard to content relation. Generally, the bigger the bubble, the more important is the theme for understanding the participant's journey. The closer the themes are positioned, the more connected they are. Arrows indicate a concrete direction of influence.

Many of these themes were reorganized and formulated as superordinate themes in an additional step in the refinement process (e.g., the theme "*ambivalent ex-spouse relation*" became part of the superordinate theme "*asshole angels*"[82]). Project related change management themes are presented separately in Chapter 4.1.2 Professional Change Management.

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[82] Themes are written in italic letters throughout the Individual Case Analyses. The complete overview of themes of the individual cases is found in the Appendix K) K) Themes Overview, including reorganized and -clustered themes after refinement.

P1 Peter – Being Fr-Agile: Balancing two ways of living
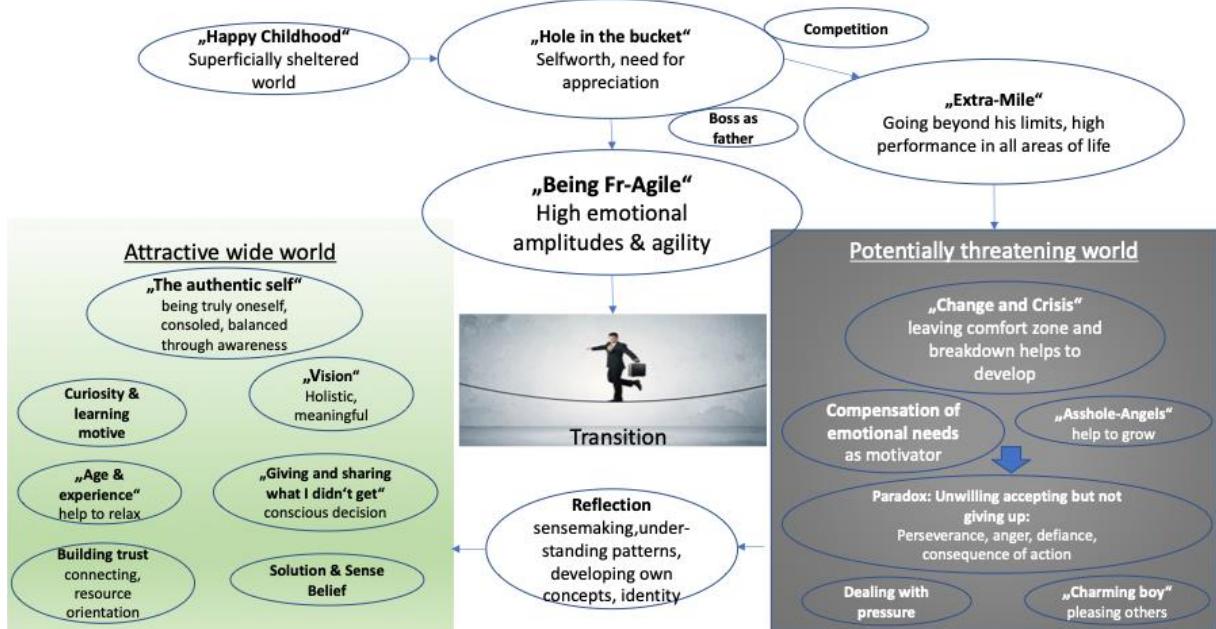
Figure 3: P1 - Being Fr-Agile: Balancing Two Ways of Living

4.1.1.1 Being Fr-Agile: Balancing Two Ways of Living

The picture of a man balancing on a rope between two poles in the above figure symbolizes the duality of Peter's life experience. This duality is based on an implicit twofold worldview: On the one hand, Peter sees an *attractive, wide world* full of opportunities and excitement, driving his desire to explore, travel, and embrace the unknown (P1, p.19 l: 925)[83]. On the other hand, he perceives a *potentially threatening world*, full of overwhelming demands, pain, and crises, making him worry about the future and requiring preparation for negative eventualities (P1, p.25 ll. 1231-1232).

Peter principally responds to these world views as *"being fr-agile"*, combining two facets:

- *Being fragile* addresses Peter's heightened sensitivity, empathetic "antennae", and high emotional amplitudes swinging between fun and deepest despair:

"Ich hab Rotz und Wasser geheult teilweise […]." (P1, p. 20 l. 960). "Von himmelhochjauchzend zu Tode betrübt." (P1, p. 20 ll. 982-983)

***Translation**: "I cried my eyes out at times […]". "From ecstatic joy to deepest sorrow."*

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[83] References that start with a „P", such as „P1, p.19", refer to the participant's interview transcript.

Stressing himself and others through his drama - incited by experiences of failure - he focuses on being factual as a strategy to deal with his mood swings. Additionally, he seeks structure and security, particularly in relationships. At the same time, his emotionality and sense of "grandness" enabled him to inspire and energize a ballroom full of people.

- *Being agile* means being adaptive and flexible. It helps Peter to navigate change and complexity, although sometimes leaving him unstable and without fixed orientation points. His agility reflects his non-linear career choices, as well as his current role as an agile coach, professionalizing this adaptability as a *perpetual beginner*, always confronting oneself with new situations, continuously learning and shaping them.

Peter's story illustrates the dynamic interplay of fragility and agility, showing how emotional sensitivity enhances vulnerability but also enables connection with people, and how adaptability supports both radical shifts in life as well as continuous learning and growth. Through his *reflective practice*, such as therapy and professional dialogue with colleagues, Peter has learned to recognize and integrate these tensions into an increasingly authentic self-concept.

The following life themes deepen the understanding of Peter's challenging development journey:

- ***"Happy" childhood:*** On the surface, Peter's childhood appears sheltered and secure, characterized by a stable daily routine and traditional parental roles – his mother staying at home, taking care of the children, and the father providing for the family and fixing things. However, beneath this surface, his parents were unhappy: his mother complained frequently, while his father tried to escape from the family whenever possible. Both refugees of World War II, they carried unresolved trauma of flight and loss of siblings, prioritizing survival and material security over emotional well-being and happiness. Peter saw their inability to process emotions as a legacy of their experiences, leaving emotional care to the next generation.

  On this basis, dysfunctional relational undercurrents beneath the seemingly intact world, such as ambivalent messages and mismatched needs, nurtured Peter's inner fr-agility. For instance, his mother pampered him as "mama's darling" (P1, pp.22–23), warming his clothes in the morning and addressing him gently, while his sister faced sharp commands - illustrating favoritism and feeding Peter's tendencies towards grandness. In contrast, his father was distant, emotionally unavailable, and literally "vanished from earth's surface" (P1, p.20, l. 1005), working underground nightshifts as a mining engineer. Contact with him was limited to task-based interactions, mostly involving "gofer jobs", which left Peter feeling deeply unappreciated (P1, p.23, ll. 1114–1118). These parental relationships implied conflicting messages about Peter's self-worth, oscillating between being "grand" and being a "loser," fueling a lifelong search for identity and balance.

Moreover, the family interaction dynamic was "(…) never DIRECT, like triangular and partially also very ambivalent" (P1, p.19, ll. 952–956). Peter assumed the role of a mediator, allowing him to connect the estranged parties. This also shaped his coping mechanism of being a "*charming boy*," empathetically sensing and fulfilling social needs and system dynamics to gain recognition (P1, p.20, ll. 998–1002). This motive supported his professional change management as he was able to pick up subtle atmospheric vibes and position himself tactically clever close to the CEO.

- **The "Hole in the bucket"**: Peter describes an unsatiable longing for appreciation, stemming from his father's emotional distance, depreciation, and even humiliation – a *"bucket without a bottom"* that no achievement and applause could fill:

"[…] aber es ist ein ganz tiefes, nicht befriedigtes Bedürfnis. Die Anerkennung, die Augenhöhe, das Partnerschaftliche, ich glaube das macht mich heute ganz bewusst (unv.?) mit meinen Kindern, aber auch im Miteinander mit dem Team anders und (..) ja, da ist eine tiefe (.), tiefe äh, Sehnsucht oder ein Eimer ohne Boden oder so. (P1, p. 23, ll. 1153-1156)

Translation: "[…] but it's a very deep, unfulfilled need. The recognition, the sense of being on eye level, the partnership,I think that today I approach that very consciously (unv.?) with my children, but also in how I interact with the team, differently, and (..) yes, there's a deep (.), deep um, longing, or like a bottomless bucket or something."

. Nevertheless, he tried to *compensate his emotional needs* through his drive for *competition*, excessive engagement by going the *extra mile*, career achievements, and taking on high-status roles, which bolstered his self-esteem and mask insecurities, like the lack of a university degree[84]. His father's detachment and lack of empathy left Peter craving recognition particularly from high status male role models (see theme *boss as father*). Despite his professional success, Peter remains emotionally tied to his childhood self, seeking to heal the wound of missing appreciation.

- **The "extra mile":** Peter's biography reveals a recurring pattern of pushing beyond his limits to *fulfil perceived expectations* – professionally, but also as a father. While this drive has fueled his achievements, it has also resulted in a collapse, including his divorce. For example, he faced extremely stressful situations, simultaneously starting a family and working successfully towards promotions to demanding roles with high hierarchical positioning, visibility, and accountability for

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[84] The educational topic pops up several times in the interview in a mixture of diminishing the value of formal educational degrees in favor of a practical focus and at the same time appreciating it - so far that he assumes a certain understanding of me as his interviewer due to my Master in Pedagogy. Furthermore, he stated that he really liked "the first row" (P1, p.12, ll. 591-592); high hierarchical positions (e.g., reporting to the CEO) seemed to please his self-esteem.

results. Driven by a need to prove his worth and receive appreciation, he consistently tested his limits. He admits that much of this stress was self-imposed:

„[…] wo es dann eben mit äh Familiengründung, mit Kinder gleichzeitig (I: Mhm), äh Haus kaufen, äh, (räuspert sich) zweifache Beförderung, damit verbunden mehr an den Geschäftsführer, einen Wahnsinnigen, äh irgendwie rangekommen bin, mir SELBER extrEM hohen Druck gemacht habe. (P1, p.12 ll.576-579)

Translation*: "[…] when starting a family, at the same time with children, buying a house, double promotion, due to that closer to the general manager, a lunatic, somehow got to it, I set myself under extremely high pressure."*

The cost of his extra-mile mindset included exhaustion symptoms (such as emotional shutdown, sleepwalking, and vivid dreaming), a physical and mental collapse, and - finally - his divorce (P1, p.25, ll. 1243–1245). Justifying his need for a better work-life-balance, he associates his age with a reduced capacity to handle pressure and even briefly anticipates his mortality (P1, p.13, ll. 642–643) - a sniffing indicating his emotionality on this subject.

Peter's pattern of overextension and fulfilling expectations was driven by a now-reflected need to *compensate* for unmet emotional needs for appreciation. Today, it also includes the determination to "do better", for example as a father and in improving his work-life-balance.

4.1.1.2 Dealing With a Potentially Threatening World

As the superordinate themes in the grey box in Figure 3 illustrate, Peter's biographical journey is significantly shaped by ***change and crises***, representing ***deficiency-oriented drivers*** of personal development and change: Peter grows through the challenges of a potentially threatening "world".

However, the changes and crises Peter experienced were mostly self-initiated or co-created - for example, through his discontinuous career choices, overload, divorce, and frequent home relocations. *Leaving his comfort zone* was characteristic for Peter. Despite his self-attributed need for structure and security, he often chose completely new, demanding, and partially overwhelming situations - forcing himself to be a *perpetual beginner*:

"[…] der einzig rote Faden, der sich durch meine (.) berufliche Entwicklung zieht, ist, dass MEISTENS ich nie was mit dem zu tun hatte, was ich danach gemacht habe." (P1, p.19 ll. 909-911)

Translation: "[…] the only red thread running through my (.) professional development is that MOST of the time I never had anything to do with what I did afterwards."

After a tough vocational training as a cook, he worked for a travel agency, then in the hotel industry – and finally became a change manager and agile coach, turning "being a rookie" into a profession.

Peter values crisis and failure, as well as challenging people – *"asshole angels"* - as enhancers for development of resources like empathy and reflection (P1, p.24, ll. 1173-1176). The term "asshole angels" is borrowed from the speaker Robert Betz, meaning people that challenge or even hurt us but ultimately drive our learning and self-development. Important "angels" for Peter - next to his parents - were supervisors, like the choleric kitchen chef, or his ex-wife, embodying a mental strength that he both admired and despised, as it confronted him with his own weakness.

Another factor that helped Peter manage challenging situations was his dual attitude of (partly defiant) *acceptance without giving up*:

"[…] ansonsten hab ich mich- durchhalten (auch irgendwie?) (I: Mhm), also, keine Ahnung, wie ich das gemacht habe. Also, teilweise wirklich nur mit DAS IST EBEN SO, you better like it, drei Jahre […]." (P1, p.22, ll. 1074-1076)

Translation[85]: "[…] apart from that I just – keep going (somehow), well, no idea how I did it. Well then, to some extent only with THIS IS JUST THE WAY IT IS, you better like it, three years […]."

The *perseverance* Peter illustrates here included not only his own discipline of not giving up but also a tenacity towards others, tracking them closely and not letting them "off the hook" – valuable in his professional change. He also acted *consequently* upon his realizations, for instance, monitoring watching his work-life-balance and going to therapy after his collapse.

After his breakdown, Peter developed coping strategies to *deal with pressure*, such as *managing expectations* by signaling principal willingness but pointing out consequences and selling his *prioritization* choices, which were often based on intuitive *trial and error*. Peter carefully exercised his freedom in his relationship with the CEO. However, though aiming to prioritize own interests, he maintained a tendency to fulfil others' expectations, pleasing them for external validation as the *Charming Boy*.

Overall, Peter's biography supports the relevance of change and crises for personal development and growth.

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[85] These statements represent my own translation, trying to transfer linguistic nuances.

The green box in Figure 3 represents central superordinate themes of a **resource-oriented development** on basis of Peter's increasingly **authentic self** – contrasting change and crises as deficiency-oriented development enhancers.

Reflection represents Peter's core transitional device - from a "dark" and challenging past to a lighter present experience and an ultimately positive future outlook. Through dialogue in therapy - but also with colleagues - Peter *retrospectively made sense* of his past and developed a coherent life narrative, valuing his lessons that enabled him to deal with current challenges, such as his current organizational change process. This sensemaking helped him to emotionally integrate and pacify pain and suffering. He reached an extraordinary awareness of his introjected concepts, patterns, and motives, and develops new ones (P1, p.20, ll. 961-964), such as values like *giving and sharing what he didn't get* by being a dedicated, appreciative father and "Papa boss" for his team (P1, p.25, ll. 1221-1222; p.26, ll. 1264-1265). Specifically, his reflective awareness seems to help Peter to understand and accept his emotional amplitudes, perceiving and balancing them without relying on others, such as his former boss. He gains a more peaceful relation with his individuality, including his flaws. In combination with his increasing ability to manage them, reflection fuels Peter's humorous future self-image of being creative, curious, and amenable - without emotional extremes.

Moreover, through reflection, Peter developed a fundamental *solution and sense belief*, that a) everything is good for something, thus making sense, and b) that there will be a solution and things will turn out well. This belief illustrates a fundamental trust in the future, which draws from a grateful, peaceful relation to his past:

"[…] hab daraus eben auch schon sehr viel gezogen und deswegen würde ich jetzt auch heute neben der, neben der Trauer trotzdem sagen, habe ich mich damit versöhnt oder meinem VATER gegenüber zumindestens mal ähm, (..) ja, bin ich heute auch dankbar dafür, dass ich auch eine Menge mitgekriegt habe […]. (P1, p.24, ll. 1177-1181)

Translation: *"[…] I've also already gained a lot of from it and that's why today I would say besides the, besides the grief, I've made peace with it or my FATHER at least, um (…) yes, today I am also grateful for that I got a lot out of it too […]."*

Alongside the reflection theme, *age and experience* enhance Peter's further development, particularly increasing his serenity. Adopting new roles in the course of his life – such as being a father - opened new perspectives and required additional strategies, like focusing on facts (P1, p.26, ll. 1272-

1275). Getting older, Peter sorts out what belongs to him and what he has adopted unconsciously from others. This happens through reflection, but also testing and experimenting - guided by his innate *curiosity and learning*.

Peter's future *vision* focuses today on personal fulfillment and development rather than career and money. He wants to become even more relaxed, remain in genuine contact with others, but also further "wiggle through" like a snake, staying with his head above water. Professionally, he envisions creating some sort of philosophical "community living room", where thoughts about agile management can be shared and discussed with freelance colleagues.

Particularly, Peter nurtures his own development through connection with other people, drawing on his ability to *build trust*, adopting a non-threatening, resource-oriented, appreciative networking style – transcending his childhood theme of merely being the "charming boy".

Ultimately, these above-described themes point to a more grounded, yet light "***authentic self***", through reflection carefully differentiating and choosing what originally belongs to oneself and what is externally imposed, adopted, or triggered by past wounds. This new ground enabled Peter's better self-management of his emotional instability, mentoring his younger colleagues, as well as it may have supported his professional continuity for the last 18 years in the field of agile transformation.

4.1.2 Professional Change Management

4.1.2.1 The Change Project

Peter was tasked for inciting and leading an agile transformation in a 160-employee spin-off organization from a large corporation, aimed at fostering new ways of collaboration to develop innovative business opportunities and services.

The cultural change *vision* emphasized self-responsibility and creative, adaptive, self-organizing collaboration, rooted in five core values: Focus, courage, openness, respect, and commitment. Leadership should shift towards letting go of disciplinary power, focusing on core strengths and results rather than dictating the way, emphasizing cooperation and democratic decision-making in order to generate innovative solutions across diverse teams. For example, Peter envisioned cross-functional collaborations where a gardener and a plumbing craftsman might co-develop a video chat app to assist in real-time handiwork challenges (P1, p.16, ll. 773-775).

Peter's role was an advisory one without any disciplinary authority, acting as an agile coach along two other coaches (with plans to recruit two more). These agile coaches should each support a product development team in transforming their way of thinking and collaboration. His seniority positioned him as the primary point of contact for the change initiative. He saw his mission as initially

setting up the change project and afterwards focusing on strategic steering, e.g., ensuring the implementation of agile methodology and right staffing, rather than handling operational details.

Peter considered the transformation as an open-ended process rather than a fixed project (P1, p.10), with no definitive timeline or outcomes, depending on the change dynamic as well as operative prioritization. However, his personal timeline for the project amounted up to two until three years.

Peter's change approach emphasized high stakeholder involvement, starting at the top to *form the will for change* in the management team (consisting of ten to twelve people), and then reaching out to every employee to gradually establish the necessary agile mindset. As a next step, a kick-off workshop with the management should "ignite" them, create a shared vision, identify conflict potential, and concretize the project set up.

Methodologically, Peter drew from *agile project management principles*, embracing a vision-based, yet adaptive-iterative proceeding, tailoring the process based on emerging insights and dynamics. Planned future steps included defining strategic priorities and design elements of the new organization, implementing SCRUM (an agile project management method) and work streams, such as HR and communication (P1, p.5). Communities of practice should be established to spark collective enthusiasm and sustain momentum.

4.1.2.2 Challenges and Chances of Change

One challenge in the organizational change process was ***resistance*** of a few managers and some employees towards the change due to various motivations:

- Managers aimed to *preserve status and influence* and secure their departmental interests.
- There was *mistrust* towards Peter's general role, his intentions in combination with his informal power, but also due to personal conflict, for example with the IT Manager, who was confronted with his shortcomings during a team workshop attended by his supervisors.
- An underlying *competitive culture* of "higher, faster, further" existed, linked by Peter to staff that consisted mainly of men (P1, p.13, l. 634).
- There was some *missed early involvement,* such as suddenly realizing that the IT department is needed for the change but has not been approached yet.
- An *operative focus* and *unfamiliarity with new concepts* per se fostered a more passive form of resistance, a taunting reaction of people about the new agile methods, such as post its or playing games, distracting them from operative daily business (P1, p.15, ll. 706-708).

A special leadership challenge was *leading people into fog* of an *insecure and complex future* and providing stability in an ever-evolving system with multiple interdependencies:

„Die härteste Lektion ist, dass ich unter Umständen eben noch nicht weiß, worauf ich mich einlasse und dass ich trotzdem (.) als derjenige, der das initiieren und begleiten und steuern soll, versuchen muss, die Leute zu überzeugen, sich auf den Weg zu machen […]." (P1, p.27, ll. 1319-1321)

Translation*: "The hardest lesson is that I possibly don't know yet what I am getting into and that despite (.) as the one who shall initiate and accompany and steer it, must try to convince people to set off for this path […]."*

A key **chance** for this change was the **openness for improvement**: Some team members were already *familiar with the new concepts*, appreciated them, and *engaged* in the process*,* especially when it *addressed shortcomings* – such as the IT team, which had been struggling with permanent pressure without adequate support from their manager (P1, p.9, ll. 400-404).

A personal chance, yet also challenge for Peter was the ***transfer of personal experience into his job,*** like introducing playful methods, such as LEGO. Moreover, professional performance was enriched through strengths that resulted from overcome childhood deficiencies, such as being the extraordinarily empathetic "charming boy", or gradually acquired qualities like foresight and risk awareness.

However, Peter acknowledged that unresolved personal patterns inevitably surface in his professional role (see "*man in the mirror"-challenge*), like his competition-driven conflict with the IT manager illustrates or his tendency to go "the extra mile" and exhausting himself.

Transferring professional skills as an agile coach into his private life occasionally occured as well, but was not welcomed: Peter's children resisted to be "coached", but demand authentic interaction as a person (P1, p.28, ll. 1364-1365).

These personal and professional interdependencies required self-awareness and reflection to leverage their potential for enriching both private and professional life, particularly asking Peter to continue resolving challenging patterns and transforming them into valuable experiences and skills.

4.1.3 Experiencing Change

Change in Peter's ***personal biography*** has been mostly very disruptive and the basic experience was **stress**: ***Externally****, due to overdemanding job and private situations* and ***internally,*** *enforced through his own patterns*. Instead of developing step by step, exploring new situations in a

pace that enabled him to grow gradually, Peter inflicted a *self-made pressure* onto himself and experienced his *personal limits* to meet respective expectations. Alongside, he suffered intense negative emotions - *drama and frustration* - when things didn't go his way.

In contrast, today, Peter experiences a **motivation for creating an impact and growth.** This corresponds to his *feeling empowered* to manage it, and is supported for instance by his secure position in the company with reporting line to the CEO and emotional backup through *positive resonance, appreciation,* and *trust.* On this basis, steering the change becomes a positive experience, a chance for *personal growth and possibility to learn.*

Among stakeholders in Peter's **organizational change process**, three main types of change experiences can be distinguished:

- **Perceiving change as a threat:** One group, including the IT manager, viewed change as a risk to personal status and influence. In the case of the IT manager, a competitive dynamic with Peter, who the better leader is, created distrust and tension.

- **Experiencing change as a disturbing inconvenience:** Some people viewed the intended change of collaboration as an *inconvenience*, disturbing their everyday *operative focus*. The *unfamiliarity with new concepts* led to mocking reactions towards agile methods.

- **Embracing change with hope for improvement:** A group of young and ambitious men, already *familiar* with agile methods, saw current *shortcomings as the motivator* to try new ways of collaboration – hoping *for improvement*. For them, change was less dramatic and more of an exciting, hopeful journey.

Peter's change experience highlights how relational security and trust, as well as own inner balance, including confidence in own abilities, profoundly influence the perception and navigation of both personal and organizational change. In contrast, resistance to organizational change seems likely, when it is perceived as a threat of own interests. When the change necessity is neither recognized nor connected to improving own working conditions, it seems to be experienced as an inconvenient nuisance that disturbs efficient everyday functioning.

4.1.4 Managing Change

As indicated in Figure 3, Peter's *biographical development* reveals two basic motivations for initiating and driving personal change, which impact his capabilities for navigating professional change:

1. **Deficiency-driven change: Compensating emotional needs:** Peter's early drive for change stems from a deep emotional void (the *"hole in the bucket"*). His father's neglect left Peter

grappling with feelings of inadequacy. He tried to compensate for the lack of appreciation by validation through ambitious challenges. While achieving outward success - building a family and a career - this relentless pursuit led to mounting demands he tried to fulfil (e.g., through *unwilling acceptance, perseverance*, *dealing with pressure,* or being the *charming boy*). His collapse became a turning point, forcing him to reflect on his self-imposed pressure. By recognizing how his unmet emotional needs fueled destructive patterns, such as the *extra mile* or *competition* drive, Peter gained awareness which enabled him to manage his emotionality and develop strategies to deal with overload.

2. ***Resource-driven change***: ***Authenticity grounding genuine creativity:*** In contrast, Peter's current way of managing change draws from a resource-driven desire to create, learn, and share. This appears neither fueled by compulsive compensating for past pain nor chasing specific goals but instead by authentic self-expression. For example, Peter's vision of philosophical "living room-discussions" with like-minded people is free from deadlines or metrics, but rather provides a *horizon of possibilities* (see Heidegger, 2010), opening up perspectives rather than narrowing them down to a predetermined outcome.

Grounded in a *stable, authentic self*, aware of own motives and patterns, Peter is more fully *available* (see Bollnow, 1960) and receptive to nurture change and attend to it in its requirements and pace. On basis of a stable sense of self, Peter's unique resources, like his empathy, curiosity, and adaptability, unfold their *original creative power*, no longer being reduced to merely serving compensating inner deficiencies. His desire to "to give back to others" as a coach or mentor also signals his inner rich and resourceful state. Lacking the urgent compensation motive, initiating and driving change seems like a powerful, yet light flow – an *expression* of a natural creativity, productivity, and connection.

In his *professional context*, Peter's approach to initiating and managing change can be headlined as an "***adaptive, yet vison-guided gardening approach***". This combination blends driving change by taking action - "*leading*" - with willingness to let things evolve - a "*pacing*" style.

Peter held an emotional, clear, *holistic vision* of a new collaboration culture that supports business development, while remaining flexible about the path and its final manifestation in structures, roles, and tools. He followed a stakeholder-oriented, iterative *agile project management* approach, including an informal but thorough as-is-analysis, continuous progress tracking, and creative gamification elements. He also enriched the vision with personal meaning, aligning it with own values and aspirations.

To secure his influence, Peter tactically shifted his reporting line to the CEO. He used his political and social skills to *form will* for change at top management level. Over the first three months,

he concentrated on networking, focusing on *building trust,* reaching out to people, empathetically listening to find out their interests, concerns, and trigger points, with honest appreciation and intention to understand and help. His *"gardening approach"* also involved "planting seeds" of new ideas, constant "watering" them through repeated touchpoints, and regularly "bumblebeeing" around to pick up on informal information and moods (P1, p.17, l.854). He also practically involved people by facilitating first workshops to become familiar with new ways of collaboration and create first positive experiences – in one case whether wanted or not (see theme *unavoidable involvement*). Peter adopted a *chameleon role* that enabled situational adaption: Sometimes he acted as a friend and supporter, in other moments as a strategic advisor to secure progress. His hidden *power through his acceptance and positioning* close to the CEO might have sharpened his conflict with the IT manager, but also gave him the backup to be taken seriously.

Reflecting his own motives was essential to Peter. By addressing himself as the *"man in the mirror"*, he worked to prevent his patterns to derail the change, like it partly did with temptation for competition with the IT manager. He resisted going every *extra mile* and learned to *deal with pressure*, for instance by monitoring his balance, managing expectations, and prioritizing - even at the risk of choosing "wrong". He viewed this risk as an opportunity for agile learning: Experimenting based on hypotheses and refining his approach through feedback.

Summing up, Peter acted like a gardener with a vision: On the one hand, he empathically paced his efforts to meet people where they were, "watering" ideas, and enabling positive experiences. On the other hand, he positioned himself politically clever, observed and reflected carefully, tracked progress, and took concrete, deliberate action as development impulses.

In conclusion, Peter's case illustrates a successful initial phase of an organizational change process aiming at implementing a new collaboration. Through Peter's unique **adaptive, yet vison-guided gardening approach** with high stakeholder involvement, this change is navigated under high consideration of the human condition, their interests, and emotions.

Peter's case suggests, that cultural change - particularly one aiming at empowering people – cannot be imposed top-down. Success hinges on a *clear holistic vision, management commitment,* and a *people-oriented, participative, and iterative approach.* This change approach is both vulnerable, depending on people's acceptance and growth, yet potentially sustainable and effective, as it fosters authentic transformation "from within". However, some challenges to address include:

- **Recognizing the "plight"** (Heidegger, 2010): Not realizing the necessity, change was partly viewed as a disturbance of everyday functioning. The link between people's interests, pain points and the new solution needed to be addressed.

- ***Building trust and connection***: Cultural challenges, like the competition drive and power plays, signaled a missing sense of trust and connection, important for experiencing Shelteredness (Bollnow, 1960). Heidegger (2010) considers distrust as consequence of living inauthentically as a "Man", a public role. Through authentic interaction with others, trust might have been enhanced while reducing barriers to change.

Finally, Peter demonstrates that through ***reflective self-leadership*** change managers can prevent own biographical wounds and emotional reactions from derailing the professional change. Being grounded in a stable, authentic self seems to enable balancing receptive *availability and patience* for self-evolving organizational growth with *decisive leadership impulses*.

4.2 Case P2: Anna – HR Director Stepping Back

Anna is a 47-year-old HR professional in a company with around 4,500 employees and 900 million EUR turnover per anno. She is married and has two children of the age five and seven[86].

Her protected upbringing fostered a natural trust in the world; she learned to follow external expectations without questioning her own desires. This pattern continued into adulthood, influencing her career path and decisions. Anna's professional crisis is connected to a career switch from a clearly structured, manageable role in the revision department to a high-pressure HR director position amidst chaotic eight years of organizational restructuring - lacking purpose, planning, and communication.

Exacerbated by Anna's missing HR expertise and her challenges in leadership, she endured excessive demands while seeking to fulfil them - despite personal strain. The final turning point came through her son, prompting her to confront her inner truth and realign her life with her values, such as spending more family time. She stood up for her interests by stepping down to a non-managerial role. This decision marked her shift toward a more proactive, self-responsible way of living according to her own intuition and values.

Biographically, this case illustrates the interplay between seemingly endless external demands and the necessity for a proactive response. It indicates, like Peter's case, finding New Shelteredness in an *authentic self*, aware of own purpose and ready to stand up for oneself as a means of personal stability within change. However, the authentic self appears to feed from a foundation of trust in life – initially conveyed through a sheltered childhood as an unexcited, carefree flow, characterized by familiarity of recurring routines and intimate places - like Anna's suburban environment.

Concerning *organizational change*, Anna's case demonstrates the *neglect of the human condition,* leading to a long, exhausting, and finally ineffective change. This implies that effective change management requires a *meaningful, aligned vision*, *values,* and *stringent project planning* to prevent unaligned egoic self-organization. *Empathetic communication* could reduce uncertainty when habitual orientations break away and foster a sense of connection and home. Combined with *honest, anxiety-facing discourse*, Anna's change suggests to enhance understanding and create meaningful future scenarios as basis for accountable, empowered, and aligned engagement of stakeholders.

4.2.1 Biographical Development

The illustration in the figure below shows the main themes of Anna's personal and professional development: Her sheltered childhood and youth led to a constitution of a somewhat natural, "naïve

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[86] For more detailed information see Appendix P2 – Anna: Biographical Key Data.

self", while moving through crisis facilitated the transition towards her more developed, "authentic self".

Again, the closeness of themes represents their connection, the size of the bubble the developmental relevance. The detailed list of themes is presented in P2- Anna – Themes Overview.
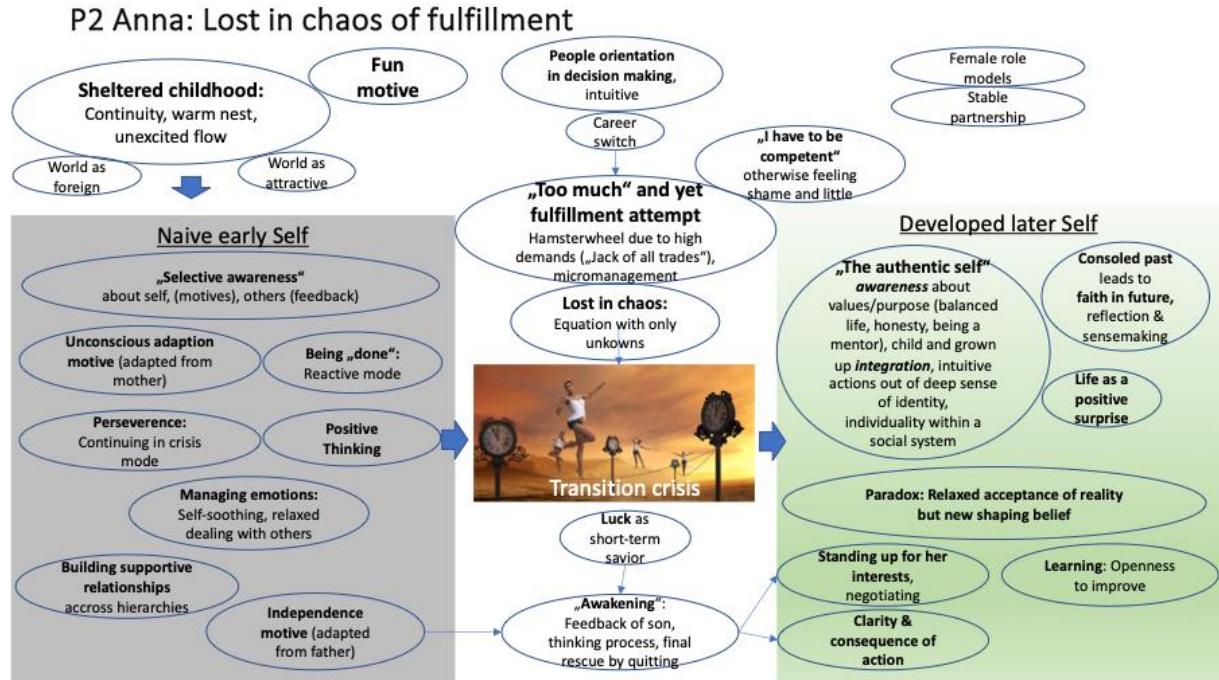
Figure 4: P2 - Lost in Chaos of Fulfillment

4.2.1.1 Lost in Chaos of Fulfillment

After taking over responsibility of the HR Director role, Anna jumped to fulfill every operative task coming up due to her missing field competence and a situational lack of orientation:

"[...] meine Gleichung hat nur Unbekannte hier, ich weiß überhaupt nicht, wohin ich die auflösen soll". (P2, p.2, ll: 85-86)

Translation: *"[...] my equation has only unknowns here, I don't know in what direction to solve it."*

The *fulfillment* theme was one of Anna's core motives. Looking back, she realized that she should have defended her interests better and asked for support to protect herself from excessive demands of the top management. For example, the interim manager that stepped in during her first maternal leave immediately took action and was allowed to hire three more people. This shows that there had been options to create an acceptable situation - but she didn't realize it back then.

Anna explained her behavior with missing HR knowledge and experience (P2, p.10, ll: 473-474), revealing an underlying belief of *having to be competent* in general, otherwise she experienced shame and felt small (like when having to present an unfamiliar topic in a management meeting, P2, p.9, 16). Over a few years, she certified herself good HR work. However, the problem of overload persisted, due to her habit of *micromanaging*, along with *decision problems* because of her consensus need and missing *delegation* skills:

„Ich habe versucht, das alles selber zu machen, ich habe nächtelang da gesessen und Bonusbriefe geschrieben oder so etwas." (P2, p.9, l: 431-432).

Translation: *"I tried to do all by myself, I sat there night after night and wrote bonus letters."*

The external oriented fulfillment motive seems partly unconscious until today, as she presents herself as originally being *independent*: "Always against the tide" (P2, p.15-16, ll. 758-759) - like her father that she identified with. Indeed, this independence might have given her the strength to prioritize her interests after all. Anna displays a slight depreciation with her mother's focus on being "decent" and fitting in, living according to socially accepted standards. She did not recognize how much this norm orientation impacted her own life (see *people orientation in decision making*). She mainly followed externally imposed expectations, specifically linked to the HR role and, more generally, common concepts of how a career should look like - steady, devoid of breaks - without further questioning if this view suits her own interests. In her HR role, Anna assumed responsibility within an existing system and tried to adapt to it instead of changing the system.[87] Her loyalty and willingness to help surely supported her promotion and fulfil given tasks - but ultimately neither benefitting herself nor the company, which finally lost an engaged HR Director.

Reviewing the themes critically, Anna's apparent operative "lostness" doesn't primarily result from the extraordinary amount of expectations imposed on her - and also not from her lack of leadership and HR know-how, which she acquired over the years. It appears to root in a lostness within herself: Once her external orientation didn't provide adequate guidance, there was *no internal reference* point to hold on to – until she "awakened". For this experience, she needed her son and further developments in the company as an external impulse to accept her unhappiness and take action.

Looking at Anna's biographical background, we learn that she had never experienced the world as overstraining her capabilities to manage situations, that basic trust in people, her own competence,

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[87] Her stepping down in the hierarchy took around two years because the first replacement candidate quit, a second had to be found. In the meantime, she stepped into her old role again in order to help out.

and the goodness of the world never had been truly challenged. She experienced a life that she could easily manage, with only a few "bumps" in the road (e.g., a harassment experience, which she dealt with confidently).

"Ich glaube das wa::r (.) sehr behütet. (...) ich bin aufgewachsen in einem (…) ORDENTLICHEN Vorort von Heimatstadt 2, und habe so eine ganz klassische Kindheit- Grundschule, Gymnasium, Abitur. (Lacht) Alles so in der Nähe, und da gab's auch nie irgendwelche Fragen oder Wechsel (...) da gab's keine Probleme." (P2, p. 5 ll: 235-240)

Translation: *"I believe that wa::s very protected. (...) I grew up in a (...) TIDY suburb of home town 2, and I had such a classical childhood - primary school, high school, diploma. (laughs) All nearby and there were never any questions or changes (...) there weren't any problems."*

Therefore, this job challenge was new terrain, where she lacked her common security through knowledge and experience. New skills were required, such as building a team, organizing the work, delegating, deciding under uncertainty, positioning, and negotiating support. She drew on her existing social skills of *building good relationships* to survive, and *managing her own emotions* via *positivity*, but did not to solve her overload problem at its root cause by rejecting overwhelming requirements that disregarded her interests and capabilities.

So, basically, the experience of lostness is deeply connected with a lack of personal insight and awareness of her adaption and fulfillment motive. It is merely revealed by the challenging job situation, calling on Anna for personal development beyond acquiring additional professional skills.

4.2.1.2 The Naïve Self

The selected themes in the grey box of Figure 4 illustrate Anna's early self before her decision to step down. I called it the "naïve self" because of the s*elective awareness* of underlying motives and tendencies: On the one hand, Anna was able to reduce inner complexity, e.g., by not listening to anybody's feedback, drawing on her independence. On the other hand, not realizing her strong adaption and fulfillment motive led her to neglect her own needs instead of actively negotiating them.

Anna's case shows how originally positive capabilities, motives, and habits may prevent resolute, authentic decisions for sustainable solutions. The reactive pattern of *being "done"* (see Appendix P2 – Anna: Re-Organized Themes According to Research Objectives) illustrates an allowing, somewhat passive openness to what life brings. It is supported through experiences of "*luck*" - for example, in the form of unexpected pregnancies which provided a welcome pause from her job.

"Da muss ich sagen, habe ich dann auch wirklich GLÜCK gehabt, dass dann so Ereignisse von außen das geändert haben [...]." (P2, p. 12 ll:577-578).

Translation: *"I have to say, I really was LUCKY that then events from the outside ending up changing it [...]."*

Spared from existential harm, Anna appears naturally connected and open-minded. She confidently "flows" with evolving opportunities, such as the interview with me or career options: She accepted the chairman's offer to take over HR responsibility, trusting his judgement - a positive act of faith which, however, turned out negative, as life didn't fall into place that easily. Without the counterpole of being proactive, following her own goals, and saying "no" at times, Anna continued her struggle.

Her *perseverance* – another positive quality – supported this prolonged suffering. She told the chairman who had promoted her that it had been a bad idea but that she would pull through (P2, p.2, l. 84). It took her eight years to admit that the responsibility was too much for her.

Furthermore, Anna had a distinct ability to detect negative emotions within herself and others and deal with them constructively (*managing emotions*). She described how *positive thinking* helped to her *face uncertainty* by seeing chances. She used these abilities to calm her negative feelings, telling herself that she liked her work and that she needed it for her career - a "think-positive!" imperative, no matter what, thereby also perpetuating her suffering.

„[...] man merkt dann, dass die Unzufriedenheit steigt und dass man sich das schön redet, dass man das gerne macht und dass das sinnvoll ist und dass das für die Karriere gut ist." (P2, p.13, l:15)

Translation: *"[...] You notice then that the dissatisfaction is rising and that you sweet talk it that you like what you are doing and that it is a sensible thing and good for the career."*

Another great skill was *building good relationships,* also across hierarchies. Unfortunately, Anna could not leverage this potential to negotiate support, as the HR interim manager did.

Nonetheless, Anna's self-concept of being *independent,* combined with a revival of her original *fun* motive from early childhood, might have prepared the soil for waking up (P2, p.3, ll:121-123).

Summing up, *perseverance*, *building good relationships* to make bad things work anyway, telling oneself stories to stay *positive* and *soothe one's negative emotions*, and *being "done"* as being open to external impulses – all of these represent strengths but require awareness of their adequacy

within a specific situation. The *selective awareness* of her patterns and motives - especially the fulfillment and adaption motive - helped Anna to ignore her inner truth and prevented a realistic assessment of the match between external demands and her own values and capabilities.

Once Anna balanced her strengths with complementary qualities from the opposite side of the spectrum, she was able to resolve her situation. Her ability to adapt to others' expectations was harmonized with asserting her own interests, and her open-minded, allowing receptiveness was enriched by proactive decision-making. Integrating and balancing these facets enabled Anna to develop a more authentic and empowered version of herself.

4.2.1.3 The Developed Self

Anna's maternal leaves and the interim manager's work helped her cope with the stressful job situation (see theme *luck as short-term savior*). However, these were temporary "band aids" rather than long-term solutions. After the company's takeover by a new owner and receiving her son's feedback, Anna realized that her job situation was no longer sustainable (P2, p.3, l. 132) and thus turned an inner key towards a more sustainable solution.

Having reached this threshold and gained sudden *clarity*, Anna took six months to weigh her options and consequences together with her husband. Finally, she confronted her supervisor with her decision to step back into a second-row position (see theme *consequence of action*). Anna was *standing up for her interests*, without neglecting the company's needs. She figured out a concept how the HR department might work without her in the leadership role and even drafted the job profile of her future successor - assuming full "driver seat" accountability:

„[…] ich stelle mir meine AUFGABEN in Zukunft so vor, meine Beschreibung, mein TITEL könnte SO sein (…) dass man halt (.) da anbieten muss, wie das sein kann und wie das funktionieren kann, dass das nicht jemand anderes für einen denkt." (P2, p.14, ll:657-659)

Translation: *"[…] this is how I conceive my TASKS in the future, my description, my title could be THIS (...) that you have to offer something, how that might be and work. That nobody else has to think it through for you."*

Her desire *to learn and openness to improve* helped her to swallow her pride and continue working constructively under her new supervisor – even correcting her own previous work. She was able to forgive herself for past mistakes by realizing that, given the circumstances, she had done the best she could (P2, p.5, ll: 208-213), thus reconciling with her past.

Throughout her crisis, Anna developed a stronger shaping belief that supported her proactive actions (see theme *Paradox: Relaxed acceptance of reality but new shaping belief*). This appears as a fortunate combination of two poles: Anna's faithful, open way to consider *life as a positive surprise* was complemented by targeted action-taking in favor of her own interests. This supported her experience of a balanced life at the time of the interview.

Anna now seems to lead a life more aligned with her "*authentic self*". Analyzing Anna's data and reflecting her light, empathetic, and free demeanor during the interview (see Appendix I) Field Notes), she seems to have *integrated* her inner naïve, natural child with the grown-up, more self-aware woman. In her concrete situation, this integration involved an *awareness* of her desire for more time for family and herself – including ending her workday with a clean slate. For Anna, living an authentic life presupposes a *discovery process* of one's own values and purpose:

„(Überwiegend führt?) mich immer der Gedanke, ich weiß, wofür ich es will, ich möchte wieder mehr Zeit, weniger Verantwortung, weniger Druck, mehr bei mir sein." (P2, p.5, ll: 206-208)

***Translation**: "(Mainly) my thinking always goes this way: I know what I want it for, I want to have more time, less responsibility, less pressure, being more with myself."*

From this deep sense of what she wanted - and what not - she seems to have gained firmness, a clearer sense of identity, and peace with herself (P2, p.16, ll:766-767), allowing her to trust and follow her intuition and enabling spontaneous action. Anna's new clarity and inner direction did not lead to a rigid, self-centered interaction style but rather to a flexible firmness, enabling her to creatively harmonize individual goals and preferences with organizational needs and requirements.

An additional dimension of Anna's "authentic self" was the underlying *positive sentiment* (see Appendix P2 – Anna: Re-Organized Themes According to Research Objectives). She related to herself, others, and life in general in a faithful, positive way, made future plans, and enjoyed sharing her experience through mentoring others (like Peter).

In Anna's case, being authentic ultimately results in living a high degree of truth as a congruence between inner values and outer life situation. It encompasses the following aspects:

- *Awareness* of own values, goals, patterns, motives, etc., as a continuous process of discovery through self-reflection;
- *Integration* of polarities, resulting in a "firm flexibility" (e.g., balancing outer and inner reality, reason and feeling, individuality and social adaption, child and grown-up self);

- ***Positive sentiments and attitudes*** enabling constructive actions, which in turn foster positive emotions within oneself and towards others.

Moreover, Anna's case illustrates again how a *consoled relation to the past leads to faith in the future* (P2, p.15, ll: 722-724), supporting the idea of personal development throughout a temporal, biographical trajectory. While acknowledging mistakes, she was able to emotionally accept the past and focus on its good outcomes. Through acceptance, no emotional energy was wasted, trying to change the unchangeable (P2, p.14, ll: 675-677).

„*Das steckt so in mir, dass ich mir nicht unnötig Gedanken mache über Dinge, die ich nicht ändern kann. Ich glaube, ich kann WIRKLICH (.) wirklich ad acta legen, was ich nicht ändern kann […]." (P2, p.15, ll: 717-720)*

Translation: *"That's just something that's in me—I don't waste energy thinking about things I can't change. I think I can REALLY (.) really lay to rest what I can't change […]."*

This peaceful past relation supported Anna's unshakable belief that everything will be alright, allowing her to serenely envision a future, filled with opportunities rather than threats.

"[…] ich habe gelernt, dass (.) Veränderung nicht bedrohlich ist […], dass es am Ende zu etwas Besserem geführt hat." (P2, p.14, ll: 675-678). „Es ist so eine gewisse Gelassenheit und wirklich ein unerschütterlicher Glaube daran, dass alles gut wird." (P2, p.15, ll: 716-717)

Translation: *"[...] I've learned that (.) change is not threatening [...], that in the end it led to something better." "It's a kind of calmness and truly an unshakable belief that everything will turn out well."*

This positive and integrative relation to both past and future, in combination with the newly acquired shaping belief, underscores the paradox of acceptance and action: On the basis of her pacified past experiences, Anna projected a good future, which provided a hopeful, open realm for the full continuum of choices: Either to take decisive action or remain passive, trusting that life would unfold favorably in her interest.

4.2.2 Professional Change Management

4.2.2.1 The Change Project

The change consisted primarily of a restructuring: The management decided setting up a completely new business unit with at first 7500 employees. All existing structures were thrown overboard. The new company structure was mapped out, connecting corporations and products but not considering clear reporting lines or an implementation support.

Four years later, a second change came on top the first restructuring, due to a carve out (see theme *change rush*): The unit was sold to a private equity investor. Anna assumed that this had been the *hidden agenda* from the beginning. Again, new processes, structures, and KPI-requirements from the new owner had to be implemented.

"[...] und dann war wieder alles neu, dann war wieder alles anders." (P2, p.3 ll:110-113)

Translation: *"[...] and then everything was new again, then everything was different again."*

The *long duration over eight years* is linked by Anna to a *lack of planning and project management:* There was *no thought-through idea of transformation* which ultimately led to uncoordinated *self-organization* of managers, fighting for influence and resources (P2, p.10, ll: 493-496, p.244 f.).

A "technical" attitude dominated the management of this change, such as the assumption, that drawing new organization charts on paper should be enough for everybody to know what to do. However, considering the later carve out, the focus lied on making things look good on paper by a first reorganization and not primarily on creating a functioning future organization. The change project didn't provide a vision or long-term purpose beyond purely economic interests but focused on the *concrete goal of restructuring*.

Underestimating the change complexity, there was only some "patchwork change management" driven by HR, in the form of training and communication - without making a difference. Overall, was no systematic change approach in place to enable the new organization to perform.

Anna's role was a *double one as HR Director and change manager*, involving strategic and operative responsibilities within an unclear setting of *unspecified ways to unspecified goals*. The expectation for HR was to compensate managerial shortcomings, acting as a "*jack of all trades*": Providing business support, setting up the organization, creating reporting lines, job profiles, stabilizing the organization, motivating staff, communicating, and preventing people to leave.

The core challenges in this transformation were its *complexity and insecurity*. Anna realizes, that the complexity of change is due to the individuality of people. There is *no "one" concept to guarantee success of change* (P2, p.14, ll: 681-684). The insecurity arose from a lack of *clarity,* such as unclear reporting lines, resulting in *instability* and *risk of losing people* who were *worried* about the future of the company and their own jobs (P2, p.15).

The underestimation of this change complexity (P2, p.10, ll: 484-486) indicates *lack of awareness and leadership skills for change management* across the management team. This made it difficult for Anna to navigate the change, especially since no external professional support was granted, assuming HR can handle and fix it alone.

A specific learning challenge was to *assume responsibility as an organization*. With the holding company no longer in charge, there was no one left to blame for shortcomings and unpopular decisions.

4.2.3 Experiencing Change

Anna's experience of this organizational change was marked by feeling "*lost in chaos*". She was *overwhelmed by complexity*, the unclear purpose and process, as well as by her *multiple roles -* balancing life as a mother of kindergarten children with her HR Director and change roles.

Her knowledge and skill gap in HR management and leadership, combined with missing acceptance from an employee left her feeling *helpless* and partly ashamed. I imagine, although she managed everything quite well in the end and had some success experiences (like establishing a company kindergarten), the duration and complexity must have left her *exhausted*[88]*.*

The experience of helplessness likely applied also to **management colleagues**, being confronted with the redefinition of their departments, processes, and interfaces, while simultaneously being expected to communicate and provide emotional support for motivating and retaining people[89].

People felt *insecure* because of the *unclarity* of reporting lines and created worst-case scenarios about the upcoming sell. Anna described a situation with her team and the works council, where they excessively worried about the new owner and how he might reduce staff or investments.

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[88] *Autoethnographic note:* I resonate with the feelings of helplessness and even shame because being a working single mom often left me with a sense that all I did was never enough, leading to exhaustion. However, this interpretation is not mentioned by Anna explicitly.
[89] Again, this statement is empathetically inferred from an imaginative process of Eidetic Variation (see p.106 f.), based on my personal change experiences; it is not specifically part of Anna's depiction.

[...] als wir hier (..) vor dem Verkauf standen, da wa:r große Unsicherheit in der Organisation, an wen werden wir verkauft, [...] ist das ein industrieller Eigentümer, der selber ein organisiertes Unternehmen hat. „Das wäre ja ganz FURCHTBAR, weil [...] die brauchen da keine HR-Abteilung [...]. (P2, p. 15 ll: 724-728).

Translation: *[...] when we were about to be sold there wa:s a huge insecurity within the organization, to whom are we going to be sold [...] is that an industrial owner who has his own company, "this would be awful, because [...] they wouldn't need an HR department [...].*

This highlights the connection between unclarity and *fear*. Anna's emphasis on individual communication and continuously listening to people's concerns, indicates a *need for presence* from management to balance this insecurity and fear.

Furthermore, people had to assume responsibility and start to *help themselves*. This entailed leaving their comfort zone of being a passive victim that can blame and complain about others (such as the holding company) - a new challenge.

4.2.4 Managing Change

Biographically, Anna's life followed a conventional, predetermined path, grounded in a deep sense of stability, continuity, and trust. Her first relevant initiation of change came when Anna spontaneously took a job in another city (due to limited options) - unrelated to her educational background. Her growing view of the *world as attractive*, her *positive social orientation*, *fun motive*, and confidence in her *competence* likely supported her decision, but mainly, she was encouraged by the good connection to her future supervisor. A decade later, she repeated this pattern when accepting the HR director role. Stepping down, Anna acted from a new *clarity* about her purpose and values, *stood up for her interests*, while supporting the recruitment of her successor – demonstrating a proactive stance.

During the **organizational change**, Anna tried to *fulfil expectations* by working overtime and writing bonus letters. As mentioned above, her ability to *deal well with emotions* helped soothe critical thoughts and feelings - a trick that helped her *persevere,* but prolonged her suffering. Despite her challenges, she developed her *leadership skills* through delegation, organization, and recruiting of competent people, moving away from micromanagement. *Managing hierarchical relationships* via personal connections and conciliating interests finally helped her to negotiate her position shift.

As key "*success factors*" for managing change, Anna fired out a list of recommendations:

- ***Explicit resource allocation*** for managing change (internal and external, e.g., investing in consulting support)

- ***A realistic time frame****:* Change won't succeed in twelve months but take two to four years

- ***Investing in communication,*** particularly an individual approach, talking and listening to people, how they feel and what they think - tedious, yet absolutely necessary to Anna

- ***Consequence:*** Do it properly or leave it altogether!

In conclusion, the restructuring and subsequent carve-out failed to account for the needs of employees and managers involved. Disrupting any sense of *familiarity* and stability*,* the *lack of vision, planning*, and *communication* amplified existential *anxiety* and alienation. A change approach that deals with anxiety, helplessness, and even hopelessness (see Camus, 1947, cited by Bollnow 1960: 89 f.) through creating meaningful *possibilities* could have enhanced empowered, authentic *engagement*.

Dedicated communication measures might have fostered a shared *understanding* (Heidegger, 2006) of vision and values, guiding manager's self-organization to an overall benefit. Through personal presence, listening, and emotional support, a sense of *trust*, belonging and "home" amidst change might have been strengthened.

Such an alignment of the human condition with organizational goals – addressing emotional as well as "technical" aspects of change - might have shortened and improved the re-organization process altogether.

4.3 Case P3: Kristin – Family Business Queen

Kristin is the owner and managing director of a 30 million EUR turnover family business with responsibility for around 110 employees in two countries. She is married for the second time and has two grown-up children in their twenties, her son acting as the plant manager in the family business[90].

Over years, Kristin had remodeled the company - which she once despised as a "*monster*" and unwelcome guest at the dinner table in her childhood - and built a solid, successful business. Upon turning 50, she found herself paralyzed by boredom in her current CEO role, searching for a new purpose in life, yet struggling to leave her legacy and resolve the succession situation due to multiple personal and financial interdependencies. It seems the empire still demanded its queen - and perhaps also vice versa due to unresolved personal issues.

Kristin's case highlights the strong connection between personal and professional change. Caught up between inner conflicts of *individuality versus adaption* and *powerful drive versus insecurity*, her story reveals the *interdependence of inner constitution and decisive outer action*, emphasizing inner clarity as the guiding star. This resonates with an existentialist journey toward authenticity, rooted in one's own truth by facing anxiety and taking full accountability for one's choices (Heidegger, 2010).

Privately, Kristin currently grapples with fear, loneliness, and confusion about her identity and future. Yet, she has experienced *moments of shelteredness,* for example, with her beloved partner - feeling free, secure, and grateful – and in her agency as a fearless, competent business woman.

As a leader, Kristin's success in driving organizational change stems from following key aspects:

- Her powerful management position, skillfully steering change in all its dimensions
- A clear, intuitive vision aligned with her interests and a strong customer focus
- A servant leadership mindset, marked by dedication to the company's needs
- A balance between directive leadership and empowering, yet selective involvement
- Building trusting relationships with employees and customers, enabling bold risk taking

Kristin's case demonstrates once more that managing change requires more than business strategies and tools. It is deeply linked to the self of its leader, the inner clarity, authenticity, and ability to integrate personal and professional identities. Kristin's story testifies the profound interplay between inner constitution and outer action in navigating transformative professional and private change, advocating *self-leadership and self-management* as a primary challenge.

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[90] For more detailed information see Appendix P3 – Kristin: Biographical Key Data.

4.3.1 Biographical Development

Kristin's biography is marked by two contrasting modes of perceiving and shaping her life: On the one hand, she appears as a successful, self-confident *business woman* who built a thriving company and earned a doctorate, while balancing her roles as a wife, (grand-)mother, daughter, and friend. On the other hand, she reveals deep insecurity and vulnerability, triggered by experiences of suffering in her life, such as the emotional neglect in her childhood, the traumatic loss of her beloved partner, or her current succession problem[91].

4.3.1.1 Stuck in Succession and "Me-Confusion"

Reviewing the emergent themes[92], Kristin's core challenge lies in the *disconnection* of two partially opposing identities:

"Also, meine Person, das, was ich will, […] hat ÜBERHAUPT nichts zu tun mit der Person, die für diese Firma agiert." (P3, p.22, ll: 1074-1076)

Translation*: "Well, me as a person, what I want […] has nothing AT ALL to do with this person who acts for this company."*

This **split** became particularly apparent during change and crisis, as her "Business Woman" and "Private Self" pulled in opposite directions (see Figure 5). Her *search for a peaceful, free future* was blocked, leaving her *stuck* between her two selves, *paralyzed* in succession planning for four years.

In order to solve the succession riddle, Kristin turned to *reflection* and self-understanding, tracing the origin of her problem back to a childhood of being "*groomed to serve the business*". Yet, she remained trapped in a cycle of confusion, unable to gain clarity. Her wish to change her life and be free seems to be torpedoed by her fundamental uncertainty about who she truly is and what she wants - beyond the demands of the "Business Woman" or the mostly adapted, functioning "Private Self". Integrating these facets into a new identity remains her unfinished task.

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[91] *Reflective & autoethnographic note:* For me as a researcher, understanding her experience from "within" required balancing reflective distance with emotional involvement. For example, I noticed, I got caught up in trying to solve her succession problem: If her son wanted the company, he should take responsibility -but he didn't. If she didn't want it, she should sell - but she didn't, because her son wanted it. If he was afraid to borrow millions, they could arrange a monthly pension - but they didn't agree on the amount. Every option felt like a dead end. Confusing and exhausting. Perhaps that's exactly how Kristin felt. Also, I felt strong resonances when she described her underlying insecurity of being "ok", the dilemma of balancing own and others' interests, as well as the need for financial security. My similar biographical experiences - for instance the divorce against the partner's will and being left alone in the responsibility for child-raising and earning money - exacerbated also for me through my step into self-employment. Being aware of these resonances helped me to focus on what made Kristin's case unique: The remarkable split between two identities.

[92] The detailed list of themes and subthemes is presented in Appendix P3- Kristin – Themes Overview.
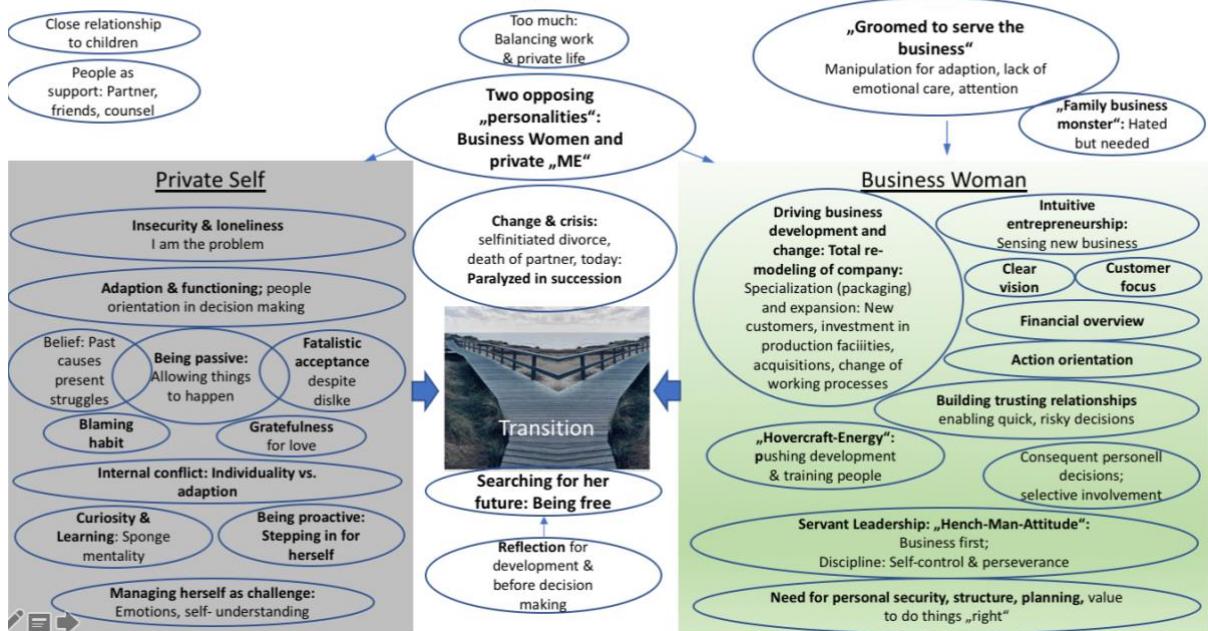
Figure 5: P3 - Stuck in Succession and "Me-Confusion"

4.3.1.2 The "Private Self"

Kristin struggles with *insecurity*, even *seeking reassurance* during the interview about whether she was doing it "right". This is underscored by her impression that she is always the one *having the problem* (P3, p.3, ll: 136-137). In her first marriage, while her environment perceiver her life as great, she was deeply unhappy and even physically unwell, suffering from underweight.

With help of counseling (see theme *people as support*), she separated from her husband. This was the first time she took responsibility, was clear, *stepping in for herself* against all odds and demonstrated her extraordinary strength once she set her mind to something – a quality, the later "Business Woman" excelled in.

Still, the question "A*m I okay*?" lingered in her mind, surfacing in various disguises: The assumption that she is *stressing* others, her *shyness* in trivial social situations, such as entering a boutique as the only customer, or the belief she shouldn't s*poil herself*.

Kristin's insecurity is accompanied by a persistent feeling of *loneliness*.

"Und ich war- hab mich immer oft ganz allein gefühlt. Und das hat sich eigentlich auch schon immer durchgezogen, […] dass ich immer das Gefühl habe, naja, der Rest macht das irgendwie nicht, da muss ich das halt alleine machen oder ich bin ja sowieso allein, und zum Schluss bin ich eh allein […]." (P3, p.29, ll: 1444-1448)

Translation: *"[…] And I was - I always often felt very alone. And that actually has been always a red thread, […] that I always have the feeling, well, the rest doesn't do it somehow, then I have to do it alone or I am alone anyway and in the end I am alone anyway […]."*

As an only child with limited peer contact and missing emotional motherly care, the loneliness continued as an *outsider feeling* in her adult life –enforced by her female entrepreneurship and top management position (see also the theme *lonely at the top*).

Another central element in Kristin's biography is her mode of *adaption and functioning* according to others' expectations (see themes *people orientation in decision making*, *need for harmony*). Her inner command to function for the company possibly even overruled the shock and grieve after losing her beloved partner: She started working after a few days because she "had to" (P3, p.12). Another perspective suggests, that this return to functioning in a familiar setting supported her regaining a sense of control and security.

Kristin links her current problems of finding her own way to her childhood (see theme *past causes present struggles*). She accuses her parents of manipulating her, using the term *"grooming"* to underline the subtle yet powerfully-invasive character of her upbringing in service of fulfilling the demands of the business.

"Ja, das würde ich sagen, […] dass ich meine eigenen Bedürfnisse nicht gesehen habe […], weil ich eben (..) in Anführungszeichen gegroomt wurde, so hintenan gestellt, dass ich glaube ich total klar war „immer für die Firma", […]." (P3, p.22, ll: 1070-1072)

Translation: *"Yes, I would say that I didn't see my own needs […] because was groomed - in quotation marks - put last that I think I was so clear "always for the company" […]."*

Kristin's experience of being overlooked as a person with own needs (P3, p.25, ll: 1246-1247) may explain her *fatalistic acceptance* of her deeply despised current life circumstances – whether the place where she lives or the kind of people around her. She passively *allows things to happen* - in her current succession challenge, or also when working years without a decent salary - instead of taking a stand. Alongside this *passiveness*, she *blamed* others (e.g., the business consultants or her son for hesitating assuming responsibility), but also herself, as she reflected her patterns.

On the other hand, there were *proactive* forces that drove her life: Kristin's *curiosity* from childhood on made her continuously seek new stimulation through knowledge. Her divorce demonstrated *awareness* of her own gut feelings and her ability to organize herself *support,* and follow through. The *gratefulness* for the deep love and backup of her late partner seems to underpin the idea

of passiveness but in a consoling, reassuring way: for example, by *receiving the gift* of their wonderful Tobago vacation experience, she gained an inner reference point for feeling light and free, which may provide some guidance to shape her future.

Looking at the proactive and passive themes, Kristin's "Private Self" appears characterized by an inner conflict between *individuality and adaption*: How "selfish" could she be while remaining socially acceptable? She defined this as her developmental goal: Following herself – however, in line with her social environment.

4.3.1.3 The "Business Woman"

The concept of the "Business Woman" identity emerged from analyzing the change management themes. Particularly striking was Kristin's absolute *clarity (P3, p.24, ll: 1171)* and confidence to lead and engage people in change[93]:

"[…] etwas wirklich VERÄNDERN und etwas MACHEN und andere mitzunehmen ist für mich ÜBERHAUPT gar kein Problem, wenn ich weiß, dass das richtig ist und dass man das machen muss, nehme ich jeden mit und ich stehe dahinter und es ist ALLES ok." (P3, p.32, ll: 1586-1589)

Translation*: "[…] really CHANGE something and DO something and get others on board is no problem for me AT ALL, when I know that this is right and that you have to do it, I get everybody on board and I stand with it and ALL is ok."*

This clarity can be considered as a key of her successfully *driving business development and change* for around 20 years. It is supported by her intuition to quickly *sense business opportunities* (e.g., with a new French customer), and decisive action, shifting the business focus to a new niche (packaging). This included high investments in new machines and production facilities as well as implementing new certified working procedures. She took on high financial personal *risks*, kept close track of her *KPIs*, yet always remained highly focused on *customer satisfaction*.

Kristin articulates the connection between clarity, risk-taking, and perseverant action orientation as follows:

"Also, ich bin da richtig, habe selbstschuldnerische Bürgschaften gehabt, […] also das war richtig (..) super riskant. Habe mir da aber auch, wie gesagt, ich habe mir nie Gedanken gemacht, ich habe immer

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[93] Even though the quantity may not always be an indicator of importance, it is remarkable that there were 17 text findings of this kind, the only higher number was the curiosity theme with 18 text locations.

an das geglaubt, was ich mache, ich mache das und dann wird das gemacht und da wird solange gearbeitet, bis es funktioniert. Und (..) da habe ich keinen Zweifel, […]." (P3, p.10, ll: 493-497)

Translation: *"So, I really had some directly enforceable guarantees, […] that was really (..) super risky. Have never, like said, I never thought about it, I always believed in what I do, I do it and then it is done and we'll try as long until it works. And (..) I don't have any doubts, […]."*

Her clarity is supplemented by her talent for *building close, trusting relationships* with customers through private contact and with employees through *flat hierarchies*, displaying a dedicated *people orientation* even against business reason (e.g., maintaining unprofitable production of electric parts out of respect for senior staff). Trust is essential to her for doing sustainable and courageous business (P3, p.13, ll: 631-635), enabling her to take the risk of high investments without fixed customer contracts.

As CEO, Kristin managed change with an eye for people's strengths and limitations - including those of her children. With a *"hovercraft energy"* she encouraged and *pushed people to develop*, even when they doubted themselves. Kristin balanced people-orientated leadership with *consequent personnel decisions* for the company's best, such as downgrading the production manager or even terminating her daughter when a conflict with her brother couldn't be resolved. Hoping her children would appreciate their differences and work constructively together, Kristin suffered when they couldn't. Balancing her role as CEO and mother, she confronted the conflict and resolved it.

She practiced a *selective involvement* of people in the change process, according to their ability to be a sparring on eye-level. However, during the certification process she told employees mostly what to do (e.g., wear their hats in the production). While she did not enjoy this directive leadership style, it proved effective under the circumstances.

According to her current husband's observation, Kristin's vibrant energy could fill a room when she entered and deflated when she left, highlighting her pivotal personal impact on driving the change. Still, she managed to build up some management team, including her son and a Head of IT and Inside Sales, empowering them to assume more responsibility.

Reflecting her leadership concept, Kristin came up with the term of the *"hench man"* (P3, p.25, ll: 1256-1258), an attitude of serving the company regardless of one's own interests - a continuance of her childhood experience of being "groomed". Since she knew what was right for the company, disciplined execution was the logical consequence.

Despite taking significant personal risks for her business, a relevant motive for personal financial *security and structure* existed. This becomes evident in her focus in the succession process on

securing her pension and her dislike of unclear arrangements, such as undefined roles. She generally valued to do things "right" and "clean", with deliberate decision making.

From this portrait of a strong, energetic, and clear-headed "Business Woman", Kristin's current inner conflict and crisis become even more striking.

4.3.1.4 The Transition

Throughout her life, Kristin faced several change situations and crises, which had a transformative impact on her private and professional journey. These included her *divorce,* the *death of life partner*, and the continuous challenge of overload in *balancing work and private life* during her intense period of building her company.

Her current crisis, rooted in the unresolved succession process of the past four years, even caused severe physical illness before the interview. The conflicting interests of her son, herself, her customers, and the company created a state of *paralysis*, leaving her "stuck." Intensively *searching for her future*, she unfortunately couldn't access the clarity she possessed as the decisive Business Woman.

Asked about her future, Kristin struggled to articulate a vision, initially evading my question (P3, p.37). Asked again, she then referred to her development goal of *stepping in for herself in order to be herself in harmony with others* but lacked a concrete idea how this would manifest in her life. Like a journey without a destination, Kristin was driven by a vague yearning for *"being free"* and doing something different. For instance, she applied for a professorship, but was uncertain if that would be what she wanted (P3, p.31). Her motives seem contradictory, pointing into irreconcilable directions, such as being close to her family while considering moving to the United States of America.

Kristin realized that the solution lay within her. She currently copes with her unclarity and complexity of her situation through extensive *self-reflection*, observing her reactions, analyzing her motives and patterns, and exploring various perspectives on the succession issue, yet without success:

"[…] muss ich trotzdem ALLES angucken, ich muss es von rechts gucken, von links gucken, von oben, von unten, […] damit ich irgendwie dann später das Gefühl habe, da bereue ich nichts […]." (P3, p. 19, ll: 932-935)

Translation: "[…] must take a look on EVERYTHING, I have to look from the right, the left, top and bottom, […] so that I don't have the feeling later I regret something […]."

In my view, Kristin appears to fight a fundamental inner battle, manifesting in her current succession crisis. A battle hard to win, since she herself represents all opponents: The Private Self

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versus the Business Woman, serving the benefit of the company, being torn between passive adaptation and her action-oriented, curious individuality that longs to be free. She appears caught up in the duality of a principle "either-or".

For a time, the role of the Business Woman provided Kristin with an overarching purpose, enabling her to balance adaptive functioning with proactivity. However, this purpose has gone stale, her challenge now was to find a new overarching goal, that enabled her to integrate her motives from a higher perspective.

4.3.2 Professional Change Management

4.3.2.1 The Change Project

Kristin's change project was more a long-term transformation process of her family-owned company over 19 years (1999–2018), deeply intertwined with her personal life and acutely prevalent in the succession crisis.

The company development was characterized by *specialization* and *expansion*, including a fundamental *change of work procedures* and habits for the employees due to new certification requirements.

Under her parents' management, the company produced a wide range of technical parts for automobile and electro industry, including plastic packaging. When Kristin informally joined the company after her separation from her husband in an undefined role, discussions with a French customer of the food industry in 1999 led to a joint venture in France in 2001 to increase production capability. In this course, the company shifted the complete portfolio to food packaging. Kristin began representing the company, enhancing its professional appearance, signing contracts without legal authorization before officially assuming registered management responsibility in 2002.

In this context, she agreed to her parents' succession conditions without own legal counsel, granting them lifelong residence and a high monthly pension, which exceeded her own earnings by that time, and led her now to blame herself, considering her own unresolved retirement perspective.

Over the years, Kristin made bold investments based on mutual trust rather than fixed contracts, including a three million EUR production hall in 2003 and costly machinery upgrades – financed by loans with directly enforceable guarantees. The customer expressed intentions for larger order volume and more products – so Kristin figured that they needed space and acted upon it.

She started educating herself in requirements of a BRC-Certification for food safety, which required the implementation of new hygiene standards (e.g., no smoking or eating near the machines, washing hands) and dressing correctly in protective clothing (e.g., wearing hats).

Kristin expanded her business by acquiring a bankrupt company in 2009. However, despite profitability challenges, she continued producing electric parts until 2013 out of respect for long-term employees.

Overall, through re-focusing and expanding the company, Kristin had tripled the turnover to 30 million EUR annually from 2002 to 2017, operating from two sites in Germany and two in France with 110 employees.

The succession crisis began in 2013, when Kristin lost her drive and joy, five years after the death of her partner. By 2014, she started exploring succession options with a consultant, talking to investors and her 24-year-old son.

Kristin basically trusted her son to lead the company but wanted financial security in case the company faltered, since she had no other pension. She regretted not having withdrawn funds over the years but rather reinvested them, resulting in a good equity ratio of 72%. Nevertheless, she decided once more for investing in a new building, finished in March 2018, doubling the production area. This demonstrates again her focus on the company's interests instead of her personal ones.

By time of the interview, Kristin's son, serving as an engaged plant manager, while still studying, hesitated to commit to take over. Financing scenarios intersected with questions about responsibility and emotional connection to the family business. A current option was to look for an investor, while he would stay in a managing role with 20% shares, requiring a two million EUR bank loan. His indecision left Kristin physically ill, brooding over the unclear business future and what she wanted to do next.

4.3.2.2 Challenges and Chances of Change

Kristin fully realized the **chances** of the company's remodeling change, perceiving it as quite easy and straightforward - despite inherited **challenges** like an *unstructured organization* and *insufficiently qualified staff*. Thanks to her clarity and ability to align employees, there was no direct resistance to change yet also no proactive engagement from employees, which frustrated Kristin.

The succession represented a major challenge due to the *generational legacy* of *debt and challenging business development tasks* (this was true for Kristin's parents' takeover, her own, and also for the current succession process with her son). Her son *hesitated to take final responsibility* because of a *high personal financial risk* of the two million EUR loan. The *long duration* of the succession discussion over around four years presented a major challenge for Kristin.

Complexity and unclarity seemed to be the core issue in the succession. The complexity lay in a variety of options which were hard to assess in terms of their consequences, risks, and multiple interdependent - yet partly diverging - interests of the involved parties (Kristin, her son, customers,

and the investors, P3, pp. 16-17, ll: 801-804). Kristin's personal challenge was "*managing herself*", her emotions, and understanding herself with her own motivation and goals.

"[…] im Prinzip gar nicht weiß, ob ich das will […]." (P3, p.31, l:1554)

Translation: "[…] in principle, I don't know at all if I want that […]."

Kristin's personal unclarity and disengagement paralleled the company's stagnation (see theme *company was on hold, stopping strategic decisions)*. Recent investments, like expanding the production facilities, appeared more reactive rather than strategic, lacking the creativity and intuition that had once driven her success. The company's growth seemed tied to Kristin's energy, and when her motivation waned (she was "*fed up*"), so did the organization's momentum.

Ultimately, the downside of Kristin's extraordinary ability to manage change and seize chances, is a *company that heavily relied on her*, impeding its ability to evolve without her leadership.

4.3.3 Experiencing Change

The involved ***people's experience*** during her remodeling of the company was one initially of *stress*, e.g., the woman clerk, pushed by Kristin to be her Head of Inside Sales and IT, despite doubting her own capability. But generally, people *approved* and showed *slight enthusiasm* when moving into the new production hall 25 km away from the former working place because it meant easier work for them. Taking into account that Kristin maintained a trustful closeness to her staff, I assume that this trust mellowed any resistance or fear, and people forgave her when she annoyed them, for example by reminding them to put on their protective clothing or forbidding them to eat near machines.

Kristin's experience of change can be differentiated as follows:

1. ***Experience of self-efficacy*** *in self-initiated change*: As outlined before, *driving the organizational change* was easy for Kristin, despite "working like a bull" and struggling with unqualified people, because she was always clear about her goals and tasks and could actually realize them. The first major private change was Kristin's *divorce* of her first husband. She initiated it by going to counsel, questioning expectations of her social environment, clarified her feelings and goals, and fought for realizing them. She described the separation as tough, but good.

2. ***Experience of paralysis***: In her succession issue, Kristin described a sense of *paralysis*, a feeling of being stuck because of her own unclarity.

"Und denke mir „hm, jetzt müsstest Du was machen" und ich merke, ich bin wie gelähmt, ne, mir ist langweilig, ich bin gelähmt, [...]." (P3, p. 32, ll: 1596-1597)

Translation: "And I think, "mhm, now you should do something" and I realize I am like paralyzed, you know, I am bored, I am paralyzed, […]."

Deep boredom of her duties and rebelling at times over years without a solution perspective caused deep *exhaustion*, even physical illness.

3. *Experience of a complete loss of control*: The deepest crisis and *borderline experience* was the unexpected *death of her life partner* in an accident, which disrupted her life dramatically - personally, since he had been her emotional anchor and a source of inspiration through his free-spirited nature, and professionally, as the logistical support broke away that allowed her to focus on her business. Through this fatal impact, Kristin experienced helplessness and a *complete loss of control,* even over herself[94]. The moment she received the call from the police, Kristin already *sensed the bad news*, time seemed to stand still. She described entering a tunnel-vision state, observing, focusing only on the next immediate steps: Calling her mother, driving to the hospital, stepping into the room, etc.

"Leben verändert sich innerhalb von einer Sekunde, […], der (Polizist, Anm. d. Autorin) hat mich angerufen, wie gesagt, da ist die Zeit stehen geblieben, ne. Da weiß ich JEDEN ((Abschnitt) lacht leicht), den ich da gemacht habe, […]." (P3, p.11, ll: 518-521)

Translation: "Life changes within a second, […] he (the police man, ed. note) called me, as said before, suddenly the time was standing still, you know. I knew EVERY (step) laughing slightly), what I did, […]."

This life-altering experience was "*endlessly incomprehensible*" for her, hard to intellectually grasp and understand. Afterwards, Kristin suffered from a posttraumatic stress symptom, unable to remember things, get up, or sleep, although medication and a return to work within days may have helped her regain some semblance of order and influence over her life.

Over time, Kristin reflected on her grief with greater emotional distance, though emotional comments during the interview revealed the enduring impact of this loss, such as still existent anger about the police officer's way of not directly breaking the bad news to her.

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[94] *Reflective note*: When she told me about this situation, the air was dense, I got involved in her depiction, empathizing with her gave my goosebumps. She did not take long to describe her experience, didn't use a lot of words. I felt shocked as well, since I hadn't seen this coming.

4.3.4 Managing Change

Kristin's professional change management has been already described in Chapter 4.3.1.3 The "Business Woman"; yet, the following overview presents her combined key qualities in managing change both in professional and personal life.

1. ***Clear vision and values:*** Kristin's vision for the company change was quite practical, but driven by her personal interests and intuition, sparked by a French customer's intention to buy packaging goods (P3, p.8, ll: 352-353). This vision aligned with her personal affinity for packaging and her value of doing things "right" and clean (see theme *personal connection: Focus on realizing HER ideas according to her interests, values (packaging, doing things right)*. Similarly, in her private life, the divorce was initiated by her after clarifying her feelings and goals.

2. ***Being proactive versus allowing:*** In her divorce, Kristin listened to her gut feeling, learned to step in for herself after looking for help, and distanced herself from social expectations. At the same time, Kristin also allowed things to happen, which enabled her receptiveness to the gift of love in her private life but also "being groomed" by her parents to serve the company.

3. ***Multifaceted, powerful top management role:*** As the owner, Kristin held top-level authority and successfully drove the change process, leveraging her verified skillset. She embodied all key change management tasks – such as setting direction, initiating, monitoring, and executing. For example, she researched BRC certification standards and defined all actions herself. This comprehensive approach stemmed partly from a lack of qualified employees at eye level and partly from her natural curiosity. However, concentrating power, expertise, and execution competence at the top limits bottom-up involvement and risks dependence on a single person, as her succession problem illustrates.

4. ***"Hench-Man": Servant attitude with and adaptive style:*** Kristin viewed herself as a "hench-man", dedicated to serve the company: "[…] I also wrote somehow that I was the (unv.? Hench man), so I EXECUTE what this company somehow needs." (P3, p.25, ll: 1256-1258). This mindset enabled her to fluidly adapt between participative and directive leadership, tailored to the maturity and competence of her employees (see theme *selective involvement of people according to maturity level)*.

5. ***Developing people and consequent personnel decisions:*** She complained about no bottom-up self-starters who would assume responsibility. Assessing potential, she either made *consequent personnel decisions* or *pushed* them in their development to establish some

managerial backbone; by implementing vocational training she started to build talent within the organization.

6. ***Building trusting relationships:*** Kristin actively fostered trust with both customers and employees, making it central to her decision-making. Trust empowered her to make high-risk investments confidently, even without formal contracts. Among her staff, this trust-based connection encouraged support for her change initiatives, with minimal resistance, only some adaptation challenges.

7. ***Customer-centric change:*** Customers not only initiated the company's transformation with their interest in packaging expertise but also became partners in the joint expansion. Kristin emphasized selecting customers wisely, balancing business potential with the possibility of long-term, trustworthy relationships. Internally, she ensured that customer needs remained a focal point of the change, recognizing that their evaluations ultimately determine the success of the transformation.

8. ***Reflection*** (and its limits): Confronted with the death of her partner, Kristin's coping mechanism was twofold: she sought *understanding* the accident by speaking with doctors ("*talk, talk, talk*"), while also *seeking solitude* from well-meaning but unhelpful conversations that trivialized her pain (P3, p.12, ll:560-563) - revealing a reflection practice that helps to integrate the incomprehensible and gain a sufficient peace. However, when facing her lack of clarity in her succession issue, she tried to resolve it by extensive, yet unsuccessful reflection. This suggests that reflection as discovering something originally new requires another quality, beyond unproductive circling in self-conversations with the everyday self (see Heidegger, 2010:276, 295). This will be explored in Chapter 5.2.2.2 Reflection as Radical Meditative Inquiry (see p.192 f.), emphasizing that true resolution demands a leap from the familiar, everyday thinking to the unknown realm of one's authentic being and truth.

9. ***Reestablishing "normality" after crisis:*** Kristin's strong belief that she had to work and function helped her after her partner's death to *organize* herself help, enabling her to return to some routine and providing her with some structure and a sense of control.

10. ***Blaming as sustained victimhood:*** Kristin's late anger about the police officer not directly telling her about her partner's death corresponds with her tendency to *blame* – others and herself, sustaining passive victimhood.

In conclusion, Kristin's case illustrates that managing change is not only an organizational challenge but also a deeply human process, much impacted by authentic clarity and competence of its leader.

By establishing trust as foundation, paired with clarity as a form of anticipatory resoluteness, grounded in one's heritage - here: the family business - (Heidegger 2006, 2010), and by combining allowing, empowering approaches with directive, consequent leadership, Kristin demonstrates how managers can implement change that is both effective and human-centered.

For personal coping with crisis, returning to stabilizing routines, reflective practices of solitude and dialogue, instead of blaming, may represent steps toward recovering agency and a sense of shelteredness (Bollnow, 1960). Retrieving own clarity by accessing one's own authentic ground through an integrated identity may dissolve paralysis and enable effective shaping of one's life.

4.4 Case P4: Steven- Servant Business Man

Steven is a 47 years old business consultant, married, and father of three children[95]. Before his self-employment, he had been a senior manager in a division with around 20,000 employees, as part of a conglomerate in the communication industry. There, he was responsible for a business customer segment with 17 direct reports, around 120 team leaders, and 2,300 employees, working in 55 productions sites, generating a turnover of around 170 million EUR[96].

In this role, he led a project stream in a massive restructuring and downsizing initiative, successfully reduced his staff, standardized and optimized processes. However, when the new structure was implemented in late 2012, he unexpectedly quit. The new management philosophy opposed his conviction of meaningfully shaping the world together with people. Steven's case illustrates an inner *conflict between loyal, selfless professionalism, and staying true to one's "heart".*

Biographically, Steven's journey is a testament to the dynamic interplay between *a) being safe* and grounded in a stable home, relationships, faith in God, and in oneself, and *b) experimenting and initiating courageous change* – both privately and professionally.

He embodies a *sheltered, confident pioneer* as a counter-concept to the existentialist restless adventurer (Bollnow, 1960:37 f.), who learns from failure and crisis without letting his basic trust be shattered. His story underscores the transformative power of purpose, faith, connection, and creativity in navigating life's uncertainties.

Professionally, the change management of the restructuring project was a "technical" one, guided by a non-compromising philosophy of top-down central *planning and control*, focusing on business results instead of employee or customer satisfaction. The power of crystal-clear *goals and management philosophy*, a well-structured *project management* with aligned project leaders, and tactical *initial participation* of managers enabled a significant change within a relatively short time - achieving the primary objective of profit maximization while neglecting the negative impact on employee and customer satisfaction.

The unnegotiable imposition of a new structure and required identity change enhanced reactive *victimization* among staff, activating a sense "thrownness" (Heidegger, 2010). The change approach mirrors a technical worldview, requiring people to function as uncreative role fulfillers.

Another approach to change could have included more appreciative *involvement of employees*, *trusting their capabilities to develop solutions* and perspectives, and *coaching managers*

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[95] For more detailed information see Appendix P4 – Steven: Biographical Key Data.
[96] As an orientation: The superordinate division that was subject to the change listed around 1-2 billion EUR.

in honest, yet empathetic separation management. This might have potentially reduced the existing change fatigue and passive resistance, marked by complaining and knowledge hoarding.

4.4.1 Biographical Development

Steven's case illustrates a duality of being safe on the one hand, and courageously going out to shape the world on the other[97]. Well-balanced, this duality resulted in a successful career development, until the transformation project triggered his *awakening* and job resignation in 2013. Steven became a self-employed consultant (and potential entrepreneur), trading safety for the freedom and sole responsibility of authenticity[98]. Like a pioneer searching for new homeland, Steven's challenge was to create his new professional perspective (see Figure 6 below).
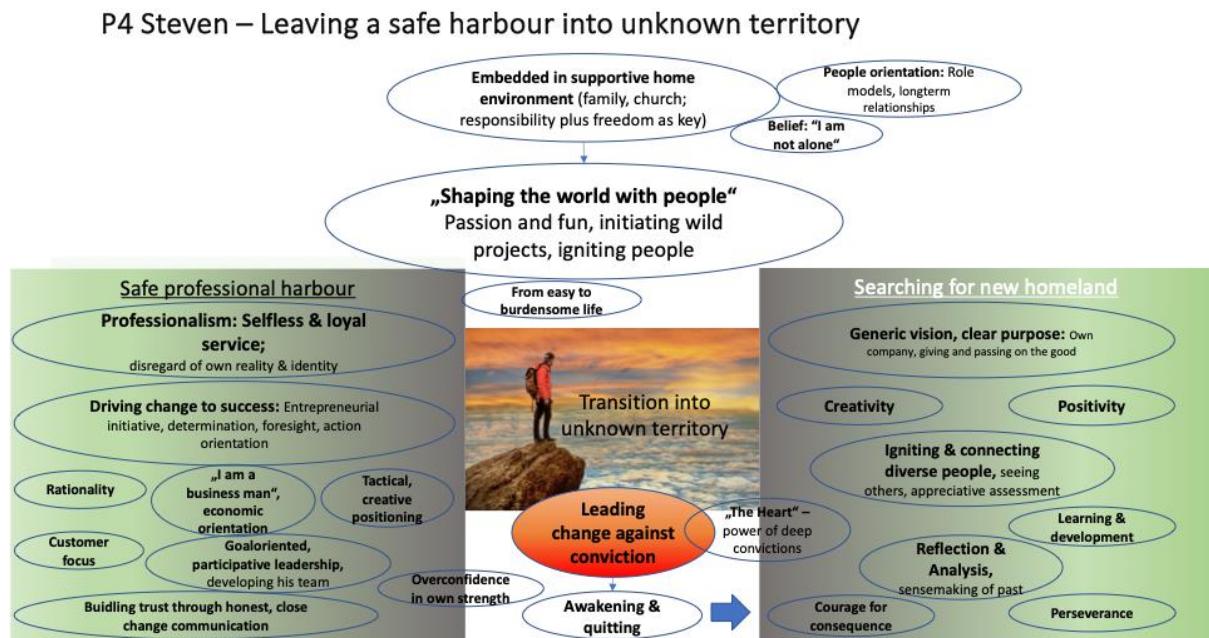
Figure 6: P4 - Leaving a Safe Harbour

Growing up *embedded in the supportive environment* of his family and church, with a lot of *freedom to experiment*, Steven learned early in his teenage years how fulfilling *taking responsibility* and engaging oneself can be – in Christian youth work and, later, politically.

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[97] The detailed list of themes and subthemes is presented in P4- Steven – Themes Overview.

[98] *Autoethnographic note:* I experienced a similar situation, trading my safe, but unbearable job for an insecure perspective of self-employment, accompanied by existential fear and loneliness due my sole responsibility of child raising and providing. However, Steven benefitted from his deep faith in God, positivity, and solution belief, which I lacked at the time.

"[…] es war immer so in dem Kontext dort, dass ich seitens meiner Eltern oder auch in dieser Kirche Freiräume bekommen habe oder unterSTÜTZT worden bin, Sachen auszuprobieren, Sachen zu realisieren, zu ermöglichen. DAS ist ganz stark prägend gewesen." (P4, p.36, ll: 1812-1815)

Translation: "[…] it has always been like this in this context that I got the freedom from my parents or also this free church or was SUPPORTED to try out things, realize things, enable. THAT has been very formative."

The "embeddedness" was reinforced by cherishing *long-term relationships* and *role models* (e.g. his pastor, a female friend, a business colleague). Steven admired their networking skills, professionalism, and also their financial success. His *belief "I am not alone"* built on a giving, providing God (P4, p.43, ll: 2157-2158); even when walking alone sometimes, he actually did not feel alone and believed things would go on (P4, p.24, ll: 2401-2402). This likely underpinned his courage for "great deeds" and leaps of crass change (P4, p.25, ll: 1253-1254).

Steven's central motive was *"shaping the world with people"*, based on his experiences of making a difference together with others during his youth. Each solution, each new professional home would need to fulfill both criteria: the entrepreneurial freedom to shape - through passionate, fun "wild projects" - as well as the connection with like-minded people.

4.4.1.1 The Safe Professional Harbor

Since his vocational training, Steven had been part of the company, advancing his career and feeling deeply connected to his department (P4, p.49). While enabling entrepreneurial opportunities, the company also provided a safe environment. Thus, Steven supported the change project as best he could, driven by a profound *professionalism* of *selfless and loyal service* - even against his own interests, such as closing down his own department (P4, p.8, ll: 368-370):

"Professionalität heißt für mich, dass ich das, was ich kann, was ich verstanden habe fürs Unternehmen so einzubringen, dass es der Strategie und dem Ziel des Unternehmens beiträgt." (P4, p.19, ll: 955-956)

Translation: "Professionalism means to me that I contribute my skills and what I have understood to the company in a way that it serves the strategy and the goal of the company."

This approach worked for many years: Through *tactical, creative positioning* Steven met company demands with *entrepreneurial initiative*, for example, initiating investments in technology and business opportunities, even against resistance from controlling. He pushed for reaching his goals

and *driving change to success* with great *determination*, challenging both top management and his own team *(P4, p.19, ll: 912-914).* After quick planning, he enjoyed taking action (see theme *action orientation).* Later, when starting his self-employment, he displayed considerate *foresight,* carefully weighing the right legal form based on liability, investment, and image considerations.

Steven's self-concept was that of a *"business man",* believing in profitability, standardization, and cost reduction – ideals which aligned with the transformation goals.

"Einmal liegt es in meiner Persönlichkeit, weil ich sage, es geht um das Unternehmen, das Unternehmen MUSS erfolgreich sein, und ich bin auch sehr Kaufmann." (P4, p.11, ll: 537-539)

Translation: "On the one hand, it's in my personality because I say it is about the company, the company MUST be successful, and I am also very much a business man."

He was passionate about financial success (see his *economic orientation*) and *customer satisfaction* (P4, p.1). *Rationality* was an implicit guiding value - focusing on facts, maintaining objective distance, and acting reasonably (P4, p.15).

With this business-oriented mental framework, Steven successfully managed his leadership team and staff in a way to accept change and follow his goals. His *leadership style* was both *goal oriented and participative*, as a combination of stepping in when necessary and granting freedom and autonomy if possible. He emphasized *developing his team leaders* to coach their employees as he did (P4, p.1, ll: 17-20), building a well-functioning management team.

His *communication* during the change was *honest,* upfront, and close. When discussing exit options with employees, he made sure they considered all perspectives – in their own best interest.

"[…] ich habe da viele Gespräche mit den Leuten geführt, […] „du gehst hier NICHT, und du kriegst von mir den Vertrag NICHT, wenn ich nicht sicher bin, dass du auch vernünftig bist […]." (P4, p. 17, ll: 810-815)

Translation: "[…] I had a lot of conversations with the people, […] "you are NOT leaving here, and you are NOT getting the contract from me unless I'm sure that you are also reasonable."

This helped *building trust*. He handled frustration by listening and offering clever advice, such as managing new supervisors by "feeding" them with their own solutions (P4, p.24, ll: 1196-1199).

Steven's inner conflict between loyal professionalism and personal convictions may have prolonged his engagement in the change. Initially intrigued by the possibilities of the change, he was also driven by an *overconfidence in his own strength* - the belief that, despite the new philosophy of centralization and control, he could still create a positive outcome:

"[…] ich war am Anfang noch gePACKT, dahingehend zu sagen, „ich krieg das HIN! Ich mach da was draus […]."(P4, p.31, ll: 1564-1565)

Translation: "[…] in the beginning I was CAPTURED, meaning that I said "I can DO it! I make something out of it […]."

He ignored negative emotions and own convictions, *disregarding his own reality and identity* (P4, p.33, l: 1627; p.8, ll: 376-377). Eventually, after about two years, he revolted – a surprise for himself:

"Nur dass ich SELBST da ähäh, das war mir (..) also vom- (..) wie soll ich das sagen, vom HERZEN oder vom, dass ich selbst da nicht mit gehen (.) würde zu dem Zeitpunkt, das war mir NICHT gleich klar." (P4, p.31, ll: 1567-1569)

Translation: "That it was ME - uhmm, that was not (..) well from- (..) how can I say this, from the HEART or from, that I wouldn't tag along there (.) at this point of time, that was NOT clear for me at once."

Steven's stuttering reveals his emotionality. Searching for the right word, he chose the symbol of the heart - a center of emotions and authenticity - signifying the *power of his deeply rooted convictions* beyond any business rationale*.* His core struggle emerges as *leading change against his own conviction* (P4, p.8, ll: 376-377).

The new philosophy of centralized control, not trusting employees to develop solutions, threatened one of Steven's core motives: the freedom to shape. Furthermore, he opposed in the standardizing strategy for his own business customer segment, believing in an individualized approach. Finally, he was furious that the whole transformation aimed at "eviscerating the whale" rather than constructive business development (P4, p.20). He was tormented having to sell this change to people, risking his credibility with people who knew his true opinions (P4, p.22, ll: 1071-1076).

Never having been confronted with such a situation before, Steven's usual strategies to "make something out of it" (P4, p.31) through clever, tactical positioning and determined execution failed.

He could not adapt to the fundamental change of his company that he once had felt so connected to (P4, p.30, ll: 1474-1477).

After a period of ignoring his negative feelings of anger and demotivation (P4, p.20, 21, 32), he "awakened": This *awakening* experience was a sudden, crystal-clear realization and choice at the same time, a force that hit unexpectedly (P4, p.30). He literally woke up one early morning, turned to his wife, and told her that he couldn't do it any longer.

"[…] in DEM Moment wusste ich, das GEHT so auch- das WILL auch nicht mehr- KANN nicht mehr weitergehen so, das funktioniert nicht." (P4, p.30-31, ll: 1513-1519)

Translation: "[…] in THIS moment I knew that it doesn't WORK like- that I also don't WANT it anymore- CANNOT continue anymore like this, it doesn't work."

Afterwards, he informed his supervisor. Within one week of consideration, Steven left - with a generous severance package but no concrete idea what to do next.

This culmination reveals the prior emotional toll of navigating organizational change from an inner place of resistance, rooted in a deep misalignment of fundamental convictions and values, including a lack of personal future perspective, here: an insufficient entrepreneurial freedom.

4.4.1.3 Searching for New Homeland

Following main themes helped Steven to develop his new professional perspective and support his further journey.

One aspect is Steven's *courage for consequence*: While criticizing the company for not consequently resolving old legal structures, personally, he demonstrated boldness by quitting his job immediately after his realization, despite having no alternative plan (P4, p.47). His "*tumbler perseverance"* and *positivity* helped him to keep going and stay confident - despite setbacks, including 80 rejected job applications and a failed factory acquisition (P4, p.47, 48).

"Aber da bin ich auch zutiefst von überzeugt, es werden wieder Projekte kommen, […]." (P4, p.48, l: 2413)

Translation: "But I am also deeply convinced projects will come again, […]."

The theme of *reflection and analysis* underscores Steven's *sensemaking* of his turning point, deepening his understanding identity, values, strengths, and weaknesses. This introspection may help him to avoid similar dilemmas in the future.

"[…] Heute würde ich auch ähm auch GELASSENER so etwas sehen noch (.) wollen. Aber ich war ZU SEHR auf (.) im Feuer (.) meines eigenen Charakters begeistert dabei, dass ich an dieser Stelle VOLL (unv.? merke), es wird so nicht mehr gehen, und konnte da nicht flexibel genug mit umgehen." (P4, p. 31, ll: 1523-1526)

Translation*: "[…] Today I would also, um, also want to see something like this with more CALM. But I was TOO MUCH on (.) in the fire (.) of my own character, passionately involved, that at this point I (unv.? notice) FULLY, it won't work like this anymore, and couldn't deal with it flexibly enough."*

Additionally, his passion for ambitious *learning and development* supports his efforts to create a new professional perspective: Steven had always been eager to understand new complex topics, pursued further education after vocational training, initiated change projects, and pushed his career forward. His *creativity* helped him navigate difficult change situations, finding solutions and arguments that reconciled diverse interests, including his own.

Steven's entrepreneurial *generic vision* - rooted in a long-held drive to create his own venture - offers a motivating future perspective:

"Also ich wusste, was mich immer getrieben hat seit ich äh eigentlich denke, war schon die Idee in Richtung Unternehmung, in eine eigene kleine Unternehmung zu gehen, […]." (P4, p.33, ll: 1650-1652)

Translation*: "I knew what drove me since I can remember, was the idea of an enterprise, going into an own enterprise, […]."*

This generic vision was complemented by spontaneous intuitive clarity in concrete situations ("this I want now" P4, p.48) and clear criteria (e.g., shaping things with others; P4, p.48). His *purpose* and clear v*alues* - passing on the good he experienced, being courageous, practicing love and peace, forgiving oneself and others (P4, p.43) - formed a strong inner compass.

His remarkable ability of *igniting and connecting diverse people* for creating a "colourful, big picture" (P4, p.39*)* as a shared purpose - paired with his appreciative "*seeing others"* with their unique strengths - may be key to building and managing his own company.

Though he seemed not fully satisfied with his current professional setup, Steven appeared positive and motivated to seek the next opportunity.

4.4.2 Professional Change Management

4.4.2.1 The Change Project

Within only two years, Steven's division underwent a major strategic restructuring program called "Transform" – a disruptive "destroy - and - re-build" initiative. Steven assumed a *double role*: Leading a project stream concerning hotline services next to his line management role as department head for the business customer segment.

The main goal of the transformation was to enhance *profitability* via centralized control and a reduced and standardized service portfolio; it included staff downsizing, breaking regional sovereignty, harmonizing IT tools, process optimization, and implementing a multi-staged knowledge management in the hotline (to prevent costly experts handling first-level support). Customer satisfaction was to be enhanced through quick standard solutions rather than comprehensive consulting.

The *scope* of this transformation project was major, affecting 20,000 people, and included a planned staff reduction of 4,000 people.

By the end of 2012, a new matrix organization was established. While employee and customer satisfaction had suffered, the key goal of profitability increase was achieved.

The program was primarily initiated as a response to *market driven pressure,* alongside a rather bad *image* and low *customer satisfaction*. The *industry* was shifting toward simpler technology and integrated solutions with a low-level support (P4, p.6), demanding standardization and cost reduction. The market generally declined, competitors already went bankrupt and the company needed to adapt to survive. This included also a *mindset change* towards profitability and quick solutions, particularly challenging long-term employees having joined the company in its governmental, bureaucratic phase (P4, p.7).

The transformation was guided by an extraordinary *clarity of basic philosophy and goals*, focusing on *central control* (P4, p.1). Particularly remarkable was the *structured project management:* With the board as sponsor, clear responsibilities were cascaded down to different streams, briefing responsible program managers clearly, aligning them on goals and philosophy, and preventing individualization (P4, p.21, ll: 1013-1016).

The project started with a one-year preparation phase. In a "*war room*", 250 managers from all fields worked and lived together two days per week for nine months to analyse, discuss, fight, and define the future work streams - aiming to make conflicting perspectives fruitful.

Initially, the transformation was *massively supported* by McKinsey consultants, analysing, aligning, enriching, and documenting the search for optimization (P4, p.2). However, the consulting support ceased during the implementation and communication phase, leaving managers to figure out how to sell the change, navigating the top management's and employees' perspectives.

In the course of reorganization and reduction, established regional managers were "decapitated", departments mixed up and future managers intentionally chosen to disempower old regional structures and cultures (P4, p.9, 23). Managers had to reapply for fewer positions, half of them faced new teams afterwards. Generally, people were *pushed to leave* through attractive severance or early retirement packages, while others were "parked" on project roles.

From a management perspective, the *results* were considered *a great success*: Ten regional and two central business units were consolidated into three main streams with ten "product business process owners" under a central, nationwide management and controlling (P4, p.27, ll: 1325-1329). The *goals of profitability increase, centralized structure, staff reduction, standardization,* and also some *mindset change* for quicker customer solutions were accomplished.

However, Steven adopted a differentiated view, outlining *negative side effects:* The centralization led to *missing local flexibility* of special service teams, lengthening response times due to geographical distance. Furthermore, the *customer satisfaction declined* and Steven suspected that *employee satisfaction* deteriorated as well due to heightened psychological pressure. The *undissolved legal background* structures caused coordination challenges, especially with the various works councils; at times, Steven had to negotiate with a corporate works council and seven legal entities' councils. Additionally, regional site heads still held disciplinary authority over employees formally contracted to the legal entity, which caused tensions with the matrix leadership.

4.4.2.2 Challenges and Chances of Change

The main challenges stemmed from *insecurity* through the *loss of the familiar:* Employees had to adopt new working habits and values, such as forgoing fixed breaks when a customer called or shifting from individual consulting to standardized solutions. Many faced uncertainties due to a possible job loss or their future roles and teams. Steven himself remained unsure of his future role for a long time (P4, p.8).

In this insecurity, a *tribal loyalty* to the old regional management became a challenge for the change project. Thus, these established, often highly respected leaders were pilloried and dismissed despite their former achievements. This led to a *low acceptance* of new leaders - who struggled anyhow due to limited specific expertise and lingering cultural German East-West tensions ("Western" employees perceived "Eastern" managers as less qualified, even judging their accents, P4, p.24).

The *collective skepticism* was not only fueled by many "losers" of the change, but also by *the absence of an inspiring story* to engage the remaining workforce. Additionally, people were *tired of change*, since the company reorganized every one and a half years (P4, p.2).

Moreover, the new reorganization represented a *change against the identity concept* of the whole service team as such (P4, p.23, ll:1130-1133): They valued individualized approaches and comprehensive customer consulting, which relied on higher qualifications. Quick, standardized solutions performed by lower-qualified employees threatened not only their jobs, but their identity.

Considering the insecurity of their personal and collective future, employees exhibited *passive resistance* through *depreciation, complaint*, and *withholding knowledge*. However, they didn't leverage their legal possibilities in order to disrupt the change or gain further benefits. They recognized the need for profitability and generally wanted to contribute (P4, p.9), yet the change process felt unfair and overly profit-driven. Resistance was further fueled by "parked" employees, clinging to their old mindsets.

To address these challenges, Steven recommended a bold *"tabula rasa"* - having the courage to *dissolve the legal background structures* consequently to create clarity of authority and goals*.* Additionally, he advocated for *being more open to employees and having more confidence in their capabilities* to develop solutions for required results*.* Finally, Steven suggested to *support leaders with external coaches for reflection and feedback* to improve change communicate and engaging people.

In contrast to the disillusioning Transform project, Steven generally views the **chance of change** to embark on a *"wild journey with a good end" with enthused people* (P4, p.17), like he experienced in his private Christian youth work projects.

4.4.3 Experiencing Change

In the beginning, Steven was *intrigued* by the opportunity to start from a scratch, test ideas, deeply understand things, and discuss possibilities (P4, p.32). This resonated with his fundamental *shaping belief* and *proactivity* aiming to create "something good".

As the project continued, he experienced increasing *inner repulsion and frustration*, particularly in the mornings, facing days filled with things he didn't believe in:

"[…] ich kann nicht so viel essen, wie ich kotzen möchte." (P4, p. 32, ll: 1614-1615)

Translation*: "[…] I cannot eat as much as I want to throw up."*

Watching his own department being remodeled by people and ideas he disapproved of left him feeling like a *helpless witness* – especially challenging to his proactive mentality.

He faced the dual challenge of managing his *own insecurity* about his future while leading others through change. This demanded rational professionalism and self-control, requiring him to suppress his own emotions and interests.

Additionally, Steven felt *torn between responsibility and own convictions*. He empathetically identified with frustrated people, yet encouraged them despite his own discontent (P4, p.11). Since people knew him and what he really believed in, he sacrificed his credibility when supporting certain decisions (P4, p.22).

Initially seeing himself as the proactive "hunter", he realized he was the prey, subtly pushed toward professional subjugation. The tightening constraints - a *restriction of his freedom* - prompted the radical leap of leaving the company to preserve his authenticity.

The involved people's experience during the change can be characterized by a general *change tiredness* and *collective skepticism* - due to missing identification with the new concept and *lack of appreciation*, especially for established managers. Coupled with an overall job *insecurity*, this caused *psychological stress*; people couldn't deal with the pressure (P4, p.32), resulting in passive resistance, marked by *depreciation, complaint*, and *withholding knowledge,* as mentioned before.

In his private life, Steven observed that his past had been rather free from crisis and disruptions, except for the last years, which grew more difficult and *burdensome* (P4, p.42). He experienced *helplessness* facing his daughter's severe immune sickness, or his alcoholic brother-in-law.

"Ähm, damit (Krankheit seines Kindes, Anm.d. Autors) umzugehen und zu merken, „da haste ein Kind und (..) kannst NIX tun und es (.)." (P4, p.42, ll: 2109-2110)

Translation: "Um, to deal with that (sickness of his child, ed. note) and realize "you've got a child and (..) cannot do ANYTHING and it (.)."

Stress intensified due to deaths in the family and his second child's hearing disability, which demanded ongoing attention, contact, and care.

However, especially in his private early change initiatives, Steven experienced *passion, fun,* and *deep fulfilment*, for instance, when founding a community to address the youth violence of a city. This had been an evolving, colourful, and interdisciplinary project involving the city administration, churches, sports clubs, and schools. Crucial to this positive experience were the freedom to initiate

and develop these projects without someone telling them what to do, serving a meaningful purpose, as well as the enthusiastic, empowering team work:

"Das [Menschen befähigen, Anm. d. Autors] hat mich ganz stark geprägt und auch so eine Grundmotivation gegeben, dass es SINN macht, da zu- und es MICH erfüllt auch, absolut." (P4, p. 38, ll: 1924-1925)

Translation: *"This [empowering people, ed. note] coined me strongly and gave also a basic motivation that it makes sense, to- and it also fulfills ME, absolutely."*

4.4.4 Managing Change

The themes of Steven's way of managing change have been presented above in Chapter 4.4.1 Biographical Development. The following overview presents a summary of core strategies in both professional and private life:

- **Generic vision and clear purpose:** Steven was guided by a generic vision of his own enterprise, *building it together with people*. Motivated by *meaningful projects*, he cherished *values*, such as being courageous, empowering people, passing on the good. Steven appears not to be afraid of "changing the change", even enjoying it, as it becomes more "colourful". Being guided by vision and values, he embraced an agile flexibility, allowing the picture to evolve through and with his team.

- **Initiating and driving change to success:** In private settings, Steven initiated big, unconventional change - with *passion and fun*, combined with a genuine, future-oriented *positivity*. He drew from his ambitious *learning and development* drive paired with an action-oriented *determination* for success. This was complemented with reflective *foresight*, assessing risks and options.

- **Professionalism as loyal, selfless service:** In the change project Transform, Steven dedicated all abilities and knowledge to bridge management interests with employees' perspectives. He successfully completed the task of reducing staff and supported the reorganization. However, neglecting his own interests, he ultimately left the organization, unable to continue.

- **Leading change against conviction:** His professional selflessness led Steven *disregard his inner reality* and resistance for quite some while, bolstered by his *overconfidence* in his power to shape things, his healthy constitution, and his natural perseverance of always standing up again.

- **Customer focus and economic orientation:** Enthusing customers motivates him while his self-concept as a *business man* includes a sharp eye on financial success and funding investment opportunities. This may be fostered by some youth financial scarcity experience (P4, p.43).

- *Tactical, creative positioning:* Even within corporate constraints, Steven managed to carve out some entrepreneurial freedom - negotiating budgets, increasing his operative result, and re-allocating those additional financial funds for innovative technologies.

- *Goal-oriented yet participative leadership:* Steven set clear goals and expectations, adapted his coaching intensity depending on employee's performance, and celebrated success, e.g., through financial participation. Tying rewards and consequences to outcomes, he ensured accountability and fairness. In his change communication, he enriched his performance-driven style with deep empathy and relational support, expecting the same from his leadership team.

- *Building trust through honest, close communication*: Steven confronted people with the reality of their job loss or new supervisors, leading them to a decision point. He challenged them to proactively search for new jobs, while also offering empathetic listening and new perspectives.

- *Courage for consequence:* Personally, Steven quickly and consequently acted upon his inner wakeup call by terminating his employment – a radical step to preserve his authenticity.

- *Reflection and analysis*: Reassessing alternative scenarios to resigning[99], Steven analysed how his own character - particularly his enthusiasm -contributed to his situation, and compared it to his present quality of greater serenity. He not only sought to make sense of his past choices and heighten his awareness for his values and boundaries, but "exploited" them for learning[100].

In sum, the professional change project differed from Steven's private ventures, being a structured, top-down implementation with limited participation, involving only key management players in the beginning. While economically successful, this "technical" change blindsided employee and customer satisfaction. This resonates with Heidegger's notion of *"machination"* (Heidegger, 2012), where humans are reduced to a mere factor in the change equation, ignoring their existential nature. Key shortcomings of the professional change management included:

- *Neglecting individuals' creative, innovative potential* through rigid, non-negotiable goals and measures, which left no room for creative solutions.

- *Ignoring the heritage:* By "decapitating" respected leaders, the past was not gratefully appreciated (Bollnow, 1960) and could not serve as resource for a coherent future identity (Heidegger,2010), thereby eroding trust and identification.

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[99] He reflected that if he had recognized the fundamental discrepancy of philosophy and strategic direction earlier, he might have reacted sooner and searched for a new professional home within the conglomerate (P4, p.31).
[100] This mirrors particularly Dasein's historicity (Heidegger, 2010), where the past is not something fixed, but a dynamic source of insight for navigating the future.

- ***Underestimation of attunement:*** The project underestimated the importance of addressing emotional undercurrents, such as insecurity and mistrust. As Bollnow (1960, 1980) argues, unresolved negative moods inhibit openness and engagement.

- ***Insufficient communication and leadership***: The lack of connecting communication formats and empathetically caring, yet honest leadership fueled passive resistance.

- ***Enhancing victimization:*** Missing employee involvement intensified feelings of insecurity and disempowerment, denying individuals' existential need to project their own possibilities within a given situation, their thrownness (Heidegger, 2010).

As a middle manager, Steven attempted to bridge these gaps through communication, listening, and helping others to adapt – accompanying a *process of truthful disclosing and discovering* (see p.53 ff.). Ultimately, though, he could not reconcile his personal values with the organization's new direction and resolutely chose another path, staying true to himself.

5. Interpretation of Results

In the following, the individual cases are 1) *analysed cross-case according* to the research objectives (see p.20)*, and 2) explicitly *interpreted* in light of *Heidegger's concept of Dasein and beyng as the event* (2010, 2012; see p.23 ff.; p.79 ff.), as well as *Bollnow's concept of New Shelteredness* (1960; see p.58 ff.).

5.1 Experiencing Change

5.1.1 Cross -Case Analysis of Experiencing Change

The experience of change varies from case to case, depending on the character of the change and individual coping strategies. However, some common aspects can be highlighted.

Mostly, the described change processes were accompanied by negative emotions, ranging from mocking depreciation of agile methods to despair and deep suffering due to continuous overload, unresolved succession issues, illness, or death.

Negative experiences include:

1. *Stress and exhaustion*: Three interviewees described experiences of relevant stress and exhaustion, resulting from overwhelming external demands and the attempt to meet them. A particular stressor involved holding *multiple roles* in a professional context, such as Anna's dual responsibility for line and change management, while also facing private life demands as a partner and parent (Kristin, Peter). However, Peter realized, that this pressure was originally self-made and linked to personal patterns, such as a longing for appreciation (p.118). This shows how external demands and expectations are internalized, fueled by deeper personal motivations to continue to belong – whether to a family or an organization.

   At its core, stress appears as an internalized *conflict between belonging and authenticity*, forcing individuals to face an existential choice. This tension is particularly illustrated in Steven's and Kristin's accounts, both feeling *torn* between responsibilities and own interests or convictions. For Kristin, this tension manifested even in physical reactions – she became ill over her being stuck (p.149). Steven described deep *frustration* and *physical repulsion* (p.164), wanting to "throw up" - symbolizing a process of externalizing what doesn't belong to him, purging him from internalized expectations that clashed with own beliefs.

   In Anna's and Steven's organizational change projects, involved people experienced exhaustion as *being tired* of recurring or seemingly never-ending changes. During Kristin's

company remodeling, people initially felt stressed due to her way of challenging them to change and develop.

2. *Helplessness*: Both managers and employees experienced helplessness in change as a diminished capacity to respond to ongoing challenges - a *restricted agency and empowerment,* due to *limited influence or missing capabilities*. Steven felt helpless, watching the restructuring of his department or facing his child's illness – situations he could not alter, highlighting the limits of human control as root cause for experiencing helplessness. In Anna's case, helplessness stemmed from *a knowledge and skill gap* regarding leadership, change management, and HR in order to orient herself and defend her interests.

   Kristin's traumatic experience of her partner's death extrapolates the human limitation to control or influence life. She experienced a *complete loss of control* - over the fateful event itself and herself (p.151). It was intensified by an altered time experience: a *narrowed-down present*, focusing only on the immediate next step, and thus preventing accessing past resources or developing a future perspective. Kristin's urge to gather information by talking to doctors reflects the attempt to grasp the incomprehensible, not just intellectually, but through *discursive-attuned understanding,* searching for *meaning*. Without her partner, Kristin is thrown back onto her very own self, s*eeking solitude* from well-intended but superficial condolence chatter as a coping mechanism. Other responses, like quickly returning to work or feeling anger, point to the need to *shift from passiveness into action*, regaining a sense of agency and order (p.151).

3. *Insecurity:* Insecurity arises from an *unclear future perspective, a missing plan,* and a *disturbed familiar order*. Peter described the challenge for managers to lead people "into fog" while dealing with their own uncertainty (p.124). This insecurity is enhanced by *complexity* due to diversity of people and multiple interdependencies, as illustrated by Kristin's succession problem, leaving her *paralyzed,* bored, and disgusted. Anna experienced a *lostness*, when confronted with an "equation with only unknowns" (P2, p.2 ll: 85-86), lacking a clear future perspective, as well as a concrete roadmap for establishing the new organization. Her lostness entails both the absence of external orientation as well as own knowledge and strategies to navigate the unfamiliar terrain, such as saying "no" to excessive demands.

   An unclear future appears to foster excessive worst-case phantasies, expressing underlying *fear* as well as magnifying it (p.138). Yet even a worst-case scenario provides a future perspective and therefore orientation that people can project themselves upon.

   Finally, since change represents a *disturbance of familiarity*, it may lead to change experiences as an *inconvenience* for everyday functioning or as a *threat* to established roles, status, and influence, as seen in Peter's case.

4. *Alienation*: Steven's case highlights the *alienation* of people from the company, driven by profit-driven changes that prioritized standardization over individual solutions, disregarding the company's historical identity, such as by "decapitating" respected leaders. Remaining employees were integrated into a new matrix structure, officially accepting the change, but not adopting its inherent new values. Unresolved legal structures amplified this ambivalence, creating a *split* between outer action and inner conviction (p.165). This nurtured passive and destructive behaviors, such as withholding knowledge and devaluing new leaders (p.164).

Essentially, destroying existent familiar orientations without providing a meaningful future perspective, which is linked to historical roots, undermines constructive agency. This leads to experiences of helplessness, insecurity, and fear, along with stress and exhaustion due to attempts to fulfill excessive role demands - especially among managers. The experiences of alienation and being "torn" indicate a *split* within oneself due to the diverging interests of belonging and authenticity - saying "yes" through outer action while mind and body resist, crying "no".

Positive experiences entail:

1. *Hope for a better future*: Change is experienced positively when it evokes *hope* for improvements, such as better working conditions in Kristin's company or reduced operative pressure for the IT-team in Peter's case. Also, hope appears to be grounded in positive past experiences: people *familiar* with agile methods welcomed the change more readily (p.125). This suggests that individuals have a tendency of *projecting past experiences into future*, including their personal evaluations. In Anna's case, hope was rekindled by *help and support,* like increased team capacity and effective interim management.

2. *Empowerment & growth experience:* An empowering experience appears linked to the degree of *self-determined agency* as self-initiation and influence*,* alignment with *personal vision,* and confidence in one's *abilities*. Steven's positive experiences during change are closely linked to his sense of empowerment – which is enhanced by the actual influence to shape the change and the belief in his own capacity that he can "make something out of it" (P4, p.31).

   Peter, an experienced agile coach, was confident about managing the transformation due to his strong political positioning, thus securing his influence, and openness to learning – representing an element of his future professional vision. Similarly, Kristin described the company development as "easy" due to her clear, interest-integrating vision and strong leadership skills. "Working like a bull" characterizes her proactive approach, illustrating empowerment through successful, effective agency (p.150). However, it also conveys a desperate undertone - like a mouse paddling cream to butter to avoid drowning.

3. *Fun & Passion*: Especially Steven associated change with fun and passion, providing him with a sense of purpose and fulfillment. Again, this positive change experience is tied to the *freedom to initiate and shape* unconventional, "wild" projects in his Christian youth work in an evolving way, a *purposeful vision,* and a mutually inspiring *connection to others* (p.157).

4. *Connection:* Feeling connected to other people is enhanced by *trust* and *appreciation* between drivers and stakeholders of change, an enthusing, *shared vision*, and *listening presence*. Peter's and Kristin's stories demonstrate how appreciative, trusting relationships help people to develop and engage in the change despite uncertainty. Steven valued connection as central to his personal vision aiming to shape the world together, empower and enthuse others by a shared vision (P4, p.17, ll:840-841). Anna highlighted the importance of presence and active listening to people's concerns to build connection, noting its absence as a significant barrier in her company's change (p.140).

This summary captures the spectrum of change experiences – ranging from negative experiences, such as stress, exhaustion, helplessness, insecurity, fear, and alienation to positive change experiences, like hope, empowerment, fun, and connection. It emphasizes the role of self-determined agency, a meaningful vision, matching capabilities, and relationships grounded in trust and appreciation, facilitated by listening presence.

5.1.2 Interpretation of Experiencing Change

Central aspects of change experiences relevant for understanding New Shelteredness in Change are now interpreted with regard to Heidegger (2010, 2012) and Bollnow (1960, 1980).

5.1.2.1 Attunement Colours Change Experiences

According to Dasein's always already attuned nature (Heidegger, 2010), change is always "pre-coloured" by existing underlying sentiments - while also activating them, as the research illustrates.

Change extrapolates the existentialist experience of life as an ongoing crisis (Bollnow, 1960) by disrupting familiar structures and confronting people with their anxiety about their own potentiality of being (Heidegger, 2010). Especially through overwhelming and not agreeable change, the inner lostness is encountered - an "abyss of the own soul" - accompanied by negative sentiments like fear, desperation, disgust, and boredom (Bollnow, 1960:15, see Steven's and Kristin's cases). While facing anxiety may awaken and activate individuals - in Steven's change due to potential job loss - staying constantly within fear (or other painful sentiments) isolates people, blocks new perspectives, and enhances unproductive chatter, as seen in Anna's case as individuals created negative future scenarios.

Anxiety appears only productive, when transformed into an agency, which is guided by hope (see 5.1.2.4 Authentic Agency as Consoled Courage as Antidote to Helplessness, p.175 ff.).

Positive attunements, like trust and hope, disclose a sheltering quality of the world and foster creativity, connection, and inspiration (Bollnow, 1980), therefore contributing to developing solutions. They may incite a spiral of success and reinforced positive emotions, as seen in Steven's youth projects.

However, experiencing extreme mood swings between hope and despair appears to be stressful: Depending on his emotional state, Peter was able to entertain a room full of people, while on other occasions, his childhood experiences were activated and led to deepest despair – indicating the importance of emotional balance for positive change experiences.

Overall, based on our ontological condition of always already being attuned, concrete attunements appear to be both **catalyst and result** of change experiences - highlighting the transformative power of emotional states in navigating change. **Managing own emotions** while **addressing others' moods** through tailored communication and participation appears as a key issue in change management (see 5.2.1.1 Successful Strategies for Managing Change, p.181).

5.1.2.2 Relation to the World: Reestablishing Familiarity and Order as Antidote to Insecurity

Heidegger's concept of being-in-the-world highlights Dasein's inherent entwinement with its world – a continuous interaction based on a web of familiar references and significances (Heidegger, 2010, §18:84).

As external change disrupts this familiarity, the inner compass of navigating within this world is lost. Once outer familiarity is disturbed, reestablishing a sense of *order* through future perspectives and self-organization for everyday functioning appears as a priority. This is supported by Kristin's quick return to work after her partner's death, securing her functioning within familiar routines, or - in Anna's case - the self-organization of managers. Bollnow (1960) advocates familiar order, spatially and temporally, actively nurtured through a "tidy" home or recurring weekly events. He implies that this *familiar everydayness* can be viewed as a framework for the creation of a meaningful life beyond crisis.

However, a broken outer familiarity and loss of orientation may incite an inner search to rediscover individuals' authentic selves beyond everyday roles (Heidegger, 2010). On this basis, a new **everyday, yet authentic order** may be established (see in more detail p.215 ff.).

5.1.2.3 Relation to Oneself: The "Split" of the Inauthentic Self as Source of Suffering

The cross-case analysis indicates that experiences of stress and exhaustion during change are not solely due to balancing multiples roles or missing individual capabilities, but rather by a manager's

inner self concept, allowing external demands to take over the "driver-seat". This dynamic is fueled by an essential desire to *belong,* while posing the challenge to maintain one's *authentic individuality*.

Heidegger's (2010) concept of fallenness describes Dasein's submission to the public "Man-Self". The research findings indicate that this stems from a longing for connection, which is anchored in Dasein's existential constitution of "being with" and "for the sake" of others (see 2.2.1.5 The "Man": Being with Others as an Everyday Self, p.28 ff.). However, in everyday life, genuine connection devolves into role-playing, ensuring a seamlessly functioning interaction, neglecting people's unique authenticity which is originally needed for true connection (Heidegger, 2010, §26:119).

The analysis reveals how managers *create their own pressure* by internalizing external demands and sacrificing their own interests for belonging and "love" (see Peter's longing for appreciation or Kristin's, Anna's, and Steven's professional commitment to their companies). Balancing these opposing internal forces even for years is possible - yet at the price of stress and exhaustion.

Early biographical experiences of inadequacy foster a tendency toward *overadaptation* and *loneliness*, as Kristin's belief of being "the problem maker" (P3, p.3, ll:136-137) and her neglect of own concerns illustrate. The societal trance of "machination" (Heidegger, 2012) is here complemented by a **trance of inadequacy** on an individual level. The experience of not fitting into the mechanics of everyday life leads to a devaluing self-concept that fosters inauthenticity and maintains the power of the Man - if not unmasked through reflection (see Peter's, Kristin's, and Anna's cases). Feeling inadequate isolates individuals, prompting overadaptive, inauthentic behavior to regain connection and acceptance. However, it reinforces loneliness since hiding behind a mask prevents real encounter – a vicious cycle.

This cycle of inauthenticity appears to be rooted in a ***self*, *split at its core*.** Dasein's self is the foundation of how it exists in this world, experiences, and relates to it (Heidegger, 2010, §25, §64). If this self is *torn* between internalized external demands and original inner truth, this ground loses stability and becomes fragmented. The disconnected segments within the self lead to unself-constancy and dispersion (Heidegger, 2010, §64:308 f.). When the stable foundation of self is shattered, insecurity and fear arise, heightening the experience of change as crisis.

However, being "split" presupposes a primordial undivided, unified existence as something whole and intact (Bollnow, 1960:51 f.). It suggests either an **integration** of opposing inner forces within oneself, or a **choice to dis-integrate** (or separate) from adopted external aspects in order to preserve one's original wholeness, enabling a consistency of self over time (Heidegger, 2010). Reconnecting to being through a truthful discovery process and choosing to actually live it allows individuals to experience change as both challenging and empowering: For example, Kristin's divorce represents a decision which disintegrated her outer life in order to maintain her own integrity. Authenticity enabled her to experience belonging in her new partnership and channel her power into effective, intentional

change of her company. Without authentic integrity, all actions seem to lack power and direction, as Anna's fulfilment struggle exemplifies. In contrast, based on a more integrated self, she could resolutely resolve her situation (see 4.2.1.3 The Developed Self, p.134 ff.)

In sum, change experiences can be seen as an individual, *self-created echo, tied to the degree of authentic integrity*. Driven by a sense of inadequacy and separation, individuals seek to create belonging by inauthentic adaptation, which perpetuates exhaustion and disconnection. Through the conscious choice to live as an integer whole, individuals may experience change as a site of true belonging and can reclaim transformative, empowered agency – with themselves in the driver's seat.

5.1.2.4 Authentic Agency as Consoled Courage as Antidote to Helplessness

The experience of change becomes increasingly positive when it is *self-initiated* instead of being imposed, as Kristin's initiation of her divorce, Peter's sense of empowerment to guide the agile change, or Steven's enthusiasm to drive unconventional change illustrate. This highlights the relevance of *agency*, fostering a sense of empowerment, growth, control, and even fun in change.

Based on Heidegger's analysis of Dasein, two aspects of agency can be distinguished: The *entangled agency* of the fallen everyday self, which flees from the uncanniness towards manageable, familiar innerworldly matters, and the *authentic agency* as anticipatory resolute repetition, projecting a future while drawing from its heritage (Heidegger, 2010:186, 372).

The research findings indicate, that even the entangled agency seems to serve to *regain a sense of empowerment and control* – just like Kristin's quick return to work routines after her partner's death, or Anna, trying to fulfil her role demands through even more effort. However, over time, neglecting the own (situational) truth, activity rather seems to enhance victimization – turning to a "re-activity" - through increasing exhaustion instead of overcoming it. Similarly, in Steven's case, people's resistance -such as complaining or withholding knowledge - represent a reactive response without clarity and effectiveness: Legal options were not exploited in order to level people's and managerial interests. This *ineffective, reactive, inauthentic agency* may contribute to the experience of *change fatigue*, revealing it as a *co-created phenomenon* of frequent, demanding changes.

According to Heidegger (2010), resolute, authentic agency requires listening to the *call of conscience* and the *choice* to live authentically. This entails projecting one's future in light of factual possibilities - beyond everyday task fulfillment and limiting predefined options. This entails acceptance of the ultimate *responsibility* of becoming guilty of deciding for or against something, and being willing to experience *anxiety* in *reticent restraint*, while refraining from unproductive chattering, self-conversations, and negotiations (Heidegger, 2010:276, 295; 2012:20). This choice is phenomenally illustrated by *awakening moments* and *consequent action*, like Anna's resignment of her managerial position and Steven's epiphany of waking up one morning, determined to quit immediately.

The choice alone seems to produce clarity and give direction, but at first often with a disturbing, unsettling "not- and-away-from" character, such as quitting a job or leaving a marriage (see Holt, 2023:73). This aligns with Heidegger's notion of the call of conscience not specifically saying something, yet providing a clear direction: Calling Dasein forth to its possibilities (Heidegger, 2010:263 f.) – whatever they might ontically look like. Choosing oneself incites effective action, such as disclosing new concrete options or boldly creating completely new situations.

In sum, through **authentic agency,** people never have to be passive recipients of change; they can be active creators of their own fate – experiencing freedom within all restrictions through choice.

However, Bollnow (1960) criticizes an exclusive focus on choice and agency as leading to a continuous existential tension. He emphasizes additional virtues, such as *patience* and *availability* for organic development, proposing continuous *planning* and *executing* as equally authentic expressions of Dasein. An agency in form of a **consoled courage** balances decisive action with rest, trusting the evolvement of natural solutions when personal limits are reached (see 2.3.3.4 The Consoled Courage („Der Getroste Mut"), p.64 f.). Bollnow (1960) highlights the need to distinguish between critical situations, which demand immediate action, and those that allow room for evolution.

Peter and Anna illustrate this kind of "consoled courage" when complementing awakening moments with reflection and deliberate preparation of their next steps. Steven's new professional path reflected this duality as well. His faith allowed him to wait for evolving opportunities, while his entrepreneurial drive let him seize opportunities, such as the venture of a company acquisition.

Still, blows of fate demonstrate our limitations in shaping life through action, as seen in Kristin's and Steven's helplessness facing death or illness. Although returning to work - as a form of agency - provided Kristin with some functional structure, it didn't resolve the suffering. Possibly, pausing and resting could have fostered emotional processing for meaning and a renewed hope.

In conclusion, authentic agency unfolds its full potential if realized as a **consoled courage,** enabling **resolute action** as well as **patient, available allowing** for emergence of solutions, ultimately recovering freedom within external limitations.

5.1.2.5 The Relevance of Hope for Vision and Resolute Action

In the research, hope emerges as a fundamental drive towards a positive future – represented by a vision, which fosters empowerment and enthusiasm, and serves to guide any resolute action.

Developing this hopeful vision relies on past experiences: For instance, employees who positively experienced agile methods before could positively imagine working with them in the future. Conversely, Steven's case shows that devaluing the past hinders an optimistic future perspective. Gaining an appreciative relationship with the past - by reflecting or evaluating it in light of an upcoming

change to discover new possibilities - aligns with Heidegger's concept of *anticipatory, resolute repetition* (2010; see p.41), and Bollnow's emphasis on a *grateful relation to the past* (1960; see p.70).

Bollnow (1960) suggests that hope broadens the **horizon of possibilities**, instead of narrowing it down through an anxiety-driven compulsion of either-or-choices. This is evident in Steven's and Peter's cases: Both their visions of their professional future entail a *concrete, yet open* quality and secure certain *values* (like genuine collaboration), serving as an overall, motivating "guiding star" instead of an unflexible roadmap.

Meaningful, resolute action depends on prior attunement of hope: Only by believing in a positive outcome as a true possibility, resolute action makes sense. Research supports that by hope for improvement, change can actually be experienced as a **chance** instead of a threat, as particularly Peter's (see p.124 f.) and Kristin's (see p.150) organizational changes illustrate.

5.1.2.6 The Relevance of Meaning for Transforming Suffering into Growth

"(…) und im Sinn schaut das Schicksal, die strengen Augen voller Licht, wie die Gnade selber drein."

(Buber, 1995:51)

Translation: *"(…) and in this meaning destiny, with eyes a moment ago so severe now filled with light, looks out like grace itself." (Buber, 1958:45)*

Kristin's loss of her partner, described as "endlessly incomprehensible", illustrates the need for meaning as coming to terms with fate, recognizing the potential of crisis for personal growth and learning - ultimately, revealing grace within suffering.

Heidegger (2010, §34:155 f.) suggests that meaning transcends intellectual categorizing, requiring an *attuned, interpretative-discursive understanding* for processing experiences of thrownness, embedding them in a *totality* of significances. Meaning, therefore, refers to Dasein's whole world relation.

Meaning has a *profound temporal character*: According to Heidegger (2010, §32), it points toward future possibilities while grounding Dasein in historicity. Death, as Dasein's ultimate future, frees it from inauthentic distractions and enhances awareness concerning its momentary choices. As time is the "meaning" of care, meaning ontologically signifies a precondition or ground. In connection with time, meaningful care embraces Dasein's fully spanned historicity, the relevance of *death as end*, providing the been ground, as well as *birth as beginning*, including the futural chance to start over again - as long as Dasein lives. This temporal trajectory indicates meaning's link to *gratefulness* and *hope*. Representing a "trust in the future" (see p.63), hope also relies on past experience as a reference point (Heidegger, 2010, §68:329). As already outlined, the participants' biographical development

underlines the relevance of a grateful relationship with the past for projecting a hopeful future. Finding meaning, based on grateful, hopeful trust, offers a way to transcendent the suffering of thrownness into a New Shelteredness - through a constructively overarching relation to Dasein's spanned temporality.

The research reveals, how meaning enables individuals to develop a coherent life concept in a way that integrates the dual experience of disaster and benevolence. As a wholistic, integrative power, meaning can shift desperation and helplessness into a sense of being "carried" (Bollnow, 1980), enabling effective responses to change that blend targeted action with open receptivity.

Through meaning, as a temporally overarching, **hopeful, holistic understanding**, suffering can be integrated into a grateful, coherent life narrative and transformed into an opportunity for personal growth.

5.1.2.7 Connection as an Antidote to Fear and Development Enhancer

Reassuring, yet empowering connections – for example between involved people and their managers - appear central to a positive change experience.

These connections can be imagined as an "energetic leash" between leaders and followers, enabling a common move into a certain direction with adequate pace and supported by mutual feedback. It is tied to a shared vision and facilitated by a receptive, listening presence. The leash consists of *trust*, based on a general appreciation (of individuals' potential or accomplishments), a trust in the leader's competence and thematic expertise (see Anna and Peter), as well as a trust in genuine care for other's development (e.g., by encouraging a career step or coaching during downsizing).

Bollnow argues that a basic trust in life is experienced foremost through meaningful and reliable relationships and a "*pedagogical atmosphere*" (Bollnow, 1964; 1975:113 f.), suggesting that change leadership requires relational competence, but also time and space in which this connection can unfold. The pedagogical aspect emphasizes that leaders should not only offer appreciative reassurance but also spark and challenge individuals in their capability development, enabling them to handle change and insecurity. This resonates with Heidegger's concept of "leaping in" (rescuing employees by solving their tasks) and "leaping ahead freeing concern" (empowering through giving them full responsibility) – advocating a balanced leadership style (see 2.2.2.12 Care and Leadership in Change; Heidegger, 2010, §26:119 ff.). The precondition for creating true connections as a leader is the willingness to live as an authentic individual (Heidegger, 2010, §26:119).

Summing up, through a *trusting relationship,* based on appreciation and competence, *listening presence,* and *pedagogical concern*, leaders provide an elementary motivation to "walk into fog" together - towards a *shared, meaningful future*.

"Attunement", as a translation of "Befindlichkeit" (Heidegger, 2006, 2010), addresses Dasein's ontological sentimental constitution, disclosing its intertwined being-in-the-world through "moods" (Stimmungen; Heidegger, 2006, §29:130). Inspired by the research findings, it shall now be more generally explored as "*Stimmigkeit*" - an attuned *coherence*[101], underpinning positive change experiences.

Ontically, positive change experiences arise when key outer and inner dimensions align during change, such as:

- ***Alignment of external requirements and internal capabilities:*** Positive change experiences occur when external challenges match personal skills and resources. For instance, Peter, as a skilled agile coach, saw the agile transformation as empowering. In contrast, Anna felt overwhelmed by her lack of expertise but regained hope through external support by an interim manager and increased team capacity.

- ***Resonance of personal vision and values:*** When the change vision resonates with individual values and future aspirations, it enhances engagement and fulfillment. Peter, Kristin, and Steven thrived by pursuing change that reflected their values and purpose. In contrast, misalignment leads to internal conflict (see the "split" of self, p.173 f.), fostering paralysis or even bodily repulsion, exemplified by Kristin's succession issue or Steven's loyalty dilemma.

- ***Integration of historical roots and future vision:*** Steven's case illustrates people's alienation caused by disregarding an organization's historical identity and one-sided profit orientation. This suggests that any organizational vision should respect the past while transforming it toward a broader human purpose, beyond pure profit maximization.

- ***Balancing (inner) agency with impact of change:*** Change is experienced particularly critical when individuals feel a high personal impact but lack control - such as in Steven's and Anna's organizational change, or, privately, through fate blows of sickness or death. The missing outer influence throws them back onto their inner coping strategies, such as finding meaning through a grateful relation to the past and hopeful future projection. This process restores a sense of agency in high-impact change, ideally balanced as "consoled courage" (see p.176).

- ***Balancing insecurity with security:*** As familiar structures are dissolved in change, reestablishing *order* and fostering *trustful connections* can mitigate the fear of uncertainty.

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[101] The German word "Stimmigkeit" can be translated as "harmony" or "attunement", reflecting the nuance of tuning an instrument (see also Bollnow, 1980:38). These terms imply a carefully choosing and balancing act to achieve alignment, coherence, and resonance between various elements, like assembling different instruments in an orchestra to create a certain sound. Even dissonances can be integrated and utilized – as for purposes of creating tension but nevertheless serving the overarching theme and character of the piece.

For example, managers in Anna's company self-organized their departments to regain functionality, while Peter, Kristin, and Steven thrived on trustful connections to drive their change processes. Particularly, Kristin's investment decisions demonstrate how *trust* supports risk-taking and innovation, enabling individuals to engage with change and insecurity constructively.

These examples suggest that positive change experiences depend on a carefully balanced tension between individuals' current capabilities, visions, and values on the one hand, and the demands of change on the other, while mitigating insecurity via order and trustful connections. Creating sufficient coherence by aligning change challenges with respective resources appears as a task for change managers, like directing an orchestra according to a score. This orchestration may support individuals in their effort of a creating a harmonious relation between their inner and outer reality (Bollnow, 1960:45; see also Jullien, 2004:54).

However, ontologically, these efforts for creating *coherence* rely on the *possibility of Dasein to be coherent and whole* (see 5.2.2.1 The Consoled-Coherent Authentic Self, p.187 ff.). Not depending solely on a sensitively balancing change management, individuals are challenged and able (!) to be the ***conductor of their personal change experience*** – an ultimately empowering experience.

In conclusion, while balanced, coherent change management, that a) considers individuals' ***emotions***, b) supports reestablishing ***familiar order,*** and c) nurtures ***social connection***, may support positive change experiences, they ultimately remain a ***"product" of the positively attuned Dasein*** (Heidegger, 2010, Bollnow, 1980). Developing one's own authentic agency as a ***"consoled courage",*** ***maintaining hope,*** and creating personal ***meaning*** throughout one's life narrative appears essential to transform insecurity, fear, and helplessness into an optimistic change experience.

5.2 Managing Change

5.2.1 Cross-Case-Analysis of Managing Change

This chapter presents the cross-case analysis on how individuals manage change. "Managing change" encompasses how people initiate, drive, lead, and cope with change.

5.2.1.1 Successful Strategies for Managing Change

The following overview presents **ten key strategies** for successfully managing change, identified in the research:

1. ***Holistic, "horizonal", inspiring vision:*** The research emphasizes the indispensable relevance of a *clear and concrete*, yet *open*, emotionally *inspiring,* and *value-oriented* vision for initiating and driving change. For example, Peter's *holistic* vision of a new collaboration culture fostering innovation - or his "philosophical living room" (see p.122) - provides a tangible image while remaining flexible in its path and final form, embracing the open-ended, "horizonal" nature of future possibilities (Heidegger, 2010). Kristin's company transformation underscores the motivational power of aligning the change vision with personal interests. Similarly, Steven's entrepreneurial vision now incorporates his values and beliefs, transcending profit orientation towards a broader, "holistic" purpose that benefits people.

2. ***Proactive role adoption between selfless professionalism and powerful positioning***: All participants (besides Peter) had to manage the change in addition to their daily business. They successfully adopted their change roles through both *adapting to external demands* and *securing influence and power*. Peter and Steven exemplified this duality, fulfilling requirements while tactically positioning themselves for acceptance and influence. Steven and Kristin displayed a selfless professionalism, prioritizing the company's interests over their own, which supported a successful change, but eventually led to inner conflict when those interests no longer aligned. Similarly, Anna initially focused on selfless, reactive fulfillment of exceeding role demands due to a lack of orientation through prior experience. Her micromanaging, operational focus fueled exhaustion and missing acceptance. Only after renegotiating her position, she regained stability.

   Overall, the research emphasizes that successful role adoption requires a *proactive approach* - leveraging experience and powerful positioning to align external expectations with personal goals, interests, and needs. This safeguards personal well-being, fosters trust and acceptance, and ultimately allows individuals to drive personally meaningful, yet effective change.

3. ***Steering change: Combining project management with visionary leadership:*** Successful change seems to rely primarily on a *determined and powerful leader* who embodies and drives the transformation with a holistic, inspiring vision (see above). In both Kristin's company development and Steven's entrepreneurial endeavors, this leadership was complemented by rough planning, informal risk assessment, continuous monitoring, and intuitive situational adaptation.

   Systematic *project management* appears as an effective tool to increase transparency and control, especially in complex projects. Traditional waterfall methodologies, as seen in Steven's case, excel in achieving economic goals through structured top-down alignment but often overlook cultural and human dimensions (see p.167). Anna's case underscores the consequences of unclear goals and lack of structured project management, resulting in ineffective, misaligned self-organization (see p.140). In contrast, agile methodologies, exemplified by Peter's "gardening" approach (see p.127), embrace goal-orientation, flexibility, and stakeholder involvement, fostering both innovative business solutions and human engagement.

   In sum, the research suggests that successful change hinges primarily on determined *visionary leaders*, driving it to success, but also advocates the benefits *participative, agile project management*, securing business outcomes as well as employee engagement.

4. ***Business orientation as customer and finance focus***: Peter, Kristin, and Steven demonstrate a consistent *focus on customer* benefits, while monitoring *finances*. Kristin, as the company owner, designed her business model around a key customer and ensured his satisfaction throughout the entire change process. She also maintained a clear overview of her key performance indicators to finance the expansion. Similarly, Steven - considering himself a "businessman" - aimed to enthuse customers through his service model and assured financial success to drive further development. Peter aligned the agile mindset-change with the overall business goal of innovative solutions for enhanced customer experience and benefit.

   This customer orientation highlights the core purpose of organizational change: Reviving the "why" (Sinek, 2011) as the fundamental reason why the business exists in the first place, while financial resources secure future development. However, this focus may lead to a neglect of human conditions while driving change, as particularly Anna's case demonstrates.

5. ***Reflective self-leadership:*** The research proposes an inside-out-approach to managing change, advocating an *authentic reflective self-leadership* that serves as a well-balanced foundation for resolute, effective actions. Key aspects are reflection and awakening:
   - *Reflection:* Often incited by a problematic life situation or an awakening experience, reflection aims at emotional processing, meaning-making, and deriving learnings for

the future. Conversations with others - like therapists, colleagues, or friends - appear crucial to investigate, clarify, and validate own thoughts and emotions. The developmental key lies in heightened *awareness of one's own contribution* and responses to situations. Reflection helps to gain *inner clarity* of vision, values, and boundaries (Kristin, Steven), *dealing with wounds* for inner peace (Peter, Kristin), *managing negative emotions* (Peter, Anna), and *identifying* and *resolving dysfunctional patterns* and inner conflicts (Peter, Anna, Kristin), such as balancing adaptation with individuality. Understanding own patterns - especially by revisiting the past - enables informed future decisions and better self-management, as particularly seen in Peter's development. However, Kristin's succession challenge illustrates how excessive self-reflection can circle around a problem without resolution (see 4.3.1.1 Stuck in Succession and "Me-Confusion", p.142 f.).

- *Awakening*: Peter, Anna, and Steven experienced an epiphany after a period of suffering. These "awakenings" are characterized by a suddenness, for example of bodily reactions, such as Peter's collapse, or an unexpected realization, like Steven's overnight insight (p.160). This inner wake-up call urges Dasein to stop and reassess its life, confronting it with the possibility of *choice* again (Heidegger, 2010; 2.2.1.12 The Call of Conscience: Summoning the Authentic Self in Anticipatory Resoluteness, p.37 ff.). It challenges people to leap into insecurity – for example, Steven left the company without a plan, requiring a *courage for consequent action*.

6. **Building trust**: Establishing trusting, authentic connections can reduce resistance, fosters support for change initiatives, and enables risky, courageous decisions, as Kristin's investments demonstrate. Peter builds trusting connections by adopting the role of a *helpful friend and partner*, however, this role is reinforced by a politically powerful position, which secures his relevance and impact.

Building trust also includes an *appreciative attitude*, *empathetic yet honest communication,* and *tangible actions,* like Kristin's decision to retain long-time staff despite her business model shift illustrates, thus providing a sense of reliability and security. Trust is cultivated by *valuing the past* and *current capabilities*, as well as *close, personal communication*, balancing challenging *confrontation* of new realities with *empathetic listening* for concerns (see below). This entails *soothing emotions* and *reconciliating interests* by offering mutually fitting solutions to adapt to change. Here, particularly Steven's engagement showcases how this communication style smooths transitions even in a tough change like staff reduction: Fear is transformed into a realistic hope of an acceptable outcome (see 2.3.5 Bollnow's Implications for Experiencing and Managing Change, p.76).

7. ***Participation and communication***: Once a vision exists, it has to be spread. Particularly Peter's and Steven's cases demonstrate the importance of *forming the will for change* within an inspired *core team* who shall drive the transformation.

After creating an aligned management team, the next challenge is crafting a *compelling and engaging change story* that addresses participants' concerns and questions, while challenging their personal interests and beliefs. Through individual coaching, Steven reframed the negative narrative of the Transform project for his employees, driving and supporting them to explore their options. This underlines the importance of creating a coherent narrative which explores future options in light of one's heritage (see 2.2.1.13 Historicity as the Temporality of Dasein, p.41 f.).

As outlined before, maintaining a **close, personally tailored communication** is crucial to steering change, alternating between *empathetic listening and confrontation* with new realities*, providing advice and planting new ideas,* while also *challenging people to develop own solutions.* Also, communication serves a *monitoring* and *corrective purpose* to secure reaching the change goals, illustrated by Steven's intensified guidance when problems arose. Anna highlights individual communication as a *feedback option* as well as a means to *address and process emotions* to stabilize people. Heidegger (2010) assigns the ability to genuinely communicate – entailing understanding, listening, and articulating meaning - to authentic modes of disclosedness, emphasizing the relevance of change manager's authenticity, abstaining from manipulation (see 2.2.2.11 The Meaning of Disclosedness for Change (Understanding, Attunement, and Discourse) , p.53 f.).

Involvement in change operates on a similar **dialectic spectrum of allowing and enforcement.** In Peter's case, participation at employee level appears somewhat mandatory - despite its democratic, collaborative tone - to foster familiarity with agile methods and mindset. Simultaneously, participation in driving change also can present a privilege, illustrated by Kristin who honoured the competence of key employees through their involvement. However, whether voluntary or enforced, participation apparently provides a *space* for individual contributions, hereby fostering empowerment and accountability. Involvement as activating, yet allowing intervention addresses people in their existential possibility, as understanding-projecting individuals (Heidegger, 2010; see 2.2.2.13 Conclusion: Legitimation of People-Centric Change Management, p.55 f.).

Finally, *celebrating success* and sharing *financial awards*, as Steven practiced, complete successful communication and participation approaches. Recognizing achievements enhanced trust and further motivation of his team.

8. ***Adaptive leadership style balancing people- and goal-orientation***: As a success "recipe" appears the ability to *balance a) receptive availability, patience, and support* (Bollnow, 1960; see p.63 f.) for an evolving, incremental, people-oriented transformation with b) *inspirational impulses*, *directive instructions, and decisive and consequent actions* in order to drive change to the intended success. Particularly Steven and Kristin *set clear goals and expectations*, enforcing them by consequent actions and directives. However, they adjusted their leadership behavior to people's maturity level, performance, or situational demands, becoming more receptive and participative, as needed. This balancing corresponds to Heidegger's (2010) leaping-in and leaping-ahead leadership style as authentic ways of interaction, emphasizing the latter for empowerment through assigning accountability (see 2.2.2.12 Care and Leadership in Change, p.54 f.). As illustrated by Anna's struggle, effective leadership also involves *staffing and organizing teams*, *prioritizing, delegating tasks*, and *developing people* (see 4.2.4 Managing Change, p.139 f.).

9. ***Developing people*** emerged as critical in the research, including a realistic *assessment* of their strengths and weaknesses, providing training and accountability, or making *consequent personnel changes* - as Kristin demonstrated when removing her daughter from the family company. Developing people, however, relies on hope and patience as a precondition (see 2.3.3.6 Patience, p.66), which requires time – often scarce in organizational change. However, Heidegger (2010, §79:390 f.) argues that authentic individuals always have time for what matters. Authentic leaders, therefore, take time to initiate development and patiently provide the necessary space and conditions for people to grow.

10. ***Coping strategy: Reestablishing normality after crisis:*** After her traumatic loss of her partner, Kristin quickly returned to work. The *familiar routines and structures* may have provided the outer *stability* and *structure* she lacked, while her habitual *"functioning"* offered some sense of *agency* and *control* (see p.151). Heidegger's (2010) notion of the liberating potential in confronting death for resolute agency - even if only indirectly through the death of another person, as in Kristin's case - seems to overlook the importance of gradual recovery after crisis through recurring everyday events, offering a frame for processing, meaning-creation, reflection, and tentative agency. Similarly, after organizational upheaval, reestablishing routines (e.g., through self-organization in Anna's case) and allowing time for reflection and emotional processing, might enable to rebuild a more authentic organization, rather than prematurely forcing decisions and action.

Summing up, successful organizational change relies on ***visionary, powerful, yet selflessly serving leadership*** grounded in *trust*, balancing *business focus* with *employee orientation*. It is

supported by *structured project management*, ideally with an agile touch to foster innovative solutions. Tailored participation and communication, *alternating between empathetic allowing and directive enforcemen*t, involves and develops people according to their abilities. After crisis, a *return to normality* through routines helps to restore a sense of stability, control, and agency.

5.2.1.2 Unsuccessful Coping Strategies in Change

The interviewees display various strategies for coping with the challenges of change. However, these positive strategies become counterproductive when overemphasized, causing prolonged suffering. Key unsuccessful coping strategies include:

1. ***Overadaptation and overagency in selfless, loyal role fulfillment:*** As outlined before, Anna, Kristin, and Steven exhibited selfless dedication, aiming to fulfill excessive role demands through *relentless effort*, as Anna's "hamster wheel" or "Kristin's "working like a bull" theme illustrate (see Appendix K) P3- Kristin – Themes Overview). While contributing to successful change, such as Kristin's business development, over time, the demands exceeded their abilities and clashed with personal desires and convictions. *Loyalty*, combined with *perseverance* prolonged these situations.

2. ***Overestimation of own competencies:*** Profound *confidence* in their strengths and wit, supported by *ambition*, led Anna and Steven initially to misjudge the change situation and their abilities. Anna underestimated her leadership limitations, while Steven overestimated his entrepreneurial cleverness to maintain his creative freedom within a streamlined, top-down change.

3. ***Suppressing negative emotions:*** A general positivity supported soothing or ignoring negative emotions. For instance, Anna reassured herself that the situation would benefit her career, while Steven masked frustration with loud music or ignored them altogether, clinging to his entrepreneurial enthusiasm - which delayed acknowledging his deeply rooted conflict.

4. ***Cultivating victimhood:*** When overwhelmed, individuals may shift from active agency to paralyzed victimhood. Avoiding a decision, Kristin adopts a fatalistic acceptance of a situation she detests. Additionally, blaming others and herself (e.g., by calling herself stupid) for her suffering sustains her victimhood (P3, p.19, ll. 913-915), disempowering her even further to resolve her situation.

In conclusion, originally positive attitudes and strengths can turn detrimental when overextended, unbalanced, or misaligned with the situation. This underscores the necessity of reflecting on both strengths and weakness, as well as current role demands and contextual factors, in order to choose an authentic and sustainable response to change.

5.2.2 Interpretation of Managing Change

In the following, I would like to highlight key research findings and interpret them in light of Heidegger's (2010, 2012) and Bollnow's (1960) approaches. With regard to the biographical analyses, the concept of an *authentic self* is developed in its facets as a presupposition for *authentic leadership*, facilitated through an enriched notion of *reflection*.

5.2.2.1 The Consoled-Coherent Authentic Self

The research suggests that the **development of an authentic self** supports *effective, balanced change leadership* (see also 2.2.2.12 Care and Leadership in Change, p.54 f.).

Becoming this self appears as a **process** facilitated by an *awakening call*, *the choice* to follow this call, *reflection* to reconnect with one's truth, and *consequent action* aligned with personal convictions and interests. This resonates with Heidegger's view of existing authentically through reticent listening to the call of conscience, confronting anxiety, assuming accountability, and acting upon it in anticipatory resolute repetition (Heidegger, 2010; see p.42).

The research data underlines the particular relevance of the **choice of oneself** for an authentic life course: Like a railroad switch, prioritizing one's authentic self as an a priori decision determines whether subsequent actions benefit individuals in the long run or perpetuate painful situations, as illustrated by Anna's desperate fulfilment drive, or Peter's "extra mile" effort for recognition (see p.118). Without the choice of oneself, actions are directed by external roles and expectations, risking alienation or fragmentation of one's self (see the "split" self, p.173 f.).

Heidegger's care-structure emphasizes Dasein's continuous involvement with its world, advocating **active projecting towards own potentiality and possibilities** to find oneself again (Heidegger, 2010, §31:140 f., §64:308). In his later work, Heidegger (2012) shifts the focus from proactive agency to a more **receptive stance**, demanding a stewardship in the inquiry for truth (see p.79). Authenticity emerges when individuals surrender to the event of truth and beyng and integrate this experience in their lives through manifestation in concrete beings (p.86). The research supports both - the relevance of agency as well as receptive reflection (see 5.2.2.2 Reflection as Radical Meditative Inquiry, p.192 f.).

Heidegger (2012) suggests that the **source of authenticity** is the **truth of beyng** - a dynamic, mystically concealed yet revealing unfolding in the event. Authentic selfhood, therefore, relies on *rediscovering one's truth of beyng and acting upon it* in order to retrieve "beings out of the truth of

beyng" (Heidegger, 2012:11)[102]. This rediscovery liberates individuals from the "disguises" and constraints imposed by the Man (ibid., §27:129). The authentic self is not an idealized, "best version" of oneself shaped by societal standards but the *result of living one's unique potentiality and truth* while navigating life's challenges, including change. An authentic individual is able to communicate clearly and listen, faces own anxiety, and projects itself meaningfully into the future based on inherited possibilities. In contrast, the inauthentic Dasein degenerates into restless curiosity, superficial gossip, and evasive ambiguity (Heidegger, 2010; see 2.2.1.6 "Being-In": Disclosedness of Dasein Through Attunement, Understanding, and Discourse; p.29 ff.; 2.2.1.7 "Fallenness" of Dasein: Idle Talk, Curiosity, Ambiguity, Thrownness; p.32 f.).

The research identifies several ***key characteristics*** of an authentic self:

- ***High awareness and clarity:*** Authentic individuals display a deep understanding of their goals, values, motives, and patterns beyond imposed societal norms and expectations, often initiated through an *awakening* and deepened through *reflective self-discovery*. Peter's future vision or Steven's choice to leave the company illustrate this awareness and clarity. Awake self-awareness also includes a *presence* and *availability* for others, as Peter's "bumblebeeing" around for picking up moods (p.127) or Steven's coaching of his team illustrate.

- ***Constructive beliefs:*** These beliefs foster an integrative *consolation* in face of adversity and encourage *constructive actions*; they represent a deeply rooted personal life philosophy. Steven's faith of not walking alone enabled him to stay hopeful despite professional setbacks, while Peter's belief that there will always be a solution helped him to recognize opportunities in change and move forward. Anna's acquired shaping belief empowered her to stand up for her interests and proactively create her new job constellation.

- ***Consoled relation to time:*** A consoled relation to the past fosters hope for the future. It advocates revisiting the past for understanding, meaning creation, and future growth, thereby enabling aware-awake resolute present action. For example, Peter recognized how his childhood wounds drove his reactive patterns, such as excessive engagement for appreciation. Valuing them as personal learning opportunities, he could transform them to live a more balanced life - blending his adventurous engagement with less exhausting continuity through his profession as an agile coach. This resonates with Bollnow's (1960) emphasize on gratefulness as perhaps the highest form of acceptance, and Heidegger's (2010) idea of exploiting one's heritage for authentic future growth.

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[102] This happens through the process of conjunctures (Heidegger, 2012; outlined in 2.4 Resonance of Heidegger's Contributions to Philosophy (of the Event): A Process for Truthful Change; p.76 ff.) It relies on Da-sein holding the space, the clearing, for this event and securing the transformation of the human being (ibid, p.232; see also p.81).

- ***Inner stability and peace*** appear as characteristic signs of authenticity. This state is reached through the *processing of emotional wounds* that drove imbalances and extreme actions, as well as through resolving problematic patterns via *integration of poles.* For example*,* Steven balanced reason and feeling, Kristin aimed to navigate social adaption and self-assertion, and Anna harmonized allowing receptiveness with proactive decision-making, enabling her to live her individuality within a social system (see 5.3 Orienting Structures in Experiencing and Managing Change, p.195 ff.). This leads to authentic interactions, characterized by a natural spontaneity and honesty, which in turn foster self-confidence (P2, p.16 ll:773-775). The development of "counter-virtues" (Bollnow, 1960:36; see 2.3.2.2 Critique of an Existentialist Life View, p.61 f.) increases resourcefulness and, therefore, the range of options to respond to change; they also incite the wish to "give" and to mentor others (see Peter's and Anna's Appendices K) K) Themes Overview).

As an underlying fertile foundation, a **basic trust** in life appears to support the development of these qualities (Bollnow, 1960; 2.3.3.1 Trust in Being, p.62 f.). Particularly, Steven's and Anna's biographies illustrate how childhood experiences of spatial and relational stability, paired with freedom to explore, nurtured a fundamental trust in a benevolent world. Even though initially manifesting as a naïve sense of security, as seen in Anna's case, the original experience of trust appears to ease the handling of crisis. Resilience – defined as the ability to bounce back from adversity (Lowenthal, 2001:169) and even thrive - seems to draw from individuals' "backpack" of resourceful trust experiences, equipping them to maintain a hopeful outlook even in challenging situations.

This perspective on trust fosters the idea of an authentic self, which - instead of anxiously and lonely fighting for its individuality by heroically resisting public norms - rather *integrates and creatively transforms* change and crises into opportunities for growth in line with the individual biographical trajectory. This overarching biographical integration fosters a sense of stability and supports Bollnow's (1960) observation that crises must be ultimately transient in order to live a meaningful life. Through reflective effort, based on trust, individuals can create consistent biographical narrations. This enables a more **coherent, continuous life experience**, resembling the organic growth of a tree - rooted in the firm ground of earthly trust, it stretches its branches toward the possibilities of the limitless sky.

However, the effort to create an authentic, coherent life – one that appears "cast in one mold" - relies on **Dasein's ontological possibility to be whole**. The phenomenon of the "split self" (see p.173 ff.) indicates that inauthenticity emerges from a fragmented self, incited by suppressing inner truths in order to belong. This results in suffering due to an I-world relation that is "out of tune". Conversely,

a sense of "attuned coherence" fosters positive life experiences (see p.179 f.). Both experiences - of fragmentation and coherence - rely on Dasein's primordial existential *wholeness*.

This wholeness is especially revealed through Dasein's attunement (Heidegger, 2010, §64:303; §53:254, §29:133; Bollnow, 1980:38 ff.), constantly colouring its existence[103]. Attunement, with its pre-cognitive, all-encompassing character, discloses the essential unity (Wesenseinheit) of Dasein and its world (ibid., p.40; Heidegger, 2010, §29 f.).

Bollnow's proposition of an ***intact*** world that - despite its outside fragility and brokenness - remains whole at its core (Bollnow, 1960:150), inspires the same ontological deliberation for Dasein: Being principally "heil" (whole, intact) enables being broken or fragmented. Dasein's essential intactness serves as its invulnerable ground, and as such enables both vulnerability and the potential for healing and new beginnings - a hopeful perspective for change.

While the idea of the intact focuses on restoration of what is broken, ***coherence*** focuses on harmonizing and balancing of diverse aspects, integrating them into a meaningful, functional whole. Together, the intact and attuned coherence represent key facets of Dasein's wholeness.

Authenticity - understood as living in alignment with one's true being - appears as the ***coherent, intact wholeness*** of the self, stemming from it and being actualized through the above-mentioned process of awakening and reflection. A divided self, as seen in Kristin's opposing identities, leads to ambiguous indecisiveness and exhaustion. Conversely, choosing to live one's truth – prior to any specific manifestation in life - unites this self again on the basis of its ontological wholeness. From this unified state of self, ***clarity and power*** for purposeful, productive action arise, as illustrated by Anna's or Steven's career transitions.

Living life founded in truth and beyng enables a ***constancy of self*** over time, providing a stable sense of identity even amidst change and uncertainty (see 2.2.1.9 The Care Structure: The Umbrella Concept of Dasein's Existential Structure; 2.2.1.13 Historicity as the Temporality of Dasein; 2.4.4 The Grounding, p.84 ff.). However, this constant self is not static but remains a ***dynamic process***, requiring an effort of balancing active engagement with receptive inspiration through beyng – representing the potential for renewal or even disruption (see 2.4.2 The Interplay, p.81 f.). A stable, intact sense of self supports the capacity to embrace *vulnerability*, which fosters empathetical connection, and *availability* to respond adequately to change – resulting in a ***firm flexibility*** (see Peter's professional continuity as an agile coach or Anna's development journey, p.134).

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[103] Additionally, Dasein's wholeness is marked by the temporal unity of the care-structure and death as Dasein's ultimate possibility (Heidegger, 2010).

The graphics below provide a simplified illustration of the holistic concept of a) an authentic and b) an inauthentic self, highlighting their interwoven connections to beyng and truth as they unfold throughout the occurrence of life.
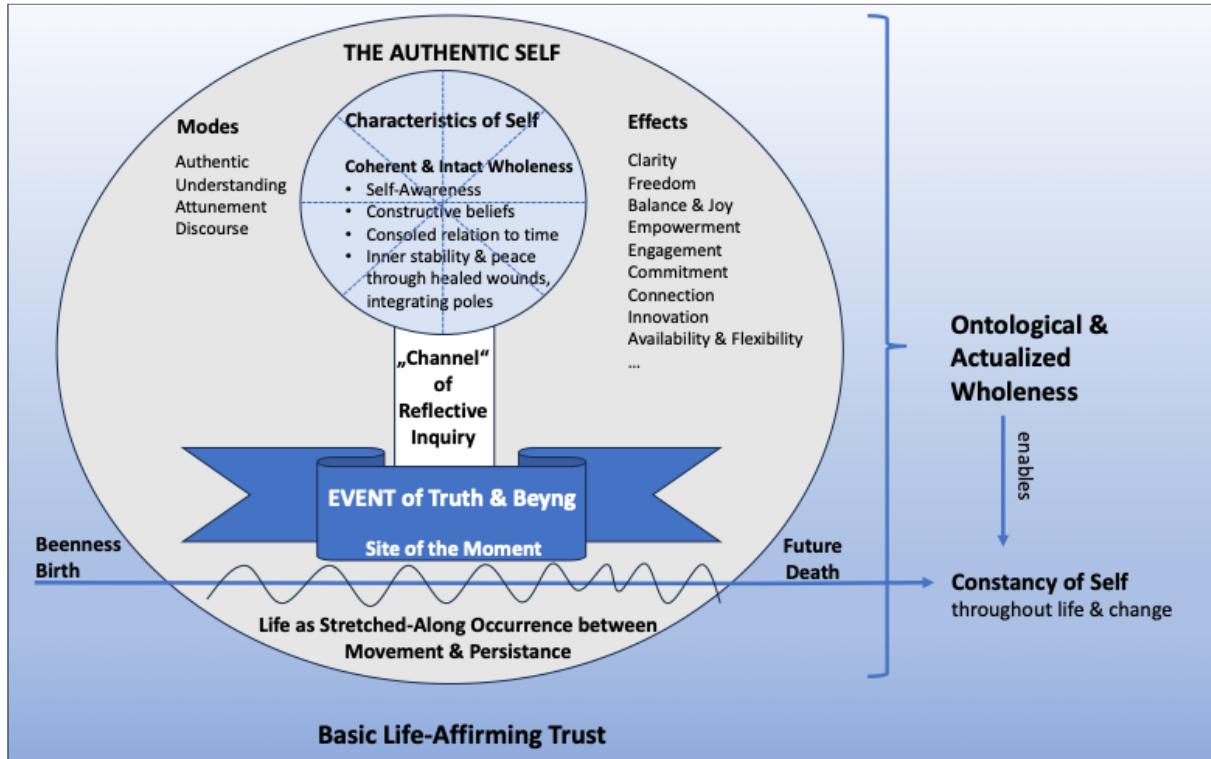
Figure 7: Graphic "The Authentic Self"
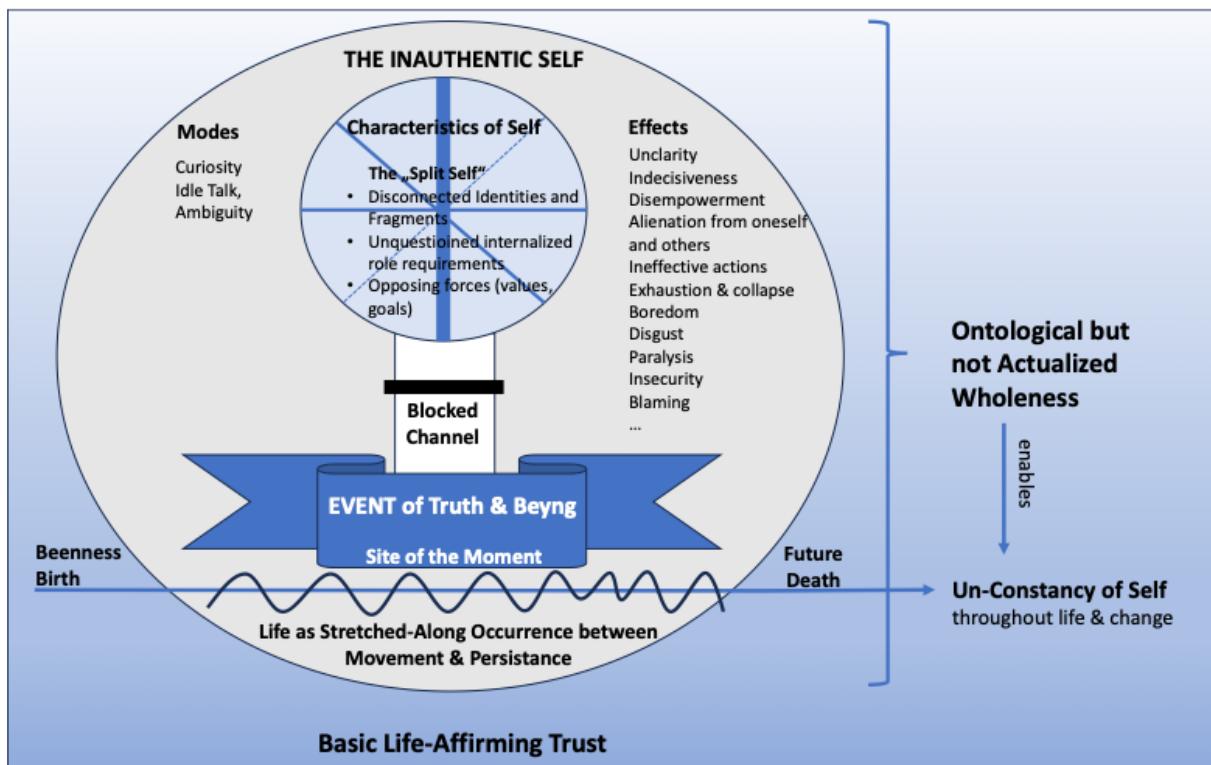
Figure 8: Graphic "The Inauthentic Self"

As a conclusion, acting from a trust-based, **consoled-coherent authentic self** makes change not only manageable but transforms it into a source of individual growth, creativity, and fulfillment, fostering empowerment and "joy" (Heidegger, 2010, §62:296) - as well as effective actions.

For change managers as well as participants, authentic self-leadership provides both *stability and flexibility*. Freeing them *from limiting norms and expectations,* it helps individuals to disclose new, yet realistic possibilities in line with own aspirations, while remaining *available* to situational demands (Heidegger, 2010, §79:391).

Being grounded in a stable identity that integrates past, present, and future into a meaningful narrative enables people to *balance* their responses to change, such as complementing empowering with more guiding leadership, deciding to stay or leave, etc. Whatever the choice of action, it displays *clarity, situational flexibility,* and *effectiveness.*

Organizationally, inauthentic interactions in teams forfeit the possibility of genuine *connection, active engagement,* and *sincere commitment* that others can rely on. Conversely, authentic interactions enhance an adaptive s*ustainability* in change through *collaborative evolution* - rather than creating static solutions.

Intuitive, innovative leaps, such as introducing new business models, are possible through people who are connected to their creative, abyssal beyng and guided by a fundamental trust. This highlights the immense potential of authenticity yet also carries the risk of failure.

In essence, authenticity holds a *transformative power* for both individuals and organizations. Advocating a historically grounded **inside-out-leadership approach**, it can turn change into an **innovative, yet sustainable and joyful journey.**

5.2.2.2 Reflection as Radical Meditative Inquiry

Kristin's exhausting reflection on her succession issue illustrates Heidegger's critique of unproductive self-conversations as negotiations with the Man (Heidegger, 2010:276, 295). The research supports Heidegger's notion that reflection must be complemented by *awakening* experiences, a *choice,* and *consequent projection and action* in order to become productive (see 2.4.1 The Resonating, p.80; 2.2.1.12 The Call of Conscience: Summoning the Authentic Self in Anticipatory Resoluteness, p.37 ff.). However, the great potential of self-reflection lies in removing the "disguises" and "coverings" imposed by the Man (2010, §27:129), represented by dysfunctional beliefs, wounds, and habits (see Peter's longing for recognition, or Anna's fulfillment drive to further her career, p.133).

This authentic reflection can be detailed through Heidegger's (2012) elaboration of an inner inquiry process that fosters original solutions - grounded authentically in beyng and truth through a new, inceptional thinking (see 2.4 Resonance of Heidegger's Contributions to Philosophy (of the

Event): A Process for Truthful Change, p.79 ff.). Since beyng and truth present a realm of infinite possibility, staying at the "fireside of beyng" (Heidegger, 2012:139) opens Dasein up to intuitive sparks of insight, as the "last god" passes (see p.88).

This meditative inquiry begins with a shocking awakening from the trance of machination, confronting individuals with their forgetfulness of beyng as a plight – illustrated by participants awakenings. But before jumping into action, they must become still in solitude and refrain from quick fixes to allow the event of beyng to unfold. This entails embracing uncertainty, not only externally but also one's own abyssal ground. As *stewards*, individuals should watch over their own process, adopting a third perspective that transcends immediate entanglements – a process which may be supported by therapy (see Peter's case) or intensive dialogue with others, as in Anna's case with her husband.

However, the meditative stillness is complemented by radical questioning and a final uncompromising decision to fully engage in this venture of encountering beyng through a leap into the unknown, unforeseeable event. The active-passive oscillation - the leaping surrendering and being appropriated by the event - mirrors Bollnow's interplay of own effort and grace, as the happening of the event (or passing of the last god) is not controllable, (see 2.4.8 Comparison of Bollnow's New Shelteredness and Heidegger's Conjunctures, p.89 f.). It requires steadfastness, patience, and courage.

The subsequent phase of "grounding" suggests reaching some security and stability, while maintaining openness. Grounding occurs through selfhood, acquired by surrendering to the belonging to the event, and development of concrete projections in the site of the moment, which are then executed. Realized projections, in turn, deepen understanding and foster authentic selfhood (see Heidegger, 2012:281 f., 204, 308).

In summary, this meditative yet radical inquiry represents an *inward journey* - a *venture of reconnecting with the infinite nature of beyng* while *remaining practically grounded*. It demands individuals to act as patient, steadfast seekers, cultivating self-discovery as a continuously evolving "being on the way" (Heidegger, 2012: 64, 143; see Peter's reflective habit, 4.1.1.3 Discovering the Attractive Wide World, p.121).

5.2.2.3 Authentic Adaptive Change Leadership

As outlined above (see 5.2.1.1 Successful Strategies for Managing Change, p.181 ff.), effective change leadership includes a behavioral spectrum of receptively allowing and directive interventions, situationally tailoring communication and involvement measures to individuals' abilities and needs. This requires high contextual awareness, presence, and inner availability. An attitude of selflessness is combined with powerful positioning. Successful leadership balances people-orientation with business focus, guided by a meaningful vision, as particularly Kristin and Steven demonstrate.

This resonates with agile leadership concepts, which emphasize adaptive, customer-oriented innovation, valuing individuals over processes, selfless service, and development of intuitive-creative presence through self-leadership (Agile Alliance, 2001; Greenleaf, 1977; Joiner & Josephs, 2007 a; b). Successful change managers dynamically embrace various images of their role, such as being a *director, navigator, coach, and nurturer* (Palmer et al., 2009).

Ontologically, however, leadership per se is possible only through Dasein's existential constitution of authentic or inauthentic "*being-with*" others through concern. Authentic "being-with" is characterized by *genuinely connecting* with others; this relies on being an *authentic, constant self*[104] (Heidegger, 2010, §26:120 ff.) - otherwise interaction is masked and fosters mistrust and distance (ibid.; §37:168).

Being grounded in a coherent, constant self also provides *stability* over time, making leaders a reliable partner throughout change, as they are guided by values and a meaningful vision (see p.181) instead of opportunist activism (see 2.2.2.3 Fallenness: The "Man" as the Inauthentic Self in Everyday Living and Working, p.45).

Nevertheless, authenticity also *liberates* from external constraints, such as role demands, enabling leaders to radically *drive change and innovative solutions*, to surprise and challenge people, as well as patiently nurture growth.

Ultimately, visionary, agile ontic leadership practices are rooted in Dasein's ontological constitution of *being-with*. Balancing leadership styles in a situational, sensible way requires a conscious choice of an authentic Dasein, grounded in a ***stable, consoled-coherent sense of self,*** which is facilitated via ***meditative reflection.*** This emphasizes ***self-leadership*** as an inside-out approach – however on basis of Dasein's prior worldly embeddedness - in order to navigate complexity and uncertainty in change with both purpose and adaptability.

The idea of balancing diverse poles in a continuous discussion with external requirements and one's inner truth is further explored in the following analysis of orienting structures, as an inner pre-dispositional frame for adaptive, authentic leadership.

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[104] This understanding differs from positive-psychological accounts of Authentic Leadership Theory (see p.11), which often frame authenticity as a set of stable traits while neglecting existential dimensions of leadership, such as anxiety and uncertainty. Here, authenticity is grounded in an ontological understanding of self as an evolving - and thus adaptive - mode of being-in-the-world, emphasizing Dasein's capacity to connect to beyng as an unpredictable yet resourceful ground. Such ongoing authentic grounding enables leaders to navigate complexity by balancing directive and receptive modes, confronting uncertainty, and projecting life anew. The "truths" uncovered through this reconnection to beyng may not always be comforting but instead disrupt established routines, provoke crisis and irritation, and thus free individuals from prevailing moralities of what is considered "appropriate". At the same time, the ontological necessity of trust and connection through "being-with" may offer a basis for an ontologically grounded ethical framework of authentic leadership – a perspective that warrants further exploration (see 6.2 Outlook, p.239 ff.)

5.3 Orienting Structures in Experiencing and Managing Change

The third research objective (see 1.3 Research Objectives, p.19) aims at identifying fundamental patterns that managers have developed throughout their lives that shape their experience of change and determine how they cope with change, initiate, and drive it.

The concept of "orienting structures" applied in this thesis is adapted from Schütze (1987), referring to inner frameworks that help individuals to navigate their lives, guiding their perceptions, meaning constructions, and responses to various situations. These include, for instance, basic relations to time and space, motivational orientations, or planning and realizing schemes. From a Heideggerian perspective, they may be considered as *ontic categories* of Dasein's existential structure of being-in-the-world as care. They refer to the way *how* Dasein exists in the world, concretizing its disclosedness, which is constituted by understanding and projecting, attunement, and discourse. As the term suggests, these structures provide *orientation* and guide - or *structure* - perceptions, emotions, and actions.

To capture the diversity in individuals' approaches to change, I developed an analytical framework consisting of opposing pairs or triplets of orienting structures, such as "feeling versus thinking versus action orientation", indicating a spectrum of experiencing and navigating change. The creation of these orienting structures was inspired both by literature (e.g., Heidegger's and Bollnow's concepts of temporality) and by emergent research themes.

The following overview entails the applied orienting structures, the initial coding questions, and a brief description of the cross-case research findings.

Orienting Structures	Main Research Results
Past vs. **Present vs.** **Future Orientation**	How much attention is given to rethinking or reliving past events (as retrieving been possibilities; Heidegger, 2010), dwelling in the present moment, or imagining the future (as projection)? • *Past*: Reflection on past with critical or resolved sense-making, including gratefulness and learning from mistakes • *Present:* Presence in the current moment, either absorbed or aware • *Future*: Focus on vision, goals, scenarios, and next steps - either positively or fearful
Toward-To vs. **Away-From Motivation**	What is the key motivation for taking action? • *Toward-to*: Motivation by an attractive future goal or a new idea • *Away-From*: Motivation by current or past challenges or pain (e.g., seeking therapy)
Proactivity vs. **Reactivity**	How is life and change shaped – through individual initiative or in response to external developments? • *Proactivity*: Acting as creator, impulse giver, seeing own contributions to critical situations, stepping in for oneself, driving change creatively, experimenting

	• *Reactivity*: Adapting to external influences, following a given strategy, "being done" (e.g., being groomed for the business); acceptance
Pacing vs. Leading	What is the communication and interaction style – pacing (tuning in with others), or leading (seeking to impact others)? • *Pacing*: Creating connection and rapport; adaptive, empathetic communication style, seeking feedback, listening; following others • *Leading*: Influencing others through argumentation and confrontation, e.g., igniting people, telling them what to do; dominating the conversation
Preserving vs. Evolutionary vs. Revolutionary Development	A what pace do individuals drive change? • *Preserving*: Valuing the past; displaying continuity, familiarity, routines; fostering longtime relationships • *Evolutionary Development:* Gradual step-by-step development, either through goal-oriented planning and execution or organic unfolding • *Revolutionary Development:* Sudden, disruptive personal decisions; ambitious, high-risk professional change
Planning vs. Improvising	How structured are tasks or challenges anticipated, managed, and controlled? • *Planning*: Engaging in deliberate planning and monitoring with various degrees of concretization; driven by need for security • *Improvising*: Spontaneous, surprising decision-making (e.g., choosing a job, starting a business); embracing an iterative, adaptive process
Social Focus vs. Technical Focus	What is the focus when managing change - people or technical matters? • *Social Focus*: Networking, communication, teamwork; building harmonious and close relationships but also seeking sparring partners and role models • *Technical Focus*: Concentrating on tasks, business goals, methods, roles, technology; analyzing facts
External Reference vs. Internal Reference vs. Integration of Interests	What guides individuals' thinking and behavior – external expectations, personal values and goals, or a synthesis? • *External Reference:* Aligning with external requirements, like role, norms, and other's expectations; professionalism as fulfilling requirements • *Internal Reference*: Personal goals, interests, and convictions guide actions • *Integration of Interests:* Balancing interests, e.g., through negotiation and evaluation of alternatives
Thinking vs. Feeling vs. Action Orientation	How is energy distributed among thinking (as interpretative understanding), feeling (attunement), or taking action (as circumspect care; Heidegger, 2010)? • *Thinking*: Reflection and analysis of oneself and the past; solution-seeking through intellectual effort; rationality for balancing emotionality • *Feeling*: Emotionality (e.g., passion, deep frustration), including sensing things, following intuition, and acting out feelings (e.g., being crazy, letting oneself go) • *Action Orientation*: Working excessively; enjoying activity over planning
Positivity vs. Negativity vs. Neutral Attitude	What is the dominant attunement, colouring perception and judgment? • *Positivity*: Maintaining a positive view on life, people, the world, and oneself (including trust, empowerment, energy, enthusiasm, clarity, fun, humor); seeing the positive in adversity • *Negativity*: Holding a negative view, e.g., on the job, company, other people, and oneself (including self-doubt, blame), leading to frustration, disgust, feeling stuck, and helplessness • *Neutral Attitude*: Adopting a relaxed acceptance of oneself and life situations, including own decisions
Circular Thinking vs. Linear Thinking	What thinking style prevails – circular interdependent pattern or linear cause-and-effect thinking?

	• *Circular Thinking*: Recognizing and utilizing complex system dynamics and interdependencies, e.g., power structures for tactical negotiations • *Linear Thinking*: Focusing on cause-and-effect assumptions with a straightforward, goal-orientated approach and argumentation
Holistic Approach vs. Detail Focus	How do individuals approach and manage change –holistically or through detail focus? • *Holistic Approach*: Creating a holistic vision, integrating business and personal values; maintaining a conceptual approach, considering connections, e.g., in creating a working organization • *Detail Focus*: Focusing on operative details, analyzing for granular, in-depth understanding

Table 2: Overview Orienting Structures

In the following chapter, ***successful*** and ***critical pattern combinations*** are analysed across all interviews and complemented with ***developmental conclusions*** and insights.

5.3.1 Cross-Case Analysis of Orienting Structures

The cross-case analysis emphasizes the importance of ***balancing contrasting orienting structures,*** while also highlighting the relevance of specific elements in driving change, such as a dominant *future orientation,* a general *positivity*, *action orientation,* and an overall *evolutionary* pace.

The diagram below provides an overview of the numerical prevalence of orienting structures across all interviews, indicating their relevance for experiencing and managing change[105]. However, the unique pattern constellations vary from individual to individual[106].

Since some patterns, such as *thinking*, have been developed later in participants' lives, they appear less frequently in the data. Nonetheless, they can hold significant value for individual journeys. Consequently, orienting structures were first interpreted with regard to each participant's biographical development, in order to uncover overarching principles in a second step (see Appendix H) "Theme Puzzle": Discovering Interrelations for Eidetic Variation and Reduction).

To ensure focus, the interpretation concentrates on key orienting structures in order to identify a) successful and b) critical change management and development patterns.

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[105] Some themes point to multiple orienting structures. For example, Steven's *goal orientation* indicates both a temporal orientation - specifically to the future - and a motivational drive, characterized as "toward-to". Additionally, his focus on achieving goals underscores his subject matter motivation, indicating a "technical focus".
[106] The participants' individual orienting structures can be found in the respective Appendices K) K) Themes Overview, Re-Organization of Themes According to Research Objectives.
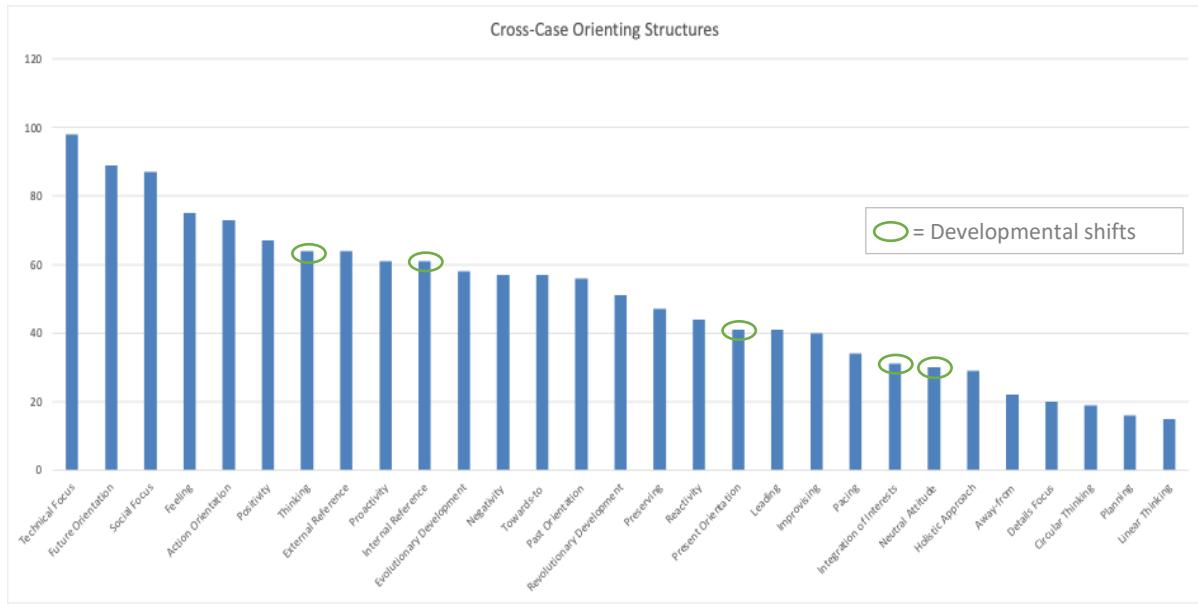
Figure 9: Cross-Case Orienting Structures

5.3.1.1 Successful Pattern Combinations

A high ***future orientation*** – combined with a balanced ***technical and social focus***, ***feeling, thinking and action orientation***, ***external and internal reference***, ***positivity***, and an ***evolutionary development*** approach - emerges as a key combination for effectively managing change.

The research highlights a pronounced *future orientation*, supported by a "toward-to" motivation, as crucial for driving change (see also the visionary and goal focus in 5.2.1.1 Successful Strategies for Managing Change, p.181 ff.). This finding aligns with Heidegger's concept of human temporality, relying on the equiprimordiality of beenness, present, and future, yet emphasizing the significance of the future for Dasein's end-anticipating projections (Heidegger, 2010). Coming back from a projected future while retrieving been possibilities, individuals are able to act resolutely in the Moment (see 2.2.2.10 Relevance of Temporality of Dasein for Change, p.50 ff.).

The high *technical focus* in Figure 9 is mainly driven by Steven's business orientation and enthusiasm for technology and subject matters. Kristin displayed a relevant technical focus as well, while for Peter and Anna, it served more as a contextual frame for organizational change. However, this technical focus underlines that organizational change remains driven by goals beyond the individual human interests. Change managers must account for this dimension while navigating the human condition. This does not devalue a people-oriented approach (see p.55 f.), but situates change within the *facticity of business logic as everyday care* - a defining aspect of Dasein's existential structure of being-in-the-world. Nonetheless, the balanced integration with a *social focus* acknowledges the relevance of recognizing and actively addressing the human condition in change through tailored communication and involvement (see p.184).

The interplay of *feeling, action, and thinking* points to the importance of an intuitive, action-oriented, yet reflective approach. While action is driven by emotional engagement, as illustrated by Steven's improvising enthusiasm or Peter's emotional amplitudes, *thinking* as critical reflection serves as a complementary "tool". It enables personal growth through learning from mistakes, developing new solutions, and balancing emotionality, as evidenced particularly by Peter.

Similarly, complementing a strong *external reference* with an *internal reference*, fosters authenticity alongside high adaptability, helping individuals to align their personal interests with external demands - an aspect well demonstrated by Anna's repositioning.

The attunement of *positivity* helps driving successful change, fueling a reinforcing spiral of hopeful motivation, inspired action, and success experiences. Positivity is enhanced by underlying *constructive and empowering beliefs* - in solutions, meaning, connectedness, and personal agency, which fosters self-confidence (see 5.2.2.1 The Consoled-Coherent Authentic Self, p.187 ff.).

Finally, change management focusing on *evolutionary development* appears particularly effective. It balances disruptive with preserving continuity, reflecting the duality of movement and persistence throughout the occurrence of life (Heidegger, 2010, §72:356 f.). While revolutionary changes occur in participants' personal lives through transformative awakening experiences, the evolutionary approach in organizational change integrates the extreme of disruption towards a moderately paced, gradual, but nevertheless determined development. This is illustrated by Peter's "gardening tactic" of the agile mindset implementation or Kristin's steady company development.

In summary, successful change management relies on a dynamic balance between opposing orienting structures - such as *technical and social focus* - while maintaining an emphasis on a *future orientation, positivity, intuitive action orientation*, and *evolutionary development*.

5.3.1.2 Critical Pattern Combinations

Across the individual cases, the following critical patterns and combinations can be identified:

- *A high future orientation* without reflecting and resolving the past, coupled with ignoring present inner resistance and improvising proactivity, leads to revolutionary, yet unsustainable change. This is illustrated by Peter's private crises and frequent career switches, resulting in overstrain. Conversely, excessive focus on the *past* without a positive future scenario maintains Kristin's sense of stagnation and paralysis.

- *A pronounced social orientation* and *external reference*, when not balanced by internal reference or integration of own interests, fosters dependence on external validation, unquestioned role fulfillment, and a loss of connection to one's authentic self, as particularly

Peter's, Anna's, and Kristin's cases exhibit. Others' expectations override personal needs, prolonging suffering and delaying sustainable resolution, as seen in Kristin's succession crisis.

- A *high action orientation* without critical reflection of goals and requirements drives exhaustion, as Peter's extra-mile theme or Anna's operational role fulfilment exemplify.

- *Emotional extremes* - whether positive or negative - can cause suffering. Throughout his journey, Peter learned to balance his emotional amplitudes through adopting a more *neutral attitude* and fact-based, reflective *thinking*. While Anna's and Steven's *positivity* benefits from a dose of *negativity* in form of critical thinking for a realistic assessment of their situation, Kristin's pervasive *negativity* limits her capacity to envision a positive future and find solutions.

- A strong *preserving* orientation, without an openness for evolution, can result in stagnation, maintaining even painful and overwhelming situations, as for instance Kristin and Anna illustrate through their long endurance in unsatisfying roles.

The analysis of critical patterns demonstrates that no orienting structure is inherently negative. The criticality lies in the one-sided *overemphasis* of single orienting structures, akin to hopping on one leg to move forward - exhausting and unsustainable. Such overreliance on single orienting structures limits an individual's ability to flexibly respond to the manifold challenges of change.

Over time, the overexertion of specific orienting structures can lead to escalating life situations, eventually necessitating fundamental decisions: Participants' biographical rupture events, like a collapse or sudden "awakening", serve as turning points, dissolving their self-created Gordian Knot with a single strike. This strike represents a radical shift and reorientation towards previously neglected aspects - an act of restoring balance. This emphasizes the importance of developing complementing orienting structures, as discussed subsequently.

5.3.1.3 Development Conclusions

Responding successfully to the diversity of change situations relies on the ***availability of a broad repertoire of orienting structures,*** providing a rich pool of resources that help managers to cope with change, initiate, and drive it in their lives and organizations. This has been already indicated in the concept of adaptive leadership (p.193 f.), based on a stable, consoled-coherent self (p.187 ff.).

The participants learned to handle the challenges of private and professional change throughout their biographies through a ***shift towards more balance*** within their existing set of orienting structures.

This shift is also reflected in participants' personal *developmental goals* like becoming more serene and relaxed (see Peter, p.122), or learning to stand up for oneself while maintaining harmony with others (see Appendix K) P3 – Kristin: Reorganized Themes According to Research Objectives).

Key developmental shifts focus on the following aspects (see the green circles in Figure 9: Cross-Case Orienting Structures, p.198):

1) *Integrating temporal modalities*, using the past as a basis for developing future perspectives, while becoming more aware through grounding in presence.

2) *Enhancing internal reference* and *integration of interests* as a counterbalance to an outward social orientation and reference, enabling more authenticity in social settings.

3) *Balancing emotional extremes* and *feeling with reflective thinking* for realistic assessments of change situations, targeted, effective action, and a positive, well-balanced change experience.

4) *Complementing preserving* - as a positive force grounding change through continuity and reliability - with an *openness for evolution*. This combination enables a "grounded change": Depending on an assessment of what is worth preserving, valuable aspects may be retained while resolutely moving forward.

Bollnow (1960:36) resonates with these findings on a more general level, emphasizing the development of "counter-virtues" to an implicit existentialist ethic of resolute either-or choice and absolute engagement. These virtues entail trusting life to unfold in a favorable way, relating gratefully to the past, hopefully to the future, and staying in an available presence. He promotes shaping life courageously while also developing it through deliberate planning and execution (see p.64 f.; p.75) within reliable spatial and temporal structures and orders (see p.71, p.75).

However, naïvely trusting and following common, predetermined norms and standards is not going to do the trick: As Heidegger (2010, 2012) argues, and the research supports, individuals tend to lose themselves in inauthentic interactions and everyday taking-care if they do not reconnect to their authentic truth and choose to shape life from this resourceful, stable ground. Sustainable, effective change management, as well as positive change experiences, presupposes authenticity (see 5.2.2.1 The Consoled-Coherent Authentic Self, p.187 ff.).

In conclusion, developing a **balance** of opposing orienting structures on the basis of an **authentic self** supports managers in navigating change effectively, while allowing them to maintain their own resourcefulness and individuality.

But how do individuals develop this balanced set of orienting structures? In the following chapter, key drivers for personal biographical development and change are presented.

5.3.2 Interpretation of Orienting Structures

5.3.2.1 Drivers for Personal Development and Change: Crisis and Deficiency versus Opportunity and Resourcefulness

The research reveals the following **key drivers of personal development** (see also participants' Appendices K) K) Themes Overview – Reorganized Themes According to Research Objectives):

- *Curiosity, ambition, and learning motives* drive personal development as well as organizational change, as Kristin's "sponge mentality" illustrates (see p.279), supporting her in developing new lines of business.

- Inner experiences of *awakening* and *reflective awareness* appear as significant drivers of personal change, while a *clear future vision* fosters and guides both – the own journey and the organizational transformation.

- Embracing a *paradox of accepting and acting* appears helpful for navigating biographical change. This entails making peace with past experiences and accepting current situations that cannot be changed – particularly supported by increasing *age and experience* (see Peter, p.284). Peace and acceptance releases energy for accountable, resolute, future-oriented action (see Anna, p.134).

- *Empowering and consoling beliefs* in solutions and meaning - including the conviction of not being alone or believing in one's ability to shape the world - encourage proactive change while providing a sense of stability and security.

- External development enhancers include stable, *supportive relationships,* motivating *success experiences,* and even "*luck"*, exemplified by Anna's unexpected pregnancies, which temporally saved her from her exhausting job.

- Negative drivers, such as external *crises*, *experiences of scarcity, challenging relationships*, and also inner *deficiencies*, compel individuals to change their life in order to compensate for unmet needs.

Reviewing these drivers in context with participants' overall biographical and professional development reveals **two primary motivations** for both **personal development** and **initiating and driving change** (see also 4.1.4 Managing Change, p.125 f.):

1. **Crisis and deficiency:** Crises - as "breakdowns and upheavals" (Heidegger, 2012:190) - serve as catalysts for growth by opening individuals up to their inner truth of beyng, offering a chance for development towards authenticity (see 5.2.2.1 The Consoled-Coherent Authentic Self, p.187 ff.). All participants experienced personal crises, urging them to change their lives. For example, Peter changed his pattern of overexertion after a collapse, while deep suffering and inner conflict led Anna to resign from her position, Kristin to divorce her husband, and Steven to leave his company.

Another driver for development and change is the desire to *compensate deficiencies,* illustrated by Peter's search for appreciation (see p.118), resulting in uprooting career switches, or Steven's early experiences of scarcity, shaping his economic orientation. Relationships with "*asshole angels*", like Peter's ex-spouse or choleric supervisors, provide further developmental prompts.

Despite their potential for initiating change, crisis- and deficiency-driven change may lack a powerful and positive future perspective as they stem from an "*away-from*" motivation focused on escaping a painful present. Furthermore, such change driven by deficiency entails the risk of creating a future that merely *repeats past patterns*, instead of enabling genuine renewal (Heidegger, 2010; see p.41 f.).

2. ***Opportunity and resourcefulness***: In contrast, change and development can arise from a resourceful state of a consoled, authentic self - as the *expression* of natural creativity, productivity, and connectedness evolving naturally at its own pace.

Bollnow (1960:43 ff.) emphasizes the possibility of continuously shaping one's life, such as by developing a plan and realizing it steadily step by step. The research supports the idea of life-inherent development through natural processes of gaining *age and experience* (in Peter's case by being a father). In addition, Steven's case illustrates how *success experiences* (e.g., in his early youth projects) motivates him for personal growth and professional change.

A gradual development that follows an inner logic, can be compared to an artist's creative process - carving out a sculpture from a marble block, guided by intuitive inspiration and the inherent possibility of the material. This suggests that substantial development and change can occur as an intentional, yet emergent *evolution*, not necessarily requiring disruptive events.

However, this creative, steady development presupposes an *ontological possibility of **trust in being*** (Bollnow, 1960), ontically concretized by the research as follows:

- *Trust in the world* includes viewing it as *attractive* and life as a *positive surprise* (see Anna's and Peter's Appendices K) Themes Overview). Initially, such trust appears to be acquired through a *sheltered childhood*, marked by *continuity* while providing *freedom to develop.*

- *Trust in others* is facilitated by *stable, appreciative relationships* and role models, and – in Steven's case – *faith in God*.

- *Trust in oneself* is rooted in a *balanced, authentic self*, guided by *vision and purpose* and grounded in realistic *confidence in one's competencies*. Combined with a fundamental *desire to learn, create, and share*, and *empowering, yet consoling beliefs*, this self enables experimental, resourceful change as *authentic self-expression*, as Steven's enthusiastic youth projects illustrate.

This inner authentic disposition based on trust enables disclosing inherent possibilities within given situations and initiating change in a naturally evolving pace.

Ultimately, the resource illustrates how **inner states - whether resourceful or deficient - drive external change, while external change potentially catalyzes inner growth.**

This is possible on the ontological condition of Dasein, marked by *throwness, existentiality, and fallenness* (Heidegger, 2010). Dasein is subject to change and crisis due to its *throwness* into a specific situation. It is then asked to respond to it – either authentically or inauthentically (see p.29). Dasein's possibility for an authentic response roots in its *existentiality*, emphasizing the ultimate freedom for choosing one's ownmost potentiality. When external orientations break away through crisis, Dasein must focus inward: Reconnecting to its own true beyng, it can re-shape its world out of its inner truth (Heidegger, 2012).

Paired with a fundamental *trust, truth and beyng* emerge as the *ontological preconditions for driving and responding to change and development authentically* and in a sustainable way.

Organizational change processes mirror these core personal drivers for change**:** Either, change occurs as a reactive response to actual or anticipated crises and deficits (like in Steven's change project), or it is initiated proactively to seize chances out of resourcefulness, illustrated by the foundation of a spin-off for innovative solutions in Peter's case. However, a third motivation emerges as implementing change as functional *alignment with strategic decisions*, such as in Anna's suspected carve-out scenario. However, without a transparent and compelling purpose, this change lacked not only inspiring enthusiasm, but also company-wide coordinated effort and therefore effectiveness.

In summary, initiating and driving change – whether personally or organizationally – is closely connected to a developmental perspective and stems primarily from two sources: *a) crises and deficiencies*, driving reactive change, however, with potential for more authentic rebuilding, and *b) opportunities and resourcefulness*, empowering for visionary evolution based on a balanced authentic self or a resourceful organization. Change based solely on a detached strategy lacks both the transformative power of crisis as well as innovative, resourceful spirit.

Change managers should strive to leverage crisis for genuine innovation, disrupting common patterns with a high momentum, while ensuring that change initiatives are not just reactive responses but also provide a visionary, sustainable trajectory, built on trust.

5.4 The Possibility of New Shelteredness in Change

This chapter discusses the fourth research objective, exploring the prior findings and interpretations specifically in terms of conditions for the possibility of a New Shelteredness in Change.

It begins by working out central "sheltered" relations of Dasein to *time, world, others, and oneself*, highlighting significant principles, such as temporal and spatial *familiar order*, grounding in *truth and trust*, and *permeability* for an *authentic everydayness* to foster change experiences of an *attuned coherence*. Finally, a definition of New Shelteredness as an *existential possibility* is presented, emphasizing the duality of *home and belonging* and *freedom and growth* for experiencing and managing change in a sheltered, yet authentic way.

The graphic below (Figure 10) illustrates core aspects of New Shelteredness, demonstrating how central "pillars" may anchor Dasein in an ever-changing world and provide a rich resourcefulness, which enables constructive responses to multi-faceted change.
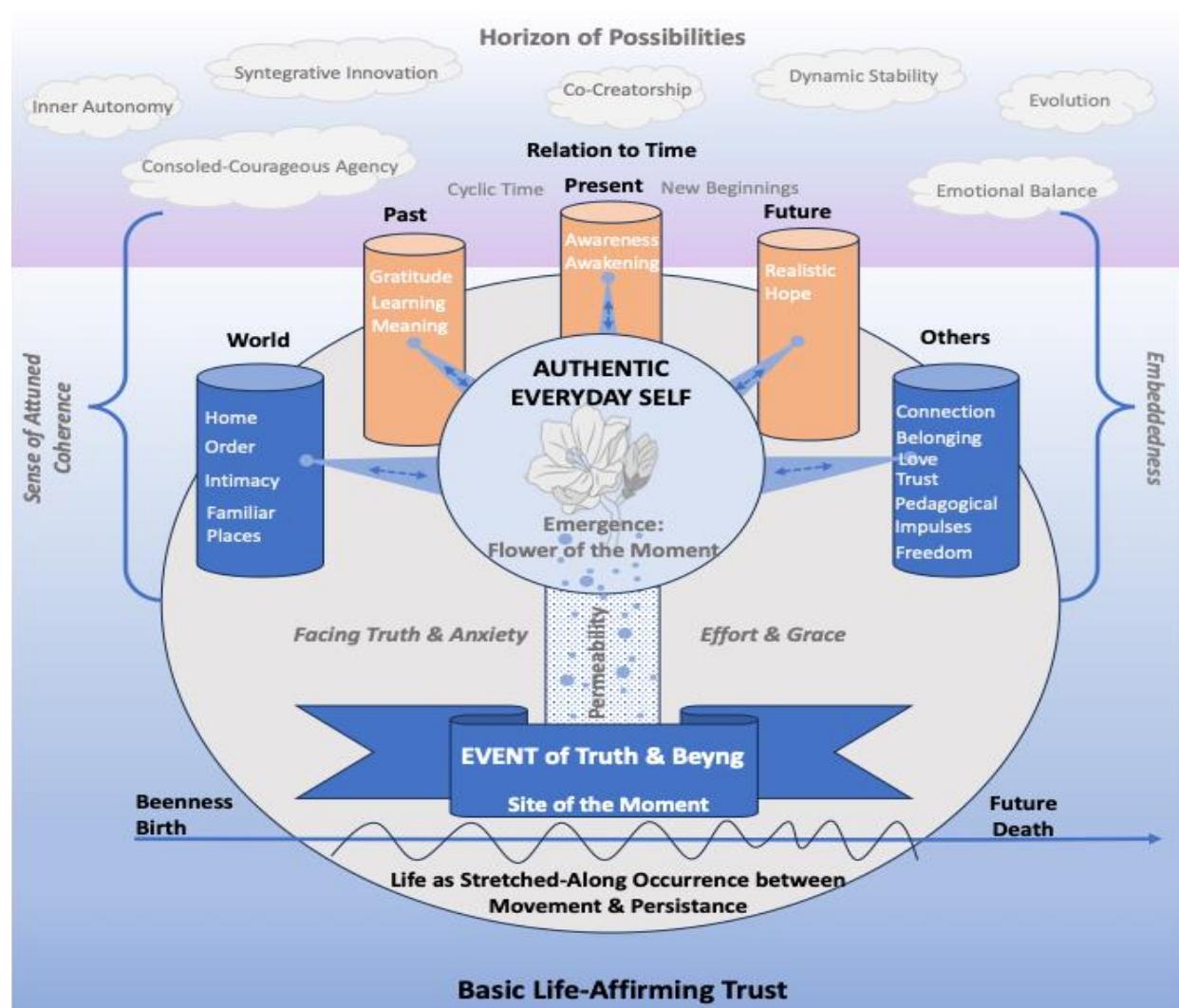
Figure 10: Graphic New Shelteredness

In the following chapters, the aspects of this illustration are worked out in detail, starting with Dasein's relation to time.

5.4.1 Sheltered in Time

Individual Dasein as care is only possible on the basis of temporality, providing orientation and coherence for any meaningful action (Heidegger, 2010). Dasein's historicity calls for an **authentic, balanced relation** to all temporalities, relating to a) the future as a guiding, end-anticipating vision, b) the past as a pool of possibilities seized through repetition, and c) the present as the place for resolute action and disclosing opportunities.

As outlined before (see Figure 2: Definition of Change from a Dasein's Perspective), change is not only an external phenomenon that "happens" to an individual and is subsequently assigned meaning. It is rather inherent to Dasein's existential constitution of constantly engaging with its world and interpreting itself throughout its temporal trajectory. Consequently, the ever-evolving Dasein initiates and drives change, while responding to it and developing through it (see p.202 ff.).

The research suggests that an overemphasis on single time modes, like an excessive focus on the past, leads to negative change experiences and ineffectiveness, as seen in Kristin's sense of "being stuck" in her life. However, a *positive future focus*, grounded in a resolved past, appears as both an expression and condition of a sheltered self, supporting Heidegger's distinct future emphasis (Heidegger, 2010, §65:314).

By relating to time in a certain way, individuals can experience **coherence and continuity** of life as a source of New Shelteredness. These time relations can be concretized as follows:

1. *Sheltering relations to temporal modalities*: The sheltering quality of time is experienced through a specific relation that individuals maintain or develop towards the different temporal modes:

   - *Hopeful yet realistic relation to the future:* The research suggests a *hopeful future perspective* and vision for successful change and empowered, light, and even enthusiastic change experiences (see p.172). With a hopeful end in mind, meaningful and directed action is possible, while remaining flexible and adaptive, e.g., combining directive with allowing leadership approaches (see 5.2.2.3 Authentic Adaptive Change Leadership, p.193 f.). Based on a hopeful future, change is not driven by mere reactivity to external circumstances, nor is it fixated on an exact outcome, but guided by an overall vision – like a "north star".

     An awareness of one's own mortality, anticipated with enduring understanding, encourages individuals to live an authentic life, not determined by external pressures but by their own potentiality. Peter illustrates how the experience of sickness and the prospect of death as the ultimate possibility - accelerated by constant overload - propelled him towards

increased work-life-balance. An honest assessment of future risks and eventualities - not covering them over but facing them - complements a hopeful future relation with a realistic, firm ground.

- **Resolved relation to the past:** The research demonstrates that this hopeful future is woven from the material of individuals' history, such as a sheltered childhood. It seems that a positive and *resolved relation to the past*, characterized by *gratitude*, provides the soil for hopeful future perspectives. In cases of painful past experiences, drawing helpful *learnings* from them and creating *meaning* fosters a hopeful outlook (see p.177 f.).

- **Trust-based awareness and awakening in the present:** Heidegger (2010, 2012) emphasizes the authentic present *Moment* as a source for authentic, coherent life decisions. Much like a clearing in a dark forest, the Moment allows Dasein to return from its daily lostness and *reconnect* with its true beyng – fueling resolute action on basis of past-inspired future projections (Heidegger, 2010, §75:372). This reconnection to one's ground provides a sense of stability, and therefore the ontological condition for experiencing shelteredness amid change.

  The research identifies these clearing moments as sudden *awakening experiences* in private or professional contexts, such as Peter's collapse or Anna's and Steven's decision to change jobs. The radicality of their life shifts mirrors their prior lostness in inauthentic striving.

  In contrast to these positive awakenings, Kristin's traumatic shock of partner's death catapults her into a "forced presence", reducing her to mere functioning. The sudden loss confronted her with designing her future without him, solely relying on her own. The "hole" created through such a loss exposes Dasein to its own inner emptiness and abyss, as well as the anxiety about its very own potentiality-of-being – without relying on others (Heidegger, 2012:300, 306). However, Kristin's case shows that encountering a traumatic event benefits from external support and resources, such as medical help or other people.

  Ontologically, encountering one's unique, momentary, abyssal truth in its challenging interplay of concealment and discoveredness requires the possibility of *trust* as an additional perspective (see p.83; 2.4.8 Comparison of Bollnow's New Shelteredness and Heidegger's Conjunctures, p.89 f.). Just as death requires birth, emptiness relies on a potential resourcefulness, and an abyss necessitates its ground. Consequently, exposing oneself to the event in authentic presence - embracing anxiety and the not-yet-knowing of one's abyssal truth - requires a **fundamental trust in being** as an inner resource.

  As outlined in 5.2.2.2 Reflection as Radical Meditative Inquiry (p.192 f.) individuals should adopt accountable *stewardship* as a form of present *awareness* of their own process. Peter's reflective practice suggests revisiting this inner clearing regularly as a sustained practice (see p.215 f.).

2. ***Fostering an open, cyclic time experience***: Bollnow (1960) argues for a cyclic time conception as a ground of Shelteredness (see p.73). The existential view of the Moment as the locus of authentic, resolute decisions remains both tied to the past and the future – e.g., through Dasein's structure of being-ahead (Heidegger, 2010, §41:185). This suggests a linear trajectory which accelerates the speed of change, rendering exhaustion and rigid, "closed" goal fixation. For the inauthentic Dasein, time dissolves into a sequence of fleeting now-points (Heidegger, 2010, §72:356; 2006, §81:421 ff.).

 The research illustrates how cyclical, ***recurring events and routines*** - like the regular Sunday roast in Anna's childhood – cultivate a sense of life as predictable and secure, fostering a carefree flow. Similarly, returning to routines in crisis reinforces stability, as illustrated by Kristin's return to work after her partner's death or by managers' self-organization in Anna's restructuring project.

 Additionally, ***immersion in purpose-free activities***, such as dance with its continuous, repetitive movement (Bollnow, 1960), evokes experiences of timelessness, a standing present through an experience of "flow" (see also Csíkszentmihályi, 1990). This harmonious, resonating state can unlock new horizons of possibilities, as exemplified by Kristin's vacation experience of deep peace, love, and freedom - making a completely different life seem possible.

 Unlike the decision-driven, goal-focused existentialist time, an open, cyclic time provides a fluid *horizonal background*, allowing rest and dwelling in the here and now. Furthermore, undisturbed task immersion in harmony with others and the surrounding world, nurtures original ***creativity*** due to the horizonally open possibilities. The open, recurrent character of cyclic time fosters a flexible yet anchored experience of shelteredness amidst change – a ***dynamic stability***.

3. ***Embracing the potential of beginning***: The perspective on human life as a "stretched-along" occurrence between birth and death (Heidegger, 2010) encompasses not only the anticipation of death and ending, but also the significance of birth and ***beginnings*** – an encouragement for initiating change. Change, by its very nature, seeks to establish something new, while ending another state (see 2.2.2.7 Being-towards-death: Experiencing Change as a "Little Death", p.48 f.).

 The relevance of birth for experiencing a sense of New Shelteredness lies in its inherently hopeful perspective. Peter's conviction that there will always be a solution, even if it is not tangible yet, relies on the principal possibility of a new beginning - a fresh opportunity. Additionally, the research highlights how individuals initiate change, whether as a response to crisis or proactive choice to improve private or professional situations. However, the creative and sustainable quality of these new beginnings depends on the degree of authenticity from which they emerge (see

5.2.2.1 The Consoled-Coherent Authentic Self, p.187 ff.). Conversely, if not grounded in a stable self, the pursuit of constant new beginnings can lead to unsustainable development and exhaustion, exemplified by Peter's "perpetual beginner" theme, referring to his frequent career changes (see p.117).

5. ***Evolution as balancing movement and persistence:*** Life unfolds through both movement and persistence (Heidegger, 2010, §72:356 f). Change, as movement, depends on the possibility of persistence. Any transition disregarding elements of continuity risks triggering immediate resistance or unsustainability over time - like a pendulum striking back. The analysis of orienting structures underscores that sustainable transformation is achieved by an ***evolutionary approach***, integrating preserving and innovative elements (see 5.3.1.1 Successful Pattern Combinations, p.198 f.).

Moderately pacing the change allows time for reflection, adaption, and active participation. This evolutionary development gives people time to grow familiar with the change, contribute to solutions, and thus strengthen a sense of empowerment which reduces resistance, as seen in Kristin's company development and Peter's agile mindset change. Evolutionary step-by-step development that values and preserves key elements of the past or current status nurtures shelteredness through creating a sense of continuity. Connecting to one's roots while embracing change enables authenticity and sustainability.

In conclusion, New Shelteredness in change is nurtured by a balanced relationship with time, highlighting a ***hopeful future vision***, a ***resolved past***, and a ***trust-based present awareness*** for cultivating a sense of *authentic coherence and continuity* in change. Reinforcing cyclical time experiences through regular events provides a ***dynamic stability***, allowing an energetic flow for creative solutions. By adopting an ***evolutionary pace*** that balances movement and persistence, individuals can embrace change while staying true to their core.

5.4.2 Sheltered in the World

Dasein actively engages with its surrounding world through internal "maps", representing personal significances and references (see 2.2.1.4 "Worldliness" and Spatiality of Dasein, p.27 f.). Directing oneself in the world, making room by assigning places and purposefully handling equipment relies on an implicit, established *familiarity*. This familiarity is developed through ***dwelling in a home***, characterized by nearness, a purposeful spatial and temporal order, loving relations, and embeddedness in a wider cultural context of rules, rituals, or hierarchies (see p.71). It emphasizes the necessity for individuals to create a threshold for a protected place within the vast external world.

The research highlights this dwelling as a means to founding an original, naïve shelteredness. For example, Anna's suburban home was characterized by a geographical "near-by-ness", a neat and tidy order, supported by routines, like Saturday shopping. Following a standard common path, she experienced her childhood home as a "warm nest" without any problems (see Appendix P2- Anna – Themes Overview). This regulation through societal norms was not experienced as a limiting straitjacket (Bollnow, 1960:244) but rather matched her capacity to overlook her world and manage it. The outside world was considered foreign and threatening, until after completing her university degree. It suddenly gained attractiveness as she outgrew the smallness of her childhood world, ready to handle bigger and unknown places, such as a new large city.

Steven's case illustrates particularly the relational and atmospheric aspect of dwelling combined with a freedom to experiment. Growing up protect in a steady Christian environment, Steven's parents maintained a welcoming, warm house. He enjoyed inviting many friends into his small room to play games. This illustrates how a physically limited space widens given an intimate connection between people (Bollnow, 1960:241).

Creating a home appears therefore as a *relational dynamic* on basis of a *spatial and temporal order*. This order extends to a communal *cultural fit* by following traditional roles and norms of the public "Man" (Heidegger, 2010), which may be associated with a limiting, inauthentic life style, but, in fact, also can be experienced as supportive if combined with a freedom to grow. Disburdening individuals to position and orient themselves continuously anew may actually provide a framework for finding themselves.

However, the research suggests *two types* of steady home experiences: 1) An authentically sheltering home characterized by relationships that match individuals' needs, mainly in terms of adequate emotional care, while 2) a superficially sheltering home lacked adaptive, genuine emotional care, focusing on traditional roles and appearance, financial security, and physical welfare - like Kristin's mother, not caring about her homesickness in boarding school or Peter's dysfunctional family dynamic, sending mixed messages about his self-worth (see p.117).

Summing up, relating to the world by creating a home appears crucial for a sense of stability and predictability within a vast, ever-changing world. Just like New Shelteredness, the concept of home is not a static act but relies on a continuous effort. Being grounded in a ***home***, marked by ***familiar order, spatial intimacy, and authentic relational resonance,*** appears as a "base camp" for adventurous discovery and meaningful unfolding of life.

5.4.3 Sheltered in Relationships

The research highlights the vital role of other human beings for developing and maintaining a sense of shelteredness: Long-term and supportive relationships enabled Kristin's and Anna's

productivity, while, for Steven and Peter, others served as role models or presented development challenges on their path toward authenticity (see Peter's "Asshole Angels" theme, p.115). Overall, a sense of connection appears as an antidote to fear and therefore foster sheltered, positive change experiences (see 5.1.2.7 Connection as an Antidote to Fear and Development Enhancer, p.178).

Ontologically, Dasein exists essentially for the sake of others (Heidegger, 2010, §26:120). They represent a pillar of Dasein's world, helping to structure it meaningfully and creating a sense of home (see 5.4.2 Sheltered in the World, p.209 f.). Dasein either deals with them inauthentically, calculating and using them - much like equipment - or engages with them in authentic encounter (Buber, 1995). This engagement with others relies on Dasein's pre-disclosed *intertwined relational nature*: Understanding oneself is only possible in light of the other, while an understanding of the other is inseparably linked to understanding oneself. A disturbed relation to significant others, like parents, fosters feelings of loneliness, deep insecurity about oneself, and a constant need for external validation (see Kristin's and Peter's biographies; 5.2.2.1 The Consoled-Coherent Authentic Self, p.187 ff.).

The research highlights the relevance of *building trusting relationships* for a sense of security, encouraging people to follow their leaders into the "fog" of change. Trusting relationships are developed through authentic, close, and appreciative contact, empathetic yet honest communication, and congruent actions. The "fogginess" in change implies a limited sight of possibilities[107] , impeding individuals' future projections. This insecurity appears to be mitigated by a sense of trusting connections, particularly with leaders of change.

Additionally, truly "seeing others" and caring for their development, highlights a *pedagogical dimension* of trust. It involves a realistic assessment of individuals' capabilities and limitations in light of their future potential. This includes projecting their possibilities for them while acknowledging their freedom of choice. This pedagogical perspective allows to involve people according to their capabilities in change. Adopting a pedagogical stance, leaders coach and even push people in their development (like Kristin did), emphasizing not only supportive and empathetic but also confrontative and challenging interaction (see 5.2.1.1 Successful Strategies for Managing Change, p.184 f.). They require their staff to face current realities, as exemplified by Steven when coaching his teams to deal with the layoffs. The precondition for this truthful connection is *authenticity* - an unmasked showing of oneself and accepting accountability for one's choices (Heidegger, 2010).

Being sheltered in relationships ultimately culminates in the experience of *love*. Love has the capacity to disclose the world as a supportive place, opening up possibilities rather than limiting them, as sees in Kristin's Tobago experience with her partner (see p.288; Bollnow, 1960; Binswanger, 1993).

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[107] See Heidegger's concept of "foresight" as part of meaningful interpretation and relevant for successful projections (Heidegger, 2010, §32:145 f.).

"Love" in a work context implies an absence of competition, genuinely appreciating others, and caring for their interests and wellbeing, as Peter's involvement strategy largely illustrates (see p.127).

Kristin's decisions to keep some older staff on board despite an altered business model supports a sense of **belonging**. Yet, this kind of belonging requires accepting certain formal rules and roles, including the change; however, it still enables freedom to develop. Particularly Steven's case illustrates how his belonging to the value-oriented social system of his home and church does not interfere with his drive to experiment but rather supports it (p.156). Therefore, belonging and freedom appear not as contradictions but as mutually reinforcing poles for a meaningful, balanced life.

In conclusion, in an **authentic**, **loving, trusting, yet pedagogical relationship**, both a sense of **belonging** and a **freedom to grow** can be developed and maintained, enabling responses to change and crisis from a resourceful inner place – the stable, consoled-coherent authentic self.

5.4.4 Sheltered in Oneself

The biographical analyses underscore the extraordinary relevance of a balanced, authentic self for leading a meaningful, successful life and navigating change effectively and with situational adaptability (see 5.2.2.3 Authentic Adaptive Change Leadership, p.193 f.). They support Heidegger's notion that this self remains the constant through life's occurrences, and as such enabling a *trust in oneself* – an ever-present source of experiencing security and stability amid change (see 2.2.1.13 Historicity as the Temporality of Dasein, p.41 f.). However, this self is not static but marked by a dynamic stability.

The features of this self have been developed in Chapter 5.2.2.1 The Consoled-Coherent Authentic Self (p.187 ff.), emphasizing the following aspects as a short reminder:

- *Wholeness*: Dasein's ontological possibility of being whole (intact and coherent) represents the precondition of an attuned, coherent world-relation, in contrast to a "split" self with disintegrated identities.
- *The choice*: The a priori decision of choosing oneself enables authentic, sustainable solutions.
- *Meditative inquiry and projection*: The balance between meditative inquiry for truth and active projection (including execution) serves the process of finding oneself.
- *Heightened (self-)awareness and clarity* of goals, values, or own patterns are gained and deepened by reflective self-discovery, enabling increased presence and availability for others.
- *Constructive beliefs* bridge adversity through a hopeful narrative and encourage action.
- *A consoled relation to time*: Resolving the past through meaning-making and learning, and drawing on hope for creating a future vision supports resolute action.

- *Inner stability and peace* are gained by processing emotional wounds and balancing problematic patterns (see also p.200 f.) as a precondition for situational adaptability.

Being grounded in one's authentic, "whole" self (see also p.173 f.) fosters positive, **sheltered change experiences,** designated as "*attuned coherence*" (see p.179 f.). Rooted in this stable, unified self, *managing own attunements* and *actively engaging* with change through a *consoled courage* emerge as significant capacities for addressing concrete change challenges:

- **Managing emotions** appears central for experiencing a sense of stability (see p.172 f.), as Peter's struggle with emotional imbalance shows (see p.117) Through reflective awareness of underlying wounds, patterns, and beliefs, they can be addressed, processed, and transformed. A new relationship to one's past, present, and future, developing constructive beliefs and complementary orienting structures - such as rationality balancing feeling - help to gain emotional balance (see p.200 f.).

- **Authentic agency as "consoled courage"** enables regaining a sense of control and empowerment in change (see p.175 f.)[108]. This contributes to a sense of shelteredness by enabling the experience of a reality, which is not only resistive but also allowing and can be shaped (Bollnow, 1960:142). A particularly sheltering aspect of this kind of agency is the duality of being courageous and consoled at the same time, which enables to *balance action with rest*. This illustrates the principle of *effort and grace* (p.63) as an interplay of actively seizing opportunities while acknowledging one's own limitations and trusting life to unfold – advocating a situationally *adaptive, fluid co-creatorship*. While a natural trust may offer naïve consolation, New Shelteredness represents a higher form of a newly acquired *"next-level trust"* that integrates the experience of adversity through inner effort – enabling the potent combination of being consoled while acting courageously amid change and crisis.

As indicated before, **truth and trust** form the **ontological foundation** of a stable, coherent, and consoled sense of self (see p.187 ff., p.207), enabling trust in oneself through discovering one's ground:

1. **Grounding in Truth** (see p.84): Truth is intrinsic to beyng because it cannot be anything other than itself – unique and limitless, while simultaneously concealing and revealing. Connecting with one's truth occurs by reticent facing anxiety in the clearing of the Moment - the event - as illustrated by participants' awakening experiences from their lostness in an inauthentic trance of role fulfillment or contradicting identities. This encounter with one's essence is elusive and ultimately not controllable. Figure 10 (p.205) visualizes this as a blossoming

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[108] Additionally, through agency as execution – the act of sheltering truth into beings, like a concrete product – we do not only experience life more fully but also gain self-knowledge (Heidegger, 2012:201, 308; 2010, §131:142; 2012:244 f.).

flower[109]: Delicate and fragile, yet radiant, infusing life with original, powerful vibrancy. Its fragrance and beauty fuel individuals' vital creativity, but when neglected, it fades – leaving behind the dry husk of habitual striving, as seen in Peter's or Anna's driven busyness. This "*Flower of the Moment*" cannot be captured or possessed, it requires continuous care and effort of a resolute Dasein as a committed, attentive steward of its unfolding (see p.80).

The dynamic emergence of truth calls us forth to re-choose ourselves (Heidegger, 2010, §54:258). This represents an *a priori choice* – independent of life's concrete circumstances. Even if personal wishes may not "come true", living in truth remains possible. The decision to stay true to oneself provides *inner guidance* that cannot be lost or shaken by external crisis or change. Thus, truth enables *autonomous orientation, stability,* and *continuity*, while simultaneously holding a *dynamic, even disruptive potential* for navigating change.

2. ***Grounding in Trust***: The event of truth requires facing the plight and taking a leap into the abyss of beyng (see p.82 f.). The ontological possibility of a *trust in being* offers a ground from which Dasein leaps and to which it returns upon landing. Trust helps embrace the unknown with confidence and *openness* rather than anxiety and perceive *opportunities* rather than risks or threats in change (see p.203 f.). Without trusting life's inherent benevolence, Dasein may experience itself as a mere plaything of arbitrary fortune or misfortune, leading to reactive, anxiety-driven inauthentic care or – as an existentialist response - an ultimate, tense effort.

Heidegger's (2010) emphasis on **anxiety** as an existential attunement suggests this state of constant threat and tension, which – as the research indicates - fosters stress, exhaustion, helplessness, and insecurity. This "family" of negative attunements may lead to ineffective actions, such as resistance through complaining or withholding knowledge (see Steven's case, p.163) – unless resolved through facing the underlying anxiety. Kristin and Steven illustrate how combining truthful confrontation with emotional support helps individuals to find their own solutions. In addition, personal awakening experiences have the power to transform anxiety into action, such as quitting one's job. Yet, after such ruptures, it appears essential to develop a story that restores meaningful *coherence* throughout one's biographical journey. This process is supported by *constructive beliefs*, such as the conviction that life will ultimately turn out well or that even painful situations serve a purpose. These beliefs, again, point to a fundamental trust in life.

Therefore, trust in being provides the ontological precondition for an ***overarching horizon*** that directs the transformational power of anxiety into authentic, constructive, ontic solutions within a meaningful and coherent biographical narrative.

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[109] This picture is inspired by Michael Ende's image of the "Stundenblume" (hour lily) in his book "Momo" (Ende, 1973), emphasizing time as a lived experience, delicate and unique to each person in contrast to an abstract, measurable time, hoarded by the Men in Grey.

In conclusion, **truth and trust form the ontological foundation of an authentic self,** which enables a *trust in oneself* as relevant source of New Shelteredness.

Truth provides an unshakable *inner autonomy*, offering *orientation* and *continuity* that remain unaffected by external instability - while also potentially inciting *disruptive change*.

Trust, in turn, enables individuals to approach change with *openness*, perceiving transformation as an *opportunity* rather than a threat. By opening a hopeful horizon of possibilities, trust supports transforming experiences of anxiety and crises into a *coherent, meaningful narrative*.

Overall, New Shelteredness arises from a **consoled-coherent, truth- and trust-grounded self** through embracing and actively navigating change*.* It is supported by *balanced emotionality* and a *consoled-courageous agency*, alternating between *action and patient allowing*. In this way, it enables both *stability* and *adaptability* amidst change and crisis.

In the following, the concept of *permeability* is presented as a means of regularly calibrating with one's inner truth and maintaining this connection throughout everyday existence, enabling the experience of attuned coherence in change.

5.4.5 Sheltered in Attuned-Coherence: Authentic Everydayness Through Permeability

The research suggests that **attuned coherence (Stimmigkeit)** is key to experiencing change positively (see p.179 f.). This sense of coherence - the felt alignment between one's inner truth, the external world, and others - relies on the consoled-coherent authentic self and can be maintained or restored through reflective meditative practices (see p.192 f.). In the following, these practices are conceptualized as a continuous **permeability** - a pathway to New Shelteredness in everyday life, supporting navigating truthful, evolutionary change.

In the rush of everyday care, Dasein tends to lose itself and its attuned coherence**,** drifting into dissonance, a fragmentated sense of identity, and feelings of homelessness. Initially the creator of norms and institutions, Dasein eventually finds itself governed by them. Kristin's childhood experience of the family company as an omnipresent "monster" at the dinner table, determining her life to this day, exemplifies this dynamic (see Appendix P3- Kristin – Themes Overview). Although these institutions originate from Dasein, they can impose their own demands and inherent goals, dictating change from the outside.

Yet, through **radical, meditative inquiry** (see p.192 f.)., Dasein can liberate itself from the entangled, unquestioned service to these self-made structures: Reconnecting with their authentic ground, individuals can reassess and readjust these institutions and transform their relationships with them. By belonging to the event of beyng and surrendering to it, individuals are "dislodged" into the

open space of a new projection (Heidegger, 2012:251; 258), able to design life aligned with their innermost essence (ibid., p.286) - rather than being governed by external forces.

Dasein's tendency to lose itself to self-created norms and institutions in everyday care, calls for regular detours to its original beyng as an ***ongoing effort of recalibration*** through meditative inquiry, shifting from the reign of things toward an alignment with beyng. The idea of permeability suggests that regular, intentional reconnection to beyng enables individuals to integrate their authentic self into daily life. This process resembles a semi-permeable membrane - flexible and open - allowing existential truth, creativity, and trust to flow into daily life – and also change.

However, under the dominance of societal norms, this membrane can stiffen, restricting access to one's core. Here, external crises may disrupt Dasein's habitual functioning and incite a search for meaning - potentially culminating in an awakening, as seen in participants' biographies. Through choosing oneself anew, the membrane reopens for the emergence of the eventful "Flower of the Moment", allowing for a more attuned and authentic engagement with life. Yet, instead of waiting for existential crises to force this reconnection, regular engagement with one's essence allows for an ongoing calibration - enabling a change that is not disruptive but an *evolving, coherent process.* Particularly, Peter's strong reflective habits – supported by therapy - illustrates how permeability fosters increasing continuity in his professional and personal development.

Permeability enables individuals to live in a mode ***authentic everydayness*** (see p.75). Rather than living in an entangled, restless "never-dwelling-anywhere" (Heidegger, 2010, §68:331) or relying on disruptive awakenings, authentic everydayness fosters a rhythmically structured life - embedded in a geographical and cultural context. This allows individuals to fluidly integrate their truth into daily care. Living in authentic everydayness doesn't require crises to force reconnection to beyng; it may even prevent them through early adaptation, facilitated by Dasein's dialogue with its true beyng in light of factual possibilities.

In conclusion, ***attuned coherence*** forms the foundation for experiencing change positively, aligning Dasein's inner truth, its world, and its possibilities.

This coherence is sustained through ***permeability*** – a continuous recalibration with one's authentic beyng through regular practices of reflective, radically questioning, meditative inquiry.

Authentic everydayness emerges as a truly sheltering possibility, allowing individuals to experience and shape transformations without existential rupture. Change becomes an organic, evolutionary process, connected to individuals' innermost truth.

This enables a *New Shelteredness,* where security arises not from external stability but from a deep, lived everyday coherence with beyng, truth, and trust**.** Thus, managing change in a sheltered way is not about avoiding uncertainty, but about developing and cultivating an existential flexibility to navigate life's challenges in constant light of one's truth and ontic possibilities.

5.4.6 Definition of New Shelteredness

On the basis of the interpreted research findings, the phenomenon of New Shelteredness can be defined as follows:

Definition New Shelteredness

New Shelteredness represents an *existential possibility* for Dasein to live an authentic everyday life, sustain hope amid adversity, and balance uncertainties of change with inner security and a sense of coherent continuity. It transforms Dasein's thrownness, fallen lostness, and lonely, resolute freedom into a meaningful, hopeful, connected, and balanced existence – providing both a sense of *home and belonging* and the *freedom to grow*.

It emerges through becoming a stable, *consoled-coherent authentic self,* grounded in *beyng, truth*, and *trust* in being - including oneself, the world, and others. This self is fostered by *permeability* to beyng through practicing *meditative, radical inquiry*; relating *gratefully to the past, hopefully to the future,* while cultivating *awake present awareness*; establishing *regular temporal and spatial holding points*; and *nurturing trusting, resonant, yet pedagogical relationships.*

New Shelteredness is not a fixed state, but a *dynamic event* - requiring an ongoing *effort*, while relying on the gift of *grace*, such as the intuitive spark of awakening. It represents the recurring possibility of a *new beginning,* realized through *consoled, courageous agency* that balances action with patient allowing.

As a *next-level trust*, New Shelteredness addresses the dual possibility of disaster and fortune by confronting brutal truths, yet transforming anxiety through hope. Supported by a *well-managed emotionality* and *balanced action*, an overall sense of *attuned coherence* is established.

Ultimately, as a dynamic, truth- and trust-grounded phenomenon, New Shelteredness provides both *stability* and *creative adaptability* in change, promoting *evolution* over revolution for *sustainable innovation.*

Figure 11: Definition New Shelteredness

The following aspects highlight and deepen facets of this notion of New Shelteredness, contrasting or concretizing Heidegger's (2010, 2012) and Bollnow's perspectives (1960):

1. ***New Shelteredness as authentic everyday existence:*** New Shelteredness represents not only an ethical implication for a humanized change management but an authentic existential possibility of human Dasein as a new way of engaging in *authentic everyday care*[110]. Predetermined structures of the Man (Heidegger, 2006) are not seen as limiting restrictions for Dasein but rather as a steady environment in which a meaningful, genuine existence can

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[110] This aligns with a concept of change as an ongoing everyday phenomenon, a situated lived experience and practice of "ordinary people", instead of leaders' exceptional heroic performance (see Orlikowski, 1996; Chia, 2013).

unfold – enabling authentic daily life in *attuned coherence* (see p.179 f.). Amidst change, these structures help to sustain a sense of continuity and security**.**

This view complements Heidegger's (2010, 2012) idea of reaching authenticity through resolute repetition, facing anxiety and death - aiming at realizing one's ultimate individual potentiality - by introducing a more balanced, connected, and hopeful perspective. The idea of New Shelteredness provides a widened, more faceted horizon for existing authentically:

- Existential tension transforms into the possibility for *relaxation*, *taking turns with action*.
- The urge for decision-making and action is complemented by *patience and allowing*.
- Individualistic loneliness merges with interpersonal *connectedness*.
- Crisis-driven awakenings dissipate into a more steady, incremental *evolution*.
- A focus on a fix "end" is complemented by a hopeful opportunity of ever *new beginnings*.
- Anxiety is contrasted with *hope* as a fundamental attunement.

However, the development of New Shelteredness still relies on Dasein's effort - surrendering to the event of beyng while being gracefully appropriated by it, as outlined next.

2. ***New Shelteredness as an emergent event arising from embedded co-creatorship:*** New Shelteredness occurs as a ***dynamic emergence*** in the Moment – like a flower, representing a delicate, yet powerful experiential phenomenon that can never be "possessed", but must be regained through ongoing effort. Simultaneously, it relies on the gift of grace, as the event of truth and inspiration cannot be forced (see also 2.4.6 The Last God, p.88). This experiential "flower" grows and dwells in a consoled-coherent authentic self*,* as vividly illustrated by participants' biographical development. This self sustains itself through the occurrence of life (and change) as a means of stability and, therefore, the *carrier* of New Shelteredness.

The process of becoming an authentic self relies on reconnecting with beyng and truth in the event, grounded in trust (see 5.2.2.1 The Consoled-Coherent Authentic Self, p.187 ff.). While crises may catalyze awakening by forcing individuals to let go of external concepts, a reconnection to beyng can also be maintained by cultivating an everyday receptiveness - a ***permeability*** to one's innermost momentary truth. Regular meditative, honest *inquiry* helps to develop a *consoled relationship with time*: integrating past experiences through meaning and learning, hopefully anticipating the future and being guided by this vision, while returning to the present with a full repertoire for either taking action or patiently allowing evolvement (see 5.2.2.3 Authentic Adaptive Change Leadership, p.193 f.). This *consoled-courageous*

agency highlights New Shelteredness not as a purely metaphysical experience - an ethereal state of mind - but as a **concretely lived experience**.

Bollnow's (1960) concept of a *cyclic time,* which provides regular holding points in the rush of daily affairs, advocates for the ever-present possibility of a *new beginning.* Creating intimate, *familiar spaces* and cultivating *emotionally resonant, trustful relationships*, which offer also *pedagogical impulse*s, may foster a sense of *home* that harmonizes *belonging* with *autonomy* for growth.

Overall, these aspects of New Shelteredness reveal the fundamental temporal, spatial, and relational **embeddedness** of human beings in their life world. Much like Heidegger's (2010) "being-in-the-world", New Shelteredness underlines Dasein's deeply inherent relational structure - highlighting both its empowerment to shape the world, while also moderating an over-emphasis on agency into an interdependent **co-creatorship** (see p.213) - relying on the gift of *grace*, independent of one's effort (Bollnow, 1960:59). This embedded co-creatorship allows Dasein to disclose its individual potential while remaining socially connected and maintaining a dynamic equilibrium between effort and rest.

3. ***New Shelteredness as next-level trust, enabling "syntegrative solutions":*** New Shelteredness can be understood as a *"next-level trust"* (see p.213 f.; p.62 f.), an acquired virtue based on the ontological precondition of trust and truth, which transcends naïve security through successfully bridging crisis and adversity. It embraces the principle: *"Face the brutal truth, but never ever lose faith"[111].* This implies confronting harsh realities and one's own anxiety, while simultaneously holding on to a fundamental confidence in a positive outcome (see 5.1.2.5 The Relevance of Hope for Vision and Resolute Action, p.176 f.).

Embracing this dual ethic enables individuals to respond to challenges of change with a broader reservoir of perspectives[112] - not relying solely on disillusioned, resolute decision-making or being deceived by unrealistic hopes. It transcends an "either-or" polarity and fosters the emergence of ontic "**syntegrative solutions**", which reflect a genuine new quality that surpasses merely integrating or combining existing options. As Heidegger's (2010) concept of repetition proposes (see p.41 f.), these solutions are inspired by future projections while being crafted from history and been possibilities. In this way, syntegrative solutions - despite their innovative future character - maintain a deep resonance with personal (or organizational) roots, which enhances a sense of continuity and thus contributes to New Shelteredness.

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[111] This phrase is adopted from the "Stockdale Paradox" (Collins, 2001:85 f.), describing how the American Admiral Stockdale survived in a Vietnamese prison: Pure optimism, so Collins, fails due to false hope (Bollnow, 1960; see 2.3.3.7 Hope, p.64 ff.).
[112] This is also supported by the analysis of orienting structures, emphasizing a broad and balanced repertoire of responding to change (see 5.3.1.3 Development Conclusions, p.200 f.).

Through honest, truth-facing yet trust-based meditation, individuals may gain access to an open metaphysical realm - allowing them to tap into an intuitive space for original creativity. This illuminating "clearing" in the Moment of the event (Heidegger, 2012) represents a dance between knowing and not-knowing, inviting surprise and wonder as experiences of grace. Akin to the passing of the last god (see p.88), this intuitive spark of the Moment finally bears "fruit" as the "present of maturity" (Heidegger, 2012:326). This finds expression in participants' aspirations, such as "passing on the good" through mentoring and supporting others (see Appendices K) Themes Overview for P1, P2, P4).

While not representing a psychological concept, New Shelteredness resonates with and deepens existing ideas such as **psychological safety** and **resilience** (see 1.1.2 Resilience and Psychological Safety Literature, p.15 f.). Unlike psychological safety, centering on interpersonal risk-taking within teams in a safe organizational climate (Edmondson, 1999), New Shelteredness is not primarily a social or managerial challenge but an existential one. It builds on a primordial trust in being - not as naïve comfort, but as a trust-grounded readiness to face anxiety and uncertainty. While psychological safety may lead to positive outcomes such as well-being or engagement, New Shelteredness is not primarily aimed at comfort or effectiveness per se. Rather, it enables individuals to navigate change meaningfully by grounding themselves in a consoled, coherent, and authentic sense of self – the foundation for a sheltered change experience (see 5.1.2.8 Attuned Coherence (Stimmigkeit): Foundation of Positive Change Experiences, p.179 f.)

In relation to **resilience**, New Shelteredness shifts the focus from "bouncing back" or coping strategies to *embracing change proactively* and creatively with accountable ownership. Ontologically, this becomes possible through the human condition of being thrown but simultaneously free to shape one's existence. New Shelteredness does not deny the value of developing coping skills, cultivating positivity, and flexible mindsets (Burton et al., 2010:268), but roots them in a deep ontological understanding of human existence - its unique cyclic temporality, individual spatial embeddedness, inherent relational character, and also its abyssal ground of truth and beyng, which also bears a destructive potential for everyday life. It views the individual not as a reactive victim but as *creator of change* – with a full-fledged scope of existential potentiality, while acknowledging its entwined ontic-ontological condition of (inner-)worldly embeddedness.

New Shelteredness highlights the relevance of *individual self-discovery* for resilient change experiences and responses, representing an *emergent process* rather than a fixed set of skills: facing truth and anxiety while trusting and surrendering to the unforeseeable, potentially disruptive, delicate yet powerful event of beyng. Truly resilient navigation of change requires more than developing skills and mindsets (such as positivity) or securing external support, for example through change leadership

(King & Rothstein, 2010). It requires a deeply aware *authenticity,* cultivated through regular steadfast reflection, which enables individuals to choose impactful context-sensitive responses to challenging change situations (see p.195 ff.). New Shelteredness is not limited to "bouncing back" from adversity or merely adapting to changed circumstances but encompasses these aspects by a deep grounding in one's own self. From this place of inner security, individuals rather transform circumstances than adapting to them - with both hope and realism.

In this light, psychological safety and resilience appear not as ends in themselves but outcomes of a genuine life anchored in truth and trust, which enables to continuously re-project ownmost possibilities within limitations of a factual, historical context. New Shelteredness reorients these psychological constructs by grounding them on an ontological understanding of human existence.

In conclusion, New Shelteredness represents a ***truthful, next-level trust in being*** – based on the respective ontological ground of truth, trust, and beyng. As an ontic-ontological concept, it offers an ontologically rooted, yet ontically concrete attainable resolution to the existential tension of entangled lostness, and an alternative to a lonely, anxiety-driven, heroic resoluteness as response to thrownness into change.

As an existential, ontological possibility, New Shelteredness must actively be seized by individuals through ongoing *effort.* By cultivating a consoled-coherent sense of self through reflective inquiry and actively shaping life by creating a home, establishing temporal routines, and nurturing relationships, individuals can experience both belonging and autonomy. This enables a creative, flexible stability in face of change and crisis.

Overall, New Shelteredness represents a dynamic, delicate yet powerful phenomenon: it shelters without enclosing, provides security without denying threats, and enables continuity while encouraging transformation. When regularly nurtured, it supports living a meaningful, balanced, and authentic life.

5.5 Implications for Organizational Change Management

The perspective of New Shelteredness offers valuable insights into experiencing and managing change, guiding a Daseins-adequate selection and application of change approaches and methods. The following section introduces *core principles of a trust- and truth-based Sheltering Change Management*, beginning with a brief overview of the *change management approaches* examined in this study, and an outline of the "*planning-and-control*" paradigm as a contrast to Sheltering Change Management - due to its limited regard for the human condition.

The investigated organizational change cases represent a broad spectrum of change management approaches:

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Overview of Organizational Change Management Approaches in this Study

- P1 – Peter's case: An agile participative approach was chosen, based on an organic "gardening" metaphor of change management, nurturing a new agile mindset like "watering seeds" as preparation for further organizational change.

- P2 – Anna's case: A one-sided business focus in change with a hidden agenda prevailed, lacking any supporting systematic project or change management whatsoever. Leaving the creation of the new organization to individual line managers, enhanced isolated functioning but challenged overall coherent collaboration.

- P3 – Kristin's case: A vision-guided, long-term evolutionary development of a company was illustrated, succeeding due to clear, visionary, powerful leadership and trusting relations.

- P4 – Steven's case: A strategically profit driven, systematic top-down waterfall project management approach with some initial participation for developing functional solutions was presented, successful in reaching economic results, while decreasing customer and employee satisfaction.

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Figure 12: Overview of Organizational Change Management Approaches in this Study

These cases illustrate both human-centered, evolving change management approaches and business-focused strategies, which range from chaotic to strictly structured top-down implementations, grounded in a planning-and-control logic, as follows.

A) ***Change Management as a "planning-and-control" approach***: Anna' and Steven's approaches exemplify ontically Heidegger's (2012) *critique of machination* as a metaphysical ignorance of the human condition, neglecting Dasein's unique, creative-transformative potential (see p.22 f.). This

"technicized" change management reinforces an ever-same rigid business logic of profit maximization, efficiency, and advancement, reached through calculation, regulation, and the idea of managerial control (see also Heidegger, 2012:98).

Particularly Steven's case illustrates how consultancy-driven, complex, top-down "change architectures" address employees merely instrumentally by superficial involvement concepts and therefore foster mistrust, activism, and lip service (see p.45 f.). Such approaches follow a *planning- and control paradigm,* guided by a "director" leadership model and a recipe-like step-by-step change formulas (see Palmer et al., 2009; Kotter, 2016) [113]. However, this paradigm begins to "limp" when people resist the change (see also Harris & Ogbonna, 2002), limiting success particularly in soft areas, such as customer service or employee satisfaction.

Anna's case exemplifies Heidegger's (2010,2012) criticized notion of metaphysical lostness and unoriginality by an overall ignorance of the human condition altogether, leading to an uncoordinated, exhausting, and ineffective change, focused on basic functioning as survival mode.

B) ***Principles of Sheltering Change Management***: Kristin's and Peter's approaches to change highlight core aspects of a *trust- and truth based "Sheltering Change Management"*: Fostering *trust*, *belonging*, and *attuned coherence* enables people to face challenging *truths* and *own fears*, *develop innovative solutions,* and *act resolutely* but also *deliberately*.

As an ***integrative, dynamically balancing approach***, Sheltering Change Management focuses on the *human condition,* while also acknowledging business realities*.* Traditional planning and control mechanism are not discarded but reinterpreted and utilized as *flexible, supportive structures* and frameworks that provide reassuring orientation during change. *Self-leadership*, as a foundation of *adaptive, authentic leadership,* and *regular facilitation of "leaping" inquiry processes* support individuals' creative, authentic responses to their "thrownness" into change. Overall, a Sheltering Change Management enables a sense of *attuned coherence* as experience of resonance between individuals' inner truth and capabilities, as well as external change demands. These principles are further explored below, with resonant links to contemporary change management literature (see p.10 ff.).

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[113] *Autoethnographic note:* In some of my consultancy mandates, I observed that change management is often established as a separate project stream alongside the core business topic. Large consultancy firms typically offer standardized "change packages" – structured processes and tools aimed at capturing stakeholders' opinions and interests to design communication, workshops, and trainings. However, change is rarely consequently designed from the people perspective – leading to annoyed resistance - even toward being involved or trained. They often do not see their true concerns addressed or don't believe that anything they say will make a difference. For instance, when leading such a "change stream" in an international Dax -listed corporation, I identified critical gaps in the international project team set up and an urgent need for conflict resolution between two key stakeholder groups. Despite raising these concerns, my insights and suggestions were disregarded. Even after first escalations in the team and subsequent delays, the project leaders responded by lamenting "resistance" while pursuing their technical approach, failing to address the underlying human dynamic.

1. ***Evolutionary, agile process-navigation:*** As an alternative to a technicized approach, New Shelteredness promotes a balance between structured shaping and allowing emergence, advocating an ***adaptive, processual approach*** (see for instance Pettigrew, 1985; Burnes, 1996; Dawson, 1994; 2003; Morgan, 1986; for an allowing approach see Chia, 2013; for a contingent approach see Dunphy & Stace, 1990).

   Evolutionary change, driven by a powerful, visionary, and trusted leader with help of an adaptive project management, aligns with both business needs and the human condition in change. *Agile principles and methodologies* (Beck et al., 2001; Rubin, 2013) suit Dasein's inherent temporality by providing a structured flexibility through regular events, fostering trustful stakeholder interaction and iterative experimentation for customer-centric solutions. They illustrate how Dasein's innovative - even disruptive - capacity can be embedded into an ordering structure, mitigating uncertainty and helplessness in change. This supports creating an authentic everydayness for a sheltered, *attuned coherent change experience* (see 5.4.5 Sheltered in Attuned-Coherence: Authentic Everydayness Through Permeability, p.215 f.).

2. ***Authentic "inside-out leadership" & distributed accountability***: The research underscores that authentic, adaptive leadership fosters New Shelteredness by helping individuals to respond to their existential thrownness by creating personal meaning and future projections, balancing emotionality, and taking accountable action. *S*uccessful managers alternate between *directive-supportive "leaping-in"* and *empowering-allowing "leaping-ahead"* (see p.54 f.). This resonates with transactional and transformational approaches, (Tomkins & Simpsons, 2015; Ciulla, 2004; Bass, 1998; Burns, 1978; Bass & Riggio, 2006; Northouse, 2021). They balance *business with employee orientation*, *truth-seeking* with *building trust*, and *tailor interventions* to situational and individual needs. This is supported by situational contingency leadership theories (Hersey & Blanchard, 1977; Thompson & Vecchio, 2009). This leadership requires an aware *presence*, a *purposeful vision* (Sinek, 2011), and a *powerful position* while maintaining a *selflessly serving attitude* (Greenleaf, 1977).

   Navigating change with such a broad and balanced repertoire requires being grounded in a consoled-coherent authentic self (see p.187 ff; 193 f). This "*inside-out approach"* promotes ***self-leadership*** as a first task of a change manager, while acknowledging the inherent relational situatedness and factual thrownness (Heidegger, 2010). This notion is supported by multiple publications on self-leadership[114], for example, Covey (2004) emphasizing authenticity as an inner independence leading to effective, synergistic interdependence.

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[114] Other studies emphasize further benefits of self-leadership: Authentic self-leadership reduces stress and anxiety, improves emotional regulation through choice of thoughts and behavior, leading to empowerment and job satisfaction while enhancing creativity and innovation through persistency in development processes (see the 30-year research overview in Goldsby, et. al., 2021). This supports the character of dynamic stability of an authentic self, enabling a broad behavioral repertoire that helps employees to embrace change and disruption while maintaining a sense of orientation (see Boyatzkis & McKee, 2013).

A potential *ethical concern* of promoting self-centered solipsism beyond rational, intersubjective verification can be mitigated by Dasein's inherent relational condition as "being-with" (Heidegger, 2010; see p.28 f.; p.184), enabling genuine collaboration with mutual interests in mind. Research supports that self-leadership enhances ethical decision-making and the overall social performance of a company (Goldsby, 2021)[115]. Authentic self-leadership, grounded in an existential-relational understanding of human existence, thus enables the integration of individual and collective interests for sustainable solutions in change – not merely through "niceness" and empathetic, democratic negotiation, but through ongoing honest confrontation and steadfast questioning[116] .

However, the focus on leadership must be relativized since both leaders and employees share the same existential condition of thrownness and existentiality, as freedom for self-creation. Therefore, they are equally accountable for shaping change within their individual possibilities (Drucker, 2006). Individuals' choices and actions affect not only personal consequences but the organizational change as well, while the experience of change is always and only "my own" (Heidegger, 2010; see also p.180). This supports **distributed leadership approaches** (Pearce & Conger, 2003; Manz & Sims, 1987; see also "shared power" in Greiner, 1967), highlighting individual accountability - however, not releasing managers from their specific task of navigating and facilitating change within their circle of influence.

3. ***Facilitating the "leap" for syntegrative solutions and overcoming resistance:*** Most change management "n-step"-models highlight the importance of an unsettling phase through "awakening" or "creating a sense of urgency" for change (Taffinder, 1998; Kotter, 2016; Palmer et al., 2009:222). This includes questioning established certainties and thus facing an ending (see 2.2.2.7 Being-towards-death: Experiencing Change as a "Little Death", p.48 f.; Bridges & Bridges, 2017). The research highlights *radical, meditative inquiry* as a means to facilitate this process (see p.192 f.) [117]. It is aimed at enabling an individual "leap" towards authenticity as the truth of beyng (Heidegger, 2012), enabling the transformation of insecurity and anxiety into innovative, "syntegrative solutions" (see 5.4.6 Definition of New Shelteredness, p.217 f.).

This transformation requires to face own existential anxiety about one's future - the own "potentiality to be" (Seinkönnen, Heidegger, 2006; see p.33). Kristin's traumatic

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[115] Ethical leadership emerges not from succumbing to external norms - as Ford and Harding (2011) worry - but foremost from Dasein's authentic self, embedded in a permanent, attuned dialogue with its history, surrounding world and others (see 5.4 The Possibility of New Shelteredness in Change, p.195 ff.).

[116] See also Tourish's (2019:164 ff.) critique of Authentic Leadership Theory for its "overdose" of positive psychology and its idealized portrayal of leaders as morally flawless figures.

[117] Scharmers (2009) "*Theory U*" provides both a theoretical and practical framework for facilitating this transformation. Implicitly resonating with Heidegger (2012), he advocates a) suspending judgement and habitual past patterns as "letting go", and b) "presencing" as connecting to the source of the authentic self as one's highest future possibility (Scharmer, 2009: 252). From an inner place of silence, intuitive insights arise through "letting come", which can then be set into action. *Fear* is viewed as a form of resistance, yet neither explicitly explored in its potential nor in its handling.

experience of her partner's loss suggests to nurture oneself and regain some sense of stability (e.g., through practical functioning) before confronting anxiety-based feelings. This stabilizing nurturing relies on a basic *trust* - in oneself, others, or an overall benevolent, supportive world despite its challenges, expressed in beliefs, such as "everything is good for something" (see Appendix K) P1 – Peter: Themes Overview). Trust appears as a fundamental condition for facing anxiety, leaping into truth, developing authenticity, and new insights (see p.219 f.).

Resistance to change can be reinterpreted through this lens of authenticity, trust, and truth: Resistance can either represent an *authentic rejection* of the change or a response of the *inauthentic Dasein*, evading its anxiety and accountability. While authentic resistance provides clarity and the chance to transform concerns into constructive solutions, inauthentic resistance, such as withholding knowledge or complaining without action, evades constructive handling - for both individuals and change managers (see 4.4.2.2 Challenges and Chances of Change, p.163). Through well-facilitated inquiry, such dynamics can be addressed. Underlying fears, beliefs, and motives may be discovered and transformed into an authentic response, however, only if individuals are willing to engage. This process is supported by a trustful leadership connection through empathetic, honest communication and actions (see p.183).

In sum, facilitating the "leap" through radical, meditative inquiry based on trust fosters authentic individual change responses, transforming anxiety (and resistance) into constructive positioning and innovative solutions.

4. **Attuned Coherence: Authentic Everydayness through Permeability:** Positive Change experiences rely on a dynamic balance of poles, such as insecurity and security, agency and receptiveness, future vision and historical rootedness, or individual and company goals. When these elements resonate, they create a harmonious "sound" – an attuned coherence.

The idea of *permeability* suggests an ongoing maintenance of authenticity by integrating practices of meditative inquiry into daily routines. Approaches of *mindfulness* (Kabat-Zinn, 1994; Hougaard, 2018; Carrol, 2007; Boyatzis, 2013) advocate this kind of everyday authenticity and groundedness. These practices enable evolutionary yet innovate change without existential rupture (see 5.4.5 Sheltered in Attuned-Coherence: Authentic Everydayness Through Permeability, p.215 f.; Chia, 2013; Becke, 2010).

Overall, Sheltering Change Management offers an integrative approach that balances business focus with a dedicated **people focus**, emphasizing **evolutionary agility** and **distributed self-leadership** for an **inside-out, authentic**, **adaptive people leadership**. Through **trust-based facilitation of inquiry processes** – ideally institutionalized through regular practices of mindful **permeability** - organizations can create conditions for both: innovative business solutions and sheltered change experiences.

Sheltering Change Management leaves the arena of the "either-or" debate between planning and emergent approaches (see p.10 ff.) by refocusing attention on their shared ground and potentiality: the human Dasein and its existential ways of being-in-the-world.

5.5.1 Guiding Principles of Authentic "Sheltering Change Management"

Rather than proposing a new methodology or practical tool-set, this dissertation shall contribute to a theoretical foundation of experiencing and managing change, particularly exploring the possibility of New Shelteredness. However, the following Figure 13 suggests first guiding principles for a truthful, sheltered organizational transformation, while Figure 14 (p.229) outlines possible benefits.

Guiding Principles for "Sheltering Change Management" – Grounded in Truth and Trust

1. **Self-Leadership: Develop Your Consoled-Coherent Authentic Self**
   - Monitor and drive your self-development: Foster inner autonomy, stability, and peace through regular meditative inquiry for truth, shedding external concepts and assuming accountability for own choices.
   - Recognize and balance own emotions through reflection and head-on confrontation of own anxiety for full access to a resourceful action repertoire.
   - Balance decisive, consequent, courageous agency with patient, allowing, receptivity, and rest – embrace a co-creatorship role in shaping change, accept limitations but leverage your influence!
   - Create your meaningful biographic narrative: Be grateful for your past, create meaning and derive learnings for a hopeful, purposeful future. Cultivate present awareness for intuition's "spark".
   - View people not as means of production but as human beings with individual potential.
   - Be a role model for authenticity and reliability in change.

2. **People Leadership: Develop Selfless, Authentic-Adaptive Leadership for Empowerment**
   - Adopt your own role with selfless professionalism, however ensure powerful positioning.
   - Create an emotionally inspiring, concrete, yet open vision that honours the past and enables positive individual future projections.
   - Practice an adaptive leadership style: Balance directive action with empathetic allowing. Adjust approaches based on individuals' maturity levels.
   - Balance clear business focus with employee orientation.
   - Build trust and belonging through authentic, appreciative, honest, regular, personal, listening communication and tangible actions.
   - Create opportunities for connection: Establish regular, authentic encounter for individuals and teams in order to understand the changed world, its impacts, and enhance assuring connectedness.
   - Develop people by "seeing" them realistically while challenging them to grow.
   - Empower people by distributed leadership: Establishing accountability and freedom for experimenting. Demand ownership, while providing support and guidance for individual path-finding as needed.

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3. **Facilitate the Leap for Creative, Sustainable "Syntegrative Solutions":**
   - Adopt a facilitator role for individual and teams' transformation and development processes in change.
   - Leverage crises to create a sense of necessity for change and dismantle comfort zones, however maintain and convey a fundamental faith in the possibility of good outcomes.
   - Gather like-minded and -hearted individuals as seekers of the truth; nurture mutual trust among them.
   - Encourage questioning outdated thinking patterns with patience, silence, and steadfastly-foreboding restraint for inceptual thinking.
   - Cultivate intuition as receptiveness to the gift of grace beyond cognitive judgement.
   - Create opportunities for the emergence of new insights, such as off-site events or retreats.
   - Execute insights, test, and experiment. Foster an environment where people feel safe to take risks through a failure-tolerant learning culture.

4. **Design and Manage Change Evolutionary with Regard to Human Temporality and Spatiality**
   - Consider all temporalities for sustainable change: Begin with the end in mind, exploit the past for gratefulness, learning, and meaning-creation; seize the moment for impactful action as a fresh chance for a new beginning.
   - Set an evolutionary pace of change for organic growth.
   - Structure the change for a systematic yet flexible, customer- and stakeholder-oriented change, e.g., through agile project management.
   - Establish cyclic, recurring events for stability and reflective pauses in change.
   - Encourage a sense of home within a work environment through personalized, intimate, familiar spaces, which support relational belonging.

5. **Communicate Truthfully and Involve People Adequately**
   - Craft a compelling, honest change story that aligns historical roots with a forward-looking vision, and entails concrete, actionable steps.
   - Practice to listen and stay silent, but remain fully present in close contact.
   - Manage and leverage moods: Foster positivity, based on hope, gratefulness, and trust. Address interests and concerns through tailored communication, alternating between empathy and confrontation, prompting openness for change while allowing for emotional processing.
   - Involve people in the change process according to their maturity level.
   - Refrain from inauthentic manipulation to enhance acceptance and functioning.
   - Celebrate successes and reinforce positive momentum to sustain engagement and commitment.

Overall: Don't overwhelm the organization with change but seek to create a sense of *attuned coherence* as alignment of employees' truths and capabilities with external demands through adequate development pace and measures.

Figure 13: Guiding Principles for Sheltering Change Management

According to these principles, a ***change managers' role*** focuses on being a ***navigator and facilitator:*** Based on an authentic self, they ideally lead through change via an *adaptive, authentic leadership style* that helps others to find their path (see p.193 f.). This can be facilitated by a regular

truthful *meditative inquiry* process (see p.192 f.). To foster New Shelteredness in Change, change managers should seek to *build trust* by close, honest communication, involvement, and connection of people. Furthermore, they should implement an *agile project management* that structures the change with recurring events, such as regular information, feedback, and planning sessions in familiar, intimate surroundings – always with a meaningful *goal* in mind.

This authentic adaptability highlights facilitator and navigator images in change leadership, however, it does not relinquish the value of situational authority, power, directiveness, and clarity (see also p.83 f.; p.127; p.145 f.).

Practicing authentic, sheltering change management may enhance following **benefits**:

Potential Benefits of Sheltering Change Management

- Developing the own ***authentic self*** ensures own ***emotional stability, reliability*** and ***credibility*** for others, increasing ***acceptance, commitment***, ***accountable ownership***, and even ***fun***.
- The ***relational focus*** fosters emotional ***security and retention*** of staff through trust. Involvement fosters engaged ***collaboration***, while honest assessment incites ***development.***
- Regular ***inquiry*** enhances ***reflection and learning***. intuitive insights serve as an ***innovative*** source beyond cognition. Confrontation with the necessity of change and own anxiety helps shattering comfort zones and ***foster openness for change***.
- The principle of ***effort and grace*** ensures empowered agency for ***quick successes***, while trusting an organic development, which enables more ***sustainable solutions***.
- The consideration of ***temporality*** in a change narrative through creating a *historically grounded, inspiring future* vision enhances ***identification*** with change. High present *awareness* enables ***fast, effective decisions and interventions***.
- The ***cyclic temporality*** supports a dynamic, agile structure, preventing ***exhaustion and change fatigue*** through holding points***,*** while enhancing ***customer-centric, innovative solutions.***

Figure 14: Potential Benefits of Sheltering Change Management

These principles and relating possible benefits may encourage a change management that acknowledges the legitimacy of business improvement goals but is originally ***deeply human-centered -*** beyond mere instrumental exploitation. It is a change designed by people *for* people. Fostering *trust* enables people to face challenging *truths* and create innovative solutions. This allows for "squaring the circle": Managing ***sustainable, yet innovative change*** amid a complex, ambivalent, volatile, and uncertain world (Ahir, Bloom & Furceri, 2020).

6. Final Conclusions

6.1 Summary

This study set out to explore ***experiencing and managing change***, focusing on the possibility of a ***"New Shelteredness in Change"*** amid the deep insecurity often linked to change. Its overarching aim was to contribute to an ***ontological foundation*** for understanding experiencing and managing change by redirecting change management to its existential basis - human Dasein - thus addressing a gap in conventional change management literature. The specific research objectives were (see p.20):

1. To explore how managers ***experienced*** change in their lives and organizations.
2. To find out how managers ***managed*** change in their lives and organizations.
3. To investigate what kind of ***orienting structures*** managers developed to cope with, initiate, and drive change.
4. To explore the possibility of a "***New Shelteredness in Change***" and conceptualize this phenomenon by applying Heidegger's notion of *Dasein* (2010, 2012) and Bollnow's concept of *New Shelteredness* (1960) to the research findings of experiencing and managing change.

Following a qualitative, hermeneutical-phenomenological approach, four intensive in-depths interviews provided rich accounts of change managers' experiences with personal and organizational change, as well as their biographical development. These narratives revealed core orienting structures that enable and shape change experiences and coping strategies. In a first step, individual cases were analysed for nuanced, unique change experiences, approaches, and developmental trajectories. Subsequently, findings were synthesized in a cross-case analysis according to the study's research objectives and interpreted through the lens of Heidegger's two seminal works (2010, 2012) and Bollnow's concept of New Shelteredness (1960). The results are summarized in the following chapters.

6.1.1 Core Findings According to Research Objectives

The following sections outline the core findings of this study and comment on their theoretical or empirical contribution to knowledge, thus supporting future development of change management theory and methodological practice:

1. Experiencing change

The experience of change is deeply shaped by individuals' **attunement**, holding a transformational power by either opening up or restricting possibilities. Therefore, the experience of change remains essentially a "**product**" of the individual: While a "split self" enhances a sense of alienation, deep suffering, and helplessness, positive change experience - such as fun, passion, empowerment, and connection - rely on a consoled-coherent, authentic self. By appreciating one's past, suffering finds meaning and enables a hopeful future vision, reframing change as an opportunity rather than a threat.

Additional key elements for a sheltered change experience include restoring familiarity and order for security, as well as fostering trustful connections that stimulate personal development. A consoled-courageous, authentic agency counteracts helplessness through empowerment, which balances decisive action with allowing patience.

Ultimately, a positive change experience is marked by an overall sense of **attuned coherence**. While ultimately remaining an individual task and achievement, it is supported by balanced change management approaches that address and facilitate emotionality, complement insecurity with familiar order and trustful connections, increase empowered agency that matches requirements with individual capabilities, and integrate the past into a forward-looking vision that resonates with individual visions and values.

The **contribution to knowledge** lies in grounding positive change experiences in Dasein's *ontological attunement*, tied to its state of authenticity - suggesting individual accountability and thus possibility of sheltered change experiences independent of external support. Nonetheless, the concept of **attuned coherence** highlights the relevance of balanced change management - not denying the urgency of change, but enhancing security and empowerment to foster adaptation and engagement. This concept may inform future research and the development of practical change methods.

2. Managing change

The research findings emphasize the idea of an *adaptive-authentic change leadership* that is based on a well-balanced, *authentic self:*

Successful strategies rely strongly on *visionary, powerful, yet selflessly serving leaders* who drive change that secures both business outcomes as well as employee engagement. Fostering a solid foundation of *trust*, these leaders balance *business focus* with *people orientation.* They implement a *structuring, agile project management* with a *tailored communication and participation approach* according to maturity levels, *alternating between empathetic allowing with directive enforcemen*t to challenge individuals to grow. After crisis, *reestablishing normalcy* through consistent routines helps maintain a sense of stability, control, and agency.

In contrast, ***unsuccessful strategies*** often stem from overextended or unbalanced practices, such as an overly adaptive, unquestioned self-sacrifice in role fulfilment, an overestimation of one's own power and wit, a positivity disregarding negative emotions, or a reactive victim mentality when personal agency is compromised.

A ***contribution to knowledge*** lies in grounding and refining transformational, inside-out-leadership approaches (Covey, 2004; Joiner & Josephs, 2007a; Bass & P., 1999; Avolio & Gardner, 2005) by developing an ontic-ontological concept of an *authentic self*, emerging through *inquiry*:

1. The concept of the *"Consoled-Coherent Authentic Self"* (see p.187 ff.) is based on an ongoing process of self-discovery that oscillates between an individual *effort* - practicing intensive, radical meditative inquiry - and *grace*, as emergence of deep personal truths that cannot be "willed" but must be received.

   Ontologically, the source of authenticity lies in *truth* and *beyng*, representing an abyssal ground that mystically provides a new foundation while potentially disrupting habitual ontic life. Leaping into this abyss necessitates an ontological, life-affirming base of *trust*. This is initially nurtured in early experiences of stability and security paired with freedom to explore. Trust, next to truth, appears as the precondition for creating a meaningful life as an authentic self.

   Key features of this self include heightened awareness, clarity, constructive beliefs, inner stability, and peace. A particularly distinctive aspect is a c*onsoled relation with time:* A hopeful future is created on basis of a meaningful past, valuing even painful experiences as learning opportunities, and enabling an "awake" and responsive presence for others and situational demands. Considering these temporal relations, crises remain transient as individuals transform and integrate them into a coherent biographical narrative.

   The experience of a meaningful, coherent, and continuous life relies on Dasein's *ontological capacity to be whole*, intact, and coherent - despite its external fragility or internal multifaceted contradictions. This foundation supports both vulnerability and healing, linking the possibility of sustainable ontic change to Dasein's ontological, encompassing potentiality, which integrates both ending and beginning, stability and change, being wounded and intact at the same time.

2. The concept of *"Reflection as Radical Meditative Inquiry"* outlines an inward journey of reconnecting with one's own infinite nature of being (see p.192 f.). Whereas ineffective reflection merely circles around past experiences, transformative reflection emerges from listening and responding to the *awakening* call (see p.37 ff.), highlighting the importance of an *a priori choice* of one's authenticity over mere adaption, which subsequently enables effective, *consequent actions*. This process embodies a peculiar dialectic: While it may disrupt habitual external

orientations of the conventional self, it simultaneously establishes a new sheltering inner "home base" - a stable sense of identity that supports navigating ontic flux and change.

Being grounded in a consoled-coherent authentic self enables *effective, adaptive authentic change leadership* through *dynamic stability*, balancing receptive allowing and directive interventions, as well as business with people orientation. This leadership fosters genuine, empathic connections, and ensures that own and other's interests are considered.

Furthermore, the development of an authentic self appears not only as a task for managers but for everybody, therefore suggesting a *distributed leadership concept*. Free from limiting norms and expectations, authentic individuals - managers as well as employees - can disclose innovative yet realistic possibilities in change and truly commit and engage. However, alongside this freedom for *co-creation* comes accountability for own change experiences and responses (see p.180, 213).

This study **advances knowledge** by integrating Heidegger's (2010, 2012) and Bollow's (1960) phenomenological philosophy with empirical research on effective change management, proposing self-discovery as the foundation for a **consoled-coherent authentic self**. It illuminates the nuanced phenomenological dimensions of authenticity while identifying key ontological preconditions - truth, trust, and wholeness.

While offering a novel framework for the theoretical discourse on authentic change leadership - emphasizing distributed accountability - it also outlines a practical pathway for individuals to access and cultivate their unique potential through **radical, meditative inquiry**, bridging abstract philosophical insights with actionable practice.

3. *Orienting Structures*

Successfully navigating change requires **a broad repertoire of orienting structures** (see p.195 ff.), which serve as a predispositional framework for adaptive, authentic change leadership (see p.193 f.). These structures are not inherently "good" or "bad" but become effective or critical depending on their combination. An overemphasis on a single tendency, like a high external reference without integrating personal interests, can lead to sustained suffering and - eventually - disruptive, life-altering decisions to finally break free.

Key successful combinations of orienting structures for effective change include:

- A *high future orientation* grounded in a *resolved past* and *present awareness*
- A *balanced emotionality,* with an emphasis on *positivity* while recognizing negative emotions and enhancing realistic, constructive thinking (e.g., empowering beliefs)

- An *evolutionary* rather than revolutionary development pace, overcoming stagnation fueled by a preserving orientation that perpetuates even painful situations
- A *balance* between a *technical business focus* and *social orientation*
- A high *intuitive action orientation*, complemented by critical *thinking* - such as questioning role requirements - to prevent exhaustion
- An *integration of external* and *internal reference* tendencies to maintain individuality in social settings and create sustainable solutions that integrate multiple perspectives.

The analysis underscores the need for dynamically ***balancing opposing orienting structures,*** while maintaining an emphasis on *future orientation,* general *positivity*, intuitive *action,* and *evolutionary* paced development.

Key drivers for both personal development and change are (see p.202 f.):

1) C*risis and deficiency:* Experiences, such as uprooting career switches, challenging relationships, or financial and emotional scarcity, can initiate growth, as they open individuals up to their innermost truth - a chance for increased authenticity.

2) *Opportunity and resourcefulness:* As an expression of intrinsic creativity and curiosity of an authentic self, development occurs as a naturally evolving process throughout a trust-based engagement with the world. Life is viewed as a positive surprise, and the world appears attractive. This trust is initially facilitated by a stable upbringing and supportive relationships; it is nurtured within individuals' authentic self.

While *truth* plays a foundational role for authentic development, *trust* appears to enable organic, resource-driven growth. External change or crises serve as a *catalyst* for truthful personal development, while individuals, in turn, *impact change* through their decisions as they grow – forming a dynamic, mutually reinforcing relationship between shaping change and personal development.

The ***contribution to knowledge*** lies in the development of a theoretically and empirically grounded framework of orienting structures (see Table 2: Overview Orienting Structures, p.197 ff.), preparing for *operationalization in quantitative studies*, for example designing and testing an assessment tool.

Additionally, the analysis links developmental drivers - crisis and deficiency, as well as opportunity and resourcefulness - to their existential presuppositions: the truth of beyng (Heidegger, 2012) that shatters established concepts, and an ontological trust (Bollnow, 1960) that enables a continuous, creative growth. By *integrating these ontological perspectives*, this study provides

orientation for *designing organizational change and development initiatives* in alignment with Dasein's existential structure, suggesting a) to *leverage organizational crises for innovative, historically grounded disruption* while b) ensuring *sustainable, opportunity-driven business evolution* through fostering individuals' genuine resourcefulness – both requiring a foundation of trust and truth.

4. *The Possibility of New Shelteredness in Change*

This study's key contribution to knowledge is the exploration of the phenomenon of "New Shelteredness in Change", offering an *ontic-ontological foundation of change management*. Originally inspired by Bollnow (1960), New Shelteredness in Change is theoretically developed a) in discussion with Heidegger's (2010, 2012) concept of Dasein as the "carrier" of any ontic experiences and actions, and b) empirically investigated for its nuanced phenomenal life-world appearances through in-depth biographical interviews. The concept of New Shelteredness in Change may serve as a framework for deeper understanding of phenomena of experiencing and managing change while also providing guiding principles for practical change management.

Basically, New Shelteredness represents an **existential possibility** of a truthful **"next-level trust",** which bridges crisis and disaster by confronting the "brutal truth" (Collins, 2001) while ultimately maintaining faith. This is possible on basis of the ontological condition of *truth* and *trust* in beyng (Heidegger, 2012; see 5.4.6 Definition of New Shelteredness, p.217 ff.).

New Shelteredness emerges not within an isolated individual, but builds on "pillars" of:
- …a *world* which is experienced as a home - orderly, intimate, characterized by familiar places;
- …a constructive relation towards *time*, supporting cyclic new beginnings, a grateful, meaningful past, an aware-awake present, and a realistic yet hopeful future;
- …trusting, loving, yet pedagogical *relationships*, which provide both a sense of belonging and freedom to grow;
- …a consoled-coherent sense of an authentic *self*, representing the place or "scene" for the emergence of insights – the inspirational, vibrant "flower of the Moment".

The image of New Shelteredness as a "flower" was chosen to symbolize the delicacy and fragility of this phenomenon. It is not a possession, but a *dynamic emergent event* in the present Moment, arising out of beyng and truth, grounded in a life-affirmative trust.

This emergence relies on a peculiar duality of *effort and grace*, represented by the idea of a *consoled-courageous agency*. This supports the fundamental *co-creatorship* of Dasein as being

interdependently determined when shaping its life. New Shelteredness in Change can be invited by fostering an outer and inner environment and conditions for its emergence, but it can never be forced. Just like trying to fall sleep or being creative, it rather eludes when being willed, but arises when individuals "let go".

"Letting go" foremost entails shedding external concepts and ideas of how life (and change) should be, or how I should be and what I should do. Releasing external concepts represents the journey towards authenticity, as emphasized by Heidegger (2010).

However, reflecting the research on biographical development with Bollnow's (1960) work, the concept of an "*authentic everydayness*" emerges: We cannot let go what we inherently rely upon and what is part of our existential structure: Being-in-the-world and with others as care. Heidegger's dialectic of existing either authentically or inauthentically is transformed into an integrated concept of everyday authentic care. Less heroic, lonely, and full of fearful, strong-willed resolute tension, authentic everydayness suggests realizing one's individuality *through* structures of public life, utilizing them as holding points and creatively molding them through ongoing awareness and consequent choices according to one's own individuality and genuine interests.

This ongoing "awake" awareness manifests in the idea of sustained *permeability*. Practicing a regular, *radical meditative inquiry* for one's ownmost truth serves as a precondition for everyday authenticity and creativity. Living permeable to one's own truth enables ongoing authentic recalibration of experiences and actions in everyday life. This helps cultivating and maintaining an overall sense of *attuned coherence* – the core experiential phenomenon of New Shelteredness, characterized by both a sense of *home and belonging* and *freedom to grow*.

However, New Shelteredness in Change is not only an experience but also a concretely lived phenomenon, fully realized when resulting in consoled-courageous *action* as expression of own resourceful groundedness (see p.175 f.).

The idea of a dynamically balanced, integrated, and "breathing" authentic everydayness, grounded in truth and trust, enables organic, *evolutionary change* beyond existential rupture. It also fosters truly *syntegrative solutions* that are innovative, maintain resonance with historical roots, and value social connections, thus offering an ethical safeguard against ruthless individualism (see p.225).

In conclusions, this study contributes to knowledge by providing an ontic-ontological interpretative framework for understanding human change dynamics and needs, thereby supporting the development of Daseins-adequate change approaches and interventions.

In the following, New Shelteredness is outlined as the "other beginning" to change management by offering a tentative phenomenological foundation of this young scientific discipline.

Inspired by Heidegger's (2012) call to overcome the metaphysical oblivion of beyng in the "other beginning" (see also p.23, 81), New Shelteredness in Change offers an *ontic-ontological perspective on Dasein,* enabling the development of Daseins-adequate *approaches to change management.* This study represents a step on the path towards this "other beginning" by reconnecting a practically driven scientific discipline with its fundamental ontological basis of human existence – *beyng, truth, and trust* (Heidegger, 2012, 2010; Bollnow, 1960).

Since change becomes only meaningful as an experienced and interpreted change *for* somebody, understanding the human side of change is central to navigating it successfully (see Figure 2: Definition of Change from a Dasein's Perspective, p.56). Illuminating Dasein's existential structure is therefore essential to understanding how change is experienced and managed. "Sheltering Change Management" is always inherently *people-centric* – from people, for people.

This study explores this people-centric nature of change. The case analyses demonstrate how successful business transformation is intimately linked with a *human developmental journey*. As change disrupts habitual patterns, it confronts individuals with an ending – a situation that demands a response, either authentic or inauthentic, determined by external demands and concepts.

New Shelteredness in Change offers a path toward *authentic, sustainable change responses* through a *developmental journey* from existential lostness toward a reestablished sense of home and belonging - both within oneself and in embeddedness in authentic, trusting world-relationships. Thus grounded, individuals do not just reactively respond to change but proactively initiate and drive it as an expression of their creative resourcefulness.

While acknowledging the transformative power of facing *anxiety and death* as an ultimate end (see p.48 f.) for authentic change responses, New Shelteredness advocates the possibility of future-guided, optimistic *new beginnings* (see p.218). Necessary endings in change are not considered mere closures, but embraced as opportunities. Through its focus on truth and trust, grounded in beyng and bearing fruit in a consoled-coherent authentic self, New Shelteredness offers a *hopeful horizon for authentic beginnings* in change and crises.

This view has concrete *implications for change management* that seeks genuine renewal:

1. *Implications for individuals:* To stay connected to their truth and basic trust in daily life, aiming at creating an authentic life through ongoing dialogue with the world and others. This highlights individuals' principal *accountability* for experiencing and responding to change. Yet,

as organizational change remains a collective endeavor, relying on Dasein's intimate connection with the world, individuals remain accountable *co-creators* of change.

2. ***Implications for change managers***: To design and lead change in line with Dasein's existential temporal, spatial, and relational structure. This involves *creating an environment* that fosters trust and truth in everyday interactions; *navigating* the journey through an agile, evolutionary approach that offers stable spatial and temporal reference points; and *facilitating* "syntegrative" solutions via regular inquiry – all aiming to cultivate a sense of *attuned coherence*.

Rethinking the human condition in change through the lens of New Shelteredness ***challenges instrumentalist change management approaches***, often seen in consultancy-driven processes. These tend to mimic manipulative marketing strategies, aimed at minimizing resistance and persuading people into functioning according to a pre-defined organizational script.

Instead, New Shelteredness calls for considering human beings in their intimate, reciprocal embeddedness as thrown but ultimately *free co-creators* of change. This might lead to "changing the change" itself, questioning assumptions, initial goals, and ways to reach them. Projects and timelines might be re-designed and prioritized according to employees' feedback and suggestions, advocating an *evolutionary*, *agile,* and *human-centered change management approach.*

Given the unpredictability and limited manageability of human nature, the term "change *management*" might be better understood as "***people transformation navigation***", acknowledging that change - at its core - is never just about transforming business models, strategy, processes, technologies, or structures, but about people's dynamically evolving potentiality of being-in-the-world.

This perspective elevates *truthful, trust-building communication and involvement,* appreciating individuals' potential as a resource rather than a disturbance*.* Particularly facilitating regular *inquiry* improves a trust- and truthful *everyday authenticity* and supports developing "*syntegrative" business solutions* while reducing resistance.

A sheltering ***change leadership*** focuses on a selflessly serving ***navigation and facilitation*** of transformation, rather than directive control. Balancing situationally different poles, such as action with rest, or business focus with emotionality, requires dedicated *self-leadership* as an inner stable "home base" for an *adaptive authentic leadership* (see p.193 f.).

Phenomenal benefits of a Sheltering Change Management include highly effective interventions, situational flexibility, trustful collaboration within teams, high individual accountability, acceptance of the change, active engagement, individual development, fun, and - ultimately - sustainable and innovative business transformation (see Figure 14, p.229).

In summary, New Shelteredness in Change proposes a genuine, consequent **human-centered change approach.** It emphasizes nurturing a *trust- and truthful environment* by cultivating *authentic everydayness* via regular *inquiry*. This supports individuals' *development journeys*, enabling them to thrive in an impermanent world by experiencing a *sense of home* while *courageously shaping* their world.

Change managers are called to guide transformation through an *evolutionary, agile approach* – serving the change as adaptive yet authentic *navigators and facilitators*. Fostering New Shelteredness in Change enables *effective*, *sustainable, innovative business transformations* while reducing unproductive resistance.

Ultimately, New Shelteredness presents a pathway to the "***other beginning***" in change management by 1) deepening our **ontological understanding of human existence**, particularly in terms of experiencing and managing change, and 2) and by **concretely navigating and facilitating** ontic change with regard to this human condition, acknowledging that sustainable transformation hinges on individuals' authentic development.

From a broader perspective, this study contributes to the **theoretical advancement** of a practically driven scientific discipline of change management by introducing a not yet exploited philosophical-phenomenological perspective. This may serve as a departure point for further theoretical discourse and empirical research.

6.2 Outlook

This study introduces a phenomenological perspective to change management, emphasizing authentic, truth- and trust-grounded self-leadership for a dynamically balancing, courageously innovating, and processual change management.

While it offers a conceptually rich and - hopefully – inspiring contribution to the change management field, it is subject to several **limitations** resulting from strategic and methodological choices:

First, the *theoretical framing* concentrates almost exclusively on Heidegger's existential ontology (2010, 2012) and Bollnow's concept of New Shelteredness (1960). Although resonances with selected change management, psychological, and leadership literature are outlined (e.g. change process models, resilience, and authentic leadership), other theoretical perspectives - such as

sociological or systemic theories - are not leveraged for exploring the experience and management of change.

Second, while the concept of New Shelteredness implicitly gestures toward an *ethic* of authentic, trustful change management based on human embeddedness, the study refrains from formulating explicit normative claims. The primary focus lies in phenomenologically exploring human change experience, maintaining openness to its nuanced, rich ambiguity.

Consequently, *no prescriptive change management tools*, intervention models, or training concepts were developed. Practical guidelines for implementing a "New Shelteredness in Change" remain at the level of guiding principles rather than operationalized methods.

Finally, due to its *qualitative methodological approach* within a phenomenological-hermeneutical tradition, the research provides depth and richness but not statistical generalizability (see p.102 f.). As outlined in the methodological chapters (see p.92 ff.), this was a deliberate and appropriate design choice, however leaving room for quantitative approaches aimed at hypothesis-testing and identifying generalizable patterns across larger populations.

As Heidegger notes, each decision necessarily relinquishes other possibilities (2010, §58:273, 285). Accordingly, these limitations do not diminish the value of this study but signal opportunities for future research to expand, complement, and concretize the findings.

Therefore, looking ahead, the concept of New Shelteredness in Change invites further theoretical and empirical exploration and validation to deepen these insights and examine their broader practical applicability. Selected possible directions for ***future research*** include:

From a theoretical standpoint, integrating existential philosophy with other theoretical frameworks could offer a more holistic understanding of organizational transformation. Future research might explore how New Shelteredness interacts with other *philosophical, system-sociological, psychological*, or even *(neuro-)biological* perspectives on phenomena like truth, trust, or resilience.

For example, a perspective on *embodiment* would enrich our understanding how change is experienced and navigated through our physical being-in-the-world (see Ladkin & Taylor, 2010; Küpers, 2005; Merleau-Ponty, 2014). Another line of inquiry may involve critical reflections on *power dynamics* in change processes: How do system-inherent power structures undermine or support New Shelteredness? What kinds of organizational regulations and governance frameworks might help distribute power in ways that foster authenticity and trust? Integrating existential-philosophical with systemic-sociological theory may contribute to developing organizational change models that bridge structuralist-functionalist and humanist paradigms (see Burrell & Morgan, 1979).

A particular future task lies in the explicit elaboration of *ethics* in organizational change management: What are the specific *ethical implications* of New Shelteredness, regarding the cultivation of trust, belonging, and accountable co-creatorship, while also promoting individual courageous agency and the transformative potential of crises, anxiety, and truth? What ethical conditions enable New Shelteredness and what responsibilities emerge from this perspective – toward oneself, others, and the shared world?

While this study draws on Heidegger's existential ontology to explore individual lived change experience, it also opens the door to deeper ethical questions that Heidegger himself left underdeveloped. Critics have long argued that his philosophy lacks a clear ethical framework and relational accountability (Adorno, 1973; Habermas, 1987; Levinas, 1969). The concept of authenticity, central to Heidegger's thought, has been critiqued as potentially solipsistic—particularly in light of his political affiliations and anti-Semitic remarks revealed in the *Black Notebooks* (Heidegger, 2014b; Trawny, 2015; Wolin, 2022). Future research could address this by engaging with thinkers such as Levinas, whose ethics of alterity reframe "being-with" not only as an existential condition but also as an ethical call (Levinas, 1969). While the concept of New Shelteredness implicitly lays a tentative ontic-ontological groundwork for an ethic of change management, future dialogue may advance a more explicit ethical inquiry into a relational responsibility - grounded in individuals' embeddedness in authentic, trusting, reciprocal life-world-relations and shaped through accountable, courageous action.

From a practical perspective, the research findings suggest that a shift in leadership paradigms - from directive control to facilitative navigation - could foster more sustainable, trust-based change processes. *Leadership development programs* might benefit from incorporating existential awareness to help managers navigate change with authenticity, connectedness, and courage. How can we prepare leaders, particularly the next generation, to hold space for "not-knowing", listen deeply, and act with courage grounded in truth and trust?

Personally, I envision an operationalized *questionnaire* for New Shelteredness and a *coaching program* that supports managers in navigating concrete organizational change while developing personal authenticity for inner freedom of choice - transforming passive victimhood to resolute, constructive agency.

Another avenue for future investigation is how authenticity and trust can be fostered *collectively* and *continuously* throughout an organization, considering its cultural context: How might New Shelteredness unfold in individualist, performance-driven cultures in contrast to collectivist, value-oriented, and less hierarchical ones (Laloux, 2014)? What concrete measures - such as regular

in-depth inquiry, agile methodologies, or the design of transparent, participatory structures and technology - can collectively strengthen truth and trust?

Given the growing role of *Artificial Intelligence* (AI) in organizational change (Donald, 2019) – such as automating tasks, personalizing experiences, creating communicative material, or data-driven decision making - the tension between technological acceleration and existential authenticity deserves closer examination: Will AI facilitate or hinder the cultivation of trust and truth - by replacing or even deepening human connection, treating it as a special, rare experience? How might New Shelteredness inform a human-centred digital transformation that safeguards genuine encounter in an increasingly virtual environment, honouring Dasein's embodied, temporal, and relational nature?

In sum, by continuing to explore *existential dimensions of change* - especially the potential of New Shelteredness in Change - as well as *concrete change phenomena* from diverse theoretical perspectives and operationalizing them in future studies, a more nuanced and practical human-centered transformation approach can be developed for change practitioners.

6.3 Autoethnographic Reflection

Over the past two decades, I have sought to uncover a sense of "New Shelteredness" in my life. This quest resulted in this study while paralleling my very own private and professional journey toward authenticity and trust. Following key cornerstones helped me on my path that also resonate with the research findings:

1. ***Saying "no":*** Throughout my journey, I encountered an inner guiding force, reminiscent of Socrates' "daimonion" (Plato, 1997) or Heidegger's "call of conscience" (2010). Although often ignored, this voice finally rescued me from detrimental situations by commanding immediate action, such as leaving my parental home or my corporate job – unfortunately, without a plan for a tangible future. Despite being "rescued", I still felt disoriented, disconnected, and lost.

2. ***Prioritizing inner development:*** In search of creating a new meaningful life, I learned to ***process emotions*** through therapy, my own counseling training, and meditative practice – just like some of the participants in my study. Oscillating between dissociated observing and associated surrendering, this introspection revealed layers of feelings, such as grief beneath anger, or a strong will to life beneath suicidal thoughts. Embracing these emotions, they eventually subsided like waves, leaving clarity in their wake. This clarity enabled me to alter painful beliefs, supported by ***Byron Katie's "The Work"***[118], asking "is it true?" and "can you absolutely know it's true?". This inquiry resonates strongly with Heidegger's (2012) urge for

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[118] See https://thework.com/sites/de/

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truth-seeking meditative practice and inspired my idea of "permeability" for authentic everydayness (see p.215 f.). Byron Katie's "turn-around" of a statement - such as "my partner left me" to "I left my partner"- facilitated alternative perspectives. Realizing my own contribution empowered me to shape my life through intentional actions. This is indirectly supporting the research findings, emphasizing assuming accountability for one's choices (see Anna's "developed self", p.134 ff.).

3. **Building a home**: Purchasing and renovating an old house next to a forest and a creek provided a sanctuary for me, my son, and our two kittens. I also began to celebrate Sundays as a day of rest - free from obligations - allowing inspiration to guide my activities, such as retreats into nature, cycling, reading, dreaming, or dancing. This resonates with Bollnow's (1960) emphasis on dwelling in a home or immersing oneself in purpose-free activities (see p.71 f.; p.73).

4. **Nurturing relationships**: Cultivating supportive relationships with trustworthy friends while consciously distancing myself from others, even family, proved essential. This is mirrored by the research (see 5.1.2.7 Connection as an Antidote to Fear and Development Enhancer, p.178). After years of solitude, entering into marriage anew brought warmth and safety, while also reactivating old fears of potential loss – awaiting to be addressed and transformed.

Beyond my own effort of relentless self-reflection and experimentation, life also offered experiences of **grace** (see Bollnow, 1960) - for example, by sending people who supported me to initiate and navigate crucial shifts, such as leaving abusive situations or securing my first consultancy mandate.

Professionally, this journey toward authenticity and trust **reshaped my consultancy** into a bolder, more honest practice. It enabled clearer expectation management, quicker decision-making, and deeper, trustful relationships - particularly relevant in crises-driven change. I notice that clients approach me for exactly this honest, appreciative, and trustful connection, asking for my perspective and advice.

Today, however, I am still **"on my way",** as old fears and habits occasionally resurface. Just as my trust in others is still fragile, living authentically remains an ongoing task. Nevertheless, illuminating the phenomenon of New Shelteredness through this dissertation feels like reaching a pivotal plateau. It represents both a moment of closure as well as a new beginning: Increasingly grounded in trust and truth, I feel invited to embark on fresh adventures.

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Appendix

A) Temporality of Dasein as Re-Interpretation of the Care-Structure

In order to demonstrate the relevance of temporality for Dasein's existence, Heidegger reinterprets all phenomena of Dasein with regard to temporality and their authentic or inauthentic modes (Heidegger 2010, §67:320), starting with the *temporality of the care-formula* (existentiality, facticity, fallenness) and continuing with the *temporality of disclosedness* (constituted by its structures of understanding, attunement, discourse, and fallenness), *being-in-the-world*, the *temporality of Dasein's spatiality,* and finishing with preliminary comments on the *temporality of everydayness:*

1. **The temporality of the care formula** is already indicated in its definition: "(…) being-ahead-of-oneself-already-in (the world)- as-being-together-with (innerworldly beings encountered)" (Heidegger, 2010, §41:186). It can be summarized as follows:

   - *Existentiality & future*: The meaning and essence of the *existentiality* is primarily developed from the future as "being ahead…" (ibid., §65:312).

   - *Facticity & beenness*: The thrown "already-in-(the world)" is assigned to beenness because Dasein can only be what it already is (and always has been), which is a presupposition for any future projection (ibid., §65:311 f.).

   - *Fallenness & present*: *Fallenness* relates to the present as the "entangled being-together-with" (ibid., §65:313), yet making-present (gegenwärtigen) remains enclosed in future and beenness.

2. **The temporality of disclosedness (Erschlossenheit):** This temporal analysis contains the existentials of understanding, attunement, discourse, and fallenness, always distinguishing between authentic and inauthentic temporality modes.

   - **The temporality of understanding** (Heidegger, 2006, §68:336 ff.; 2010, §68:321 ff.) is primarily determined by the *future*, but also permeated by present and beenness.
     - *Future relation*: By projecting into a potentiality-of-being, a purpose why Dasein exists, Dasein holds itself in an existential possibility, always ahead-of-itself as it is taking care of things (Heidegger, 2010, §68:322). Authentic future is disclosed through understanding shaped by *anticipatory resoluteness*, while inauthentic, everyday understanding projects itself in terms of what has to be urgently done next, focused on passively *expecting* and *awaiting* (gewärtigen) (ibid., §68:322).

- *Present relation*: Inauthentic present is determined by a dispersion in daily tasks (Heidegger, 2010, §68:323), while authentic present emerges in the visionary, instant "*Moment*" (Augenblick), a temporal ecstasy, enrapturing Dasein from the normal, everyday time flow and bringing it back to its possibilities.

- *Beenness relation:* The beenness of authentic understanding means a *coming back* to Dasein's ownmost thrown being and *bringing* itself *forth again* (sich vorholen) from its existential origin – in a *repetition* ("Wiederholung", Heidegger, 2006, §68:339; 2010, §68:324). Inauthentic understanding manifests in *forgetfulness* (Vergessenheit) as inauthentic beenness, allowing Dasein to *retain, remember,* and *forget* things in daily life (ibid., §68:324).

In sum, understanding is primarily futural, with authentic understanding characterized by "*repeating-momentary anticipation*" and inauthentic understanding by a "*forgetting-enpresenting-awaiting*"[119].

- **The temporality of attunement** is primarily rooted in *beenness*, because Dasein always finds itself already thrown into a pre-existing situation, which is disclosed in attunement - authentically revealing or inauthentically concealing (Heidegger, 2010, §68:325). Still, attunement is also interconnected with the other temporalities:

  - *Fear*, as an example of *inauthentic attunement,* is characterized by awaiting something happening in the near future. It makes present all kinds of scenarios and reactions through an "*awaiting-enpresenting forgetting*" - resulting in a confusion that causes Dasein to forget its unique being-in-the-world (Heidegger, 2006, §68:342).

  - *Angst (anxiety)*: As the *authentic attunement*, Angst reveals the naked Dasein's thrownness (Heidegger, 2010, §68:328) and is therefore grounded in beenness. In a repetitive process of coming back to oneself (beenness) and projecting oneself upon ownmost possibilities (future), Angst brings Dasein into the mood for a resolution by holding the Moment ready and sharp, thus relating to the present (Heidegger, 2010, §68:328). The temporality of Angst can be described as "*anticipating-momentary-repetition*" (see Luckner 1997:146).

  - *Hope*: Though future oriented, according to Heidegger, hope is founded in beenness, because we must know something before we can hope for it. Hope, with its relieving effect, must also be understood in terms of the apprehensiveness of thrownness (Heidegger, 2010, §68:329).

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[119] Originally: "Awaiting that forgets and makes present" (Heidegger, 2010, §68:324).

- *Indifference,* showing as a *pallid lack of mood* (fahle Ungestimmtheit), represents the inauthentic beenness. It reflects the busy forgetfulness in everyday life. In contrast, equanimity (Gleichmut) arises from resoluteness, which enables one to see possibilities while anticipating death (Heidegger, 2010, §68:330).

- **The temporality of *fallenness*** is linked to thrownness and characterized by idle talk, ambiguity, and curiosity. Its existential meaning lies in the *inauthentic present* as the horizon of objectively present beings. Through curiosity, people are consumed by having *seen* – yet not having understood (Heidegger 2006, §68:346, 2010, §68:331) – representing a thirsty and "greedy" absorption of new impressions, restlessly moving from one to the next: "Da-sein is everywhere and nowhere" (Heidegger, 2010, §68:331). This *"Aufenthaltslosigkeit"* (never dwelling anywhere), with its dispersion and distraction, arises from a pursuing, impatient awaiting of the inauthentic future. The relation to beenness lies in the forgetting of the last thing and especially the own, authentic self through tranquillization by taking care of the next thing (ibid., §68:332). The temporal character of fallenness can be summarized as "*awaiting-forgetting enpresenting*". In contrast, the Moment brings Dasein into its existentiality and discloses its authentic being (Heidegger, 2006, §68:347, 349).

- **Discourse** does not have a primary temporality, but since it addresses concerns of the "surrounding world" through communication, it functions mainly as "making present" (Heidegger, 2010, §68:333). Discourse is the articulation of disclosedness and its elements; it reveals the "Da" (e.g., of a situation). Discourse linguistically uses a vulgar concept of time, yet since all speech is in itself temporal, it enlightens the unity of the temporalities (ibid., §68:333).

Summing up, *understanding* is founded primarily in the *future* through authentic *anticipation*, respectively *awaiting as inauthentic mode*; *attunement* is grounded primarily in *beenness* through *repetition as its authentic mode* and *forgetting as the inauthentic*; *fallenness* is based mainly in the *present* as *making present (gegenwärtigen),* while the *Moment* represents the *authentic present* (Heidegger 2006, §68:350; 2010, §68:333 f.). However, since temporality always comprises all time modes simultaneously, understanding is also the "been present", the attunement an "enpresenting future", and the present originates in a "been-future" (ibid.).

3. ***The temporality of being-in-the-world*** as the everyday mode of Dasein is primarily based in the present. Heidegger explores three aspects of being-in-the-world:

a) *Circumspect taking care*: Dasein uses equipment in a context of relevance - which is an enpresenting act, but with a purpose pointing to the future (Heidegger, 2010, §69:337) and referring to primary knowledge. The temporality can be described as *"awaiting-retaining making present"* ("gewärtigend-behaltende Gegenwärtigen", Heidegger, 2006, §69:354).

b) *Theoretical discovery: Scientific research* is a way of being-in-the-world (ibid., §69:357), starting with practical *circumspect taking care*, led by an *overview* (Übersicht) based on an implicit understanding of the context and function (the totality of relevance, Bewandtnisganzheit), and subsequent *deliberation* (Überlegung) for theoretical investigation (Heidegger, 2010, §69:342 f.). The main temporal mode of scientifically objectifying is *making present*, but it also includes an awaiting-retaining (ibid., §69:342 f., 346).

c) *Transcendence of the world* is possible only on the basis of its disclosedness for Dasein (ibid., §69:346-348), which requires Dasein's temporality as a *horizon* (ibid., §69:347): The future as a potential ability to be (umwillen), the beenness as facticity (wovor), and the present as the horizon of handling things, theoretically or practically (um zu) (ibid., §69:346). Dasein transcends the world through its temporality, creating horizons of future, beenness, and present; it comes "back from the horizons to the beings encountered in them" (Heidegger, 2010, §69:348).

4. ***The temporality of Dasein-specific space***: Like the world, space is always linked to Dasein (Heidegger, 2010, §70:349, 351; §69:348), actively "making room", orienting itself, and positioning beings within space (ibid., §70:350 f.). The temporality of this process is determined by the care structure - essentially fallenness - and occurs in a forgetting *making present*, yet guided by a futural *whereto* (wohin): The *"forgetting that awaits* pursues the present" (Heidegger, 2010, §70:351). Ultimately, space as meaningfully making room is only possible on the basis of temporality (ibid., §70:349, 351).

5. ***Temporality of everydayness:*** Heidegger briefly offers some reflections on everydayness (referring to aspects of publicity, habit, monotony, pallid lack of mood, and dispersion) as well as the way Dasein measures time and calculates it (Heidegger, 2010, §71:353). Yet, he postpones a detailed analysis of everydayness and its temporality until after exploring the fundamental meaning of being (ibid., §71:354).

B) Invitation of Participants

Herzliche Einladung zur Teilnahme an der Studie

"New Shelteredness in Change"

Experiencing and managing change

Vielen Dank für Ihr Interesse an einer Teilnahme an der Promotionsstudie zum Erleben und Gestalten von Veränderungsprozessen!

Hintergrund: Warum das Ganze?

Ich bin seit 2013 als Coach und Consultant im Bereich Change Management und Restrukturierung unterwegs. Der Veränderungs- und Erneuerungsdruck in Unternehmen ist immens und steht Bedürfnissen von Kontrolle, Vertrauen, Geborgenheit, etc. oft entgegen. Sie als Führungskräfte sind einerseits auch oft Betroffene, aber auch Treiber von Veränderungen – wie gestalten Sie das? Was sind Ihre Erfahrungen hiermit?

Ich bin interessiert an Ihrer Geschichte!

Die Interviews

Ich benötige vorauss. zwei Interviews á 1-2 h mit Ihnen. Für Analysezwecke werden diese aufgezeichnet. Zum einen geht es um Ihre Erfahrung mit Veränderungen in Ihrer Organisation. Hier interessiere ich mich für ein oder zwei Projekte, die für Sie bedeutsam waren. Wie haben Sie diese erlebt bzw. selbst gestaltet? Zum anderen interessiert mich, wie Sie allgemein mit Veränderungen in Ihrem Leben umgehen bzw. was Sie da geprägt hat. Wie würden Sie Ihre persönliche Entwicklung beschreiben? Was hat Sie befähigt, heute den Job zu machen, den Sie eben machen?

Ich freue mich auf einen interessanten Austausch – am besten im ruhigen, ungestörten Rahmen, wo Sie sich wohl fühlen.

Was haben Sie davon?

- Spaß
- Erkenntnis über sich selbst und neue Ideen
- Wenn Sie mögen: Irgendwann die Ergebnisse!

Ich freue mich auf Ihre Geschichte.

Figure 15: Invitation of Participants - German

Invitation for participation in research of

"New Shelteredness in Change"

Experiencing and managing change

Thank you for your interest in participating in my research project!

Background: Why doing research in this topic?

I am working since 2013 as a coach and consultant for change management and restructuring projects.

The necessity of change and renewal in organizations often times contradicts the need for control, trust, and feeling secure. You as a manager have to deal with this challenge - and still be the person driving the change. How do you do this? What are your experiences?

I am interested in your story!

The interviews

We will need to do probably two interviews á 1-2 hours. They will be recorded for analyzing purpose.

First, we will talk about your experience with organizational change. I am interested in 1-2 projects that were important to you. How did you experience and manage them?

Second, I am interested in how you deal with change situations generally. What made you the person you are today? How would you describe your personal development? What enabled you to do your job that you are doing today?

I am looking forward to an inspiring dialogue – ideally, in an undisturbed and comfortable setting.

What's in it for you?

- Fun
- Insight about yourself and new ideas
- If you like: Someday the results!

I am looking forward to your story!

CC

Yamilet Lucia Popp
Change Coaching & Consulting

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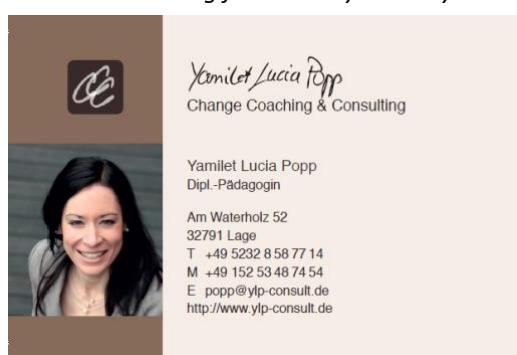
Figure 16: Invitation of Participants - English

Einverständniserklärung gem. Bundesdatenschutzgesetz

Ich erkläre mich damit einverstanden, dass das mit mir am _____
von Yamilet Lucia Popp geführte Gespräch auf Tonband aufgenommen, passwortgeschützt gespeichert und verschriftlicht wird im Hinblick auf die PhD Thesis (Dissertation) an der University of Gloucestershire, United Kingdom, mit dem Arbeitstitel:

"New Shelteredness in Change"
Experiencing and Managing Change

Ich wurde zudem in Kenntnis gesetzt, dass das verschriftete Interview im Rahmen der o.g. wissenschaftlichen Arbeit zur Analyse und Hypothesenbildung bearbeitet wird.

Ich erkläre mich ferner damit einverstanden, dass Ausschnitte aus dem verschrifteten Interview sowie Feldnotizen der Forscherin für Publikations- und Unterrichtszwecke verwendet werden dürfen.

Mir wurde zugesichert, dass alle persönlichen Daten, die Rückschlüsse auf meine Person zulassen, anonymisiert werden.

Ich bin mir über etwaige Risiken sowie Nutzen der Teilnahme an der Studie im Klaren. Mir ist bewusst, dass ich meine Teilnahme zu jeder Zeit ohne negative Konsequenzen bis zur Einreichung der Dissertation beim Prüfungsausschuss der Universität widerrufen kann.

Bei Bedenken kann ich mich an die Ethik-Kommission der Universität Gloucestershire wenden.

_____   _____
Ort, Datum   Name (Druckschrift), Unterschrift

Ich möchte die Studienergebnisse im Nachhinein an folgende Email Adresse erhalten:

Figure 17: Consent Form Data Processing Agreement - German

Declaration of consent according to Federal Data Protection Act

I hereby give my consent for the interview conducted with me on _____
by Yamilet Lucia Popp is audio recorded, securely stored with password protection, and transcribed for the purpose of a PhD thesis (dissertation) at the University of Gloucestershire, United Kingdom, with the working title:

"New Shelteredness in Change"
Experiencing and Managing Change

I have been informed that the transcribed interview - as part of the aforementioned academic research - is processed for the purpose of analysis and hypothesis formation.

I also agree that excerpts from the transcribed interview and field notes of the researcher may be used for publication and teaching purposes.

I have been assured that all personal data that could lead to the identification of my person will be anonymized.

I have been made aware of the risks and benefits of participating in the study. I am aware that I can withdraw my participation at any time without negative consequences, up until the point of submission of the dissertation to the university's examination board.

If I have any concerns, I may contact the Ethics Committee of the University of Gloucestershire.

_____   _____
Place, date   Name (block letters), signature

I would like to receive the study results retrospectively to the following email address:

Figure 18: Consent Form Data Processing Agreement - English

<div style="border: 1px solid black;">

Interview Part 1: Introduction and professional change experience

1. **Warm Up**

   - Smalltalk
   - Introduction of myself and research project
   - Organizational issues: Data Processing, anonymity, duration, process of interview, and narrative, open style

2. **Introduction of candidate: Background and socio demographic data**

Please tell me a little bit about your life history and professional background in order to get to know you a bit more!

   1) Name:
   2) Family Status:
   3) Birthday:
   4) Nationality:
   5) Highest Education:
   6) Further training:
   7) Current position name:
   8) Current hierarchy level:
   9) Current company size (employees, turnover)

3. **Change management experience and skills**

I would like to get to know you in terms of your experiences as a change manager.
If you think about your professional career, what major change situation did you have to manage in the last years? Please tell me about it.

   Detailing questions after main narrative:
   - What was your goal?
   - What was the situation like? Who was involved?
   - What was the greatest challenge? Can you give me an example?
   - How did you deal with it? What did you do first, what came next? How exactly did you do that?
   - What was the result?
   - How did you experience this whole time? How experienced other parties involved this change? What kind of metaphor would you find for this experience?
   - How did you evaluate it? Back then and from today's perspective?
   - What did you learn from this? What did it require from you – as a person, as a manager? What helped you manage the challenges?
   - In what kind of life situation were you by that time? *(bridge to personal stories)*

4. **Closure (in case that the interview is divided in two separate meetings)**

Giving participants a voice by asking for feedback.
   - Feedback on interview: How do they feel? What was good, bad, tips?
   - Making an appointment for the next interview (if needed)

</div>

Interview Part 2: Biographical development

1. Free narration personal development

You described some major change situations you had to deal with, your strategies, and resources that you used. Now, I would like to get to know you even better and understand more about your development not only as a change manager but also as a person.
Please tell me about your life as a story about your personal development - how did you become the person you are today? Please tell me everything that is important for you.
In the first part of this interview, I will mainly listen, afterwards I will have some questions for you.

Questions in case of blocked narrative flow
- Please tell me everything that comes to your mind, that you think belongs to your life story. Feel totally free to start wherever you would like. I am listening and curious to hear how you view your life and the experiences you made. Start with what comes to your mind and follow your own intuition and flow.
- Please give me a sense of how it was like for you to grow up, what comes to your mind (anecdotes, typical situations) and then how it went on?
- What were imprinting situations in your life? Do you remember situations with the quality: Then, suddenly, the world has changed…?
- Please, make me understand, see, feel, think, hear, and maybe taste what you did and experienced – let me walk a little in your shoes!

Stabilizing Intervention in case of psychological need
- Change History: If you take a look at this situation or time in your life from the "here and now" – you are a more developed, grown person that you were back then. What capabilities or resources might have helped you back then in order to make the time or situation better manageable? Please go back with this in your mind and insert this into the situation and observe what changes. What else would have helped?
- Disruption and dissociation technique

2. Detailing questions after main narration

b) Clarify certain issues not mentioned or not sufficiently understood (chronological)
c) Elicit subjective reflections, interpretations about reasons of success or failure, and possible correlations

- Please tell me more about…. (a topic, a certain life time, a mentioned situation; e.g., childhood, school, friends, financial situation, study, professional experience). What exactly…?
- How did you experience that? What was it like? What did you see, who was there, what did he look like, what did you feel, smell, etc.?
- How did you deal with the situation?
- How did this event, situation, time of your life influence your view towards the world, relationships, work, or yourself?
- What do you think helped you to master the situation? *(moving to the "expert interview" part)*
- What did you learn or do differently next time? *(moving to the "expert interview" part)*
- What might have helped in this situation even better? *(moving to the "expert interview" part)*

1. Expert interview

Goal: Gather explicit information on final evaluations and opinions about managing change of the participant as an expert of himself.

- Looking back, what do you think is the hard part about change itself? What was your hardest "lecture"?
- What helped you manage organizational change? Where and how did you learn that?
- What parallels or differences exist in managing private change? How did you learn that?
- What helped you to develop your capabilities? What not at all?
- What would you advise a young manager in his first, large scale change project?
- What kind of person do you think you might become in the future? Find or create a picture, metaphor (e.g., an animal) for it!

2. **Closure**

Giving participants a voice by asking for feedback.
- Feedback on interview: How do you feel? What was good, bad, do you have any tips for me?
- Can I contact you again in case of questions?
- Information on the further process

Figure 19: Interview Guide

E) Transcription Guidelines and Example

Transcription guidelines

The interviews are transcribed in a level of detail, which seems suitable for the kind of analysis I plan to conduct (Kowal & O'Connel, 2000). The main focus of my phenomenological study is on meaning, the content of expressed life world experiences and concepts, not on the linguistic analysis (Smith et al., 2012:74). However, „meaning and language are intertwined" (Kvale & Brinkmann, 2009:196).

For adequate transcription, I listened to the original audio several times to mentally reenter the interview situation and contrast it with my understanding so far. In order to methodologically control this step, I wrote down descriptive notes of my perception of the situation during the interview and integrated them in the initial noting (Rosenthal, 1987:149). Here, transcription diffuses into analysis.

The interviews are transcribed in standard orthography; dialect and slang are approximated (smoothened) to standard language, if possible. Prosodic elements (such as intonation, rhythm, volume) as well as non-verbal phenomena and utterances are transcribed if especially significant to enhance understanding of meaning.

Notation signs and rules (Bergmann, 1976, cited by Rosenthal 1987; Drehsing 2015)

(unv.? reason)	unclear speech (plus time stamp for duration if longer phases of unclear speech)
(sighs)	Emotional paraverbal utterances, external noise, additions of interpretation (e.g., „mhm (affirmative)" or mhm (negative))
((giggling) text);	paraverbal expressions or external noises accompanying the text in brackets
(.) (..) (...) (4)	length of pauses in seconds (numbers when longer than 4 seconds)
yes, that was what oh, no, I-	simultaneous speech from "that" on
Unfortun-	Discontinuations of words or sentences
NONE	loud, emphasized (in relation to normal volume of the speaker)
He said: „My dear!"	literal speech in quote chars

Colloquial speech, dialect, stutter, or informal contractions will be smoothened and adapted to grammatical rules and standard language. Numbers until twelve will be written out.

Transcription in detailed analysis of passages

yes: ; no::	Elongation (stretching) of words, the amount of the „:" indicates the longitude of the stretch
‚no'	silent, lowered voice
[I: mhm]	Affirmative noises, fillers from the respective other part (interviewer (I) or participant (P))

For the purpose of detailed analysis dialect and stutter etc. will be transcribed closely to what they sound like phonetically.

Identification: All transcripts contain information on interview partner, location, date, and duration of the interview.

Anonymity: Interview partners, companies, and places will be anonymized to prevent identification The interview partners will be called P1, P2, and so on. Companies and places will be referred to as, for example, the "*CURRENT COMPANY*".

Figure 20: Transcription Guidelines

Transcription Example

Participant „P3" alias Kristin
Date: 01.03.2018, 2:17 h
Location: Hotel meeting room in Dessau-Roßlau, East Germany
P3 = Participant
I = Interviewer

515   Jetzt mache ich mal einen Sprung, dann ist das halt alles so weiter gelaufen, sage ich jetzt mal, bis 2008. Da ist mein Lebensgefährte beim Unfall ums Leben gekommen (..). Und deswegen zu Sachen, die sich verändern, die man selber nicht getriggert hat. Ähm, schSCHLIMMSTE ähäh (leicht stockend, zischendes Geräusch), Schlimmste, was ich je im Leben erlebt habe. Leben verändert sich innerhalb von einer Sekunde, wo man ahnt, dass der Polizist, was der jetzt sagt, ne. Ähm, obwohl er das gar
520   nicht gesagt hat, der hat mich angerufen, wie gesagt, da ist die Zeit stehen geblieben, ne. Da weiß ich JEDEN ((Abschnitt) lacht leicht), den ich da gemacht habe, aber das ist ja auch glaube ich bei solchen kritischen Situationen auch (.) normal, diese Idioten von Polizisten. Ich kann es nicht anders ausdrücken, ne, jetzt bin ich irgendwie trotzdem noch ein starker Charakter, ich habe damals schon den (unv.? gelebt) und die haben mich dann angerufen und ich hatte es schon geahnt, weil der hatte
525   dann so RUMerzählt irgendwie so. „Ja, ihr Lebens- und kennen Sie den Herrn *NAME LEBENSGEFÄHRTE* und so" und ich sag „was ist das denn jetzt", weil ich wusste, das ist kein ((Schwerverbrecher und so) lachend), wo man dann- und dann habe ich auch gesagt, „ja, egal", „können Sie nicht, können sie (unv.?)", und dann habe ich ja gesagt, „was ist das denn los, ne, was ist denn" und dann haben die „JA, das können wir Ihnen nicht am Telefon sagen", da habe ich gesagt,
530   „ja, ich meine, gut, im Prinzip ist es schon klar, ne" (unv.? Wir erfahren es halt nach den anderen), dann bin ich alleine, halt, 30 km mit dem Auto gefahren, ich selber wusste es schon, habe dann meine Mutter angerufen, habe ich gesagt „du, mit dem *NAME LEBENSGEFÄHRTE*" ist was". #00:38:49-8#

535   Und dann waren wir da drin und dann wusste ich schon, dann war es- ich meine, es war klar obwohl die es nicht ausgesprochen haben, wie es dann ausgesprochen- da ist bei mir wirklich, also das (.) das sind Grenzerfahrungen, also ABSOLUTE Grenzerfahrungen. Ich habe mich dann so (..) vor allem für mich ist das sehr schwierig, wenn ich mich nicht mehr im Griff habe, ne. Weil ich jemand bin, der alles kontrolliert. Ich kontrolliere- also nicht (…), oder ich habe immer- oder ich möchte, dass ich
540   mein Leben kontrolliere. Ich stehe auf, mach das und das haste im Griff und es läuft so, und es hat bis jetzt auch immer so funktioniert. ((Ja) leise seufzend), ‚alles klar'. (..) Da::: musste ich dann ganz heftig dazulernen, dass es Dinge im Leben gibt, die hast du überhaupt nicht im Griff, und was es mit dir macht, hast du auch nicht im Griff. #00:39:34-1#

Figure 21: Transcription Example

Methodological Steps in Hermeneutical-Phenomenological Inquiry

Adapted from Smith (2012), Giorgi (2009;2012), Wertz (2011), Rosenthal (1995) and Lamnek (2005)

1. **Adopting a Phenomenological Attitude[120]:**

   1.1 *Bracketing (First Epoché):* The task for a phenomenological researcher is here to suspend his theoretical previous knowledge, judgement, or prejudices in order to get in contact with the primary, self-evident lifeworld experience. This knowledge embraces theories about the phenomenon as well as autoethnographical beliefs, wounds, and interests (Adams et al., 2015; Romanyshyn, 2010; 2007). In order to "bracket" these, they shall be consciously recalled first.

   1.2 *Phenomenological Reduction*: The researcher should become a distant, critically self-reflecting observer of his own experiences and acts of thinking (Lamnek, 2005:55). In that way, he should attain the phenomenological attitude. The focus lies on the researcher's consciousness, how objects are experienced without confusing this experience with the objects themselves (Giorgi, 2009:91).

   Annotation: The core question of the phenomenological attitude is: What belongs to me (my consciousness and preconceptions) and what to the phenomenon that is given? The autoethnographical reflection is of great importance to be scientific and not merely self-indulgent about the phenomena researched.

2. **Reading the Whole Text** (Smith et al., 2012)

3. **Initial Noting**

   3.1 *Writing first comments* when re-reading the text as a free textual analysis (Smith et al., 2012:88). These can be descriptive, linguistic, conceptual, or autoethnographical comments.

4. **Analysis of Biographical Data** (Rosenthal, 1995)

   4.1 *Creating a story skeleton*: Using fix points in the biography as a frame bearing the participant's lifeworld, e.g., family, education, important situations, highlights or failures. The focus lies on being descriptive and more objectively tied to facts instead of fantasies (see also the structural content analysis in Schütze, 1983:286).

5. **Provisional Theme Formulation**

   5.1 *Defining provisional themes* and related sub-themes in words abstracting the original; themes shall be treated like tentative hypotheses to be explored in the further process.

   5.2 *Hermeneutical cycle proof:* Checking how themes relate to the whole development story, analyzing context and structure of themes and revise them.

   Annotation: This is the base of the analysis. The holistic reading turns to a more categorical one. The core attitude in this step is to stay within the *hermeneutics of faith* in order to restore meaning and to empathize with experiences of change (Josselson, 2004).

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[120] Giorgi (2012:5) demands the psychological researcher to adopt a psychological attitude instead of a transcendental phenomenological one since he focuses not merely on pure consciousness, but on the objects of consciousness as lived experiences. This live-world connection adds to the philosophical character of this study, keeping phenomenology close to empirical human experience.

6. **Detailed Analysis of Themes**
   6.1 *Using form (how) and content (what) analysis* in order to interpret change experiences, feelings, strategies, etc., in order to lay bare hidden meaning. Analytic devices can be applied (the type of text - such as narration, argumentation, evaluation, description - vocabulary, syntax, pauses, de-contextualization, etc.).
   6.2 *Being aware of autoethnographical resonance* and make them explicit: What does that make me feel? What do I understand, what not? Why is it in my focus?

   Annotation: The main attitude here is the *hermeneutics of suspicion* (Josselson, 2004). The "truth" is to be revealed by discovering hidden meanings (Heidegger, Sein und Zeit. 15th ed., 2006) and trace back the hypothesis developed earlier within the data. A contrast between past and present, lived and narrated experience might be discovered (Rosenthal, 1995).

7. **Revealing the Structure of the Individual Case:**
   7.1 *Organizing themes* according to research objectives (experience and management of change, orienting structures)
   7.2 *Creating a narration of the essential structure* of the phenomena revealed within the themes and sub-themes, first imaginative variation, but yet withholding in-depth theoretical interpretation to concepts of New Shelteredness and Dasein

8. **Cross-Case-Analysis & Interpretative Discussion** (via Eidetic Variation and Reduction)
   8.1 *Comparing and contrasting* results of cases along the research objectives
   8.2 *Creating general definitions* and hypothesis of phenomena (Wertz, 2011)
       a. introducing other possible examples (e.g., from autoethnographic experience), imaginable cases, and conditions (imaginative variation): What else could have been told? Would they change the meaning?
       b. provisionally removing elements of the phenomena in order to catch the invariants (Eidetic Reduction): What is still missing or unveiled? How would it change the situation? What about other imaginable cases or conditions?
   8.3 *Interpreting findings* in terms of the phenomenon of "New Shelteredness" developed by Bollnow (1960) and Heidegger's existential approach to Dasein and being (2010, 2012), based on 7.3.

   Annotation: The *Eidetic Variation* means an imaginative, intuitive variation of elements of the phenomenon by changing maybe form, type, settings, perspectives, etc. These variations should still have a resemblance to the original phenomenon. The *Eidetic Reduction* is the reflection process from the phenomenological attitude over imaginative variation towards the "Wesensschau", meaning reducing the phenomenon to its essential structure. All what can be eliminated without eliminating the phenomenon itself should. The Eidetic Reduction aims to create a sense of what belongs to the phenomenon and what not at a higher level of abstraction than before. This is the most challenging part of the work.

Figure 22: Methodological Steps in Hermeneutical - Phenomenological Inquiry

G) Coding Example and Procedure

Page	Interview Text/Meaning Units	Initial noting	Descriptive paraphrases	Emergent Themes (categories, codes)								
				Biographical/ Personal Themes								
				Life relations				**Relation to time**		**Relation to oneself**		
				World beliefs				**Sensemaking of past**		**Identity & Self concept**		
				Belief: I am alone				(identity, solution seeki		"I am a business man"	Rationality	The "Heart": Following own
				"God is good": Intends nothing bad; bestows, gives, provides	Walking alone at times, but not alone	Things will always go on	Occupation by painful past decisions: Seeing alternatives today	Identity reflection: Imprinting youth and childhood experience	Believing in profitability, standardization and cost reduction	"Do reasonable things" (focus on facts, objective distance)	Power of deeply rooted convictions
11	P4: Ja (.), ja, und das hat ein einfaches Erklärungsmodell. *Einmal liegt es in meiner Persönlichkeit, weil ich sage, es geht um das Unternehmen, das Unternehmen MUSS erfolgreich sein, und ich bin auch sehr Kaufmann.* Und es IST so, es sind auch heute noch bei der Telekom so ein bisschen- ich schaue nicht doll in die Zahlen, deswegen kann ich keine Aussage zur Aktie ((treffen)) lachend), aber das, was ich mir anschaue, da sehe ich, es müssen noch mehr Leute raus. Und ich habe das witzigerweise- ich habe einige Anfragen im Nachgang von anderen mittelständischen FIRMEN bekommen, die gesagt haben, „willst du nicht bei uns anfangen. Wir haben hier einen Bereich, den kannst du führen" und was weiß ich. Und ALLE Firmen haben haben die Situation, dass sie- dass der Markt ihnen nicht genug Kapital und Möglichkeiten bietet, um wirklich gut zu leben. Sie MÜSSEN abbauen. Das ist seit fünf Jahren, seit ich raus bin, fällt mir das IMMER wieder auf, dass die Firmen alle am Schrumpfen sind. #00:44:32-8# Und das war- das ist im Grunde genommen, der technologische Wandel ist erkennbar, dass Arbeit immer weiter zurückfallen wird in dem Umfeld. #00:44:44-0#	Inner conflict: He is business man, believes that the companies in the field HAVE to reduce in order to increase profitability due to the market								"I am a business man": He believes that companies in the field HAVE to reduce in order to increase profitability due to the market		
12	P4: Definitiv. Und das ist auch etwas, was ich IMMER im Gespräch auch mit den Leuten auch bewegen lässt, auch nochmal zu schärfen, ich sage mal: „Schneider, zu hast in der Vergangenheit hier die *Servertechnologie XY* betreut und da waren soundso viele Ausfälle bei XY und dann hast du mit dem Servicetechniker vor Ort an deiner Hotline an Lösungen gearbeitet soundsoviel Stunden. Das ist jetzt die letzten fünf Jahre der Fall gewesen. Die neueste XY Technologie ist so konzipiert, dass 60% der Störungen, die ihr gemeinsam gelöst habt, der Server für sich selber durch Software löst, wenn bestimmte Dinge nicht mehr gehen. Und DANN haben wir noch im Materialmanagement darauf laufen, d.h. wir lösen das *Serverproblem* gar nicht mehr im Wirkbetrieb, sondern wir lassen von einer zentralen Stelle ein vorkonfigurierten Server dorthin liefern, der wird ausgetauscht und der neue Server wird sofort einwandfrei laufen und der Störungen verursacht geht zurück in eine zentrale Stelle, weil ein Dienstleister (unv.?) outgesourct und der Dienstleister lässt Standardprogramme darüber fahren. Wir brauchen das nicht mehr. Und DAMIT ist auch DEIN Job langfristig so nicht mehr notwendig. Es gibt nur zwei Möglichkeiten: Entweder du orientierst dich auf ganz andere Bereiche und lässt dich darauf ein. ODER: Du bist 58, denk drüber nach, wir bieten dir das und das als Unternehmen." #00:46:28-6#	nice example of his leadership style: Explaining facts, consequences. Somehow friendly, objective, but somehow I feel some quiet regret, his heart aching								He is convinced about the need to standarization as a trend (service being reinvented)		

Table 3: Coding Example

	Superordinate Theme	Theme	no.	Anchorphrase
Biographical Themes	Belief: I am not alone	"God is good": Intends nothing bad; bestows, gives, provides	2	"[…], dass er mir nichts Böses will und mir immer wieder auch gute Dinge geschenkt hat." Translation: "[…] that he doesn't want to harm m
		Walking alone at times, but not alone	1	"[…] ich hab das- die TIEFE Überzeugung, äh (…), dass ich nicht alleine durchs Leben gehe […]." Translation: "[…] I have this DEEP convictio
		Things will always go on	4	"[…] ich habe keine Existenzangst. Weil ich zutiefst davon überzeugt bin, dass sich irgendwann irgendwie wieder etwas findet. Dass es weit
	Sensemaking of past (identity, solution seeking)	Occupation by painful past decisions: Seeing alternatives today	7	"Also mit meinem heutigen Wissen ähm hätte ich mich beruflich verändert. (…) Der Konzern ist ja groß genug ." Translation: "[…] With toda
		Identity reflection: Imprinting youth and childhood experience	5	"[atmet tief ein] (…) ein Punkt, der mich ganz sicher ganz stark äh: geprägt hat ist, ähm, ich bin in einem ELTERNhaus aufgewachsen, in den
	Generic vision	Always wanted to have his own business	3	"Also ich wusste, was mich immer getrieben hat seit ich äh eigentlich denke, war schon die Idee in Richtung Unternehmung, in eine eigene
		Spontaneous revelation: "This I want now."	2	"Ich hab im Moment kein großes Bild für mich. [...] Also es gab immer mal wieder Themen, wo ich wusste, da möchte ich jetzt hin. Das will I
		Vision of moving things together with other people	1	"[…] ich möchte gerne Menschen mitnehmen weiterhin, was Neues zu wagen, neue Ufer zu erreichen, […]." Translation: "[…] I would like t
	Giving and passing on the good	Central motive: Passing on the good he experienced	4	"[…] das hat mir soviel Gutes getan, das würde ich anderen auch tun wollen." Translation: "[…] that provided so much good for me, I would
	"I am a business man"	Believing in profitability, standardization and cost reduction	10	"Einmal liegt es in meiner Persönlichkeit, weil ich sage, es geht um das Unternehmen, das Unternehmen MUSS erfolgreich sein, und ich bin
	Rationality	"Do reasonable things" (focus on facts, objective distance)	11	"Rationalisierung im Sinne von es vernunftsmäßig zu tun, das war ganz spannend." Translation: "Rationalization meaning to do it with reas
	The "Heart": Following own convictions	Power of deeply rooted convictions	6	"[…] also vom Herzen her war das eine Katastrophe (unv. ?)." Translation: "[…] well, looking from the heart it was a catastrophe." (P4, p. 20
		Emotionality and sensitivity	4	"[…] ich kann nicht so viel essen, wie ich kotzen möchte." Translation: "[…] I cannot eat as much as I want to through up." (P4, p. 32, ll. 161
		Authenticity as value: Following own convictions	3	"Und das- das geht nicht, ich kann nicht auf Dauer etwas tun, wo ich nicht hinterstehe, das funktioniert nicht." Translation: "And this- this do

Table 4: Example of Code Tree with Anchoring Phrases

The interview transcripts were segmented into provisional meaning units, based on inner coherence and shifts in meaning. These units were then transferred from Microsoft Word to Excel, with each meaning unit occupying a separate cell and referencing the corresponding page in the Word document to ensure a clear connection between the extracted text and the original transcript.

Microsoft Excel was chosen as the primary analysis tool due to its familiar useful functionalities, such as filtering and sorting, which facilitated efficient data management. While software like NVivo offers specialized qualitative analysis tools, Excel's versatility proved advantageous for maintaining both a bird's-eye view of the dataset and granular control over individual data points.

The analytic process was iterative and dynamic, progressing from raw, original text toward overarching themes, concrete categories, and nuanced subcodes – at first focusing on naturally emergent themes, aiming to be *descriptive* and close to the text, afterwards shifting to increasingly *imaginative interpretation*. The refinement involved revisiting themes as new insights emerged, integrating, dividing, and re-clustering them. For each code, a key "*anchor phrase*" was identified and cited, specifically linking the code to the original text and defining its meaning.

In order to prepare for answering the research objectives, the initial emergent themes were recategorized along the research objectives and partially reinterpreted, for instance as "development

enhancers" or in terms of underlying orientations (like proactivity versus reactivity) - aiming at identifying essential patterns. Later on, through physical "theme puzzles" (see Appendix H), possible inner connections between themes and identified patterns were creatively tested to enhance understanding of essential human conditions for experiencing and managing change.

In sum, the coding approach via Microsoft Excel ensured an evolving analysis that exploited the uniqueness, complexity, and depth of the given data, as well as documenting the process in its increasingly interpretative development - always maintaining rigorous traceability back to original text and thus ensuring a maximally transparent approach.

The iterative nature of the process fostered a deeper understanding of the material, enabling themes to evolve from the data itself and allowing afterwards to creatively identify essential patterns of experiencing and managing change.

H) "Theme Puzzle": Discovering Interrelations for Eidetic Variation and Reduction
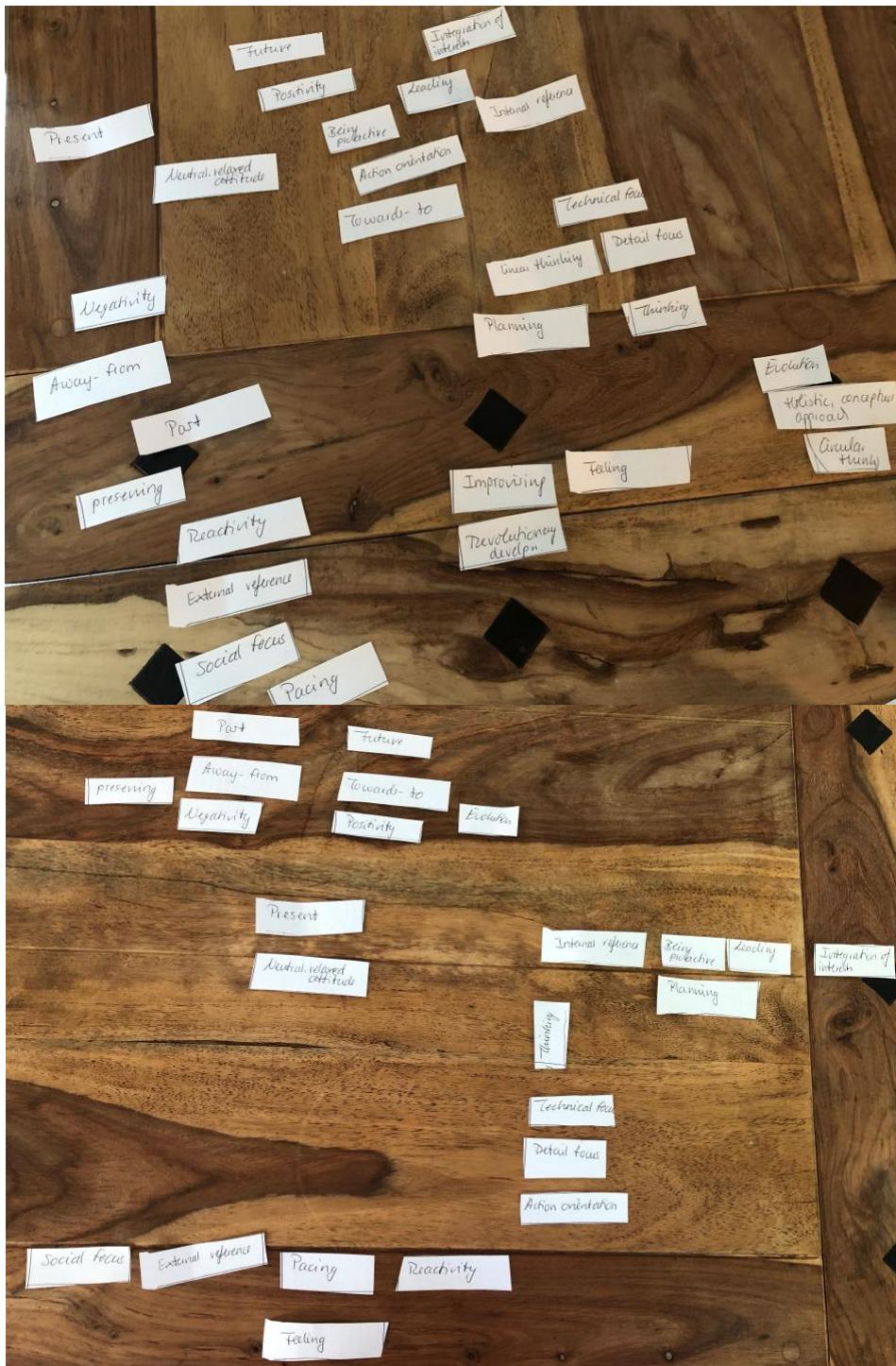
Figure 23: "Theme Puzzle"

Fieldnotes

Participant: **P 1 "Peter"**   **Date:**   17.01.2018   **Duration: 1:30 h**

Location (milieu)

Mediapark Köln: A very „hip", open office space with lots of glass for startups and creative work. People were young, alternative, smiling, sitting together in meetings and workshops. In the participant's office were walls covered with big brown paper and post its.

Additional Information (e.g., first contact info, affects, supposed meaning to participant, pre- and post-verbal information)

I got into contact to Peter (P1) by an acquainted trainer in December 2017. He responded positively and relative quickly to my first email via a spontaneous call where we already settled an appointment for the interview. P1 seemed uncomplicated and open-minded.

Impressions about the interview/ peculiarities (e.g., dynamic, emotionality, language, remarkable passages, topics, perceived relationship, my own resonance and evaluations, disturbances)

Arriving at the interview location the participant fetched me from a meeting point, announcing that we have not as much time and even might change rooms in between. He seemed stressed out, which got even worse. He critically questioned the benefit of the interview for his company, what will happen with the results, and had his mobile phone and email program "on" all the time. For a moment, I thought about quitting the process because of his apparent distrust and distance. During the first part of the interview, he barely looked at me, but elaborated his concepts and evaluations about his current project, being very abstract and not narrative. I could hardly extract basic information about his project, but just listened and kept asking open questions and inquiring for examples. Eventually, he talked himself into his own story and opened up, shared conflict situations and information about his family. The end was a very deep and pointed reflection of developmental conditions - eye contact increased - and ended with an invitation to lunch after the interview where we shared thoughts about our kids, relationships, and only little about professional subjects. Peter commented that he hoped his input was helpful and expressed a positive view of my approach. He was a bit surprised at how intimate and open the conversation had become.

Impressions about the participant and his/her story

Peter impressed me by the degree of reflection of his own patterns, what the organization needs, and his conceptional thinking. He deeply beliefs and lives what he learned about agile, democratic, learning leadership and is in an emotional challenging situation of influencing others without disciplinary power. His personal story seems to be a story about balancing emotion or protecting his sensitive self by opening up or being distant. Exhaustion is going along with challenging his limits, but at the same time feeling secure and „home" (see the metaphor of the idyllic island).

Reflection of my interview style (e.g., how structured vs. narrative, quality of questions (suggestive, closed), trust-building, learnings)

The feedback of the participant was that it helped him that I just let him tell where the story took him to open up, but still he had the sensation that I had a structure behind this. The design of the interview was just right for him: Talking first about the project, then about the personal development seemed to him retrospectively just right, despite first slight irritation. He needed the „expert part" to return to a more cognitive focus after his intense and very personal narration before.

I feel, that it is a good idea to suspend informative, clarifying questions until the end of each part, but still, I also feel I have to ask them in order to understand the change projects. In this part, closed questions are o.k. for me. Also, recapitulating what I understood, gives the participants the option to correct or add to it. The

metaphor or image questions generated impressive pictures. Another aspect stroke me: The personal part was shorter but so much more rich in information and consistency than the professional part. The quality difference might be due to rising trust, or increased personal importance.

Fieldnotes

Participant: P 2 "Anna"   **Date:**   19.01.2018   **Duration: 1:26 h**

Location (milieu)

The interview took place in the former building of a known yet crisis shaken company; by that time the heating system was shut down. Despite this, we had a warm room (very warm, tiring). The atmosphere of the building was somewhat decent, traditional, and a little stiff (long narrow floors, with a lot of closed doors).

Additional Information (e.g., first contact info, affects, supposed meaning to participant, pre- and post-verbal information)

I got into contact with Anna (P2) by an acquainted trainer in December 2017. An interesting aspect was that she wasn't the originally intended person to interview but a colleague. She listened to the phone call I had with her colleague and got very curious. After we found out, that her colleague did not match my sample profile (since she had never been in charge of dealing with a major change), she contacted me shortly after the call via E-mail. After a short phone call she was eager to tell her story. A small side remark: I looked for her concrete position name in the internet, in her signature, but could find nothing; she referred to herself as a „colleague" (responsible for labor law) of my first contact (whose position is Senior Manager Human Resources development). Furthermore, she did not mention her official position name in the interview either, and I - usually disciplined in completing my sociodemographic data - friendly „forgot" to ask her. Since her life story was about stepping back from the HR Head Function, this might be an indicator how meaningful this decision had been to my interviewee.

Impressions about the interview/ peculiarities (e.g., dynamic, emotionality, language, remarkable passages, topics, perceived relationship, my own resonance and evaluations, disturbances)

In contrast to the candidate before, Anna was very open from the beginning, communicative and willing to share her experiences. Starting the interview, we both got „sucked into" her story, only after 20 min I got to ask the first questions. After 1,5 hours, she was „done" with me. I had the feeling: It is all said. Everything else would have been artificial. There was not much of talking and sharing even more - like with Peter.

Impressions about the participant and his/her story

After the interview, I felt a sense of „wow" – and envy! I was impressed by her friendly, self-assured but very natural style of being in contact with me and, at the same time, staying "with" herself. Also remarkable for me was that there was not much of „lecture" about how professional she was, what kind of concepts she preferred, proving her intellectual capacity – she was much more into telling her story. Thus, she barely mentioned the outer frameworks, the company situation and challenges, but focused mainly on her inner processes. Unfortunately, there was not so much true narration of concrete situations but more reflection and interpretation. She just "talked about" the painful parts from a distance, rather than contacting her feelings. Possibly, the interview served as a retrospective affirmation of her choice to step down the career ladder, an outlet to tell her story for more reassuring sensemaking.

Reflection of my interview style (e.g., how structured vs. narrative, quality of questions (suggestive, closed), trust-building, learnings)

I continued letting narration flow, partially I forgetting my own structure. I will have to be more disciplined to reserve some time at the end of the interview in order to check if all relevant questions are answered (e.g.,

the sociodemographic data). Specifically, I need to ask for more concrete situations, actions, etc. to get into deeper narration instead of reflections.

However, summarizing my own impressions gave Anna the chance to correct them; this made her perceive the interview like a dialogue. What constrained me at first was my attempt to avoid many „mhms" and „ahhhs" (affirmative noises), thinking about the transcription effort. For the next interview, I will not restrain myself in order to fully focus on the situation here and now.

Figure 25: Field Notes P2

Fieldnotes

Participant: P 3 "Kristin" **Date:** 01.03.2018 **Duration: 2:17 h**

Location (milieu)

Hotel meeting room in Dessau.

Additional Information (e.g., first contact info, affects, supposed meaning to participant, pre- and post-verbal information)

I got this contact via my supervisor. Kristin (P3) was very open and positive about the topic of change management.

Impressions about the interview/ peculiarities (e.g., dynamic, emotionality, language, remarkable passages, topics, perceived relationship, my own resonance and evaluations, disturbances)

Kristin's story touched me deeply at some points, when my own biography caught me and when I could directly relate to her experience, like the loss of her beloved partner. She was in a narrative flow, just now and then reminding herself to keep to some chronology.

The worry of reviving trauma by the narration was not justified in this case. Kristin herself chose to talk about these difficult experiences. She managed this very well, with just a little wet eyes, and I let her talk without intervention and stayed in an attentive inner connection. She obviously had delt with her traumatic experience and processed it before out interview.

Impressions about the participant and his/her story

When I saw her in the hotel lobby, I was surprised: I expected an elderly woman (since I knew she had two kids in their twenties) – but she looked and behaved like a max. 35 years vibrant woman. She was very tall, elegant but also nice and uncomplicated, at some point somehow even appeared insecure: She excused herself before we started for talking too much, but then took over very self-confidently and in a loud voice. The impression stays with me, that a little girl took turns with a grown-up business woman, as well as a teenager, finding her identity.

The story was mainly a biographical, personal development story, not so much about change management, much more an example of how interwoven personal life and entrepreneurship in a family company can be. The company emerged as a person of its own - with own demands and character to be considered as Kristin tried to develop her new personal future. Maybe Kristin's hope was that by doing the interview, her future picture becomes a bit clearer for her.

Reflection of my interview style (e.g., how structured vs. narrative, quality of questions (suggestive, closed), trust-building, learnings)

Kristin dived right into her story and I let her talk, only later I deepened some episodes or asked some questions. I had to reassure her that it is alright when she just followed her flow. I plan to ask even more open questions in the next interview.

Figure 26: Field Notes P3

Fieldnotes

Participant: **P 4 "Steven"**   **Date:**   06.03.2018   **Duration: 3:10 h**

Location (milieu)

Office of a former employer of the participant in Hannover. He let us use his office while he stayed in an uncomfortable copy room with his laptop on his knees.

Additional Information (e.g., first contact info, affects, supposed meaning to participant, pre- and post-verbal information)

I found Steven (P4) via my trainer network. The first contact with him was on the phone where he told me about his professional journey and a little bit about himself. He addressed his concerns that he had to think if he really wanted to share these personal aspects with a complete stranger, but eventually chose to do so.

Impressions about the interview/ peculiarities (e.g., dynamic, emotionality, language, remarkable passages, topics, perceived relationship, my own resonance and evaluations, disturbances)

Steven was very kind and supportive: He organized a meeting room at his former company and travelled from Hamburg to Hannover to meet me half way. I was surprised to find out that we would do the interview in the office of his former employee who "moved" out for that purpose to work in a totally insufficient and uncomfortable room. The interaction between those two – the former boss and his employee – was very interesting to observe, they seemed very close, made jokes, pretended to complain that he made him work until midnight on a project. There was a lot of appreciation in the room and - of course - curiosity about the interview. The participant himself seemed very friendly, open on the one hand, a bit shy and reserved on the other hand. When he started talking, it was like a river, following an inner thread; he was very absorbed in his thinking, seemed to try to answer not only my questions but also his own, about change and how it works.

Impressions about the participant and his/her story

Steven seemed to be driven by a high interest in how things work, more than in personal development and relationship analysis, although he really sought establishing a good contact with me, asking if certain aspects are interesting to me. The interview was mainly about his professional experience, not much about his biography. His passion showed when talking about projects he did, things he achieved and discovered. Then he "lit up". Indeed, I found his achievements really remarkable, also, he had been responsible for over 170 million budget – quite a responsibility. I was astonished that he himself didn't seem to draw any satisfaction out of it; he didn't act in any managerial dominance or arrogance – on the contrary, he was friendly, somehow humble, down-to-earth, and value driven, maybe through his Christian background. This interview was precious to me, as it demonstrated the beauty of a passionate servant to a bigger purpose.

Reflection of my interview style (e.g., how structured vs. narrative, quality of questions (suggestive, closed), trust-building, learnings)

Peter's feedback was that he found my questions generally helpful, except for the imaginative questions. For future interviews, I ask myself how much I can or should deepen certain parts when the participant does not really seem interested in them while I am.

Figure 27: Field Notes P4

P1 – Peter: Biographical Key Data

Peter was born in May 1968 in Germany into a "normal" middle-class family. He grew up with his older sister in their own home, with his parents living the traditional role allocation: The mother being at home, taking care of the children and household, while the father provided financially and was responsible for practical matters. He recalls his father mainly as "vanished from earth's surface", on the one hand literally - because he had worked 40 years as a mining engineer belowground, 20 of them on night shifts - on the other hand because of his emotional absence. He used to spend several weeks of his vacation alone without the family and rarely played with his children. Both parents belonged to the postwar generation and had experienced flight and loss of siblings, potentially enhancing the focus on outer security rather than emotional care.

Peter left school at the age of 19 with the worst diploma of his class. He started his professional career, determined to become a cook – bridging creatively some time before he could apply for a training as a flight attendant (they hired only from age of 21). His motivation for this career path was to see the world. However, he quickly noticed that his idea of living his creative potential as a cook clashed with the autocratic reality of a kitchen. He endured the hard drill of the star cuisine and the choleric temper of his boss by accepting it - under tears and inner fights - sensing what was required from him and doing his best to meet expectations as a "charming boy".

Ultimately, he didn't become a flight attendant but studied business administration and received a degree that was state recognized, however, not an academic university degree.

After completing three years vocational training, business studies, and additional military service, Peter switched to a travel agency, then to a service provider for the hotel industry. Here, in 2000, he gained first experience as a change manager in a reorganization project where he had to create new structures while being part of the system. He stayed with this company for eight years, before transitioning to another company in the travel sector, where he spent nine years. There, he was involved with a reorganization of the IT - without having a clue about IT – progressing from managing subprojects, then, with more seniority, handling more strategic topics with direct report to the CEO.

Peter started his current position as an agile coach three and a half months before the interview. He had been with the corporate group before, initially hired by the IT department. The newly formed spin-off company, founded eight months earlier, aimed to reinvent business approaches and collaboration.

Throughout his professional career, Peter has completed various change management courses, trainings on soft skills, such as conflict management, leadership, self-organizing systems, systemic coaching, and facilitation.

Approximately ten years before the interview, he faced extreme pressure in his job and family situation, culminating in a collapse – physically and mentally - and the divorce from his wife, which he seemed to regret. He reflected on his ex-wife as an important figure that coined his life by mirroring his deficits and impressing him by her inner strength. For his personal recovery he underwent therapy over a few years, learning to reflect on his own and others' patterns.

Peter was currently in a new relationship and remained highly involved with his children in primary school age, striving to build a different relationship than he had with his father. Conscious of his work-life-balance (particularly given his long commute), he was considering stepping back into a "second row" role. However, his current direct reporting line to the CEO posed challenges to this desire and his balance.

Overall, Peter describes his life as very intense and rich of private and professional change (he moved about 17 times). Key relationships, including with his parents, his boss, and his wife, have significantly influenced his development. His high emotional amplitudes and suffering, finally his break-down, resulted in a deep search for his personal patterns and life orientations.

Peter's life resembles a rollercoaster ride – full of unpredictable turns, but not arbitrary. Looking back, he gives meaning to his zig-zag journey, recognizing an inner truth and logic. By experimenting, following his intuition and ideas, as well as reflecting on past experiences, he developed awareness about his motives and goals. His overarching life theme seems to overcome his childhood attachments and wounds, as well as deconstructing common life concepts to develop his own identity: Living his creativity, curiosity, adventurous spirit, while at the same time being deeply connected and involved with people - reflected in his future vision of a philosophical community "living room".

P2 – Anna: Biographical Key Data

Anna was born in December 1970 in suburban area of a major German city. She grew up with an older brother and her parents, who provided a "warm nest", a sheltered environment for a carefree childhood and youth - despite their divorce when she was 19 years. She recalled no problems at all (P2, p. 5 l. 240). She got along very well in school, but her focus was to see her friends and have fun. People she didn't like - like her piano teacher - she arranged to quit seeing,

While still living at home, Anna studied law without quite knowing why. She guessed that she was impressed of the lawyers on the TV series "Boston Legal". Initially, the world outside her hometown seemed foreign and intimidating. However, after completing her studies she felt ready to explore the now more exciting seeming wide world: She took a job offered to her in the revision department - not a typical legal job- because she had a great interview experience with the responsible manager. This reflects her tendency to make decisions based on personal connection.

After a company change, her career developed steadily: She was promoted, moved several times but stayed with the same company in the revision department - throughout various company name changes. Finally, the chairman of the board offered her an opportunity: A career switch to a director role in human resources for a newly formed sector with 7500 employees, with yet no functioning HR organization, no company structure, everything being work in progress. Flattered with the chairman's trust, she accepted the challenge but soon got "lost in chaos of fulfilment". For several years, Anna struggled to meet all kinds of excessive demands, including motivating all employees, knowing how they feel so that they don't leave, and making the organization work. Her lack of HR knowledge and limited leadership experience, such as setting up a team, delegating, and organizing, led her to work on evenings, weekends, and even during her time off.

Two unexpected pregnancies and competent deputy work of an interim HR manager during her parental leaves rescued her. After her second return, she attested herself and her team good HR work, including establishing health management, a company kindergarten, and employer branding. While this was fun for her, it didn't alleviate her persistent sense of overload. In 2014, the company was sold to a private equity firm, leading to another reorganization.

Anna tried to cover and soothe her dissatisfaction by positive thinking and tried to pull through, relying on her perseverance. The turning point came when her little son asked her if she still must work or could play, making her realize there was something going completely wrong. After six months reflection with her husband, she took action, negotiated her stepping back into a "second- row" position, giving up her status and related income.

Although the process of establishing the new organization was still ongoing, Anna was relieved about her clean to-do-list in the evenings and not having to represent HR in management meetings any longer. She found more time for herself and what was important to her in life.

P3 – Kristin: Biographical Key Data

Kristin was born in October 1968 and grew up as an only child. Her father had inherited a small handicraft business, which he developed while his wife supported him in administration. Both her parents were working hard to get the business out of debts, and advanced it from a tool manufacturer for plastic injection molding into a producer of technical parts for mobile and electrical industry. Living next door to the company, the family business dominated Kristin's daily life, like a monster or unwanted third guest at dinner table" (P3, p.25).

Kristin often felt very lonely and learned early to adapt and function in order not to bother customers or her parents. Highlights were her holidays in the USA with her aunt; learning languages was easy, like a sponge she absorbed new knowledge. After her grandmother died, she was sent to boarding school from ages twelve to sixteen, suffering severely from homesickness.

After her high school diploma, she got married with 18 years and soon gave birth to a boy and a girl. She initially wanted to study business administration but her husband preferred her to be at home. She followed his wishes and found joy in motherhood, relieved to avoid her parents' urge to join the family business.

However, Kristin's marriage was unhappy, she was underweight and felt something was wrong - despite people attesting her a great life. After counseling, she decided to move out and divorce her husband against his will. In order to provide for herself and her children, she reluctantly started working in the family business that she initially despised. The start was terrible for her due to a lack of structure, her unclear role, and tasks. Furthermore, her parents subtly depreciated her reduced working hours: "Oh, you are going home already?" (P3, p.6 l. 252).

Her life then took a positive turn, when she met her life partner, the love of her life, an imprinting role model for mentally being free and enjoying life. With unconditional love and support he took care of the children and backed her up, so she was able to increase her hours. Despite her original antipathy, she gradually assumed more responsibility. After a pivotal customer visit, she realized what had to be done to structure and develop the company. By 2002, she officially took over as the new owner, working "like a bull" and investing massively, though earning little herself.

In 2008, tragedy struck when Kristin's partner died in an accident, changing her life in a second without any control. Despite her grief, she soon continued to function somehow and after a few days returned to work. Today she can look back in deep gratitude for the experience with her partner. After some time, she remarried.

Kristin continued expanding the company. Both her children were working in the business until a conflict between them resulted in terminating her daughter – an emotionally challenging decision for Kristin. Around 2013, she began losing interest in the business, she started studying and completed her doctorate but still felt increasingly bored and paralyzed by the unresolved succession issue.

At the interview date, the succession process was not moving forward due to complicated, interdependent interests: Her son, already acting as plant manager, wanted to keep the business but hesitated to assume the financial responsibilities. Kristin, meanwhile, wanted to quit and was searching for her future. At the same time, she wanted her son to be happy but also needed financial security as she didn't have a rent on her own apart from the company's value. The unclarity and interdependencies of the involved parties prolonged the succession, fostering Kristin's sense of being stuck.

P4 – Steven: Biographical Key Data

Steven was born in October 1970 into a religious Christian family. He grew up with one biological brother and three foster siblings. His parents were janitors of a free church and involved in

youth work. Despite not having much money, they maintained an open and welcoming home. Steven fondly recalls gaming nights with friends, crowded into his small room, his mom serving tea and loving the hustle, his father accepting it.

At the age of 14, Steven found in his pastor one of his future role models, encouraging everybody to take responsibility and engage in projects for fun and impact. Following his guidance, Steven got involved in voluntary youth work, organizing camps, big events, and initiating other "wild" projects, such as addressing urban violence by connecting churches, schools, sports clubs, and local administration. He took on political engagement until the end of his twenties, participated in demonstrations against the state parliament and contributed to a federal youth help act. He cherished this time, especially for the freedom to create and shape things, which was very formative for him.

For his high school diploma, Steven attended a secondary school and continued on a vocational college. After graduation, he started his vocational training as a communication electrician in the predecessor company of his last employer. Due to his good grades, he was offered a job, but soon decided to study communication engineering. After realizing that the technical focus didn't align with his interests, he shifted to earning a technical business economist degree at the Chamber of Industry and Commerce.

Steven's professional career began after two entry roles (as a project manager and assistant to a CEO and a technical department head) and various successful projects. He got accepted for his first team leader position where he discovered his passion for guiding teams to accomplish goals together. Within two or three years, he was promoted to a department head role, overseeing three sites and eleven teams. A red thread in his professional career were driving successful improvement projects, such as outsourcing, cost reduction, and achieving high leaving quotes of employees according to the company's strategy. These achievements earned him freedom to explore and invest in new business ideas and technologies, and negotiate clever goals.

In 2011, the restructuring project "Transform" was kicked off. Steven was assigned the responsibility of a project "stream" concerning hotline services, next to his role as a department head for the whole business customer segment. The goal was to enhance profitability through a centralized control, a reduced service portfolio, and standardization. Despite his belief in individualized solutions for business customers, he pushed aside his reservations and committed to the project out of loyalty and professionalism, working against own convictions. However, witnessing his former apartment being remodeled, he finally "awoke". Despite his successfully re-application for a new job (as half of the management had to), around March 2013, Steven realized that he couldn't and didn't want this job anymore. He left after one week's consideration time with a well packed severance package but without a concrete idea what to do next.

In 2015, after 80 unsuccessful job applications, Steven accepted this as not "being his way" and changed his focus towards self-employment and entrepreneurship. Always having been interested in starting an own small enterprise, Steven began touring across the country for around five months, establishing business connections and evaluating opportunities for acquisitions, buy-ins, as well as consulting mandates. He founded his own consultant business (ironically selling standardization approaches) and explored entrepreneurial options, for example, by issuing a Letter of Intent to buy a praline factory, which fell through but did not discourage him.

From 2014 on, Steven noticed that his life became more stressful, also in his private environment. He experienced helplessness with his daughter's severe immune sickness; an alcoholic brother-in-law and multiple deaths in the family stressed the family as well. Furthermore, his second child had a hearing disability and called for a lot of attention and contact.

Despite these challenges, Steven maintained a positive view. As an amateur preacher, he encouraged others to be courageous, practice love, peace, and forgiveness for themselves and others. He was convinced that these attitudes made many things possible.

K) Themes Overview

P1 – Peter: Themes Overview

Biographical themes		
Two-fold life relation	Attractive wide world: Travel, live passion	2
	Life as potentially painful, overwhelming	3
Solution Belief	"There will be a solution": Trust in things to be good for s.th. and to turn out well	5
Sense Belief	"Everything is good for something" (gratefulness, consoled past)	5
"Extra Mile"	Too much: Over-demanding private and job situations	4
	Self made pressure: Fulfilling expectations	3
	Exhaustion symptoms & risks: Emotional shut down, physical symptoms, less ability to work under pressure with aging, possible: Dea	4
	Divorce due to pressure	1
Perpetual Beginner	New jobs, new homes	5
Being Fr-Agile: High emotional amplitudes	Mood swings and strong emotional reactions	6
	"I am stressing others"	3
	Need for security and structure	1
	Being factual to manage emotionality	2
Vision of oneself	"Community living room": From performance and money towards fulfilment orientation	2
	Development: Learning to swim, wiggling through, recognition, serenity, broaden repertoire	2
"Hole in the bucket": Longing for appreciation	Endless longing for appreciation as strong motive	6
	Compensation of missing formal degree by status & experience	6
Competition	Childhood frustration: Father dominates him, didn't let him win	2
	Competing with colleagues	3
"Giving and sharing what I didn't get"	Sharing insights: Exchange with like-minded, giving back as Papa-boss to team, children	3
	Making it better: Missed needs lead to conscious turnaround	4
Curiosity and learning	Seeing the world	1
	Developing, learning as motivation	4
"Happy" childhood	Mismatched needs: Pampering mom (root for narcisism), depreciative, distant dad	4
	Traditional role fulfillment: Surviving, not living	4
	Role in family system: The second and mediator due to ambivalent relationships	3
Ambivalent Ex-spouse relation	Ambivalent ex-spouse relation: Admires and hates her strength	3
Boss as father	Transfer of father figure to supervisors	3

Change Management Themes		
Holistic vision	Clear and connected: Business model and culture	6
	Ideal, emotionally charged picture	2
	Embedding personal vision in change process	1
Forming will for change	Creating shared vision in top management	4
	Networking for multiplication	5
Agile Project Management	SCRUM: Iterative, flexible process: Step by step concretizing and formalizing	12
	As Is Analysis - informal	2
	Tracking actions	2
	Gamification	2
"Chameleon": Basically clear strategic, advisory role, bu	Strategic role (securing progress)	2
	Supportive role (coach, enabler, friend, partner)	4
	Situative adaption, risk of being used or confused	5
"Man in the mirror" - Challenge	Getting confronted with personal patterns (competition motive, dealing with pressure, seeking appreciation)	3
Dealing with pressure	Managing expectations: Signaling principal willingness, communication of consequences, selling his choices	2
	Trial & error on basis of good performance	1
	Prioritizing (criteria: Mix of expectations, own interests)	1
	Reflection and monitoring himself	2
Building trust	Empathy: Accessing the other's world (listening, smalltalk, finding interests, appreciation)	6
	Winning people by first good experiences	4
	Valueing the old, resource orientation	2
Unavoidable involvement: Individual "gardening tactic	Involving key players (considering development pace, interests, finding trigger points)	5
	"Bumblebeeing around": Focus on informal communication, atmosphere	2
	Convincing by constant, mild "watering" (contact)	5
	Creating social pressure through teamworkshops	2
Influence through acceptance and power	Acceptance due to seniority and practical experience	2
	Power due to positioning (reporting to CEO, no loyalty conflicts, overarching interests of departments, leverage)	5

Challenges & Chances of Change		
Resistance	Preserving status and influence (symptom: competition: Who is the better leader?)	4
	Personal distrust of intentions	1
	Unfamiliarity of people with new concepts (taunting reaction)	4
	Missed early involvement	1
	Operative focus	1
Insecure and complex future: "Walk into fog" (lack of co	Leadership Challenge: Invitation to "Walk into fog" (unclear, unpredictable future needs stability in leadership)	3
	Complexity through interdependencies (organism metaphor, diversity of people)	3
Openness for improvement	Familiarity with new concepts	1
	Engaged when involved	1
	Shortcomings as motivator	2
Culture: Male competition	Gender topic of competition, appreciation	2

Parallels private change		
Transfer of personal experience into job	Applying methods and abilities in job	3
Different roles in private life	Don't coach your private environment	1
	Maximum authenticity: No role to hide behind	1

Interview Reflection		
Between opening up and shutting down	Growing trust due to assumed similarity: Coaching style, educational background	3
	Narration between opening up and shutting (controlled by participant)	3
Motive: Wanting to help	Wanting to help me	1
Overall estimation	Positive experience, good approach	1

Table 5: P1 - Overview Themes

The last step in my coding process was to reorganize the emergent themes according to my first three research objectives; I also went through the interview material again with that lens. The relation to the concept of New Shelteredness and Heidegger's concept of Dasein was done in the written interpretation of the themes.

Key to colours:

Light brown = theme is drawn from the original themes

White: newly arranged or supplemented by going to data again with research objectives in mind

Experience of Change			
Manager's experience	Stress due to personal factors: Patterns and energy	Self made pressure: Fulfilling expectations	3
		Personal limits	5
		"Drama": Frustration when things don't go his way.	2
	Stress due to external pressure	Too much: Over-demanding private and job situations	4
	Motivation: Impact and growth	Feeling empowered to manage it	1
		Positive resonance: Appreciation, trust	2
		Personal Growth: Possiblity to learn	2
Involved people's experience	Change as personal threat	Preserving personal status and influence (symptom: competetion: Who is the better leader)	4
		Personal distrust of intentions	1
	Change as inconvenience	Unfamiliarity of people with new concepts (taunting reaction)	4
		Operative focus	4
	Hope for improvement	Familiarity with new concepts	1
		Engaged when involved	1
		Shortcomings as motivator	2

Acting upon and initiating Change			
Vision	Holistic vision	Clear and connected: Business model and culture	6
		Ideal, emotionally charged picture	2
		Embedding personal vision in change process	1
	Forming will for change	Creating shared vision in top management	4
		Networking for multiplication	5
Project Management	Agile project management	SCRUM: Iterative, flexible process: Step by step concretizing and formalizing	12
		As Is Analysis - informal	2
		Tracking actions	2
		Gamification	2
Role	"Chameleon": Basically clear strategic, advisory role, bu	Strategic role (securing progress)	2
		Supportive role (coach, enabler, friend, partner)	4
		Situative adaption, risk of being used or confused	5
Managing oneself	"Man in the mirror" - Challenge	Getting confronted with personal patterns (competition motive, dealing with pressure, seeking appreciation)	3
	Dealing with pressure	Managing expectations: Signaling principal willingness, communication of consequences, selling his choices	2
		Trial & error on basis of good performance	1
		Prioritizing (criteria: Mix of expectations, own interests)	1
		Reflection and monitoring himself	2
Managing relationships	Building trust	Empathy: Accessing the other's world (listening, smalltalk, finding interests, appreciation)	6
		Winning people by first good experiences	4
		Valueing the old, resource orientation	2
	Unevoidable involvement: Individual "gardening tactic	Involving key players (considering development pace, interests, finding trigger points)	5
		"Bumblebeeing around": Focus on informal communication, atmosphere	2
		Convincing by constant, mild "watering" (contact)	5
		Creating social pressure through teamworkshops	2
	Influence through acceptance and power	Acceptance due to seniority and practical experience	2
		Power due to positioning (reporting to CEO, no loyalty conflicts, overarching interests of departments, leverage)	5

Orienting Structures			
Development enhancers	Change & Crisis: Leaving comfort zones	Perpetual Beginner: New jobs, new homes	5
		Divorce due to pressure	1
		Exhaustion symptoms & risks: Emotional overreaction, then shut down, physical exhaustion, collapse, possible: Death	6
		Learning through suffering & failure	4
	"Asshole-Angels": Personally challenging relationships	Mismatched needs: Pampering mom (root for narcicism), depreciative, distant dad	4
		Ambivalent ex-spouse relation: Admires and hates her strength	3
		Challenging choleric, but supportive supervisors	3
		Children feedback directly	1
	Compensation of emotional needs	Making it better: Missed needs lead to conscious turnaround	5
		Endless longing for appreciation as strong motive	6
		Compensation of missing formal degree by status & experience	6
		Childhood frustration: Father dominates him, didn't let him win	2
	Reflection	Retrospectively making sense (developing coherence, emotional integration)	4
		Understanding own patterns	2
		Developing own concepts (knowing that they are subjective)	2
		Searching dialogue (colleagues, therapy)	3
	Paradox: Accepting but not giving up	Acceptance of current situation	2
		Perseverance (ankle biter tracking actions, finishes training despite challenge, giving up not an option)	3
		Consequence of action (had a rough idea, followed it, corrected choices by changing: Job change, stepping into 2nd row)	4
		Anger and defiance as survival strategies	1
	Development by age and experience	Age and experience help being relaxed	4
		Adopting new roles: Being a father: Own responsibility as a father helps focus on facts	1
	Curiosity and learning	Seeing the world	1
		Formal education irrelevant for professional success	3
		Developing, learning as motivation	3
	Vision - holistic, meaningful	Meaningful, clear, holistic future picture on basis of meaningful past	8
		Own development: Learning to swim, wiggling through, recognition, serenity, broaden repertoire	2
General beliefs	Two-fold life relation	Attractive wide world: Travel, live passion	2
		Life as potentially painful, overwhelming	3
	Solution Belief	"There will be a solution": Trust in things to be good for s.th. and to turn out well	5
	Sense Belief	"Everything is good for something" (gratefulness, consoled past)	5
Underlying patterns	Social vs. technical focus	Social focus: Networking, communication, relationships	11
		Technical focus: Business issues, methods, roles	8
	External vs. internal reference vs. integration of interest	External reference: What others want guide actions	9
		Internal reference: What he wants guides actions	4
		Integration of interests: Negotiation	8
	Circular vs. linear thinking	Circular thinking: System thinking of interdependies, power dynamic	6
		Linear thinking	1
	Pacing vs. leading	Pacing: Adaptive style, creating connection	10
		Leading: Influencing people to move in his direction	8
	Thinking vs. feeling vs. action orientation	Thinking: Reflecting	13
		Feeling: Emotionality needs ratio as help against it	7
		Action orientation: Extra mile	3
	Holistic approach vs. detail focus	Holistic approach: Vision, integration of business and values	5
		Detail focus	1
	Positivity vs. negativity vs. neutral attitude	Positivity	6
		Negativity	6
		Neutral attitude	2
	Past vs. present vs. future orientation	Past: Consoled past, reflection	11
		Present: Awareness of current moment, pacing	11
		Future: Vision and next step, scenario thinking	18
	Towards-to vs. away-from-motivation	Towards to: Motivation by a goal, an idea	10
		Away from: Motivation by pain to do therapy	1
	Preserving vs. evolutionary vs. revolutionary developm	Revolutionary development: Disruptive personal events	7
		Evolutionary Development: Allowing step-by-step development	7
		Preserving: Valueing the old, resource orientation	2
	Planning vs. improvising	Improvising: Little planning, iterative process	8
		Planning: Rough concept, need for security	4
	Proactivity vs. reactivity	Proactivity: Creator vs. victim: Impulse giver, seeing his part in situations	10
		Reactivity	1

Table 6: P1 - Reorganized Themes According to Research Objectives

Key to colours:

- red = the old self/ early days

- yellow = the transition period

- green = the new self of today

Biographical themes			
	Two-fold life relation	Attractive wide world: Moving out of home, enjoying changes	2
		Growing up: World as foreign and potentially threatening	2
		Life as a positive surprise: It just happens, not controllable	3
	"Homy" Continuity, predictability, normality	Following the "common way": Orientation to norms and standards	6
		Familiarity: Staying in a neat and tidy home	4
		Life feeling: Unexcited carefree flow	6
		Recurring routines	2
	Shaping belief	Being proactive ("One can shape one's world")	3
	Future: Solution Belief	Having faith: Good experience with past results in faith in future	3
	Past: Constructive relation with past	Learning from mistakes: I did the best I could, but now we can do better	3
		Acceptance of past	4
	"Too Much" and yet fulfillment struggle	Over-demanding job PLUS parenting	5
		Official responsibility as a burden	8
		Knowledge and skill gap	6
		"Hamsterwheel": Pulling more, holding on, functioning, loss of self-awareness	5
		Fulfilling expectations: Adaption to relevant others, the "system"	10
		Shame due to failure; feeling little	2
		Being faithful, loyal	2
	Career switch	New job, new home: Own drive to change	2
	"Luck" as savior	Unexpected pregnancies	3
		"Awakening": Key experiences to step back	2
	"Irrelevant good times"	Positive phases don't make up for suffering	1
	Self-conception: Personal independence from other's opinion	"Always against the current"	2
	Selective awareness	Partly limited awareness about herself (motives, life, herself)	5
		Selective receptivity to feedback	1
	New conscious value and purpose: Balanced, giving life	She knows why she decided to quit.	2
		Being a mentor	1
	Competence and managing things well	Own demand: "I have to be competent"	8
	Fun: "I like it" (internal reference)	Having fun (doing things successfully, working together with people)	7
	People orientation in decision making	Listening to authority	2
		Listening to people she likes	2
		Dislike leads to quitting: piano teacher	1
	Sheltered Childhood	Warm nest, continuous flow of life, routines, tidyness	6
		Foreseen late divorce of parents as relief	2
		Children as unstressed observers, living their own lives within the common frame	3
	Mother relationship	Mother values outer image, the "decent" way (holds on to unhappy marriage)	2
		Depreciation but unconscious similarity in adaption motive (fitting in, holding on despite better knowledge)	3
	Father relationship	Identification with values: "Do what is right for you"; independence of other people's opinion	2
	Stable partnership with husband	Being there through thick and thin	1
	Female supervisors as role models	Dealing with change and problemsolving: Relax, belief in good solutions, get an overview	2

Change Management Themes			
	Concrete goal, with assumed hidden agenda	Setting up a new business unit (for selling out?)	3
		Lack of purpose: Focus only on structure, business interests	4
	Extremely long duration	Never ending process since 8 years	2
	Lack of planning, project management	No thought-through idea of transformation	2
		Self-organization	2
	Role of participant: "Jack of all trades" Double Role: HR Director and change manager	Double Role: HR Director (strategic and operative Serviceprovider) and change manager (Patchwork Change Manager)	4
		Acceptance problems due to lack of experience	2
		Unspecified ways to unspecified goal	1
	Fulfillment drive	"Hamsterwheel": Pulling more, holding on, functioning, loss of self-awareness	5
		Fulfilling expectations: Adaption to relevant other's, the "system"	10
	Dealing with overdemanding job: Quit position	Re-negotiating her conditions	3
		Paying a price: Sacrificing influence and prestige	3
	Dealing well with own emotions	Self-Awareness about emotional reactions and self-soothing/ consoling	1
	Development challenge: From technical to people leadership	From technical to people leadership	2
		Organization of team as challenge	1
		Micromanagement; no prioritization, no delegation	2
		Lack of decision making due to insecurity and consensus focus	2
		Forming an aligned team: recruiting good people, aligned leadership	3
	Managing hierarchical relationships	Creating good relationships without power and status quarrels	4
		Conciliating interests: Convincing others by providing a mutually fitting solution	2
	Dealing with other's emotions	Relaxed dealing with others' moods	2
Challenges & Chances of change			
	Complexity and insecurity	No "one" concept to guarantee success of change	1
		Unfamiliarity: "Everything is new"	1
	Reaction of people: Worry about future	Excessive & only worst case scenarious	1
	Instability due to lack of clarity	Unclear reporting lines in new structure	1
		Risk of losing people	2
	Assuming responsibility as an own organization	No blaming the holding	1
	"Change rush": Change surpassing change	Second change on top of the first	2
	Underestimation of change complexity	Leadership competency: Lack of change management skills	2
		No professional set up for change management	2
	Personal external rescue	Capable managers stepped in during parental leave	5
		Better organized department (task distribution) after interim management period	1
		More capacity	2
	Success factors for change	Explicit resources allocation for managing change (internal and external)	4
		Realistic time frame	2
		Individual approach, tedious but necessary	2
		Investing in communication	3
		Do it right- or let it be	1
Parallels private change	Partnership: Feedback and communication culture	Good culture of debating	1

Interview Reflection	Good atmosphere and connection	Responsive and motivated	2
	Assumed motive	Making sense for herself by telling her story	1
	Fun		0	1

Table 7: P2 – Overview Themes

P2 – Anna: Re-Organized Themes According to Research Objectives

Experience of Change (private & professional)

Level 1	Level 2	Level 3	Description	Count
Manager's experience	Lost in chaos		"Equation with only unknowns"	2
			Lack of purpose: Focus only on structure, business interests	4
			Unspecified ways to unspecified goal	1
	Exhaustion by duration and complexity		Never ending process since 8 years	2
			Second change on top of the first	2
	Overwhelmed by multiple role demands		Over-demanding job PLUS parenting	5
			Official responsibility as a burden	8
			Double Role: HR Director (strategic and operative Serviceprovider) and change manager (Patchwork Change Manager)	4
	Helplessness due to lack of skills		Knowledge and skill gap	6
			Acceptance problems due to lack of experience	2
			Remedy: Experience and professional knowhow necessary for security	3
	Hope due to rescue factors		Capable managers stepped in during parental leave	5
			Better organized department (task distribution) after interim management period	1
			More capacity	2
Involved people's experience	Insecurity & worry about future due to unclarity		Fear of future, strong emotions, excessive worst case scenrious	1
			Risk of losing people	2
			Unclear reporting lines in new structure	1
			Unfamiliarity: "Everything is new"	1
	Feeling a lack of skills & need for adjustment		Leadership competency: Lack of change management skills	2
			Assuming responsibility as an own organization	1
	Need for presence		Investing in communication	3
	Learning: Help yourself		Self-organization	2

Acting upon and initiating Change

Level 1	Level 2	Description	Count
Role	Role of participant: "Jack of all trades" Double Role: HR Director and change manager	Double Role: HR Director (strategic and operative Serviceprovider) and change manager (Patchwork Change Manager)	4
		Acceptance problems due to lack of experience	2
		Unspecified ways to unspecified goal	1
	Fullfillment drive	"Hamsterwheel": Pulling more, holding on, functioning, loss of self-awareness	5
		Fulfilling expectations: Adaption to relevant other's, the "system"	10
Managing oneself	Dealing with overdemanding job: Quit position	Re-negotiating her conditions	3
		Paying a price: Sacrificing influence and prestige	3
	Dealing well with own emotions	Self-Awareness about emotional reactions and self-soothing/ consoling	1
Managing relationships	Development challenge: From technical to people leadership	From technical to people leadership	2
		Organization of team as challenge	1
		Micromanagement; no prioritization, no delegation	2
		Lack of decision making due to insecurity and consensus focus	2
		Forming an aligned team: recruiting good people, aligned leadership	3
	Managing hierarchical relationships	Creating good relationships without power and status quarrels	4
		Conciliating interests: Convincing others by providing a mutually fitting solution	1
	Dealing with other's emotions	Relaxed dealing with others' moods	2

Orienting Structures

Level 1	Level 2	Description	Count
Development enhancers	Acceptance of reality	Neutral relaxed attitude	6
		Realism: Pragmatic flexibility due to given options	1
	Openness for change	New job, new home: Own drive to change	2
		Openness for various options, experimenting	4
	Building supportive relationships	Stable, supportive partnership with husband	1
		Learning from others (supervisors, external consultant)	3
	Crisis: Continuing in overwhelming situation	Mistake in accepting the HR role	1
		Over-demanding job PLUS parenting	5
		Knowledge and skill gap	6
		Suffering through holding on	11
	"Luck" as savior	Unexpected pregnancies: Forced job pause	3
		Rescue: Capable managers stepped in during parental leave	5
	"Awakening": Key experiences to step back	Feedback of son as key experience	2
General beliefs	Two-fold life relation	Attractive wide world: Moving out of home, enjoying changes	2
		Growing up: World as foreign and potentially threatening	2
	Shaping belief	Being proactive ("One can shape one's world")	3
	Future: Solution Belief	Having faith: Good experience with past results in faith in future	3
Underlying patterns	Past vs. present vs. future orientation	Future: Attractive goals, values; being driven by To Dos	6
		Past: Resolved sensemaking, learning from mistakes	13
		Present: Balance, intuition, fun vs. loss of self in hamsterwheel	5
	Positive vs. negative vs. neutral attitude	Positivity: Vew on life, people, world, herself	16
		Negativity: View on the world, decisions, role expectations	4
		Neutral attitude: Relaxed attitude, acceptance	7
	Towards-to vs. away-from-motivation	Towards to: Motivation by a goal	5
		Away from: Motivation by pain (nasty people, job)	2
	Proactivity vs. reactivity	Proactivity: "One can shape one's world"	3
		Reactivity: Being "done"	14
	Planning vs. improvising	Planning	3
		Improvising: New cities, HR job	2
	Social vs. technical focus	Social focus: Strong communication, relationships	11
		Technical focus	8
	External vs. internal reference vs. integration of interests	External Reference: Adaption to others, social norms	10
		Internal reference: Individuality, authenticity (fun)	7
		Integration of interests	5
	Pacing vs. leading	Leading: Following HER goals, dominating conversation	5
		Pacing: Following others, rapport	12
	Preserving vs. evolutionary vs. revolutionary change	Preserving: Familiarity, long partnership, routines	8
		Evolutionary development: Life feeling as carefree flow, step by step career development	10
		Revolutionary development: Leaving home, quitting position	4
	Thinking vs. feeling vs. action orientation	Thinking	8
		Feeling (intuitive decision making)	15
		Action orientation: Working to the bone	8
	Circular vs. linear thinking	Circular thinking	1
		Linear thinking	1
	Holistic approach vs. detail focus	Holistic approach: Conceptual approach	1
		Detail focus: Argueing, operative detail focus	2

Table 8: P2 – Reorganized Themes According to Research Objectives

Biographical themes

Theme	Detail	#
Relation to Past: Gratefulness despite pain	Gratefulness: "It will stay with me forever"	3
	Getting enables giving	2
	Seeing positive in bad	3
Belief: Past impacts present: Unhappy childhood caused her inner conflicts	Unhappy, unpretty child	2
	Learned early to adapt which causes current struggles	11
Fatalistic acceptance despite dislike	Strong rejection (business world, her hometown)	3
	Fatalistic acceptance (of being alone, responsible for the company, her childhood)	5
Searching for her future	Dream of moving to US but staying close to family	4
	Unclarity about what she truly wants	2
	"Being free" as Tobago-longing: Partner as role model (courage following his dreams, no worrying, enyjoying life, active shaping)	5
	Development goal: Stepping in for herself in order to be herself in harmony with others	1
"Too much": Balancing work and private life	Family as original priority: Assuming responsibility to provide for her family: Make it work!	5
	"Working like a bull" as expectation of parents and financial need	4
	Tough to be a woman in business: Multiple tasks, missing support, harassment	6
Two opposing "personalities "	Impersonal Business woman dominates private "Me" - disconnected experience	3
	Structure and discipline vs. free, rebellious enthusiastism	5
Curiosity & Learning	"Sponge-mentality": Multiple interests beyond what is necessary	18
	Paralysis by intellectual boredom in her job	6
Insecurity: Am I ok? Rather not.	"I am the problem": Fear of being wrong, social inhibition, shyness	10
	"I am stressing others"	9
	Struggling with spoiling herself: It is not for me.	2
	Seeking reassurance (me, therapist, positive resonance via men)	7
Loneliness	Feeling alone: Only child in an institutionalized childhood: No spontaneous outside play, boarding school	8
	"Lonely at the top": Sole responsibility for business and family	4
	Outsider-feeling: Discrepany of her inner reality and other's perception, no understanding.	7
Internal conflict: Individuality vs. adaption	Ego desires vs. others' and company interests	6
	Laughing despite sad story	8
	First integration of interests: It is ok to be selfish, finding solutions	6
Adaption and functioning	Adaption to other's expectations and functioning for the business	11
	Need for harmony need: Strong suffering in conflict	6
	People orientation in decision making (selling company, marriage, dance)	13
Being proactive: Stepping in for herself	Awareness of gut feeling as inner reassurance	5
	Looking for help (therapy, au-pairs)	6
	Standing up for her interests against resistance and taking responsibility for her part	9
Being passive: Allowing things to happen	Negative: Others did it to her (being "groomed", staying with the company)	7
	Positive: Receiving a gift (her partner)	1
Parent's relationship: Groomed to serve the business	"Groomed to serve the business": Manipulation accusation to adapt	7
	Missing attention and acceptance of her interests	5
	Factual mom, lack of emotional care	4
	Occasionally funny Dad, but no annoying allowed	3
Close relation to children	Children as business partners: Assessment of strengths, mixing interests	8
	Close, good relation except for business conflicts	7
	Trusting development: Children need to go their way	3
	Identification with daughter: Intimate relationship, proud of emancipated self confidence	5
Relation to family business: Hated but needed monster	"Family monster": Company like a dominating third guest at dinner table	3
	"Needing the company": Mom feeling needed, Dad covering up affairs, herself securing her pension	1
	"Magical suction": Getting involved by interest in products, customer contact, intuitive assuming of responsibility for realizing chanc	6
Partnership and productivity	Difficult first marriage burdened her (health problems), divorce forced productivity for self reliance	7
	"Caring and backing up": Supportive relationship enabled happy job engagement	7
	Second husband: More laborios (adaption need, feeling pressure)	4
Friends	Longterm, close friends	4
	Crisis leads to breakup: Nobody can give anymore	2
Blaming habit	Blaming each other	10
	Blaming herself for not following her interests	8

Change Management Themes

Theme	Detail	#
Clear vision	Being 100% clear about the change need, goals and steps	7
	Personal connection: Focus on realizing HER ideas according to her interests, values (packaging, doing things right)	2
Driving business development and change: Total re-modeling of the company	Specialization (packaging) and expansion: New customers, investment in production faciiities, acquisitions	12
	Change of work processes due to certification	2
Financial overview	Clear overview of finances and KPIs; tripled turnover in 15 years	8
Managing herself as challenge	Managing one's emotions: Trying out (e.g. eating to change emotional state)	1
	Understanding oneself: Excessive thinking (motivation for change, goals, scenarios)	4
Servant Leadership: "Hench-Man-Attitude"	Serving the company by relegating her own interests, the company as boss	16
Building trusting relationships	Close business relationships: Private contact with business partners	4
	Trust enabling quick and risky business decisions, letting go of close control after testing	7
	People orientation: Being faithful to old employees against business reason	1
	Flat hierarchies: Being close to operative people	3
"Hovercraft-Energy": Pushing development and training of staff	Initiating development (job enlargement, courses, building up vocational training)	7
	Pushing and stressing people to change	2
	Positive hovercraft engergy for encouragement: We can do it	4
Consequent personnel decisions	Downgrading production manager, establishing new quality manager, taking daughter out of the company	3
Selective involvement of people according to maturity level	Telling people what to do	6
	Listens to competent people, likes to achieve a goal as a team	3
Customer focus	Main concern during change process: Keep customer happy	1

Challenges & Chances of change

Theme	Detail	#
Complexity and unclarity	Unclarity and interdependence of own and others' interests	10
Organizational development need: Professionalization	Unstructured organization	3
	Missing backup of competent employees, low educational level	6
Succession: A generational legacy	Long duration: Checking scenarios due to complexity and unclarity	12
	Tough generational legacy: Debt and challenging business development tasks	4
	Successor: Hesitation to take final responsibility due to high personal risk	5
	Owners: Being fed up	5
	Company "on hold": Stopping strategic decisions during succession period	2

Interview Reflection

Theme	Detail	#
Opening up	Feeling understood	3
Narration style: Jumping topics and correcting herself	Jumping from one topic to another	8
	Self interruption, giving direction and correction	5
Motive: Resonance with topic	Change as a constant life issue	1
Liked the interview	Liked it, but fear of talking too much/ jumping	1

Table 9: P3 – Overview Themes

P3 – Kristin: Reorganized Themes According to Research Objectives

Experience of Change (private & professional)			
Manager's experience	Positive self-initiated change	Easy change of remodeling the company	6
		Leaving husband: Hard, but felt good	1
	Paralysis: Feeling stuck in succession planning	Feeling stuck: Exhausted by unclarity, boredom and rebelling	5
	Complete loss of control: Sudden death of partner	Borderline experience: Feeling helpless/ loss of control over herself	6
		Sensing the bad news	1
		Seeking solitude	1
		"In a second, the whole life changes": Different time experience of standing still, very present: Knows every step she took	3
		Digesting mechanism: "Talk, talk, talk"	3
		"Endlessly not comprehensible"	1
		Anger about messenger (police men)	2
	"Too much": Balancing work and private life	Family as original priority: Assuming responsibility to provide for her family: Make it work!	5
		"Working like a bull" as expectation of parents and financial need	4
		Tough to be a woman in business: Multiple tasks, missing support, harassment	6
Involved people's experience	Stress	People experience stress at first because she just confronts them with change or her opinion	2
	Approval, slight enthusiasm due to positive outlook	Positive outlook and motivation: Moving in new production hall meant easier work	1

Acting upon and initiating Change			
Vision	Clear vision	Being 100% clear about the change need, goals and steps	7
		Personal connection: Focus on realizing HER ideas according to her interests, values (packaging, doing things right)	2
Acting upon / initiating Change	Driving business development and change: Total re-modeling of the company	Specialization (packaging) and expansion: New customers, investment in production faciliities, acquisitions	12
		Change of work processes due to certification	2
	Financial overview	Clear overview of finances and KPIs; tripled turnover in 15 years	8
	Customer focus	Main concern during change process: Keep customer happy	1
Managing oneself	Managing herself as challenge	Managing one's emotions: Trying out (e.g. eating to change emotional state)	1
		Understanding oneself: Excessive thinking (motivation for change, goals, scenarios)	4
Managing Relationships	Servant Leadership: "Hench-Man-Attitude"	Serving the company by relegating her own interests, the company as boss	16
	Building trusting relationships	Close business relationships: Private contact with business partners	4
		Trust enabling quick and risky business decisions, letting go of close control after testing	7
		People orientation: Being faithful to old employees against business reason	1
		Flat hierarchies: Being close to operative people	3
	"Hovercraft-Energy": Pushing development and training of staff	Initiating development (job enlargement, courses, building up vocational training)	7
		Pushing and stressing people to change	2
		Downgrading production manager, establishing new quality manager, taking daughter out of the company	3
	Consequent personnel decisions	Downgrading production manager, establishing new quality manager, taking daughter out of the company	3
	Selective involvement of people according to maturity level	Telling people what to do	6
		Listens to competent people, likes to achieve a goal as a team	3

Orienting Structures			
Development enhancers	Reflection for development and decision making	Reflection of critical experiences for maturity process and conscious decision making	18
	Change & Crisis	Divorce and death of partner enhance self reliance	10
		Succession crisis leads to reflecting her habits, life, goals	5
	People as support (therapy, au-pairs)	Looking for help (therapy, au-pairs): Supportive relationship enabled happy job engagement	6
		Partnership: "Caring and backing up": Supportive relationship enabled happy job engagement	7
	Clear vision	Being 100% clear about the change need, goals and steps	7
		"Being free" as Tobago-longing: Partner as role model (courage following his dreams, no worrying, enyjoying life, active shaping)	5
		Development goal: Stepping in for herself in order to be herself in harmony with others	1
	Curiosity & Learning	"Sponge-mentality": Multiple interests beyond what is necessary	18
Underlying patterns	Past vs. present vs. future orientation	Past: Shapes present and future: Critical reflection for understanding, partial gratefulness	15
		Present: Being free: Letting go, enthusiastic, admiring her partner's present life flow vs. experience of shock, sickness as forced presen	10
		Future: "The solution lies in the future": Clarity about goals, ways equals easiness, uncertainty equals fearful lostness in scenarios	45
	Positive vs. negative vs. neutral attitude	Positivity: Clarity = no problem, energy, we can do it, risk taking out of trust, appreciation of parent's performance, laughing at hersel	25
		Negativity: Self-critique (partly out of view of another), blaming others, critical company relation, being stuck, disgusted by her place	38
		Neutral attitude: Fatalistic until humurous acceptance (of past, her decisions to live where the company is, herself)	9
	Towards-to vs. away-from-motivation	Towards to: Motivation by a goal: What is right, developing, doing s.th. New	26
		Away from: Motivation by pain (marriage, succession)	13
	Proactivity vs. reactivity	Proactivity: Stepping in forherself, initiating change (looking for help, inner rebell, pulling through against resistance, starts selling co	15
		Reactivity: Being "done" ("grooming", succession, being paralyzed, fatalistic acceptance)	23
	Planning vs. improvising	Planning: Deliberate decision making, need for structure	5
		Improvising: Renovating house, letting herself go, associative narration style, starting a joint venture just like that	10
	Social vs. technical focus	Social focus: Harmonious relationships important, being close, longing for company, sparring	30
		Technical focus: Clarity of what to do, business orientation	25
	External vs. internal reference vs. integration of interests	External reference: Adaption to others, fulfilling requirements of company	26
		Internal reference: Stepping in for herself, clarity, following her interest, studying	20
		Integration of interests	8
	Pacing vs. leading	Pacing: Communication style: Asking for feedback, empathetical reflection of others' needs	7
		Leading: Telling people what to do, dominant narration style	11
	Preserving vs. evolutionary vs. revolutionary change	Preserving: Family-orientation, staying despite pain, long weighing options	21
		Evolutionary development: Goaloriented planning, driving and managing change	17
		Revolutionary development: Leaving husband, high risk investment, major change of business	8
	Thinking vs. feeling vs. action orientation	Thinking: Experienced as hard work (reflection of herself, past, searching for solutions, needing intellectual input, facts as more easy c	24
		Feeling: Following intuition, sensing things, being crazy, letting herself go, harmony desire	33
		Action orientation: Working to the bone, goal orientation, likes activity	27
	Circular vs. linear thinking	Circular thinking: Recognizing patterns, confusion by complexity	9
		Linear thinking: Security through cause-effect assumptions ("grooming", being a woman), clarity	10
	Holistic approach vs. detail focus	Holistic approach: Entrepreneurship, creating a working organizaton	6
		Detail focus: Necessary operative and detail focus (KPI)	4

Table 10: P3 – Reorganized Themes According to Research Objectives

P4- Steven – Themes Overview

Biographical Themes	**Belief: I am not alone**	"God is good": Intends nothing bad; bestows, gives, provides	2
		Walking alone at times, but not alone	1
		Things will always go on	4
	Sensemaking of past (identity, solution seeking)	Occupation by painful past decisions: Seeing alternatives today	7
		Identity reflection: Imprinting youth and childhood experience	5
	Generic vision	Always wanted to have his own business	4
		Spontaneous revelation: "This I want now."	2
		Vision of moving things together with other people	1
	Giving and passing on the good	Central motive: Passing on the good he experienced	4
	"I am a business man"	Believing in profitability, standardization and cost reduction	10
	Rationality	"Do reasonable things" (focus on facts, objective distance)	11
	The "Heart": Following own convictions	Power of deeply rooted convictions	4
		Emotionality and sensitivity	3
		Authenticity as value: Following own convictions	3
	Positivity	Seeing possibilities	10
		Seeing the positive in tough situations	7
	Courage for consequence	Courage for radical consequent change, letting go control	9
	Over-Confidence in own strength	Overestimation of one's power	2
		Healthy constitution	2
		Ignoring negative feelings and convictions	10
	From easy to burdensome life	Stressing situaions from outside the last 5 years	6
		Helplessness	1
	Shaping the world with people	Passion & fun shaping the world with people	14
		"Wild projects": Initiating big and unconventional change	11
		Igniting people to achieve together	19
	Learning & development	Career orientation: Leading people, financial success, further training	7
		Interest in understanding things	
	People orientation	Role modeling: Impressed by influence, network, professionalism and financial success (of business men, one female friend, past	12
		Longterm relationships	6
	Embedded in a supportive home	Embedded in supportive environment: Socially open parent home and motivating church	13
		Responsibility plus freedom as key	4
	"Seeing others": Appreciative assessment of others	Appreciative assessment of people's strengths (employees, his child's development)	9
Change Management Themes			
	Market-driven change pressure	Industry changes: Declining market, simpler technology, standardization, cost pressure	2
		Mindset change need: From bureaucratic to customer and profit oriented	6
		Missing customer satisfaction & bad image	1
	Clear philosophy & goals	From regional sovereignty to central control	11
		Profitability increase as goal: Staff reduction, standardization, service porfolio reduction, knowledge management	4
		Enhancing customer satisfaction by providing quick solutions instead of comprehensive advice	2
	Major scope: Complete reorganization of service	Project scope: 20.000 people affected	1
		Implementing matrix over old structures	3
		Selection and mixing up: Managers had to apply for fewer new jobs	11
		Pushing people to leave: Early retirement schemes, severance packages	5
	Structured Project Management	Clear project management cascade: Board as sponsor, Program-Initiative-Managers, etc.	5
		Clear briefing and alignment of programm-managers on philosophy	1
		"War room": Involvement of 250 experts and managers in concept phase	5
		Massive consultant support only in planning phase	2
	Double Role: Line manager plus project management	Projectmanager of one stream besides normal line management	6
	Results: A great success (management perspective)	Goal achievement: Profitability increase, centralized structure, staff reduction, standardization, mindset change	10
		Negative side effects: Missing flexibility in crisis, reduced customer and employee satisfaction, undissolved legal structures	9
		Selling change as success despite flaws by top management	2
	Driving change to success	Entrepreneurial initiative for exploiting options, experimenting	10
		Determination to be successful	9
		Enjoying action after quick planning	8
		Foresight: Considering risks and restrictions	3
	Customer focus	Enthusiastic customers as goal	3
	Economic orientation	Economic success as goal	11
		Finding money and resources	5
	Tactical, creative positioning	Tactical negotiation to realize his goals	4
	Professionalism: Selfless and loyal service	Selfless serving the company with own job at stake	7
		Loyalty and high identification with company	7
	Leading change against conviction	Executing change against own conviction (inner conflict with management philosophy and new directions)	11
		Helpless witness: Watching remodeling of own department, restriction of freedom to shape	7
	Awakening & quitting	Frustration signs and compensation attempts	3
		Authenticity kick: "Not one more day"	10
		Quick and consequent quitting	3
	Reflection & analysis	Reflection of own personal limitations and strengths	4
		Analysis of consultancy business	2
	Goaloriented but participative leadership style	Setting clear goals and expectations	3
		Close communication when things go wrong, freedom when they go right	1
		Celebrating success and letting people participate (financially)	2
	Developing his leadership team	Teaching his leadership team to be lead in change	2
	Building trust by honest, close change communication	Honest confrontation with reality and options	5
		Finding a story engage people and built trust	12
		Guiding through frustration by listening	3

Challenges & Chances of change	Insecurity: Loss of the familiar	Loss of the familiar (new values, people)	3
	Tribal loyalty: Low acceptance of new leaders	Low acceptance of new managers due to lack of business knowhow and culture background	3
		Tribal loyalty to decapitated leaders	1
		No appreciation for former manager's contribution	4
	Change tiredness	People were sick of regular change	2
	Change against identity concept	Collective scepticism about the change: Too many losers, no good story	4
		Violated self concept as service	2
		Historical East-West conflicts erupted: "They" shall not steer me	1
	Passive resistance through depreciation & complaint	No use of legal power: Conflict avoidance or acceptance of change?	3
		"Parked people" as problem makers	1
		Refusing to give away knowledge	2
	Chance of Change: Wild journey	Metaphor: A wild journey with a good end	2
	Recommendation: "Tabula rasa" - Courage for total structure change	Consequently dissolving old background structures	10
		Being more open to employees and having confidence in their capabilities	2
		Supporting leaders with external coaches for reflection and feedback	2
Interview Reflection	Helpfulness as motive	Hope the interview helped	1
	Fun and interest for new perspective	Fun to tell own story	1
		Liked questions for other perspective	1

Table 11: P4 – Overview Themes

P4 – Steven: Reorganized Themes According to Research Objectives

Experience of Change (private & professional)

Manager's experience	Torn between responsibility and own convictions	Inner resistance, "morning rejection", frustration	3
		Being torn between responsibility and own convictions	10
		Helpless witness: Watching remodeling of own department, restriction of freedom to shape	7
	Own insecurity	Own job at stake and still leading change	1
	Intrigued by chances of change	Fun with "green field thinking", shaping belief	4
	Passion, fun and deep fulfillment	Passion & fun shaping the world with people	14
	From easy to burdensome life	Stressing situaions from outside the last 5 years	6
		Helplessness	1
Involved people's experience	Change tiredness	People were sick of regular change	2
	Lack of appreciation	No appreciation for former manager's contribution	4
	Collective scepticism, stress	Alienation: Change against identy concept and beliefs	9
		Psychological stress	2

Acting upon and initiating Change

Vision	Generic vision, clear purpose	Generic vision: Own business, together with other people	5
		Purpose & values: Meaningful projects, passing on the good, being courageous	2
Acting upon/ initiating Change	Driving change to success	Passion & fun shaping the world with people	14
		"Wild projects": Initiating big and unconventional entrepreneurial change	20
		Determination to be successful	15
		Enjoying action after quick planning	8
		Foresight: Considering risks and restrictions	3
	Customer focus	Enthusiastic customers as goal	3
	Economic orientation: Business man	Economic success as goal	11
		Finding money and resources	5
	Tactical, creative positioning	Tactical negotiation to realize his goals	4
	Professionalism: Selfless and loyal service	Selfless serving the company with own job at stake	7
		Loyalty and high identification with company	7
Managing oneself	Leading change against conviction	Executing change against own conviction (inner conflict with management philosophy and new directions)	11
		Helpless witness: Watching remodeling of own department, restriction of freedom to shape	7
	Awakening & quitting	Frustration signs and compensation attempts	3
		Authenticity kick: "Not one more day"	10
		Quick and consequent quitting	3
	Reflection and analysis	Reflection of own personal limitations and strengths	4
		Analysis of consultancy business	2
Managing relationships	Goaloriented but participative leadership style	Setting clear goals and expectations	2
		Igniting people to achieve together	19
		Close communication when things go wrong, freedom when they go right	1
		Celebrating success and letting people participate (financially)	2
	Developing his leadership team	Teaching his leadership team to enhance customer focus and profitability in teams	1
	Building trust by honest, close change communication	Honest confrontation with reality and options	4
		Finding a story engage people and built trust	12
		Guiding through frustration by listening	3

Orienting Structures			
Development enhancers	Reflection and analysis	Reflection of painful past, alternatives, himself (identity, strengths, weaknesses)	8
	Role models	Role modeling: Impressed by influence, network, professionalism and financial success (of business men, one female friend, past	12
	Safe home base	Continuity: Stable environment (family, church and professionally)	23
	Freedom to experiment	Allowing, supportive environment: Private and professionally	13
		Responsibility plus possibility as key	4
	Generic vision, clear purpose	Generic vision: Own business, together with other people	5
		Purpose & values: Meaningful projects, passing on the good, being courageous	2
	Success experiences	Success in shaping the world as affirmative feedback	20
	Ambition & Learning	Career orientation: Leading people, financial success, further training	7
		Interest in understanding things	2
	Experience of scarcity	Lack of money makes creative and shapes econcomic orientation	15
	"It hit me": Awakening as unknown force taking over	"It hit me cold" - instant clarity	8
General beliefs	Belief: I am not alone	"God is good": Intends nothing bad; bestows, gives, provides	2
		Walking alone at times, but not alone	1
		Things will always go on	4
Underlying patterns	Past vs. present vs. future orientation	Past: Still alive in present, reflecting imprinting experiences	17
		Present: Enthusiasm, Strong emotions	15
		Future: Seeing business opportunities, goal orientation	20
	Positive vs. negative vs. neutral attitude	Positivity: Seeing positive in bad, enthusiasm	20
		Negativity: Helplessness, frustration	9
		Neutral: Rationalism, acknowledging harder times	12
	Towards-to vs. away-from-motivation	Towards-to: Goal orientation, ambition, seeing possibilities	16
		Away-from: Quitting job, experience of scarcity	6
	Proactivity vs. reactivity	Proactivity: Driving change, experimenting, creativity	33
		Reactivity: Following strategy	6
	Planning vs. improvising	Planning: Rough planning, but close monitoring	4
		Improvising: Initiating projects, spontaneity	20
	Social vs. technical focus	Social focus: Likes leading people, achieving together, role modeling, networking	35
		Technical focus: Business success, technology, analyzing facts, reaching goals	57
	External vs. internal reference vs. integration of interests	External: Adjustment to role requirements, professionalism	19
		Internal: Strong internal authority, convictions	30
		Integration: Seeing alternatives today, trust in goodness of life	10
	Pacing vs. leading	Pacing: Listening, signaling understanding, closeness	5
		Leading: Confronting with reality, igniting people, using arguments	17
	Preserving vs. evolutionary vs. revolutionary development	Preserving: Longterm relationships, continuity in job, church	16
		Evolutionary development: Driving change, own career	24
		Revolutionary development: "Wild projects", sudden decisions, political engagment	32
	Thinking vs. feeling vs. action orientation	Thinking: Identity reflection, analyzing past, rationality	19
		Feeling: Passion, fun, deep frustration	20
		Action orientation: Enjoying action after quick planning	35
	Circular vs. linear thinking	Circular thinking: Tactial negotiation, empowering leadership	3
		Linear thinking: Linear goal orientation, argumentation	3
	Holistic approach vs. detail focus	Holistic approach: Visionary, considering connections	17
		Detail focus: Detailed understanding, analytical observer	13

Table 12: P4 – Reorganized Themes According to Research Objectives