DOCUMENTING EMERGENT KNOWLEDGE TO EXPLORE COMMON PERCEPTIONS OF WELL-BEING

Karri Winn
Culture Convivium, LLC
karriwinn@gmail.com

Abstract

Well-being is a complex and dynamic condition people perceive and experience extemporaneously in their body. The state of well-being can refer to a range of feelings and sensations from a sense of physical comfort to a psychological sense of life satisfaction. Subjectively, the inner experience of any individual's perception of well-being is unique; well-being can't be standardized, but there are commonalities among people's reported experiences that, pooled together, can enrich a qualitative understanding of well-being especially in context specific situations. The purpose of this paper is to discuss my research design and use of WindTunneling, a systemic research methodology, to document emergent knowledge and discover common perceptions of well-being in relationship to somatic movement activities. WindTunneling is an online tool that meaningfully aggregates diverse perspectives on complex issues to reveal the collective wisdom of a group. I adapted the use of WindTunneling to explore feelings and sensations and document perceptions of well-being. During a 16-week program in 2022, 978 international participants explored 52 movement activities designed to foster physical and psycho-spiritual well-being. I integrated WindTunneling into this program for participants to document their sensory experiences generated by the movement activities. Discovering commonality, themes and patterns, is important because it can validate effectiveness and improve the design of movement activities to foster well-being. Ostensibly, because patterns retain descriptive qualities, the insights are meaningful for individual practitioners and for the group to deepen their understanding of the relationship between movement and well-being.

Keywords
Emergence, sense-making, well-being, movement, experiential learning.

1 | Introduction

In 2022, I collaborated with Nia Technique, Inc. to design a global experiential learning research program (Wisdom Summit) to understand how Nia somatic movement practitioners correlate Nia education to their perception of well-being. Nia Technique (Nia) is a privately-owned company based in Portland, OR (USA). Nia provides somatic movement and holistic health education, convenes a global practitioner community, and supports an international professional teaching faculty. (Somatic refers to the body and paying attention to body sensations.) This paper explores the efficacy of the research methodology I designed to discover common perceptions of well-being among the Nia practitioner community related to specific somatic movement activities. This research attempted a qualitative assessement of Nia education to discover potentially meaningful patterns that may or may not substantiate the well-being benefits of Nia education. I integrated WindTunneling, a systemic research methodology, into the Wisdom Summit to collect and document participant felt sense perceptions in relationship to 13 Nia education principles and 52 enriched movement activities. WindTunneling is a sense-making tool developed by systemic science researchers Bruce McKenzie, Jane Lorand, and Future Insight Maps, Inc (McKenzie & Lorand, 2010).

This paper elaborates on my initial attempt to shape an effective systemic science research methodology toward the goal of validating Nia's somatic movement education as a well-being intervention. In the introduction, I provide a general overview of Nia somatic education and WindTunneling as a systemic approach to complexity. The second section presents a succinct overview of my research program. The paper's main discussion focuses on the use of WindTunneling to document and synthesize emergent knowledge and includes recommendations to improve the research methodology.

As a WindTunneling facilitator, I didn't know what I, and/or the practitioners, might discover in the WindTunneling process. I was interested in learning how I might design a systemic inquiry to probe the practitioner experience of Nia somatic movement education. There is substantial anecdotal evidence of Nia education's efficacy as a well-being intervention, but there is not enough research to support these assertions. If I can successfully

identify common perceptions of well-being, then I may be able to assess and substantiate the efficacy of Nia's movement education through the felt sense experience of practitioners. (Felt sense refers to the awareness of one's bodily knowing.)

I suspected that WindTunneling could be used to study extemporaneous and complex experiences in the body (sensations) in the same way a group might explore diverse opinions about a complex issue. My main goal for this research program was to assess WindTunneling as a way to document sensory-based (emergent) self-knowledge. This was a novel application of the WindTunneling tool. Rather than collecting thoughts about a complex issue external to the body, I collected sensory insights about complex experiences inside the body. The important context for this study, and why a systemic methodology is important, is that well-being is a bodily, whole system complex experience. This research connects to a larger body of thinking called Systems Informed Positive Pyschology (SIPP). While the field of positive psychology (PP) focuses on well-being and optimizing human experience (Csikszentmihalyi, 2008), SIPP "explicitly incorporates principles and approaches from the systems sciences in PP theory, methodologies, practices, and discourse to optimize human social systems and the individuals within them (Kern, Williams, Spong, Colla, Sharma, Downie, & Taylor et. al., 2019). As the research methodology described in this paper is further developed, it could add new insight to SIPP theory and practice because charting a systemic approach to understanding well-being actively integrates the complex realities and contexts of people's lives into the research outcomes. Making sense of people's internal and hidden worlds, i.e., sensory perception of experience, is an important avenue for systemic science inquiry.

1.2 | Nia Somatic Movement Education

Nia somatic movement education develops body awareness and movement skills that support health, fitness, and well-being (Rosas & Rosas, 2004). In practice, Nia education aligns directly with tenets of the positive psychology movement including a specific strategy to achieve flow state, manage their sense of coherence, and make choices to support a personalized well-being lifestyle. Nia education is comprised of 52 body-centered principles. Each principle features four somatic movement activities that develop sensory awareness skills, functional movement, and self-knowledge. For this study, I focused on the three concepts Nia uses to define a well-being lifestyle: holistic experience, felt sense awareness, and subjective vitality. Nia defines holistic experience as the integration of body (physical sensation), mind (thought and imagination), emotions (feelings and gesture), and spirit (individuality-sense of uniqueness). Practitioners reflexively study holistic experience via the body and study the body via holistic experience. Nia education teaches individuals how to make sense of their bodies' internal complexity by probing their felt sense awareness while moving. Philosopher Eugene Gendlin, Ph.D., coined the term *felt sense* describing it as a body sense of meaning (Gendlin, 1981). Gendlin discovered that by focusing attention inward, people can learn to make sense of patterns in their experiences, which is why he referred to the felt sense as a body sense of meaning. Nia education teaches practitioners to enhance well-being by managing subjective vitality through movement and felt sense awareness. Subjective vitality is "one's conscious experience of possessing energy and aliveness" (Ryan & Frederick, 1997). Subjective vitality refers to feeling physically healthy and capable, and psychologically, it means having a sense of meaning and purpose (Stern, 2010). Subjective vitality includes the two dimensions of well-being, hedonic and eudaimonic, that are broadly discussed in global literature and policy (Ryan & Deci, 2001). Whereas hedonic well-being refers to physical comfort and happiness, eudaimonic well-being refers to a psycho-spiritual sense of self-actualization and meaning.

1.3 | WindTunneling: A Systemic Approach to Navigating Complexity

WindTunneling is a sense-making tool that provides a systemic, relational, approach to navigating complexity. It is part of a suite of systemic science principles and practices developed by Bruce McKenzie and Jane Lorand to navigate complex issues. Systemic principles and practices focus on relationships, wholes, emergence, and synthesis. A key attribute of WindTunneling is its ability to meaningfully aggregate diverse opinions held by members in a group. Aggregation is essential for organizing diverse perspectives in order to ascertain the wisdom of a crowd (Suroweicki, 2005). The wisdom of a crowd is a simple observation that large groups are always smarter than a few. Systemic science practices share core methodological principles with Surowieki's research on the wisdom of a crowd, specifically that when diverse perspectives, independent judgment, and decentralized knowledge are effectively aggregated, it's possible to ascertain a group's collective wisdom on any subject. The wisdom of a crowd is a specific process of combining independent judgments to achieve a final decision with the greatest accuracy (DeWees & Minson, 2018). WindTunneling and systemic science research supports decision-making, but overall the greater focus is on the social architecture of decision-making to enhance a group's collective intelligence in ways that accelerate knowledge sharing, foster trust, and build organizational resilience. Applying professional insights through years of collective work integrating community development, systems thinking, and

sustainability entrepreneurship, McKenzie and Lorand identified a series of facilitation methods and systemic practices that help groups meaningfully navigate complex issues.

> "We identify 'systemic' as a weaving of three disciplines within a larger circle of Applied Critical Thinking. The three disciplines are Chaos and Complexity Theory, Living Systems Thinking, and Experiential Learning/Collective Intelligence. These three diciplines are intersecting at the theoretical and practical level as the methodology emerges over decades of our research. Systemics is an integrated dynamic discipline. It is highly influenced by the actual ideas of the participants as they emerge in the various processes. Systemics is a participant-informed developmental methodology (McKenzie and Lorand, 2018)."

At the center of their approach, McKenzie and Lorand identified 13 *Systemic Practices* (see Exhibit 1) that support organizational resilience and help individuals and teams cope with uncertainty. These systemic practices are relationally embedded into the design of the WindTunneling methodology. The systemic practices and WindTunneling are clear examples of systemic innovation. Systemic innovation relies on collective intelligence and produces "an expanded perspective: a way of recognizing interconnections, of perceiving wholes and parts, of acknowledging processes and structures, of blending apparent opposites" (Laszlo, 2019).

Exhibit 1. 13 Systemic Science Practices from Future Insight Maps, Inc.
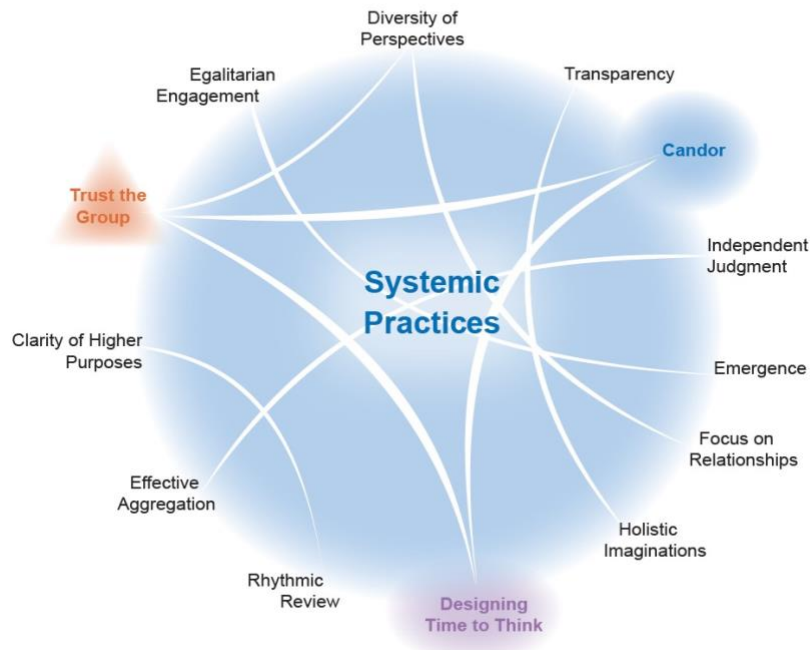
WindTunneling can be used in diverse contexts and the systemic practices will be featured in different ways depending on how the tool is used. The tool can be applied as an in-person facilitation technique or used online. WindTunneling is neither a survey nor does it collect data. Its primary function is *Effective Aggregation* of ideas and insights related to a complex issue. WindTunneling uses a structured and anonymous knowledge gathering process to reveal the wisdom of groups. Anonymity is a key design feature embedded into WindTunneling's aggregation methodology. Anonymity protects *Candor*; candor engenders *Transparency*. Transparency promotes *Independent Judgment, Egalitarian Engagement,* and *Diversity Of Perspectives*. Ostensibly, egalitarian engagement builds trust among participants. The assertion is that people who *Trust The Group* and its processes can trust the outcomes.

WindTunneling improves how people learn experientially and think together. Once diverse perspectives have been aggregated, groups study the pools and *Focus On Relationships* among ideas to discover patterns and themes. These pools are transformed into rich pictures through *Emergence*, that is, pattern discovery and synthesis. Divergent thinking and *Holistic Imagination* are important skills for sense-making because they help people see how seemingly disparate ideas are connected. The experiential learning process of making sense of the pooled knowledge enhances individual and collective understanding. Creating the rich picture gives the group a tangible way to discuss a complex issue.

A systemic approach to complexity means that groups need to constantly wrestle with ambiguity and develop disciplined strategies to learn their way forward through synthesis and emergence. Making the invisible visible, surfacing tacit knowledge held by diverse members of a group, makes the group wiser. Complex issues can't be resolved with problem-solution thinking. Instead, complex issues ask the perennial question, how can we improve our position vis-à-vis a complex issue over time? In a sense, the work of navigating complex issues is never done. Navigating complexity benefits from a growth mindset (Dweck, 2007) especially toward embracing challenges and remaining open to feedback. Management consultants, David Snowden and Mary Boone, refer to complexity as "the domain of emergence" because complex issues are continuously evolving (Snowden & Boone, 2007).

Through WindTunneling, groups develop novel understanding of an issue by drawing a boundary related to a purpose around a set of variables within a complex system. Boundaries improve focus and manageability by simplifying the variables considered inside the system. *Clarity of Higher Purposes* establishes the desired system change. The process of sense-making is directed toward articulating transformational insights. Through experiential learning, WindTunneling enables participants to make sense of diverse variables in order to discover meaningful ways to intervene in a system's behavior towards a higher purpose.

WindTunneling facilitators work with groups to design WindTunneling projects, which can be used for ideation, opportunity assessment, futuring, and prototyping. Once a group has created their insight pool, the facilitator can work independently or with a participant team to conduct the emergence and sense-making process. How this is designed depends on the needs of the research. For this research program, I used the WindTunneling online software strategy called Generating Ideas, which provides a systemic approach to ideation and knowledge sharing. Generating Ideas includes three phases: Sweeping In, Reading and Commenting, Emergence and Sense-Making.

1.3.1 | Phase 1 Sweeping In. Sweeping In is the gesture of effective aggregation moving from divergence to convergence. Diverse perspectives are anonymously collected into a content pool. This pool is akin to a knowledge commons; the pool belongs to the participants. Participants add their thinking into the WindTunneling project by choosing and responding to a category. Categories are prompts that are carefully chosen in relationship to the purpose of the WindTunneling project (essentially, categories create the boundary). This phase can be open-ended or set up in a series of time-based rounds.

1.3.2 | Phase 2 Reading and Commenting. Once diverse perspectives have been aggregated, ideas and insights that resided within the group, but were previously invisible to the whole, are revealed. Participants can read and comment on ideas in the content pool. Generating Ideas Phase 2 accelerates knowledge sharing among members of the group. Individuals have time to develop independent judgment on an issue and the group systemically broadens its collective understanding of a complex issue as local knowledge diffuses among the group. Participants are free to comment on any idea without political pressure or group dynamics that can delimit optimal participation, for example, personality, position, privilege, or lack of trust (Lorand, 2021). Thinking about ideas separate from their source is a generative design feature because it removes bias, prejudice, and tendency toward group think.

1.3.3 | Phase 3 Emergence and Sense-Making. When commenting has concluded, participants study the pool focusing on relationships among the ideas. Emergence and sense-making is an intuitive process. Studying the pool develops a rich picture of a complex issue. The group has a new understanding of an issue they have systemically developed through egalitarian engagement. Rich pictures continue to emerge throughout the synthesis and pattern discovery process. Patterns catalyze new understanding, reveal coherence, and often surface outlying or unexpected ideas that can influence innovation, imagination, and scenario planning.

2 | Research Methodology

The Wisdom Summit was a 16-week online program hosted on Zoom. Each week consisted of a 2-hour workshop including group discussion, WindTunneling, and somatic movement experiences designed to foster well-being. Active somatic research occurred during weeks 3-15. During weeks 3-15, participants sequentially explored 13 Nia education principles. I designed 13 WindTunneling projects–one project for each principle. WindTunneling was directly integrated into the participant experience and served a dual purpose in the program. It provided a way to document (aggregate) participant emergent knowledge from the somatic movement activities and using it strengthened independent judgment for participants through reflection and writing.

Participants explored each Nia principle holistically practicing four somatic movement activities described in Exhibit 2. Each activity ranged from 5-10 minutes. Following each activity, participants had one minute to independently record body wisdom insights, i.e., felt sense awareness generated from the movement activity. Participants created four insights per principle and 52 total insights during weeks 3-15. These insights were the basis for all entries collected in the WindTunneling projects.

Exhibit 2. Holistic Research and Somatic Movement Activities.

Holistic Research	Somatic Movement Activity
Activity 1 Mind	Participants focused on objective understanding of a technique.
Activity 2 Body	Participants focused on sensation and felt sense awareness.
Activity 3 Emotion	Participants focused on feelings and authentic expression.
Activity 4 Spirit	Participants focused on their unique and timeless spirit.

In each week's workshop, after completing four movement activities, participants met with three peers for 20 minutes in a randomly created Zoom *peer* group. Participants were assigned a unique group each week. These groups promoted diversity of perspectives by always changing the social dimension. Although, English was the program language, many participants spoke English as a second language. People were from global time zones. Some participants had practiced Nia for 20 years, while others were newcomers. These types of variables created unique dynamics for each conversation.

Each group was directed to share and synthesize their individual experiences in order to create a single collective idea insight for the WindTunneling project. During group conversations, participants practiced somatic communication. This meant that each individual spoke only about their personal experience using a Nia Technique called *I Statements*. For example, a participant might say, "When I moved, I noticed or I sensed …". Individual participants had approximately three minutes to share four activity insights and the group had 10 minutes to synthesize a collective insight. The WindTunneling idea insight consisted of a *Headline* (idea insight) with a 1-3 sentence description. One person from each group added the insight into the project in their own words. Throughout weeks 3-15, participants had the additional opportunity to join a *pod* group. Pod groups met weekly outside of the workshop with the same four people for 13 weeks. During the pod group meetings, participants had roughly five minutes each to share their activity insights. The pod group had 30 minutes to discuss and synthesize a single group insight. One person added the insight into the WindTunneling project.

The central focus for each group was to practice somatic communication and work together to create an insight for the WindTunneling that best synthesized their collective experiences. But with added time to reflect on experiences in the workshops, pod groups gave people a protracted space for reflection. This was a way that I brought the systemic practices, *Designing Time To Think* and *Rhythmic Review*, into the social architecture of the research design. In the workshop peer groups, the allotted time to think was intentionally short in order to collect insights that were the least refined. In the pod groups, I sought to collect insights that benefitted from latency and more time among group members to discuss and hone a shared insight. WindTunneling projects aggregated insights into either of two categories, Peer Group or Pod Group.

3 | WindTunneling: Documenting and Synthesizing Emergent Knowledge

I designed an ambitious research program in terms of the size of my participant group (978 participants) and how that impacted the three phases of WindTunneling Generating Ideas. Typically, WindTunneling projects have up to 50 participants. Effective aggregation has to support the pattern discovery process. Too much content is unwieldy and easily overwhelms sense-making. Yet, having pushed the boundaries of WindTunneling into a larger group

dynamic, I have new insight into ways that I could enhance the social architecture underpinning the research program and produce meaningful results. Importantly, I demonstrated the viability of the tool for documenting sensory knowledge.

I completed Generating Ideas Phase 1 Sweeping In for 13 projects documenting 1,164 total sensory insights. Documenting emergent knowledge worked extremely well. The quality of the idea insights in the WindTunneling projects was rich with descriptive detail. Generating Ideas Phase 2 and Phase 3 were inconclusively successful. The main setback I had in completing the research project stemmed from not effectively involving the participants in the sense-making processes in Phases 2 and 3. Participants didn't actively read the project pools in Phase 2, which means that potential for knowledge sharing was delimited. I completed Phase 3 for one project.

3.1 | Sweeping In: Documenting Felt Sense Insights
In an attempt to design for effective aggregation and content manageability, I created two small groups (Peer Group and Pod Group) to reduce the volume of entries into the WindTunneling projects rather than collecting individual insights from all participants. The average group size was three people. In each group, members shared individual insights and synthesized their experiences into one idea. Essentially, the group process paralleled the Generating Ideas methodology. Participants pooled their ideas together (Phase 1) and through discussion (Phase 2) they synthesized an emergent insight from their group (Phase 3). Exhibit 3 demonstrates participant idea insights from the *Awareness Project*. In this workshop, individuals explored four movement activities that focused on how to use felt sense awarness to change movements that cause pain into movements that feel good. (Comments in the exhibits are displayed exactly as they were entered into the WindTunneling project.)

Exhibit 3. Awareness Project Participant Idea Insights.

ID	Category	Idea Insight (*Headline* and Description)
70	Awareness: POD	*My body has its own wisdom* My body knows what it needs. It has its own choreography. Self-healing happens when I stay attuned to my body, listening and trusting it, and letting it do its work. When the voices are unclear, I choose a different sensation, seeking pleasure rather than focusing on and reacting to pain and discomfort.
47	Awareness: POD	*The Body has Knowledge* It is wonderful to be in the experience to listen and discover that the body has knowledge. Focusing on micro-movements led to a shift to macro-movements. By giving attention to something you create the healing energy over your body.
17	Awareness: PEER	*Being aware and curious about the mystery of pain.* Is pain in a body part related to unexpressed emotions? How can having a playful attitude towards pain help make it feel better?

When I had strong participation from groups, the number of entries still overwhelmed the capacity of my design for effective aggregation. For example, the first project (*Joy of Movement)*, recorded 340 entries on 77 pages of text. Comparitively, in the final project (*Nia Lifestyle*), I recorded 24 entries on seven pages of text. While the final project had a manageable content pool, the fact that group participation precipitously declined over the course of the event was not a desireable outcome vis-à-vis my research intent to discover common perceptions within the global practitioner community. Full participation gives legitimacy to the outcomes. It brings diversity of perspectives, which protects the emergence and sense-making process through inclusivity independent judgment. Without full participation, there can be a lingering doubt over whose voices were included (as expressed in Exhibit 4), and perception of egalitarian engagement diminishes, which delimits ability to identify perceptions held in common.

Exhibit 4. Joy of Movement Project Comment ID 325.

ID	Category	Idea Insight (*Headline* and Description)

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325	Joy of Movement: PEER	*whose voices?* While I understand the rationale for having contributions here being anonymous, I am curious to know whose voices are here. Who are the people most likely to contribute? Who stays quiet? How many of the original number registered are still participating in the process?

I encumbered Generating Ideas Phase 1 by burdening the small groups with too many directions on how to manage their meetings. This burden was reported in the WindTunneling, in the social forum for the Wisdom Summit, and in direct spoken communication to me. As a result, some groups chose to not participate in WindTunneling. In part, this was influenced by the client who wanted to ensure that the group meetings would be inclusive for all participants, but ultimately too many protocols created a barrier to participation and some participants were structurally excluded.

3.2 | WindTunneling Participation

Effective aggregation is essential for knowledge sharing and sense-making. I attempted to streamline the number of insights in the WindTunneling through the design of the groups in Phase 1 as described above. Large content pools overwhelm participants because it creates new complexity, which becomes counterproductive to the goal of WindTunneling. There has to be a strong motivation among participants to read through the content as the volume of insights grows. I encouraged participants to read the comments, but this was not required. I do not know how many participants read the projects. As the content pools became manageable for sense-making, it was only because participation in the research activities had waned and this was counterproductive to research and most expecially to knowledge sharing.

Exhibit 5 summarizes the number of entries I collected in each WindTunneling project compared to the weekly workshop attendance on Zoom as a percentage of registered participants (978). I estimated 3 people per group to assess the number of people involved in conversations that led to an entry in the WindTunneling. Participants could be double counted if they participated in a peer group and a pod group. Participants could watch a recording of the workshop and still participate in a pod group; in this case they wouldn't be counted as workshop participants. Participation dropped overtime in the Wisdom Summit and in the WindTunneling research. Fewer entries in Weeks 9-15 improved manageability of the WindTunneling content pools in terms of pattern discovery (emergence). Yet, attrition delimited the possibility of discovering common perceptions within the global community.

Exhibit 5. WindTunneling Entries and Small Group Participation.

WindTunneling Project Name	Insights	1 Insight=3 People	Participant %
Week 3 Joy of Movement	340	1020	603 61%
Week 4 Natural Time + Movement Art	143	429	333 34%
Week 5 Music + 8BC System	110	330	348 36%
Week 6 Freedance	104	312	376 29%
Week 7 Awareness	85	255	373 28%
Week 8 Base	85	255	248 37%
Week 9 Planes + Levels	62	186	266 26%
Week 10 Core	43	129	260 19%
Week 11 Upper Extremities	58	174	267 25%
Week 12 X Ray Anatomy	38	114	245 17%

Week 13 Nia Experience	32	96	218 16%
Week 14 Nia Practice	40	120	216 21%
Week 15 Nia Lifestyle	24	72	229 14%

3.3 | Emergence and Sense-Making

I read each project four times. This took approximately 100 hours over six months. Emergence and sense-making is intuitive; it takes time and deliberation to see interconnectedness and discover patterns. The entries ranged from simple headlines to several paragraphs. Many insights expressed profound depths of self-knowledge. I studied and reread some comments six or seven times. In the Nia education system, skills develop systematically and systemically with the sequential progression of each principle. Unexpectedly, I discovered patterns within projects and patterns across projects. This added new complexity to the sense-making process, which I had not anticipated. This revealed a structural limitation of the WindTunneling tool as far as I had conceived of this project. While within a project it is possible to search results using key words, I can't do that across WindTunneling projects on the software platform.

Working independently, initially I studied the content pools focusing on Nia's three well-being concepts: holistic experience, felt sense awareness, and subjective vitality. As I worked through the projects, I distilled and clustered core concepts related to well-being into themes. By the third time I read through the projects, I began to identify patterns within projects. Distinct patterns and themes emerged across the projects by my fourth review. I discovered an unanticipated theme that pertained to the Wisdom Summit experience itself. Some comments expressed strong feelings of dissatisfaction with the program and the leadership. Protecting candor through anonymity is a generative design feature of WindTunneling. While some comments may have been uncomfortable for the client to read, they demonstrated candor and transparency; this was a good discovery.

3.3.1 | Nia Lifestyle Project Phase 3 Emergence and Sense-Making. I did not have a well-constructed methodology to include participants in Phase 3. In part, Phase 3 was inadvertently delimited based on time-constraints imposed by the client. I verbally extended an invitation to the participants to study the insight pools with me. One person responded and volunteered to work with me on the *Nia Lifestyle Project*. This project aggregated 24 insights; Exhibit 6 displays examples from the project content pool. In this workshop, participants explored four movement activities that focused on the felt sense of meaning and purpose.

Exhibit 6. Nia Lifestyle Project Participant Idea Insights.

ID	Category	Idea Insight (*Headline* and Description)
4	Nia Lifestyle: PEER	*The Nia Lifestyle connects us to our true self so that she may make connections with others.* The ripple effect of our practice either in our careers or in interactions with others can change the world one person at a time. It can start small and it starts with our choice for joy.
6	Nia Lifestyle: POD	*My life force energy* My life force energy applied to MY life is purposeful and is a Loving lifestyle for myself and the world. My life force energy applied to my life in an artful way is creating art in my life through purpose, perception, and choices.
10	Nia Lifestyle: POD	*Purpose/s in life* I have searched for my purpose in life for decades. I look back and see all the potential and possibilities that have presented themselves to me, and together they indicate "A Purpose" in life, but also tell me to seek my purpose in each moment, not to miss the endless purposes my life has had and will have with each possibility that arrives. This is like in reverse of the perceived forest wisdom statement. I couldn't see the trees looking for the forest. And I wonder how I got all those bruises along the way bumping into all

		those unseen trees!
14	Nia Lifestyle: PEER	***I am true to myself when I show up and share.*** To live authentically with purpose requires me to share my whole self with the world. It is not enough to only reveal the parts of me that are socially acceptable, but requires me to accept and integrate all parts of who I truly am and show up imperfectly in every moment unapologetically.
18	Nia Lifestyle: POD	***Sacred*** By honouring our sacred uniqueness we can fulfil our potential for our life's practice. By tuning into our body's signals we sense into divine timing to reach out and invite in one of life's many opportunities.

We met three times across three months. In the first meeting, I explained emergence and sense-making. In between our second and third meeting, we independently studied the project, identified and clustered concepts. Independently, we created knowledge maps and applied independent judgment to identify patterns. In our third meeting, we discussed emergent themes. We discovered three themes and created three statements articulating common perceptions of well-being; the statements are displayed in Exhibit 7.

Exhibit 7. Nia Lifestyle Project Pattern Discovery.

Pattern	Theme	Common Perception Of Well-Being
1	Movement=Self-Love	Loving, coming home to your body, is the gift of Nia.
2	Movement brings meaning to life.	My perception is my life force energy art.
3	I am sacred.	I am a work in progress; whole, imperfect, unapologetic.

Our collaboration was meaningful and strengthened our professional relationship. We mutually reported feeling moved by the eloquence and depth of insights collected in the WindTunneling project. As we concluded our third meeting, my collaborator synthesized a capstone insight, *Loving, coming home to your body, is the gift of Nia*. This emerged from the theme that we called *Movement=Self-Love*. I refer to this as a capstone insight because I saw the specific phrase, *coming home to my body*, repeated in this project and across other projects. The felt sense of being at home in the body expresses well-being by connecting to self-love through holistic experience, belonging and security through felt sense awareness, and meaningful participation in the world through movement (a sense of subjective vitality).

As we distilled further themes, we posed the question: *how do we come home to our body?* Our answer was through movement we come home to our body because Nia somatic movement awakens people to the body's sensory intelligence. The body is an antenna into consciousness. This antenna is the body's sensory perception system. The body's sensory antennas connect people to physical, mental, emotional, and spiritual wisdom that lies within their bodies. Consciousness is the emergent process of the body's sensory systems. Probing and developing sensory intelligence is how Nia practitioners learn to understand, manage, and choose what feels good and what is meaningful. Well-being, from this perspective, is a sense of coherence that arises from an individual's experience moving and sensing the body.

3.4 | Research Recommendations

I believe it is worthwhile to improve this research program with the aim to fully engage participants as the sense-makers, to discover themes and patterns, and to distill transformational insights that synthesize common perceptions of well-being. As the participants study the pools, they bring their own experience of the somatic movement activities forward into the process of sense-making. Experience of the research activities creates a somatic reference point to measure and perceive a sense of commonality. WindTunneling insights for Nia somatic movement education will have the greatest value when they are derived directly from the participant community. When the community leads the sense-making efforts, it strengthens the validity of the themes and patterns. As Nia's somatic

practitioner community develops an enriched understanding of why and how their movement education system works across adult populations, it will improve individual and collective capacity to communicate the effectiveness of their movement activities to foster well-being. It could be transformational for participants to discover and see the invisible threads of meaning that connects them in a global practitioner community.

By improving participant engagement, WindTunneling could effectively reveal common perceptions of well-being related to Nia movement education. To that end, I recommend clearly presenting WindTunneling systemic research methodology and the 13 Systemic Practices to participants at the outset of the research endeavor to better prepare them for the study and to invite participants to observe these practices and report on them as part of the program. To improve the research methodology and achieve optimal results with WindTunneling, I recommend redesigning the function and role of small groups to incorporate all three phases of WindTunneling Generating Ideas into the program:

- Trust groups to self-organize and eliminate all protocols prescribing group interaction
- Complete Phase 1 and 2 for each project each week
- Peer groups add emergent knowledge into WindTunneling following movement activities (Phase 1)
- Pod groups read and comment on the insights from each week's research (Phase 2)
- After the last workshop (Week 15), divide participants into 13 Emergence and Sense-Making groups
- Each group studies one project, discovers and synthesizes emergent themes and patterns (Phase 3)
- Teams independently report directly to the practitioner community
- Invite final comments and facilitate synthesis conversation with the practitioner community

3.5 | Conclusion

I successfully demonstrated the viability of WindTunneling to document emergent felt sense knowledge. The overall research design to generate and document ideas, including the workshops and small groups, worked well; yet, the sense-making methodology was insufficient to synthesize the group's collective intelligence. Working independently, I studied the project pools and discovered patterns that could substantiate the efficacy of Nia's movement education and claims to enhance well-being through movement. However, I cannot say that I found common perceptions of well-being related to Nia education. I wanted to discover common perceptions; I didn't define what constitutes common and I didn't invite the participants to do that either. In hindsight, the fact that I did not explicitly define common is an omission from the research design. The knowledge pools belong to the participants and common perceptions need to be discovered and verified by the participants. Additionally, participation in the research activities and documenting insights in the WindTunneling significantly declined over the 16-week program. Some participants were structurally excluded by the design, and other participants were unhappy with the Wisdom Summit and resultantly did not participant. As participation diminishes, the validity of any pattern discoveries in terms of commonality weakens. To conclude, this was a meaningful first attempt to design a systemic inquiry to probe the practitioner experience of Nia somatic movement education in relationship to practitioners' perception of well-being. Actively engaging the practitioner community in the research initiative will yield the greatest overall improvement to this research program towards validating the effectiveness and improving the design of Nia education and movement activities to foster well-being.

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