

## Chapter 1: Men and Power: The Contributions of Process Work.

### 1.0 Introduction

We have turned the corner into a new millenium. With this turn we bring with us many unresolved issues as a world community. We also face new challenges, which are emerging each day. Many of the painful events that occur today are repeating yesterday's history. The genocide of Albanians in the Balkans, Tutsis and Hutus in Rwanda, the ongoing genocide of people and cultures in Tibet, Myanmar and the Philippines are all examples of the oppression of marginalized groups in every country in the world. Past and present history is full of examples of a common pattern where the enemy is projected onto the 'other' as the problem and the solution is the removal or the repression of this problem.

History continues to repeat itself. Power theorists such as Foucault (1980) warn that revolution without systemic change only results in the replacement of old leaders with new ones who are similarly oppressive. Learning from history is important. We have the opportunity to learn from our own mistakes and in time create a world of greater awareness, understanding and support for each other.

Central to all of the painful events that repeat in the world is the use of power. Power itself is natural and not troublesome, but the way it is used can create many challenges and very painful conditions for both the wielder of power as well as those affected by it. Wisdom, development and vision are essential in the non-harmful use of power. A good

example in recent history is Nelson Mandela of South Africa. After hundreds of years of systemic abuse of black South Africans, as well as a lifetime of personal oppression, at the age of 72 Mandela was made president of South Africa under its first free and open election. The tendency for Mandela to seek revenge upon the white group who had abused him and his people must have been enormous and historically well founded. The white group in South Africa continues in large part to be overtly racist and holds significant economic power directly gained from the abuse of black people. Yet Mandela continues to encourage his followers to forgive those who have oppressed them. His use of power has been to serve a greater vision, where the rainbow of South African people might live in harmony together. In this example, Mandela is an inspiration as to how power might be used effectively to build community. However, the effective use of power can't be solely placed on the leaders of a country. Leaders constantly change, some are better and some are worse in their use of power. As we all learn how to use power effectively, we take the focus and responsibility off of the leader alone, and rely further on our own leadership. Everyone needs to know how to use their own power to effect useful changes. In this thesis I intend to show that studying the nature of power and how it can be used well--personally, in our relationships and in the world--provides us with the potential for learning and enriching our lives, improving our relationships with others, and creating a world we can be proud to live in.

Each of us has power to effect changes in ourselves, our relationships and the world around us. For some of us the amount of power we have is limited. Others of us have more internal and external support to express our power. Some power is earned by skill,

eldership and awareness. Other power is ascribed by virtue of age, social position, race, gender and many other attributes mostly chosen by the dominant culture, which favors certain characteristics and bestows power and privilege on these while marginalizing others.

In Western culture and most other nations around the world, men are attributed more social power than women. In the Western world the differentiation is more defined and becomes that of white men. The effects on white men of having social power are complex. Social power bestows a comfort and social ease. It also bestows responsibility and an expectation of how white men ought to behave, as well as an accountability as to how power needs to be used. This group of men is being increasingly challenged and questioned as to how they use power. An outstanding example is the investigation of Bill Clinton, the United States president, who has been called to account for his affairs with women, and the use and abuse of his social power to gain these favors. In the 1960s President Kennedy was known to have had a string of affairs and was never challenged or even questioned publicly about his activities. Today the world is different. There is increasing pressure on white men to explore and become more conscious of their use and abuse of power. We need to investigate the use of power, not only for our own personal health and the well-being of our relationships, but also in consideration of the environment we would like to live in and the well-being of the planet.

There is a growing awareness to work on world issues as if they are an extension of the psyche. Hillman and Ventura (1992) aptly titled their book *We've Had a Hundred Years*

*of Psychotherapy and the World's Getting Worse*. Hillman comments (p.3) that work with the psyche has been mostly individual and on relationships. The soul has been removed from the world which itself has symptoms, is ill and needs attention. One of the few psychologists who has had the courage to address world issues is Dr. Arnold Mindell, the founder of Process Work. Since the late 1980's he has explored group work and work on world issues as inherently part of psychological growth, and as important additions and compliments to individual work. Within the Worldwork setting, a large, diverse group of frequently over 300 people meet together to work on world issues. During these week long formats, as well as other shorter formats and town meetings, issues of diversity, marginalization, power, abuse and privilege are explored. The central idea behind these meetings is to provide a format for a diverse group to discuss, confront, challenge and learn from exchanges with each other. Learning together provides a deeper understanding of how we can live together with more appreciation and effectiveness in the world.

In the wake of the Balkan wars, I recently attended a seminar where Croats and a Serb were sitting across from each other addressing their differences and their own personal pains. From the meeting grew recognition of their similarities as well as their differences. It was the first time that some Croats had talked to a Serbian person. Many felt changed from the experience. Process Work provides a unique model for working with individual, relationship and group issues simultaneously. In this thesis I explore the contribution of Process Work to understanding the important inter-relationship between men, power and contemporary world issues.

## 1.2 My Personal Journey in Exploring the Issues of Men and Power.

For many years I have been actively interested in men's issues and how men use and abuse power. The seeds were planted by my grandfather over the years of teaching me chess and spending time with me on his balcony after his retirement. I felt his love, support and care for me, and the kinship of being men together. Once my chess began to improve and I began winning some of the games, the scene on the balcony began to change. He began to tremble and shake during our games and frequently looked uncomfortable. I never asked him why he was shaking, but clearly, losing those games was no fun for him. I knew that he wanted to win, and the fun and camaraderie of the game on the balcony was disappearing. He was proud of my skills at chess, but found difficulty in supporting me to go further than he himself. In my adult life I have been touched by some elders who have been able to support those who are emerging in their power to develop further than the elders themselves have achieved. This form of eldership has been rare, and almost non-existent in my youth.

My grandfather gave me a sense of personal connection and pride in being a man. He was proud of his achievements and spiritual knowledge. He was Jewish and taught me, mostly indirectly, of the experience of being Jewish. He told me with pride that he studied at a famous Yeshiva (Jewish Religious University) in Lithuania before moving to South Africa. Because of his studies he was consulted by, and often corrected, Rabbis at his synagogue. He had worked hard all his life and was able to retire at a reasonable age although he lived quite sparsely. What he didn't tell me, nor did my parents, was the experience of the Jewish people over the last number of milleniums. However, this story was deep within him, in my

parents and in myself. It is the experience of the oppression and genocide of our people over time. It was embedded in the way my grandfather acted, his values in life, how he related. It was where he lived and everything he did. He did not want to stand out in the crowd, nor want to be seen as skilled or exceptional. He accepted living in a place and way, which was not based on choice. He recognized anti-Semitism and lived in a way so as not to incur the wrath placed on so many Jews. He hadn't simply left Lithuania, he fled just in time. If he had waited a few years later, he would have been killed. He was a small part of my maternal ancestors who did survive. He told me he was on his way to the United States but could only afford to make it to South Africa before needing to save enough money for my mother and grandmother's journey to meet him. His life in South Africa was that of a refugee, trying to make a safe place for his family to survive. In his last years he moved to Israel where he could live in a place where being Jewish was given a sense of value and pride. Israel may have been the embodiment of a place and attitude he had been searching for all his life. I think he didn't tell me his deeper feelings and experiences of persecution, as he wanted to protect me. Yet these things, although not said, are told in so many ways. I appreciate and am thankful to his spirit for the care and love he gave to me.

The paternal side of my family had similar painful stories. My father left Holland with his family in the 1930s. Of a family which lived in Holland as far back as records indicate, at least from the 1600s, the only ones who continue to hold my last name are my brothers and mother. In Amsterdam none remain. When I see the list of Dutch Jews murdered during the holocaust, the list of my last name takes pages. Over a hundred of my relatives were killed mostly in the Auschwitz and Sobibor extermination camps. The oppression of people and

the abuse of power have caused untold tragedy. For me, the death of my relatives can hold meaning in preventing this abuse of people from ever happening again and challenging all of us to use our power well.

My maternal grandfather was also a patriarch who felt self-righteous in his attitudes and behaviors. There was very little latitude for others to have opinions different from his own. My grandmother suffered greatly from this oppression. She managed to develop a deep spirituality, and I felt a love and warmth from her often in the background during my visits. My mother was furious with my grandfather for his oppression of her mother and confronted him repeatedly for this self-righteous attitude. She was determined to stand against male oppression in her life, and I felt her power and fury towards men from my early years. From this, she taught me about standing against oppression. She was vocal about not being oppressed and was instrumental in my eventual decision, which went against cultural expectations, to not serve in the white South African army.

Being born and living in South Africa as a white person in a time of oppression and racism taught me a lot about abuse and privilege in a culture where the color of your skin shaped so much of your destiny. People of color were treated as second class citizens, and were frequently patronized and abused. The pain and insensitivity of racism was rampant in my childhood. Many people used alcohol and drugs as a way of numbing the pain. However, even in this oppression the spirit of black people in South Africa arose and the music, spirituality and psychological depth were evident in many black people I met. The white oppressors were terrified of reprisal from the black people they oppressed. The walls around

the white people's houses grew bigger and bigger, as did the walls inside the white people. An abusive environment affects everyone. As a white child and adolescent, I too suffered not only from fear but also frequent physical and emotional abuse. Growing up in South Africa taught me the horrors of oppressing others and the effect of abuse on everyone in the culture.

Within my family my father was mostly absent. He loved his work as a pharmacist, and I felt that his pharmacy was more like his home than our house. I felt loved by him, although at times he had difficulty expressing his affection. He had a conflicting relationship with my mother and often felt quite withdrawn and independent from the family scene. I was deeply affected by his early death at age 49, when I was 15 years old. In his death he planted some memories with which I have wrestled: that some strong unknown force could overpower my father, a man who had pushed me over in an instant. For many years I was angry with him for not living longer and giving me the opportunity to learn to fight back. I later realized that a personal fight was not the only experience that I needed. In my dreams, instead of my father entering my room, death did. The loss of my personal father had opened a dialogue with the transpersonal and spiritual. My battle was no longer with a personal man but with forces of nature, with god and with death.

My maternal grandmother and my paternal grandfather also died during this period. Life became tentative and fragile. I tried talking to my remaining grandfather about death. Our communication was mostly by letter and I don't recall receiving an answer that appealed me. He had referred to nature and the patterns of life, but didn't give me a personal account

of his own struggles. Death had shocked me. Over the years I have continued to wrestle with death and I have learned many things from this teacher. It has prompted a search through Eastern philosophy, meditation and spirituality. It has prompted a search through Western psychology. It has prompted me to live fully knowing any moment could be my last, and it has prompted me to live with meaning. It has prompted me to follow a life purpose and direction where I can die satisfied that my life has had the depth and meaning of a life well lived. For me this includes contributing to the world compassion and kindness, as well as working towards world change so we can all live easier, working against oppression, and learning to use power well.

In my search for effective models of doing this work in Western psychology, I came across Arnold Mindell and Process Work. I found a model where experiences, attitudes, and challenges were not judged in terms of right or wrong, but viewed as meaningful. They were to be understood and brought fully into awareness. Within the difficulty itself was meaning and the wisdom to enrich life. In the Process Work model, the person's experience was believed in and trusted. Many of the challenges of the abuse of power in therapeutic relationships and the world are recognized and addressed. My vision of how psychology should be is reflected in this philosophy and approach.

My personal story has been of a man wrestling with his own identity. It has been a story of a man attempting to understand his own power and the power of others. My story encompasses the suffering of my grandfather at the chess table when I became better than he was at chess, as well as the experience of being a Jewish man, part of a Jewish family

and group which has been persecuted through the abuse of power for thousands of years. It is the story of the fear of white people in South Africa, who used power to oppress others and themselves, and of my mother standing for her rights as a woman, using her voice to stand against oppression. It is a story, in the final moment, which is bigger than the human issues of power. It is also the story of the spirit of death, who bore my father away effortlessly at a moment of its own choosing. My life has been a wrestling with these forces of power, both human and spiritual.

Writing about men is part of my search for my own identity and the identity of men around me. Men are in transition. Old patterns no longer work, and new patterns need to be forged out of the wrestling with deep feelings, conflicts, behavioral patterns, relationships and culture. Many men have used their power poorly. We as men have been and are confronted by this regularly. Changes in the way men use power are beginning to happen. There is a need to understand and encourage this movement, to understand who men are, how men use power, why power is abused, and how men might live up to the expectations and challenges of having power so that it might be used well. In this thesis I discuss how the skills of Process Work can assist in this exploration.

### 1.3 Overview

In the next chapter I present a brief outline of Process Work and its applications. I explore some of the philosophical roots of Process Work and discuss Process Work in the context of the field of psychology. I present the skills and metaskills used in Process Work, and discuss their application in working with individuals, relationships, groups and world conflicts.

In Chapter 3 I explore the definitions and range of theories of power. I present some of the historical theories of power including the ideas of Plato and Aristotle as well as more recent theorists such as Foucault, Levinas and Kunz. I also include a brief investigation of feminist ideas of power, which critique traditional definitions and theories of power as biased against women. I explore the Process Work concept of rank and privilege, and outline the social, psychological and spiritual categories of rank. I investigate the use and misuse of rank, and discuss how the misuse of rank is related to both external and internalized oppression.

In Chapter 4 I investigate the personal challenges men are faced with and the consequent development of the various men's movements. I explore how most men's movements originated from the women's movements, and how from the early beginnings in the 1970s, the men's movements have proliferated to support diverse groups of men and their needs. I explore the men's movements in term of the particular political themes around which each group focuses, and investigate both the limits as well as the range of

applications of each group. I discuss how many men's groups have emerged to address concerns related to power differences.

In Chapter 5 I present the methodology of my research. I begin by explaining why a heuristic, qualitative and subjective inquiry is the best suited to my form of research. I discuss the particular methods I use in my research which include: an in depth investigation of a group process; a personal study of my own experience of being a man; my professional experience as a psychologist in personal therapy and facilitating men's groups; interviews with Dr. Arnold Mindell; and elucidations from my experiences of attending and at times facilitating many Worldwork group processes.

In Chapter 6 I present the reader with a verbatim transcript of a Worldwork group process. Throughout the transcript I present an in depth analysis of how the group and facilitation is proceeding. The analysis includes my own evaluation as well as comments by Arnold Mindell. I include a section of additional comments drawing from my own personal experience as a man, psychologist and group facilitator. This analysis gives the reader an in depth understanding of the transcript under focus, and also broadens this understanding by adding insights from the experience and historical knowledge I bring to my role as facilitator.

In Chapter 7 I interview Arnold Mindell on his view of some of the existing theories of men and power and the contribution that Process Work makes to this field of study. He shares ideas about how power might be recognized and used well, his own personal

experience of being a man, and how in the final analysis we might do well to look beyond issues of power.

In Chapter 8 I discuss the main themes from both my analysis of the group process and the interview with Arnold Mindell, and relate these to the existing body of knowledge of men and power. I explore how men might recognize their own rank and its effects, and how they might use rank well. I expand the discussion beyond the focus on men to how we all contribute to the effective use of power. Finally, our own wrestling with the effective use of power leads us to our own values and vision beyond power itself. I proceed to discuss some areas where Process Work and Worldwork are growing.

In Chapter 9 I conclude the thesis by focusing on the contributions Process Work makes to both theories of power and men's issues. I explore the benefits of investigating from a process rather than a state perspective, and the contribution Worldwork provides as an in vivo method in the research of rank and its effective use. Finally, I present ideas about where research is needed to further develop the complex relationship between men and power.

## Chapter 2: Process Work

### 2.1 Introduction to Process Work

Process Work is a broad spectrum approach to psychology and working with disturbances, problems and their transformation. It embraces applications in art, spirituality, psychotherapy and social activism. The theory and practice of Process Work is constantly changing, evolving and building on itself. Based around it is a learning community exploring these ideas and their applications. It is a dynamic model focused on the feedback of those using the model. Practitioners are constantly exploring and developing new ways in theory, effective application and transformation. It rests on a simple yet complex tenet that the experience of an individual, couple or group is important and that the difficulties and challenges in life, once followed and unfolded, offer new insights and fresh perspectives to life's problems. Within the very problem itself, once unfolded and developed, lies the meaning and at times the remedy to the difficulty. What is required of the practitioner is the ability to follow the course of the experience with awareness and openness, and to assist in the unfolding of this experience with respect and encouragement.

### 2.2 Process Work in the Context of Psychology

Jungian psychology has been a significant influence in the development of Process Work. Mindell's initial training was as a Jungian analyst, and a number of the basic ideas in

Process Work have developed from Jungian psychology. The focus of Jungian therapy has been on dreams and active imagination, using mostly auditory and visual techniques as methods of analysis and inquiry. Mindell expanded this focus to include the body, its sensations, symptoms and illness as a dreaming process. These experiences can be unfolded in the same way as nighttime dreams. Since the body provides information through inner body feelings and movements, these ways of expression are included along with auditory and visual information in Process Work.

Process Work further differentiates itself from Jungian therapy by expanding its focus into social and world issues as a means for individual and collective change. Jung (1981) was cautious of the collective power of groups, and felt that the route to world change was based on individual self-reflection and the return of the individual to their own deepest being. Mindell (1995) comments that his teachers recommended he avoid large group work, focusing at best on small groups where law and order could prevail.

However, Mindell recognized that the world is not comprised of docile little groups and that fear of conflict is best addressed through immersing oneself in the conflict rather than avoiding it through methods of control. He states (1995, p.12), “Engaging in heated conflict instead of running away from it is one of the best ways to resolve the divisiveness that prevails on every level of society--in personal relationships, business and the world.”

The recognition of world conflicts, and the desire to address these problems, embraces a trend which is also being recognized by some Jungian analysts. Hillman comments

(Hillman & Ventura, 1992, p.3), “We’ve had a hundred years of analysis, and people are getting more and more sensitive, and the world is getting worse and worse...but the psyche, the soul, is still only *within* and *between* people. We’re working on our relationships constantly, and our feelings and reflections, but look what’s left out. What’s left out is a deteriorating world.” Through Worldwork, Process Work has developed a practical form to address these social issues integrating the internal psychological focus of Jung and the interpsychic and world concerns of Hillman.

At the turn of the 20<sup>th</sup> Century, while depth psychology was developing, the behaviorist schools of psychology also emerged, embracing quite a different perspective. (Viney, 1993) The initial conditioning experiments were done by Pavlov, a scientist in Russia and supported by the studies and observations of Watson, a psychologist in the United States. Watson viewed behaviorism as an objective experimental branch of science with its goal being the prediction and control of behavior. The main contribution of these researchers was the introduction of learning through association, or what is known today as classical conditioning.

Arguably the most notable behaviorist from the 1940s to 1960s was B.F. Skinner. Skinner (1948) wrote a novel entitled *Walden Two*, describing an ideal society where people behaved according to a conditioned set of behavioral codes. For Skinner, all experience is conditioned and follows scientific and lawful reasoning. He believes that free will is counterproductive to both science and society at large. Through positive conditioning rather than aversive control and punishment, people can be conditioned to

behave in a way that creates a beneficial and harmonious society. Skinner called this learning through reinforcement operant conditioning, as opposed to Pavlov's learning through association or classical conditioning. In the years since the 1960s, learning therapists have taken conditioning further to include thinking and cognition as part of the learning process. In these approaches the clients' thinking and belief systems are challenged (Rimm & Masters, 1979). In the behavioral model free will is not recognized as an effective means to a well-adapted and harmonious society. The focus is on developing socially well-adapted and 'normal' clients and groups. The cognitive model focuses on the thinking process of the client, challenging irrational thinking and belief systems. Although this process does facilitate greater awareness in the client of their cognitive processes, the determination of how the thinking processes will be addressed is made by the therapist. Hence, the emphasis is on the wisdom of the therapist to heal the client, as opposed to relying on and inviting out the client's innate self wisdom and healing. In this sense, the cognitive models too are normative models, with an authority determining how the thinking processes ought to function and presenting to the client an idea and value of what it means to be normal.

The Humanistic school of psychology gained prominence as a third force of psychology in the 1960s. This school felt that the studies in psychology were too narrow and needed to include a broader focus which included suffering, wisdom, growth, joy, peak experiences and authenticity as well as the usual focus of fear, aggression and the changing of habits. (Viney, 1993) Jung's work on teleology, the idea of an evolutionary and meaningful process innate within each person's psychology, was a precursor to this

wave of psychology. Humanistic psychology was critical of both the behavioristic and psychoanalytic schools of thought. It experienced them as too deterministic and not supportive of free will. Humanistic psychology emphasizes the human capacity to rise above restriction and operate at a metalevel of awareness, making it possible to overcome both behavioral conditioning as well as the unconscious forces of psychoanalysis. The focus of humanistic psychology is on the client, with a belief and value in the client's experience.

Some of the more notable theorists are Abraham Maslow (1971) and Carl Rogers (1969). Maslow was one of the founding voices of the Humanistic school of psychology. He felt there is much to be gained in psychology by studying healthy people and that psychology needs to be broadened to include topics of play, love, mystical experiences, humor, etc. Maslow also felt that humans have the capacity for metalevel awareness, or meaningful self appraisal in the fostering growth of our personal goals, and that people are to be encouraged and trusted in this process. Rogers further advanced the Humanistic school. He opened individual therapy sessions to professional investigation, rejected psychiatric diagnosis due to the negative effects of labeling, and supported the phenomenological experience and journey of the client. The tools needed were unconditional positive regard that valued the intrinsic worth of the client, empathy, and a congruent and genuine therapist. He believed that there is a self drive towards actualization, and that we have the ability to choose to further this drive. Therapy provides a container for the nurturing of this process. Rogers expanded his individual focus to include small groups, education and large group conflict.

By the 1970s a further group of psychological therapies developed called Transpersonal psychology. They included not only the Humanistic views of a phenomenological belief and value in the person and their experience, but also recognized an essential spiritual component to each person. Transpersonal psychologists drew on Jung's work, especially in the areas of the collective unconscious and archetypes, as well as Eastern and Western spiritual traditions.

Process Work holds many of the humanistic and transpersonal values, embracing a deep value and belief in the person and their ability for self awareness and reflection. In Process Work, we are not limited by the ideas of determinism and conditioning, for there is a belief like most schools of humanistic psychology that we can act in new ways, independent of our conditioning. Process Work recognizes the capacity for choice and free will, while also acknowledging some of the challenges faced in both the ability to recognize new possibilities as well as act on these. Process Work recognizes the importance of valuing and developing awareness and compassion for all parts of a person, irrespective of the momentary expression and patterns of behavior. The valuing of each person as unique and important results in a social condition where diversity of individuals, relationships and cultures is honored. It holds the belief that individual free will and an effective society can work together, and that the full expression of each person is indeed essential to a vital society.

Process Work is distinct from most forms of psychology as it has a fluid format, emphasizing awareness and following the process in therapy rather than trying to achieve

a specific state or behavior. As a result, in one moment it can support a directive behavioral intervention in therapy and at another moment an empathic humanistic intervention, recognizing that each is a momentary state in an ongoing process. Whatever the behavior, the emphasis is on the unfolding process of both the therapist and client. Following this stream of awareness is the focus of therapy. In Process Work, any program, whether it is an empathic or a directive therapeutic program is limiting when the therapist is frozen in either of these forms. At this moment the process becomes stuck and is then limited by the therapist's static orientation.

As Process Work follows a fluid format, it can be useful in understanding the differences in perspectives between models and investigating where each model can contribute to a body of knowledge, as well as where each model is limited. In addressing men's issues, there is a diversity of attitudes and positions in exploring the predicament of men-what states men need to develop, whether men have power, and how this power might be used. The fluid nature of Process Work could be useful in contributing to a deeper understanding of this diversity within the men's movements.

### 2.3 Development of Process Work

Process Work has been developing over the last 30 years by Dr. Arnold Mindell and his associates. Mindell initially trained as a physicist in the United States before travelling to Switzerland and undergoing training at the Jung Institute in Zurich as a Jungian analyst. During the 1960s and 1970s he explored the applications of Jungian psychology not only

to dreams, but also to body symptoms and experiences. He discovered that body symptoms and experiences, once explored and unfolded, often reflect images found in dreams and active imagination. He concluded that the dreaming process appears not only to be an experience during the night, but that the body too is dreaming, and its dreams manifest as body sensations, experiences and illness. Mindell (1984) named the dreaming of the body through these manifestations, the Dreambody.

In further exploration Mindell began to study not only disturbing experiences in illness and body symptoms, but also other unintentional and spontaneous messages or signals that come in the form of personal difficulties, relationships, communication, life challenges and world issues. The dreaming process does not only manifest during the night, but also in our waking life through body symptoms, personal difficulties and more. We are always dreaming, through our unintentional signals, relationship challenges, body experiences and our relationship with the world around us.

An understanding of the dreaming body and the dreaming world is evident in the spiritual and mystical writings of many traditional cultures: the Australian Aboriginal dreamtime, East Indian philosophy of the subtle body, African witchdoctors' healing of the body through dreaming, and Native American indigenous philosophy of nature being like a mother whispering secret knowledge of how the spirit works through the body, mind, emotions and spirit of the people. Mindell (1993) was also inspired by the relationship of indigenous people to others and to the Earth. For many indigenous people, the Earth is part of the dreaming process providing messages and important information about life,

survival and spirituality. For many traditional healers, messages of healing can come from a synchronistic moment, the movement of an animal or bird, or even the conditions on the road on a visit to an ill person. For Mindell, these too comprise the dreaming process and need to be included and understood as being part of the invisible current of dreaming that lies just a moment away from the conventional experience of life.

Mindell noticed that following, that is observing and unfolding, the spontaneous dreaming process of nature brought greater creativity and solutions to his clients' problems. He sought to follow this dreaming process as it manifested from moment to moment in his own life and with the people he worked. Mindell expanded the Process Work approach to include relationship difficulties and world conflicts and issues. He recognized that the dreaming process can manifest not only within the individual, where the focus would be on personal inner work, but also interpersonally with a focus on the relationship, and in the world where the focus would be on cultural issues and conflicts.

From the 1980s to today, a research society for 'Process Work' or 'Process Oriented Psychology' has developed to study the dreaming process as it appears through body experiences, movement, personal challenges, relationship troubles and world conflict situations. Process Work has been applied all over the world across various cultures and ethnic backgrounds. There are Process Work centers in many different countries, including the United States, Canada, Poland, England, Switzerland, Australia, Japan and New Zealand.

## 2.4 Taoism and Process Work

Taoism is an important root of Process Work. The Taoists are interested in observing and living according to the natural patterns and movements of nature. When one is in accord with the Tao, one follows the natural flow and fluxes of nature, which changes according to the universal spirit or 'way'. Taoists were interested in adjusting themselves to this winding way and living in harmony with its movement, without questioning or trying to explain its manifestations. In Process Work one tries to follow the spontaneous arrangements of nature and assist the client, couple or group to adjust to this changing flow. Following nature means noticing the momentary perceptions, subjective experiences and signals expressed by oneself and others. There is no program as to how the client should be, or an attempt for the practitioner to follow a program, but rather the focus is on allowing nature to instruct them on the 'way'. There is an assumption that everything that is needed is already present in the nature of the situation, and all that is required is to adjust and with awareness follow nature through its own winding path.

Mindell (1984, p.9) states that 'Process Work is a natural science. A process-oriented psychologist studies and follows nature, while a therapist programs what he thinks should be happening. I don't believe in therapy because I don't know any more what is right for other people...I simply look to see exactly what happens to me while [the client] is reacting. I let the dreambody processes tell me what wants to happen and what to do next. That is the only pattern I follow. I do not press people. Their bodies and souls know better than I do.'

Process Work adapts to the changes of nature. It is mercurial, changing in its emphasis and focus depending on the momentary situation that occurs. The emphasis is on the flow of nature rather than on a specific or static state or situation. Mindell (1985) uses the image of a train to describe process- as opposed to state-oriented psychology. A train travels from one city to another through various landscapes, stopping at one place and then another. Each city can be seen as a state or situation we experience, whilst the ongoing travelling or flow of the train from city to city is the process. Like Taoism, the focus in Process Work is on the flow of experience from one state to another, rather than a focus on a particular state. According to Process Work, a problem occurs when a process is frozen into a particular state and no movement is possible. One is then unable to adapt to the flux of nature and the changes that might be necessary in this new situation. From this frozen state difficulties arise.

The work of the Process Worker is to encourage the continuous movement of life. An example might be useful here. A client entered my office complaining of being depressed and apathetic. He was in a specific experience or train station we could label as depression. His flow of experience was focused on this specific state. He was frozen in this state, unable to express in any way except through his experience of depression. Getting back onto the train occurred by encouraging the experience to unfold further. When we followed his body experience of depression he first felt the feeling of depression in his body. He then began to represent it by curling up tightly, pulling his shoulders up to his neck and clenching his hands into fists. In following the fist he began

to push back at the cramping of his depression. He became angry and furious about both his work situation and his relationship. The train had moved on into anger. As we stayed with the anger it moved further into a feeling of personal power, and then into a feeling and discussion about taking a direction in his life. Following the process was to unfold his body experience from the frozen state, which in this example was depression, through fury and anger, and into empowerment. All of this occurred through following the natural flow of experience.

Process Work is interested in the flow of experience from one state to another. It is also interested in the factors that stop the flow, including our beliefs, values and judgements. These beliefs and judgements often arise from conventional or familiar attitudes that are learned and adopted from the culture and others around us. They can also arise from physical limitations as well as places in our lives where we are growing into new experiences and behaviors. When these values are internalized they divide our experience into more acceptable and less acceptable ways of behaving and experiencing. Often behaviors that could be useful for us are viewed as unacceptable by our values and beliefs. When these behaviors are needed we might get frozen in a state, unable to move and follow the process due to these disavowed expressions.

## 2.5 Process Theory

Mindell wanted to create a neutral language to describe the flow of process from one state to another and the difficulties that might arise at any given moment. He used communication

theory to best serve this need to develop a process science. Mindell (1995) defined process as the ongoing flow of signals through various perceptual channels. Channels are the ways in which we experience ourselves, others and the world around us. The channels which arise most frequently are the visual channel, auditory channel, proprioceptive channel (referring to inner-body feeling experiences), the kinesthetic or movement channel, relationship channel (where we experience the process occurring in relationship) and the world channel (when the process is happening in relationship to the world around us). Other channels include the smell, taste and spiritual channels.

The place where one transitions from a familiar experience into a less familiar experience is called the edge. The edge divides our experience into separate identities. The more familiar identity is called the primary identity, and the less familiar and potentially emerging identity is called the secondary identity. The edge is the barrier between these two identities. At the edge resides many beliefs, values and judgements which act as a support of the primary identity, preventing a fluid transition into new and unknown experiences. These attributes are called the edge figures and are responsible for limiting our range of expression and holding us in states from which it is difficult to emerge. Following the flow of expression from moment to moment requires the ability to be fluid between those states which are primary and those which are secondary for us.

The example of the client who was depressed might assist in clarifying this theory. When the client arrived in therapy he was frozen in a state that he called depression. This was his primary identity. I asked him to explore this more deeply by following the experience of his

depression. This was done by my client feeling the depression within his body (proprioceptive channel). When we explored this more deeply he became aware of his feeling of wanting to curl up and clench his fists (movement channel). This helped him to feel his anger, which was followed by a feeling of his power to change his work and relationships (world and relationship channels). This was his secondary identity. In his life he had an edge against moving into his power. When we explored his edge more deeply he mentioned his family situation where he felt constantly oppressed by his father who was angry and verbally abusive. He had internalized a belief that anger was unacceptable, and so had repressed this expression in his life. This was a belief which had served him well but now froze him in situations where his anger and unfolding from this anger, his power to make changes was needed.

Not only are individuals frozen into certain identities and held by edge figures and beliefs, but cultures can also be held by these frozen identities. An example of this is evident in the men's movement. Prior to the 1970s men were culturally encouraged to be tough and unfeeling in the 'John Wayne' image. This might be called the primary identity of men at this time. In the early 1970s the anti-sexist men's movement emerged, encouraging men to open to more feelings and relatedness. The focus on deeper sensitivity and feeling was beyond the current experience of men, and was clearly over the edge of acceptable male identity. This was an emerging secondary identity for many men. However, some men left behind the power and strength of their initial identity. In the 1990s the focus of many in the men's movement has been to encourage men to reclaim their power. There was a return to toughness, but in doing so it was important to not again neglect their sensitive side. At times,

supporting the development of one aspect of a personality is valuable. However, at another moment other aspects which have been neglected in this support will again need to emerge. In men's work, both the feeling side and the tough side of men are important and strive for expression.

## 2.6 Process Work and Metaskills

The term "metaskills" was developed by Dr. Amy Mindell to describe the awareness and conscious use of the background values, beliefs and attitudes of the therapist. These feeling attitudes of the therapist are difficult to describe in words, but create an important effect in therapy. They reflect the therapist's own personal development, values and attitudes. Amy Mindell (1995, p.20) writes that "I was fascinated by the way that the process-oriented therapist's feeling attitudes such as fluidity, compassion, humor, playfulness, and shamanism allowed these basic beliefs (the values of Process Work such as following nature) to come to life in practice. I elevated these feeling attitudes to the level of a skill appreciating and cultivating them with as much love and depth as ordinary techniques. The concept of metaskills implies a new art form or discipline that can be fostered or studied."

The importance of metaskills is demonstrated by an experience I had with Arnold Mindell in working with a dream I had of a client who had died a few weeks before. On the very night she had died, I dreamed that she was in the Bardo, the Tibetan reference to the place to which one goes after one dies but before one moves onto the next life. In the

dream I was trying to get her to the 'light', a numinous experience ahead of us. This dream repeated the whole night, with me unsuccessfully trying to assist her to reach the light. For two weeks after I had had the dream, I tried to work on it. I felt my client was still with me in the Bardo, trying to get to this numinous light. In working with the dream Army recommended that I go to the light myself, which I did promptly and with much relief. Emerging from the light I attempted to address my client's dilemma of being stuck and unable to move. Even radiating with this numinous light myself I could not help her to move. I then noticed Army's patience in the interaction. He seemed detached and open to waiting forever. I realized that one of the qualities of being in the light was that there was nowhere to go and an openness to each moment. I embraced this metaskill which Army was embodying and immediately felt free and detached from the whole situation. I felt my client suddenly too become free and able to move into the light. Army had helped me with this dream through his embodiment of the metaskill of detachment.

## 2.7 Process Work and Teleology

An important concept in Process Work is the idea of teleology. This concept was first formulated by Aristotle (Wolff, 1966) and adopted by C.G. Jung in his work. This perspective views events as meaningful and purposeful and striving towards an end goal, the vision of which is already evident in the onset of the original situation. Aristotle used the image of an acorn in explaining teleology. The acorn is a small seed which grows into an oak tree. Its evolutionary process is already set in a meaningful and purposeful way

within its original situation as an acorn. Aristotle believed that all of nature reflects this evolutionary tendency inherently built within the original impulse.

Jung based his form of analytical psychology on teleological principles such as individuation, or the innate tendency of individuals to grow into their own wholeness. Jung attempted to demonstrate teleology in his work through the documentation of hundreds of dreams of patients. Jung argued that the dreams evidenced a developmental or evolutionary structure which held the possibility of guiding the person in their development.

Teleology looks ahead, exploring meaning in where things are heading rather than where they come from. Process Work applies teleology in a similar way, viewing experience and difficulties as meaningful, purposeful and striving towards an end goal. Focusing on the cause of an event might be important, but following the teleological process to the outcome which is strived for might well be more satisfying and sustainable in the longer term, providing unexpected meaning and understanding of difficult and challenging conditions. From this perspective, difficulties and challenges are viewed as significant and important in their ability to transform ourselves and the world around us.

## 2.8 Applications of Process Work

Process Work has developed in its application over the years. In following his Jungian training, Mindell initially focused on the dreaming process and how it might be of benefit

to those in individual therapy. However, as Process Work developed Mindell also began to explore the dreaming process in his work with dying people, those in a coma, and those in extreme states. Mindell also began to apply Process theory to relationships, conflict situations, small groups and large group situations. As the applications of Process Work developed, so has the theory to meet these applications.

Since 1991, the Process Work community has experimented with large group events where participants from diverse backgrounds, countries, ethnic groups, religions, classes, races, sexual orientations and ages have met together to work on world conflict issues such as sexism, racism, classism, homophobia and war. Process Work calls this Worldwork. Process Work has expanded the individual therapy paradigm to include relationships and groups. The model states that processes are interrelated, and thus individual work is intrinsically connected to relationships, environmental work and political work in the world.

## 2.9 Process Work with Groups

### 2.9.1 Fields

Mindell's initial training in physics has contributed to the development of Process Work. An important concept in trying to understand process in a group situation is the idea of the field. Fields create patterns, and everything within this pattern is part of the field. A field is "the atmosphere or climate of any community, including its physical,

environmental and emotional surroundings.” (Mindell, 1995, p.42) Mindell states that “fields are natural phenomena that include everyone, are omnipresent, and exert forces upon things in their midst.” (1992, p.15) Fields spontaneously organize people into groups which have particular patterns and agreements on specific values and identities. These norms, beliefs and values are evident within the field and are constellated in different individuals and groups within this field. In Process Work we describe these subgroup constellations in the field as roles. An example might be helpful here: South Africa during my early years was a field with a particular climate and atmosphere of oppression and authority. The roles in this field included the police and others in authority, those oppressed by the police, those who were frightened and withdrawn, those who reacted and were hostile to the police, etc. With changes in South Africa, the roles and field began to change. Fields and roles are not static but rather are in flux, like the Tao, ever changing, evolving and transforming.

Fields have an essential wisdom. They strive for awakening and expression, which comes about through participants’ interaction and awareness of the field’s polarities and process. Fields form polarities and conflicts, creating diversity and differences in members’ perspectives and ideas. Fields also bring people together, creating a sense of community and care. The field can be imagined as an Anthropos figure in Greek mythology, which creates the world by using its own body parts to form the basic elements of the universe. The different people, animals and groups in the world are made from its body. This world Anthropos has a mind of its own, and is striving towards its own awareness and learning

through the interaction of its various parts within itself. Through the conflict between its parts, it awakens into consciousness and awareness.

In Process Work, group work and Worldwork, when we become conscious of our feelings and perceptions and express these in the collective interaction of the group, we enable the group to consciously explore and evolve through the interaction of the different roles within the group's field. With awareness, edges (or growing places in the roles) emerge, and the interaction between the roles unfolds. Once developed, roles, edges, and dialogue allow the group to evolve and unfold together into new ways of relating and expressing. At another moment different roles will again constellate creating opportunities for new issues to emerge and be worked on.

### 2.9.2 Roles and Timespirits

At times in his writing Mindell uses the concepts of roles and timespirits interchangeably. A timespirit is a role or spirit manifesting at a given moment in time. The focus on roles as timespirits allows for a greater recognition that roles manifest in a particular time and place and are constantly in flux, appearing and disappearing depending on the needs of each moment. Mindell (1995, p.42) states that roles and timespirits “change rapidly because they are a function of the moment and locality. Roles in groups are not fixed but fluid. They are filled by different individuals and parties over time, keeping the roles in a constant state of flux.”

Mindell (1992) views the roles we play in a group as analogous to the poles of a magnet, where if one role manifests, another arises to balance it. Tension in a field is often created by these polarities, which often manifest as conflicts or disagreement within the group. These polarities press us to know ourselves and one another, and create both division between positions as well as a sense of community within a group. The tension between individuals in a group is a result of polarized timespirits which are manifesting. Tension between the roles is natural. This tension assists in clarifying the identities of the roles, and encourages the development of greater awareness and depth in the roles. Consciously exploring the tension also assists the roles in understanding each other more deeply, and in changing due to learning from each other. From this deepening, the polarities between the roles might dissolve and the group often feels a greater sense of well-being, closeness and communion. Although these moments are relieving and at times even ecstatic, the Process Work model recognizes that these are only moments in an ongoing flow of expression and evolution. At the next moment, different timespirits will emerge also desiring greater awareness and consciousness.

An important focus in Process Work is to recognize that roles are not personal to any given individual or group. At one moment a person in a group might feel aligned with a particular role and then change and feel entirely different at another moment. The message is aligned with the role, and thus is not necessarily attached to the person carrying the message. Our ability to listen to the message rather than attempt to criticize or destroy the messenger is important. The field yearns for the message to be heard and will manifest this role through various people in order for its message to be heard. In

order to become awake and whole the Anthropos needs all of its roles to be expressed, listened to and interacted with. These roles not only reside in the Anthropos, but in each person as well. In this sense Process Work views each individual as a holographic image of the whole, with all the roles and parts held within the Anthropos or global dreambody, as well as held within each person in the individual dreambody.

### 2.9.3 Process Work and Deep Democracy

Deep democracy is a collective attitude where one recognizes that all the roles and aspects are not only necessary in a field, but need to be acknowledged, respected and interacted with for the wisdom and wholeness of the field to emerge. The focus is on awareness rather than force, recognizing that useful and meaningful solutions occur when there is a genuine interaction between the different roles. These roles need to be free to evolve in dialogue with each other and open to express what is genuinely occurring for each of them.

The implications of deep democracy for groups are profound and address some of the fundamentals of our cultural systems of communication and government. The current practice of democracy is based on a majority rules system. In Process Work terms, the more popular role in the field dominates other roles and creates the environment whereby the whole group operates. Although this might work well for those who are in the mainstream or majority roles of the field, it marginalizes the minority roles in the system. Individuals within such a group will not feel cared for and will feel resentful of the

decisions made. The less representation the marginalized group has, the more dissatisfied the members will feel and the more likely they will be to disrupt the majority group whenever possible. The majority group will experience the marginalized group as disturbing and create structures to control this group, which further escalates the conflict and polarization.

An example of mainstream attitudes and the repression of the marginalized group was evident in a discussion I had with an Australian man a few years ago. We were discussing the racial problems in South Africa. He mentioned that since the black Africans had 'taken over' South Africa, the economy and country had 'become a mess'. The racism in this message was hurtful to me. I noticed that he was viewing the problem solely from the White mainstream viewpoint. I commented to him that for the black people in South Africa they might feel a considerable improvement from the institutional racism of less than a decade ago. In the discussion he was only able to view the problem from what had been for many years the dominant 'white, racist' position in South Africa.

The attitudes of deep democracy, which are also more specifically expressed at times in diversity and multiculturalism, provide potential solutions to this escalating conflict. The wisdom that all sides of a conflict or polarity are to be honored allows for a true dialogue to occur between all the parts so that a deeper understanding might develop. In the above example, an openness of the white man in Australia to the feedback of black people might well provide him with new ways of viewing and improving his relationships with others. Similarly, at another moment black leaders in South Africa might want to listen to

the feedback of the white people in helping to develop a cohesive nation in South Africa. The ability to honor all sides and create a condition of genuine interaction is important.

Deep democracy is based on consensus where all the parties involved consent to a focus, decision or theme of discussion. It requires a dialogue and interaction to ensure that all sides are well represented. Consensus does not mean that the parties agree to the issue or resolution, but that there is consent by all to follow a certain path for the moment with the recognition that there are differences along this path or even that other paths would be preferable to some people.

A challenge to consensus and deep democracy occurs at times when it might be difficult for a role to be expressed in a group. This might be due to the role being unacceptable to the more mainstream part of the group and therefore repressed. It is also possible that this role has trouble emerging as those members who are experiencing this role have been previously abused and are unable to express their positions. The role then becomes a ghost. At these moments the group will feel the tension of the ghost role, and will have difficulty giving this role a voice and expression. Taking time to find the ghosts in the group and address them are important to prevent deeper resentment and further conflict.

For deep democracy to be effective, it is important to recognize when a group is repressing a role that is disturbing to the group identity. When communities abandon difficult issues, they choose unconscious methods of bypassing edges surrounding these

issues, and miss out on essential aspects of the group and its development. Frequently these issues recycle, creating background tension and conflict in the group.

Recently I was asked to assist in working with an intentional community on racism. The community had developed twenty years ago as an offspring of the church to which it was affiliated. A background value of the community was love and care for each other.

Whenever problems occurred members were asked to forgive each other and create a loving environment. This system of love worked well on the whole, but essential conflicts of community life were not worked out. At times over the years people would leave the community unhappy with the conditions and unable to create change apart from the norms of love and care. One of these conflicts was the relationship of people of color to white people in the community. Some African American members complained of racism and had left. At one moment an African American couple insisted on addressing these issues. The community was now in crisis. The previous ways of working on conflict no longer worked and the community was now required to address new forms of growing and living together.

Being the disturber to a mainstream role is difficult. It requires courage, conviction of purpose and a commitment to ones ideas in a challenging environment. Its expression is frequently not supported by the mainstream voice. Process Work is aware of this and will consciously look for this ghost role in a group and help support its emergence. Even with support, however, it can be difficult to express these roles. Frequently when people have been abused or hurt for their expressions they will find it difficult to express these views

again. At times it can even be dangerous to express one's truth. In order to not repeat abuse, it is important to create a condition where the oppressed voice can be heard and cared for. The caring in the group however goes further, not only towards those disturbing voices, but also to everyone in the group itself. This also asks the disturber to be self aware. Often those issues we are upset about in others are also part of who we are as people, and the disturber needs also to be aware of their own desire for revenge and their own marginalized voices within. To create a democratic condition where people are able to participate freely is challenging but deeply enriching. When all the roles in the field are able to be valued and expressed, there is greater freedom for all.

Process Work is interested not only in individual work but also in the development of groups, cultures, societies and the world. At times working on an individual level is important. For example, the withdrawing of projections onto others can significantly enrich both the individual and others around them. But at another moment addressing the tension on a systemic level is important. At this moment the field itself, whether it is a small group or the world at large, wants to know itself; evolving this self awareness is valuable. Process Work provides a model where personal issues, relationship difficulties, as well as difficult world conflicts can be explored and addressed.

#### 2.9.4 Creating a Map: Process Work Structure of Group Process

Every group process has its own feeling quality, and the stages a group goes through vary a great deal. Sometimes it might appear that a group of people are just spending some

easy and calm time together chatting; other times the process becomes quite emotional and dramatic. Sometimes the process is logical and linear, at other times it is very feeling. And still at other times, it becomes quite wild and chaotic with a lot of expression, often in unfamiliar channels such as movement. Group process has no absolute linear form, nor are any definitive directions given by the facilitators of the group process as to how the group ought to proceed. The process can change at any moment into any of a number of different directions and possibilities, depending on the group and timespirits that emerge through the contributions of group members. However, most group processes tend to take a specific form, the outline of which might be useful to know in following that particular group process. In the following sections, I will trace a familiar pattern through group process. As each step in the group process is described, I will present useful facilitation methods for unfolding the process.

#### 2.9.4.1 Sensing the Atmosphere

When a group gets together, it brings with it a certain atmosphere depending on the timespirits that need expression in the field. These timespirits will manifest through the quality of feelings, tensions and issues that are present for the group members. Like the Tibetan Shaman who takes into account the environment in diagnosing and even prognosing a patient's illness, the Process Work facilitator needs to be aware of the atmosphere they enter upon working with a group. From the feelings, background tensions and history of the group, the facilitator can determine potential issues that can emerge in the group. The facilitator will already be aware of the unexpected and

surprising moments that might quickly emerge and then dissipate in the group, tracking these for possible information about future processes.

#### 2.9.4.2 Sorting

Sorting is the process used to assist a group in determining the possible topics it would like to focus on. Sometimes a group gets together to address a specific topic or concern. At these moments the sorting process is unnecessary, as the group already knows which issue it would like to focus on. At other times there may be many topics which members would like to be addressed. At these moments, it is important for the facilitator to keep track of the various issues which are on the table and at a later moment present to the group these issues so that the group can make a decision about the direction in which to go. At times this might be a linear process where a list is formed about which the group can make a decision. At other times a decision will be made due to the heat, emotional or situational strength of the topic. During the sorting process the facilitator needs to ensure that the topics that emerge from the field are clearly stated and understood by the group. The facilitator can also assist the group in the awareness of what topics might be present but difficult to introduce, and encourage their emergence.

#### 2.9.4.3 Consensus

Once a number of topics have emerged, the group will begin to go deeper into one or many of these topics. Several group members will desire to discuss or address a topic

more deeply. The facilitator will need to check with the group to determine if it is time to choose a topic to work on. At this moment and all other moments of a group process, it is up to the group to determine what direction it chooses to move in. The facilitator acts to increase the group's awareness of the choices it has and can make. The choice of a topic is a momentary agreement by the members of the group to address a particular topic.

Some members might well desire to focus on another topic but are prepared to forgo this desire for the time being. When the group is in agreement about focusing on a topic, a consensus is reached and the group can further explore the agreed on issue. Reaching a consensus will tend to prevent a marginalized group or timespirit which desires a different direction from disturbing the agreed on focus of the group. By including these timespirits the process and encouraging their expression and viewpoints, it is more likely that they will not become disturbers during the discussion of the agreed on topic. As discussed in the section on deep democracy, Process Work views these disturbers as often having important viewpoints and insights that enhance and enrich the group field.

At times the group might have difficulty in reaching a consensus. This might be due to any of a number of issues. The most frequent reason is that the very process of that group is oriented toward not to reaching consensus, but rather for many people to talk and introduce the issues and feelings that are close to their hearts. This form of expression then becomes the consensus. The facilitator needs to be skillful in introducing the possibility of coming to consensus at the right moment, as the timing is important. Coming to consensus too early might result in the inadvertent oppression of some voices. Coming to consensus too late might mean the group can become immersed in an issue

without the full consensus of the group, potentially resulting in the less represented ideas emerging again to disturb the group at an inopportune moment. Once an agreement has been made, the facilitator needs to embrace the skill of holding the focus on this particular topic for exploration and noting to the group if other topics are reintroduced.

#### 2.9.4.4 The Exploration of the Roles

Once the group has decided on the issue, an exploration of the content of the issue emerges. With most issues there are at least two sides or viewpoints. Frequently one of these sides is more evident and the other is often more hidden. The more hidden role or position is called the ghost role. It is often an attitude that is talked about or hinted at in the group but has difficulty in being directly represented. The facilitator's role is to help in bringing out the different sides and viewpoints in the group. At times role-playing a particular ghost or attitude might assist the group in clarifying this viewpoint.

#### 2.9.4.5 The Alchemical Pot: The Interaction of the Roles

Once the roles emerge, interaction is possible between the various positions. Different individuals will be drawn to articulate and support different positions in the interactions. At this moment there is a tangible feeling in the interaction of the different sides heating up. The facilitator needs to stay aware and able to support the interaction of the various roles and to begin to encourage realness in the acting out of the roles. The facilitator also needs to be aware of not being too personally involved at this moment in the

development of the roles, but rather hold a meta position or overview of the interaction of the positions.

#### 2.9.4.6 Edges and Hot Spots

As the heat of the issue emerges, the group can move into very intense moments or hot spots. These moments are important to stay with, although the tendency will be to shy away from these and focus on a less heated moment. Hot spots tend to escalate later if they are not focused on when they first emerge. They are an invitation to go more deeply into the issues and often bring out disavowed feelings and thoughts which bring further understanding and enrichment to the group. However, these moments can be difficult and also bring out new, less comfortable and challenging aspects of the group. These hot spots frequently indicate that the group is at an edge to new expressions and development. Edges might also arise at other moments in the group. Edges are also important to stay with. If the group avoids these challenging moments, the energy of the group often decreases and the group might recycle back around the issue. Throughout this process the facilitator keeps awareness of the overall group process. If an edge or hot spot is reached the facilitator encourages the group to stay with this issue and unfold it further. The facilitator strives to keep aware of all the parts of the group, caring for all the roles and individuals, recognizing that all are needed for the whole to be expressed.

#### 2.9.4.7 Resolution

As the edges and hot spots are addressed, feeling, connection and understanding occur between the different sides of the process. The level of intimacy varies depending on the issue and the development of the sides. At times there can be a deep sense of unity and connection achieved throughout the group and the different positions drop away. At other moments there can be a greater understanding and appreciation of the opposing roles. At these momentary states of resolution, there is a change of feeling in the group. The members become closer, conflicting signals deescalate, and there are often moments of silence and deep appreciation for the diversity and intensity of being human. At these moments the facilitator might comment on the feeling change or momentary resolution of the group. Soon after these moments, new issues which desire to be known will again emerge, asking for attention, interaction and knowledge. The group again will need to gain consensus to focus on the next issue.

#### 2.10 Process Work and Research on Men and Power

Process Work is a dynamic and fluid approach to following and studying the subjective and intersubjective experience of individuals, relationships and groups. It has a complex yet systematic set of tools with which to study communication signals, relationship dynamics and group process in an in-vivo setting. It is easily adaptable to many conditions and has been effective cross-culturally in many settings around the world. Its language is a common one, of fully following and mapping the process of learning and

discovery. Because of the fluidity of its nature, it is a useful model to study subjects with many divergent views, such as the men's movements.

Process Work is a new model of working with individuals and groups. There is a small, growing body of research on the effectiveness of Process Work in a range of applications, including work with illness, prisons, mediation, etc. Worldwork provides an ideal structure to investigate social issues such as sexism and the changes in expectations and power that men are experiencing. However, there has been no research exploring the effectiveness of Process Work in addressing men's issues or those of men and power. This research is therefore an important addition to the body of knowledge of Process Work.

Before investigating the issues of men and how men use power, it is important to introduce the reader to the issues of power. In the next chapter, I explore how power is defined, the various approaches to understanding power, how power ought to be used and the effects of the use and misuse of power.

## Chapter 3: Power

### 3.1 Defining Power

The Oxford Dictionary and Thesaurus (1996) defines power as the authority and/or ability to do or act. Most theorists concur that power refers to the act of one agent or agency affecting the attitudes and/or actions of another. (Miller, 1987) Theorists today view power as having manifold forms:

- One form is the express use of power to control the attitudes and actions of another.
- Another form is the covert use of power where the situation is manipulated by the one in power to create a desired outcome. This occurs either through the use of personal power to benefit those in power or the use of systemic power where rules and laws are created favoring the desired outcome of those in power.
- A third form is the manipulation of another person's interests so that they follow that which the holder of power desires, even when this manipulation is unconscious.

Some researchers, however, do not see power purely as a means to control the attitudes and actions of another, but also as an inner attribute which develops as the result of socialization, inner work and psychological development. The ability to exert influence on our inner world and attitudes is seen by these researchers, mainly psychologists, as the development of personal power. (Assagioli, 1980; Jung, 1981; Rogers, 1980) Hagberg (1994, p.xxi) states that 'real power is about people becoming more than externally

‘powerful’; it is about people becoming personally powerful...from introspection, personal struggles, the gradual evolution of life purpose, and from accepting and valuing yourself.”

Most theorists conclude that defining power too closely can be limiting and not address the full range of its use. Rather than hold one true definition of power, it is more useful to describe power within a range of definitions appropriate to its application. (Hagberg, 1994; Miller, 1987)

### 3.2 Theories of Power

A comprehensive survey of the theories of power and the development of theories of power over the centuries is the subject of a large study in itself. However, a general summary of some of the more relevant theories of power is important in order to place the exploration of power in this thesis in a larger context. Below is a brief outline of these more salient theories.

### 3.3 Brief Summary of the Historical Exploration of Western Thought on Power

The history of Western thought struggles with the issues of power and how power ought to be divested. For centuries philosophers have debated the question of who ought to have power and how this power should be used. Plato focused on creating the best possible city states. His vision was for society to cultivate ‘good’ leaders who would rule

these states. These rulers were men carefully selected at youth and intensively trained to become wise and 'good'. Plato believed that "the world will never be justly ruled until rulers are philosophers, until they are themselves ruled by the idea of the good, which is divine perfection and brings about justice, which is human perfection." (Hamilton & Cairns, 1961, pp.712-713) Those who were raised to this elevated position Plato called the philosopher kings. They would be the elite, determining the idea of good for all and continuing the values of the state via the training of philosophers. The philosopher king was all-conscious and all-knowing, beyond the challenges of any mortal. Plato relied on intensive training of these philosopher kings to develop wisdom and a care for the good of all. He believed this training would prevent those who held this power from becoming corrupt.

Aristotle (Wolff, 1966), a student of Plato's, further developed his teacher's notion of the philosopher kings. He viewed men and women as political 'animals' who need to be governed. He indicated that governing others is both natural and desirable. He felt that excellence could only be realized by mature adult men of the upper class and not by women, children, manual laborers or non-Greeks. Those achieving this excellence were deemed appropriate to govern those less capable. The less capable included those of lesser class.

By the 16<sup>th</sup> Century, the focus on wisdom and education had changed. In Western philosophy power and the maintenance of power for its own sake was emphasized. Philosophers, in particular Machiavelli (1997), saw personal and public life in conflict

and focused purely on how a leader could maintain power, rather than the effective use of this power. He stated that a ruler is not bound by usual ethical norms, instead only by the rules leading to success and maintenance of his own power.

Hobbes (1991), writing in 17<sup>th</sup> Century England, continued the focus on the retaining of power. He stated that men and women are born into a state of nature where motivations are materialistic, and people are competitive in order to attain their needs. He felt that all are searching for power as a means to attain what is desired. Powers are cumulative, the more attained, the larger the urge and desire for power. In this condition everyone is against everybody else, there is competition leading to gain, diffidence leading to safety and glory leading to reputation. Hobbes felt that this condition leads to perpetual warfare, insecurity and violence. The solution is a leviathan figure, who rules as an all-powerful figure to maintain peace against human nature. The cost of this leviathan with social power is that decisions could be unjust but need to be accepted as a means to an ordered society.

In the 18<sup>th</sup> Century, Rousseau (1994) challenged this philosophy. He felt the natural state is superior to the civilized state, and that it was more valuable to express rather than repress individual expressions of power and will. People need freedom from the absolutism of church and state. For Rousseau, the will of people is important, rather than the authority of a philosopher king, church or leviathan figure.

By the 19<sup>th</sup> Century, Marx's theories emerged, exploring the effects of class and class oppression. Marx (1948) saw power as originating from economic production. Society has developed a class system based on ownership of the means of production, which has resulted in an unequal system of power. The elite govern the masses because they own and control the whole system of production. The masses become alienated, impoverished and oppressed. Those who own the means of production have the power and effectively control the lives and destinies of all those who do not have ownership. He envisioned a revolution by the proletariat, where the state apparatus involved in the oppression of the masses is seized, and a new system is developed where power and ownership would be equally distributed to all.

Historically, many philosophers have speculated about who ought to be invested with power. The conclusions are varied and depend on the values and belief systems of each philosopher. The main figures which are considered in this debate are:

- God. Power is given through relationship with God. Most religions have an intermediary figure who is able to impart God's law such as the pope, religious elders or saints. Power by the authority of God is given to this figure and the execution of this power is deemed as God's will.
- Position. Power is given to those who are endowed with it due to birth, such as a king or noble person. Often those who are in a position of power, such as a king, associate this position with the will of God. This is designed to legitimize their power through a relationship with an absolute authority. Power is differentiated due to the relative status of the individual. For Aristotle those of lesser class, including women, children,

manual laborers and non-Greeks, were by their devalued qualities given a lower position, deemed less capable and given minimal power.

- Knowledge. Power is given to those who are educated and trained into these positions. Plato envisioned a training of select people to become these elders and called them philosopher kings. Education was associated with power, and those who have more knowledge were deemed more powerful.
- Property and Wealth. Those who own property, factories or have wealth are given power by virtue of this material privilege. Marx recognized that owning the means of production was central to the ruling and control of the economic, political and social systems. Those who had financial assets could often purchase other forms of power, such as positions and knowledge.
- People. Philosophers such as Rousseau and Marx believed that power should be in the hands of all the people. Rousseau believed that individual needs and expression was important. Marx believed that power needed to be in the hands of the collective will of the masses and encouraged revolution and equal distribution of wealth.

### 3.4 Current Streams of Thought on Power

#### 3.4.1 Foucault on Power

Michel Foucault (1980) was a French philosopher who contributed significantly to theories of power. He became interested in the phenomenon of power after the student revolt in Paris of May 1968, where he felt new modes of political struggle had developed.

In tracing the history of power, Foucault states that 'rights' have traditionally been the king's rights. Royal power was invested in the laws made by jurists. This body of laws was made to appear as the embodiment of the truth, and hid the reality of the brutality and domination of the king behind these laws. Through these laws royal power was legitimized and people were forced by a legal obligation to obey. Power as truth was exercised through domination and subjugation. With the advent of parliamentary democracy, this process of subjugation became the organizing principle in the development of legal codes and democratic principles.

In the 17<sup>th</sup> and 18<sup>th</sup> Centuries a new kind of power emerged, based on the use of time, labor and what people do. Rather than a sovereignty of the king and subjectivity based on servitude, discipline became an important focus. Through institutional structures such as schools, mental hospitals, factories, prisons and barracks, people's minds and bodies were shaped, and power enforced, through discipline and forced ways of thinking. Foucault perceived this as a parallel power discourse, occurring simultaneously with the discourse on the sovereign rights to power.

Foucault (1980) criticized Marxist theory as he felt that the elimination of power relations and the development of a classless society could never come about if the mechanisms of domination are merely repeated in the new system. Seizing the state apparatus would be merely self-defeating as it would mean appropriating the very disciplinary practices which Marxists wanted to abolish. Foucault gives the example of the pre-Gorbachev Soviet State, where Marxist ideas were not put into effect, and instead unequal power

relations were maintained and intensified through state bureaucracy and domination.

Foucault also felt that Marxist theories did not recognize the system of domination through disciplinary mechanisms and authoritative discourse, and that promoting the 'rights' of the people could still result in coercive disciplinary mechanisms of power continuing the abuse of power.

Foucault (1980) was interested in creating alternative power mechanisms that could change both state power and the issues based on the theory of sovereignty, and also could address the problems of the disciplinary use of power. He felt that rather than formulate a global theory which would hold everything in place, power mechanisms need to be specifically analyzed so that we can develop strategic practices to address these power issues. This work needs to be autonomous, non-centralized and not dependent on established regimes of thought. The intellectual is an advisor and not central to this process. Foucault (1980, p.62) states, "The project, tactics and goals to be adopted are a matter of those who do the fighting." Foucault recommended that we investigate historically, and in the present, how concrete mechanisms of power work in the process of subjugating people and then build strategies for changing this process. These strategies need to be based on addressing the effects of the misuse of power, rather than creating another system or grand theory to dominate the discourse of how power might be used. Foucault suggests looking at how power operates in a new way, where power might be "considered as a productive network which runs through the whole social body, much more than a negative instance whose function is repression." (1980, p.119) By studying the concrete power mechanisms that sustain state power and by producing strategies for

change, power could then be formulated as being essentially anti-disciplinarian and non-coercive. These networks can forward the freedom for the individual to choose for themselves who they are and what they would like to feel and do.

### 3.4.2 Individualism and the Group in Western Psychology

Questions of power, wisdom and justice in the organization of society continue to be major challenges today whether in the family, community or the world. One of the central issues of the ancient philosophers was the question of who should have power. Are people to be trusted with power, or ought it to be a mechanism governed by a central authority? This conflict manifests again in current psychological thought.

Two thousand years after Plato and the Greek philosophers, B.F. Skinner wrote his novel *Walden Two*, which is based on his research and applications in behavioral psychology, a prominent form of psychology in the world today. In this novel he describes a world where everything is designed by machines and computers to create an ideal world of freedom and justice. Everyone is programmed to stay contented in this utopia, not challenging the system in any way. Machines operated by an authority named Fraser run this new world. When Fraser is interviewed about the order of the society, he gives an example of his authority in regulating children. He states that “whatever their age, young members of Walden Two don’t marry before they are mature. They have much better control of themselves than youngsters of the same age elsewhere and are much less likely to misunderstand their emotions or the motives of others.” (Skinner, 1948, p136-137) The

researcher asks him if he is conducting any genetic experiments. He states, “No, we discourage childbearing by the unfit of course, but that is all.” In Skinner’s world he hints at the decisions that the authority will make. It might be ideal for some to live under this form of ‘leviathan’ authority, but certainly not for those who are marginalized by the authority’s decisions. Both Plato and Skinner deem that an authority is necessary, even though the responsibilities of this authority are immense.

Skinner belongs to a school of thought called behaviorism. This school is a loose description of a number of approaches extending from the Russian theorist Pavlov, who trained dogs to salivate in response to unrelated stimuli, to the current behavioral therapists using cognitive therapy, modeling, and models of association and reinforcement to understand and assist in learning. (Rimm & Masters, 1979) In this group the doctor is the authority or healer, not dissimilar to Fraser in *Walden Two*, or the philosopher king of Plato, who teaches his clients to unlearn difficult personal problems and hopes to give the patient back some sense of normalcy and adaptability to society. The goal is an adapted and effectively functioning individual. The assumption of this model is that people need to adapt to the mainstream culture, as opposed to a culture growing to fulfill and support individuals who are following their own inner direction.

The assumptions of the behavioral model are quite different from the attitude of many depth psychologists such as C.G. Jung, who are more interested in the individuation process and the inner psyche or soul of the individual. The challenge of depth psychologists is not the adaptation of the individual to society, but the loss of connection

of individuals to their deeper instinct and inner selves, resulting in problematic behavior in societies and the misdirected use of both personal and social power.

Jung (1981, p.5) describes this well in his preface to Two Essays on Analytical Psychology, which was written soon after the First World War. He states, “Too many still look outwards, some believing in the illusion of victory and of victorious power, others in treaties and laws, and others again in the overthrow of the existing order. But still too few look inwards, to their own selves, and still fewer ask themselves whether the ends of human society might not best be served if each man tried to abolish the old order in himself, and to practice in his own person and his own inward state those precepts, those victories which he preaches on every street corner, instead of always expecting these things from his fellow men. Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing them upon his neighbors under the hypocritical cloak of Christian love or the sense of social responsibility or any other beautiful euphemisms for unconscious urges to personal power. Individual self reflection, return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny--here is a beginning of a cure for that blindness which reigns at the present hour.”

Focusing inwards and on individuals as a way of addressing and resolving personal and collective problems of power has continued to be an important approach to dealing with issues of abuse of power. The number of treatment facilities and programs for abuses of power, such as violence prevention, anger management and sexual treatment programs,

have proliferated over the years. However, the external focus on collective norms and behaviors has also grown through the construction of prisons, more extensive legal systems and forms of punishment.

Adler, a colleague of Freud and Jung, (Hall & Lindzey, 1978) attempted to bridge the individual and collective focus of power in the development of his thought. He felt that social pressures influence the development of individuals. In his early years he claimed that human nature is aggressive and power hungry, and that individuals strive for perfection and superiority for themselves as opposed to others. He was criticized at this time for a stance not unlike Nietzsche's superman and the survival of the fittest where self interest is the only motivator. However, by his later years he viewed humans as innately motivated by social interests and that we are prepared to subordinate private gain for a more perfect society. Here he posited a bridge between the individual needs and the society's needs. As a 'good' society is innately important to people, our individual actions and strivings for power are also shaped by our need to cultivate a better society.

### 3.4.3 Phenomenology and Meaning in the Expression of Power

Some phenomenologists have also followed this way of thinking in exploring the relationship of ethics and individual expression. Levinas, a French philosopher (Kunz, 1998, p.34), offers a description of ethical action which does not abandon autonomy and individuality, but describes autonomy as based on our responsibility to others: "The self finds its meaning, not centered in itself as an ego establishing individual freedom and

power, but as a self facing the other person who calls the self out of its center to be ethically responsible. The freedom and power of the self is invested in the self by and for the needs of the other. The identity of the self lies in listening to the call of others, in being touched by their absolute dignity and their vulnerability, and in using its invested freedom to respond responsibly to those others.” For this philosopher, as well as social activists such as Elie Wiesel (1992) and Viktor Frankl (1969), both Jewish holocaust survivors, the very act of seeing another in distress means that we are called into this issue, we are singled out, assigned and appointed to the situation we have perceived before us. We have the power and choice of how we will respond to a given situation, but we do not have the option of whether we are called to this situation or not. This call to responsibility precedes any autonomous will to respond. Responsibility is asked of us even though it is disregarded by so many of us in the protection of our individual freedom.

#### 3.4.4 Multidirectional View of Power

Kunz (1998) pursues the thinking of Levinas further. He views a paradox in the descriptions of power. He sees those who are weak as also having power, and those who are powerful as also being weak. “It is the very power of the powerful that is the source of their weakness, and the very weakness of the weak that is the source of their power.” (1998, p.15) For Kunz the weak are powerful for many reasons: they draw attention to their situation through their own suffering, they historically have gathered into powerful forces and overthrown established powers, and they often hold deep wisdom and

blessedness. Many have found riches in the unencumbered life of voluntary poverty. Similarly, the powerful are weak: tyrants are vulnerable to being overthrown, linear rational thinking (which in many cultures is viewed as desirable) is limited by its nature, and those who are affluent fear the loss or theft of their wealth and affluence. Kunz (1978, p.23) states that when we are driven by our own power, our bondage is “first, our addiction to the sweet taste of power itself; second, our addiction to the stuff that power can purchase; third, our habitual blindness to the needs of others; and finally, our fear of losing the power to exercise more power. Obsessive fear, compulsive needs, and sensory indulgence are the weaknesses of power.”

Wartenberg (1992) continues this challenge to a linear, unidirectional view of power. He refers to an article written by James Agee (1939) on the study of African American tenant farmers and their landlord ‘masters’ in Alabama, USA. Agee and another man were taken by the landlord ‘masters’ to visit the African American tenant farmers. During the interaction the tenants were very humble and self-deprecating, but when asked to sing began to communicate through song in the most uplifting and inspiring ways. Agee’s Christian beliefs portrayed the tenant farmers as ‘first in the kingdom of heaven’.

Wartenberg (1992, p.xviii) comments that although the ‘masters’ were in power due to economic circumstances as well as the racial oppression of the tenants, the tenant farmers held a depth and nobility, a power that for the onlookers surpassed the power of the economic ‘masters’. “Power relationships do not involve the simple, unidirectional hierarchy that the language of domination or oppression suggests...[A] theory of power needs to recognize that those who are oppressed have different means of eluding the

control of their masters that can even, in certain contexts, function as the basis for overthrowing them.”

Wartenberg takes this further, by focusing also on the power of the witnesses in this situation. Agee and his fellow onlooker held significant power in this situation, not necessarily by their ability to affect the life circumstances of the landlords or their tenants, but by their ability to document and report on the situation between landlords and tenants and therefore mobilize public opinion on behalf of the tenants. Agee had power, mostly in anticipation of potential actions that he and others might undertake in reaction to being informed about this situation. For Wartenberg, focusing only on the two major actors in a power relationship is limiting and fails to understand the effect and power of the broader social context in creating and influencing a power relationship. “The dyad within which power is exercised is but the point of focus of a vast field of social forces that determine the nature of such an exercise.” (Wartenberg, 1992, p.101)

#### 3.4.5 Feminist Contributions to the Theories of Power

Feminists have challenged the established definitions of power, as the way power is defined in terms of dominance inherently holds a bias against women and favors masculine forms of power. Hartsock (1983, pp.219-226) reviews the literature on women and power (and particularly the theories of Arendt, Emmet and Carroll), and challenges the idea of defining power in terms of dominance. She states that once we focus on alternative meanings of power, such as those meanings more associated with ability,

potentiality, capacity and competence, women are seen as having significant power.

Arendt (1958, p.200) argues that “power corresponds to the human ability not just to act but to act in concert. Power is never the property of an individual; it belongs to the group and remains in existence only so long as the group keeps together.” For Arendt, power operates for the good of the community and where power exists there is no violence.

Emmet (Hartsock, 1983) recognizes that power goes beyond the concept of coercion and challenges those who theorize on power to include power that might stimulate activity in others and raise their morale rather than focus exclusively on power as molding the opinions and practices of others through coercion and psychological pressure. Carroll (1972) follows this thread and expands on the idea of power as competence rather than dominance. She states that those who are viewed culturally as powerless, through the definition of being dominated, often have significant power in terms of competence and the ability to act effectively. She lists the powers of the ‘powerless’ to include expressive power, explosive power, power of resistance, cooperative power, population and migratory power, inertial power, innovative power, disintegrative power and socializing power.

Marx’s economic and power philosophy has also been revised by feminist theorists who recognize broader issues and social forces than the class/economic ones focused on by Marx. Hartsock (1983) presents a feminist viewpoint extending the Marxist emphasis on class and economics to gendered divisions of labor. Hartsock states that the division of labor is not only divided along class lines, but also gender lines which results in sexism and the oppression of women. Many feminist writers including Hartsock (1983) and

Delsing (1991) challenge orthodox Marxists who promote the idea that the ‘woman question’ will be resolved in the process of the class-based revolution. This attitude has resulted in delaying, and then finally not addressing, the issues of woman at all. Instead these theorists are interested in adapting Marxist ideas on power to understand the gender as well as class dimensions of the relations of domination.

African American women writers such as Beale (1970) have explored the oppression of women of color. Many African American women have additional concerns of unemployment or underemployment with jobs of low pay, minimal authority, limited opportunities for mobility and low prestige apart from the additional concerns of educational depravity and economic marginality. Beale (1970) reminds the readers that race needs to be included, alongside class and gender, as a significant factor in the oppression of people.

### 3.5 Summary of the Theories of Power

The theories of power presented in the previous few sections reflect some of the complexity and challenges in addressing the field of power. Even the very definition of power itself has been challenged repeatedly so that researchers such as Hagberg (1994) conclude that power cannot be defined too closely, so as not to limit its use and application. However, a number of themes recur in the explorations of power.

### 3.5.1 Who Has and Who Ought to Have Power

This theme has been wrestled with for many centuries. Many philosophers and writers think that a central authority is necessary, from Plato's training of philosopher kings and Hobbes' leviathan leader to Skinner's *Walden Two*. Others contested the view of a central authority. Rousseau believed that the natural state and individuality are more important than control by an authority. Marx wanted the power to be with the working people, and Jung believed that an ordered society would only occur when people went inward and came to terms with our own inner demons. Foucault challenged the premise of a pure focus on the power of sovereignty. For him power was transferred to democracies in the formations of law, and also included power through discipline which is made effective in institutions of social control such as schools and prisons. Power no longer can be defined solely by a location or person, whether a king or leviathan figure, but is a process embedded in and at times hidden by the productive systems of a culture. It cannot be addressed as a whole, as this too would create another central authority, but needs to be addressed in the individual manifestations and effects of this power.

### 3.5.2 The Nature of Human Motivation and Value

Frequently the attitude towards power and how it needs to be invested depend on the theorist's view of human nature and motivation. For some, human nature is not to be trusted and needs to be controlled in order for a society to work effectively. Aristotle saw men and women as political animals, needing to be governed. Hobbes emphasized the

competitive and the materialistic nature of people which needs to be controlled, and Machiavelli viewed the need for individual life to be oppressed in order for the ruler to maintain power. Skinner viewed human nature as neutral, and perceived all behavior to be due to conditioning. By conditioning individuals to behave in a specific way, rather than oppressing behavior, it is possible to create the social change needed for an effective and ideal society. Foucault recognized that power through discipline exists within institutional structures such as schools and factories, and viewed the imposed ways of behaving and thinking as oppressive to the individual. Other researchers, such as Adler, stated that humans are innately motivated by social interests and would subordinate personal gain for a better society. Similarly, Levinas stated that the self finds meaning in listening to and caring for the call of others. C.G. Jung felt that our ability to work on our own psychology and hold and develop the tensions of our own polarities and conflicts within us will provide a model for working effectively with power in the world around us.

### 3.5.3 The Range of Power

The range of theories of power are diverse. While many traditional philosophers such as Plato and Aristotle viewed power as unidirectional and held by an authority in power, others challenged this approach. Wartenberg states that power is multidirectional. Those who appear to have little power might well have a different form of power, such as a spiritual power, and those who are witnesses to a situation also have potential power by their ability to document and report on the situation they perceive. Kunz takes this further

and indicates that those who are weak have significant power, such as the ability to overthrow established powers; and those who have power are weak in many areas, such as the fear of the loss of wealth and influence. Marx recognized that the power of revolution and change is in the masses rather than in the central authority. Carroll (1972) states that when power is perceived not only in terms of dominance but also in terms of competence, suddenly those who are viewed culturally as powerless begin to recognize and be recognized for the power they hold.

### 3.6 Process Work Contributions to the Theory of Power

Process Work views power as a changing phenomenon which, like other qualities, is not a fixed state, but changes depending on the nature of the situation. Determining the power a person has depends therefore on a complex interplay of factors, which are in turn dependent on a given situation and might change at any moment. Power is transient and not a constant experience for any of us. As our personal situation changes so does our experience of being powerful. We might experience power in any moment and feel powerless the very next moment. In this sense, Process Work follows a fluid model of power following the flow of its manifestation and dissipation. This is quite similar to Foucault, who was more interested in addressing power through its effect, rather than theorizing a means to create a different form of power. Due to the broad nature of power, it is both objective and subjective, and can be experienced totally differently by those who have it and those who are subjected to it.

### 3.6.1 Privilege and Rank

In order to understand power more deeply, it is important to explore the factors and privileges that allow us to lay claim to power. Mindell (1995) provides a useful map for exploring the factors leading to power. These factors can be considered as privileges. He maps these privileges according to a ranking system. He defines rank as the "sum of a person's privileges" (1995, p.28) and sees it as a "conscious or unconscious, social or personal ability or power arising from culture, community support, personal psychology or spiritual power." (1995, p.42) Depending on your position relative to others, you might have higher or lower rank on an attribute. The more rank you have, the more access you have to privilege and power in this area.

An example might help here. Let's look at education. I currently have a Masters degree in Clinical Psychology. This level of education provides a significant amount of rank and associated privileges around potential income I could earn, possible job opportunities, job satisfaction, etc. Those who have higher qualifications than I have, have more rank and privilege in this area. Those with lower qualifications have less rank and privilege. When I travel or have lived in countries where education is less accessible, this rank has more privilege. When I lived in South Africa there was less access to education and a Masters degree was considered a high level of education. With this degree I had many privileges and had access to many job opportunities. In the United States there is more focus on and access to education. Particularly amongst the more privileged people, such as the white,

middle-class group, more people have higher level degrees and the relative privileges of my higher education are less prominent.

However, even in this example, there is a complex interplay of ranks which needs to be recognized. In South Africa during the apartheid and racism era of my childhood, access to education was fairly easy for white, middle-class South Africans. It was much tougher and often impossible for black South Africans. During my internship year as a psychologist I interned with a black person who was to become the 6<sup>th</sup> black psychologist in South Africa. This was 1982! Similarly in my example, in the United States access to education is easier for those of white skin than for those of color. Here the rank of education interplays with the rank of color. So to give this example of greater access to education in the United States without recognizing the variable of color would inherently not acknowledge the differences between white and black in the United States, marginalize the black experience and contribute to racism in the United States.

Rank is not always earned. The rank of being white in South Africa was an unearned privilege that I was not always aware of, but from which I benefited greatly and which assisted me in developing other rank benefits such as education and greater material comforts. Frequently, having rank in some areas allows the easier development of rank in other areas. The inverse can also be true. When we have rank in one particular area we might tend to rely on this rank and so not develop in other areas.

### 3.6.2 Categories of Rank

The various forms of rank and their interplay create a complex matrix. In order to understand rank more deeply, Mindell (1995) has differentiated rank into three categories namely social, psychological and spiritual rank.

#### 3.6.2.1 Social Rank

This form of rank is the ranking bestowed by the culture and society we live in. It embraces the value system as well as the biases and prejudices of the mainstream society, and bestows more privileges to some people and less to others. In many western societies certain standard attributes are favored and have more rank. These include (Mindell, 1995):

- a. Skin color. The lighter the skin, the more favorable the rank.
- b. Gender. Men are given more social rank than women. Those who identify with a gender as different from their culturally given or physiologically defined gender, such as transsexuals, are given least rank.
- c. Sexual Orientation. Heterosexuals are given more recognition, rank and support than homosexuals and bisexual people.
- d. Economic class. The more wealth one has, the more affluent the neighborhood one lives in, the larger the house, etc., the more rank one is given.
- e. Education. Those who have higher learning are given more rank and financial recognition.

- f. Religion. In each society certain religions are favored while others are less encouraged or even oppressed. In most western cultures Christian based religions have more rank.
- g. Age. In many western countries respect towards the needs of older people and very young children are not well recognized. Youth is admired and younger bodies and presentations have more rank.
- h. Health. Those with differing or alternative abilities have lesser rank and are not well accommodated. The more athletic one's body the greater the rank.
- i. Profession. Jobs requiring higher academic education, more linear thinking and less artistic ability generally confer more status and appreciation via financial recognition.
- j. Expertise. Wisdom is conferred to those who have prominent positions in a field rather than to those who might have gained expertise from significant life experience.
- k. Psychology. Those who are more emotional, sensitive and reactive are given less rank than those who are more rational, logical and emotionally less reactive. In many western cultures people who are quieter and more introverted are less recognized and appreciated than those who are more expressive and extroverted. Those who are or who have been in psychiatric institutions and diagnosed as mentally ill are given less rank.
- l. Spirituality and religion. Those who have a higher religious position are considered more spiritual.

### 3.6.2.2 Psychological Rank

Psychological rank occurs when you have developed internal resources and abilities so that you have greater personal comfort and ease in addressing challenging situations.

- This development might arise from personal psychological work where a greater familiarity with yourself in difficult life challenges occurs. An example of this was presented in a lecture I attended by Elizabeth Kubler-Ross. (1983) When she first started working with dying people, she was challenged in helping them deal with their impending death. She noticed that her patients felt a lot better after a certain cleaning woman had been in their rooms. So she asked the cleaning woman what she was doing that was helping these people. This woman mentioned that she was not afraid of death. She had so much experience with death that it had become an old friend. Her ease with death had helped those facing death work with it more easily.
- Psychological rank might also arise in learning skills to deal with having lower social rank and managing in the world under this condition. One example of having higher psychological rank due to less social rank was evident in a discussion I had with an African American male friend. We were discussing safety, and particularly the needs of a number of white people in a conflict seminar to feel safe. He mentioned that this need was based on rank. These people had sufficient social rank to come to expect safety wherever they went. As an African American he never felt safe and so could not rely on or expect the social situation to make him safe. He had developed psychologically so that he could stay awake and watch out for himself in difficult

social situations. Keeping alert and watching his own back was a psychological rank he developed due to having less social rank.

### 3.6.2.3 Spiritual Rank

“Spiritual rank comes from a relationship to something divine or transcendent--gods, goddesses or spirits.” (Mindell, 1995, p.62) It can occur naturally through personal spiritual training, or as a result of a reaction to having lesser social and psychological rank. It does not necessarily arise from religious practice or training, but rather from a connection to a divine or transcendental state which creates a detachment and experience of freedom outside of the wheel of ordinary life. Some examples here might be useful:

- In addressing a lesser psychological and social rank: A number of years ago I worked with a client who as a child had a horrendous history of systemic physical, sexual and emotional abuse. When working with her I was often struck by her wonderful sensitivity, caring and compassion in the midst of these painful experiences. One day at the beginning of a session she mentioned she had a message for me. It was from an angel who had been with her since she was 3 years old. This angel stayed with her through tremendous abuse, and has given her strength and a desire to live even in the terrible conditions of her childhood where she suffered greatly from having less social and psychological rank. This angel manifested in the aura of compassion and care which I felt so strongly when being with her. In the midst of all this abuse she had developed a spiritual rank which was secure and separate from the pain of her life. She has used this spiritual rank in her life to encourage other family members to

become aware of the abusive history of their childhood and confront those who had abused them. Another example is of a friend of mine who died in his thirties from AIDS. Close to the time of his death he was having difficulty talking and was suffering considerably. I asked him how he was doing and he said remarkably well. He commented that it was a pity he had spent much of his life not recognizing how simple and easy it was to be happy. Coming close to death had freed him to live more fully and with greater ease irrespective of his physical health. He was able to hold an attitude beyond the present life conflict and drama.

- Sometimes this rank occurs naturally: Palden Gyatso (1997), a Tibetan monk, recalls his experiences in a Chinese prison in occupied Tibet. At one moment the Chinese had chosen to execute 2 prisoners who had willfully and consistently stood against the Chinese propaganda and requirements which repressed Tibetans. One was a learned Tibetan monk who had practiced his death daily as a religious and training procedure. The other was a simple peasant farmer. Faced with his impending death, the monk broke down and asked to be spared from death. The peasant farmer smiled at the Chinese and thanked them for relieving him of an existence under their abuse. With no training or religious experience this farmer was able to summon a spiritual rank in this moment which will outlive him and inspire others in the relating of his story. In this story religious practice did not necessarily result in spiritual rank.
- In other instances religious practice has been very effective: I was told a story of a discussion between the current Dalai Lama of Tibet and a Tibetan monk who had been in Chinese prisons. When asked if he had been afraid he said yes. He had been

afraid that he might lose his compassion for the Chinese and so behave like they had been. His practice of compassion had been successful even in Chinese prisons.

### 3.6.3 Recognizing and Using Rank and Power

#### 3.6.3.1 Eldership and the Use of Rank

Rank, privilege and power exist. Attempts by some to eliminate a ranking system and thereby reduce power and its abuses has not been successful. We live in a world where rank is evident and is in use all the time. The challenge we have is to use the rank we have well. The effective use of rank has the potential to transform ourselves and those around us. Even if done on a small scale, using rank well changes the world in which we live. Many inspirational stories of elders exist who have been able to use the rank they have skillfully to not only develop themselves but benefit others, their relationships and the world around them. They have modeled a vision of the world based on changing themselves and their attitudes as an example of what they wish for in the world. Elders such as Mahatma Ghandi, Martin Luther King, Malcolm X, Nelson Mandela, Mother Theresa, Buddha and Christ have inspired others by their eldership even when it is at the price of great personal pain. All of us have the possibility of following our dreams and visions for the world and becoming elders in our small circles as well as at times in larger spheres of influence. In order for us to develop eldership and care for others and the world around us, we need to recognize our rank and begin to develop the skills of using it well.

### 3.6.3.2 Recognizing Rank

Mindell (1995, p49) states that “rank is a drug. The more you have, the less aware you are of how it effects others negatively.” When we use it poorly, we suffer, our relationships with others suffer and we create an unhappy world around us. Recognizing that we have rank might sound simple, but it is a challenging process. Most of us recognize the places where we might not have rank. Many of us who are in a rankful position frequently focus on the places where we might feel socially hurt, misunderstood or marginalized. The situations which are comfortable for us are not an issue or problem and so we do not address these. We might not even recognize that rank exists when we feel comfortable and at ease in a situation. Being in the comfort of rank dulls the senses and relaxes our awareness so that we begin to unconsciously use and at times abuse this rank.

This misuse of rank results in difficult relationship interactions and conflicts, particularly with those who do not have this rank and are suffering through our unconscious use of rank over them. Frequently those who are in less powerful positions know more about who has rank and the effects of rank and power than those who wield this rank. Those who have less rank need to stay awake and balance out the effects of this rank and the unconscious use of it with awareness of how to survive and manage in cultures and situations which bestows less rank on them. Those who have more rank need to recognize this rank and listen to those who are subject to it in order to learn how to use this rank

well. Recognizing rank can occur from feedback from others, inner work on ourselves and exploring the feelings we have in positions of lesser rank.

When we have rank we often use it to the benefit of ourselves and others with whom we identify, with little awareness of the impact it has on others. Many of the more recent abuse regulations, such as sexual harassment laws, have been designed to challenge these attitudes and require us to use our rank more wisely or face criminal and civil proceedings. In our current social environment it has become important to become more conscious of our rank and use it wisely. All of us have rank in some form or another. We need to hold ourselves accountable for the rank we have and how it is used.

#### 3.6.3.3 Using Rank

Once we recognize rank we are in a much easier place to use it consciously, with wisdom and care for ourselves and others. The use and misuse of rank is often extremely subtle and our openness to those who might be subjected to it and their feedback is important. It is difficult though to look at ourselves especially when our intent is good or when we feel correct or self-righteous about our behavior.

- Effective use of social rank: There are many examples of people who have used social rank wisely. Nelson Mandela (1994a) is a good current example. As a black South African he is all too familiar with the misuse of social rank. Even though a leader in his own community, he was abused by white people who had social power, incarcerated for almost 30 years, and treated so poorly that he almost died from lack

of care in South African prisons. After more than 70 years in this apartheid system, he was released from prison and his social rank changed. He was democratically elected as the prime minister of South Africa. His experience of being oppressed by those with social rank had taught him the effects of oppressing others and the destruction this causes. He chose not to use his newly forged social power to exact revenge for all the abuses on himself and his people, but rather focused on creating a new South Africa where all people are respected and honored. Although this is an example of a man with significant social power, many of us daily encounter situations where we can use our social power more effectively.

- Effective use of psychological rank: Effective use of psychological rank can be more subtle. Recently I attended a Worldwork seminar in Washington D.C. in the United States. I arrived at our teachers' meeting late in the evening after a long flight. I felt tired and somewhat disoriented and vulnerable due to my new surroundings, a diverse neighborhood of mostly African American and Latino people. I expressed my vulnerability and the concerns for my safety to the group, not recognizing until later that evening when I began to feel more comfortable that part of my concern was based on racism. The next evening while walking back to my dormitory with a friend we began to discuss the issue. She began to give me information and statistics on the safety of this area, which was a family neighborhood in which she had lived a number of years previously. Her psychological comfort and knowledge of the area combined with her care of our friendship helped me to feel more comfortable and knowledgeable of the neighborhood and assisted in the withdrawal of my projections of discomfort on to this diverse community.

- Effective use of spiritual rank: The life of Martin Luther King Jr. (1998) is a testament to the effective use of spiritual rank. In a period in the history of the United States where people of color were denied equal rights, he focused not only on the suffering of his people, the African American people, but on his vision of equality for all. He had a dream of people living together in harmony and cooperation without the oppression of any one group. His deep spiritual rank and vision was felt by people across color lines and his desire to unify rather than polarize one group against another assisted in the changing the United States legislation to better protect the rights of African American people.

#### 3.6.4 Effects of the Misuse of Rank, Privilege and Power

##### 3.6.4.1 External Oppression

The misuse of rank and power is a daily occurrence in most of our lives. It often goes unacknowledged by the mainstream groups, yet has a significant impact on our lives and others around us. Frequently those who suffer most from this misuse of rank and power are the marginalized groups in the culture. These groups become defined by the mainstream culture as the 'other', and are subject to the unfounded hostilities, projections, and oppression by the mainstream group.

The effects of the misuse of power are well documented in the history of humanity. One example to illustrate the devastating effect on people's lives is told by Matshoba (1950,

p.18) who tells of his experience of the abuse of power through racism in South Africa. “By dodging, lying, resisting, where it is possible, bolting when I am already cornered, parting with invaluable money, sometimes calling my sisters into the game to get amorous with my captors, allowing myself to be slapped on the mouth in front of womenfolk and getting sworn at with my mother’s private parts, the component of me which is a man has died countless times in one lifetime. Only a shell of me remains to tell you of the other man’s plight, which is in fact my own.”

What is common in all experiences of oppression and marginalization is the placing of negative attitudes and behaviors onto the other. When a person or group has difficulty in addressing certain characteristics, attitudes and behaviors, it easily projects these issues onto the ‘other’ as a means of dealing with the difficulty. One painful example is the lynching of two and a half thousand black men between 1925 and 1950 in the United States. These lynchings often included a final act of castration before a crowd of white onlookers. The justification for this action was the protection of white women, in that it was speculated that these women had been raped or were going to be raped by black men. Retrospective research has found that this claim was only even made in a third of these lynchings, and a fair determination of the actual events was never even considered. White men had projected their phallic longings and fears onto black men and had created stereotypes of sensuality, primitiveness and violence. (Fanon, 1970) Once this projection had occurred, white men then felt justified in acting on it through torture and murder. The removal of these projections and the ability to look both deeply and directly at the source of our own anger and hatred are important factors in addressing and changing racism.

Sometimes these projections onto the 'other' come as a way of dealing with our own fear and insecurity. One of the ways of developing anti-Semitism towards Jewish people during the holocaust of the Second World War and for many centuries before this, was to blame the Jewish people for the sufferings of the masses of often poor people. This allowed those who were suffering from factors such as poverty to direct and blame their difficulties on another marginalized group, in this case the Jews, who became the scapegoats. Those who were responsible for the oppression of these people were relieved of being held accountable.

The pattern of two marginalized groups conflicting with each other while the perpetrator or creator of the difficulty stays behind the scenes is a frequent occurrence. One example was the conflict between the East Indians and black people in racist South Africa. Both of these groups were seen as second class to the white group. However in the race hierarchy, Indians were seen as having more social rank than black people. There was frequently a lot of rage and animosity between these two groups. The white groups who benefitted from this abusive system would not address these issues and repressed any hostility and rage towards whites. The only outlet for the marginalized groups' fury was towards each other. There are many examples of attacks between marginalized groups in the United States, including the Jews and African Americans, African Americans and Latinos, etc.

All people project parts of themselves onto others. The above examples reflect the projection by the oppressor onto marginalized groups. However, at different moments we

all have rank and power, and are susceptible to its misuse. At times the marginalized group members achieve power. How they use this power comes under scrutiny.

Frequently those who seize political power through revolution have good intentions as to the use of this power, and yet often act the same or even worse than their predecessors.

#### 3.6.4.2 Internalized Oppression

The effects of oppression and the abuse of power are not only external. The attitudes are often so well entrenched within the culture that those who are oppressed begin to believe the values and perceptions of the oppressors and begin to internalize these values. The African American people in their fight for equal rights in the United States began to recognize this internalization of oppression. Their focus became 'black is beautiful', and the churches and demonstrations focused on black pride, black values and the beauty of being black. Malcolm X (1964, p.155) stated that "the worst crime the white man has committed has been to teach us to hate ourselves." He recognized that the hate of the white people for the black people was being internalized by the blacks. Black people had begun to believe the oppression and propaganda that the white people had perpetrated. Part of social change is to address this internalized oppression, in this case internalized racism, so that the societal changes occur not only externally, but within the oppressed group itself. This need to address internalized oppression is relevant for all marginalized groups. Internalized oppression is deep, often not conscious, and perpetuates the marginalization of the group.

There is also another form of internal oppression. This oppression effects the mainstream position where there is a need not to behave like the marginalized 'other'. In order to do this, you need to determine how the 'other' behaves and then refrain from this behavior. I remember studying black Africans in South Africa. As I began to socialize and was taught that I was different from this group, I began to look at how they behaved and how my family's behavior was different. I began to change and develop certain behaviors that were acceptable and identified as part of white culture. I repressed other behaviors that had black African attributes. In this process I repressed many parts of myself that are wonderfully expressive and creative, including parts that danced, parts which loved life, parts that were spontaneously happy in the moment and held a spirit of Africa which I had grown to love.

### 3.6.5 The Contribution of Process Work to Theories of Power

There are a number of central issues in the study of power. These fall into three main categories: First, determining who ought to have power; second, who has power; and third, how power is used. Process Work provides a useful model in investigating these issues of power.

The first issue is who ought to have power. This is often related to the researcher's view of human nature. Those researchers who view people as naturally destructive support an external 'leviathan' figure who would maintain control and order through the use of their designated power. Those who view people as naturally good support more individual

expression, believing in the natural tendency of people to care for each other and work together for a greater good in society. In the Process Work Worldwork practice of deep democracy, there is a valuing of all the roles and their expressions in a field. Each member's contribution is honored as important and necessary for group development. In this valuing of individual expression and awareness, Process Work follows a humanistic view of human nature and a belief in each person's ideas and experience as being essential to the whole. Rather than needing to control individual expression, Process Work believes that the full expression of human feelings and viewpoints, as well as the interaction of these views, is important for the growth and development of both individuals and the field.

Second is the issue of who has power. Frequently those who are perceived as having power feel they do not have power. Recognizing when one has power is a prerequisite to the effective use of this power. The difficulty in recognizing power might well come from the paradox and multidirectional views of power described by Kunz and Wartenberg where power also resides in those who are powerless and vice versa. Mindell's ranking system allows the possibility of simultaneously having greater power on some ranking levels and less power on others. Furthermore, rather than focusing on a static definition of power, Process Work presents a fluid model of power creating a map of how the processes of power emerge and dissipate in any given moment. It presents a means of recognizing power in different forms and how this might be used effectively.

The division of rank into the areas of social, psychological and spiritual rank creates a specific analysis of the use of rank and power. Further divisions, especially in the area of social rank allows for greater diversity and complexity of possible factors leading to privilege, rank and power. This model recognizes that those with greater rank in one attribute might have lesser rank in the same or another attribute, hence a person can be weak (lesser rank) as well as powerful (greater rank) at the same time. From this perspective, our changing focus influences our subjective experience of feeling greater or lesser power. This model of power provides a means for understanding the paradox of power described by the phenomenologists such as Levinas and Kunz, and allows for the ideas of power to include competence as well as dominance, as suggested by many feminists writers such as Hartsock and Carroll. It also supports Wartenberg's idea that power can be multidirectional. Having greater rank in one area does not bring exclusive power, as one might simultaneously have lesser rank on another attribute. Further, by having a range of factors within the social rank group, it also addresses the concerns of African American writers such as Beale who indicate that factors such as race are important influences on who has power, and that addressing gender and class based rank does little to address the plight of African American people and other people of color. Having rank is a fluid process which can change at any moment. Given a different moment and situation, a person who has greater rank can suddenly feel the effects of lesser rank. Determining who has power depends on the very moment of this assessment.

The third issue is about how power is used. The challenge of having power is to use it well. Plato and Aristotle believed that select people could be trained in using power for

the 'good'. Jung focused on the need for inner development and knowledge in order to effectively use power. Levinas felt that using power well is natural and that the self finds its meaning in responding to the call and needs of others. While some theorist such as Marx believed in revolution and the overthrowing of those who hold power, Foucault cautioned that this approach usually results in the system of oppression merely being taken over by others. What is required is a dismantling of the power system and the new development of each system by those who are affected by it. Almost all researchers have a common ideal of using power well, however there is significant divergence in how this might be accomplished.

Mindell encourages listening to the feedback of others to determine the effective use of rank and power. Those who are affected by the use of rank are often the ones who are in the best position to give feedback on how rank is being used. At times rank is not acknowledged by those who have it, and it becomes a ghost role. The effects of rank are felt by others and yet the position which holds this rank does not emerge. Creating awareness of these ghosts and encouraging their emergence as roles in the field is often relieving for those affected and oppressed by this power because it allows an interaction and acknowledgement between the roles, which lead to deeper understanding and awareness.

In Worldwork groups, rank is sometimes bestowed on elders who emerge momentarily and inspire the group in a given process. The elder arises from the group, leads the group through the sharing of their wisdom and direction, and then might fade back into the

group. The elder manifests from the dreaming field itself, and is a role which can be embraced by many people, but is only held for a moment before being relinquished in the continuing journey of the group. If one member of a group gets stuck in any role, including that of the elder or leader, conflicts often arise in addressing this role which is now stuck. The poor use of rank, whether through a role being stuck or through ineffective expression or behavior will result in reactions in the group, at times presenting as edges or hot spots. The ability of the facilitators and group to keep their awareness, stay with this charged place, and interact on these issues is important in encouraging learning and deeper understanding of all the roles and the very development of the field itself.

In summary, the questions of who ought to have power, who has power, and how power can be used, are central to any exploration of power. Men have been repeatedly challenged over many decades to account for how we use power. In the following section, I explore power in relationship to men's issues, investigating the various views in the men's movements, and how power is perceived and addressed by the these movements.

After reviewing the relationship between men's movements and ideas of power, I then analyze the transcript of a group process session, where I demonstrate many of the tools of Process Work, including the presence of edges, hot spots and ghosts, and how these might practically assist in developing a deeper understanding of the issues of power.

## Chapter 4: Men's Issues and the Men's Movements

### 4.1 Introduction

Men today are faced with many challenges and are confronted by a range of options, demands and appeals in our personal lives, relationships, social and work conditions. The culture around us is changing and many attitudes and values which were assumed by our fathers and grandfathers are now being questioned. Over the last three decades information and books on men's issues has proliferated. Some authors have appealed to men's sensitivity and increased femininity (Farrell, 1974), and others to the wild, expressive, masculine man within. (Bly, 1990) Some have demonstrated men's use and abuse of power, (Segal, 1990; Stoltenberg, 1989) while others protest that men's power is a myth. (Farrell, 1993) Most of the popular writing done more recently has been focused on white, middle class, western, Christian, heterosexual males. Amongst these popular authors only a few recognize that this is only a select group of men and that other groups are not well represented in the ideas, research and exploration of men's issues. These groups offer new possibilities, opportunities and learning beyond the white mainstream boundaries. (Some, 1994)

Men have formed groups to explore what it means to be a man and the issues that men are facing. They are attracted to groups that seem to best represent their values, concerns and how they might work with the dilemmas they are facing. Often the research and writings on

men have followed, or are the precursor to, a men's group that represents many of the concerns and issues of a specific group of men. Exploring the various groups of men provides a comprehensive view of the men's movements and the issues that are being addressed by men today.

From a simple model of the 1970s where the focus was on increasing femininity and sensitivity, the men's movement has diversified into a multi-cultural, multi-faceted model where issues relevant for some groups are less relevant and even contrary for others.

A number of authors in the men's movement have been exploring men's power. (Bly, 1990; Farrell, 1993; Keen, 1991) Although there are many diverse opinions, there has been little exploration of the complexity and details of power and how these diverse opinions might each be relevant in different contexts. Mindell's (1995) model of rank, discussed in detail in the previous chapter, provides a framework in which the diversity of men's power can be understood more clearly.

Briefly, Mindell (1995) divides rank into social, psychological and spiritual rank. This implies the possibility of having social rank, and yet simultaneously having less psychological or spiritual rank in a situation. In many situations men have significant social rank relative to women, and yet even in this area of social rank there is diversity amongst men. Some men might have less rank in some areas, for example being a person of color, while having more in others, such as economic or health rank. Thus, even if men have greater social rank, they might have little psychological or spiritual rank.

Irrespective of the amount of rank each of us has, a challenge for men, and woman for that matter, is to use the rank we have well.

## 4.2 Men and Women

Much of the formation of men's identity has been influenced by the relationship of men and women. The emergence of the men's movement in the 1970s was in direct response to the developing women's movement of the 1960s and 1970s. Many branches of the men's movements have adopted a parallel approach in response to and in support of the women's movement, such as the Radical Men's Feminist Movement who actively focus on anti-sexism. Other groups have developed in reaction to the development of women's liberation, such as the Christian Promise Keepers who focus on traditional values and roles within a male led, heterosexual family. Because of this close relationship, either in reaction to or in support of the women's movements, I will take a brief excursion into the woman's movement prior to exploring the men's movement in depth.

### 4.2.1 Men's Identity, Women's Identity

Men are defined as adult human males, (Oxford Dictionary, 1996) as a distinct group in terms of gender, and as separate from the alternative group of adult human females (recognizing that there are some people who do not identify or fit into an identity of either gender). Frequently men are identified not only by gender but with particular attributes associated with this gender, which support men to have higher rank and consequently more power than woman. This is shown in our society's attitudes, language

and behavior. God is frequently depicted as male, the word 'men' is often used to depict both genders, men are responded to with more respect and attributed more knowledge than women, and "The Man" is seen as the police or those in power or authority. Since the 1970s, the feminist movement's fight for equal rights has resulted in some changes in the use of language and behavior. Yet many of the background attitudes beyond political correctness are still evident.

The focus on men's comparative identity in relationship to women, as well as the differing values and biases placed on and favoring men throughout the world, has created tremendous suffering, hardship and abuse of women. Some men's groups state that many men are also bound into social roles which limit and at times produce difficulty for men. Later in this chapter the thoughts and values of these groups will be discussed.

#### 4.2.2. Sexism

Sexism--the prejudice and discrimination against women on the grounds of gender--is still dominant throughout the world. Most definitions of sexism refer to a sexual hierarchy where males are dominant and females are discriminated against. (Tierney, 1991) Although at times men can be discriminated against by virtue of their gender, the recognition that women are part of an oppressed group in every country and almost every culture in the world has resulted in the idea of sexism being focused on the discrimination of women. Sexism ranges in expression from obvious and overt abuse, including the exertion of physical force as a way of expressing power, as well as more subtle

expressions such as the raising of the voice or the exclusion of a woman in a conversation. It is also demonstrated by the relatively lower social status of women in society.

Within the United States some social indicators provide information on women's social status. (American Women, 1997) For example, men graduate college more frequently than woman, women's salaries are only 70% of that of men, a majority of the nations poor are female and one third of female headed single parent families are living in poverty. Woman tend to be clustered around low paying service and support jobs, while men hold more skilled trade and upper level management jobs. Women constitute 70% of the worlds poor. Two thirds of the illiterate adults in the world are women and two thirds of school withdrawals prior to completing 4<sup>th</sup> grade are women. (Schultheiss, 1998) In 1994, 100 countries in the world had no female political representative and only 9% of parliamentary representatives in industrialized countries are women (12% in developing countries). Studies also indicate that the attitudes of parents and educators in early child development tend to value boys more than girls. (Tierney, 1991)

There are also many painful examples of abuse of women, irrespective of social class or nationality. Some of the social situations of women are complex, and are often associated with lower social rank such as poverty, religion, class and the effects on internationalism. Infanticide of female babies is tolerated, condoned and even encouraged in all known time periods independent of a culture's sophistication. Today, the most frequently reported cases of infanticide occur in China, where mostly girls are killed; the main

causes being poverty, preference for boys and overpopulation. (Tierney, 1991) The cost of dowries for girls and the expectation that boys will take over the patriarchal role and caring for the family make boys preferable in much of the poorer classes in India.

Religion is also an important factor in many countries. Engineer (1992, pv) states, “In the countries of South Asia...religion is predominant, and everything, including women’s rights, is seen through the mirror of religion.” He believes that although many feminists view religion as sanctioning sexual inequality, he feels there are women who would not like to ignore religion as it plays a very vital role in people’s lives, especially in Asia and Africa. He believes that the changes in rights for women have resulted in the Koran being reinterpreted in Islam to accommodate these social changes. In some countries, however, traditional and often sexist policies are being increasingly enforced. In moving to more traditional interpretations of Islam, Afghanistan now requires all women to stay at home, tend to the families and follow the male authority. Their bodies need to be covered in public, and they can only leave the house under male escort. If a woman breaks these rules she may be beaten or even killed. Traditional male roles are also being supported by some fundamentalist Christian religious movements in the United States, where the man is viewed as the provider and spiritual leader of the house, and the woman attends to the care-giving and domestic responsibilities. (Messner, 1997)

Tradition is often combined with religion resulting in the condoning of sexism and abuse towards females. Female circumcision is still rife in Africa, the Far East and the Middle East where it is estimated that at least 90 million women and girls have suffered from

some form of genital mutilation. (Walker, 1992) This occurs across religions in both Christian and Muslim regions. (Fernea, 1998)

#### 4.2.3 Sexism and Internalized Oppression

Sexism is often internalized. Many women suffer from inner criticism and self doubt modeled on the oppressive cultural values. At times women believe these cultural values and engender these in their daughters, handing down oppression from generation to generation. In this way women inadvertently support the continuation of sexism. The women's movement and part of the empowerment of women has been to recognize this oppression and to learn to love and support women in all their expressions. In this way feminists promote standing against the oppressive cultural voices and creating a supportive path for women to follow. I recall a moment in a large group meeting recently, where a young woman thanked her mother and the other women present for all the work they had done in creating an easier world for her and the young women of today. In many situations there is still, however, a cultural demand placed on women to continue this oppression in the form of tradition and religion, such as the expectation of wives to be subordinate to their husbands. Many women are still not conscious of this oppression or are resigned to the situation, feeling there is little that can be done to address the needed changes. (Walker, 1992)

#### 4.2.4 Women's Liberation: A Response to Sexism

Over the Centuries women have attempted to address issues of sexism and the need for equal rights and opportunities. Most of the initial focus of women's rights has been in the women's suffrage movement. The primary focus of this movement was the demand for the right to share on equal terms with men the political privileges afforded by the representative government. Prior to the 19<sup>th</sup> Century, voting rights were so restrictive even amongst men that the possibility of women's suffrage was remote. The suffrage movements began to develop momentum in the late 19<sup>th</sup> and early 20<sup>th</sup> Century. The first countries to give suffrage to women were New Zealand in 1893 and Australia in 1902. In 1918 women received suffrage in England, with the U.S. following in 1920. Some countries delayed providing women suffrage, such as Switzerland who did so in 1971. By the early 1980s all countries in the world, with the exception of a few Muslim countries, had given women suffrage. (Banner, 1998) The Civil Rights Movement in the United States during the 1960s brought a new wave of inspiration and momentum to women to renew their own struggle for equality. Since this time the women's movement has developed and proliferated into many groups, attempting to address the diverse needs of different groups of women.

The women's liberation movement now comprises a diverse and complex range of groups. Bulbeck (1998) and Tierney (1991) describe these as follows:

- Radical feminism asserts the differences between women and men. They focus on the abuses of women, do not repress any anger at this condition, emphasize sisterhood, take a stand against misogyny and male dominance and see women as different and separate from men. They are involved in the elimination of social oppression of women--whether it is inequality of class, race or economic opportunities.
- Liberal feminism asserts equal opportunity for women. Apart from biological functions, they see women as similar to men and demand equal rights and freedom of choice for women. They accept working through already existing economic and political structures. This group mostly comprises white, middle class women. However, it is expanding to embrace issues of diversity.
- Social feminism asserts that class oppression dominates gender oppression. They state that working class women are more exploited than middle class women who benefit from this exploitation. Internationalism, where Western consumers benefit from purchasing from factories in the East where wages are lower, exemplifies this disparity, as well as the use of lower class women as domestics.

Each group focuses on different aspects and attitudes towards feminism. Some feminists have desired to unify these groups, while others have stressed the importance of this diversity and recognizing the differences between them. Some of the most recent focus of feminism has been reassessing the concept of patriarchy and debating the relevance for women of the 'oppressed group' model. Some theorists have been exploring an alternative to the oppressed group model. Rather than focus on the mechanisms of

oppression of women, they emphasize the importance of appreciating women as different and unique, with an emphasis on women's value, beauty and creativity.

#### 4.2.5 Women's Liberation: Race and Diversity

In describing the situation of women from marginalized groups, including African American, Latina, Asian American and Native American women, Baca Zinn and Dill (1994, p3) state that "gender is part of a larger pattern of social relations; how gender is experienced depends on how it intersects with other inequalities." They conclude that in order to include marginalized women's groups, the feminist movement needs to open and listen to the information which these groups can provide, and from this information reshape the basic concepts and theories of this discipline. Women of color on average have less educational opportunities, receive the lowest wages, hold the most menial jobs, and have the highest unemployment rates. They have the highest rates of infant mortality, have more births out of wedlock, are most likely to live in poverty and are single mothers more frequently. (American Women, 1995; Baca Zinn & Dill, 1994) Baca Zinn and Dill conclude that these statistics occur due to the social ranking and preferences given to certain traits such as gender and race, and not due to cultural differences between peoples. (Citing cultural differences is usually used as a way of further diminishing the value of differing cultural groups.)

Hooks (1995) presents another reason for black women in the United States not being involved in the women's liberation of the 1970s. She states that white women were angry

at white men for denying them an equal share of class privilege. Feminism provided a platform to call attention to these inequities. These women did not call attention to the issue that all men do not benefit equally from sexism. White women, although subject to sexism, need to acknowledge power and rank differences and recognize that they at times have more power than poor, uneducated, nonwhite males.

When women's liberation groups enter another country to encourage and support liberation there, the feedback is complex, particularly as internationalism becomes a factor and the women can be seen to be interfering in a foreign culture. (Bulbeck, 1998; Fernea, 1998) Women from outside a host culture have been encouraged to support the women who live in that culture to decide on the issues and agendas most important for themselves.

Feminist perspectives are growing to recognize that for women of color the combination of racial and gender oppression is complex. Feminist studies are expanding to include these challenges, hence making for a more diverse and broader women's liberation movement.

#### 4.2.6 Race and Gender

All racially marginalized groups have focused less on the oppression due to gender within the group and more on the oppression coming from outside of the group itself. Marginalized groups such as the Native American people, Australian Aborigines and African American

people have suffered the genocide of their people over many hundreds of years. Matshoba (1950) describes the agony of black men in pre-independent South Africa. In a situation where the color of skin threatened your existence, issues of being a man or woman was of less importance. He described situations where being black was the common and dominant issue, and other issues such as sexism by necessity did not emerge easily. In South Africa when black men were apprehended by the White authorities, black woman would come and assist them in whatever way they could. The sexes were joined together in a common bond of oppression.

The focus on race oppression has the danger, however, of not recognizing women's issues and gender oppression as significant. In the United States, women broke away from the civil rights movements to form a women's movement because the issues of sexism were not adequately addressed by men in these movements. However, when a group such as the black Africans described by Matshoba suffers from ongoing oppression, gender issues may play a smaller part in the freedom struggle as compared to the overall oppression of the black people.

The conflict of negotiating gender identity as well as racial liberation for people of color is a difficult one. Women who oppose men of color due to gender discrimination and abuse are easily seen as undermining the racial struggle. Because heterosexual women of color in same race partnerships may not live with partners who control societal resources, the focus of women's rights is linked with the struggle to transform economic, political, social and legal constraints for both men and women. (Mullings, 1995)

### 4.3 History of the Men's Movement

Most of the popular literature on men's issues is writings about the issues of white, middle class, heterosexual, Christian men. Almost all of this literature has been published since the emergence of the women's movement in the 1960s and early 1970s. Some research and commentaries preceded this, but these were sparse, often depicting tough, strong men and were more embodied in the images of novels and movies. Helen Hacker (1990) writes that by the 1950s men were expected to be more patient, understanding and gentle in their dealings with others, and yet with regard to women they must still be 'sturdy as oaks.'

In the 1960s the role of father in the home was challenged. Mitscherlich (1963) explored the issues of the absent father from a cultural standpoint. He felt that hierarchies and patriarchies had begun to be independent of the males that founded them. By the early 1970s men's groups were forming, often in response to the women's call for men to change. Men felt left out in women's demand for changes and were insecure about present roles and new emerging gender roles. (Segal, 1990) Men in these groups wrote of their joy as they learned to be closer to women and children and found new ways of loving and caring. Some men began to write about the new men's movement and the need for changes in men. They encouraged relating in more sensitive ways and eliminating sexist attitudes. (Farrell 1974, Nichols 1975, Snodgrass 1977, Dubbert 1979.) While some men focused on changing personality traits, others focused on stopping behaviors that were sexist and abusive towards women. These 'anti-sexist' men worked to change society through changing themselves. This general viewpoint was expressed in an editorial in the men's journal "Achilles Heel"

(1978, 1, p5): "Our power in society as men not only oppresses women but also imprisons us in a deadening masculinity which cripples all our relationships--with each other, with women, with ourselves." By the end of the 1970s there was some debate around whether some anti-sexist groups were too much like yet another men's club, and that men were not doing sufficient work to encourage other men to change. (Motherson, 1979.)

Some papers emerged concerning how the experiences of gays and working class men were different from the experiences of their middle class counterparts. While middle class men were reporting a rationalistic, alienating and deadening masculinity, working class men at times were exposed to deep comradeship, solidarity and humor. Devaney (1982) describes his experience and intimacy with men while working in the mines, and how deep friendship developed from these experiences.

Similar reports came from men in war. Scammel (1992, p185) reports on his experiences in Vietnam. He saw "men loving, trusting, and feeling safe with each other. Men, in the face of death, living life with each other. Men being sweet with other men. Men free to feel and free to bare their souls to other men." He notes that a warrior in touch with his power can afford to be extra sweet and tender. He reports that on returning home he felt betrayed by the cultural attitude change which began to shame the returning warrior. Only through support of other 'throwaway warriors' did he come to feel his power again and regain the warrior within himself.

During the 1980s and through the 1990s changes happened on a broader scale and society began adopting more anti-sexist ideas. Workplaces began to change, anti-discrimination laws were enforced, and more focus was placed on violence and abuse. (Kimmel, 1987) A diversity of men's groups and approaches to working with men's issues began to unfold. Some groups continued the anti-sexist ideas of the 1970s, while others explored the costs of being a man. Some focused on men's rights and others challenged men to take their rightful position in society. Marginalized groups of men formed to address their oppression. In the following section, I explore in detail the groups that have developed.

#### 4.4 Branches of the Men's Movement

Some writers have attempted to explore the branches within the men's movement. Harding (1992) reports that there are at present at least four main branches of the men's movement:

- The Mythopoetic Branch: A group exploring male spirituality and psychology with a Jungian orientation, through the use of literature, poetry, mythology, ritual and art.
- Healing Groups: These groups focus on psychological healing and use methods including therapy groups, twelve-step programs and inner child work.
- Men's rights branch: They are interested in supporting men's rights in places where men are not well represented such as the divorce courts and child custody.
- The Profeminist/Gay-Affirmative Branch: This group encourages men to renounce sexist, homophobic and racist behavior.

There are a number of additional men's groups, not acknowledged by Harding, including the black men's movement, the Marxist men's movement and the right-wing antifeminist movement. (Morrow, 1992)

A more complete picture has been developed by Messner (1997), who divides the men's movement in the U.S. into eight political tendencies. These include the Mythopoetic Men's movement, The Promise Keepers, The Men's Liberation Movement, The Men's Rights movement, The Radical and Socialist Feminist Men's Movements, Racialized Masculine Politics and Gay Male Liberation. These political divisions highlight the focus, influence and social powers (or absence thereof) of each different political group of men. They also each suggest a type of psychological focus and approach in working with men from both a personal and collective power. As this serves the purpose of this study, I use Messner's divisions as a guide in describing the men's movements today.

#### 4.4.1 The Mythopoetic Group

The Mythopoetic men's movement began with a few men attending lectures and weekend retreats by Robert Bly in the early 1980s. By 1990 when Bly's book *Iron John* was published and became a best seller, thousands of men were attending these gatherings and the movement had spread internationally to many countries around the world. The movement was built on the ideas of Jungian psychology, even though this field of psychology had published very few books and writings on men prior to the onset of the movement. One of the more notable books was *He*, written by Robert Johnson in 1974. Johnson explores the myth of Parsifal and the Holy Grail and the journey of the male spirit

on his quest. Other Jungian writers, such as Monick (1987), use the phallus as a symbol and archetype of the sacred in masculinity and explore maleness through the characteristics of the phallus as being firm, upright and powerful.

The Mythopoetic groups predominantly consist of professional, white, heterosexual males in midlife. The groups see a need for men to retreat from women and create spiritually based homosocial forums using ritual, poetry, myth and stories. Keen (1991, p15) states that men "have invested so much of our identity, committed so much of our energy, and squandered so much of our power in trying to control, avoid, conquer, or demean women because we are so vulnerable to their mysterious power over us." He and other mythopoetic men conclude that men need to invest more of their identity into separating and finding their personal power before returning to relationships with women.

Bly and other Mythopoetic leaders such as Michael Meade, James Hillman and later Malidoma Some, guide men in spiritual retreats aimed at reclaiming the lost 'deep masculine' parts of themselves. (Bly, 1990, Messner, 1997, Some, 1994) Bly states that urban, industrialized society has severed the ritual ties between generations of men and replaced them with competitive and alienating relationships. The rituals of tribal societies and the initiation of boys into manhood have disappeared, and men have severed the connections both to themselves and each other. Men's connection to the deep masculine has been lost. In place of this, modern man has reverted either to the 'soft' principles of femininity or to the hardening of destructive, macho masculinity. Men's journey is to rediscover the 'deep masculine'. Bly (1990, p.8) states "we have to accept the possibility

that the true radiant energy in the male does not hide in, reside in, or wait for us in the feminine realm, nor in the macho/John Wayne realm, but in the magnetic field of the deep masculine. It is protected by the instinctive one who's underwater and who has been there we don't know how long."

Bly (1990) envisions men in authority who do not abuse their power. He challenges assumptions that every man in a position of power is or will be corrupt and oppressive. He encourages men to accept authority through what he calls Zeus energy or a positive male energy. He states that Zeus energy encompasses "intelligence, robust health, compassionate decisiveness, good will, generous leadership. Zeus energy is male authority accepted for the sake of community." (p.61) According to Bly in his interpretation of the fairy tale of 'Iron John', the healing process requires men to cover eight steps in the initiatory path--from leaving the mother's bed, through the trials with the wild man, to an encounter with the feminine and the marriage to the symbolic princess, and resulting in the freeing and release of the deep masculine man. Through the stages Bly indicates the developmental conflicts that men face in order to walk this path of initiation into manhood.

A significant focus of Mythopoetic gatherings is the difficulties of men's relationships with their fathers and other men both personally and in the workplace. In these processes men are encouraged to express their grief, anger and feelings of abandonment. Through these forums there is an attempt to heal and reconstruct these masculine bonds.

Apart from Bly a number of men have written on men's issues and initiation, including Michael Meade, a self-described teller of myths, and, more recently, Malidome Some. Some is an African healer who, after his initiation by his elders, was instructed to share his experience in the West. He furthers the ideas of the movement in his emphasis on the importance of male initiation and spirit which he feels is sadly lacking in the 'illness' of Western civilization. Through its use of myth and symbol, his mythopoetic group has provided men with useful structures to explore, discover and reconstruct their inner lives. (Schwalbe, 1996)

The mythopoetic movement has been criticized by those scholars who believe that gender is socially constructed. For Bly gender is instinctive, and by implication man's behavior can be deferred to his 'nature'. This is questioned by scholars who support the social construction of gender. (Connel, 1992; Kimmel, 1992; Messner, 1997) The difficulty of men viewing behavior according to their nature is that criticism of men's behavior by groups such as feminists can be viewed then as an attack on their nature, rather than the addressing and changing of the way men are socially developed. Schwalbe (1996, p.64) states "Men were aware of generic feminist criticism of men as brutish, insensitive, power hungry, and so on. However, the men did not see these criticisms as aimed at social arrangements that produced a lot of genuinely bad men. Rather, they interpreted these...as a criticism of the essential nature of men. Feminist criticism was thus experienced as indicting the morality of all men." This naturalizing interpretation allows a response in kind by mythopoetic men to assert, "This is what I am as a man--take it or leave it. I won't feel guilty about it. I won't apologize for my gender." (p.65)

In focusing on how myth and ritual can reconnect men with each other and the 'deep masculine', the mythopoetic movement does not address the feminist critique that men benefit from social structures of power that oppress women. They do not address the feminist social concerns while focusing on the psychological costs of being men. "By ignoring the social structures of power, Bly and other mythopoetic leaders conveyed a false symmetry between the feminist women's movement and the mythopoetic men's movement." (Messner, 1997, p.19) Some mythopoetic men answer that social problems are not technical ones that can be solved by science or rationalism, but might well be addressed by working with men's relations with the more mysterious, the unconscious of Jungian psychology and by the primary focus of spirituality and emotional therapeutic work.

(Schwalbe, 1996)

In evaluating why the mythopoetic men's movement has attracted mostly privileged men, Messner (1997) states that while it acknowledges men's painful wounds and allows connection with men in a nurturing and mutually empowering way, it does not confront these men on how their privileges are based on the continued oppression of women and other men. The emphasis of the movement is on the individuation process, the journey of self-empowerment of men, and the developmental stages and crises of this journey. (Bly, 1990; Keen, 1990; Meade, 1991; Morrow, 1992) It does little to address the social rank and privileges of this group.

#### 4.4.2 Fundamental Christianity and the Promise Keepers

The Fundamental Christian men's movements in the United States are not new. Kimmel (1996) traces the movement to its beginnings in the early 1900s in response to the emerging power and development of the women's suffrage movement. At this time the Muscular Christian men's organization grew in response to feminism, modernization and the fear that boys and men were becoming 'feminized'. Their most well known leader was an evangelist named Billy Sunday who claimed Jesus to be the 'greatest scrapper' that ever lived. Jesus was portrayed as a "brawny carpenter, whose manly resolve challenged idolaters, kicked the money changers out of the temple, and confronted the most powerful imperium ever assembled." (p.177) This tough, no nonsense, image of Jesus was intended to provide a model for men and remasculinize the church. Kimmel reports that in some communities this movement increased the number of men coming to church by 800%.

More recently, and some writers (Kimmel, 1996; Messner, 1997) speculate that due to the second wave of feminism, a similarly virile version of male fundamentalism has emerged. It began with the right wing Christian movement of the 1970s, expanded in the 1980s, and by the early 1990s formed as the Promise Keepers. By 1995 over 600,000 men attended Promise Keepers rallies in 13 cities in the United States. The growth of the movement has been dramatic in comparison to the early rallies in 1990 where only 72 men attended. The focus is the same: the remasculinization of the image of Jesus and a call for men to retake their 'spiritual and rightful' leadership roles in the family. They challenge the 'feminization' of men and encourage men to take their natural 'god given' role as leaders of the family

rather than abdicate or withdraw by relying on women to fill this vacuum. For Promise Keepers the natural hierarchy of power is handed from God the father through Christ the son to men, and through men to women and children. Many men are attracted to this organization as a means to reassert control in their lives and in the lives of their families. Dr. Tony Evans (1994, pp.79-80), a leader in the movement, states to men, "I am not suggesting you ask for your role back, I am urging you to take it back.... There can be no compromise here. If you're going to lead, you must lead. Be sensitive. Listen. Treat the lady gently and lovingly. But lead." Promise Keepers provide simple guidance to men in a confusing and troubled time. Rather than resort to alcohol, sexual conquests and other destructive practices, real men are those who faithfully keep their promises as a responsible husband, father and income earner. With thousands of other masculine men gathered in a football stadium, men are given permission to stop fighting this confusing war on themselves and others and relax the fight to conquest. Jesus has already paid the cost of masculinity, it is just a matter of claiming what is rightfully men's birthright. (Messner, 1997) They are encouraged to meet regularly with other men in small groups to support each other and continue the work.

The organization is predominantly white, male, middle class, Protestant and heterosexual. There has been a focus on bridging the racial barriers, especially in a 1996 drive to break down racial walls. However, the Promise Keepers still remains a primarily white organization.

The Promise Keepers has been subject to some criticism, most strongly by gay and feminist activists who see the group as a regression and backlash to the growth of equal rights over

the last 30 years. While other groups have successfully integrated feminist principles into their traditions, Fundamentalist Christians have not experienced this success. Hence for many women in this group, a man who keeps his promises and provides for his family offers his wife more than she is receiving in the present. For this faithful husband she is prepared to accept the patriarchal agreement of his role as leader. (Messner, 1997)

The religious assertion of men as naturally different from women and the god given natural leaders is also challenged by theorists who have researched the social construction of gender. The promise Keepers do not address the social inequalities of men and women, and attribute this not to men's behavior, but to a god given role that men must act out. The movement also does not address the problems of social privilege. (Messner, 1997)

#### 4.4.3 Men's Liberation Movement

With the reemergence of feminism in the early 1970s came 'men's liberation' consciousness-raising groups and newsletters. These groups acknowledged that sexism was a problem for women, and that feminism was an important social movement to address these problems. However, they also stressed the equally important high costs of being a man. They felt men were also oppressed, by the restrictive stereotyped sex roles men were expected to live up to. Kimmel (1996, p.280) asks, "If men were supposed to be so powerful and oppressive, how come so many men were still living lives of quiet desperation--working in boring and unfulfilling jobs, trapped in unhappy marriages with little or no relationship with their children, with few, if any, close friends, isolated, lonely, and unaware of their

feelings?” Male liberation was the call for men to free themselves from limiting sex role stereotypes which were felt to be the cause of this predicament. (Kimmel, 1996; Messner, 1997)

Men in these groups sought to no longer live up to the impossible male image of a silent, strong, cool, successful man. They challenged the principle of men needing to perform, and encouraged more pleasure in men’s lives. Rather than be the financial provider and absent father, men were encouraged to find rewarding work and actively partake in their children’s lives. Sex was transformed from performance to pleasure, work was expected to be satisfying, and feelings were important to be felt and expressed. By liberating themselves from social stereotypes, men were promised longer, happier, and healthier lives characterized by close relationships with women, children and other men.

For many of these white men, personal change was political action. By confronting and challenging traditional masculinity, they felt they were supporting the liberation of women, black people, gays and lesbians. They were inspired by the experience of the women’s, black and gay liberation movements and were inspired to use these movements as models for the liberation of white, heterosexual men. Many men felt the liberation of women and other marginalized groups would also help liberate them through the challenging and changing of the expectations on white men. (Farrell, 1974)

The personal focus of the men’s liberation movement is the foundation of much of the popular psychological healing work for men filling the bookshelves of most stores today.

These books explore areas where men need to be healed, offering advice and insight into men's emotional, psychological and social issues. For some, the work leads back to the relationship with men and their fathers. In her exploration of father/son wounds, Chesler (1978, p.21) states that "slowly, I begin to understand why women can never satisfy the longing of boys who are love-starved for their fathers." The focus of many of the books is the absent father and the relationship to lost creativity (Osherson, 1986; Perani, 1989); unresolved feelings towards mothers and the feminine (Pederson, 1991; Gurian, 1994); and men getting in touch with grief and lost feelings. (Allen, 1993; Farmer, 1991; Baraff, 1992)

Farmer (1991, p.1) introduces his work by reporting his experience of being a man: "My path started a few years ago when I recognized some of the traumatic experiences I'd had both as a child and as a man and realized that I had never grieved these experiences, never fully felt the pain." For Farmer a community of men is important, where men can explore father wounds, feelings and the sense of isolation. Allen (1993, p.5) similarly reports that as he began to work as a psychologist with male clients, he discovered that "a majority of them were emotionally blocked. It took them months to display the same openness that most women revealed in their first few sessions. Even then the men's emotional range was more restricted. Their thoughts and feelings seemed to be dampened by their intellect. It's as if they were living from the neck up."

Early men's liberationists perceived that there is equal consideration and weight to the costs and the privileges of both men and women. There is a sense of gender symmetry, where both groups are seen as oppressed, and both men and women are in the process of liberation

from oppressive sex roles. (Farrell, 1974) Although this might have some psychological validity, critics felt that men needed to recognize their social, economic and political privileges and work on this institutional level to create equality with women. Gender privilege exists--not gender symmetry. (Hornacek, 1977) Some feminists are concerned that not addressing the institutional level and focusing only on the psychological level, as well as expressing the symmetry of men's and women's issues, has the potential of defusing the work of the feminist movement. (Hanisch, 1975)

Men's liberation is comprised almost exclusively of the experiences of a small group of white, middle class, college educated, heterosexual men. (Kimmel, 1996; Messner, 1997) It is challenged as falsely generalizing the experiences of this small group to those of all men. In ignoring the experience of many other groups of men such as the black, Asian, working class and poor men, the arguments for greater lifestyle choices, more emotional range of expression and self actualization were only readily available to this privileged group of men. Messner concludes (p.41) that "liberated men...could now 'get in touch with their feelings' and still feel good about their status, power, and privilege over others."

#### 4.4.4 Men's Rights Movement

The Men's Liberation Movement attempted to walk a middle ground, balancing recognition of the oppression of women with the understanding that men too are oppressed by the limitation of sex role stereotypes. During the 1970s a split developed in the focus of men's issues. While the pro-feminist movement began to increase their attention on how men

derive privilege within the patriarchal society at the cost of women (to be discussed in the next section), men's rights advocates began to increasingly focus on the costs of masculinity to men.

By the late 1970s and early 1980s, the gender symmetry focus of the Men's Liberation Movement had been converted by the Men's Rights Movement into a retort that feminism was a conspiracy to cover up the fact that it was women who have power and men who are the oppressed gender. (Messner, 1997) One of the main proponents of this movement is Warren Farrell. During the 1970s he was part of the Men's Liberation Movement with a focus on how sex roles were damaging to both men and women. (Farrell, 1974) His hope was to free both men and women from the problems of sexism. However, at this time he did not agree that men have institutionalized privileges and believed that women and men's issues are symmetrical and equally oppressive. As his thinking developed he began to increasingly stand for men's rights. By the time his book *The Myth of Male Power* was published in 1993, he was an ardent supporter and one of the main activists in the Men's Rights Movement. Like other men's rights advocates, he uses his own experiences as well as social statistics to document his viewpoint. He states that in evaluating who has power we need to look at key life statistics in the United States such as longevity, suicide, net worth, spending, political influence, the cost of men being 'bodyguards', etc. (Farrell, 1993) He states that men's life span is 7 years shorter than women, suicide rates are significantly higher for men, men are more than twice as likely to be victims of violent crimes than women, in the United States women's net worth as heads of households are higher than men's, and that men risk their lives and die protecting other men, women and children. He

concludes that men do not have power, and argues that in fact women have power in many areas of life.

Aaron Kipnis (1991) and Jack Kammer (1992) support his perceptions. They demonstrate the difficulties men face in the legal arena, particularly around divorce. They document cases where men are exposed to considerable violence and suffer from false accusations of child abuse in divorce proceedings. Coupled with the bias favoring women in child rearing, this results in many men losing custody of their children in court room divorce battles. The legal concerns of men in divorce and the feelings of being discriminated against in the court room have motivated many men to join men's rights groups as a focus for their anger and a way to fight for a sense of justice.

Men's right advocates such as Farrell (1993, p.359) believe that apart from becoming activists for social change, men need to do personal work in order to welcome in a new way of living. Men need to develop a balance between their needs and the needs of others, be in touch with their feelings, learn to follow their bliss and self-actualize. He encourages men to join groups such as the Mythopoetic Men's movement to assist in this transition.

Messner (1997, p.42) challenges the Men's Rights Movement and says that it "often displays a blatant disregard for widely accepted sociological, economic, and psychological studies. Instead, men's rights discourse has tended to rely on anecdotal stories, combined with a few highly questionable studies, that provide an emotionally charged basis for an ideology of male victimization." In using the example of spousal violence, Messner (1997,

p.42) says the Men's Rights Movement argues that feminist ideology has covered up massive numbers of men in families who are physically abused by women. He documents statistics showing that men are mostly the perpetrators of physical violence--87% of murders are committed by men, and men are perpetrators 93% of the time in violence occurring in marital separations.

Similar challenges occur in the area of child raising and father's rights. While Farrell (1993) states that most men desire to spend more time with their newborn baby and parenting their children, Segal (1990) notes that this desire to participate more in parenting rarely translates into actual increased involvement with children. She hypothesizes that this might be due to a fear in men that increased focus on the family might lead to a loss of their competitive edge in the workplace and a loss of power over women. She also states that until we create economic equality for women in the workplace, there is no incentive for men to reduce their work focus and increase their involvement in the family. While Farrell focuses on the need for society to change to support men's needs in the family, Segal states that the very cause of the problem is a bias, and sexism that benefits men in the workplace needs to change.

Messner (1997, p.47) concludes that "Father's Rights activists, who are predominantly white and middle or working class, tend to ignore how work and family institutional relations benefit them, both before and after divorces. Instead, they focus entirely on the economic and emotional costs that are attached to these masculine privileges."

#### 4.4.5 Pro-feminist Movements

During the 1970s the Men's Rights Movement developed from the Men's Liberation Movement, shifting the focus from the symmetry of men's liberation accompanying women's liberation to the cost of masculinity for men and the disempowerment of men. At the same time another group developed moving more strongly to focusing on how all men derive power from the privileges of living in a patriarchal society.

##### 4.4.5.1 Radical Feminist Men

This group, named the Radical Feminists began to challenge sexism, which they define as a system where one sex has power and privilege over the other. In our society men tend to have power and privilege over women. The system of patriarchy, where men use their privilege and power to dominate women, they call 'male supremacy'. In this system men derive privileges and benefit from this domination. Acts of rape and other sexual violence are seen as the more extreme forms of this domination. (Snodgrass, 1977) Segal notes that the problems of masculinity need to be viewed from an ideological and social perspective, rather than a personal perspective. (1990, p.288) "Masculinity' ... is best understood as transcending the personal, as a heterogeneous set of ideas, constructed around assumptions of social power, which are lived out and reinforced, or perhaps denied and challenged, in multiple and diverse ways within a whole social system in which relations of authority, work, and domestic life are organized, in the main, along hierarchical gender lines."

Changing this practice is not merely changing a set of attitudes and values, but being prepared to develop a politics of anti-sexist practice. Hornacek states that "anti-sexist men's consciousness raising groups are designed to support women's liberation by changing men's male supremacist consciousness," (1977, p.124) and that "surrendering male privilege requires a recognition of the compensatory gains for economic class differences that males are afforded by sexism." (1977, p.124) Stoltenberg (1989) in his book *Refusing to Be a Man* challenges men to do away with gender distinction altogether. He feels that the main problem with our cultures is that men have been taught to be oppressive towards women, and the problem for men is their involvement in this behavior. He focuses primarily on sexuality and violence as the main training grounds for the oppression of women. In ceasing the oppression of women, through challenging the training men have experienced, and learning new ways of relating without gender distinction, he offers an opportunity for men to relate to women in new, ecstatic and deeply intimate ways. (1989, p.39)

Although the movement has become less active through the 1990s, their message of challenging sexism and institutionalizing social changes to protect women from oppression and violence has been adopted in many institutions and political structures including schools, work places and the legislature.

Critics of the Radical Feminists Men's Movement feel that men have been limited by this movement into a type of silence, due to their inability to act except in supporting the women's liberation movement. (Seidler, 1991) By virtue of being a man, any other action can be perceived to be an act on the part of the oppressive group and therefore by

association part of the oppression of women. The idea that men too might in some ways be oppressed was not adequately considered. Siedler (1991) believes that men are also socially oppressed and often suffer deep feelings of inadequacy and inferiority, due to invalidating their own feelings and experience in order to adapt to the social expectations of what it is to be men. Connell (1983) challenges the assumption that men are personally damaged, impoverished and insecure. He states that many men are confident, complacent and secure, especially those who occupy positions of social power and privilege. The problem as he sees it is not the damage done to men, but that their complacency and confidence is founded on and enforces the oppression of women.

This movement is also challenged for universalizing the experience of men, assuming that all men have equal power and effect in the oppression of women. Not acknowledging differences in social class, education, race, ability, age, sexual orientation and culture has marginalized oppressed groups of men from working together with radical feminist men for change. (Messner, 1997)

A further challenge to the Radical Feminist Men's Movement is its focus on sexual violence as the form of men's oppression of women. (Messner, 1997, p55) This "tends to lead activists away from engagement with structural inequalities within social institutions, such as workplaces, families, and the state." In ignoring issues such as pay equity, day care, welfare reform, etc., which are the major concerns of mothers, poor women and women of color, Radical Feminist men have also alienated these groups with whom they have a potential for coalition.

#### 4.4.5.2 Socialist Feminist Men

In parallel to the development of the Radical Feminist Men's Movement came another group, called the Socialist Feminist Men's Movement. This group integrated the political ideas of radical feminism with the vision, concepts and strategies of Marxist philosophy. Like radical feminism, socialist feminism viewed masculinity not as a personal problem but more as a social structure of power. Socialist feminism however diverged from radical feminism in stressing that other inequalities, especially class inequalities, need to be given as much importance as gender inequalities. (Messner, 1997) Segal (1990, p.318) states, "What social feminists have repeatedly sought are ways of building a public world of employment and politics more closely connected with the world of caring, sharing and co-operation ideally characterizing family life. Socialist feminists have always stressed that a society which could genuinely meet the needs of all, and in particular the needs of those it now serves so badly--of carers and their dependents--would be one where the barriers between the private and the public were more easily traversed than they are today. Towards this end they have emphasized the importance of shorter working hours, adequate incomes for all to provide economic independence for women as well as men, publicly funded and democratically run welfare provision, men and women sharing active working lives with adequate time to meet whatever might be the differing demands of their personal lives." Although Segal recognizes this vision as utopian, she also sees this as a working model to address the problems of power and inequity.

Socialist feminists also attempted to recognize both the privileges of being a man as well as the diversity within this 'privileged' men's group. Due to class differences, some men benefit significantly more than others from the privilege of maleness. (Connell, 1987; Segal, 1990) These differences might easily draw men of different races together in addressing a class problem. Robert Hayden, an African American poet, recognized class and economic privilege beyond color and captured this deeply in his poem 'Speech' (1940):

*Hear me, white brothers,  
black brothers, hear me:*

*I have seen the hand  
Holding the blowtorch  
to the dark, anguish-twisted body;  
I have seen the hand  
Giving the high-sign  
To fire on the white pickets;  
And it was the same hand,  
Brothers, listen to me.  
It was the same hand.*

*Hear me, black brothers,  
White brothers, hear me:*

*I have heard the words  
They set like barbed-wire fences  
To divide you,  
I have heard the words-  
Dirty nigger, poor white trash-  
and **the same voice spoke them;**  
Brothers, listen well to me,  
The same voice spoke them.*

Messner (1997, p.59) states that socialist feminists now widely recognize that there are multiple masculinities, some hegemonic, some marginalized and some subordinated. He explains that "the feminist impulse demonstrated that men benefit, as a group, from

patriarchy, but the socialist impulse insisted that class inequalities among men distribute patriarchy's benefits--and its costs--very unequally.”

Socialist feminism leads not only to a challenge to the construction of masculinity, but to a focus on changing institutions to support greater equality amongst all people. Segal (1990, p.312) reports that in countries like Sweden where socialist democratic parties have governed since the 1920s and developed social, health and welfare systems, male domination has been the most seriously challenged. Pay scales for women's work are closer to men's, childcare facilities are available, parental leave is generous and women occupy significantly more seats in government than the United States and Britain. Due to conservative government in the United States and the repression of organizations such as trade unions supporting more equal pay structures, socialist feminism values have not had significant impact. This has resulted in some skepticism from socialist feminists, some of whom conclude that change of male social and economic dominance in the United States is unlikely.

There are general concerns that this model does not apply a personal sphere to the cause and resolution of sexism. Socialist feminism also faces a number of specific challenges and limitations, including the internal conflict of a marriage between feminist and Marxist concepts, which at times is only partially compatible. There has been the tendency for Marxist ideology to eclipse feminist concepts so that either gender problems are dealt with only after labor and economic problems are resolved or, even further, that race is seen as a problem of class relations and sexuality is not even recognized as an issue. (Messner, 1997)

The movement, however, contributes in supporting the development of collective groups of men and women working together to change existing social institutions.

#### 4.4.6 Racialized Masculine Groups

In focusing on race and men, many racially marginalized groups come to mind in the United States and around the world. These include African American, North American, Chicanos, Latinos, African, Jewish, Indigenous, Aboriginal men and more. Exploring the experience of each of these groups of men is beyond the scope of this paper. Each of these groups has differing patterns, social concerns and issues. For the purpose of this research I will confine my discussion mostly to the situation of African American men, recognizing that only some of the experience of this group can be generalized to other groups around the world.

In our current Western climate, the black men's movement has grown from a culture and history that are very different from the white middle class one described in most of the popular writings on men's issues. In many if not all countries in the world, racism and the discrimination of people based on their race and the color of their skin is endemic.

Matshoba (1950) described the effects of racism on his life in South Africa as a black man. In an environment of shaming, evading, lying, running away, and being constantly cornered and abused, only the shell remained of a man of value and power. Segal (1990) reports that until 1970, the writings of North American black men were full of pain and despair. Staples (1978, p.169), in describing African American men in the United States, states that "their subordination as a racial minority has more than cancelled out their

advantages as males in the larger society. Any understanding of their experiences will have to come from an analysis of the complex problems they face as blacks and as men. Unlike white males, they have few privileges in this society.” Grier and Cobbs (1968) indicate that black men in the United States have suffered such injury as to be realistically sad about the hurt done to them.

Gary (1981) states that black men are on the negative side of most social and health indicators in the United States and have a disproportionate level of incarcerations, poverty and physical illness. Black male youth are victims of higher rates of homicide (the number one cause of death among black males aged 15 to 34), suicide, imprisonment, drug taking and educational failure. (Staples, 1982) Education is often difficult, filled with prejudice and hardship and frequently not a very useful process, instead tending to lead to withdrawal and failure. Madhubuti (1991, p.ii) writes that “not only was my ‘training’ not a challenge, it was discouraging. The major piece of information I absorbed after 12 years of public education was that I was a problem, inferior, ineducable and a victim.”

Even those black men who have been able to surmount the problems of education and enter the corporate world become angry and disillusioned. Roy Johnson (1993, p.77) explores institutionalized racism in corporate America, citing case after case of racial prejudice towards black men: “We, like our forefathers, are the pillars of our communities, blue and white collar professionals, the true role models among us. Yet white America is trying to take that away from us, and it has made me sick, depressed,

adulterous and, at times, suicidal or even homicidal.” Majors and Billson (1992, p.1) state that “being male and black has meant being psychologically castrated--rendered impotent in the economic, political and social arenas that whites have historically dominated.” Staples (1982, p.13) concludes that “it is not that [black men] have abused the privileges accruing to men, but that they have never been given the opportunity to realize even the minimum prerequisites of manhood--life-sustaining employment and the ability to support a family.”

Many African American writers trace the suffering and at times abuse in the black community as directly related to the oppression and racism from the larger community.

Robert Hayden (1970, p.8), an African American poet, talks of the frustration, pain and abuse in the family in his poem ‘The Whipping’:

*The old woman across the way  
is whipping the boy again  
and shouting to the neighborhood  
her goodness and his wrongs.*

*Wildly he crashes through elephant ears,  
pleads in dusty zinnias,  
while she in spite of crippling fat  
pursues and corners him.*

*She strikes and strikes the shrilly circling  
boy till the stick breaks  
in her hand. His tears are rainy weather  
to woundlike memories:*

*My head gripped in bony vise  
of knees, the writhing struggle  
to wrench free, the blows, the fear  
worse than blows that hateful*

*Words could bring, the face that I  
no longer knew or loved...*

*Well, it is over now, it is over,  
and the boy sobs in his room,*

*And the woman leans muttering against  
a tree, exhausted, purged--  
avenged in part for lifelong hidings  
she has had to bear.*

Black groups have developed to address these issues, particularly the national councils and black nationalist groups which emphasize black pride and values from an Afro-centric view. One of the most notable acts of black men's move towards pride and solidarity is the 'Million Man March' in the United States in 1995. Eight hundred and thirty seven thousand people, mostly African American males of a wide range of religious and political backgrounds, converged together in Washington D.C. Messner (1997) states that the march reflects a growing concern for the need to respond collectively to the crisis of African American men which is destroying black communities and families in the United States. African American men were encouraged to care for their children, adopt and look after other African American children, and volunteer for organizations such as 'Big Brother', which is dedicated to caring and mentoring African American youth. The march was also an attempt to bring together differing philosophies of the role of men and women in African American culture. While more conservative leaders, such as Louis Farrakhan of the Nation of Islam, see women's roles and responsibilities in the home as more traditional and different from men, the liberal feminists' claim for 'equal rights' for women emphasizes a more significant presence and equality for women. The organizers of the March focused the support of women upon honoring the 'day of absence' where all black people were requested to stay away from school, work and entertainment, while also encouraging the experience of black masculinity.

This philosophy of the separation of roles of men and women in African American culture and the shoring up of the black men has drawn criticism from some liberal feminists who see the March as a perpetuation of traditional male values and the subjugation of women into a passive, supportive role. (Messner, 1997) From a local framework, many individual black people have worked at helping with the development of the children in their communities. In an attempt to address the social problems of black youth, Majors and Billson (1992) recommend the training and initiation of black boys by their elders, and the direct teaching of values to these children. They recommend exploring abuse in African American communities, standing against abuse by white people, and preventing the perpetuation of abuse from generation to generation.

Majors and Billson (1992) also recommend racial awareness meetings to educate white men about prejudice and racism. Some writers such as Madhubuti (1991) feel this approach has not worked, as racism is thought to be on the increase. The current approach of some black groups is to move away from a focus on racism and abuse, and begin to focus on black pride, self-initiation and independence. These groups state that the focus and blame of black oppression by whites perpetuates a victim role in black people and has not been beneficial. The emphasis in these groups is on developing a stronger community, caring and guiding youth, and addressing the ongoing crises of black men. They also focus on the unlearning of internalized racism and self-hatred amongst black people, which has been learned over the hundreds of years of oppression. Malcolm X (1964, p.155) knew of this internalized oppression when he stated that "the worst crime the white man has committed has been to

teach us to hate ourselves." Learning to love one another and feel pride in being black is a common message of African American groups.

In his poem 'I, Too, Sing America', Langston Hughes (1970) writes of the work of African American people in loving themselves and how America will eventually recognize their beauty:

*I, too, sing America  
I am the darker brother.  
They send me to eat in the kitchen  
When company comes,  
But I laugh,  
And eat well,  
And grow strong.*

*Tomorrow,  
I'll be at the table  
When company comes.  
Nobody'll dare  
Say to me,  
"Eat in the kitchen,"  
Then.*

*Besides,  
They'll see how beautiful I am  
And be ashamed--*

*I, too, am America.*

Marriot (1993) reports on a successful beginning of a black men's support group. He says the tendency to be cool was a problem in the men sharing in the group. Majors and Billson (1992) suggest that being cool is a way of dealing with oppression and racism. It is the best safeguard black men have against further mental and physical abuse. Traditional Western therapies have not been very successful with black men. Jackson (1991) found that a more Afro-centric approach has worked well with black people in therapy. Lee (1991) states that

a therapeutic model working with black people must have within it an awareness of the differing socio-cultural and economic circumstances experienced by many members of this group.

#### 4.4.7 Gay Groups

Gay men have a very different experience of being a man when compared with heterosexual men. Although the usual reference to being gay is related to sexual identity and behavior, hence the description 'homosexuality', some gay men experience being gay as a complex range of attitudes and experiences quite different from that of most 'heterosexual' or straight men--and yet often within the grasp of anyone, straight or gay. Hay (1996) describes the experience of being gay or lesbian as a two-spirit person and a third gender. The gay person holds the whole range of the worlds of masculine and feminine within, and offers qualities and attributes essential and important to the world. Gay men's experience needs to be understood as more than an identity oriented around sexuality, but as an honored group offering depth and spirituality to the world.

Historically, being gay was accepted as an integral and important part of many ancient societies, such as the Ancient Greeks and Romans, as well as more traditional societies in Africa and Native America. In Europe, Judeo-Christian values began to view being gay as a sin. This was enforced as law in the 6<sup>th</sup> century AD. During the Victorian era, repressive attitudes made homosexuality a criminal act punishable by death (English law

in 1885.) Being gay was secretive, most impulses toward gay activity were thwarted, and little was written or acknowledged about being gay.

Intense discussion on homosexuality emerged in the 1950s with the Kinsey report. Kinsey reported that 37% of North American males had at least one homosexual experience to orgasm, and that homosexual behavior was widespread across all classes, ages and religions. (Kinsey, 1948) This report had unfortunate results. Rather than stimulating exploration and understanding of the attitudes and sexual orientations of men, moralism and repression increased. Further laws were introduced and men participating in sexual expression with each other were increasingly harassed and arrested.

The Stonewall Inn incident in the United States in 1969 is seen by many to be the beginnings of gay liberation. At this moment in history, gay men moved from being passive to actively resisting police harassment. By the early 1970s, strong liberation groups existed and were campaigning for legal reform. The American Psychiatric Association removed homosexuality from the category of illness in 1973, and medical groups began to see being gay as a legitimate variance of social and sexual expression.

(Bullough, 1979)

However, homophobia continues to be rampant and many gay men are threatened, abused and sometimes killed due to their sexual orientation or even an expression that can be interpreted as being gay. There have been many studies on homophobia. Weinberg (1972), who invented the term 'homophobia', attributes it to 5 factors: the secret fear of one's own homoerotic wishes; religion; repressed envy; homosexuals' threat to

established values; and a threat to ideologies confining sexuality to procreation and the family.

Being a marginalized group in most cultures, as well as being a potentially invisible group, makes the experience of being gay especially challenging. Bullough (1979, p.64) writes that although "homosexuals have traditionally faced many of the same problems as blacks, Chicanos, women and other groups who have been denied equal opportunity, they also have special problems." He continues to state that because gays are not as easily identified as others who have marginalized attributes, the question of whether to come out as a gay person or not, and in which situations it is safe to do this, is a central and difficult problem.

Suicide rates for gay teens are higher, crime and violence towards gays and lesbians continues, and some countries and states continue to have laws against gay relationships. The effects and experiences of gay men and the impact on their lives create profound difference in terms of rank and privilege, as compared to others with culturally accepted sexual orientations. Kinsman (1995, p.407) discusses the challenges of privilege in the gay men's community explaining, "While gay men share with straight men the privilege of being in a dominant position in relation to women, we are at the same time in a subordinate position in the institution of heterosexuality." Gay men experience some of the economic benefits of being men, but are not easily accepted in boardrooms, sports, the military, and many other professions.

The social oppression of gay men is sometimes internalized, resulting in repression and the denial of the gay person's own tendencies and needs. Becoming aware of these tendencies and needs is often difficult but important for many gay people. Coming out has been a central learning for many gay men. So many painful stories of the struggles of gay men have been told. (July, 1979) I was recently told a story of an elderly man in his 70s who painfully recalled the experience of his own oppression. When he was young he got married because it seemed the natural thing to do. He had close friendships with other men, but nothing sexual ever developed. Loving other men, and especially having sex with them, was almost unthinkable. Only many years later did he realize that he had a deep desire for intimate relationships with men. It was always something he fought. He indicated that he didn't even have the words to think it out, much less the courage to act.

Moses and Hawkins (1981) indicate that the suffering gay people experience in not being supported by the mainstream cultures needs to be recognized as central to any therapy.

Therapists working with gays (and lesbians) must address their own homophobia, as well as the need to create a positive, supportive therapeutic environment. The client needs to feel that their sexual orientation is supported and the social pressures of being gay recognized.

Pride in being gay, support and care for each other, and the challenging of oppressive social attitudes also help in addressing this marginalization. The impact continues to be significant, however, and those who have less resources and protection suffer more. The development and emergence of strong gay groups and gay pride activities have assisted in addressing the effects of this social oppression.

Since the beginning of the gay liberation movement, gay men have developed a number of support and social groups. There are very strong lobby groups around social action and health care. In the 1970s, coalition building occurred with other marginalized groups, such as the women's liberation movement and the black and Hispanic groups.

Homophobia and the oppression of gay men, in particular the homophobic contempt for the feminine in men, simultaneously reveal contempt for women. (Segal, 1990) This connection resulted in the alliance of the gay movement with the feminist movement, mostly the liberal feminists who, like the gay men's movements, were interested in equal rights and assimilation into commerce, capitalism and family values. (Messner, 1997)

The gay men's movement has come into conflict with some feminist movements around issues such as pornography. For gay liberationists pornography was viewed as sexual freedom and the liberation of men, while radical feminists perceive it as the abuse and oppression of women. Recognizing the interaction of gender and sexual orientation, that is the oppression of women and its interplay with the oppression of sexual orientation, has been important in bridging this gap between gay rights and women's rights.

(Messner, 1997) The gay community has been challenged to include the diversity of gay experience, embracing all gay groups, rather than normalizing the gay image and identity "based on a falsely universalized white, upper-middle-class, and highly masculine gay male experience." This tendency renders "invisible the experience of lesbians, gay men of color, poor and working class gay men, and effeminate men." (Messner, 1997, p.87)

#### 4.4.8 Summary of the Men's Movements

The men's movements comprise many diverse groups of men with differing personal and collective needs. Groups have formed around religious affiliation such as the Promise Keepers and Jewish men's groups, around race such as the African American men's movement, around sexual orientation such as the gay men's groups, around sexism such as the Radical and Socialist Feminist groups and around men's rights such as the Men's Liberation and Men's Rights groups. The structure of these groups is complex with organizations and purposes at times in opposition to each other, and at other times holding the potential for cooperation and development. Some groups, such as the Mythopoetic men's group, Christian Fundamentalists and the Men's liberation group, desire to include all men, although by their very nature and orientation they are exclusive and oriented to certain groups of men, mostly those who are white, middle class, Christian and heterosexual. Some of these groups have attempted to reach out to a broader range of men, but the very nature of their groups is not oriented to recognizing the power differences amongst men. These groups are therefore not attractive to many men suffering from power injustice in the world. The result is that a range of divergent groups have developed, such as the racial men's groups and gay men's groups, addressing the specific interests of these marginalized men.

Whether men have power and how this power ought to be used is a huge debate within the men's movements. The Men's Rights advocates insist that men do not have social power, demonstrating the social, legal and situational disadvantages that men repeatedly

experience. The Men's Liberation groups focus on the costs of being a man, encouraging self-development rather than social change to free men from restrictive stereotypes and limiting self-expression. The Promise Keepers, on the other hand, encourage traditional roles for men, they believe that men have a god given power and request that men take their rightful place as head of the family, assuming responsibility for their wives and children, and acting morally and responsibly. The Mythopoetic Men's Movement almost totally ignores the power issues between men and women, believing that it is necessary for men to retreat with other men and discover their power and depth within themselves. They can then return to the world of relationships and commitments to explore their new found growth. The Radical and Socialist Feminists Movements feel men do have power, and this is often abused in their relationships with women. They call for men to change and actively relinquish their sexist behavior which results in the social oppression of women. Marginalized groups of men, such as the Racial Men's groups and the Gay Men's groups, have formed to address the oppression of their members, both through encouraging self love and recognition, as well as social action to stop the oppression of their groups. Each group offers men a path to follow in working with power. Each group differs on what power men have, what power men ought to have, and how this power might be used.

#### 4.5 Process Work with Men and Power

In this thesis I am investigating how Process Work brings greater understanding and insight to the diverse views of power represented in the men's movements. I will

investigate Process Work's contributions to the central questions of power explored in the theories of power and in the men's movements, namely who has and who ought to have power, and how this power might be used well. Through Worldwork, small group work, and individual work, Process Work provides a format and structures to recognize, explore and understand the range of experience amongst men. These include structures for analyzing power and rank awareness, encouraging the emergence of ghosts, awareness of edges, holding to hot spots and the metaskills of deep democracy. In the Worldwork setting men and women of different colors, sexual orientations and religions meet together to explore and understand our commonness and differences. The ranking system of power developed by Mindell (1995) offers a potential means whereby issues of power between men, as well as between men and women, can be explored in greater detail and depth. I investigate how the issues of power are more complex than a comparison between the men's movements or between men and women. I explore how members of marginalized groups might address power differences, and how each person can explore the ways in which rank and power are used. Irrespective of how much rank men have, it needs to be determined how men can recognize the rank or power that they do have in order to use it well. Process work recognizes that everyone has some form of rank, even though it might not be easy to recognize the rank we have. In this thesis I explore ways of becoming aware of the rank we have and how we might learn to use this rank well.

Through the medium of Process Work, I investigate many of the concerns of the men's movements, including the experience of racially and sexually marginalized groups and their feelings of oppression, the cultural expectations and costs of being a man in power,

and how men lose valuable and essential parts of themselves through marginalizing and projecting these parts onto others. I use the transcript of a Worldwork group process and related material to explore how men might recognize their power as well as their edges and growing places, and recapture these lost parts of ourselves, thereby regaining more of our own wholeness and relieving others of the projections of unclaimed and unwanted material. I also explore the possibilities of how those oppressed by men might also have access to claiming their own beauty and power. Focusing on white men's need to change can at times also be disempowering. I evaluate how all of us--through inner work, relationship work and worldwork--can emerge more empowered and whole, providing an opportunity to increase our ability to create relationships and develop the world around us in a way for which we can be proud. Following the eldership of people like Nelson Mandela, we will explore a vision including all the people of the world. In the final analysis, I challenge whether our concept of power is itself limited, and that at some moment we all need to let go to a greater power, life and finally death itself.

## Chapter 5: Methodology

### 5.1 Methodology

Process Work utilizes a qualitative, subjective and heuristic approach to the study of human experience and behavior. There is an essential trust in the subjective experience of the person who is encouraged with awareness to explore, unfold and discover themselves. Each person is perceived as unique, and the reports of the benefits they experience from this approach are subjective in nature and not based on a quantitative measure of evaluation. The study of Process Work itself is an experiential and subjective study. The work that occurs is a hands-on approach, which is not based only in intellectual reasoning but on a range of thinking, feeling and body expressions, as well as the subjective experiences of the participants. In Process Work the unexpected, irrational and non-linear forms of information are as honored as the rational, linear process of exploration. Because of the nature of the method, the most suitable research method is a heuristic, qualitative and subjective inquiry. Similarly, almost all the literature on both the men's movement as well as the literature on power is subjective and qualitative in nature, resulting in a proliferation of diverse ideas and thoughts. Consistent with the subject of my inquiry, I use a qualitative, heuristic and subjective approach to my research. In this sense I am a reflexive researcher, following my own motivation, interest and experience in the study of the Process Work contributions to men and power.

My research is consistent with the characteristics of heuristic research as described by Moustakas (1990). He states that heuristic research (p.9) “refers to a process of internal searching through which one discovers the nature and meaning of experience and develops methods and procedures for further investigation and analysis. The self of the researcher is present throughout the process and, while understanding the phenomenon with increasing depth, the researcher also experiences growing self awareness and self-knowledge.” In heuristic research, the researcher is required to participate in the study itself in a vital, intense and complete way. Heuristic research emphasizes connectedness and relationship. It seeks to reveal the essence or meaning of a phenomenon of human experience, engaging one’s total self in a full involvement with the inquiry, exploration and discovery.

Rogers (1969) perceives the essential qualities of this type of discovery in terms of an openness to one’s own experiences, trust in self awareness and understanding, an internal locus of evaluation, and a willingness to enter into a process rooted in the self. The focus of the heuristic quest is on recreating the lived experience, presenting full depictions from the frame of reference of the experiencing person. Hence, heuristic studies are qualitative in nature and fulfilled through careful descriptions, illustrations, metaphors, poetry, dialogue, and other creative renderings. Moustakis (1990, p.32) states that, “since heuristic inquiry utilizes qualitative methodology in arriving at themes and essences of experience, validity in heuristics is not a quantitative measurement that can be determined by correlations or statistics. The question of validity is one of meaning: Does the ultimate depiction of the experience derived from one’s own rigorous, exhaustive

self-searching and from the explications of others present comprehensively, vividly, and accurately the meanings and essences of the experience?”

Moustakas and Douglass (1985, p.47) indicate that a natural progression of heuristic research is firstly through the researcher immersing themselves in a theme or question, secondly in the acquisition of data through this immersion, and finally in exploring the realizations growing out of the “sheer, graphic, experiential involvement in and reflection on the theme or question.” The steps of heuristic inquiry unfold spontaneously and are guided by a desire to illuminate the phenomenon being investigated. Although Moustakas (1990) gives guidelines for heuristic research, he emphasizes that the essential core of heuristic research is not the commitment to the methods, but the focus on the persons reflective search, awareness and discovery. Moustakas and Douglass (1985, p.44) emphasize that “learning that proceeds heuristically has a path of its own. It is self-directed, self-motivated, and open to spontaneous shifts. It defies the shackles of convention and tradition...Freedom in discovery is a necessary feature of heuristic research. It permits a high degree of flexibility in the design of the investigation. Because it originates in the passions of the self, heuristic inquiry challenges the scientist to follow a direction that will most effectively reveal the descriptive and analogical nature of the theme or problem.” They note that (p.42) “each heuristic study is a unique, creative challenge aimed at revealing the intimate nature of reality and thus requiring methods that fit the particular investigation.”

In summary, heuristics is a broad approach to qualitative social research. It perceives research as a creative challenge where the researcher is encouraged to traverse new ground, both in the depth of their exploration of the material as well as in the use of methods of this exploration. This essential attitude of heuristics is the one I follow in the development of my methods and study.

## 5.2 Methods

In following the above guidelines of the heuristic method and utilizing the heuristic freedom to create a study which would best suit my exploration, I use the following methods to explore the contributions of Process Work to men and power:

- An in depth investigation of a group process exploring the Worldwork methods of Process Work. Following the dialogue, I analyze the interventions of the facilitators as well as the contributions of this process to a deeper understanding of the issues of men and power. The in depth nature of this investigation is consistent with the heuristic method of full immersion into the study. Moustakis (1990, p.47) indicates that a spontaneously unfolding dialogue, which is a significant part of the method in Process Work group process, “is most clearly consistent with the rhythm and flow of heuristic exploration and search for meaning. Dialogue is the preferred approach in that it aims toward encouraging expression, elucidation, and disclosure of the expression being investigated.” The in depth investigation of the group process provides the reader with the practical methods of Worldwork as well as an analysis of

these methods as they are applied to a group situation. Further comments on the interventions and the content of the group process are given by Dr. Arnold Mindell, the founder of Process Work. This information was obtained through an interview, which was audio recorded and transcribed. Again this is consistent with the heuristic research methods of Moustakis (1990, p.49) where he recommends “interviews be tape-recorded and later transcribed.” The most salient parts of the interview are included along with an analysis of the transcript. During these interviews the transcript of the morning group process was read and Arnold Mindell was asked to respond to the group process and share his perceptions and thoughts about the facilitators’ interventions and participant discussion.

The convergent focus onto one group process provides an in depth account of the actual verbatim experience of a group process, but does not do justice to the full range of interventions, processes and learning of Worldwork with men and power. This study is therefore supplemented by additional methods.

- Personal Experience of the writer. A heuristic study not only explores the material, but also engages the researcher fully in the study. This is an essential aspect of heuristic research, that the researchers immerse themselves in the study and report on their immersion, reflection and discovery. As a man, I am both the researcher and the subject of the study. My own personal exploration and experience as a man is therefore part of the research itself. For many years I have personally wrestled with issues of power and how power might be used well. I have also been involved in the

experiential study of Process Work over the last 13 years. My experiences in Process Work, my own self discovery and my experience in relationships have enriched my own self knowledge. Throughout the analysis of the transcript, I include my own learning and study as part of the investigation and research into men and power.

- Men's groups and personal therapy. Over the last 20 years as a psychologist I have conducted many men's groups exploring issues related to men and power. The experience and reports of these men are vital contributions to the knowledge about men and power. Some of their contributions are presented in this analysis. In my individual therapy practice I also have contact with men wrestling with the challenges and issues of being a man. These experiences have shaped my learning and, where salient, are presented in the analysis. The inclusion of my experiences with men's groups and in personal therapy with men allow me to embrace the collaborative work I have done with men over the years. In this sense, all of the men in my past encounters are co-researchers, influencing and shaping this study. These experiences have also contributed to my own discovery and growth as a man, consistent with the heuristic inquiry of self reflection, immersion and self discovery.
- Process Work Worldwork seminars. Through my exposure to Process Work over the last 13 years, I have participated in more than a hundred Worldwork group processes. The Worldwork group processes themselves are seen as research projects, where members come together to interact, dialogue and learn from each other. These processes have developed over the past 11 years with many co-researchers returning

to these meetings with deeper understanding and potential contributions to the group and broader world. By its very nature, this process itself is a heuristic inquiry.

Members are encouraged to explore themselves and contribute as deeply as possible to the learning of the group and larger world outside of the worldwork seminar.

Reporting on the findings of this group is a summary of the results of a long-term study of Worldwork methods. A central theme in Worldwork is that those who use and abuse power frequently do not recognize the privileges and effects of having it, and those who know most about the effects of power are often those who have been subject to its abuse. Increasing awareness of this process creates an atmosphere where both of these voices--those who have designated power and those who feel the effects of it--are heard. Worldwork creates an environment where interaction between these two groups can occur both in large and small group settings. On many occasions in Worldwork seminars there are explorations of white men holding power in relationship to others who have less power. The effects and learning in these seminars provide a useful contribution to issues of men and power. My personal learning from these seminars is included in the analysis of the group process. This allows the platform of the details of one group process to expand to include my experiences of many group processes in working with men and power.

- Interview. I conducted an in depth interview with Arnold Mindell exploring the contributions of Process Work to the issues of men and power. The interview was conducted over two hours and designed with prepared questions covering the men's movements, Process Work contributions to men and power, and Arnold Mindell's

views and visions of how power might be used well. The transcript of this interview is presented in a chapter by itself and is verbatim, apart from minor editing to convert the audio interview into easy reading. As indicated previously, the conversational interview is a frequently used method in heuristic inquiry.

In summary, this research analyzes an actual group process which addresses the issues of men and power in depth. As I unfold the morning process, the issues that emerge are explored in relation to my experiences of other worldwork seminars, small group experiences, individual therapy work, and my own personal experience of being a man. These accounts provide a rich ground of information and experience in Process Work. This work and the contributions of Process Work in the development of studies in men and power are then discussed in my interviews with Arnold Mindell. The final chapters provide an integration of my findings and a summary of the contribution of Process Work to the field of men and power.

## Chapter 6: Worldwork, Men and Power, an Experiential Journey

### 6.1 The Preparation

In this chapter I will explore an experiential journey through a Process Work group process. The transcript of the group process will cover the Saturday morning segment of a weekend seminar which started on the Friday evening. The transcript is a verbatim record of the morning group process. After many of the participants' and facilitators' comments, I give an in depth analysis of how the group and facilitation is proceeding from a Process Work perspective. This analysis includes both my own evaluation of the group process, as well as the comments and analysis of Arnold Mindell, the founder of Process Work. There is also a further section of analysis, which includes additional comments related to my own personal experience as a man, psychologist and group facilitator. This in depth analysis provides the reader with a practical understanding of Process Work, as well as the ways of thinking and training of a Process Work group facilitator. This analysis also provides an in depth understanding and discussion of some of the issues and challenges of men working with power. Prior to presenting the transcript, I will focus on the preparation of both the group and facilitators for this journey. I will present a brief summary of the proceedings of the Friday night meeting, as well as the preparation and thinking of group facilitators prior to entering a group process.

The Friday evening was a time of preparation for the weekend seminar, which included a number of Worldwork group processes. The facilitators had significant experience in working with groups in Worldwork situations. Previous seminar feedback had been that people were unprepared to jump into group process without an understanding of some of the ground rules of the process, as well as an intellectual preparation of what to expect. The Friday evening was therefore an explanation of what to expect in the seminar and a brief map showing a typical route through group process, as described in Chapter 3 of this thesis. This map was presented with a recognition that the process itself might find alternative routes; that this was only a guideline and not a structure to follow. As some members of this group (approximately 25%) had previous experience with Process Work group process, the facilitators had an additional desire to encourage development of facilitator skills and metaskills in the group members.

Process Work recognizes that the facilitator role is a fluid one and can be held by any member of the group at any time, depending on who has the necessary awareness at this moment. Although there are designated facilitators, frequently a member of the group will bring insight and awareness to the group in such a way as to assist and facilitate the direction of the group. The person in the group who is able to hold this awareness becomes the momentary facilitator. Supporting the development of facilitator skills in all the members of the group is important. It recognizes the power of each member of the group, as well as encouraging the personal development of members.

### 6.1.1 Burning Our Wood

Part of the development of the group is the recognition that individual work and group work are intimately connected. Working personally on our own issues and "fires" is essential in becoming effective in working with groups. An example of my own experience as a facilitator might be useful. I was facilitating a group focusing on spirituality and shamanism when an issue of racism emerged. It became the focus of the group, even though the group had not consented to this being the case. This disturbed many members of the group and a person left the seminar. Others complained to me at the end of the seminar. I was challenged to explore what had happened. On investigation, I realized I had made a decision to support the people of color, even at the price of alienating the rest of the group. I had done this by siding with the marginalized group in standing against white men and women, and indicating that this issue was our problem (white people) to work with. Due to the facilitator rank at this moment I was able to be heard, but the metaskill of openness to everyone was certainly absent. I had focused the group in a particular direction, and the very goal I had desired of deep democracy and supporting awareness and growth in the whole group was diminished.

From this experience, I decided to explore why I had made this decision--and "burn my wood". Through my personal exploration, I investigated my history of being a white South African who was born, grew up and benefited from a racist environment, while people of color paid, often in blood, for my privilege. I have felt that I owed this group for my own and my relatives' participation in and benefit from racism. Hence, supporting

the people of color at this seminar was a way of repaying this benefit. The difficulty was that this support was at the cost of another group. It also did not recognize the power and strength of the people of color in their own self-expression. The ability to embrace a metaskill of deep democracy supports the expression of all the voices in the group. Returning to the Worldwork seminar being analyzed, the Friday evening was formulated to encourage and develop awareness of both the skills and metaskills of working in groups, supporting deep democracy, building a map and providing a groundwork for the weekend. The group members were encouraged to prepare themselves through inner work for the weekend.

The following is an exercise given to the members of the group to assist in this preparation:

1. Think of those people and spirits who guide you in your life.
2. Feel the energy of these people and spirits.
3. See if it is right to welcome them into your heart right now. If so, sit with them for a while...take your time. Listen to the messages they might offer you. It might be thoughts of how you might live, it could be the inspiration of how they have lived. Listen to their messages.
4. How might their message be helpful for you both this weekend and in your life?
5. Does this relate to your role as facilitator, the metaskills of facilitator, and the development of these skills in your life?

### 6.1.2 Working on the Marginalized Parts of Ourselves

For this Worldwork group process there were two facilitators: a white Jewish heterosexual woman (identified as Facilitator WJHW) and myself, a white Jewish heterosexual man (identified as Facilitator WJHM). The recognition by the facilitators that they represent a specific group which holds certain types of rank is important. By this very nature, the facilitators will represent certain attitudes and will be unaware of some of the social, psychological and spiritual rank they hold. Being aware of how they present themselves may help the facilitators be more aware of the use of their rank. One way to increase this awareness of rank is to explore the more marginalized parts of ourselves.

An example of a marginalized part of me that emerged in a Worldwork seminar is reflected by my experience in a group that was working on issues of homophobia and the experience of being gay. After the group process I, as the facilitator, had encouraged the group to explore the marginalized parts in themselves. It was recommended that each person find a place in the group process where they had reacted strongly to a particular role or person in the group. Then they were encouraged to become aware of the nature of the part of the person they had reacted to, and explore this part by becoming its essential qualities and nature. I demonstrated the exercise and chose to work on the gay person inside me. As I began to walk, move and feel the way I projected on the gay person, I began to feel a deep sensitivity and a creative appreciation of myself and others around me. It was a lost part of myself that I had projected onto others, which was very creative,

sensitive and held many of my deep feelings. I recognized the need to integrate this part into my life and that without this integration, I was missing an essential part of living.

Frequently, the marginalization of others in the society also results in an internal marginalization of ourselves. This marginalization often has an adverse effect both on the ones we marginalize socially as well as the aspects we marginalize in ourselves.

I recall an important piece of work that I did around the effects of racism in South Africa. Around the age of 5 or 6 I remember being socialized into awareness of color. I was informed of the benefits of being white and how I was 'better than' those people of color around me. I was told in direct and indirect ways of these differences. I began to realize that in order to differentiate from black people I had to behave differently. Certain behaviors were for blacks and certain behaviors were for whites. I don't remember exactly how I chose, but later I became aware of the consequences of these choices. I remember riding in a car past a number of black people dancing and singing to radio music on the streets, thinking that as a white person I was different, and so didn't move or dance in this way. Not only had I oppressed black people through this generalization, but also repressed the dancer in myself.

I mention this example, as external oppression is frequently accompanied by internal repression. Personal work not only has the opportunity to stop the oppression of others, but also has the possibility of relieving some of the repression we place on ourselves.

An important example of positive marginalization is the experience of romanticizing a culture which is oppressed. There are many reports by Native American people in the United States, Aboriginal people in Australia and elsewhere, where the traditional people have been furious at mainstream groups for romanticizing a particular quality such as the religion of the marginalized group, while not recognizing the genocide and unbearable suffering of these groups.

## 6.2 The Group

### 6.2.1 Transcribing the Session

As we enter the group process, a number of important notes need to be made regarding the transcription. This transcription is a verbatim transcript from the Saturday morning session, and will give the reader a sense of the process as it unfolds during the morning. In order to protect the participants of the session, and yet also enrich the experience of the reader and give a non-verbal sense of who is talking at each moment, the talking participant is described by their skin color, religion, sexual orientation and gender. Where not known, I leave this aspect blank. The only exception to this rule is that there is an older white man who is in his 70s who is present, who is designated according to his age as 'older'. Everyone else in the process is middle aged and has no age designation. I recognize that many other ranking factors are present, and that these are marginalized by my decision. For many of the participants, other social ranking factors such as class or health are not available. When commenting on the transcript, I use the social factors that

are being discussed in the group process itself and are relevant to these issues. It is also recognized that the reader will miss some of this descriptive information, in that this is a written, rather than a verbal and visual, account of the transcript. Where possible, feelings and notes will be placed in brackets to highlight important nuances of the process.

The symbols I will use for each person are as follows:

A African American

F Filipino

H Hawaiian

W White

J Jewish

C Christian

L Lesbian

G Gay

H Heterosexual

O Older

W Woman

M Man

In the transcript race will be presented first, followed by religion, sexual orientation, and finally gender. This will help in not confusing W of white from W of woman, etc.

### 6.2.2 The Nature of the Group

The group is comprised of 23 members, relatively small but diverse, with a large number of both white people and people of color, as well as a diverse representation of other attributes, such as sexual orientations, classes, religions, races, sizes, etc. The group came together as a training in Worldwork and was asked permission to audio tape the proceedings, with recognition that all names and vital details of each person's identity would be withheld. Initially I had thought of videotaping the proceedings, but felt this might distract the group, require significant group time to process the feasibility of having a camera, and be too invasive for the group. At a previous five day Worldwork seminar, the group had focused on the camera as its initial experience when the facilitators had decided to use it only for their own personal use. The group had become angry with the organizers for not asking permission to use the videotape and requested that it be turned off. This process of discussing who might be looking at the tape, the ghost in the camera and what attitudes it might have, what might be seen by the camera and so forth, had taken a significant amount of time. As the group was a relatively small Worldwork group, I decided that a camera would be even more of a distraction, and so selected to record the seminar by audio tape.

The group was held in a community center building in a racially diverse section of a large city in the United States. The seminar gathered for one weekend, beginning on a Friday evening and finishing on Sunday afternoon, with approximately 16 hours of group time.

### 6.2.3 Weaving the Comments into the Transcription

Below is an edited journey through the experience of a morning group process relating to men and power. The dialogue of the transcript will be used as a platform to both highlight some of the salient issues, and from which to expand to further exploration and a deeper understanding of men and power. The dialogue is woven together to include a discussion of facilitation skills and process structure, as well as further experiences of other seminars, individual and group therapy sessions, and the personal experience of the writer. All facilitator skills and process comments are in *italics in this font*. Additional comments, general discussion and experiences from other sources are in *italics in this font*. Both facilitator comments and additional comments will include quotes and comments from Arnold Mindell, the founder of Process Work, regarding both group process in general and this group process in particular. These comments come from an audio taped interview with Arnold Mindell conducted in February and March 2000, regarding this transcription. In referring to the comments made by him in both this section and the transcribed interview in Chapter 7, he states, “any questions that you ask me--my answers are coming from spontaneous comments, but they are embedded in who I am. I am a white man, 60 years of age, who has been a one-to-one therapist for many years and who made a huge change after realizing this was insufficient, wanting to go out into the world and make a difference in large groups and inter-cultural issues. So I have this mixture of large group, individual and relationship interests, while being careful and interested also in rank and rank differences. I have this attitude that no problem whatsoever can be understood without understanding each of these levels, large group

level, the relationship level that is happening in the moment in the group and the inner development of the person. A sustainable group understanding happens only when each of the three levels is taken into consideration. If we only cover one spot or another spot in our discussions, that's because of the excitement of the moment--that should be part of the interview and not really a thesis of mine, but a spontaneous interconnection with you [interviewer]. Furthermore, these particular ideas are happening now in the year 2000, and are characteristic of where I am today and not where I'll be in 5 or 10 years or 20 years.

"I can feel lots of changes trying to happen to me and one of them is that I have become more interested in the mystical element of things, so that social activism itself is no longer as interesting to me as the psycho-social activist, which is an activist that's interested in the outer event and simultaneously knows the outer event doesn't happen without some strong inner movement happening simultaneously. One of the main reasons I am interested in the psycho-social activism is because the activist by her or himself usually is unable to model the kinds of things that they want changed. They want more deep democracy, they want greater feelings in the world, but that usually doesn't come out that way. They have to model the two simultaneously--and that's very, very hard to do. We're all learning about how to do that."

## 6.3 The Journey

### 6.3.1 Opening of the Group

In opening the group process on the Saturday morning, the facilitators were aware of the range of diversity in the group--some more visible such as race and gender, and some less visible such as religion and sexual orientation. The most important aspect of the introduction was to make all participants of the group feel welcome and included. The facilitators stated their vision for the structure of the day which included exercises, small group work and the large group process.

In the interview, Arnold Mindell comments that when he enters a room to facilitate a group process, the first thing he thinks is “Everybody’s the same. I feel that though there is obvious and important diversity on the surface, underneath all of us are just pieces of nature--that we’re living in the universe and that we’re all aspects of this universe. We’re all sisters and brothers, not just as one another but trees and animals and everything else. So that’s my first thought. The second thought I have is a feeling of family. The more diverse the situation, the more I feel at home because of my own upbringing--the way I grew up. Here’s my family, with all of these different folks, and I want to appreciate the uniqueness and make sure that each person feels valued and supported. So I listen to each, as far as their contribution to the family is concerned. They belong to the family also because they know that. This is the way I feel in my heart.”

When asked if he looks for issues such as social rank when beginning a group, he comments, “I don’t look for them. The first thing I watch for is what the person is doing with their body, and then I notice that when relationship issues come up, if they come up. At that moment rank becomes a very significant thing. I first look to distinguish what the human being as a piece of nature would see, and then the social issues arise out of that particular relationship at that moment. Ask what the discomfort is about and then the social issues begin to appear. Sometimes I know already ahead of time that the group has come together as an open forum, say as in Houston when the group has come together to hash out a racial murder situation, for example...If there’s an agenda, like for example discussing the racial murder, that might mean white is a central thing, especially with a large black community. My whiteness is central. It might be male as central. It might be me in relationship to my partner--heterosexual as central.”

Returning to the Saturday group process, as the group gathers one member noticed that there were a few participants who had not been there the previous evening. This member asked if the facilitators had additional copies of flyers they had handed out the evening before for these group members. The facilitators indicated that they had some and gave out copies to these new members.

*Facilitation comment: Although this looks like a fairly benign remark, it is very important to note for the facilitators. This group member had probably felt a sense that some group members (new ones as well as others) might feel left out if not acknowledged and included at the beginning of the group process. He had sensed the atmosphere and acted to include some of those who might feel*

*excluded. The facilitator at this moment needs to note that possible inclusion/exclusion might be a part or the whole focus of a group process.*

The facilitators indicated that at the beginning of this group process they would take the facilitation role, but also invited participants to feel free to join in the facilitation at any time. The facilitators explained that this position is a roving role which everyone might join, and that leadership of the group will fall on the person who is doing what is needed for the group in that moment. Participants were invited to come in at any moment. The facilitators reminded the participants of the metaskills which were introduced the night before, and asked everyone to consider the idea that how we act will be what we create in the group over the next few days, and that we all are part of what is created. The facilitators also encouraged group members to bring in their leadership and eldership, as well as the issues which were close to their hearts.

*Facilitation comment: The introduction was designed to both welcome group members and invite group members to begin to explore issues that emerge. The comments recognized that some members who were familiar with Process Work would feel more at home, whilst others who were new needed an outline and some encouragement to join in to the group process. In this sense, the facilitators addressed the issue of inclusion/exclusion. In the interview Mindell emphasizes the host and hostess function in beginning a group which he says goes something like, "it's nice to see everybody, there's so many people, we're in this building, which is significant unto itself, at least to me. And so on, to make people feel at home as much as possible at the start of a situation, and to be the elder. People are coming in around your tribal campfire and are all gathering. So there is an introduction to what could or might happen."*

Facilitator, White Jewish Heterosexual Woman (WJHW): Take a moment to feel the atmosphere that is present in the room. Get in touch with yourself and feel free to bring out the issues you might be having.

*Facilitation comment: The facilitator recognizes that the group is in a field which is constellating into many different timespirits desiring expressions through the group process. The facilitator asks people to sense the atmosphere within the group, as well as feel what is going on inside them, in order to facilitate the expression of these timespirits.*

African American Christian Gay Man (ACGM): We (*pointing to another gay man in the group*) just came back from a very isolated environment--a gay or queer environment in the woods. I noticed as I return how I change myself, I am liable to slip into what we call "boy drag". When someone cross-dresses, we usually call that drag--a man dresses like a woman or a woman dresses like a man--we call that drag. But queer space is any space, all costume is drag. A costume is drag even if it is the definition within society...it's still drag.

*Facilitation comment: At this point the group laughs and makes a joke. This is an important moment for the group and a hot spot, which could easily be held down and focused on. One of the reasons for it being a hot spot is that the group member is sharing a part of himself which is culturally marginalized and not visibly evident. This exposes him and makes him vulnerable to possible reactions from members of the group who hold more mainstream values. In addition, he feels like he needs to explain everything to people, as if he is in a foreign environment. The laughter indicates some group tension in holding this spot. As the group is at the beginning of the sorting phase of checking which issue to focus on, it is unlikely that it will be held onto; but the facilitator makes a note as a possible topic for the group to focus on once the sorting is complete.*

African American Christian Heterosexual Man (ACHM): I notice we are talking about community. I don't know anything about community. All I know is that I project onto you what you are as a gay man. I heard you say you felt more connected to who you are as a human being not just a gay man. When I come to an environment like this I am really clear that I am a black man and there is a black woman and a white man. I don't know how to create a community around this because I am immediately polarized and start to be drawn to people I feel I have some affinity towards and feel connected to, and immediately pull away from people I am afraid of. This is because of my experience out in the world, where for me there is no community. We are talking about creating a community here, which means supporting each other and seeing beyond the images of a gay man and a white man, or a white woman or a black woman. I don't know how to do that. I feel a lot of anger and immediately I marginalize that. I want to because I don't want to hurt anyone, but ultimately it's not my responsibility to take care of someone else. The white man can take care of himself, he is connected to other people and connected to himself and myself.

*Facilitation comment: After he speaks there is a silence in the group, another hot spot. His reference to being angry both in the world and in this group creates a sense of immediacy in the group and begins the group's focus on 'the white man' who he indirectly expresses his anger towards. At this moment, 'the white man' is a ghost in the room, and the topic of racism and the oppression of people of color emerges. Frequently a referral to another environment where one is angry (the world outside of this room in this case) is an edge to anger in a present environment. This results in a hot spot. The African American man desires to consider the group, and yet not*

*marginalize his own anger. He is angry at the white men he refers to, but at this moment does not yet express this anger directly. Hence, he is on the edge of this expression rather than over the edge into new behavior. Mindell in the interview comments that apart from there being an edge to feelings, there is also a marginalization of the gay man who spoke previously, as his issue was dropped. As the gay man does not stress the African American aspect of himself, the African American man steps forward and presents this. This reflects an underlying process in the African American group between the identities of being gay and also of color. At a later moment, the gay African American man shared with me the challenges of being in both of these marginalized groups. Being African American and gay creates a split in allegiances when each marginalized groups needs members to fully identify as being part of their group. The gay African American man is often challenged as to his allegiance, and when an issue emerges is asked whether he is African American first or gay first.*

ACGM: There was a particular concept at the gathering (he just returned from) of forming heart circles...speaking from your heart as well as you can at a given moment, and to hear and to feel together. We did everything by consensus. That we are in a circle at the moment, a sacred idea around the world, it allows space and becomes a safe space to be uncomfortable--and takes all of our attention, all of our awareness.

*Facilitation comment: On the surface, this is again an attempt to explore the possibility of creating community through a heart circle. However, Mindell in the interview comments, "There's a conflict right now between these two guys. Now he hasn't mentioned the guy that just talked, so that's a conflict. He talks about going back to his heart space, so there's a conflict between the African American who's gay and the one who isn't gay. Since it's the beginning of the process, I won't hold anyone to anything yet."*

Facilitator (WJHM): We have covered a lot of hot spots already and gone over the m. Sometimes if we go over too many, things might eventually explode as they keep cooking up. I want to make that note that the last hot spot I saw was the rage that you feel (referring to ACHM), and I know that not making space for that might result in an explosion as it is oppressed again. I am not sure what direction to go in but I need to say that I heard that and at some stage in time it might be good to come back to. One of many possible places to come back to... this moment or another moment we can come back to it, but I don't want to go over it too quickly. Let's check what else is happening, and then come back to one or another.

*Facilitation comment: The facilitator notices the group moving over a number of hot spots, and expresses the need at some time to address one of these issues and go deeper into it. If this doesn't happen, it is likely that one of these moments will force its way to the attention of the group in any case through a strong expression. This will then focus the attention of the group--with or without consensus. By acknowledging a more recent hot spot, the facilitator hopes to take a little steam off the issue so that the group can still remain open to hear other issues, and that sorting and group consensus might occur. The facilitator makes an internal note as to the issues that have emerged so far, which include gay issues as well as racism and anger towards white men.*

Older White Christian Heterosexual Man (OWCHM): I notice that I have a fear that I will not be able to connect. I would really like to connect in some depth. I heard what you said about white men representing some history. I represent some of that history in some way as an older white man.

*Facilitation comment: In acknowledging being part of this history, the white man begins to take on and embody the ghost referred to previously. In this statement, the white man's tone of voice is steady and calm, although his quick movements indicate some other experience in his body. Although he might be experiencing many feelings inside he does not as yet admit fully to them. He does however give us some hint as to their origin in expressing his fear that he might not be able to connect. It is possible that he is already unable to connect. (The fear of something not happening in the future, might indicate that it is already evident in the present moment in a more subtle form). Further, Mindell in the interview comments that when he says 'I notice I have a fear that I will not be able to connect', "that means he's not feeling connected to. And he's afraid of saying that. Because what has been said so far has totally upset him, the white man. So he's upset but he's taking the whole thing internally.... he hasn't been connected to, because he's been disliked. But this itself, the attitude of taking this inside (internally), saying I can't connect is a very white form of behavior...he's shy about that. It's a cultural thing too. He's afraid to say that you make me afraid." There is also a tendency when we are fearful, to take refuge behind a social rank that we have. This enables us to avoid certain feelings and the related social issues, but can also alienate us and make us feel socially distant.*

*Additional comment: The process of fear and its relationship to protection was evident in South Africa during my early years. As black African resentment of racial oppression by whites grew, so did the whites' need to enforce racism and their oppression of black African people. White people grew increasingly fearful. As the fear increased so did the desire to protect themselves. The walls grew larger around the houses, security increased to the point that in present South Africa, many white people will not leave their houses unnecessarily due to the fear of violence against them. It was not that black African people were not fearful--their lives were at risk every day. Statistically they were and are*

*in much more danger than whites, but most of them did not have the resources to protect themselves from violence and oppression. In this sense, nor did they have the resources to shield themselves and inadvertently create a sense of alienation from the culture they live in. This alienation is the condition that many people who have resources suffer from (in the case of white people in South Africa and many places around the world). It is possible that the elder white man, in expressing his fear of not connecting, represents this deeper process of alienation and difficulty in connecting due to the self-protective resources bestowed on him by the culture as a white man.*

*The white man's acknowledgement of being involved in the history of oppression of people of color is important. Frequently in Worldwork seminars, people of color refer to both history and the present situation in describing oppression. In one of the first large Worldwork seminars in the USA, an African American man repeatedly asked through the seminar for his 40 acres and a mule. These were promised at the time that slaves were freed in the United States more than a century ago. Frequently, when explored, the indebtedness and broken promises are not only history but are also present now at many moments in the lives of people of color.*

White Jewish Heterosexual Man 1 (WJHM1): (Many people are wanting to talk at this moment. This man has been waiting some time and now jumps in, overriding some other members.) There are four articles in the front section of the paper in everyday news.

There is one about a jury convicting a man who has killed 12 people, and they are all gay people. There is one about the assembly passing a bill in taking the money away from drug people. On the surface it looked like a good deal but all the black legislators voted

against it, because it allowed the police to go in against blacks and Latinos and take their money away whether they had committed a crime or not, because they might be a gang member. A Ku Klux Klan (KKK) leader was convicted 30 years after committing a murder. He had been charged twice with it and got away with it. The reason he was convicted was because the jury is now made up of Whites, Blacks and Asians rather than all whites. Also an article where two people are targeted by the KKK now. The black person is an organizer of seminars to train people to combat racism. He was threatened with death because of these meetings. This is now getting close to home and addressing what we are doing on some level. I want to work on the part of me that read the paper and didn't get enraged. I am feeling it now, but I know there is a part of me that sets it aside. I know that I have done some of the work to realize that this is my privilege, but I think it's something deeper than that. What comes up for me and what happens in Yachats (a previous five day Worldwork seminar in 1998) is that this is also a way of not having to feel. That's the issue that I am interested in... why am I not enraged?

*Facilitation comment: Firstly, the white man embodies more of the role of being concerned about not connecting, which was previously addressed by the older white man. This time the focus is slightly different, in that this Jewish white man asks why he feels so disconnected from his responses to societal concerns. He begins to explore what will become part of the central theme of this group process: the question of why some white men stay distanced and passive in addressing issues of social justice. Secondly, Mindell in the interview indicates that at this moment feelings such as being angry are secondary. The white man has marginalized and dis-identified himself from his own suffering, and this is being projected onto others. The white man does not recognize that aspects of himself are marginalized, and in this sense he is also similar to those who are black*

and gay. The self-marginalization of his own feelings is why he is feeling numb. Similarly, in the group 'the white man' is also a role seen by others as not feeling and being numb.

*Additional comment: A previous Worldwork seminar (the one referred to in Yachats 1998) highlighted the issue of involvement for me as a white man. Members of a marginalized group (people of color) expressed their anger and frustration at some of the injustice and inequalities in the United States. Although they felt and expressed their frustration at white men, the role of 'the white man' did not easily emerge. Mostly white women were addressing the outrage. This further enraged the marginalized group and the call came out asking 'where are the white men?' At this moment, the white men emerged and began to address the call, and became involved in the process. I recall being a participant at this seminar, realizing as the question was asked 'where are the white men?' that I, too, was asking this question inside. 'Why am I not involved in this process, as I am a white man, too?' I had heard this call to white men before, and this call was now not only happening outside through the enraged voices of the people of color, but also inside as an inner voice now asking the very same question. The outside voices of challenge were being internalized by me. The question of involvement in world issues was internalized, and therefore I could no longer stay away. What appeared initially, and for many years, as an external call for involvement was also an internal call, and that along with the fury of the marginalized voice was my same despairing voice. In the current group process, that this white man in the group now emerges asking why he is not enraged, means that he too is internalizing this voice 'where are the white men?' and beginning to ask this question of himself. This suggests a hypothesis that exposure to these questions, although difficult and full of challenges, can lead with*

*personal work to growth and deepening. Previously, I had reacted defensively to this call, listening to the enraged voices of the people of color and yet feeling hurt by their attack. However, taking the external call further, wrestling until I heard their message and finally internalizing this call, was useful in the development of deeper awareness.*

African American Christian Heterosexual Woman (ACHW1): The workshop's working! I had a dream last night but now I am considering it in a slightly larger way. The part of it that I remember is that I am taking two children somewhere, and the younger child is not clear in the dream but the older child is really attached to me. I am crying and crying from the deepest part of me because I am dying, and I am worried that I am going to die before I get this child to their destination. It's so important for me to get this child to its destination. And someone on the side says, "How will you know when you get there?" and I said I will just know. When it feels authentic for me I will just know.

*Facilitation comment: Members of the group are continuing to share feelings and parts of themselves. The group is still in a sorting phase, where it is open to listening to members and welcoming input.*

*Additional comment: That the dream comes up at this moment is interesting. This woman has never been to a previous Process Work workshop, and yet recognizes that the workshop might well be following her nighttime dreaming process. Often dreams of the night before a workshop manifest in the workshop itself. The relationship between night dreams and the dreaming process in daytime is well documented in Process Work literature. It sets me wondering who is this child and how might this dream of a child manifest in the workshop.*

OWCHM: I seek balance for myself between anger and compassion. I want to find the compassion and connect with compassion.

*Facilitation comment: Here the white man is wrestling with his own feelings of anger and his desire for compassion. Although he talks of anger, the feelings of anger are not present. In an indirect way, by introducing the need for compassion he also comments on, and in a subtle way criticizes, the African American man who alluded to his feelings of anger at white men. This is the beginning of a process on working with feelings, as well as issues of race.*

African American Christian Lesbian Woman (ACLW): The freedom to explore the anger is the way through to the compassion.

*Facilitation comment: It's important to recognize that this woman is not only supporting the anger but also the African American man who alluded to his anger in the first place, and that she is an African American woman in this role. It is therefore likely that in the background of the issue of expression of feelings, in particularly anger, is the issue of race. It is also possible that the question of the previous white Jewish man exploring the avoidance of feelings becomes relevant here.*

OWCHM: I have no quarrel with that.

*Facilitation comment: There is a quarrel in the background which the older white man is retreating from at this moment. In a sense he is indicating that he is not willing to enter a dialogue on this process yet.*

White Christian Gay Man (WCGM): There is a certain amount of rage and I would like to make space for that. The question I want to ask is: Can we make space for the fact that there are things in this world that we feel enraged about or that we feel terrified about?

*Facilitation comment: This gay man recognizes the anger and fear in the group and asks the group if it can support this. This man recognizes that this is an edge in the group and by mentioning it hopes the group will pick this up and work with it. He also summarizes a part of what the group is working on and labels the feelings in the group, providing a focus for the group container. Mindell in the interview comments that there is no personal content to this gay man's communication.*

*Although he recognizes the edge in the group to anger, he is unable to express his feelings and so he is like the previous white man.*

Facilitator WJHW: I think we are circling around this.

*Facilitation comment: The facilitator supports the perceptions of the last participant and so highlights the process to determine if the group will want to pick this up and work with it. The vagueness of the intervention presents a similar edge to that of the participants. Mindell in the interview comments that as a facilitator he might say, "Everybody talking about the same thing right now, and there's a secondary process of rage and unhappiness and there's a primary process of 'we're going to be decent about it all'."*

*An unexpressed decision that is made by the facilitators is whether to continue the sorting process or to see if the group can come to a consensus of working on one issue. It seems too early to come to a consensus, as the group is just beginning and many people are still acclimatizing to the group and might need to introduce themselves.*

White Christian Heterosexual Woman (WCHW1): If we look at the roots of the word 'counseling', it means co-suffering. I wonder if we can find a heart space to release some of the anger and acknowledge what goes on in our society, and see if we can get to a space where we can have some fun.

*Facilitation comment: There is a silence in the group after this woman speaks. This silent response indicates a hot spot. It's early in the sorting process, and the group as yet is not able to express its own responses and anger, but recognizes the challenges of this statement. This participant recognizes the suffering and anger in the group and is encouraging going more deeply into it. However, her comment again has no content, indicating that she too is at the same edge as others in the group and is having difficulty expressing her feelings.*

WJHM2: One issue for me is relationships. I am having a hard time containing all this... looking at the big picture and the little stories. I am having trouble containing the agreement of who we hang out with and relate with, and accepting that and moving on in the world and not feeling obligated to have compassion for everybody.

*Facilitation comment: This participant introduces himself to the group by expressing his current challenges in relationship. He presents his message in somewhat of a challenging tone, the direction the group has alluded to in their discussion of anger. However, he has not given the content yet. We do not know who he is talking to or the details of his relationship troubles. In this sense, he too is on an edge.*

Facilitator WJHM: When I hear you, why do I imagine some anger?

*Facilitation comment: The facilitator encourages the emergence of the feeling behind the tone in the participant's voice. Encouraging the deeper aspects in a participant's communication can be*

*helpful in taking the group to a deeper level and supporting the emergence of the ghost roles in the group.*

WJHM2: Oh yeah, it;s steaming in here! Sign me up for anger.

Facilitator WJHM: Good to hear! Good to hear you are angry!

*Facilitation comment: As the white man admits his anger the group laughs. It is a relief to the group when he acknowledges his rage. He has gone over an edge which the group has been circling around, that is the expression of anger. This is an important historical moment, too. There is a tendency for white people to project difficult feelings and actions such as anger, violence and abuse onto marginalized groups, such as people of color, and in the case of anger and violence, more frequently onto men of color. In owning his own anger, the white man withdraws a feeling that can easily be projected onto marginalized groups.*

*Additional comment: In a previous seminar, a white woman turned to an African American man and became very angry and defensive when he told of the suffering and racism he experiences due to his color, both within the seminar and in the world. She stated that he didn't know anything of her suffering and pain and her history of poverty. She then asked him why he and his people had robbed her house four times over the last year. This was a hot spot. Within this statement is the assumption that the robberies were committed by men of color. (Which she did not know. She lived in an affluent, mostly white neighborhood.) She had entered the stereotype of all too easily blaming and projecting negative behavior onto another group. There is much documentation in the literature of this kind of projection and stereotyping. Many people of color have died in the United States and elsewhere from this projection. (Fanon, 1970) Earlier in this group*

*process, a white man had talked about his numbness. Mindell commented that he had marginalized his own suffering and projected this onto marginalized groups. So when the white man acknowledges his anger, he prevents this marginalizing and subsequent stereotype from occurring--a relief both for himself and the group.*

Facilitator WJHW: It sounds to me like a lot of these things are interconnected somehow. We are talking about community and relationship and numbness. It all comes into being connected. Should we go ahead with this knowing that the most juice is around the anger and compassion and relationship issue?

*Facilitation comment: The facilitator brings the group back to the issue of consensus. The laughter and movement around the edge of expressing anger creates an opportune moment to check whether the group desires to go more deeply into this specific issue. Through the interconnected responses and reactions in the group it appears that the group is at risk of slipping into the process in any event. This tendency will prompt the facilitators to encourage the group to make a conscious decision if possible. At present, the group does not have an agreement of what to focus on. The issues are still somewhat diffuse, but in recognizing the interconnected nature of the issues, the facilitator encourages some awareness of the need for consensus. The main issues addressed so far are anger and numbness. The facilitator now watches for feedback.*

WJHM1: Do we need to do this because of time? There are a lot of people who still haven't said anything.

Facilitator WJHM: Can we hold this? I as facilitator get anxious as I do want to hear others. The only question for me is can we hold so many hot places coming in? If everyone says yes I am happy to continue.

Some members of the Group: We can hold it too.

Facilitator WJHM: Is that a yes.

Some group members: Yes.

*Facilitation comment: The group now provides the facilitators with feedback that it is not yet time to hold the group to a specific issue. At this moment, listening to the different issues is more important than focusing on a specific content. The reason only some group members respond to the facilitator's request for an agreement to continue listening to different voices and different issues, is that the facilitator looks for consensus in the group, when as yet there is none. In following the group, the facilitators recognize the wisdom of the group members and support the feedback that more voices will still need to be heard.*

ACLW: Could there also be a critic we are putting down in the background?

*Facilitation comment: Mindell in the interview suggests that the criticism she is experiencing might be her own criticism of the white folks who have not expressed any feelings as yet in the seminar. Mindell states that at present there are two roles in the group. The raging person and the one who is critical of this and remains numb in the background. Sorting continues.*

WCHW1: It is also important that we get to know one another. We haven't really had a chance, so we could support that as an introduction and then go back to a topic.

*Facilitation comment: The group members assist in the facilitation process. Many issues are happening simultaneously. It is a challenging moment in group process, as the group is trying to*

*make sense of their experience while also supporting and caring for the facilitation and the group as a whole.*

**Facilitator WJHW:** At the moment, individuals need to share about their own experience. This is also a process in itself and this might be the one we are working with. We might to need to listen for a while to everyone's story.

*Facilitation comment: The facilitator gives direction to the group based on the member's feedback. The repetition of this position helps the members to again follow their own process. Interventions by facilitators are complex. If the facilitator intervenes too little or is not firm in their intervention, they might not get a response from the group, or might even get members of the group to assist in the facilitation. However, when the facilitator intervenes too much there is a danger that the facilitator misuses their rank as facilitator of the group process and can easily take over the direction for the group. At these moments the facilitator enters the stream of the process and might find themselves in the middle of a process. The group can either focus on the facilitation as part of the process or recognize that the facilitator has inadvertently taken one of the sides of the process, leaving the facilitation role open. Even a tendency in the direction of one-sidedness can result in the facilitator being ineffective in their role.*

*Additional comment: I recall a moment in a large Worldwork seminar when as a facilitator I became invested in a direction for the group. The seminar was a Worldwork seminar in Washington D.C. where over 300 people were in attendance. In the morning session members of the Croat and Serbian groups had been in dialogue about the war in the Balkans. The discussion was deep but intellectual, and was supported by the large group. In closing the morning, another facilitator had promised the group to continue working in the afternoon. I had felt it was important to honor this commitment in the*

*afternoon, and so had encouraged the members to reenter the discussion. This however was not with the consensus of the large group, which later in the afternoon intervened in the process and created a significant disturbance. As soon as I, as facilitator, had an agenda for the group, there was no longer a holding of awareness and following of the group process, but a directing of the process, which was ineffective.*

WJHW1: (Angrily) I am feeling furious at WJHM2... (she is cut off)

*Facilitation comment: This woman goes over the group edge in expressing her anger in a direct way towards another participant.*

WJHM2: I bet! There are relationships and interactions always going on. We hear about big stories, little stories. Big relationships, little relationships...it's overwhelming. I feel defended. What do you expect from me...as a white man today. We could play that out. With all these dynamics and so many levels going on. I feel the day and I feel myself part of the day. (Laughs in an uncertain way)

*Facilitation comment: The white Jewish man acknowledges his defensiveness and discomfort at being the focus of the anger of a member of the group. He misuses his rank in cutting the woman off before she can complete her thought and interaction with him. This is a clue to possible future work of the group...particularly in the area of relationship and sexism.*

WCHM: (Calmly) It seems absolutely perfect. As a result of the limited experience we have had in the group last night, I can see how I have limited myself to certain relationships. I also know that in order to step forward in the world and make room

within myself for all of you, I have got to open this out...and that sounds exactly what we are doing today. I think we are on a good path.

*Facilitation comment: This white man talks in a calm and detached way, although he enters the group process at a moment of conflict and tension. He feels comfortable and protected even in this environment, and is able to stand back and observe the discussion. This is an indication of privilege, the social ability to stand back from a situation and observe it in a calm and detached way. Mindell in the interview comments that "there's something of an inflation here--'I have to make room in myself for all of you'...The white man behaves as if he is the grand power of us all, and acts this way. He doesn't see the others as needing to make room for him. He doesn't see himself as the minority status--he sees himself as the great ballroom."*

*Additional comment: In a Worldwork seminar in 1993 a white South African man was in the center facing 300 group members who were angry at him about the condition of racism that had occurred for centuries in South Africa. He was addressing the group in a calm and reasonable manner while the group members were angry and upset with him. This increased the group fury even further. He was unable to recognize that he was able to maintain a calm, detached demeanor due to his social rank and privilege in an emotionally painful and difficult social environment.*

ACHM: *(with a heated and angry voice)* I have got to say that when a white man says that, standing in the position of observer, it pushes an awful lot of buttons in me. Because that is a privilege to be able to stand back and have relationships. You don't have to connect. I am not allowed that, I am not afforded that. I have to connect in order to survive--I have to watch you. I have to know you. I don't particularly want to know you,

but I have to in order to be able to function in the world. That's my belief. So when you say that in that sort of observing kind of way, "Oh I think this is good, I am really enjoying this"--and I am sorry as I don't mean to make fun of you, as I understand you are being very sincere. I am not just speaking to you, there are parts of all of us that do this. I do this too, I have a white man in me. Something else has to happen, and I want to see it happen today. That's my wish that we need to get involved. Going back to what WJHM1 said about why am I numb. That was a numb thing to hear, when you said "this is interesting, we are moving in the right direction." How does this effect me, how does it effect you. I want to hear about WJHM2's pain, his anger. I want to hear how this is affecting people. All of those articles that were read were just about numbness. Just watch the news and it takes care of all of our pain, all of our concerns. Just read about it, close the paper and get on with our lives, and pretend it doesn't matter. Its not fitting into my life today. Because the news takes care of it so I don't have to deal with it. So connect into where it takes me. The fact that we are separate, the fact that there is an incredible edge that we are on, and I feel it, and we just can't get into it. We want to be nice, we want to be nice...there is a marginalization of feeling, there's a marginalization of just hurting. Let's be nice, let's be cordial, like that's going to do something. Being nice is not going to do much at all except maintain the niceness. That's all. I'm sorry.

*Facilitation comment: The African American man does many things at this moment in the group process. Firstly, he goes fully over the edge in the group process. Previously people have described their pain or anger or hurt but not embodied this in the moment. Here he addresses the side of the group which is needing to be nice and apologizes to this culture in the group, and also goes over the edge in standing for his anger and pain. He also addresses the observing attitude of*

*the white man (and his own inner white man) and the way he uses his privilege to distance himself in ways that can be hurtful to others. He also supports the previous white man's need to open out into a wider range of relationships by meeting him in this exchange and sharing more deeply of his own world experience with white men in relationship. In going over his edge, he encourages other group members to follow and share more of their not-nice sides. Throughout his talk, there is a siren going on in the background, highlighting the urgency of his words. In Process Work, external signals in the world frequently emerge as a synchronistic way of drawing attention to attitudes and background feelings and thoughts that need to be honored. Mindell in the interview adds, "The statement--'I have to watch you, I have to know you'--you need to learn the rules of the game. Every marginalized woman or man has learned the rules--you've got to kiss ass. Otherwise you've had it. That's a hot spot." And the marginalized person will "hate you for not recognizing the rank difficulties."*

**WJHM2: You don't have to apologize.**

*Facilitation comment: This Jewish white man supports the African American man's expression and anger. Encouraging greater emotional expression in the group. At this moment there is also confusion in the group as to who apologized, who should apologize etc. Mindell in the interview comments that the apology of the African American man comes from the feeling that "he knows that he has attacked the white man and feels uncomfortable about it himself. He knows something is not quite right. He sees the white man as outside of himself, only. Even though he said it's also inside. He hasn't really portrayed that. He hasn't said, let's grow together. This is a lot to ask, I haven't seen anybody do this... This would be a new world, where we're all growing together. Otherwise it's still the oppressor and the oppressed who then go on oppressing everyone else. It's a grand vision. But if we don't have visions like that we don't have another world. We just have*

*social action and not psycho-social action. A psycho-social activist knows that social action never really works deeply enough unless the activist her/himself shares the problems that she is accusing others of--the sharing of it, and the sense of growing together and modeling growing. Instead of telling somebody to grow, you've got to show them how. Social activist just says grow, and the psycho-social activist says grow too, and adds to it the attitude of 'I'm gonna show you how', and then models what she wants. Not just expects the other one is going to know how to do it."*

Facilitator WJHM: We must be apologizing to something that says, 'You ought to be nice, you ought to be sweet, you ought not to bring in your true feelings. You should keep things somewhat at an objective and distanced level.'

*Facilitation comment: The facilitator here brings awareness to the group of the role of being nice which is circling around the group. In embodying this figure more consciously it assists the group members in addressing this figure and defining more clearly the spirits and issues that the group is working on. The facilitators could be more effective here in defining both roles which are present in the group, the one of the angry role in the group and the rankful role which encourages being nice.*

ACLW: That was my reaction when we were talking about compassion. We might have friction here and there, but we are trying to get to this compassion. If that happens that is wonderful, but it is not my goal here. My goal is to get to my truth wherever that goes. I could leave here abrasive. I don't know, I don't care. It frightens me, I get nervous when I get into a group situation and people start talking about coming together as a goal. This scares me when two or three people are setting this up as the goal. This whole nice thing area.

*Facilitation comment: Again the attitude of the one who insists we act in a nice way is being addressed. Although the fear is only partially expressed, this woman is talking about the repression of her angry side by the attitude of keeping things nice.*

ACLW (She now indicates to a white man who was raising his hand previously and states): You wanted to say something and had raised your hand and WJHM1 came right on in there. The word privilege came up and I started thinking wow! That WJHM1 jumped right on in there, and for me white man privilege came up. And you (referring to WJHM1) jumped right in to take your turn.

WJHM1: That's because I was interrupted twice.

ACLW: So you ran over them.

WJHM: I did, I did that.

ACLW: That's what I am talking about, white man privilege. I am going to get mine anyway.

*Facilitation comment: The African American woman addresses the white man directly at this moment, with a fury towards the numbness and unconscious use of rank. Mindell in the interview states that "becoming an oppressor is by not knowing the painfulness of our own marginalized selves. And that's a matter of people dealing with rank. Everyone, it could be in the black community too. Everybody with rank does the same thing. They marginalized their own oppressed nature, so she's on the right track. She's angry with him, but somehow people aren't pointing this out, the difficulties of marginalizing one another on the spot. Everything is happening so rapidly in the process, but looking on from the outside as the facilitator you could say, "Friends, there is something in the room which says 'I have rank and I don't need to know my own pain. So let me ignore my own pain and let me ignore everybody else's pain.' There is rage against this statement."*

*Mindell continues, "Everybody needs to know that everybody does this [is rank unconscious] in every situation. Otherwise a person who is in a so-called less rankful position goes home and is certain that the rankful one is the other and doesn't realize it, and inadvertently hurts people in their own families out of rank unconsciousness. I'm interested you see, not just in the overt racism, sexism, homophobia. That's big enough. But more, in everybody growing and stopping rank unconsciousness in a general way. Otherwise the community could kill every white man in the whole universe. You would still have the same problem."*

*This African American woman presents an important learning about the concept of white male privilege and rank. She identifies one trait of this rank in being able to interrupt another to take care of one's own need, irrespective of the other's situation or need. Another trait previously mentioned is the privilege of being able to stand back and observe. As these traits are behaviors and background attitudes, they can be adopted at times by others apart from white men. This is acknowledged by the previous African American man, stating that he too has a white man within him. The white man is experienced as a role or position in the group, occupied by white men, but quite available as an attitude to anyone picking up the oppressor role. In this instance, the role of 'white male' was adopted by a white male against another white male. This leads to the idea that white men can be oppressed by the very attitudes that they embody.*

*Additional comment: Proponents of the men's rights movements identify with much of this oppression of men by the 'white male' role. A frequently used example of the men's rights movement is the custody courts in the legal system. Men's rights advocates feel that the legal system discriminates against men and tends to side against them in decisions of custody, access and contact with their children. Paradoxically, the legal system is highly dominated by men, mostly white men. In this case, some white men are discriminated against by the very system which they embody and represents them. The*

*idea that the 'white male' position is a moving role which can be adopted by many different people at different times is not meant to reduce responsibility on white men who act in oppressive ways, but to recognize that white men too might be oppressed in this process.*

ACLW: (continues) It's something I battle, I encounter it all the time. And then I heard, "Am I going to get set up as a white man?" I openly state that I deal with a lot of rage about white men in America. I feel the invisibility as a result of being an African American woman in America. An overweight, over forty, African American woman in America. As large as my body is, as colorful as my skin is, sometimes I am just not seen. Walking through a door, driving in my car, anywhere. That's something that's my fire, everytime a bumper word comes up. For me it comes up as white man as victim. Everybody's talking about making the white man the oppressor, making the white man the bad guy...It turns around as 'we are people too'...Absolutely! But there is a way that when you turn yourselves into the victims that you are escaping from looking at your participation of what's going on. It's how I can be an oppressor, by not looking at how when I turn myself into a victim and act out on that [*I become oppressive*]. That's how I become an oppressor.

*Facilitation comment: The African American woman expresses her anger and rage. She introduces some of her experience of being socially marginalized, through being an African American, a woman and aged over forty. Her challenge to white men to discriminate between how they oppress and their own feelings of oppression and victimhood is important. In group experience it is often difficult for the white men to address accusations of how they might oppress, as the*

*message is often combined with the rage of the person feeling oppressed and this person's own marginalized oppressor, the man's own sense of oppression and previous shame, and the man's abuse or difficult personal history. White men have also been protected within the structures of social systems which tend to support their social rank. Further, social rank is expressed in many forms, one of which is the ability to choose to change direction. This is a privilege often taken for granted by those who have it (often done by those in the role of the 'white man'). Changing the focus of attention can be socially oppressive to those others who do not have the privilege to do so. This changing of the topic of focus from one who needs to be accountable to one's own personal needs has been seen as behavior typical of the 'white man'. The ability of the person in the 'white man' role to stand in this fire is difficult, and requires the awareness and capacity to place her/his other needs on hold for a moment.*

*Additional comment: As cultures change, white men are being increasingly confronted as to how they use their social rank. Bill Clinton, as president of the United States, was publicly confronted for his sexual affair with an intern (lower rank), although the practice of this type of sexual affair was condoned and accepted for many years prior to his time.*

*I recall my own personal learning on the use of social rank at a Worldwork seminar in 1993. At this time, the group was working on sexism and many woman in the group were furious, demanding that men look at and be accountable for their own sexist attitudes and talk deeply about why this might be so. I realized that part of my oppression, and related desire to oppress, was my revenge towards my mother who had hurt me deeply in my childhood. I began to tell the group my story of my own personal pain in relationship to my mother and how I might be taking out my revenge in relationships. Needless to say the women in the group became even more furious and silenced me with a roaring voice*

*before I had even completed my first sentence. They stated that they did not want to hear about my mother and any excuses I might have. The group at this time required of me to address my participation in the issue and not my own personal 'victimhood'. The next speaker at this seminar was a white man who had been my mentor. He stated he was different from me and was not looking at how he might want to take revenge or the pattern of his relationship with his mother, but that he was upset at the aggression of the women in the group. He was also silenced by the fury of the women. The women did not want men to escape their participation in sexism by focusing on their 'victimhood', the dynamics of relationship or any other topic. They needed men to use their privilege and 'white man' power to stay focused on the issue presented, and to keep their focus on the needs of the women participants at this moment. The dynamics in the group created an unusual situation, where the culturally marginalized voices were supported to come out. The playing field had momentarily changed so that the usual patterns and dynamics of male communication and the isms related to this were silenced. When white men later complained that they no longer have the space to focus on what is important for them at a given moment, the response was that they now had an idea of how marginalized groups feel all the time in this 'white man' culture.*

Facilitator (WJHM): I am listening, I am listening. I notice you are looking over there  
(WJHM 2). I am here too.

*Facilitation comment: The facilitator moves to the physical position of the white man being focused on. He does so to acknowledge that the white man is now holding a role for the whole group, and that he is not alone in this role but is a representative of the timespirit that needs expression.*

*Sometimes one person standing in a role which is difficult and under criticism or 'fire' can be personally painful for this individual. Encouraging others to feel what it is like in this position and to learn from being in this place, as well as creating a possibility to relieve the person from this role, is an important function as a facilitator.*

*Additional comment: I recall my painful learning of this at the first Worldwork seminar on the Oregon Coast in 1991 when Worldwork was first being developed. This was an especially intense time of experientially learning together. At this time role theory was just being developed, and the awareness of supporting all sides in the heated fire of exchange was not always in the group's or facilitation awareness. At one moment, the group was working on homophobia and was looking for the ghost of the homophobe. I found a moment where I had been homophobic and mentioned this to the group as a way of finding a role and assisting the group. The group then became furious with me and criticized me for having a thought like this. I felt awful, apologetic for this thought, as well hurt by all the criticism and began to cry. I felt what it was like to be stuck in a tough role by myself.*

Facilitator WJHW: I would like to make a metacomment that we are in the process, and I hope that is OK for everyone.

*Facilitation comment: Although there was no explicit consensus to focus on the issue of white men and privilege, the group intensity and focus has drawn us there. In a sense, the group is making an unexpressed agreement to focus on this issue. By stating that she hopes this is OK for everyone, the facilitator is making everyone aware of the place we are being drawn to and creating a container to support the issue that is emerging.*

### 6.3.2 Deeper into the work

*The group is now entering the process of wrestling with the issues that emerge between participants in the work. The 'cooking' of this process is analogous to alchemy, when the container is set, the prima materia are placed into the pot together and the fire is increased. Here, the consensus of the group to work on this issue is established, the container and form held, and now the interaction of the various sides can occur.*

WJGM: He (ACGM) mentioned that he and I had just returned from a retreat for gay men. I was aware of how I felt very vulnerable, as this is not usually the first piece of myself that I lead with, especially in a group of people who had met the night before and I am the new person. So I noticed my vulnerability and that I choose the moment to come out. African American people have other experiences. But then what I realize is that in a certain way it's also my way of holding back until I am in my most privileged place, and that the privilege was stripped from me in a way that I am then immediately identified as a gay man. This made me vulnerable in a way that you are used to being vulnerable (referring to people of color), where as I could hide behind my decision to come out rather than be at my most vulnerable. I am protective of my feelings. I am learning especially that this is valid at the moment when the whole white man issue emerges. Once I saw my truth, I cash in some of the 'chips' of my privilege.

*Facilitation comment: Here a gay Jewish man reflects on the way he uses the rank of being white to protect himself when in vulnerable situations. He notes that the option to present his race due to the color of his skin is less of a choice than sexual orientation. He also questions how the rank of*

*having this option is used and how he personally might use his privilege of being white as a way of protecting his gay identity through holding back and staying withdrawn. He recognizes his privilege as a white man of being able to choose when to enter certain conditions, if at all, and the safety of this position. The issue of relative safety is important here. In a group where many of the members have qualities which are marginalized and not presented to others by choice, such as race, the issue of safety becomes a very different process. The question of whether one is vulnerable or not becomes less relevant as the person will always be vulnerable and in danger of others' projections and prejudice towards them. Safety then becomes more a focus on personal skills and less a request for an externally safe environment. As the African American man said earlier, "I have to watch you (white men), I have to know you, I don't particularly want to know you, but I have to." This African American man needs to be aware of his environment, who the people are in his environment, and how they behave. He needs to stay conscious and awake for his own personal safety. Safety does not come from an external agreement to create a safe environment, but from the marginalized persons' awareness of the condition they are in, and their ability to deal with this condition.*

*Additional comment: I had a discussion on safety with an African American man at a Worldwork seminar in 1997. The issue of safety had been presented in the Worldwork group of about 300 people. Questions had emerged about rules of agreement of behavior, how to create a safe container for the group and individuals in the group, etc. This had been a particular concern for mainstream participants with more social rank, such as the white participants. The African American man stated that he never even looks for safety in a group. As an African American man, the idea of creating safety in a group is not relevant, as this for him is rarely a possibility. The world is not a safe place. He uses his skills and awareness to find those people in a group who can 'watch his back' and care*

*for him in time of need. And he keeps the awareness that he is not safe as a way of staying sharp and interpersonally conscious in the group. The reliance on rules of conduct in a group to create safety has the risk of perpetuating a particular arrangement of social privilege through the creation of this set of rules. Although important for many people, it can create a condition where the external structure becomes the focus in developing safety at the cost of the development of interpersonal awareness and skills.*

ACGM: I really apologize to WJGM for outing him. *(laughter in the group)* I am obviously not back in reality, because if I was in reality I would be particularly aware of this, if I want to come out it's my trouble. I have.....

WJGM: But I am happy. I am just open to the experience.

*Facilitation comment: Mindell responds, "He's gay, but he can hide because he's white. The whole thing of being out or not out is not just a gay issue, but every white person's issue. Not everybody personally is gay, but every white person has a marginalized side to them that isn't out. That's the problem here. I have marginalized my own dreaminess, my lack of intellectual ability, my mathematical ability, my sexual addictions, alcohol addictions, etc. They are all marginalized people acting like mainstream people. And now it's all turned on the gay thing because they are more conscious of marginalization, but the larger issue [of how we all marginalize] is still waiting."*

ACGM: But also because of that piece of oppression (homophobia). It's so dangerous to come out. It's so dangerous to be 'that other', that kind of other in society, whether it be white or black, whatever your ethnicity or sex.

*Facilitation comment: Although the gay man who was 'outed' indicates he is fine, the group laughs at this moment. This indicates an edge in the group, and a recognition that this discussion can easily justify further exploration. This is a hot spot. Generalizing to the group, it provides an*

*opportunity for not only the gay men, but all members of the group to emerge and 'come out', into all of their own marginalized parts whether they be feelings, addictions, dreaminess, etc.*

*Additional comment: I recall the danger I have experienced in being in the 'other' position. In racist South Africa being white and a man imbued significant privilege and power in the culture. In 1982, I was completing my Masters thesis at a black hospital serving Soweto (at that time a blacks-only township). While researching and teaching at Soweto, I felt the privilege and power bestowed on me as a white man. As part of my research, I decided to visit an African witchdoctor deep within Soweto. During the journey I felt terrified. Few white people journeyed into Soweto and this was a time when there was significant oppression of people of color by white South Africans and a growing expression of anger in the black community. I was grateful for the warmth and friendliness of my hosts, and knew deeply the feeling of being the 'other' and how my color placed me in a dangerous spot on every moment of my trip.*

Facilitator (WHJW): That is part of being a white man, too.

*Facilitation comment: The facilitator recognizes and indicates to the group that aspects of the 'white man' are not acceptable to both himself and the culture he lives in. These aspects are then frequently marginalized in order to maintain a role which is acceptable to the culture. The group is placing on the white man those parts of themselves which they also marginalized.*

WHJM2: *(In an angry tone)* I realize where the anger comes from. Its so fascile. If that's how we are going to play this out, polarizing this into the white man, black man. If I am going to be set up to play that role on that level. I haven't been given the opportunity to

hear the rest of me. If I have to contain that aspect of me for whatever duration, with the expectation that hopefully we will get underneath it, we will meet me and you and everyone else here. If we start off that way, well OK, but that's where the anger is. I feel and am angry that it rarely gets down to the real, underneath place of getting to know each other. We keep it at that level and we get angry at the upsetful whiteness in the world and the blackness in the world, and I will be steaming and we have to contain that. We have got to go deeper.

*Facilitation comment: Mindell in the interview comments that this man wants to go to a deeper level, but he hasn't brought any further depth into the discussion. "We need to get deeper into the marginalized part of him. If you marginalize the deeper troubled sides of yourself, you never have a relationship with anyone. You never talk about things that agonize you. You're never quite a whole person that you're relating to. That's not white or black, it's everybody. So it has to do with the marginalization of the oppressed person inside yourself."*

*Additional comment: Here the white man talks of himself in more than the 'white man' label. He wants to be seen beyond this social category and connect with one another on a level as human beings. He has a need to connect with others on a more interpersonal level, an intent that he personally expressed on the first evening and earlier in this process. However, because he is a representative of white men, he expresses a concern that the group might not be able to get beyond what is both projected on him as well as what he holds as a white man, and thus they may not get to his deeper conflicts and feelings. He, too, is at present unable to go beyond the present discussion to his deeper feelings and issues. As discussed in the previous section on rank, Mindell (1995) divides rank into 3 basic levels: social, psychological and spiritual. This white man does not see*

*rank only on the social level. The danger, however, is that while broadening the scope of rank is comfortable for him, he does not consider the social level of gender a problem for himself, and therefore desires to work on the other levels where he is in some distress. He therefore inadvertently dismisses his social rank as less relevant, although it might be crucial for others around him. This attitude is the very problem of unconscious use of rank, which others will feel in relating to him.*

ACHM: (In a strong impassioned tone) I agree with you. We have been here before (referring to a previous group process these two men have been in). I really want to get to know you as a human being. Fuck whether you are white or whatever. You are a white man. And what I have seen with white men and me being a black man, you represent authority, you have got to wear this one. It's not fair to you, but unfortunately that's the way the society sets it up for you guys. We have to deal with our shit and you guys have to deal with your shit. And I hate the fact that you have to, because I know what it is like on this end. Do you understand that? I know what it's like on this end. It's another level of it for you as a white man, and as much as I want to be seen, I want to see you. But you know what: When I walk into a room where there is a group of white people, they don't see me, they see a black man and they respond from that. And that's inside...internalized something (internalized racism and the pain of the projection on black people, etc.) that makes me...I have to react to that. So I see you the same way that all of those people see me. I hope this is making sense. And I don't get past that with you. I don't know how to really do it, because when you push back, that's something really deep within you, when you say hey I don't want to deal with this, I don't want to be seen as a white. Oh god that

really hurts me. Because I hurt, man, and that image, I am sorry, but you wear it. That really hurts that you don't want to really know my fucken pain. Your image hurts me. You don't (personally), but for whatever reasons--because you wear it, you wear it, you wear it (pointing at different white people in the group). It hurts me! Man! So I don't want it! So I got to know who you are. I have to. But unfortunately, before we get there, you got to hear this. I am sorry!

*Facilitation comment: Mindell in the interview comments that this is just true. "He sees the white man as white, and the white man sees him as black, and neither of them are really showing their marginalized parts. What this needs is for them both to show their marginalized parts." In a previous chapter I discussed how I had marginalized the dancer in myself when I had seen the 'other', in this case black people in South Africa, dancing on the street. I had marginalized and lost a dynamic and wonderful part of myself. More dangerous and devastating ways of marginalizing and subsequent projection of parts of ourselves on the 'other' have occurred. In the recent history of racism in the United States, between 1925 and 1950, two and a half thousand black men were lynched and murdered before crowds of white onlookers. The apparent justification for these actions was the protection of white women who the lynchers claimed had been raped by these black men. Retrospective research has found that this claim was made (and not proved) in about a third of these lynchings. These white men had projected their fears and longings onto black men, creating stereotypes of sensuality, primitiveness and violence. (Fanon, 1970) A current marginalization of self and projection onto the other that occurs in the United States is the idea that African American people are angry and prone to more violence than white people. Of course, this is untrue...history has demonstrated the untold violence against African American people by white people. This process group is beginning to cover some of this issue in the acknowledgement of anger and rage by some of the white members of the group. But this needs to go further into*

*embodying, as well as describing, these feelings, as well as other aspects which are marginalized by white people.*

**WJHM2:** (frustrated) I heard this so many...(sudden hesitation) Oh, I am against this too. We have been here before.

*Facilitation comment: The Jewish white man is about to complete a sentence 'I have heard this so many times before,' but does not complete it indicating that he is unable to internally support the expression. He internally rejects the statement he is about to make and changes it, recognizing that going in that direction might create additional hurt in perceiving the African American man's communication as repetitive. He appears to want to care for the relationship and develop a deeper rapport, but is unable to meet with the African American man at the level of feeling that is desired by the African American man.*

*It is important to note here, although we will be dealing with this in more depth later, that the white man has white skin, but is also a Jewish man. The whiteness here and later refers to the color of his skin and not his race as a Semite. Because he is being referred to here and later in the seminar according to this quality of his skin, we will focus on this white quality when it is referred to, recognizing that in these moments he is representing those with lighter skin and in these moments will represent white men. His experience, however, will be quite different from others with the same color of skin who are of a different religion or race. At these times, he becomes a Jewish man, with quite different circumstances and experiences. Here, there are two social variables of privilege, one of skin color which is more culturally supported by the mainstream, the other is being Jewish which is more marginalized in the mainstream culture.*

**ACHM:** No we haven't.

*Facilitation comment: In disagreeing the African American man begins to escalate a possible conflict. Escalation and de-escalation are Process Work conflict resolution and communication awareness tools. Frequently in conflict work, when one party escalates they are standing against another in a way which adds fuel to the fire of the conflict and increases the possibility of further conflict. Escalation often occurs as a desire for more awareness, and a need by the escalating party to be listened to and understood. Listening to the escalating position can lead to de-escalation, deeper understanding and possible resolution.*

**WJHM2:** We have. We have been at this road before.

*Facilitation comment: Again a disagreement which further escalates the conflict.*

**ACHM:** I want to go past this.

*Facilitation comment: Here the African American man suggests a way of de-escalating the conflict. He does this by not addressing the issue further, but looking at the commonness of their message. The vision and desire for community emerges in wanting to meet the white man and work these issues out.*

**WJHM2:** What do we do to get past this?

*Facilitation comment: Here the Jewish white man meets the request for de-escalation. His vision for deeper communication motivates him to work with the African American man. There is a momentary agreement, at this time both parties want to get past this conflict.*

**WJHM2:** (cont.) (frustrated) We stayed this way, we come back this way. We go next time this way. We spent a week together (a five day seminar in the USA) and another two

day thing. Here we are again, what does it take to get beyond this? Why does this have to be replicated, as individuals? What got me is that we can talk about this white, black thing to the end of time and have our anger, but when will we get to feel me and you? When will we get to this next level? I feel we start the group this way every time.

*Facilitation comment: The facilitators trust the two men in this interaction. The group is mostly giving them space to have this conflict out between them. At times the conflict within a group will be constellated between two people. Often the resolution between two people will help the group with its larger issues. Mindell in the interview comments that there are different levels we need to deal with. "All need to be named. At one level, we are dealing with the social and political level, where the African American man is quite right. At another level [the psychological and awareness level] they both are marginalizing parts of themselves and are stuck at an edge. Here they need to get to the marginalized parts of themselves and show this."*

**WJHM1: (To WJHM2) What I heard him say is that he wanted to be heard. (Angrily) And I didn't hear that you heard him.**

*Facilitation comment: The repetition by the white man in wanting to get to another level in relationship, indicates that although he might have heard the African American man's pain in being seen as black with all its stereotypes when he walks into a room, he does not acknowledge the pain of this moment, nor the repetitive lifetime of pain the black man lives with. That is, he is not acknowledging the social level. Another white man, who is not the focus of the white man role at present, angrily attacks the first white man for not listening to this African American man's experience. This is a very important moment to study in this group process. Why can the white man at this moment not afford to listen to the African American man and his pain? This moment is a frequent one in group process. The use of white privilege and power in choosing the direction the*

group might go in and not addressing these questions, has already been explored. In answering this question, it might be useful to explore the white man's experience further. He feels that he has an idea that might be very important and useful to the group. He has a vision of what might be possible. He views previous group experiences where he has not voiced his feelings strongly enough as not leading to the fulfillment of this vision and he believes in this vision enough to stand firmly behind this. This white man might have had many previous ideas and viewpoints which have been externally and internally oppressed, which also emerge at this moment. What looks like resistance might well be a strong need to hold onto his experience and viewpoint, at the risk of surrendering himself once again. In an interview with this white man after the seminar, he stated that he had felt hated by some of his teachers and had been awfully shamed and abused by them. Standing for a viewpoint that is important to him might be valuable in not yielding again to the shame and hurt of being overrun. However, in not going deeper into his own personal experience and pain, he stands for a personal need but does not bring himself fully into this level. His personal needs might also be in conflict with the needs of others in the group. How this is dealt with in the group will be a personal challenge.

*Additional comment: I recall an experience from the 1993 Worldwork seminar. Most white women at the seminar were furious with the men and wanted men to keep the focus on the women's needs and address the concerns women were presenting. When I tried to express what was important to me, I was silenced by the women. At this moment, it was beyond my personal ability to follow the women's lead. I was devastated and terribly hurt. No longer did I see a group of women who were angry and needed to be heard. I saw all of those women in my life who have silenced me, diminished me and hurt me. I was reliving my own abuse experiences and was unavailable for any other experience. I was not up to addressing the place the women needed to go into. At this moment I did*

*take a privilege offered to white men. I decided to leave, walked towards the door of the seminar and walked out. But something in me knew that I wasn't going to find the solution to this abuse out there. I hesitated and then walked back into the seminar. This was the place that I would learn more about my own reactions to events in relationship, both personal and in the world. Over the next years, I began to unfold and explore more of my own personal history of abuse and how it influences my relationships, present and past. This was the beginning of a rich and challenging time of growth for me. What at times looks to the white man only like an option to leave, when processed might well be the loss of a deep opportunity for contact with his deeper sensitivity, growth, love and connection.*

*Independent of our personal history and abuse and the dynamics of staying or leaving, it is very difficult to listen to another person when you feel attacked. At the 1993 seminar I certainly was not up to this. And yet it is the request of those who are furious and in pain at any given moment that if we can, we do stay, listen and respond.*

**WJHM2: OK, OK.**

*Facilitation comment: Although not easy to indicate in the transcription, there was a recognition by the white man that he had heard the accusation that he was not listening to the 'other's' pain and life difficulty. Although the process moved rapidly past this point at this moment, the OK's and a lowered tone of his voice were de-escalation signals by the white man. This could have been focused on.*

Facilitator (WJHW): I would like to speak from this position too... that I want to be acknowledged (too).

*Facilitation comment: The facilitator recognizes that the white man and his experience are being marginalized by the group. Additional members of the group are beginning to side against the white man's position. The facilitator sees the need for acknowledgement and recognition to be a common experience for both the African American and white man. By stating the desire for acknowledgement by the white man, she supports his right to his own needs and style of expression. This moment is a difficult one for the facilitators. It is easy to support one of the sides in the conflict, but this might suppress the other position and prevent the group from going deeper into the fire. This is a moment for the facilitator to maintain awareness and sensitivity to both sides.*

ACHM: (In a challenging way) You are saying a lot of what is going on for you (in a fairly strong tone). How would you feel if I walked out of the room? If everybody walked out of the room and said I don't want to hear you, fuck you?

*Facilitation comment: Mindell in the interview states that "the African American man is threatening that folks could just walk out and not listen. Walking out of the room was a tactic of the sixties in the United States. When you don't like something you walk out on the mainstream and the mainstream is sitting there by itself. This is a tactic to make them realize their one-sidedness. The African American man is feeling unheard and feels that he is being pushed into a position where he has to create a huge threat. This escalates the whole situation."*

*The African American man tries to place the white man in the same position in which he himself feels placed. The example he uses is a place where the white man suffers. The African American man notices that the white man has previously mentioned difficulties in relationship. He escalates to try and bring out the feeling response in the white man, but this is unlikely to succeed as the*

*white man as yet feels unheard in his own pain. The position they are both in is typical of a conflict between two people who are very different in many ways, and yet both are challenged in the same place in this communication. They are both unable to place their own viewpoint on the side, recognize the different levels of rank and oppression, and listen to the other's perspective.*

**WJHM2: (Angrily) I have had enough of this!**

*Facilitation comment: Although the white man is not explicit here, he hints at the pain he has experienced through withdrawal and rejection in relationship. It is possible that he wants to stop the criticism and hostility he feels in relationship, both in his life and at this moment.*

**ACHM: How does it feel?**

**WJHM2: It feels like death...it feels terrible.**

*Facilitation comment: Although he communicates in a strong voice, the white man indicates the pain and difficulty he feels.*

**ACHM: That's all that I am saying. And all I am asking, because I want to hear what you have to say, but when you play it back to me like, 'We are here at the same place again, here we are,' I feel like you are not hearing me.**

*Facilitation comment: Mindell in the interview recommends "when he says you're not hearing me, that the facilitator could ask, 'what is the intent of what you're trying to get heard? What are the sentences exactly that you want heard?' It is likely he would respond something like 'he would like white people to see and acknowledge the rank difference in their contribution to creating that suffering. This would have been a good facilitation move at this point. In order not to leave it to*

*them to let it escalate." By asking for specifics, it allows the focus to be placed on the concern itself rather than the interaction, allowing for deeper understanding and expression.*

**WJHM2:** Maybe you are saying...hmm, that's the thing....

*Facilitation comment: The white man is beginning to hear the African American man's experience.*

*The tone of his voice is down and he is listening. Right here, he is interrupted by the African American man, who although he does want to listen to the white man, might well need more to be heard.*

**ACHM1:** I really want to hear you. I want to hear what it's like for you, I really do. I am willing to fuck my shit right now and tell me, I am serious, I am not sacrificing anything here. I really want to get what it's like for you. I want to know what it's like for you as (person's name), a white man, as more than just a white man, as you. What's going on for you. I really want to know.

*Facilitation comment: Mindell in the interview comments that "he is at an edge and the whole system is at an edge. He feels he's not allowed to talk again. He's being forced into an adaptive 'I'll listen to you' approach. That's a rank problem. He hates being forced to adapt, just as the black folks have always said they have to adapt to white folks. He has to adapt--not that he wants to--in order to survive the system, he feels he has to. This will make him angry and depressed later on." However, this does allow the possibility of going deeper into the experience of the white man. The African American man assists in the relationship by modeling the very thing he wants...listening. As he himself listens, he creates a listening environment where he is hopeful that both can be listened to.*

*Additional comment: In a Worldwork seminar in January 1998, after a long and painful interaction between white and African Americans, a number of African American people expressed a desire to leave the group. One of the white facilitators came out and in a very feeling way said that he didn't want the African American people to leave, they were important to him, and asked them please to stay. He wanted to listen to their pain. With this moment, the feeling in the group changed and the group focused on the African American experience. A few African Americans came forward and shared their experience and their pain. They shared the agony of their own suffering, the brothers who were in jail and the hurts in their families and communities. They shared a small part of the suffering of African Americans in the United States, and the group was touched and listened to the pain. At this moment the edge of listening to the pain of the African American people was crossed. Many writers have documented the extreme suffering of the African American people due to racism and prejudice. (Matshoba, 1950; Malcolm X, 1964; Grier and Cobbs, 1968; Fanon, 1970; Staples, 1982; Johnson, 1993)*

*Being listened to is a relieving and important experience for all members of a group irrespective of their relative position and social power. In a group process class in January 1998, a white man came forward and expressed his fear of talking in the group, and began to share some of his anxieties, fears and insecurities in the process group as a white man. The group made space for his experience recognizing that all voices need to be heard, not only those voices who are socially marginalized, but also those who feel marginalized within the group at any moment.*

WJHM2: It's the pain, the bombardment, either the anger or the retreat. The way you are relating you will either get angry like 'why can't you admit it, c'mon'. The other thing that I experience is retreat, 'I am not going to deal with you. You are too arrogant, you are too insulting, everything that you say to me is not right or not what I want to hear, I am out of here, I don't want to engage to you.' I experience either end of it.

*Facilitation comment: Mindell in the interview comments, " Since he's a Jewish man, I have to assume that he's also projecting his own experiences of being a marginalized person onto this African American person. He is pressed into being a mainstream person and that's why he is so upset about this. Not because he's being criticized around racism, but because he himself is both a mainstream person, due to the color differences and also a marginalized person (by virtue of being Jewish) pinned into a mainstream position. Some Jews in the United States no longer identify themselves as being part of the white population. It's now politically correct to identify as being a Jew, not a white person. Even between the Jews there's racism against the darker Jews, in Israel the Ethiopian Jews who are black, so it's very complex. A helpful facilitation method would be to point out to him that he is representing the white role now, even though congruently speaking he can't be in this role entirely." Mindell continues, "the white man does not identify with the power of this role, because having rank is such a natural thing. For example, you don't identify with the power of being able to breathe. And it's a power--not everybody can breathe. Asthmatics can't breathe. But you don't see breathing as a rank. You're swimming in the water. You don't see the water. At another point, the African American man will be unconscious about the rank he has, relative to others in his own community. In order to recognize rank it often takes an argument. First of all somebody says to you, you don't recognize--and that's the beginning of consciousness. And even if you're unconscious, it's important to love yourself. That's part of a necessary metaskill for recognizing rank. I'm not a bad guy even if I am a little stupid about certain things. And you're not a*

*bad guy even if you're a little unconscious. Everyone's brain will be unconscious at the one spot in another place. We all suffer this problem. Not just the white man. Putting everything on the white man is ridiculous. It doesn't work because everybody has to become rank conscious eventually."*

ACHW1: And what happens inside of you?

WJHM2: Here I am OK or not OK. I am left here with me, and then I am...you know...

*Facilitation comment: The group momentarily creates space for the white Jewish man to explore his position. However this is a fragile situation, as the group will also need to get back to the African American position which is on hold. As the white Jewish man is the only group member in this role, he is vulnerable to the group's change in focus and it will be important to care for him in this change to ensure that he does not take the full brunt of the role.*

Filipino Christian Heterosexual Woman (FCHW): I want to know about you. You are saying 'I am left here with me'. I want to know what's left, after everything's been gone, strip away the defenses, what's left?

*Facilitation comment: Mindell in the interview notes that the Filipino woman separates herself from the white Jewish man. "Better for her to stand in there with him. Don't ask him, but rather take on the role of the white man." The facilitators can also stand in the role of the white man, helping the role develop beyond this particular white man, taking some of the heat off of him personally. It's also important to note that the woman is appealing to the white man to express in a more feeling style, which might not be his accepted style of communicating.*

*The repetitive questioning asks the white man to go more deeply into his feeling side. Although he is describing his experience and feelings, some members of the group are not satisfied with his responses. They would like an expression of pain in the moment, rather than a description of the*

*experience. These members believe that feeling more might bring them closer to the white man and his experiences. These members continue to want the white man to change his style of expression. At this moment, the group is constellating the very troubles the white man described that he experiences outside of the group: judgement, rejection and abandonment. At this moment in the group process there is a conflict of styles. For the white man the analytical description of feelings is a useful style, for other members of the group more immediate feeling expression is important.*

*Additional comment: The difference in style, and the value of acceptance placed on certain styles and withheld from other styles, has created untold pain for many groups throughout the years. Women who have been more emotionally expressive have been called hysterical, disapproved of by the culture and even institutionalized for their values, power and feeling expression. Many of my women clients have described their childhood as an attempt to repress their emotional and spontaneous expression. Some were institutionalized and medicated in order to attempt to control their experience. More recently a male adult client who felt strongly about justice and social issues was also hospitalized, in an attempt to control his emotions and rage at the injustice around him. Fortunately, the psychiatric system recognized this and released him after a brief period of evaluation. It is also likely that the man was released and the woman detained due to unconscious sexism.*

*The cultural judgement of certain styles not only creates untold hardship for those oppressed, but also oppresses these styles in others who are in the more power oriented positions. Previously, I told of my experience in South Africa where I marginalized my own desire to dance when I saw black people dancing. The oppression of others also*

*oppresses the oppressor. Another painful example of this is racism in South Africa. White people by virtue of their privilege had many benefits from oppressing black people, including more financial possibilities, greater affluence, better education, more freedom of movement, etc. But as the years unfolded, the white people began to increasingly fear for their wellbeing. The walls of their houses went up higher and higher so that today, even after the fall of racism, the walls of many white people's houses are 12 feet high, with glass or wire at the top, and security posted 24 hours a day at the gate. The apparent desire for freedom and benefits, when achieved at the cost of others' suffering has created a prison whose walls restrict those who desire these benefits more and more. In applying this example to the current interaction between the white man and others in the group, two issues emerge. Firstly, the group appears to be oppressing the white man into a feeling style which is a more familiar and therefore the more accepted style by other group members. Secondly, how has the white man marginalized this feeling style in his communication and why? Although there was an attempt to listen deeply, this has now changed into a requirement to communicate in a specific way.*

WJHM2: *(Upset)* Feeling alone, feeling hurt and abandoned. Feeling like...OK, I have got problems, I am not perfect, I don't have all the steps, I am not this fully....I have said the wrong things. I am grappling with it, and I am either getting attacked or not. And so you know, where is the engagement? I feel that the privilege that the 'other ' has of either getting angry...that's a privilege...'Hey I have all this rage, I can get angry, I have all these feelings, I don't have to deal with you. You are not worth dealing with.'

*Facilitation comment: The white man describes his pain of rejection. He acknowledges his struggle with his own feeling side and difficulties he is having. But he also feels defensive. He does not acknowledge any of the privileges which the group perceives as white man privileges. While the group might perceive him to have high social privilege, he experiences himself as having very little privilege, and focuses on his low psychological rank where he mostly suffers.*

*This experience of some white men, the experience of not feeling the benefits of apparent cultural privilege, is well documented in the men's rights movement over the last number of years. Farrell (1993) questions the idea of men having social power. His list of male social suffering includes higher suicide rates than women, shorter life span, more life threatening jobs and that men are twice as likely to be victims of violent crimes than women (although the perpetrators of violent crimes tend to be men).*

*From a Process Work perspective, this discrepancy in attribution of privilege is due to the fact that white men tend to be unaware of their social rank. This might explain some of this particular man's experience. Irrespective of having high social rank, he suffers from relationship difficulties. Within Mindell's (1995) framework, he might well have high social rank in certain areas. However, being Jewish also gives him less social rank. He feels very isolated and rejected, which indicates he has less rank in relationships (psychological rank). He experiences a subtle attack by the group. He hasn't directly acknowledged that he feels criticized, but by the tone of his voice and the persistent inquiring nature of the group, there are criticisms of his style and ways of communicating. Further he feels that the African American man has more of a sense of right to be angry with him as a white man due to racism than he himself has in being upset with the situation. This sense of righteousness and a desire for justice are forms of spiritual rank. Mindell in the interview comments that "he's talking about spiritual rank. He notices that the other person has more spiritual rank and he feels less rank in that spot. He is not aware of his rank (social), only of being a victim of another*

*rank (spiritual). There are two roles at present, the white man who might say he feels less rank spiritually at the moment and the African American man who might say, 'Yes, we have justice and democracy and history on our side at the moment, and you are behaving poorly. We have a lot of rank and we are putting it on you and thank you for making us realize this. We will keep an eye out for our rank and you do the same'."*

FCHW: That hurts. (feeling tone)

WJHM2: Of course that hurts!

ACHW1: I am really wanting to connect with you. That people attack you or they retreat from you. And then comes back to what happens inside you, (we have heard) the thoughts you think when they are attacking you, but less about what happens, how you feel, what it does inside you. I really want...(to feel with you). You are saying one thing but I am not...I am asking you to let me in.

*Facilitation comment: The white man is presented with two different signals. The first is that the content of the communication is encouraging him to open to the desire of others to connect with him. The second message is critical of his descriptive and intellectual style and way of communicating. Responding to the other members' encouragement will ignore the harsher critical undertone, and places the man in a difficult position. Mindell in the interview comments that the African American woman's desire to connect in a feeling way will not work as you need to get into his position, rather than ask him to change in this role. "The facilitator could have gone right over there and stood in that role and answered her--not expected the white Jewish man to do that. It's like asking someone of a lower rank to do the work for everybody. A person with lower rank feels like he's got lower rank psychologically. For example, a student will not perform if the teacher really feels stronger, better and superior. They just feel bad."*

WJHM2: (there is a long silence in the group, then defensively) You are expecting something superhuman of me...I am not allowed my foibles, my humanness, my fucked up-ness...I am this evil white guy who has all this privilege and I am in control of everything? Excuse me...who is that...whose image of me is that? It's not my image of me...I am just trying to do my thing and make it through and try and get engaged and wow...something that is being put on me that I don't feel in myself.

*Facilitation comment: The white man begins to address the expectations placed on him. Although others see his whiteness and all that this represents in terms of privilege in the culture, he feels his pain and suffering. Mindell in the interview indicates that "the problem occurs when marginalizing of his (the white man's) rank is seen only as a one dimensional concept of him....People with rank never can get it, not just because they're swimming in water and don't see it, but because those who are asking it of them, are doing it from a power position. They too don't realize their power position. As the facilitator, you need to know he can't do that." At this moment both the white man's privilege and his pain are marginalized in the group. The white man marginalizes his relative privilege when he does not acknowledge the social benefits he experiences in the culture and in the group by being white and male. The ease with which he might interrupt the group, change the focus, command attention, avoid dealing with an issue, etc., are all factors which others with less privilege notice he has, but which he does not acknowledge and identify with. The white man's pain, suffering and struggles with life are marginalized by focusing on his style of communication rather than the context of his communication. He feels the pressures and expectations of both the group and culture and summarizes this by feeling the requirement that he is in control of everything. At this moment he admits his out of controlness, his struggle just to make it through.*

*Additional comment: This cultural expectation to be in control is an extremely painful one for white men to bear. It is often internalized so that although a man might be suffering terribly inside, he does not show his pain. I recall a client who attended therapy at a time of significant loss in his life. His wife had taken their children and left him for another man, his business was losing huge amounts of money, and he was becoming financially insolvent. When I asked him how he was managing he indicated that he was doing OK. It took some time to find out that OK meant that he was suicidal, and had spent the last evening with a gun pointed to his head considering pulling the trigger. We began to work on his issues of control and the deeper feelings and yearnings behind his suffering. He relaxed around some social expectations, took the spirit of the loss and let go of many things in his life which felt like demands and which were making him unhappy. Cultural expectations oppress not only those marginalized by those in power, but also oppress those in power themselves. It causes them to live in restricted and frequently unhappy ways. Appendix A presents additional examples of how men are culturally trained to repress their feelings and expected to fulfill often difficult roles in society, such as going to war, in order to prove their masculinity.*

*Homophobia, too, has a very strong cultural influence on many people, oppressing and destroying many young lives in the path of social expectations and demands. The suicide rate amongst gay and lesbian teens in the United States is three times that of straight teens. Gay teens also suffer more from depression, anxiety and fear. Here the cultural expectations place huge pressure on these teens to conform and repress their nature and sexual orientation. It is to the credit of gay teens that they are at times able to withstand these cultural forces and to stand for their values and views. Organizations such as the*

*church, in an attempt to do good in correcting the values of gays and lesbians, create a condition which endangers their lives and results in untold suffering and harm. The effects of repressing others frequently results in the marginalization of those feelings, experiences and behaviors in the oppressor which are then projected onto and attributed to the other. Appendix B presents a deeper analysis of the marginalization of aspects of ourselves and the projection of these aspects onto the 'other', in this case those with a differing sexual orientation.*

Facilitator WJHW: You feel vulnerable yourself.

WJHM2: *(hesitant and questioning)* My vulnerabilities...something is expected of me that I have an edge to doing...it goes either way...I am looking for engagement. What is it that allows me to feel vulnerable?

*Facilitation comment: The white man continues to feel the pressure of the group to behave in a more feeling way. He recognizes that this might be a growing point (edge) for him, but also rejects the cultural expectation for him to be a certain way in order to be heard. He asks an important question: 'What is it that allows me to feel vulnerable?'*

*Additional comment: In the 1993 Worldwork seminar it required the white men to listen to the pain of women even at the moment when they felt attacked. At this moment, it might well be that listening to the white man with care for his style of communication might be a possible answer. Many African American elders have found compassion in their hearts, even for those who have hurt and oppressed them through their lives. To ask for this of those who have suffered and been marginalized is almost unthinkable, and yet might well*

*be what is necessary to change some of the painful conditions of life and society. James Baldwin (1963), an African American gay writer and elder, wrote a letter to his nephew in which he describes the pain and suffering of African Americans by white people. He tells his nephew that the white man doesn't know any better, that the African American man needs to see the white man as the younger brother and give him love and compassion as an elder from this very perspective.*

Facilitator WJHM: People are saying let's stay with your vulnerability right now.

*Facilitation comment: Both facilitators are attempting to focus the white man on his feelings and vulnerability. However, this is not what is needed or wanted by this man at present. By continuing with the focus and expectation placed on him, he signals to the facilitators that the direction they would like to go is not working. In Process Work terms he is giving negative feedback to the intervention. Mindell in the interview suggests that although responding in a feeling way might assist the white man, what is most important is for the facilitator to pick up the role at present. He comments that the facilitator is also at an edge here. "The facilitator could also say, 'you feel vulnerable right now', and step right into the position. But the facilitator is not stepping into the position because he too is angry with him. The facilitator has unwittingly taken sides and so everybody is against him."*

WJHM2: I feel we are putting all these glossy veneers on someone's fantasy of what my life's about. Am I living up to it, do I own that?

*Facilitation comment: The white man feels that the group has projected onto him, irrespective of his personal situation in life, not knowing any details of his personal life. He indicates that there are not only projections onto marginalized groups, but also onto white men. This is a difficult position to be*

*in, when you are viewed for your social rank due to being white and a man, irrespective of your other social or psychological situations.*

*Additional comment: I recall the experience of an African American man at a Worldwork seminar in India in 1997. This man had been given a full scholarship to attend the seminar and was in a financially challenging situation in the United States. However, to most Indian people, he was from the United States and therefore rich. There was not even a discussion about this; race and his personal economic situation were irrelevant. He was rich whatever he told them. Whether he liked it or not, he had considerable social rank and opportunities due to being from the United States, regardless of whether he actually benefitted from these or not. The white man in this instance is in the same boat. Irrespective of his personal situation, he has the benefits bestowed to him by being a white man in the United States, such as greater economic opportunities. He also has the liabilities of being a white man, such as greater chance of heart illness, greater chance of suicide, etc. Irrespective of his other social rank variables such as religion and economics, the privileges of the whiteness of his skin and being male will also need to be owned.*

FCHW: I feel your vulnerability, I feel it now. I hear you.

*Facilitation comment: At this moment the white man is appreciated by the Filipino woman for his style and expression of feelings. There is a momentary de-escalation of the conflict and a hearing of the white man's position, although as yet it is more from a feeling than intellectual position.*

WCHW1: Are you not white if you are Hawaiian or Jewish? We have multiple identities going on.

*Facilitation comment: Mindell in the interview comments, "She is pointing out the complexity of the situation. That he is not simply this mainstream person, he also has minority status, which in this particular conversation is a rank that he's not using or aware of. This is part of his own internal anti-Semitism." Being white is a generalization of an experience, as the range of factors in social rank is diverse. A white woman will experience being white as quite different from men. White people with different sexual orientations and those with different religious/race groups such as Jews will experience being marginalized for these attributes. Many other factors are also relevant such as age, wealth, physical and mental abilities, etc.*

*Additional comment: In this example, being Jewish and white will be a very different experience. Many Jewish people are involved or are one generation away from the holocaust of the Second World War, and are still living with the effects of many thousands of years of oppression of Jewish people. Family and connections with relatives have been broken. Until recently many Jews have needed to travel and change countries frequently, limited in job opportunities and discriminated against in cultures they move into. Most Jewish families have close ties to many deaths and wounds from the holocaust. My own family is of Jewish descent. The name Schuitevoerder in Holland means barge pilot or ferryman, a name that is easily said and understood in Holland. Genealogy traces my family name back to the earliest records of names in Holland in the mid 1600s. My father was born in Holland and immigrated to South Africa, yet there is no other Schuitevoerder in the telephone books in Holland today. Almost all the Schuitevoerder's were killed during the holocaust. With only a few exceptions, my paternal family tree*

*stops one generation back from my father. The effects of this type of trauma on a family do not stop at the generation of the trauma but are passed on from generation to generation, and lived out over and over again. This is not only applicable to being Jewish, but other traumas such as sexual and physical abuse.*

*A white woman client I worked with many years ago came to see me because of her agoraphobia. When we went deeper into her feelings she began to describe her relationship with her father who came back from the Second World War, deeply traumatized by his detainment in a Japanese camp. She described how as a child, when her father was upset, he would torture her and her siblings. In this case, his trauma was handed down to her directly in his abuse of her. Although she did not abuse her kids physically, her anxiety and fear influenced their lives considerably.*

*In the case of my family, both my maternal and paternal grandparents escaped Europe in the early 1930s for South Africa, taking my parents as young children with them. They were refugees, in a strange and unfamiliar land, needing to adapt to a culture not out of choice, but as a requirement, knowing that most of their family were killed by the Nazis during the Second World War. The trauma on my grandparents was significant. The environment they were in, at least on my mother's side, was not chosen; her father had wanted to continue on to the United States, but was unable to afford this move. It is no surprise that my brothers and I are in a sense refugees from South Africa, still in the process of finding homes outside of the familiarity of the place of our native birth. I am sometimes amazed when I realize that some people in the United States were actually born in the place they still live, and that they have large established families around them.*

WJHM2: I remember a previous seminar when a Jewish man was referred to the camp of being white. Under this white skin is this Jewish part and how I see myself in the world, with the privileges and non-privileges of that aspect of me.

*Facilitation comment: The white man is Jewish. Not addressing the complexities of being Jewish would marginalize an important part of this man's experience and history. An important debate is the consideration of whether a Jewish person is white. Jewish people belong to the Semitic race, which some people view as quite different from the European race. The color of Jewish people's skin ranges quite dramatically depending on the history of the family emigration patterns over the last 2000 years. To generalize the benefits of being white to all Jews is inaccurate. It is especially inaccurate to generalize the benefits of white Christians to white Jews. Even disregarding the effects of trauma and abuse which is handed down from generation to generation, in my generation and today there continues to be anti-Semitism and social oppression of Jewish people. Christians, especially those from Europe and the United States, have a certain comfort and privilege due to being part of a mainstream group, which is evident in their language and style of communication. In this process where the Jewish man is referred to by his quality of whiteness, he is addressed as a white man, although this is a reduction of his identity, as he is also Jewish and Semitic.*

Facilitator (WJHM): If I can just make a brief comment. I notice that people are asking about your vulnerability (addressing white man), but it looks like there is fury, and it looks like you feel, too, a certain cultural environment which puts you down for some reason or another. That is what I imagine you are fighting against.

*Facilitation comment: By bringing the focus back to the feeling issue and ignoring the ideas about being Jewish, Mindell in the interview sees the "facilitator as marginalizing both the Jewish nature*

*of the person who first spoke and his (the facilitator's) own Jewish nature...Jews don't want to be identified as being Jewish. That's how I would read that, because you just brush over his own troubled past." He continues that it is "anti-Semitic that the facilitators are not seeing that he is Jewish. That he has to take the entire guilt. He is resisting this not because he is white, (but because he is also Jewish). He ought to take on the white side, but further understanding of his position needs to happen here."*

**WJHM2:** That's right.

*Facilitation comment: Mindell in the interview comments that by agreeing, he also marginalizes his own Jewish nature, and at another moment projects this marginalization on others who are marginalizing him. "Frequently Jews, Latinos and Asians marginalize their own minority status because they can marginalize it and almost get away with it. That makes a big problem in group process, there is a lot of internalized anti-Asian, anti-Latino, anti-gay, anti-Jewish status."*

**Facilitator WJHM:** And I imagine you are in a certain environment where you feel unfairly put in a position because of the color of your skin. That how you are experiencing it? I am looking at you (ACHM), and that's really where you are coming from at another point in time.

*Facilitation comment: The facilitator draws a parallel between the experience of the white man and the African American man. They both feel marginalized by others and seen by the color of their skin independent of their own internal experience. Both feel stereotyped by cultural generalizations of skin color. The intervention is designed to recognize not only the differences between the white and African American man, but also the similarities of their experience. At present, the experience of the white man is being explored. At a later time however, he might well need to place his*

*experience aside and explore the pain of the African American man. Mindell in the interview comments that this intervention still marginalizes the whole Jewish problem, and the facilitators could have held the group down to the complexities of the white man's experience of being white and also Jewish.*

WJHM2: Right.

Facilitator (WJHM): I wonder which direction we ought to go as a group, as the group is holding a lot of space for you (WJHM2) for the moment.

*Facilitation comment: Moving away from the Jewish issue, the facilitator recognizes that placing a significant amount of focus on the white man is potentially challenging because this is the nature of the white man's privilege in the world. That is, that white men can choose when they will be focused on and when they are ok with giving the focus up. It is likely that the group will begin to resent the focus being placed on the white man's need and will want to focus on other people and variables too.*

WJHM2: I don't know what to say.

Facilitator (WJHW): I am also wondering how people are reacting to what has been said.

There is a silence in the group and there might be feelings in there.

*Facilitation comment: The facilitator recognizes that many of the members of the group are being silent. In asking what other members are experiencing, she opens the group up to new input and ideas. Frequently silent members of a group hold important, but sometimes marginalized, information for the group.*

ACHW1: I felt more connected with you and I really appreciate your willingness to go there.

*Facilitation comment: Different members of the group appreciate the sharing of the white man's experience.*

WCHW2: I feel around the issue of white male or female, as a white female we have all kinds of other privilege. I feel we need to put our privilege to work as human beings, we can't have one privilege without the other (responsibility), and this type of work we are doing is about getting through the numbness. I know my privilege and I don't want to stand invisible, and it's up to me to speak to the white man, and I want to get that right.

As a white person, I got every privilege every white guy's got...my skin is real white and I can be numb any day of the week. And that privilege is mine for the rest of my life if I want it. What you (referring to the group and specifically African American people) can help me do is feel more. (The white woman is interrupted here with a laughter in the group. A hot spot.)

*Facilitation comment: This woman recognizes she, too, is accountable in the white role. This is relieving as it is difficult for one person to hold an uncomfortable role, especially when this role is being challenged. In group process, it often happens that another person is able to develop the role more easily than the one initially holding the role and facing the challengers. This white woman indicates to the group that in the area of racism and white responsibility, she feels as responsible as the white man for the conditions of racism and oppression. She also points to an important discussion which needs to occur between white men and women on the use and abuse of privilege. White people need to explore their awareness of and use of power. Frequently in group process, the African American people and others of color request, and have sometimes demanded,*

*that the white group look at their behavior and attitudes. By analyzing what we do and exploring our patterns of belief and communication, we create the possibility of transforming the white group, the world and history itself. The white woman recognizes the need to become more awake, and that one of the dangers of having unconscious privilege is that it dulls this sense of responsibility. She also introduces the issue of invisibility, the difficulty and at times benefits of women being invisible relative to men, an important issue in working with issues of sexism and male/female relationships. This is a hint of a possible topic for a future group process.*

*She completes her statement by asking the African Americans to help her feel more. Mindell in the interview comments that "she doesn't need their help to feel more. She's just marginalized her own status as a woman. Women feel a lot. Everybody feels a lot. She feels a lot about her minority status as a woman. It's the complexity of rank that she is missing. She's only seeing her whiteness...that's a terrible, terrible projection on the other in the minority position. The black person is being asked to show feelings which have been totally marginalized by this white woman. Fears around being a woman is a hell, even if she says it's not." This is a painful moment and a hot spot in the group process. In a sense, the white woman is asking those she has hurt (as a white person) to show her their pain so that she can feel more of her own sensitivity to pain both within her and in others. There are two important aspects to this request.*

*Firstly, it might well infuriate the people of color that the expression of their pain of oppression is to be used further to the benefit of white people. In a racism workshop in the United States in 1999, a white man indicated that seeing the pain of African American people benefitted him as it helped him to feel more. As a participant I intervened here, asking the white man if he or other whites could help him access these feelings he had oppressed. Requesting that a person of color do this further abuses a group which already suffers to excess from oppression and racism. Mindell in the interview states that even if we are not part of a marginalized social group, all of us have been put*

*down at one time or another and been marginalized. To understand our own marginalization, a man, for example, just "needs to remember what it's like to be kicked around by his alcoholic father, by his negative mother, by his grandmother. He needs to remember what it's like in school when he couldn't get on the football team, when he didn't get good grades. He needs to remember what it's like to be a man when he can't get a job. There are millions of minority statuses, and it feels awful. And it's the same feeling almost all the time. What's typical of Western culture, is to repress this all. And then it's always the black folks who have to get this all together."*

*Secondly, we could explore the effect of abusing our privilege by hurting others, and the subsequent marginalization of our own sensitivity with regard to ourselves. Could it be that the reclaiming of our own awareness is tied up to developing more sensitivity to others around us?*

*Additional comment: Recently I came across some books and articles on the Truth and Reconciliation Commission in South Africa, where amnesty was given to those who admitted wrongdoings in the apartheid regime and the violence related to this. Two examples come to mind. In one, an interrogation officer came forward. At night and on the weekends he was a family man, kind and warmhearted, but every day he went to work and tortured many people to gain information on the black African groups who were fighting for independence in South Africa. He said to the commission that his life had become tortured, he couldn't sleep and suffered tremendously. The insensitivity and cruelty that he showed in his work couldn't help but emerge as a pattern in his inner life. In the second story, a woman reports to the Truth and Reconciliation Commission the experience she had with her husband who was also involved in the white security forces. A few years after he joined the 'special forces' (who were involved in the abuse, torture and murder of those fighting against apartheid), he became withdrawn and quiet, started drinking and would at times start to shake uncontrollably. At night he was restless,*

*rolling around in bed. He never discussed his experiences with her, but she reports on his symptoms which included being “ice cold on a sweltering night, sopping wet with sweat. Eyes bewildered, but dull like the dead. And the shakes. The terrible convulsions and bloodcurdling shrieks of fear and pain from the bottom of his soul.” (Tutu, 1999, pp.52-53) His involvement in the abuse of others hurt himself, his relationship and family. Many of those who are involved in the torture and murder of others not only destroy the others life, but also their own. Further, the cutting off of feelings towards the suffering of others in the world around us also leaves us marginalizing our own feelings. In acknowledging and using our privilege well, we not only care for others in the world around us, but also care for ourselves.*

ACHM: (Calmly) That’s symbolic...that’s really symbolic...that’s part of the privilege. You can go and make that really nice speech, and then you can go away. And I know that you are really not doing that, but you are. You have that opportunity, it’s in the air. You don’t get to choose about it...you just do it and it happens. You didn’t ask for it, you didn’t ask to be born white, but you know what--as long as you are white and you take advantage of that invisibleness, you are active in the privilege, you are taking advantage of the privilege.

*Facilitation comment: The African American man again reminds white people of the privilege of being able to leave. The African American man in particular focuses on the privileges of becoming invisible at a given moment and retreating to places of comfort. Mindell in the interview states that the white man never fully got into what he was suffering about. In this sense, he has ‘walked out’ on these issues already.*

WCHW2: Yes.

ACHM: I am really angry about that--here I go! (laughs) Because I really want to be able to hear the white men...I could look at this. I saw a movie, Dead Poets Society. I saw it a couple of times...god you (white) guys go through such hell, all this pressure to perform, to be white, to be the most successful, to be the most intelligent, to be the strongest. I have that in me, but after 46 years of doing this I have given up on it. But you guys still have the illusion that you really can make it, you can be perfect. There is a social expectation on you that says 'you have to be the best'--and that in and of itself is incredibly oppressive.

*Facilitation comment: Mindell in the interview states that the "African American man is teaching the white man about what he does, what the white man is actually feeling, but has repressed. So it has been projected onto the black man to teach, and the black man has to do this." The facilitator could have stepped into this role and expressed his own suffering and feeling to the group. This would have made it easier for the group to address. Further, the African American comments on the demands placed on the white man by the culture, that he feels let off as a man of color from these demands. This might not be accurate. He might well be resentful of the ambitions of white men and the possible success he is striving for in his life. In this sense, the white man's ambition is secondary to this African American man, and that he has a need to further his own personal life and ambitions. In further developments after the seminar, this African American man has begun to give presentations on racism and mediation. The high standards placed on white men are also the high standards he places on himself.*

*Additional comment: The drive to succeed in many white men often comes at the cost of their health and relationships. Probably the current embodiment of success and power in*

*the Western world is the United States president, Bill Clinton. Yet he was prepared to risk all of his success and power for a brief interlude with an intern. Could it be that all of the successes he has strived for and gained do not fulfill him? And that the one who meets the intern is the one who is hungry for something for himself, for love, for his own needs. If this is the case, then how strong are the pressures and expectations placed on him to fulfill the social role of the white man and so marginalize many of his own needs? What is the effect of this marginalization on the world and the decisions he makes every day for millions of people? Bill Clinton did get caught. Trying to take care of his needs on the side might well not be the way to live. Owning our needs and desires in a more direct and honest way is a way of changing societal expectations on the white man. An apology, although respecting the sexual morality of many members of the society, does not replace the need to look honestly at our needs and how we care for ourselves as men.*

*My first strong memory of this pressure on men was the suicidal death of a friend's father when I was 12 years old. He had left a note saying that he could not bear the financial losses of his business and so killed himself. Independent of his psychological state at the time, financial loss clearly was a cause for deep concern. This man had identified himself as a provider, and when he was unable to do this, couldn't see beyond this role.*

*Recognizing that he had failed the societal expectations placed on him, and that this was an opportunity to look at his life and embrace new alternatives, was too difficult to do. It was easier to die. Recently I worked with a client who had come to see me in order to come to terms with his impending death due to cancer. The client was still relatively young, a man in his 40s who was both wealthy and successful in his work in a large, high profile company. During one session we began to talk of his life choices; he turned to me*

*and said he regretted certain choices he had made in his life. The one he regretted most was his choice to follow law and business, rather than his passion in working with people. He knew his choice would make him financially wealthy and successful, but he felt it had cost him too much. From his perspective close to death, his values had changed. Both of these men and many others send a legacy and a message to those of us who still might have choices of where to prioritize our lives. If men treat themselves and their complex needs with little respect, it might well follow that they will also treat others with this same lack of care.*

WCHW2: It's so easy to ignore our privilege. We can feel disempowered like everybody else. Men feel disempowered versus women, women feel disempowered versus men.

*Facilitation comment: The relationship of men and women varies significantly across rank issues such as color. African American women relate quite differently to white women when dealing with social rank. African American women recognize the almost constant oppression and abuse which is placed on African American men in the United States. African American women have therefore been almost exclusively supportive of African American men in the open forum, leaving the work between the sexes to a more private forum where the information provided can be protected from being used against the group in a sexist or racist form. White women do not have this constraint and have expressed their anger publicly at white men on many occasions for the hurts and oppression they feel as women.*

ACHM: I believe it starts with the oppression of white men and it filters down into the world from there. Because white men catch hell, because they have to produce, and our

society sets it up because the people in power are white men. And you guys get all the privilege and so all the oppression that you got laid on you...you allow on everyone else because that what you learned...the victim becomes the oppressor, that's what happens. As a community, I would like us to view that as a model so we can start to level the ground a little bit. I am not interested in you saying you are a white man and that you got privilege and you are on top. I don't give a fuck about that. We are human beings and we have the opportunity to create a very special community here, that might be able to go out into the world and do something really different.

*Facilitation comment: The African American man focuses on the oppression of white men and the dynamics of this oppression. In this group process, it has been difficult for the white man to appreciate his social privilege. While others see his relative privilege, he feels his suffering and pain to the extent of being unavailable at this moment for any other focus. From the white man's viewpoint, there appears to be no privilege, as he too feels oppressed. Giving space for the white men to feel, although incredibly challenging for those who are also oppressed and feel the white man already has so much space, is a generous act of eldership.*

*Additional comment: In a 1998 Worldwork seminar, during a relatively intense racism exchange, the white men were asked what was going on inside them. Many found it difficult to answer. Some white men said they didn't care about change and would agree in the seminar, but not change outside. Other white men talked about their own emptiness and pain, that their inner world was suffering and they were unhappy. Later in this Worldwork seminar, a white man began sobbing. He realized that although he had been an activist and had opposed many painful scenes, he did not allow himself to feel his own pain in this experience. He now began to feel deeply all the pain and suffering he had*

*seen. For him, opening to all the feelings was overwhelming, but important. Sometimes others can help in accessing our own feeling sides. In a 1993 Worldwork seminar in Switzerland, an African American man helped the group to connect with this suffering. He stood in front of a large diverse group and said he would show what was inside him and many others. He began to sob and howl in pain, to feel what was going on deeply in him and many of the participants. This created a moment for members of the group to bring to awareness and feel about many of the painful issues that had been introduced that morning. Many people began to cry. At that moment, the African American man bridged the gap in a diverse group by feeling a pain that was common to all of us. Although there were many divergent attitudes and issues that had been presented, the group came together in common feeling.*

ACHM: (continued) Cause you know you are talking about your white privilege, and everybody else talking about your white privilege doesn't mean a damn thing if you go out into the world and you are shit scared and you suck up your privilege. It only makes a difference if you go out into the world and say to that bank president or your neighbor who happens to be a cop or your congressman or your senator...that's enough, enough. That's where the power is, it's in the institutions.

*Facilitation comment: The African American man introduces the problems of systemic racism. In the group so far, there has been exploration of the male role on both an intrapsychic and an interpsychic level; that is the internal workings and psychological dynamics within men, in particular white men, as well as the interaction of men in relationship with others. However, the ways in which the white male attitudes are embodied culturally has not as yet been expressly stated. Both in the*

*commentary and the seminar, expectations on white men have been mentioned, such as doing his duty in going to war, performing irrespective of his own needs, etc. These expectations are not only embodied in the internal and interpersonal psyche of men, but also within the structures of the culture itself, hence the systemic level. Addressing these levels is imperative in working for change and the effective use of power. At this moment, the African American man leaves the emotional and personal level behind and focuses on the systemic level.*

*Additional comment: Many examples of this come to mind. Within the judicial system of the United States, African American men are more likely to go to jail and will serve longer sentences versus white men for the same offence. One third of all African American youth will spend time in jail, and the prisons are disproportionately filled with people of color. Incarceration is a growing business and is being privatized with shares bought and sold on the New York Stock exchange. Lobbyists in Washington, D.C., the United States Capital, are now paid by these profitable prison businesses to lobby for longer sentences and tougher laws. As the prison group comprises a disproportionate number of people of color, this group again is systemically oppressed by this process. Although slavery was abolished in the United States over a hundred years ago, its use in more subtle forms continues. Both the judicial system and the stock exchange are bastions of white male power. This systemic oppression is evident in many forms, and presses both men and women into behaving according to cultural expectations. The social pressure to be acceptable can be immense.*

*I recall working with a woman in her early twenties who was suffering from anxiety and depression. As a teenager at school she had been a sought-after date by young heterosexual men. She was intelligent, active in sports and very thin. She described*

*herself as anorexic. Although she presented herself in ways which were appealing to the culture, internally she suffered from these expectations and felt very unhappy. Eventually she couldn't continue on this path, and lapsed into depression and suicidal thoughts. The part of her who wanted to die was the one who was tired of living her life according to sexist and reductionistic societal expectations. With time, she has begun to take her life back. Her body no longer reflects the expectations of the culture but is her own expression, and she is creating forms and life activities that make her happy. But for her and others who are from marginalized groups, be it racism, sexism, homophobia and so many others, systemic oppression is a painful and ongoing process which hurts daily and creates untold suffering. By being conscious of the places we feel privileged as well as those places we feel marginalized in the culture, we can use both our privilege and marginalization to effect changes on the systemic levels of oppression in our cultures. At a Worldwork seminar in Yachats in 1998 the group was addressing issues of racism. A member spoke about systemic oppression and not only exploring marginalization within the group, but also bringing this to the world outside. A list was created of ways in which each of us in the group could address issues of systemic racism in the culture. The list is presented in Appendix C.*

ACHM: (continued) And you guys are afraid to talk with each other I have noticed.

White people are afraid to talk to each other about racism. It's easy to come together in a room with people of color and talk about how great it is to come together and admit it's really bad and it's wrong, but where are you talking about it with each other. I would like the people of color to leave the room and just listen in on the conversation about racism

when I am not here. And talk about what's going on for WJHM2, so the white man can feel safe and talk about his story as a white man, as a Jewish white man in this society, cause I know you got stuff there. And if there is some way we can embrace that, support that so that he can be more human and we can get down to the reality of what is going on in this world--which is people are getting hurt, people are getting killed, people are dying, people are not afforded the same privileges as everyone else.

*Facilitation comment: The statement by the African American man that white people don't talk to each other is a challenging perspective. Mindell indicates that this is a projection as the African American man is taking center rather than allowing the white man to talk. This comment may also be due to different relationship styles.*

*Additional comment: I recall a discussion with a gay white man who was in relationship with an African American man. They began to discuss the conflict of styles in the relationship. While the white man experienced his style as more introspective, he noticed that his partner's style was more related. He had noticed this with other African American people as well, and wondered whether this group and other marginalized groups use social support between each other more, as the larger culture doesn't allow these groups sufficient cultural support. From this perspective, it is possible that some white people talk and lean on each other less, as the social rank provides a ground from which this interpersonal reliance is less needed. In a Worldwork seminar in 1993, an African American man began to describe the support he felt with his friends while growing up in a tough neighborhood in the United States. He felt his friends were 'down and watching his back'. He felt he could rely on them in a tough moment, as that was all each of them had to rely on--each other. As a white South African, I had a moment of*

*jealousy as I recalled moments in my childhood when I was wanting my friends to watch out for me and when I turned around, they were not there. I had then marginalized my own need for support and connection. In tough social environments where people have little social support and rank, interpersonal support and rank become more important.*

WCHW1: (In a calm intellectual style) All of us in our positioning have one lifetime of...how many years we have amongst us? And we have to work very hard to claim these huge mass issues unto ourselves and then are blamed for having it. Because we do (white people) have it (privilege), and we have to be open to a lot of people's rage. What does it mean to actually do this work? That this is a form to do this in. By doing this, I will be upset afterwards. And if this is where I should be, ok, but then I don't want to defend the white people because of all my white stuff. Lots of people have a whole lot going on. Lots of us who have any consciousness at all know that this situation is fucked up and whether we find a form to work this out is the issue.

*Facilitation comment: The interaction between the African American and white group, focusing on privilege and the 'white men', continues to develop. Different members of the group are talking and sharing their own views, feelings and comments. As yet, the white male role has not developed fully. The accusation of not owning privilege nor expressing depth of feelings has not yet fully emerged. The recommendation by the African American man for the white group to stay with themselves and their psychological material is an indication that the white group is on an edge to deeper feeling, and as yet is not owning their own marginalized sides. The more analytical style of the last presenter, as well as not following directly on the content of the last speaker, is indicative of this more distant observer role.*

WJHM2: (In an agitated manner) Whiteness, Economic standards. This is the other element of it. Look what's going on in Japan. We attack a white man for different political and economic reasons than other white men who have different kind of privileges. Its not about white men, it's about economics. (As he says this, there is a whistle and strong reaction in the group.)

*Facilitation comment: The group continues to work on the systemic level. The group whistling and interrupting the statement indicates a hot spot. There are a number of issues which emerge here. In terms of process, he introduces additional information regarding economics. In this sense, he continues the change of focus of the group to the systemic level. In exploring the effects of economics on the world climate, he creates a hot spot. Although he does not complete his thought, using the Japanese in thinking about United States economics creates a ghost. The ghost role becomes the 'other', in this case the Japanese. The cause of the problem then becomes projected onto them, and in this way they can easily be blamed for the condition; in this case, the economic distress of people in the United States. This becomes a way of venting frustration and blame without introspection or self-evaluation. The other side of this dialogue of course would be the suffering of the white man. This white man might well have suffered and be suffering under economic uncertainty. Poverty is present, but as yet it is uncertain how it may manifest. The cultural pressure on the white man to perform and be successful, to be the provider and care for others at his own expense, creates difficulties and contributes significantly to white men's suffering and oppression. For many white men, being the provider is a central role in one's existence and often results in sacrifices in relationships, health, friendships and life satisfaction, as well as an early death.*

*When hot spots such as this one arise, there is often chaos that erupts in the group. Many people react to the comments.*

WJHM1: (As he begins to speak, he is shouting, while the whole group also shouts at the same time) I am starting to get really tired of this fucken...I don't know why but I can feel myself starting to numb out and I am back up here in my head. I felt like I got a piece a few minutes ago and then we lost it.

*Facilitation comment: This participant feels the chaos in the group. The group is at a hot spot in the discussion. Because of the range of content, there is a danger of bringing the economic issue into an already complex process. Although it is relevant to the condition of this white man as well as others, it might be best to deal with one issue at a time.*

Facilitator WJHW: Yes, I think that we missed that moment when we were talking about vulnerability and then you (African American man) talked about repression of the white man. Those two spots there are ones we might want to go back to, as we missed something there. That's what I would look to, else we will get lost in the hugeness of the whole issue.

*Facilitation comment: The facilitator mentions two hot spots that the group has moved over, recognizing that adding a further content issue of economics at this time would further escalate the group. The one not mentioned, although hinted at in the desire to focus on an issue, is the momentary hot spot with the group whistling at the comment of the white man in focusing on the issue of economics. Holding down one of these spots is very important for the group in going deeper into the issue.*

ACHM: (Calmly) I see a ghost. I am going to speak for the ghost. This is not popular, but I am going to say it. It's just like in any community. WJHM2 (white man), if this is not working for you, if this is always about polarizing about this shit. (Furiously) Don't come here anymore! Leave! Shit! Because I want to move past this. God damn it, white people have privilege. End of discussion. If you can't own that then get the fuck out of the room! Period! I am so sick of having to prove to you that you have privilege. You have it because you are white. Period. Now, (more calmly and with some care) if we can just own that, we can get past it man, we can get past it real fast, real real fast.

*Facilitation comment: The African American man confronts the white man on his privilege. The group has been cycling around white privilege, and how the white men and women marginalize their own feelings and experiences. The last time this emerged, the African American man had placed his needs on the side in order to hear the white man. His anger and the insistence on recognizing white privilege brings the interaction back to this issue. At this moment the African American man uses the whole group, as well as the white man's sense of belonging in the group, to confront him. In this environment the African American man feels supported by the group, while the white man feels less support. The African American man also feels morally right and therefore has spiritual rank over the white man, but at this moment could use it with less awareness, creating a danger that the white man will feel marginalized by the whole group and will leave. This will need to be addressed to assist the white man in staying. The African American man momentarily adopts an attitude which excludes any form of discussion. This danger is historical. Over and over in history, those who have been oppressed, once they have power become the oppressor. Those who have been abused easily become the abuser. Revenge and abuse of power easily continue to cycle.*

*Additional comment: So many examples of this are evident in human conflicts, including the Middle East, the old Yugoslavia area, Russia and the past USSR. Sometimes, however, both on a macro level in world history and a micro level in an outstanding personality, a situation emerges where the oppressed does not seek revenge and to oppress, but has a vision larger than simply reversing the current power imbalance. At this moment, this person or group uses their spiritual rank in a way which has the potential for huge transformation of themselves and the culture. An example of this personality and situation is Nelson Mandela and South Africa. Although imprisoned for almost 30 years, he did not come out of prison seeking revenge but followed his vision of a multiracial culture he would like to live in. The former oppressors were not summarily oppressed, but were acknowledged to be part of the vision of the creation of a new South Africa based on the development of racial equality and equal opportunity. With this attitude he prevented a terrible war, much suffering and anguish, and created a hope for many in South Africa. This did not resolve all the problems in South Africa but created the possibility of new beginnings. There are some examples of those with this vision in the USA and around the world, such as Mahatma Ghandi and Martin Luther King Jr. The challenge is to be able to hold a position where one group does not oppress the other, but holds a place where both groups can explore and interact together. In James Baldwin's (1963) view, can the African American man in this group momentarily become the white man's older brother? Can he guide the white man to a recognition of his privilege without oppressing him? It is more than what can be expected from any member or person in a group, but it is also what might well be needed to change this group, others and the world.*

*The relationship of oppressor and oppressed is also important on a micro-level. Many abused kids become abusers themselves. Many parents raise voices and hit their children with the hand or belt. They produce fearful sons and daughters who, in order to find their power, take out the abuse on others around them, creating an environment of fear and oppression. However, internally within the oppressor's own psychology, the environment is also often fearful and bleak. Although the oppressors might well be expressing and acting on their criticism and judgement in their world, they also suffer internally from the same critic and abuser who also beats them into depression, suffering and unhappiness.*

WJHM2: (Angrily) Do you want me to sign something? What are you talking about!

What is this bullshit!

*Facilitation comment: The white man defends himself. He feels attacked by the African American man and is unable to acknowledge the demand that he own his privilege. To be able to hear and acknowledge a demand at the same time as one feels attacked is a very complex and difficult process. It requires that one know enough about the criticism internally already and be able to think while being attacked. It requires both the conscious knowledge of being able to defend against abuse, as well as the awareness that the one attacking might well also be hurt and need to be heard and acknowledged. It requires the ability to recognize and use one's own social privilege and rank in a way that allows others to have expression and share their own perceptions and values, even if these are against the values and perceptions of the one with rank. To do this one will need awareness of where one has more rank, as well as the places where one has less rank or different kinds of rank. Needless to say, this is very difficult to do.*

*Additional comment: I have witnessed this demonstrated by Arnold Mindell on some occasions. One that comes to mind is a situation on the Oregon Coast at a Worldwork*

*seminar in 1998. A participant was very upset and interrupted the presentation of the evening to criticize Mindell and the Process Work group in Portland, Oregon. This participant came from a culture where teachers are greatly respected and criticizing a teacher or their group is not usually permitted, let alone interrupting the teacher to do this. So just to state that they were unhappy and wanted to share something with the group of 150 people was already a tremendous feat. Mindell recognized this cultural norm and the tremendous effort it would take for this participant to speak, and so used his rank to support her to come forward and criticize the group. The Process Work group members were open to her feedback and after listening carefully learned and changed from the feedback they were given. It is very difficult for an individual or group to be open to feedback from a marginalized voice in the group, and yet it is the very place where new information and ways the group can grow will emerge.*

ACHM: Oh, come on! You know what I am talking about.

Facilitator WJHM: Let's stay right at this spot.

*Facilitation comment: At this moment the group is at a hot spot. These places in group interaction can be difficult for both individuals and the group. There is therefore a tendency for the group to avoid these moments and focus on something easier and more comfortable. However, these very places which we might desire to avoid, when worked with consciously, can offer new patterns and solutions for the people involved as well as the group. Holding down this moment is therefore important so that potential transformation may occur.*

ACHM: Let's find out why he is here!

*Facilitation comment: The roles are now reversed and the white man is in danger of being pursued by the group. When the African American man starts with a "Let's", he talks for the members of the group and in a sense represents them. He feels confident of the group support, and the group is in danger of alienating the white man. The group has become somewhat one-sided in support of the African American position. Marginalizing any position, even the white man position, is counter to interaction and growth, creating disturbers and unprocessed positions which in another moment might become vengeful.*

Facilitator WJHM: I notice that the white men have slipped away except for WJHM2 (the white male participant) is in the focus. (As a white man) I want to stand here right with him and say I hear you (to the African American man), white men have privilege. Now the question is how come we don't recognize it. I know I have privilege. I know when I walk down the street as a white man, I know that people aren't going to walk on the other side of the street. I want to know what's going on when we are talking here. Because privilege is often is missed. We have got to get through this one first. We can jump over it again and again and again and go onto the next spot. I want to know the next spot too, but we have got to stay here first.

*Facilitation comment: The facilitator recognizes that the white man's position is a difficult one. He not only holds his personal position as a white man, with all its beauty, challenges and conflict, but also the cultural position and legacy of who white men are and have been. Whether he likes it or not, whether he agrees with it or not, whether he behaves all the time like other white men or not, he represents this group. This awareness is important for white men to recognize. At this moment in the group, this white man is in a climate which doesn't automatically support his group identity. He is challenged to recognize his white social privilege, both personally and as a white man being*

*held accountable for his representation of his group. This is a tough role to hold alone. The white male facilitator therefore walks over to where this white man is sitting and also identifies with this position. This is an attempt of the facilitator to indicate that the current focus is not only for this white man, but also for all white men to address. That is, that the white man now holds a role bigger than his personal psychology or cultural experience. The facilitator also recognizes that this white man is unable to address the question of social privilege at this moment, and therefore answers it from his own experience. He recognizes his own privilege as a white man. He hopes that this will have some influence both on the group's question, as well as the white man's awareness of his own privilege. However, the facilitator does not go far enough. Mindell in the interview comments that it is unlikely that privilege can be owned without everyone addressing the issue of ownership of privilege. "The facilitator could say, 'I'm a white man. I've got lots of privilege and within the given situation even if only for 15 minutes, you have a lot of privilege, too. I can't blame you for the way you're using it. I totally understand. I would do the same thing in your spot. However, this never works.' It can't because it's too one-sided. You're looking only to one piece of a system to change when the whole system needs to change. It's like in a car if you look only at one wheel when there are three other wheels. White people need to pick up their privilege and understand how it infuriates and hurts everyone else; white people inadvertently marginalize everybody, but on the other hand everybody is marginalizing everybody. Really no one is aware very much of their privilege--they are aware of privileges of color. And they forget privileges that are connected with spiritual things, beliefs and democracy." To the African American man, at the right moment the facilitator might say, "Maybe you're furious because this has caused you pain for so many years, and maybe at the same time you are furious because something inside of you is also like that white man?"*

*Additional comment: Those who are in a marginalized position feel and often recognize the effects of their group identity. In this group process, the African American man talked about how he feels his color and resulting discrimination every time he enters a room with white people present. The gay man discussed his choice of coming out and needing awareness of this, as this act might well be dangerous to his welfare. The white Jewish man feels marginalized by his religion and economics. Being aware of how we all marginalize the 'other' is important. In most situations in the Western world, the position of social rank--often the Christian, straight, white man--has not needed to have awareness of his collective identity. His identity is mostly supported by the culture he lives in. He is supported at work, in the streets of most Western cities, in his home area and relationships. This does not necessarily mean that his personal identity is supported. His life might well be hell, full of challenges, difficulties and unhappiness. Yet he will still retain a level of comfort in most of the social or public environments he is present in because of his group identity.*

*However, when a person with more social rank such as a Christian, heterosexual, white man moves into another climate which doesn't automatically support this identity, he begins to feel discomfort. He might not readily even identify this discomfort as being due to him being a white man; he might not at times even recognize this discomfort, and yet he is in a more vulnerable and at times dangerous situation. The position of rank is now reversed. There are instances in the United States where tourists have been killed or injured when travelling through an area which is different from their group identity. Frequently these people come from a relatively homogeneous population in their home countries and do not identify with aspects of their group identity. Rank situations change.*

ACHW1: I want to know why it's so hard to own.

*Facilitation comment: The difficulty of owning privilege is a complex question which needs further exploration. Those who have privilege frequently are not aware of having it. A frequent response in groups of white men is that they do not experience themselves as having any privilege. These men will often refer to their own personal struggles and difficult life situations. Their focus is personal and not social. Unless an example is given of how another person suffers socially, they do not recognize the social privilege. There is a need for comparative education for people with privilege to understand the experience of others who might be marginalized in the culture.*

*Additional comment: Simple stories are helpful, such as an African American man describing how he is frequently stopped by the police and searched not because he has committed any infraction or crime, but because of the color of his skin. Those with rank can then identify where they too have been marginalized, and become more sensitive to both their own and others' marginalization and pain.*

*A client told me a story of her own experience of marginalization recently on the internet. She entered a bridge game unintentionally playing under her male friend's name. Because the internet does not afford parties access to visual or verbal cues of gender, everyone thought she was a man. She noticed an appreciation and respect she rarely gets as a woman. She was supported in this way by both men and women. As soon as she tried playing as a woman, she went back to being related to as almost invisible. She received little or no praise, and noticed all the recognition and support being given to the men in the game. Although she did feel the social benefits of being a man, she also reported feeling a sense of distance and isolation as a man.*

*There is also a relative comfort of having social privilege, and a support in the culture for this privilege which easily can be mistaken for one's own abilities. I remember my experience in South Africa where I was respected in my profession more than my skill level because I was a white male. I knew I had felt more solid in my skills and more appreciated when teaching in specific situations like a black African group. I sensed it was my color privilege, but had preferred to attribute this to my skill. On leaving South Africa I suddenly became aware that my whiteness had less privilege (I still had the privileges of being male), and began to question more how the society had supported me at the cost of others, not only because of my abilities but also due to my whiteness.*

*There is also an acceptance in the culture of certain norms of oppression which hypnotizes us into acceptance even if we are the oppressed group. My client noticed that women as well as men were involved in supporting her as a man and putting themselves down. These woman had internalized the social oppression of the culture and accepted the cultural identity of having lower status as a woman.*

WJHM2: (agitated) Yes, I have privilege. I am white, I am seen, I am not seen. I can hide, I cannot hide. But what comes up for me is, what do you want me to do about it?

Do you want me to give it up?

ACHM: *No.*

WJHM2: (agitated) Yes! I have heard that told to me. You need to give up your privilege.

It's not ok.

Facilitator WJHW: You can't give it up.

WJHM2: (firmly) I know I can't. But it has been said to me. It has been said.

ACHW1: Who said that to you?

WJHM2: ACHM said it to me.

ACHM: I said give up your privilege??

WJHM2: It's been said. It's been said and I can't give it up.

Facilitator WJHM: Don't give it up.

WJHM2: I don't want to give it up.

*Facilitation comment: The white man acknowledges he has privilege. This is a momentary de-escalation and an important step, although briefly stated. The relationship conflict however continues with further accusations around privilege and its use. The facilitator enters the conflict, supporting the idea that privilege cannot be given up, but can be used more effectively. In entering the process and taking a side the facilitator is in danger of not supporting both sides, and so losing the facilitation role.*

*At a Worldwork seminar in 1997, I was facilitating a large group with another facilitator. The other facilitator had become agitated by some comments in the group and had quietly turned to me, commenting that she wanted to enter the process and was agitated by certain members holding one role in the group. I had recommended to this facilitator not to enter as she would lose her position, at least momentarily, as facilitator. The agitation however increased and the facilitator decided to enter the process. The facilitator was heard briefly by the group which quickly moved on, leaving the facilitator not fully expressed and unable to access the facilitator position for the rest of the group process. At a seminar in 1993, I recall Arnold Mindell being upset with a condition in the group. He indicated to the group that he wished to no longer hold the role of facilitator and asked if others would care for this role. On agreement from the group he then entered the process upset with others in the group and finally worked on his own psychology. In this case, the move*

from facilitator to group participant worked more easily, as it was consciously expressed and agreed on by the group. At a later time it was then easy for Mindell to resume the role of facilitator. *Additional comment: The last number of interactions in the group about privilege--when we have it and what to do with it--are important. Some privileges are possible to give up and others not. A person could choose to relinquish their wealth, choose to travel by less environmentally polluting transport, and so on. It would be much more of a challenge to change the color of one's skin, one's sexual orientation or gender. Whether there is a choice to relinquish privilege or not, the important question is how the privilege is used. If you have the benefits of privilege, then the way this privilege is used becomes vital. Frequently those who do not have this privilege, also have less power to change a difficult condition or situation, and look towards those with more privilege to help their predicament. Nelson Mandela, the recent South African president, had a challenge in how to use his social power once it was given to him through open, free elections. He chose not to try to marginalize, oppress or punish his former oppressors, but acknowledge their role in developing a new South Africa. He used this privilege to serve a spirit deeper than that of vengeance and oppression. Appendix D presents further examples of social privilege and how interventions, such as modeling, support and care for both sides in the interaction, can assist in bringing greater awareness of rank, as well as encouraging social change.*

ACLW: (Angrily) It's (privilege) about saying, 'It's not about whiteness, it's about economics.'

*Facilitation comment: The African American woman indicates to the white man a concern that has been evident in the group up to this time; that is, feeling that the issue to be focused on, is the one which is relevant to oneself rather than the issues that others feel are relevant. Privilege often manifests as the use of rank to insist on focusing on one particular area rather than on an area where the other is distressed. Those who have rank in an area, in the above example of being white, are often not aware of this rank or the distress it causes others, and therefore feel freer to focus on an alternative issue.*

**WJHM2: It's that too!**

**Facilitator WJHM: (To WJHM2) But let's stay with whiteness.**

*Facilitation comment: The facilitator wants to hold the focus on the issue of white privilege. The issues of white privilege and economics both need time. But deeper than this is the issue of how privilege might be used well. Just siding with one issue or another will marginalize other positions. By wanting to stay with one issue, whatever it might be, the facilitator marginalizes the other. Mindell in the interview recommends an intervention such as, "Maybe this is not about privilege only. Maybe this is about how we use our privilege. How are we using our privileges right now? How are folks who are white using their privileges right now? For example using them to avoid the pain that is happening. Using them to make a rebuttal. How are African Americans using their privileges right now? What privileges do they have? They'll say we don't have any, then you or somebody else would have to say, 'you may have a privilege now that you're not seeing.' In that moment they will not want to look at their privilege--'we don't have those'. But that's the basic problem with everybody. So how to deal with this depends upon the moment. I have said in small groups, 'Well, if you feel you don't have any privileges you then are mirroring the mainstream'. But*

*instantaneously you know that inside each disenfranchised community, within itself, knows that there's lots of abuses of rank and power. So they are kidding themselves to say they don't have that problem, too. But somebody has to model how to do it--how to pick up their privilege by stepping into the roles for the folks themselves."*

WJHM2: We need a target right now. We don't talk about economics. That's the taboo. That's the ghost. (angrily)

*Facilitation comment: Mindell in the interview states that the white man is switching the issue to one of economics, but his intention is to indicate that economics is just one of the privileges in general. The discussion needs to be around privilege in a general way, not only color and economics.*

Facilitator WJHW: At the moment in the room the ghost role is the one who can say, 'Yes I am white and I have my privileges and I am much more favored in this society.'

*Facilitation comment: This is one ghost in the room, more accurately not only white people have privilege, but everyone has it in one form or another.*

WCHW2: I wonder why I don't get it. It is because I, also as a white person, do have feelings and compassion. And I am seeing the history, and I am seeing how the mirror or the field or whatever has done that. So I say oh my god, and I kid myself if I identify only with the white economic privileged class. Because I feel for all the stuff that has been done and it's been hell and that it's been bad and I am responsible. So I have picked up responsibility, I have to die, I have to die first. If I am going to die first, then that part of me that is responsible for all of the history and all the economics and all that. If I don't

die first to that part, I will not get it and I will not hear and I won't be vulnerable. I will be like this, with the whiteness and defensiveness, instead of the vulnerability and the pain and the guidance from part of me that is... that is sad at what is happening. (There is a quiet feeling in a part of the group)

*Facilitation comment: This white woman goes deeper into the issues of white privilege. For her to realize what she is creating in the world around her as a white person, the pain and agony imparted on the African American group and people of color by white people, a part of her has to die. For her the part that has to die is the part that identifies with the white privilege. The part which is defensive and protected must die so that her feeling side, her sadness might emerge.*

*Additional comment: For different people, different marginalized parts might need to emerge. James Baldwin (1963, p.35) offers a vision from the African American perspective. As a gay African American he states, "I do not know many Negroes who are eager to be 'accepted' by white people, still less to be loved by them; they, the blacks, simply don't wish to be beaten over the head by whites every instant of our brief passage on this planet. White people in this country (United States) will have quite enough to do in learning how to accept and love themselves and each other, and when they achieve this--which will not be tomorrow and may very well be never--the Negro problem will no longer exist, for it will no longer be needed."*

*I remember a men and women's workshop on the Oregon coast in 1993. For a time the men and women divided up into separate groups to work on issues which were emerging when the group met together. It was surprising how much support there was in the men's group. Although we worked on a number of issues, the central focus was on learning to love ourselves as men, in this group almost of exclusively white men. Baldwin (1963)*

*offers a clue as to what is needed by white men, and all of us for that matter, which is to begin to recognize and address the issues of social rank and privilege.*

WJHM2: (Angrily) Yes, this is the same thing. When someone says to me you either admit it or get out of here. That's the point, that's exactly why I said earlier. It's either that you want something from me or I am supposed to leave. That is the anger that I have. What am I supposed to do?

*Facilitation comment: The white man is unable to address his feelings of privilege. He identifies with his own minority status (eg., as a Jewish person or one who is economically disadvantaged). This is similar to others in the group who also identify with their minority positions. The group cycles further into the issue. While others ask him to recognize his privilege, he is looking for people who don't leave or ask him to leave, and where he feels accepted and loved.*

*Additional comment: Recognizing privilege and rank and how it is used is difficult, and pointing out poor awareness or unconscious use of rank is easier when done with caring metaskills. A small group I facilitated in 2000 was working on becoming more sensitive. The group had repeatedly rushed over the feelings of one member after another. As a facilitator I pointed this out to the group, and one woman began to sob and express deep personal feelings of sadness and despair. At this very moment another member, a white man, became agitated and could hardly contain his energy and quickly jumped in after this woman had spoken, expressing his agitation and anger at me for interrupting the group in my facilitation. The ghost of the unfeeling interrupter was cycling through different members of the group and my facilitation was subject to it too. I apologized for being insensitive and interrupting, and also asked him to notice this in himself, too. At*

*this moment a woman participant joined me in asking him to look at this interrupting timespirit. He began to scream, saying she ought not to interrupt him and that he needed to finish. Instead of escalating, she caringly supported him in completing his statement. As he concluded, she acknowledged she had interrupted him and also caringly asked him to again see he too interrupts. He began to notice this quality, but then reverted to his agitated stance. At this moment another woman entered, noting that just prior to the agitation she had noticed a changed in his face. The care of these people in a moment of agitation softened him and he began to sob. He and the women began to hold each other as he talked about how he hurts others by running over them, and how he too feels devastated when run over. He said this has been a central theme in his life and has hurt him and his relationships many times. The caring of the women in not entering the symmetrical role of interrupter and the one who is not sensitive to others, allowed the white man and group to change and become more feeling.*

Facilitator WJHW: That's right, I can't see you as a human being until you see me...

(interrupted)

WJHM2: Until you give me what I want. Yes, I am privileged, yes I have immense privilege. (begins to describe things in a somewhat flippant manner) I was born to a poor family, but I have privilege. I made myself through school. I have access to things. I have one friend, I take part in the world. People walk down the street and say, Oh you look like Steven Spielberg. You must have a lot of money and be a very creative person. I hear that every week. OK, I am privileged. Yes, it's nice that I don't get arrested while driving my car, so OK I have privil...

*Facilitation comment: Much of this description is said in a flippant and easy way. He cannot move from his own personal pain. Baldwin's (1963) idea that white people need to learn to love themselves and others might be important in him staying with his needs.*

ACHM: (Angrily) Don't say it like it's no big deal. It's a big deal. It's a big deal. Feel it man, feel that you have privilege and other people don't!

WJHM2: (Calmer) I feel it when we talk about it on that level, I don't feel it when I am lectured to and expected to do something.

*Facilitation comment: Again the white man requests connection. He also gives a clue as to how he might be approached in order to change. Personal relationships might well change him, while demands are less likely to succeed. The dialogue also addresses a spirit which appears coercive, forcing the white man to change rather than him desiring and being open to this change. Mindell in the interview comments that the lecturing is symmetrical. Each person is accusing each other, without naming it, of abuse of privilege. Privilege is a ghost in the field. The white man has more social privilege, but focusing only on social privilege is a very one-dimensional understanding of rank. At this point in the group process, nobody is directly expressing what is going on for themselves. "Like with an individual in family therapy, if one particular person is accused of being the identified patient, everybody needs to pick that up and the whole family can change. The same thing is true for the global family. It leads to new understanding in Worldwork. You can't force anybody to do things. If as a facilitator you look at this white man and say he has more social rank, you are taking the side of everyone who is against him. The big change is not just in the public, it's in the facilitator who needs to realize that whenever somebody is being persecuted, it's because they are picking up the issue for the whole field. He is doing the suffering for everybody."*

ACHM: It almost felt like you had to be lectured to.

ACHW1: (In a feeling way) You don't need to feel. Who am I to tell? That's not a decision, it's an internal thing, it's about your own spiritual evolution. Don't ask me to do something! That's it, that's what I really felt. And when I said before 'I don't want to sit around and feel bad all day', I don't want to sit around and feel bad all day because that really doesn't affect my life ultimately. You can either not feel bad and jump to action, or you feel bad and jump to action, but what I really care about is taking responsibility and taking action. And being white or being heterosexual or whatever, from my point of view, is not necessarily a bad thing. It's the power I have and what I want to do with it? I can do something with it. I can make a difference. So when people sit in denial, I don't want to dump this all on you (white men), but when there's denial it sounds like I am not going to use my power to make a difference. If you are this person, you are dangerous to me. I feel endangered because I know you are not going to help me. Because you are saying that you don't have any power and there is nothing you can do and it's not your issue. That's what happens inside me. And if someone says 'yes, I have power, no matter whatever it is and this is what I am going to do', you are going to feel connected because we have a place of meeting. It doesn't mean I need to move a mountain, it's just what's inside of you to do. Just do what's in front of you. It makes being white not a bad thing, it's an opportunity if you choose to look at it that way. I am speaking for myself as well. There are places where I have privilege where you get to be the person that doesn't have it. Taking care of this responsibility, because it's my responsibility, and where I can make an impact I have power. Jump up cause you are white.

*Facilitation comment: The African American woman becomes an elder and begins to own and explore her own privilege and power in the group. In her statement she uses her power well, modeling how to use power to the rest of the group. This begins a slow shift in the group process towards deeper feeling and the addressing of power. In her statement, the African American woman addresses a number of issues:*

*Firstly, she moves away from the attitude of telling the white man what he should do. For some time the group has requested and even demanded that he share his feeling side and acknowledge his social rank. This approach has not yielded any change in the interaction. She questions the right anyone has to evaluate and lecture him on how he should behave. Instead of reacting to an external authority, she asks him to address his own sense of authority, his own spirituality and what is right for him. With this contribution, she changes the feeling in the group.*

*Secondly, she challenges the white man to recognize his own power. That being a man, being white, and being heterosexual has social privilege and creates an opportunity to use this privilege. The criticism levied towards white people is not in having the privilege per se, but in recognizing that white people do in fact have privilege, and not denying this. Once this is recognized, she encourages white people to use this privilege well in interactions with others. She also recognizes that she too has power. This is not to marginalize her own power and project it on the white man, but to acknowledge her own power and privilege too. This relieves the white man from solely holding the role of having rank.*

*Thirdly, she offers an opportunity for this white man to bridge his desire for connection and relationship through this awareness of social privilege. The white man throughout the morning has repeatedly talked about his need for connection and relationship. Here the African American woman offers a chance to connect in relationship by becoming aware of his social privilege, and to use it well by addressing the issues she and other people of color, as well as other marginalized*

*groups, have mentioned. Expanding his focus from being related and concerned with his own conflict to addressing the concerns of others, connects him with those others. This is a way of connecting more deeply, establishing trust and addressing the painful issues many marginalized people suffer from in this culture and others.*

*Additional comment: Focusing on one's own sense of authority gives a sense of inner directedness and power. I recall a private therapy session I had with Arnold Mindell. At this time I felt disempowered by someone who had higher social rank, and I did not know how to deal with a request from the other to behave in a certain way. Arny had recommended that I tell the other person that I would love to follow their advice, but needed to check with my own dreams first. I then told this person I would follow their recommendation if this was confirmed by my own dreams. That night I dreamed this person attended a class I was teaching. I understood this to mean that I too had a knowledge, wisdom and skill that needed to be followed. With a simple recommendation, Arny had assisted me in following my own inner authority.*

Facilitator WJHW: (An African American woman in the group is sad) I am also noticing you are having strong feelings.

*Facilitation comment: The facilitator is aware of the change in feeling in the group from the last woman's statement. Some members of the group are feeling deeply, and the facilitator encourages the expression of these feelings.*

ACLW: (Deep sadness) I would like to say that before I speak to this, I have quite this feeling of hopelessness. Again! (sob) Wanting to know if things can change. (crying)

When I sit here, I hear you say that this (referring to the responses from white people)-- this feeds into the hopelessness. When I hear white people talk I hear two things: I hear on the one side, yes these things are terrible, but what can I do? And I wonder, how do you talk to your children? What do you say about these things? When you read the newspaper, what are the thoughts that go through your mind? When you read this, how do you vote? How do you talk to other people? What do you do? (angrily) Then there are people on the other side saying, oh this is old stuff, why are we still talking about this? You know, that's the past. (upset and angry) Fucken Jim Crow was in my lifetime. I am old enough not to be able to go into a white bathroom. The legacy of slavery is alive and well in the American culture. Everything that has gone on is still going on. And I am fighting, I am fighting to say to myself, let's go to this workshop so you can learn to be part of a group that is effecting change, by just opening up the channels of communication. (furiously) To hear people saying why do we have to keep on talking about it? Cause it's still fucking going on...that's why. God, to hear someone say why! There are people dying around the world because of what's going on! That's why! That's why! Because it's being perpetuated. Because, when some little piece of progress is being made, someone comes along with an axe to it. The Barclay decision. Awwwwhhh! (Sigh) That's right, and I make this huge effort just to keep hope alive. (crying) If not for the little children. I have been in a present group with children who say 'why should we bother, nothing ever is going to change. All that stuff that Martin Luther King did. Well, that's gone now, why should we bother.' These are the children. (sobbing) The children are saying 'we can't go to that school. There are too many Spanish kids, or there are too many black kids.' I put it the other way around. These isms are alive and well and they

are in our children. Talk about it! We have to talk about it! We have to be willing to be uncomfortable, to be in pain, to be embarrassed, to be whatever. This is the place and to talk about it in here, wonderful, but what the fuck do you do when you go out there? That's what I want to know. Feel it in here, talk about it in here, open yourself up. But what do you carry out into the world? (Big sigh)

*Facilitation comment: The African American woman shares some of the pain and agony she experiences in being African American. At one moment she mentions that there are 'too many Spanish kids here...'. She recognizes that the African American group can also be in the oppressor role. African Americans, like us all, will at times be oppressors too. We all have power and can oppress. The edge initially addressed at the beginning of the process around numbness and feeling is beginning to change. The members are expressing deep feelings in their communication with each other and a numbness is no longer present. Further, Mindell in the interview comments that "the hopelessness here is not just her personal life and the difficulties she certainly must have and be suffering, as well as the suffering of all her people. That is factual and painful and impossible. Right now her hopelessness is also due to the fact that all people are as yet not seeing their power problem clearly. She sees the global issue outside the room, but the problem of everyone owning and using privilege well is also present in the room." Often discussion about events outside of the group process are also evident in the room itself, but difficult to address.*

*Additional comment: The diminishing of oppressed people's identity by others often results in an internalized oppression too. The abused child frequently thinks they have done something wrong and somehow deserve the abuse. Black people can begin to believe that white is better. In Africa many black African women have serious skin burns and problems because they used products designed to lighten and whiten the skin.*

*African American elders and elders of other marginalized groups such as the native*

*Americans and Aboriginals of Australia, recognized this and repeatedly promoted the beauty of their own traditions and presentations to try to change this internalized oppression. Malcolm X (1964), an African American elder, said that the worst thing the whites have done in America is to teach the African Americans and others of color to hate themselves. The focus of the black power movement became 'black is beautiful,' and the rage which was internalized became focused on those externally who had taught this message. The frequent response from those of privilege is to not recognize this hurt and abuse. When those with privilege experience the rage and pain of the marginalized groups, they do not link it historically to the cultural patterns which have been developed to build up their group's privilege at the expense of others.*

OWCHM: (In a calm but serious voice) I heard that. As a white man in this society, I am part of this privileged class. I know that. And I have had privilege. And I have made big changes in what I do, thank you very much (to the African American woman). And I feel as though I am part of change that happens and I really do believe that change is happening. But I have some anger being labeled as a continuing subject just because I am white, white male and part of the privilege class. Which may not be appropriate, it may not fit me, and I am glad for me to come past that within and see who I am inside. And who I am and what I feel and how I want to be. I am a long way from where I want to be, but I am working on it and progressing and I have seen myself taking action that I would never have taken before. There has been a lot of change. And I have seen changes in the society, I have seen little changes, instrumental changes, small changes. Little things, that

taken in themselves mean almost nothing, but taken in an aggregate are meaningful and count as something.

*Facilitation comment: The white man addresses the complexity of owning privilege and power. He desires to both support change which has occurred, as well as encourage continuous learning how to use privilege well.*

*Additional comment: To feel the despair of the African American woman and others is difficult and challenging. This white man, the men in the group and others also need support for the work they are doing to try and change the culture and world around us. Despair is a frequent feeling in groups. With it comes hopelessness and depression. It creates a sense of fate, and often is a deep teacher of the bigness and challenges we face in living. It also holds some danger of apathy and giving up. Victor Frankl (1962) talks of despair and hopelessness in the Nazi concentration camps of the Second World War. He noticed that when people lose meaning in life, frequently death closely follows, whereas when there is meaning and hope, then almost any situation becomes bearable. The African American woman has stated what might move her from the despair. She is addressing the issues of racial oppression both on a personal level in the group, as well as the systemic level, through education of children, voting, etc. She not only represents the hopelessness she feels, but the hopelessness borne of passivity and numbness in many people in our culture. Mindell in the interview comments that her hopelessness would be addressed by everyone owning and addressing their rank.*

Hawaiian Lesbian Woman (HLW): Even if you don't get that, you have the medal of honor over there. (referring to the white man) What I want and what I need from you to

disappear that wall between us, is your willingness to listen deeply. Period. (silence in the group)

WJHM1: I am willing. I am willing.

HLW: I need you to listen deeply, period.

(Again a silence in the group.)

HLW: (Slowly) I need you to listen deeply, period.

(A moment of silence in the group.)

*Facilitation comment: The Hawaiian woman expresses an important message to the members of the group by asking them to listen. The group feeling has changed, members are beginning to share more deeply. Mindell in the interview comments that the older white man has satisfied the Hawaiian woman in acknowledging his privilege and recognizing that he needs to use this well. By offering him a medal, she is complimenting him. "When a person from a minority position, which is in a privileged position in a group, compliments somebody in a group, it's like anybody with power complimenting somebody else. Then you can no longer attack that person in the moment. Not only has feeling occurred, but also somebody with spiritual power has complimented him."*

Facilitator WJHM: Let's see if those who have spoken would like to respond.

WJHM2: Yes, now we are talking to each other, but I am tired of feeling vulnerable and feeling attacked or told to leave. The fact is that I was being attacked or told to leave.

Those were the two choices I was given at that point. I need the space to look at this stuff.

How do we get there? I don't want a medal, I want to be fucked up. I want to be acknowledged and supported for who I am. I don't want any medals.

*Facilitation comment: This is a tough moment for the white man to reemerge in the group with his personal material. Although he might not want to do this, he refocuses the group away from the*

*deep feeling and sharing of the African American women and the recognition and use of privilege, towards the hurt that he still feels. He might be at an edge to receive the medal offered to him and other white men by the Hawaiian woman.*

*Additional comment: Culturally, white men have the social privilege of gaining attention and focus at most moments they choose. They need not keep awareness of others in this, as in many groups there is a deferring to white men's needs. In studying my own social rank, I have often been surpassed at times when I or others have recognized myself oppressing particularly women by controlling the focus of the conversation without even being aware of this. In groups this pattern is often evident. A student recently commented that in most classes she takes, irrespective of the awareness of the group to social issues such as sexism, the male students dominate the discussion. Although this might be new information to many men, it's not to those who are oppressed by this pattern. Again those who have rank frequently are not aware of it's effect.*

Facilitator WJHW: If I can take that on a little myself. I have my priorities and I am not prepared to give that up to look at any issue that I might not consider as my priority. I am in a role here. This might not come directly from you (white man), but I feel that this is a part of the privileged position, because I am not moving unless I am considered. I am not giving up anything.

*Facilitation comment: The facilitator takes the role of the one in a privileged position in order to state and define this role clearly. She hopes that this will bring more awareness as to how this role functions in the group and outside in the world. By drawing it away from the white man who is struggling with this position, she hopes to allow the group to interact with this position and so*

*resolve this present cycling in the group. Mindell in the interview recommends her saying to the white man that he is being appreciated with a medal and maybe he could take it, accept the medal.*

ACHM: That's right, you get to sit here. That's the privilege.

Facilitator WJHW: Right.

*Facilitation comment: The group now begins to interact with the facilitator who is in the role of the privileged white person, allowing a dialogue to develop.*

ACHM: (frustrated) We have to try to get you to understand. And that's why we get hopeless.

FCHW: Part of it is as a person of color or as a woman, you don't have to do much work (referring to white men), but we have to dance around you.

ACHM: (in the background) Always have to dance around you.

FCHW: I want that to change, you want it to change? We want to change that. That's the common thing here. So if you are going to move around only if you are comfortable, that's not changing much. (in a sad voice) I, (we) people of color are tired. There's a lot of work that goes on. We can't be comfortable. That's not a choice that we have. I want you to know that. To hear that (crying), it's not a choice. I am addressing the fact that you have a choice to be comfortable. That you can actually get up and walk out. And you'd be ok. (crying) And we have to find and create a way to address you.

*Facilitation comment: The choice to be comfortable and the ability to leave are both privileges which are only available to some people with social privilege. The option to use this privilege reminds me of my experience at the 1993 Worldwork seminar where I was about to leave after being criticized by the group, but realized there was something for me to learn in this by staying.*

*This white man and others of privilege are in a similar position. They have the choice to leave a group, to be able to sit back or withdraw. They might insist a group change to accommodate them, or only partake in those groups that will be comfortable for them. And yet these options do not offer much comfort. Withdrawal often leaves the privileged person feeling abandoned and alone. In alienating ourselves from the problems of others, we also alienate ourselves from relationship and connection. In this situation, although the white man has the privilege to remain comfortable, the effects of using this privilege might well alienate him further from the connection and intimacy he desires.*

ACHM: (in the background) Here it goes again.

FCHW: It's a lot of work.

ACHM: (in the background) Again.

FCHW: I will do it. I am going to do it. I am going to do it. (very upset and sad) Because I can't...what else can I do! You show up and I don't know what to do and I go back to the drawing board. This is a lot of my life...I grieve, I cry, I get hopeless, I rage inside. I feel I can't do anything. You have the hope and you can be comfortable. I don't understand...I do understand, it hurts. So I don't know. (crying) And I am not quitting. And I know that this is a privilege. I want to acknowledge that this is a privilege I have. And I sit in this and I can take a lot, but I can't do it alone. We have got privilege. You have a huge amount of privilege. And you are not acknowledging that. I don't know what you need to do to other people, but we are asking you to relate to us over here. I don't want to make an expectation, but that's how we connect, that's how I connect.

(After this there is a silence in the group.)

*Facilitation comment: Mindell in the interview comments that "the members of the group are capable of sharing such depth of emotion is touching and awesome." This member also acknowledges her own privilege and call for others to join her in recognizing and using privilege well. The owning of privilege by all has been a cycling edge in the group. As this member owns some of her privilege, she addresses this edge. This creates a silence and relaxes members of the group. In this moment the Filipino woman also offers a hope for connecting and relating. From the despair and discomfort itself often emerges rays of hope.*

WCHW2: I am really uncomfortable. And yet we all, in principle, have a quote 'right' naturally to be at home, to be ok with ourselves, to be seen, to be heard and to be respected. But this comfort around race comes at a price every single day that I am alive. Whether I choose to think about it or I don't. I don't think that when we put it that way that it's a comfort, to have somebody else have to pay for it. We need to get the emotion I have to give away the comfort. It's true that everybody has the quote 'right' to feel good about themselves and all that, but this is different.

*Facilitation comment: This white woman speaks further to the issue of privilege and the use of privilege. The comfort of privilege is often at a cost to others.*

*Additional comment: I am reminded of my connection to South Africa and the environment I was raised in. My passage through childhood and into early adulthood was supported not only due to my own abilities, but by many people and groups of people before me who willingly and unwillingly gave their spirits, their vitality and their lives to make the passage through my life easier for me. The black African people's quality of life was sacrificed for my benefit. My parents and grandparents worked hard to create more*

*opportunities for me, and my Jewish ancestors struggled for thousands of years just so that I could exist. Women and those other groups, mostly unwillingly and even at times willingly, took a back seat so I could go further. I frequently feel connected to this whole culture and environment in which I was raised. The responsibility placed on me is to live a life as a testament to this sacrifice. The responsibility of those who have rank and privilege is challenging. How might this rank be used not only to make my life more comfortable, but also improve the lives of those around me and the world at large?*

WCHW1: I have to speak for white, because I count for white. This is what it sounds like to me inside. I have to teach myself, 'It's not my fault, it's not my fault, I didn't do anything, I am cool, it's not my fault, it's not my fault', because if I don't keep chanting that and blocking, because I will take everything personally I am so afraid I will feel so guilty and so bad that I will be inert, I will just decompose. I block out these voices that are coming because I don't want to feel the guilt, I don't want to feel bad.

*Facilitation comment: The group member wrestles with how to address her own internal criticism and not feel badly about herself. Mindell in the interview comments that "she is describing the depression that would be needed to understand and to make a change. You first need to feel bad, when you first discover something about yourself and about your group. It is depressing. There's no way around that. She's saying she'd like to get around that. I don't blame her, but it doesn't work. The facilitator could say, 'You are feeling lousy, let's feel that and maybe remembering that feeling will make a change happen or use our privilege more consciously in the future.'"*

*Additional comment: This woman presents a challenge that many white people will have to address in recognizing privilege and rank and being able to listen to the pain of others*

*which might well be attributable to white people's actions. Most Western white people come from the Judeo-Christian lineage which focuses on a critical and judgmental god and is frequently filled with remorse, guilt, repentance and redemption. Independent of the effects of our behavior on others, our inner world is frequently filled with this criticism. Many men and women I have worked with in therapy have a rampant critic who is constantly criticizing them and making life terribly painful. Whatever is done is evaluated, then judged and criticized resulting in frequent bouts of unhappiness and depression. For all of us who have been brought up in this white western Judeo-Christian framework, this critic has been effectively developed in religion, home and school. As a trained discriminator, it can be very useful and valuable and can assist, as Mindell recommends, in changing our awareness and behavior. It can also at times become an independent judge, even in places where it is not useful, and more love and tenderness are needed. Some of us manage the challenge of discriminating our critics easier than others, but all suffer from these judgements. Often it's easier not to hear criticism from others, as our own inner critic may well ally with the outer criticism, and make us feel even worse. Opening to others' feedback is therefore a very challenging and difficult process. It requires skill and awareness both for the one receiving the criticism as well as the one giving criticism. In public situations this becomes even more important, as most of us have frequently been exposed to public abuse, and it becomes more important to defend ourselves from this criticism and not perpetuate this abuse than to hear the message of the criticism. After this group process, I had a discussion with the white Jewish man who is currently being focused on in this group process. He has had his own share of criticism. In discussing public abuse, amongst other stories, he related a story of*

*a teacher who had constantly hurt him and put him down while no one defended him. When faced with such an adversary, defending our own position often feels most essential.*

ACHW1: You wouldn't be dying, you would be coming alive. It's a choice to have more and more happiness, a choice to be more alive. More in pain, more in pain, more powerful, more making a contribution and a difference in the world. Why are we here? To make a contribution, this is the chance to make a contribution. And again it doesn't have to be big. If each person does something positive, everything will get done. It doesn't have to be like, let me go and get \$100 per follower. It can get done.

WCHW2: I imagine from this side (white man side), I am hurting. When I am the voice (the facilitator) mentioned (and feel accused), I get mad, I really get mad. (interrupted)

*Facilitation comment: The group cycles around an edge. What has not been addressed so far is how to address someone who is unable to recognize their privilege without beating them. In this case the group is referring to the situation of the white man. The group now comes back to this.*

ACHM: I am not going to go here again. If that's where we are going to go, just tell me. I am not going to go there again. I am not sure if you are warning me not to go or you are sharing, but I am not going to go to a place of dancing, trying and help this person get there. Because I am tired of it. I am tired. This is not about WJHM2 (the white man), because I would rather just have some time with you (white man). We can go off and we can have lunch together and that's maybe where our workshop is. I want to do more than that. I am sorry. I just want to go somewhere else today. That's just me.

*Facilitation comment: The tenacity to keep holding down this process and the white role is very challenging. The predicament that African American people in this case, but also at many moments marginalized people throughout the world, face is an environment which is hostile and challenging to their existence. This is a difficult condition, but it is the present condition. Working to change this condition and provide a better life for future generations is important and creates meaning. Facing the 'white man' or dominator role each day is the condition of African American people. For some it is an issue of race, for others gender, sexual orientation, poverty, varying abilities, age or religion. Most of us in some aspects of our lives have a taste of the struggle and challenge of being marginalized. Although the African American man has a vision of how this community around him might function, addressing the white man is part of his fate in this moment too. And yet he also appeals for another moment when this group as a microcosm and small world community can relate in a way that momentarily relieves this African American man and others of color from the ongoing pressure of living under the umbrella of the 'white male' role.*

WCGM: (In a clear, somewhat calm voice) What several people have been saying speaks to this. It's something about whether or not WJHM2 (and others) feels something in this room. It's about whether the white man begins to feel something, about the world, about living in the world. Not something at computer school. This isn't about making a space for someone to feel rage. It's about making a space for the definition that there are things that are legitimately sources of rage and terror in the world. And if you can live them in your life everyday then you will be changed in the way that I think is beyond the pain. It isn't about white privilege, it isn't about packing it in and saying, 'What do you want me to do here, what do you want me to do in this room? What do you want me to do?' That's not it. I am a white man and a gay man. I am a white man when I say my experience in

being gay is mad at my feelings and I hold out the hope, the white man in me lures me on with this hope, that if I keep working on myself, I can manage my feelings and get by in the world. I can speak from it, the world is so much bigger than me. That's how I marginalize the gay man. This is so much more comfortable with the matter of me being with my feelings, than this place, this is the world I live in, we all live in. As a gay man I almost can't stand to be here. (Stronger and more upset)

Facilitator WJHM: You have a lot of feelings there.

WCGM: It's so much more comfortable. And now I even get to complain. What do you want me to feel? I feel enough. It's not even the issue! This is the world, I and you and we all live in. It's a terrible place in some way, it's a beautiful place also. (change to a more feeling tone) Horrible!....Cruel..... Unjust!.... Terrifying! The world we live in when we leave here. Everyday, all of us. I am so aware of the subtle marginalizing or trivializing which says 'make me feel something here'.

*Facilitation comment: This gay white man shares deeply his pain at living in the world. He recognizes that feeling comfortable in the world means marginalizing the gay man within him and some of the deeper feelings and pain he has in living in the world. The work for him is in feeling all of his reactions to the world, even if they might be painful and difficult to address.*

*Additional comment: The various combinations of rank are sometimes difficult to hold. We might experience a range of feeling at times due to rank in one area, such as being a white man in the above example, and less rank in another area, such as being gay.*

*Previous white men in the group have had similar variations in rank. The white Jewish man has white skin and is assumed to have constant high rank, and yet he is Jewish and financially struggling, both signs of less social rank. In a Worldwork seminar in 1996,*

*three Indian people came forward into the center of the group. Two were women from a high caste in the Indian ranking system (although I don't recall their exact rank, I believe they were of the Brahmin caste), the other was a man from the Untouchable caste, which is the lowest caste in India. The women challenged the man who indicated he suffered greatly due to his caste status, indicating that he was a man and benefitted greatly from this gender position. However, as the two women listened to his experience as an Untouchable man they began to recognize the suffering and low rank condition he was in, irrespective of his gender. He told them how he needed to enter their houses from the rear door, his difficulty in attaining jobs appropriate to his skill, and how he was expected to answer to the demand of those with higher caste status at any moment. The women's caste rank had allowed a certain comfort which at times, like all rank, becomes unconscious, reducing the awareness of others' relative privilege.*

WCHW2: There is a risk, in this case on race, the white person will in fact pay, that they will not be seen as a person, but they will be blamed for everything. That is a real risk. It is. It's true. And because of the privilege we have, whether we want it or not, we are trained about taking that risk. But it is a real risk, I might get dumped on, I might get blamed. It's important to deal with this on its own terms and not say 'but I don't deserve that!' Of course I don't deserve that, and neither does anybody else deserve their burdens. My privilege is that I can put it aside, the risk. And when I am not privileged, say as a woman, I can't put it aside. I just take the risk day after day after day of getting dumped on. It becomes, for anyone in a non-privileged position, it's not whether you got dumped on today, it's knowing you could be. Anytime, anywhere. So if I am going to do anything, it seems to me, I have to be willing to take that risk, that it will all go to a can

of worms, it will just be awful. It will be messy, I will get hurt, big bad things will happen. Because if I don't take that risk, I honestly don't see how I am going to do any good. Except as a most minor act, well I happen to smile at somebody today, say some nice thing, and that's great. But if I can't take the risk, I am not going to do anything more successful and it doesn't matter. Nobody is going to be able to assure me that I won't get dumped on. That I am going to be seen. You can't do it. You can't tell me that if I am going to go out there and do some right thing, as a white person that I am going to be patted on the back, appreciated or anything else. So I am not going to ask anybody for this.

*Facilitation comment: The group is becoming aware of privilege and how using rank well challenges some of our existing patterns. Rank is often used to support those who have it to stay comfortable. It takes significant courage to use it well. Mindell in the interview says, "These are incredibly wise thoughts from people who are teaching all of us what it means to be a human being. It's very touching and I'm just listening and learning and enjoying the whole thing. At the moment though they are not speaking personally to each other, they are still speaking generally." There is a further edge in the group to talking personally. Mindell in the interview comments that the facilitators might ask, 'What does it mean to take a risk now in this moment?' She is saying here that she would like that support, but is afraid of asking because she knows nobody is going to give it to her. So as a facilitator I would say, 'Nobody's going to pat you on the back, but I will. You can't expect the other side to be happy with it, but I am'."*

*Additional comment: This white woman recognizes that she will not necessarily attain external support for the risk and care she invests in the world. The support and courage she finds in following herself is inner, and that she might well not feel supported in the world for following what's right for her. Many inspiring leaders such as Mahatma*

*Ghandi, Malcolm X and Nelson Mandela have had the qualities of inner directedness in addressing their values in the world. At Mandela's trial for treason in 1963 in South Africa, he defended himself through the trial documenting his actions and the reasons for these actions. He concluded that he acted according to his integrity and that, if necessary, for this he was prepared to die. Although some people are able to follow a path of personal integrity without external validation and support from the mainstream position, many of us need this support in our lives. Mindell recommends that the facilitators model this support.*

WCHW1: I have a lot of questions still. If it weren't then, what might have been. What might my life had been like had this whole thing not happened. How would my life be different if I had personal power? The enormity of what life might have been. And yet thinking about it, thinking...

Facilitator WJHW: Sorry to cut you off. I was so touched by what happened when WCGM (the gay man) and WCHW2 (the white woman) spoke, somehow acknowledging all levels is a very feeling thing for me. There was a very feeling change in the group at that point. I thought it might be a moment to honor that.

*Facilitation comment: The facilitator enters now as the last few speakers have been speaking from their heart and there has been a feeling change in the group. The whole group is deeply listening to each speaker. By acknowledging the feeling space in the group the facilitator hopes to hold the group at this place, even though it means cutting off a more intellectual style.*

Facilitator WJHM: We have been dealing with a lot of issues at the same time. Different forms of rank, different forms of power, different forms of suffering and oppression. I understand the difficulty as those who look like they have power also feel oppressed, internally and externally. As soon as the confrontation happens, it's easy to feel the oppression. I am not sure how we deal with this. I know this is the spot where we are. There are also a lot of other issues. There is a lot of hopelessness and striving for hope. A sense that some want to go further than the recognition of privilege and power. There are a lot of questions and a lot of pain. I feel a lot of sadness. I feel a lot of pain. I don't know where to go from here?

*Facilitation comment: Mindell comments that the facilitator holds the edge down here.*

Facilitator WJHW: I would recommend we end the group process and go on with this on other levels and other ways.

*Facilitation comment: The group has been focused for a few hours at this point and it might well be time for a break before resuming this process in the afternoon.*

HLW: I just want to admit, fess up to something. When the last person (WCHW1) was talking, I really did check out. I'm wondering why I wanted to block out what you were saying. I wondered why I don't want to hear it. I really know what it feels like to be not listened to. It does feel like I am trying not to get you.

*Facilitation comment: This participant focuses on the issue of numbness and not feeling, by opening to her own tendency to block others out. Mindell in the interview comments that this woman recognizes that she is using her rank to become blank and numb. Although she does not*

*use the words of privilege or rank, she recognizes how listening to others respects the other person. Here a woman from a marginalized position is able to recognize and challenge herself to use the rank she has well. Mindell comments that this is very touching.*

WJHM1: We are focusing on the whiteness and not the maleness. For me, as a man it is incredibly...actually frightening and terrorizing to let myself feel what is going on inside. I want to thank you. You have helped me break this. The inability to let myself be vulnerable and to feel is a much bigger issue for me than my whiteness.

*Facilitation comment: Mindell in the interview states that "he is able to say this as the role of privilege has been gradually picked up by others [more recently the Hawaiian woman]. This has been happening slowly for a while. They [the African American, Hawaiian and white people] have not called it privilege, but they have been doing it in feeling and psychological ways. And this makes change. So now this guy can come out with all these feelings."*

WJHM1: *(continues)* Not that it is not there, but this is a piece that is here for me. Until I can find a way to work through my own numbness and hopelessness. It is happened to me right at this moment. To me it's as much a sexism issue as much as a racism issue.

*Facilitation comment: Naming issues where others are marginalized is complex and inadvertently hurtful. However, Mindell in the interview notes that as he is so humble at the moment, the group allows him to do this.*

WJHM1: *(continues)* No one taught me to how to feel, if anything I was taught how not to feel. And this has allowed me to stay in an angry place, it has allowed me to stay in a

rigid place. (sadness) That's where I hurt people and that's why I block out people and that's why I don't have to hear them.

*Facilitation comment: This participant connects to his feeling side and the importance of feeling as part of his identity as a white man. He recognizes that marginalizing parts of himself, in this case some of his feelings, results directly in him misusing his privilege in relationship to others of less rank. In this way, he has connected his own privilege and use of rank to the marginalized sides of himself that he then projects on the other. This is an important learning in the use of rank.*

Facilitator WJHM: What are you feeling inside now.

*Facilitation comment: The facilitator encourages immediacy of experience so as to present the learning of the white man in this moment in the group and in relationship to others.*

WJHM1: (Crying) I am feeling sad. I learned from my dad, if you make yourself a target you are going to get killed. He was Jewish and he was living in Europe, and that's where he got the idea. He said don't get involved. (sobbing) If you make yourself a target you are going to get killed. I feel part of me just wants to split off and not look. I have to take care of everybody now...that's the old part. I have to keep myself just vulnerable. (the atmosphere of the whole group softens and feels vulnerable.)

*Facilitation comment: This white man fully enters in a feeling way into both the group and his personal pain. He shares deeply with the group about how he represses the side that wants to get involved in order to keep safe as a Jewish man. He recognizes that the old part of himself which needs to only keep safe, no longer serves him well. In this moment, he answers the group's struggle of why those with privilege stay numb. Behind the numbness is a fear and terror which is marginalized and will at times be projected onto others who have less rank. This numbness is a*

*suffering that not only has consequences for others, but disallows him too from becoming fully himself and having the freedom to feel deeply and act from this feeling, in any moment. No longer is he talking about what he might do, but he lives it directly in his expression of the moment. The deep feeling expression by a white man, a Jewish white man, addresses the challenge of the group. The call to the white Jewish man early on in the process, was answered by another white Jewish man who took up this role and shared the deep feelings and concerns he has not only as a white man, but as a Jewish man. The recognition of his Jewish identity has addressed the unconscious anti-Semitism that was in the background of the group earlier in the process. The group has changed. There is a deep feeling tone in all the members. The members are now silent. The group fire has momentarily been tempered. Arnold Mindell refers to the heat of a process as 'sitting in the fire'. The fire has been hot and from this has emerged a deeper understanding and connection between many members of the group. At this moment the facilitator now enters.*

Facilitator WJHM: I am also Jewish. When you said, 'If you make yourself a target you are going to get killed,' I thought, how do I pull out? Everyone's been complaining today about passivity. I know that's true for me too. I do things in the world, but I could do more. The question is why do I split off. I realize I am terrified. I am terrified. In South Africa, what happened (sadly) I have never connected this before. I must have been about 15 years old (crying). There was a fight next door between two black guys. And a guy stabbed the other guy. And he was howling, he was crying for help. And I heard him and called an ambulance to come and care for him. I wanted to go out and help him. But my mother stood at the door and wouldn't let me go. She said it's not safe. The guys are drunk and you might get hurt, the ambulance will come, you can't go. She wouldn't let me go. I was besides myself. And so I stayed passive and safe. Listening to this man's

howling in pain. (sobbing) It wasn't safe to be involve, but I wanted to go! This is how at times now I stay passive too.

*Facilitation comment: The facilitator shares deeply of his own story of numbness and the conditions where he was taught to stay frozen and not get involved in life. The danger of privilege is that it can afford one to be separate. Here he shares his own feelings and recognizes how he too can use his privilege in a more complete way. After this contribution the whole group sits quietly together and feels. A sense of community through wrestling with difficult and challenging issues is emerging.*

Facilitator WJHW: It's been a very deep and touching morning. I notice it might be time to take a break. Let's break for a while and then come back together.

*The facilitators conclude the morning session.*

## 6.4 Overview

Throughout the group process there has been an intense dialogue on rank and privilege. At moments the dialogue cycled with little conscious recognition of rank. At other moments, members of the group wrestled with their own rank, recognizing their privilege and challenging themselves to use it better both in this group and in the world. One such moment was when an African American woman recognized that not only was it up to the white Jewish man to recognize his rank, but that each of us including herself needs to recognize and use their rank well. This deepened the process and supported group members to explore their rank and how they might use it well. The process concluded with two white Jewish men sharing deeply their pain and experience of becoming passive and numb. The dialogue presents practical information through the interaction on how those who have power can recognize and acknowledge their rank and privilege. Further, how those who are affected by this rank can assist in this process, recognizing that they too are part of the ranking system and also have many ranges of rank apart from the gender-based social rank of men. And finally, how we all might use rank for the benefit of ourselves and all of us who live together on this planet.

In the general comments I expanded on this dialogue through introducing the experiences of different group processes, therapy contexts and my own personal experiences as a man. This has created a plethora of rich information, experiences and understandings of the issues of men and power. The facilitation comments have attempted to guide the reader through this process, presenting the process-oriented analysis of myself as

facilitator, as well as those of Dr. Arnold Mindell. Facilitators need to continue to develop their skills, as well as do their own inner work, to become more effective in their interventions. In Appendix E, I present a brief dialogue with Dr. Mindell regarding a moment in my own development as a result of this group process. In this dialogue Mindell discusses my personal experience of being passive and not intervening as a young man in South Africa, and how this might well contribute to a passive pattern in my facilitation of diverse groups. Mindell encourages me to intervene more in group process and recommends that as a facilitator I address this in the group by introducing myself as a white person who might feel shy to intervene when issues of diversity arise.

The learnings and questions of this chapter need to be understood in terms of the broader context of the theories of men and power. However, before this integration, I will present a further chapter of research going deeper into the Process Work contributions to men and power. In the following chapter I interview Arnold Mindell on some of the existing theories of men and power, as well as contributions Process Work makes to this field of study.

## Chapter 7: Interview with Dr. Arnold Mindell

The following is an interview with Dr. Arnold Mindell, the founder of Process Work, on the issues of men and power. I have chosen to present the interview with minimal editing, providing the reader with a candid and accurate process both of the material and the interaction between myself and Arnold Mindell.

### 7.1 Interview

Stephen: Thank you for doing the interview. In this interview I want to discuss with you the Process Work contributions to men and power. I would love to also hear your own personal experiences as a man, those of being a therapist, in Worldwork and anything else you feel would be relevant. I want to ask you more on the concept of rank. You wrote about it in Sitting in the Fire in 1995. Why do you use the word 'rank' at the moment rather than 'power'? Also, how your thoughts might have developed around the applications of rank?

Arnold: The word power sounds like an absolute, like a fact. Rank is more subtle, and rank is relative to given people in given situations. Rank is the experience of power or powerlessness, rather than the fact of power. Like for example, a mainstream man may have more social power, but actually he may have very little psychological rank in the sense of very little psychological centeredness. So he needs at one time to understand that he is in a powerful position. He needs to know the meaning of that power and how it

effects others and at the same time, it needs to be understood that that particular man may not have as much power totally. So rank is a total concept that depends upon the summation of various ranks. It isn't just a single specific thing.

S: Do you think that some people have more rank in summation than others?

A: Definitely.

S: If some people have more rank, for example socially, is there a tendency to have say less psychological rank?

A: No. You could have a lot of social rank and simultaneously be very conscious about it, and also be centered and spiritually connected. You see people like the Dalai Lama for example, he has an immense social rank, he's also got a lot of spiritual rank. He is also psychologically fairly well centered, although not as centered as he could be.

S: How about Bill Clinton?

A: He has very little psychological rank. Here is somebody who has a lot of social rank and so he acts cool all the time. The total sum of his rank is very large, yet in given areas he is not very strong at all.

S: And that is why he might fall into vulnerable places, for example when he jumps into bed with an intern?

A: The whole sexual thing would itself indicate somewhere that his different ranks aren't connected. I don't know whether he has a problem in that area or not as a whole, but the way he dealt with it showed almost zero psychological rank.

S: Can you say more about how he might have demonstrated more psychological rank?

A: If he had more psychological rank he would have said to himself, 'I have got a problem here. I'm a human being. Since I'm simultaneously a political figure, maybe I'm a role in the field. Maybe what I'm learning could be used for the whole country. Maybe the whole world.' And he could have said, 'Let me handle this at different levels, let me tell people about my inner work. I notice that there is a part of me which is needing love and doesn't know what to do about it.' And being happy with it and saying, 'I know you won't vote for me again if I tell you these things, but I feel like the world could learn from this.' That would be amazing.

S: There is a tendency for male leaders to fall into these kind of situations--spiritual leaders that are suddenly caught by some sexual scene that they haven't dealt with. I'm thinking of so many spiritual teachers who have been accused of having sexual relations with their students in a way which takes advantage of their rank.

A: They are psychologically naïve, unconscious of rank and its use. The spiritual person in her or his own community has social rank too as a result of that. And doesn't know about the effects of that rank and is unconscious because of it.

S: It seems that some people need to develop more psychological rank. I imagine someone who is in a marginalized position and so has little social rank. Is there a tendency for this type of person to get wiser in other rank areas?

A: If they want to make an effect in the world then they have to use the spiritual rank that they have to compensate for that lack of social rank. Like Joan of Arc. It was France

hundreds of years ago, she was a maiden of 13 so she had no age rank, she had no gender rank, she was a woman, she was nothing. She was low in rank except for her relationship with God and with St. Michael. In a day when women were looked down upon, especially young women she only had spiritual rank. It didn't stop her becoming a leader of the country.

S: How do people get there? I am thinking of Nelson Mandela who gets oppressed--for 30 years he is in prison. His people are destroyed by racism in South Africa, and yet he comes out of prison with a vision that everyone is his brothers and sisters.

A: I don't know how he got there. I don't know enough about him. I read his book but he doesn't talk a lot about that. But I think it's a spiritual thing. That the deciding factor in the world leadership is the person who has arrived at social rank from having a spiritual connection.

S: Let's shift to the men's movements. The men's movements have many, many diverse groups. One group is the Men's Rights group. It says that men don't have any privilege and that although it costs women to be part of the culture, it also costs men.

A: It's too general. They need to say that men don't have power in these specific moments.

S: Another group called the Radical Feminist group, feel that men need to give up social power totally. They say that basically they need to refuse in a way to be men.

A: No one talks about awareness. It's always about give it up, have it or not have it.

S: Another group focuses on the costs of being a man. A lot of men's growth groups encourage men to develop feelings, develop a 'wildness', because those things have been oppressed. Others, for example, the Christian right wing group, the Promise Keepers, say men should take their rightful place of being in control of the home. Before we go into any specific details of these groups, why do we have so many diverse views?

A: Well, there are so many different kinds of men and some men need to be wilder. Some men need to just drop it and stop acting like a big macho brute and be more sensitive. All of these views are correct. In fact there's not enough views. There should be another 300.

S: At one moment in the group process, the group focused on the WJHM, who was challenged as having privilege due to his white skin and was unable to address this. The group felt, 'C'mon you got privileges, you're white - you have got to wear it. There are certain privileges of being a white man.' But he said he didn't feel he had any. Why does he not recognize this?

A: How can they hear it? They are being attacked. How are you supposed to learn something if you're being attacked for it? It doesn't work. The question is, why doesn't the group understand the problem? Not just that particular individual. I will always be saying this. Instead of putting the weight on a given individual, I am saying why doesn't the community consciousness realize that people who have rank can't get it. They don't know how.

S: On the other side marginalized members of the group would say, 'I walk out of here and I have to move sideways in the lines, privileged people are served first, there are many things that infuriate me. People have to notice when they are getting this privilege.'

A: Why is it that you're picking on a white Jewish man? Why are you ignoring his Jewishness? Why do you call him only a white man? Why are you yourselves not differentiating enough in your rank problem? What are you doing?

S: I'd say, 'I can't tell he is Jewish, yet. But he's white for sure.'

A: Well, maybe he's afraid of being Jewish and he's not talking about it. I expect you, who want to know so much about rank, to understand something about that. That being Jewish, he can hide some of that (his Jewishness). But why are you picking on that?

S: Let me go further and say, 'I have no space. I imagine I have no space. I am furious.'

A: That I totally understand and I want to make as much room for you as possible; and I want to help with this big problem; and I want you to have the time here to be furious and go forwards as much as you like.

S: Well, I'm furious at him.

A: OK. If you were furious at him, what is the result of what happened?

S: Nothing.

A: Well, then maybe you want to look at the way you are doing things. If you leave it all on him, you'll be waiting for another incarnation.

S: That's really helpful.

A: As an activist you want change. If you're not getting change then we have to find out how to get change. In a way, how to create a world that you really want. Maybe what

you're doing is a great fabulous beginning, but maybe we want to look more at that. How to get the change that you want. If what you did, didn't work this first time or this time, let's see what you could do to get that change. Or what I can do. Let's look at something else.

S: What happens if I am just furious and I want to beat back?

A: There's plenty of room to do that--go ahead and start beating back. The beating back is understandable, but it's creating the world that puts you down in the first place. You want to just beat the other one down. I don't blame you--there's no blame--but I just carry this awareness with me in my heart at the same time.

S: Men do have power, social rank. What is your learning around ways of coming to recognize rank?

A: First of all, recognizing it. A man recognizing his rank, say as a white male. I'll talk about white males to begin with, but this might hold for other types also. To begin with, the fact that women sometimes feel the effects of this rank and will make him aware of it. They will say to him, 'You...'. Sometimes they won't be able to say anything. They will just be continuously upset with that man. And he will always think, 'That's just because she's a woman' that she's in that state; instead of realizing the role that he has with his social rank. He'll never understand her continuously being upset as a function of his feeling above her. So the way to recognize rank problems is by noticing he is thinking the other one has the problem. The woman has the problem. That itself is a rankist attitude. But nobody with rank, not just white men, no one sees it. The social activist, for example, doesn't realize that her or his use of spiritual rank can also be oppressive.

S: In the same way, the social activist can feel better than the person who's screwing up.

A: Totally better. It's a totally righteous position that looks down on the other.

S: How do we recognize it?

A: First, by feeling better than other people and thinking the other one is the problem, for too long. In the beginning, that is really good to do. If you think the other one is the only problem for a long period of time, know you're stuck.

S: Then the question is, 'Why move from that?'

A: Well, because you're stuck and it doesn't make you happy. You burn out. It burns you out. You think you're always better than the other person, whether it's a spiritual rank of the activist or the man that suddenly burns, you start burning out on your activities.

S: I am thinking about Worldwork, while we're on this thing about men being attacked. I feel like Worldwork is changing, for example in relationship to white men. Do you see a change?

A: Different facilitators change. We're part of a diverse community and everybody has their way of doing things. So my attitudes change and everybody's changing, everybody's different so I won't talk for everybody.

S: Can you talk more about the issues of relating to the one who has social rank--for example a white Christian Man?

A: I work in many different situations so I'm thinking of organizations, government groups and businesses, and I understand that you're interested in the white man right

now, but it is a symbol in a way, of all rank situations that nobody, none of the bosses ever get it. They don't get it. And therefore everybody has to become the leader and the boss and the central awareness chief and take that projection off of the leader. The leaders are rarely or never able to really lead. And rarely have the right backing. And so I think it's totally naïve for a culture to think that the so called leaders are the leaders. I think this has to change. That all of us need to get it and see that she or he who is aware of how to do relationships is the leader.

S: And the person holding the leadership role changes at a given moment?

A: Yes--that leadership changes at a given moment and is a shared consciousness. This is a cultural change that I'm interested in. And I'm fascinated by one person being the Tzar and a Bolshevik revolution happening against that Tzar. It makes sense, but the Tzar empowers a ghost role (of the one in power). Everybody has power and needs to use it properly. That's my vision.

S: Regarding power, Foucault, a French philosopher, criticized Marx's ideas when he talked about the Bolshevik revolution. He stated that seizing the means of production rather than transforming the whole culture just results in someone else running the means of production.

A: That's history. Revolution means revolving. It doesn't mean transforming. That's why revolutions never really changed consciousness. They changed only the idea of what egalitarian means a little bit, but it never really worked inside. None of us got it.

Transformation is more important than revolution.

S: So in terms of recognizing and then using rank well, I imagine using rank well is to recognize this isn't about cutting down the leader or the one who might have the social rank at the time, but really using what rank you have.

A: Knowing. Using awareness, instead of power. That would be real transformation. That awareness itself gives you power so that you can say, 'This is happening and that is happening', and that's where the real leadership is. And forwarding people's awareness of rank and inner things and outer things. That's my hope. And it's going to work! It takes time. It's a culture change and it's going to happen--because the other way doesn't make people happy for long.

S: As a facilitator, is there a sense of focusing responsibility on those who have social power and placing these expectations on them?

A: It makes me laugh. It's funny. They are the one's who have least awareness. How can you expect them to know? It's like asking a rock to describe itself. It never had a mouth before, it can't do that. It's over-valuing our leadership. There is nothing wrong with confronting them, but they really need more compassion.

S: One of the ways I feel like I've worked is to recognize the other as also myself. That the voice of the furious one is also inside me.

A: Beautiful. This is a major method of working on it, if you can. But the fact that you can do that is due to your psychological rank. For you to expect somebody else to be able to do that would be unconsciously rankful. You mustn't expect someone else to be able to do this. If you expect another white man to be able to do this, it would be a misuse of

power. Because most guys can't do that. Men or women - there are very few people who can do this. Taking something inside from the outside is a huge thing and it's not easy to do. It's very hard.

S: There's a vision in the background, that we can learn as men. That hurts happen due to unconscious use of rank and that by becoming more aware as men and as white men around the use of social rank, we're able to use it more effectively. How can this happen?

A: Those of us that want it to happen have to model it. That's how. That is, if you just bang somebody over the head to make the changes, that won't work. But we have to model it. We can model certain forms of behavior. That is publicly probably the best way to teach it. Modeling it and acting it out, making videos about it, making a movie about it, etc.

S: When the white Jewish man was being attacked in the group process, you mentioned that going over and genuinely taking that side as a facilitator might have been useful. Fully picking it up.

A: Yes, and modeling how you would like to see that happen. And saying some of us on this side can't do it, and some of us are trying to do it, and here's how we try to do it. Modeling is very important.

S: At a point in the group process, there was a discussion, that the white man is like a role--that there is a 'white man' in all of us. This took the focus somewhat off the white man in the group and more onto the characteristics of that rankful position such as the

freedom to interrupt, the ability to choose what to focus on, etc. What thoughts do you have about this?

A: Onto the white man is being projected he or she who does not see, or will not see, or cannot see their own power. That's a ghost role that that person (the white man) is being asked to fill in a given moment. But that is surely not him. It's a role--everybody's got that.

S: And so one of the ways of addressing the white man is to pick up our own power.

A: Pick up that power and show it or to invite others to show it as well. It's a feeling thing. You can't do this as a program. It's edgy, and is a matter of timing and process.

S: Let's move onto the men's movement. One of the first groups to emerge was the men's liberation movement. It came as a reaction to the woman's movement. Men focused on the painful effects of sexism to women, as well as the high costs of being a man.

A: Wait a minute before you say even more, I've got to say something. That when you talk about the men's movement, I think here we must say, you must say or they should say, essentially the white men's movement. The reason is that these are very different things to those things for people of color and gay guys.

S: Yes, actually the men's movement we know is mostly a white Christian, middle-age, middle-class kind of movement. But there are other groups that do come in at some point in time. So they had all these ideas about the stereotypes of being a man. Can you share

some of your own thoughts and experiences of men restricting themselves through stereotypes?

A: Everybody has that, both men and women. Everybody is caught by what their particular ethnicity and cultural background expects of them. Everybody has a consensus reality. All of us. Every role we have, all the social roles. Teacher, student, child, parent, man, woman. You're supposed to be this and this. Right, and then the men's movement comes along with new programs for you.

S: Well, they did. They came up with a new program that says you should feel more, you don't have to get caught in your marriage, you don't have to get caught by being a provider. That's another programming.

A: Well, they're trying to say one program is bad, use another one instead.

S: Let's backtrack for a moment. The process whereby a group in general, such as men, restrict who they are or are restricted is a cultural conditioning. For example, my own experience where as a kid when I was misbehaving, my dad told me that when I go to the army they'll make me a man. But what happened is I never went to the military. I've never quite become a man in that expectation. Although I didn't want to go to the military in South Africa and it didn't feel right for me to go, I still had that voice of my father in my head. Saying you should go to be a real man. So the question in the background is, is this expectation a cost of being a man?

A: Absolutely, yes.

S: If men have social power, why do we set up a condition which does that?

A: Well, the condition that is being set up is to give you social power. If you go to war, you could be president of the US. How many presidents have been generals? It's the warrior that's being developed...the restriction is meant to give you more power. You've got to be a man and have power.

S: So in a way the situation is an attempt to give men that power?

A: And to lock you into a role in which you have to have power. Whereas a lot of men don't want it.

S: And also it's a deep loss of other parts of yourself.

A: Terrible, if you're not successful, if you don't make a lot of money, if you don't beat up somebody else, if you don't shoot somebody. It means you're nobody socially. If you look at television it's really interesting because on TV what you see is amazing. Any channel you flick on, some man is killing somebody else. All the time, and so that's what it is to be a man, is to learn how to kill other people. Black, White, Asian, Hispanic, whatever. It's always some man killing somebody. That's what it means to be a man. That's what all our cultures are telling us. So you're not a man if you're not powerful and can't shoot somebody else down. It is sad. So I have nothing to say about that. I think that had a meaning at one time and it has a meaning today. You do need to take a stand and be strong. You need to shoot back and all the rest of that sort of stuff. But it's very stupid. It's like adolescent almost. To me it feels like adolescent. It's a phase, you've got to learn how to take a stand, and then it changes.

S: And so the culture gets stuck in that spot?

A: The culture is stuck there. And all the things we see in World Work are stuck there, too. Peoples shooting everybody else down. Shooting, shooting, shooting. I have to laugh at Clinton. He wants to stop the guns, but you have to stop the shooting before you even make a gun. The guns aren't the problem. No one would be interested in them, if you could stop shooting. People obviously need to shoot more. They need to have that phase, and have a chance to do that and get through it.

S: How do you get through it if the culture's stuck there? They look like they have been shooting a long time.

A: Well, I think there is a time when you need to really shoot and learn how to be strong and fight. Men and women, everybody. After a certain number of years it gets tiring, if it's had a chance, feelings change and something deeper happens.

S: So creating the space for that.

A: Letting it be, appreciating it and saying 'yes' not 'no' to a kid who wants to get a gun. Yes, get yourself a gun and learn how to take a stand in a fight. Now let me fight with you little kid. I'll say something and I want you to shoot back. And teaching how to shoot instead of taking the gun out of the kid's hand.

S: In a way that's what the culture does, is to create a paradox. At one level you're saying shoot, and at another level you're saying be good. Behave yourself, go to school, don't talk back.

A: And they want to take the guns out (to control the situation)--you can't look at guns, you can't do this and that. I understand it. I am also in favor of it. But I want something deeper too.

S: Part of the work would be to re-own some of the marginalized parts of being a man. Many men having difficulty sharing feelings. This is part of the cost of being a man, men are taught as kids to be strong and tough. This at times creates a huge amount of suffering.

A: When you say many men have trouble feeling, I have to say that's a generality which is true. However, in many specific groups men are encouraged to have feelings even though as a whole, they're not. Like for example Italian men are encouraged to have lots of feelings, Jewish men are encouraged to feel things, black men have lots of feeling too, but I understand the white culture in general, the white Christian culture is a little bit shy about feelings. So there are generalities here which are true.

S: There was an environmental activist at a Worldwork seminar who was sobbing. He said he'd seen a lot of pain and had previously thought he should hold all his feelings in. He sobbed uncontrollably for hours. I wanted to ask you about that--when men begin to access parts they have lost, what do you think is happening?

A: If someone begins to access something that they've lost, feelings that they have lost? My feeling is n't just about them being men--it's about them being people. Whether it's a man or a woman. Room, they need lots of room for that.

S: Certain white Christian men frequently might be very calm. I've seen this at Worldwork seminars where the group might be attacking a white man, certain groups of white men, and they stay very calm and centered. I wonder whether you have some comments about what's going on there.

A: The attitude is that what they're doing is wrong, instead of seeing them also as a culture. I understand that the attitude towards white Christian culture is that the men shouldn't be that way. But it's their ethnicity, it's that person's ethnicity. It's how they live, it's who they are. So it doesn't help in relationship things, but it has other good things about it that are very useful. But it's used here to put feelings down. There's a betterness in it and a mainstreamness about it and an unconsciousness of the psychological and spiritual rank in it, that messes everybody up. But otherwise it's just another culture.

S: An interesting philosopher exploring power, Levinas, feels that the self finds meaning in caring for others--"The Self finds its meaning, not centered in itself as an ego, but as a Self facing the other person who calls the Self out of its center to be ethically responsible." That fulfillment for a person comes not only in personal power but in caring for the needs of others too. And that's naturally inbuilt. That has in a way a spirituality in it.

A: That's beautiful.

S: Could this also be part of a motivation for those who have social power in some situations, Christian white men or...

A: Caring for others is a very dangerous business. It sounds like the other one needs caring for. I am nervous about this. Because if you care for others it means they need caring for. I would say 'you (white men) need to recognize that you need help and that you need others to help you'--would be really great for a white man. We need help, and so we need others to help us. We do enough caring for other people, and not enough in some ways, and so Levinas is right. But somehow we need help. We're not strong men all the time.

S: That could be 'the other' inside us, that we need care and are vulnerable.

A: The one who's vulnerable. I think the white man needs a lot of help and that the sooner he recognizes it, the happier he'll be! Instead of trying to be a big dude; to be a little dude and to reduce him to show the psychological weakness and the neediness and the begging for help and understanding and work. That would be a marvelous transformation. Everybody who's got rank and is unconscious needs help. Recognizing that you need help is already a huge thing.

S: There's a guy, Kuntz, who said that power is a paradox and frequently those that have power are weak and those who don't are strong.

A: I want to be specific. Those who have power are frequently weak in knowing about it and an awareness about it, their psychological and spiritual rank is low.

S: So when you said white men need help--those who have social power in a way actually have a big need in the background.

A: They have a big need to be helped and get out of the damn position of acting like a big dude. That's like no good for anybody. They need to be helped--get out of there while you're still alive. Let somebody else take over and parent you and father you. It's important.

S: We're talking a lot about the men's rights activists--they challenge the premise that men have power. Men go to war, they die earlier, there's a high incidence of suicide, they have much riskier livelihoods. Farrell wrote a book called The Myth of Male Power, and he said basically that men don't have power.

A: Well, they do have power and that by acting like killers they get more social power, but this is a weakness. From the psychological viewpoint, my viewpoint, that kind of power is a weakness because it leads you to early death, to suicide, to war, etc. Actually, the outer thing of going to war is nothing in comparison to constantly feeling you should be strong all the time. There are so many men who feel they should do powerful things. You read in the papers, all the time, about sexual impotence, a big problem for men is now sexual impotence. Viagra. I just read about erectile dysfunction and it's just the same thing all over again. Maybe some part of the man is saying, 'I don't want to. I can't. I don't want to be the big dude anymore. Let me out of here. I want to be incapable. I want to be a failure. Let me loose. Let me out of this role.' Maybe this (erectile dysfunction) is a somatic symptom of that. That's what I see there.

S: But what happens is that drugs have developed to try and help the erection get back up again.

A: I have nothing against the drugs, but I'm totally for the body the way it is. People can do whatever they want, but I want people to pick up these aspects of the whole body. I've gotten very interested in the aging process. And the aging process is saying nobody is meant to survive. No one. That's how we are created. Something in us survives, but we as we are, are not meant to survive. We are not built that way. As individuals we are meant to disappear. And knowing that death does exist, that's the basic Buddhist, Hindu or anything, the basic attitude in all the world religions. And if people could get that into their minds a little bit, if you start getting sick or something doesn't work you could say to yourself, 'Ah ha, this is the way it ought to be!' This is not meant to take away from those who want more power and need it. I'm just talking now about the beauty of leaving the power position. Others can take it and need it for a while. Have it when you have it, and when it doesn't happen, throw it out. Become a plant.

S: In a way it's looking at power or social power from a rich psychological perspective.

A: Yes, looking at it from a psychological and spiritual perspective because it's something that needs to be, should be. Learn to shoot, be a big dude. And then let it go. And laugh.

S: Let's focus on marginalized groups of men? White, middle-class, Christian men are mostly the groups that are talked about. They seem to be the popular groups that a lot of the books are written about. There's a bunch of others--the racial men's groups, African American, Latino, Aboriginal, Native American. Related groups are the Gay men's groups, also Jewish men's groups. I wanted to ask about your experience of the particular challenges and needs of these groups.

A: Well, you named a whole bunch of them and I've had lots of experiences with the ones that you've mentioned, but I'm hesitant to say anything because I am a white person, a white, heterosexual male speaking. So how can I say anything? But on the other hand, why not say something wrong? I am pleased to do that. Let's take one group at a time.

S: Let's take a few. The ones I am most probably interested in are the African American group and the gay groups. Those are the two more prominent groups.

A: The gay men need to realize they are the future leaders. They are not aware enough that they could be real transformers, they could teach men how to be whole men. Every man has deep feelings and has all the 'classical' things being projected on to them (gay men). Every man has these various sides. But a gay man is in many ways, not all ways and not under all circumstances, more whole. He is allowing, trying, is fighting for the permission to be more whole than other men. And so would have an incredible teaching, and yet they are feeling so marginalized that frequently that doesn't happen. There's just depression and difficulty that happens in the gay men's community. My viewpoint is that they could be great and fantastic awareness teachers in the future.

S: And the African American group?

A: The African American men see what's wrong. They're clear. They know what's wrong because they are so severely marginalized. Every group is severely marginalized, but gay groups don't always have to show that they are gay because of skin color. The blacks have been leaders in social and spiritual development since the beginning, especially since the civil rights movements.

S: It's amazing that the main spiritual elders are people of color--Martin Luther King Jr., Malcolm X, Mandela, the Dalai Lama.

A: We're talking about African Americans though, so that limits it to the United States. My feeling about that is that those men themselves know what's needed and it's togetherness. And the groups that I've worked with are trying to get together to support one another. So that they're not divided internally by the same racial divide that they experience externally. Every group has internally the same division that they experience with themselves in the world. So there's mainstream aspects of every marginalized group.

S: There's like an internal marginalization.

A: That's right. And so there is a need to feel the support in coming together and working out these issues with themselves. Within their own community. I feel that they need more time by themselves. They need to support themselves in getting time to be together in black pride. The million man march. That was so beautiful. That's the coming together of that group. And the group itself will know what to do. They'll just know and balance one another in time. Just encouragement.

S: Have you some thoughts around the Jewish men's groups.

A: Jewish men's groups. So many Jewish men's groups have come together. I know them only incidentally through being a Jewish man myself and being part of Jewish men's groups as a result of this. There is a secret paranoia that upsets most Jewish men and women as well. But with men it's sometimes cuts down their ability to do things in the world or if the paranoia works, motivates and drives them to succeed in ways that they

don't feel like it. So I think the challenge for Jewish men's groups really would be to realize the paranoia that they have and that paranoia is due to the fact of being disliked. Even though most or many Jewish men especially in the United States are white. They are disliked and yet look white. That creates paranoia because they can't see the anti-Semitism all the time. But they feel it. So that's the specialty of this group. Gay groups have that, too. You're marginalized, but not seen overtly. So there's a big thing around working with paranoia. And fears, having lots of anxieties. Everyone has anxiety, but this particular group, Jewish men, also the Hispanic communities as well as all marginalized communities, women and what have you, have a lot of anxieties.

S: So I see how that internalized anti-Semitism works, I see this in myself in putting myself down, there is an antagonism against myself. But I am not quite sure about the paranoia.

A: You yourself aren't characterized by that very much. There are a lot of people who are paranoid about the world, afraid or they have it as a medical condition. They get afraid for their health. That's a very widespread Jewish problem. Suddenly there's a paranoia or something's killing me.

S: It's actually an invisible anti-Semitism all over the world. You can't pick it up because it's invisible. That's fascinating because when I was a kid in South Africa, my school was mostly Jewish and the teachers were actually mostly Afrikaans. The Afrikaans people had a strong anti-Semitism. Frequently we were beaten as kids and I never identified it as being because I was Jewish. I just felt beaten by the teachers. I realize that it was anti-Semitism. We were all being beaten, but the Jewish kids got it harder. How do you

envisage a world where, in particular, mainstream groups begin to embrace those more marginalized groups of people, marginalized men in this instance? What are the mainstream groups losing by not embracing these other groups, whether it's the gay groups, the African American groups, the Jewish groups?

A: There's a hidden social agenda in your question. I just want to make it explicit, that the mainstream is sick. And that the other groups will help to balance it. I don't want to say anything about that. I just want to say that's a statement that you have and I just agree with it. That the mainstream is one-sided without all the other sides and that is going to be true of every mainstream everywhere.

S: Going further into this, my experience has been, for example picking up the gay part of myself, has been incredibly enriching for me. So rather than put it onto gay men, I need to actually pick up some of my sensitivity and feeling states. Does it not enrich the culture for us to begin to re-own some of our parts?

A: That's the basic psychological premise. If you project something onto somebody, it's got to be you. This is true not just, and I'm going beyond your social agenda, for the mainstream. This is true for everybody. If you continually project something onto another person you don't know it as being yourself.

S: So not only is the mainstream projecting, but marginalized groups project too.

A: All the time. And the marginalized groups are saying, 'We've had enough, we're fed up with trying to internalize and we've been forced to internalize.' They say, 'We don't want to do it, we want to have our own selves now.' Great, that's the right process for

them. At another point they need to remember that they too can have mainstream powers and be unconscious of their power. Otherwise transformation won't happen. And the mainstream needs to realize--the white Christian groups need to see this and that. Absolutely. Not to say it's just a part of me. I am gay. Not to marginalize and say it's just a part, I am gay, I am black, I am Asian, I am a woman. I feel like a woman. I'm not sexually and gender wise, socially considered a woman. Whatever a woman means to me I surely am. I want to be.

S: It makes you whole.

A: That's the whole process orientation, you are what you are feeling and what you're projecting on to the world. So this is a psychological feeling, but it's a social agenda at the same time. We are all these things. That's why I say awareness work is such a great way of getting there. For those who like it.

S: I like that the social activist also needs to be investigated. There is a sense of self righteousness which doesn't allow self reflection at certain times.

A: While we are talking I've got to dance there for a minute (laughter).

S: You keep dancing, Arny. One men's group that emerged was called the radical feminists, and they basically said you got to stop oppressing women and address issues of sexism. Period.

A: Great I'm with them. It doesn't sound radical--that sounds right to me.

S: How do you do this?

A: All the things we've been saying. How does a man stop doing that? Stop oppressing your feelings. Work on whatever man projects upon the woman. It's up to each individual to find out how to do it--him or her self, in their own way.

S: Another group called themselves the social feminists. They said the oppression of women doesn't just happen across gender, but it happens within the mechanism of class. It brought in all the inequalities about pay, keeping women down by virtue of economics, or position or stuff like that. In a way a ranking system.

A: Under the word sexism is an umbrella. Under sexism is economics, child care, heterosexuality. All sorts of things are under the word sexism. So there are many, many angles to it. So these two that you're just saying, are superficial. There are thousands of angles to understanding what sexism is about. They're bringing up very good points. Ageism is in there. You can't talk about sexism without talking about ageism. You can't talk about sexism without talking about racism and different races have different ways of working on sexism. So when you're talking about sexism without talking about racism, it's racist. Talking about sexism without talking about economics is stupid. Talking about sexism, without talking about ageism--you cannot separate the two things. The attitude towards the older woman is dreadful.

S: There's another group, that emerged in the eighties and the nineties. It's the right wing Christian movement. They had been present previously at the turn of the 20<sup>th</sup> Century, when the Suffragettes were around. At this time a lot of the preachers said men shouldn't be sissies. They were against the feminization of men. And they have emerged again. The largest of these groups is called the Promise Keepers. Their essential idea is

that men need to reclaim their rightful position as spiritual and social heads of the household. The question I have is, why does this group again emerge?

A: Because men have been attacked so much. I think you can understand the world scene like an individual. As an individual, as a man if you say to yourself, 'OK I'm going to develop so-called feminine traits.' That'll work for a while. And then how about the so-called masculine traits, which are not masculine or feminine in my mind. So it's just a natural development. The other side comes back. Any one of these programs will be too one-sided. Any social agenda that has no process orientation is bound to be there for 15 or 20 years then it's done. The human organism, the gigantic global dreambody, doesn't like to be one-sided.

S: The Promise Keepers follow the power theorists' idea of rights. A lot of the early philosophers were really interested in looking at king's rights, then people's rights. The Promise Keepers in a way follow the 'rights theorists' in terms of giving men a certain god-given right as head of the home, etc.

A: Oh, OK. You're men, you should take your power. It's a great side. It's just one side. All the sides are important.

S: Those in power such as white men might say that trying to level the playing ground or create a space for all the voices to be heard is sometimes threatening for them.

A: Always. Not sometimes. Always.

S: So how do you deal with that?

A: By appreciating it. That it's fear and fear making. Again it's the same idea, that all the voices are important. Fear is important. It's scary. Who wants to do it, let's get out of here. Let's hold our breath. But it's important, we need to do it.

S: The interesting thing also is that many women have supported this group, the Promise Keepers.

A: Yeah, they would like people, somebody, to play father, too. Absolutely. Everybody wants, I say everybody because we're talking about women and men, everybody wants a man around to do things. It's a role. And so it's understandable that part of the population says, 'For god sakes be a man and stand on your own two feet and take your role up like you're supposed to.' That's the other side. They want that. But of course the concept of what it means to be a man is just again another one-sided thing here.

S: Then the men will get stuck in that again, in a way. And the women will get stuck in that and...

A: That's why I suggest awareness. Rather than a program.

S: Right, else we're just going in circles. Some of the women who've been supportive of men in these groups say they'd rather have a man there who is not screwing around, is faithful and takes the power in the family. Someone women listen to, rather than someone who's running around. They don't have any sense of control. So in a way that's the flip side of it. Men will get tired of that eventually, too.

A: And the women, too. But not just women, any partner who has another partner who is always just behaving like a parental figure will get tired of this. You've got a parent not a

partner. Well, that's the problem. That's a concept of man being a parent and not a partner. So that's a weak thing there. You want to talk about relationship instead of what his job is in the family. But I want to now to stand for them, because taking a stand for family can be extremely important, especially where the whole relationship thing has been thrown out. Yes, yes, yes--and the next step too.

S: More also needs to happen. Why would this group be so strong? If you look at these meetings a hundred thousand men will come to a meeting. This group has huge membership. If you think about Bly, for example who is an influential guy in the men's movement--400 men would come to his meeting. Here you are getting these stadiums packed with these guys.

A: It's giving them back their power and it's giving them back the kind of family power that really is important--that says that is very important. It's another side of the whole thing. There's a lot of people that want the man to do this and it's right for a lot of men to really get their act together and get their family life together. That's right for a lot of men. They feel, 'I want to pull my life together, I want to pull my family together, I want to have more hope, I want to clean up this act, I want a certain ethical standard.' It's beautiful really in a way. But the relationship is not stressed enough. So therefore all these social agendas are very one-sided.

S: Some feminist groups are very upset with them because they feel giving men their rightful power back and their god-given power ... it doesn't go down so well.

A: It can't be god-given if women didn't give it to them. Because women are part of God too, so if they say no, the answer is no.

S: I presume the Christians would probably say God is some authority external to human beings.

A: I think that's going to change. That's what used to be called Judaism and Christianity, but it is changing. There is a lot of fundamental thinking still the same as it always has been, but there's also a huge transformation happening in the religions. And an attempt to come together. You just have to listen to the Pope talking about anti-Semitism and stuff like that. And I think we should also be careful not to be righteous and better than religions which themselves are beginning to show a lot of transformation. Support them rather than knock them.

S: The mythopoetic groups say that men need retreat from women and get in touch with the deep masculine and the wildness inside them. On the other hand, groups like the radical feminist group feel like the work is really with women in learning to change relationships. What are your thoughts about these differences?

A: Both are right. There's a phase when you have to withdraw from the other and do your inner work. That's typical for the men's movement, too. Men need to be with women and then they need to withdraw and do their inner work. But what is the meaning of the inner work if it doesn't then finally also have a significant connection with the other person. And not just with the women. This is too heterosexual. That it's also the men's movement with the men and also with the gay movement.

S: A lot of this work is separatist in a way. Like for example we talk about the mythopoetic movement--it's very much white, middle-class, middle-aged Christian men

that tend to be in the groups. Maybe in a way it's important for all groups at some point in time to interact also.

A: Again I see the whole globe, like an individual or the groups themselves as individuals. You need to withdraw, do your inner work and come out and interact-- otherwise you're only half a person. The same is true of a group. A group that only does its inner work, it can't fully happen. It wants to come out and have relationship afterwards.

S: If you look at psychology, the behavioral psychologists focus so much on social normalcy, being part of a culture and adapting to the culture, as opposed to for example Jungian psychology where there is a focus on individuation. I'm thinking that these two forms of psychology also have parallels in working with personal power. Jung says you need to go in, in a way, and work things out. The world will be OK if we work inside. And there's some of the behaviorists who say adapt to the world.

A: Instead, doing all of them, go inside, do it in one-to-one relationship, do it in world work and large group work, do it socially and systemically. All the levels are important. Why look at only one?

S: In this sense, psychology has done the same thing. It's looked at one side or the other. This is an important contribution of Process Work. Let's go back to spirituality and the use of spirituality and power. Some of the elders have been able to somehow stop a revenge cycle, many of these people have belonged to marginalized groups and yet been able to actually inspire others from their spirituality. I am thinking about Martin Luther

King, Mandela, Malcolm X, the Dalai Lama. And I'm interested in your vision of how people get to that place.

A: Well, each of them had their own way of doing that--Mandela I don't know about. I couldn't understand from his book enough about his personal life. The Dalai Lama, that's part of his job in a way. He's supposed to do that. Who he is personally I don't know, so I can't say anything about him there. So I don't really know, but I...

S: Do you know of many men where you do know how they've got there?

A: It's very unusual. Very, very unusual, that somebody actually does arrive at that spot. But the people that I know that I have worked with and the world leaders that I have worked with, haven't gotten to that spot. They don't get there.

S: Can you talk about your experience with world leaders and what you're learning with them?

A: They are very ordinary people--as a whole very unprepared for the jobs they have. They have none of the psychological orientation that's needed to understand people. And a lot of the problems that they have had is because of this. But I don't expect the leaders to be able to do the kinds of things we're talking about. And I think that the great leaders aren't the important leaders. Though they are fabulous people, great characters--the Dalai Lama, Mandela, Martin Luther King, I don't think that that's where the essence and the weight should be placed. But upon each of us who has a little bit of this detachment that comes about. Through burning your wood and through living and working on yourself, and if you flow with yourself and let your feelings out, after a while those feelings

change. You're not always one thing. That gives you the right attitude. For me that's a spiritual attitude. A flow of things. That you have this feeling and then you have another feeling.

S: In a way it has a courage though, to have those feelings.

A: It takes a lot of courage. It takes a lot of courage and it takes an understanding that it's OK to be various things. That is a very, very new social thought, also a very ancient one. Socially you have to have one character and one personality and that's who you are. It's too limiting. And nobody succeeds at it. But those people who really are compassionate, with all sides, are people (that I know at least) that have worked on themselves and managed to get there through accepting their own various changes.

S: We are talking about men. As a man, can you share something of your own personal journey. About the challenges or changes in your own growth and development.

A: Well, first I have to say I don't know myself very well. I'm always just in the middle of discovering myself. And I don't really know. And that the answer to this will change in time. But that I grew up under very harsh circumstances and felt greatly the hatred between different communities. My mother especially wanted to live in an area which wasn't the better side of town. They left that (better side of town). Now I understand what really went on--she was rebelling against the Orthodox Jews. She wanted to be with everybody, and for me the world has always been everyone, that my family is everyone. It also is the Jews, the Jews are my family, but also the whole world is my family. I suffered incredibly as a child. Just talking about it and just thinking about it, is so hard. As a child, being a Jew and being so hated. I was the only Jew in the neighborhood and I

was hated for that. By the Italians in my neighborhood. As that was during the time of Mussolini and parts of Italy were anti-Semitic and on Hitler's side. So I suffered. I was like in a concentration camp, in the United States, in my own home town. I was afraid to go out of the house. I managed to survive by learning how to befriend the Italian community and with the help of the black community who supported me in my fights, and learning how to fight and how to wrestle and how to get along with the street scene.

So that was absolutely traumatic, the kind of life that I went through. Being a child and often being alone. All of those fights made me many times realize that sometimes you're caught alone and that you also need to learn how to work alone. The support from the black communities was extremely helpful, but very often I was beaten up in there, almost knocked out many times or knocked out. There's something of a spiritual thing that happens. That you realize life is short. And can be very short, and that the only thing you have within you is a connection with something infinite to protect you. And that's always been ingrained in me. So in a way my experiences led me, as they do to many people who've been hurt, to the belief in something ultimate, as being the only thing that you really can trust to protect you all the time, even when your friends aren't there. So that was strong inside of me.

That's a lot of what's determined my later life. I try to forget...my childhood was so painful, I try to forget it. I went to college and I was a student here and there, what have you. And I went through the whole Jungian training that totally marginalized all the social issues. And then growing through this and becoming a training analyst and realizing that this whole part of myself really had been left out. This was one of the big reasons we came back to the United States, wanting to learn more about how to deal in

the diverse scene. But the driving motive behind me is that everybody is my family. Everybody. And that I'll only be happy if I experience myself as being at home everywhere. Anywhere. If I feel it's not my home, something's wrong. So this has been my constant goal, how to develop the sense of being at home any place on this planet, with all the human race.

That's where I am and that's where I have come from and that's really a big thing. And then in my own development in Worldwork--has been first to take sides, social sides, especially siding with those who have been most marginalized, and then realizing too that it really doesn't help. And that we need a deeper, more fundamental change in everybody. That the ones who have most power aren't having the most power really at all. Yes, socially there's no discussion about it. But that the ones that have the most power are people who have awareness. And I want to forward that power in everybody.

S: Your spirituality is connected so closely to your mother and then your vision.

A: My mother often said to me whenever I was afraid that she wanted me to go out on to that street. I used to come on over and cry about it. She'd say, 'I want you to go back out there, you can't cry yet. You have to go out and do your best, even if you fail, you've tried and success isn't the point, but trying.' So that was also a very big thing in the background with me. I don't really need to succeed at things, but I have the fascination to experiment and try things.

S: You first presented new bodywork ideas which were groundbreaking and yet you continued on, it wasn't sufficient for you. There was still something moving you.

A: The experimenter is more interesting than success and failure.

S: This is also the ability to give up social rank.

A: Right, ranking. The social ranking about being successful. I have some of that too, but it really isn't as half as big as the fascination of trying something new and learning.

Thanks for asking.

S: Thank you for sharing it. Your vision for how men who have social power can grow.

Do you have a message for this group?

A: So you have the message. I want to help you with that. Your message is that that group should grow. Your question is the message.

S: That's right.

A: That the group should grow.

S: Thank you.

A: And I am not so interested in them as you. That doesn't mean that what you want isn't right. I think it's beautiful. But I'm interested in everybody growing together. You see.

But I would love each group to grow. I would love white Christian men to grow and to believe in themselves, love themselves, to support themselves and also to realize that being a man can also be a weakness. And that it's a beauty and a strength--and it can be a weakness if you're only a man. And you cut out the gay part of yourself, and the feminine part of yourself, and the person of color in yourself. You have no

expressiveness. So I would love them to grow in that way. But my bigger interest is not only that this group grow, but that we all grow together.

S: How would you see other groups growing in relationship to those who hold that social power?

A: Well, as we say, to realize that they aren't so interesting really. The ones that hold the social power are actually very boring people, and that self pride and self awareness and taking on their own leadership responsibility is important. Because every time you attack another group, you're assuming they have the power. And there is an implicit psychological problem in there, that the one who is doing the attacking isn't quite congruently standing for her eldership. Otherwise she'll take the other one as a child and say, 'Sweetie, you're all messed up!' That's why I say growing together.

S: Because in a way they're weak.

A: It's a weakness, the folks in social power in a way are weakened by it. Not financially and otherwise, but I would like the image of the so-called repressed or marginalized or disenfranchised person to grow in it's beauty. And it would then clear this problem up.

S: Let me give you an example. Say you get a guy who is a spiritual teacher, and he is in a community. I'm just thinking one example, he is in a community where, for example, he is taking advantage sexually of the women in that community. If you're a person in that community and you perceive him as weak. How might you respond?

A: If I was a woman in that community, I would say, 'This guy is messed up. I wish he'd get his act together'; and he's showing us clearly that he is not the central feature of a

community. The central feature of a community is love and relationship between one another in a way that is rank conscious. 'We are the center. He is a problem. He's all messed up.'

S: How would you address him then?

A: Say, 'C'mon man you need some help! You need to get some help and I would offer you help and suggest you get help in this way and that way.'

S: But take the focus off him.

A: The white male who is all messed up or the male in power that's all messed up is not the center. It's peripheral. It's just another figment of our imagination.

S: And so, in even focusing on the white man as the problem is just perpetuating an old pattern.

A: And (focusing on the white man as the problem) then encourages that white male to be patronizing. To work on her or himself so that it'll be better for others. But I want others also to have the pride and the sense of 'who needs them to work on themselves.' We're so beautiful and so amazing that we want them to, but we can show them how to work on themselves. We can say, 'C'mon why don't you get it together this way and this way. Try the best you can. We understand your weakness, and we'll try to help to show you.' I am suggesting an empowerment.

S: Which is really what Malcolm X was saying, how much of his message is black is beautiful.

A: Yes. Black is beautiful, women are beautiful, gay is beautiful. This is also a message that many in our community try to forward, that people are magnificent. And that the ones in leadership, I have to say it again and again, they're just not the center of the community. They never were. The center of community is relationship. The Aboriginal people have always said that. Measure ourselves by how much relationship we have. And then you'll feel safer too, you'll feel better.

Thank you. That was passionate. I really do have a big vision here about everyone feeling empowered. Instead of trying to get the ones who have social power to share. I want them to share more, but you can only do it with an eldership attitude. And there are lots of folks out there who have this feeling about themselves. I think as a culture we need to share and see such folks and notice them and support them and tell them, come out more. Come out more.

S: So they don't marginalize themselves relative to the one who has perceived social power.

A: Right, to boost themselves up and say, 'Sweetie, you need some help! C'mon I've worked through rank problems. C'mon over here, I'll show you how to do it. C'mon over, have some potato chips and we'll talk about it.'

S: Do you see Process Work changing in that area at all? Do you see an evolution also happening within Process Work in that?

A: Again, by saying Process Work, it's an umbrella term for many diverse communities. There's the Japanese community. There's the Polish community, African American

community. So I see some parts of Process Work in some of these communities will want to change. It's like everybody as a whole is interested in it. There's thousands of us now. But that isn't really too important to me. Process Work is terribly important to me obviously, but it's not the important thing. It's the whole world, you know. I love the Process Work community... I am the Process Work community.

S: But not only?

A: 'Whatever' is my attitude. Maybe some parts of the Process Work community will want to have more rigid specific ways of doing things. It is a community that limits the change itself. Some people may say I want to be more fundamental and do this. I would totally respect that. I would say that part of the Process community is doing that. If that were the case. It isn't, but it might be. That's Process Work, too. Other parts of it may not agree with it.

S: I keep on thinking about Jung, and how he said he wasn't a Jungian, in a way that there was something that he was, and yet he was something more.

A: Right, right, and I want to say I am a Process Worker, and I am all the things that I'm talking about, but I take full responsibility. Not like Jung, he didn't want to take responsibility. I take total responsibility for the consciousness and unconsciousness of my friends because they're me. And more. I'm more than that. I'm also all of these groups around the world.

This is my home this planet. I want everybody to feel that way.

S: It's a good place to be.

## 7.2 Brief Summary of the Interview

In the interview Mindell presents some of the Process Work ideas related to men and power. The discussion begins with rank awareness and the challenges of men to recognize and use the rank they have well. It deepens the understanding of the complexities of rank, and how a person who might appear to have high social rank (such as a white man), might well also suffer from lower rank, either a visible social rank (such as aging) or even a less visible social rank (such as being Jewish or gay). Mindell extends this thinking further, encouraging a withdrawal of focus on men as central. Focusing on men, and white men in particular, as having power may be counterproductive, as it projects and therefore gives power to the very men or subgroup of men we focus on as having this power. Taking back projection and owning our own power is a way of changing the centrality of white men and empowering everyone. It provides the opportunity for all of us to model the effective use of power. Being relinquished from the projection of the role of having power further contributes to men freeing themselves to follow both their powerful as well as their vulnerable sides. Finally, Mindell introduces the possibility of moving beyond the cycle of power, to a vision of following a deeper spirit in living and working together.

In the next chapter I will discuss and analyze the information from the interview and Worldwork transcript and explore the contributions of this material to the body of knowledge of men and power. Throughout the integration of this material I will

investigate more deeply the central questions of how men might recognize rank and its effects, the ways in which rank can be used well, and the broadened focus of men and power to include all of us so that we all can contribute to the effective use of power.

## Chapter 8: Discussion and Analysis of Men and Power

The research, interviews and discussions of the previous sections have all been investigating the issues around men and power and the contribution Process Work can make to this body of material. In Chapter 6, I presented an in depth analysis of a Worldwork group process and additional material from my personal experience, working with men in individual therapy, men's groups and additional Worldwork seminars. In Chapter 7, I interviewed Arnold Mindell, exploring his understanding of the issues of men and power and his vision beyond power itself. In this section I bring together the various themes from the material presented, providing the reader with a comprehensive vision of the issues relating to men and power.

### 8.1 Do Men have Power?

A central question surrounding this thesis is: Do men have power? There are many books in the men's movement devoted entirely to this topic, and these conclude with very diverse and at times opposing views. Farrell (1993) concludes that men's power is a myth. Stoltenberg (1989) states that men do have power over women and challenges men to drop entirely their use of power in the oppression and domination of women. Evans (1994), a representative of the Promise Keepers, states that men should reclaim their god given power as leaders of their household. Bly (1990) recommends that men need to access their power and wild Zeus energy through attending retreats and men's gatherings. Some groups focus on the equal distribution of wealth as a means of addressing men and

power; others look at race, religion, sexual orientation and so on. Men's groups are as diverse as the men who affiliate with each group. Each group presents a differing view of what it means to be a man, how men ought to work with issues of power, and how to live effectively as a man.

How might Process Work assist in making sense of this divergent range of attitudes and thoughts? In the interview of the previous section, Arnold Mindell, the founder of Process Work, is asked if men have power. He responds that of course men have power, but before we can even begin to explore what power men have, we need to investigate which men we are talking about. There is an assumption by a number of men, and some men's groups that the men we refer to are the men often described and discussed in the popular men's sections of bookstores and libraries. However, this is only a small group of men, frequently those men who are more mainstream, often white, middle class, middle aged, Christian, physically able, and heterosexual. This group is only a small portion of the men in our societies. The experience of men with power varies considerably depending on many of the above factors as well as others. This is clearly demonstrated by the African American, gay and Jewish men in the group process. Assuming therefore that all men are represented in the writings of some authors who are working with a small select group of men is in itself unconsciously oppressive to these other groups of men.

### 8.1.1 Rank and Power

In order to begin to understand the concept of men and power, we firstly need to recognize that the idea that men represent a single experience of power is far too broad. Men will experience power depending on the social conditions of their existence. In order to understand power more deeply, Mindell (1995) developed the concept of rank. Rank is the total summation of power that a person has. Depending on the rank in various areas, one can determine the total sum of a person's power. There are different kinds of rank. A man's social condition can determine the social rank that one has. The social attributes mentioned above regarding class, race, sexual orientation, financial condition, age, health and religion are social factors that need to be considered in determining a man's rank. The ranking that a man has in each of these variables will determine the aggregate level of power that a man has in a given situation. However, many other variables can manifest and influence one's social rank. For example, if a man ranking highly on all these variables is suddenly placed say in a different environment, for example in a foreign country where he does not speak the language, this factor will gain significance in effecting his status relative to others. Social ranking is therefore always changing. It is constantly in flux depending on the situation and variables that are present.

Ranking is not only social, but also psychological and spiritual. A person who is able to remain calm and centered and comfortable within themselves will have higher psychological rank. Those who are in connection with a divine spirit or god will also hold a spiritual power irrespective of their social and psychological rank. Mindell in the

interview talks of Joan of Arc, a young woman in medieval Europe who has no social or psychological ranking, and yet in following God and her visions is able to gain great social respect and rank and make huge changes in the world. Similarly, Nelson Mandela even in prison, holding his own spiritual rank and vision, created a huge impact on South Africa and the transformation to democratic rule.

From this perspective, the question of whether men have power begins to change considerably. If power is seen as the summation of the various rankings, we can only conclude that power will change depending on the ranking of the given person, the actual moment in time, and the situation in which the person is involved. Power from this viewpoint appears as a dynamic and changing system of ranking which will often be in flux. Hence, the diversity of views of men and power begin to make sense. A person who has high social rank, for example Bill Clinton, might have very low psychological rank and so be unable to acknowledge where he is weak and needs to grow when confronted with claims of inappropriate behavior. In a given moment he might experience himself as powerless. Similarly, those with high spiritual rank might be given high social rank too, but be weak psychologically and so will be confronted on their lack of skills say in relationship or sexual appropriateness.

Farrell (1993) states that in many instances men do not have social power. He quotes many statistics supporting his ideas, including that men are more exposed than women to professions which have a high risk of death, such as in war. In the interview Mindell states that men's roles in warfare are intended to give men the very training required to

become the leaders and fulfill the roles society desires to bestow on men: a warrior, a soldier and a person of social power. He states that many presidents of the United States have been soldiers. The negative effect of being given this power is that many men might not want it, some men will die and some men might be significantly hurt both physically and psychologically by this role; but nevertheless it is intended to give men power and control, even if there are many costs associated with this power. In this way, although men suffer and even die from social conditions placed on them, this process is designed to cultivate men to take the very power socially designated and expected of them.

Mindell's model of the ranking of power also assists in understanding the phenomenological views of power. Kunz (1998) sees power as a paradox; those who apparently have power often feel weak, at times focusing on the possible loss of their power, and those who are weak often feel powerful, capable of overthrowing those in power and at times choosing less power as a spiritual path. This paradox can be easily understood within Mindell's ranking system. Social rank is only one form of power and even within this there are many variables. If a person is financially well off they will have high social rank economically, although they might have less rank in other social areas such as race or age, and might well have little psychological or spiritual rank. In this sense a man who has a large amount of rank in a social area, for example class, might feel powerless when focusing on another social, psychological or spiritual rank area where he might feel inadequate. Similarly, a person of low social and psychological rank might have a lot of spiritual rank which makes her/him feel powerful irrespective of his/her

other rank conditions. Examples of Nelson Mandela and Mahatma Ghandi come to mind. Similarly, Wartenberg's (1992) description of the visit of the landlord 'masters' to the African American tenant farmers portrays a condition where the farmers' spiritual songs uplifted and inspired everyone, in spite of their poor conditions and low social and psychological ranking. When power is seen as a summation of the various ranking a person has, power no longer looks like a paradox, but is a changing flux of many variables interplaying and reevaluating in each moment.

### 8.1.2 Ranking Men

As we begin to view power from a Process perspective, that is a summation of the various ranking a person has in each moment, the question of whether men have power begins to appear differently. No longer is it a closed question, asking for a yes or no answer, but now it is open, addressing the complexity of each individual in assessing their power relative to others. Evaluating and listening to the experience of each man provides a more accurate assessment of their power. The summation of a man's power is a complex interplay of his various rankings.

Mindell (1995) indicates that men do have a higher overall gender ranking than women in most, if not all cultures of the world. However, even within this social realm, there are many other factors which need to be taken into account to determine an individual man's social ranking and power. Evaluating the power of a man purely by his gender can be extremely painful and reductionistic, in that it denies the issues and social conditions

which the man may suffer from such as his gender, race, age, class, religion, health, etc. Not perceiving and listening to these variables when addressing him, will likely create an unconscious racism, ageism, classism, etc. A good example of this emerged in the group process presented in chapter 6. At one moment a white Jewish man is challenged by the group to recognize his privilege as a white man. After a number of interchanges he states, “Under this white skin is this Jewish part and how I see myself in the world...with the privileges and non-privileges of that aspect of me.” In not recognizing and appreciating his Jewish identity, the group inadvertently marginalizes this aspect of him and in doing so becomes unconsciously anti-Semitic. Similarly, perceiving an African American, Native American, Aboriginal or Asian man purely by their gender and not by other significant factors of social rank such as the color of their skin, is racist. Different social rank factors are joined together within a single individual, for example being Jewish and being a man. This challenges these men to recognize their higher gender rank and simultaneously recognize their lower social rank in another area.

Once we introduce psychological and spiritual rank, the factors become more complex. A person perceived as having very high social rank might have very little psychological centeredness and awareness, or in other instances very little spiritual rank. At these moments they might well feel weak and insecure despite their social rank. The white Jewish man in the group process indicates that he is lonely and suffering in his relationships. This had prompted him to attend the seminar. Although he was perceived as having high rank due to being a white man, he experiences himself as suffering and impoverished, feeling depressed, critical of himself and unhappy. Even having high

social rank does not secure a privileged and comfortable feeling. Experiences of other rankings in which you feel less rank might easily emerge.

### 8.1.3 Do All White Men Have Power?

White men are often recognized as having social rank. The white man is recognized as having a social privilege in the United States and other Western cultures. Being more accurate this would hold to those who are perceived to be white, heterosexual, physically able, Christian men. As religion and sexual orientation are often invisible, most white skinned men fall into this category of having high social rank.

However, being gay or of another sexual orientation, or being Jewish or of another religion, does not hold the same privilege as Christian and straight white men. There are important differences in psychology and rank by being part of these marginalized groups. Gay men need to be careful of sharing their sexual identity with others as there is a danger of being attacked for this identity. In the group process, an African American gay man apologizes to another gay man for outing him to the group without his permission, recognizing that this is dangerous. At another moment in the group process another gay man, this time a Christian white gay man, shares how he can almost not stand to live in the world. Even with many high social rankings, being gay makes living in the world almost unbearable for him. Gay clients have shared with me their anxiety and terror of being gay in a homophobic world. Gay couples have shared the difficulties of the world's oppression creeping into their bedrooms and relationships, causing significant difficulties

and suffering. Gay men have specific needs which are not addressed in many of the more mainstream men's movements. The desire to address these forms of oppression, as well as related social concerns, are some of the reasons for the development of the gay men's movements.

Similarly, Jewish men are in danger of being attacked for being Jewish. In the interview, Mindell shares the pain and agony of his childhood, where he experienced being Jewish in an Italian anti-Semitic neighborhood and being physically beaten regularly due to being Jewish. In the group process a Jewish man shares the suffering he has felt all his life due to the oppression of the Jewish people. These oppressions are important to recognize. Mindell cautions that the Jewish group as a whole do not see clearly enough the social oppression and marginalization that Jews are still subject to. He states that paranoia and somatic symptoms can emerge from not recognizing the cultural marginalization that one is subject to for being Jewish. Recognizing diversity amongst white men is important. Generalizing to men, or even white men, without a recognition of other rank variables can be unconsciously oppressive.

#### 8.1.4 Identifying our Rank

Using Mindell's ranking system, it is clear that everyone has some power. However, the power we do have depends on the complex interplay of social, psychological and spiritual factors. From this perspective Farrell's (1993) assertion that men's power is a myth, and Kipnis (1991) and Kammer's (1992) focus on the inequalities and prejudices towards

men of some aspects of the legal system, begin to recognize the complexities of power and some of the costs of having gender based social power. However, they fall short in recognizing the rank and power that certain groups of men do have.

Identifying with the rank we do have is challenging. Mindell (1995) states that those who do have rank frequently do not know they have it. It is the absence of rank, or the impact of our poor use of rank on others, that awakens us to problems of rank. In the group process, the Jewish white man is repeatedly challenged to acknowledge having rank. However, he does not experience this rank and constantly changes the focus back to the aspects of his own rank identity where he feels marginalized for being Jewish and economically disadvantaged. It is only when others begin to identify their rank, such as a white woman, that the feeling and atmosphere in the group process changes. The white woman asks, "I wonder why I don't get it?" (her rank and privilege). She continues to share about how focusing her identity onto her rank as a white woman, and the actions of this rank, requires that she become vulnerable and see all the pain and suffering that has been caused by her misuse of this rank. She experiences this change in focus and awareness as a death of her old identity. To this, an African American woman exclaims, "You wouldn't be dying, you would be coming alive. It's a choice to have more and more happiness, a choice to be more alive. More in pain, more in pain, more powerful, more making a contribution and a difference in the world."

An African American woman in the group process appeals to those with social rank.

"Being white or heterosexual or whatever, from my point of view, is not necessarily a

bad thing. It's the power I have and what I want to do with it? I can do something with it. I can make a difference. So when people sit in denial, I don't want to dump this all on you (white men), but when there's denial it sounds like I am not going to use my power to make a difference. If you are this person you are dangerous to me. I feel endangered because I know you are not going to help me." It is agonizing for those who have been oppressed by a rank to feel that even the rank itself is not recognized by the oppressor. This perpetuates the sense of invisibility of the experience of those with less rank, and demonstrates a lack of awareness of both the suffering we cause others and our own rank, and results in an ineffective use of this rank.

The appeal to those who have higher rank to recognize and use it well is an appeal to personal responsibility. It indicates that power is in the hand of the individual. Each of us has the free will to awaken to the effects of our rank and choose how we might better use this rank well. This perspective challenges the conditioning model of Skinner (1948), as well as the unconscious forces of psychoanalysis, and believes that people can awaken from purely adapting to social demands through the developing of self awareness and reflection. It recognizes that power is in the hands of all of us, rather than a select few. Plato's philosopher kings and queens are, in Process Work terms, roles in the field which are available through awareness to everyone at different moments, rather a state attributed to a specific person.

Under the focus and at times attack of a group, as well as under the weight of our own suffering, it is very difficult to identify with the rank we have. However, unless we

identify our rank we cannot use it well. Men with rank need others to help them to awaken to their rank so it can be used not only in the benefit of others, but also to address men's own suffering and needs.

## 8.2 The Call to Men to Use Rank Well

Men are being called to use rank well. Whether it be through inner difficulties, personal conflict, relationship and rank troubles or a desire to change the world, men are faced with a calling to use rank well. In order to do this we need to begin to recognize the rank we have, and address the messages we receive, both within and without, when we are not using it well.

### 8.2.1 Rage and Fury, The Call to White Men

Those who feel marginalized by the misuse of rank at one moment may find their own voice, expressing their rage at the rankful position. The rage felt towards white men is well expressed in the group process by an African American woman who says, "I openly state that I deal with a lot of rage about white men in America. I feel the invisibility as a result of being an African American woman in America. An overweight, over forty African American woman in America. As large as my body is, as colorful as my skin is, sometimes I am just not seen. Walking through a door, driving in my car, anywhere. That's something that's my fire..."

Rage is expressed at white men in many moments: in this group process, by focusing on the white Jewish man and his privilege around race; in other worldwork situations, by women shouting at white men about their feelings of being oppressed as women. This rage often manifests after years of pain and oppression by those marginalized by the men's unconscious and poor use of rank. The voices of anger and fury are diverse: those of people of color, those of women, those with other sexual orientations apart from heterosexuals, those who are from different classes and even men themselves. The voice of anger is an awakening voice, a call. It is uncomfortable and disturbing, but can awaken those men and women, who in their comfort are not awake to their own rank and how they use it. It is a call from those who feel put down and have a sense that the other feels superior, above them, better than them. It is a challenge to awaken to relationship with others who might not have the same privileges and comforts as you might have. It is also a personal awakening, an awakening to parts of ourselves which are also asleep, the costs of which we might feel but know little of. For men, the costs of going to war, the costs of being the provider, the costs of violence perpetrated towards themselves and other men, the costs which translate into living with higher risks of ill health and dying early. The awakening goes even further, returning to those who are enraged, challenging them too to take their power, irrespective of the oppressive voices and their lower rank, and to rise in their own beauty and fullness as people. To develop independent of the oppression around them, and to grow deeper and wiser from this. These ideas are visions and understandings I will share more fully as we continue in this chapter. No one can be expected to rise to these visions, and yet people have been able to do so, depending on their own process and following their own river of experience.

### 8.2.2 Listening to the Call

The rage against white men is a call for white men to awaken to their oppression of others. In Chapter 6, I wrote of my experience of answering the call of the women who were asking where the white men were. Why do white men disappear at difficult moments? As a white man, I realized that this call was not only the call of the angry women's voices, but also my own inner voice calling me to be involved in the social issues of the world. It was not just the fury of the woman shouting at me as a white man, but also the fury of my own internalized voice calling me to action. Early in the group process in Chapter 6, a white Jewish man asks about his numbness, and why he feels so numb in reading of the abuses in the world. As he concludes later in the process, his own fear of being Jewish had paralyzed him from being involved in the world. His father had said he was a target and he ought not to show himself in the world. I too am Jewish, and describe the story of my own conflict with my mother who was afraid of my involvement in the racial tensions of South Africa. This voice calling to men is also calling to me, as a white man. It is the call to relationship, to social awakening and involvement. In order to do this, men need to be open to the feedback of the other who is disturbed by them and take this as valid and important information. Viewing our judgements of the other as a projected part of ourselves and our own inner voice is a valuable psychological tool and a central approach in Process work. It is a way of making life more whole--but it does require psychological rank and awareness to do this.

### 8.2.3 Recognizing Rank Problems

It is difficult to see the rank that we do have. And yet, the absence of rank, brings awareness to this absence in comparison to others who might have this rank. When social rank is used poorly, those who are affected by this poor use of rank will notice the divisions and privileges of rank even more acutely. At times this will be easily identified and will create direct conflict in a relationship. At other times it will not be recognized, but will create a sense of ill feeling and unhappiness for the marginalized person, as well as a lack of ease in the relationship between the parties. An example of the poor use of rank is discussed in Appendix D when I present the experience of eating out with a friend, and a soccer coach approached with his wife. By not introducing his wife to the table, the coach excluded her from a fairly lengthy conversation. She was marginalized in this conversational moment, and also marginalized in her relationship with her partner.

Mindell in the interview gives a further example, where a woman is continually upset with a man. “He will always think ‘that’s just because she’s a woman’ that she’s in that state, instead of realizing the role that he has with his social rank. He will never understand her continuously being upset as a function of his feeling above her. So the way to recognize rank problems is by noticing he is thinking the other one has the problem. The woman has the problem. That itself is a rankist attitude.” For anyone who has rank, whether it be the social rank of a man or the spiritual rank of an activist, if they are not conscious of the rank they have, they will tend to be oppressive. The poor use of rank will be displayed in the displeasure and unhappiness of people and the world around

them. The awakening of the Men's Liberation Movements in the 1970s to the suffering of women was an awakening to rank and the effects of rank. Similarly, the Radical Men's Movements today continue to encourage this awakening in men.

Further, Mindell continues that "after a while thinking the other one is the only problem for a long period of time, [you] know you're stuck....and it doesn't make you happy. You burn out....It burns you out. You think you're always better than the other person, whether it's a spiritual rank of the activist or the man that suddenly burns, you start burning out on your activities." Here Mindell draws a parallel between misuse of rank and the suffering of the one in a rankful position. Those who constantly hold a rankful position, tend to get stuck in this position, lose energy and get depressed. Not only does the misuse of rank result in unhappiness in relationships and in the world from those who suffer from the misuse of rank, but the rankful people themselves become unhappy, and feel both separated from others and alienated in the world. Recognizing rank and using it well creates a better feeling within one's self and in those around us. Many writers (Bly, 1990; Farrell, 1974; Kimmel, 1996) focus on these costs of being a man and the resulting experience for men of restriction, unhappiness and depression.

The white Jewish man in the group process is in this position. He experiences a display of unhappiness from those around him due to his difficulty in identifying with his rank as a man. He also suffers considerably himself from the sense of alienation and difficulties he is having in relationship with others in the group. This suffering in relationship is not only prevalent in his life but evident in many moments in the group process itself.

### 8.2.3.1 The Challenges of the White Man to Recognize Social Rank

In the group process an African American man addresses a white Jewish man, and pointing to him states, “You are a white man, and what I have seen with white men and me being a black man, you represent authority. You have to wear this one. It’s not fair to you, but unfortunately that’s the way the society sets it up for you guys...when you say, hey, I don’t want to deal with this, I don’t want to be seen as white. Oh god, that really hurts me. That really hurts that you don’t want to know my fucken pain. Your image hurts me.”

It is difficult to listen to an accusation, which often comes in the form of an attack. It presents the man with having to accept an authority as a white man which he might not feel. The natural inclination may be to defend himself at this moment, especially if he feels weak and vulnerable, that is if he has low psychological rank. On a social rank level, the white man has rank over the African American man by virtue of his white skin, but psychologically he feels weaker and has lower rank. The African American man at this moment has more psychological rank and because he feels right, with justice and fairness on his side, also feels more spiritual rank. In the interview, when asked about the white man listening to the voices of anger, Mindell responds, “How can they hear it? They are being attacked. How are you supposed to learn something if you’re being attacked for it? It doesn’t work. The question is, why doesn’t the group understand the problem--not just that particular individual. I will always be saying this. Instead of

putting the weight on a given individual, I am saying why doesn't the community consciousness realize that people who have rank can't get it? They don't know how."

Mindell later cautions that expecting others who have higher social rank to listen to an attack on them and hear the message as if it is their own voice, or as a call to awakening, is unconsciously psychologically rankful. It is asking those with low psychological rank to recognize something they don't know how to do. In order to listen to the message of an attacker, we need high psychological rank and awareness. Expecting those with social rank to have this psychological awareness does not make sense. Many people with social rank are not psychologically aware. This is evident in the interactions in the group process where those accused of social rank have difficulty acknowledging this rank.

Listening to the fury is not easy. It might well be more important to defend ourselves from the anger, or feel misunderstood and want to redirect the discussion to our own personal needs as men. In the group process it was difficult for the white Jewish man to hear the angry voices. His needs at that moment were in another area; he wanted a different form of contact and connection. This too is important. Those with more social rank do have the power at times to choose the focus of a discussion, and given that choice, he wanted to redirect the focus based on his needs at that moment. The ability to identify the angry voice as a part of ourselves and work with understanding its message is a tool which is difficult for most people, especially those who already have demanding personal issues they are working on. Mindell in the interview states that it is a psychological rank that enables a man, or woman for that matter, to be able to do this.

Expecting others to also have this psychological rank is in itself unconscious of one's own psychological rank and ability to be able to do this kind of work. And yet listening to the angry voices as inner voices is possible and has occurred for many people. Levinas (Kunz, 1998) offers a potential response to this dilemma by stating that within our very identity is the need to listen to the call of others and the need to use our freedom to respond responsibly to their call. Frankl (1969) agrees that we are called to help others, but differs in stating that we do have the choice of how we will respond to this call. Whether we are innately compelled to respond to the condition of others is uncertain. However, the costs of not following this call and the ensuing numbness, emptiness and alienation as a consequence of not responding are represented by both myself and the other white Jewish man in the group process.

What might well have been possible in recognizing and standing for rank in the group process analyzed in chapter 6 would have been for the facilitator to have taken the role of the white Jewish man who was attacked, and modeled how to listen from this position. Standing fully in the role of the white man, recognizing rank and hearing the anger and hurt caused by unconscious and inappropriate use of rank, is a way of taking responsibility for the group. The facilitators might have alleviated the pressure on the white Jewish man by taking this role. It is also possible for another member to take this role. At this moment in the group process, marginalized members of the group were appealing to the white Jewish man to acknowledge his rank. Another white man entered angrily exclaiming to the white Jewish man that the marginalized groups need to be heard. At this moment this man could have taken the role and listened to the marginalized

voices, rather than place this responsibility on the white Jewish man who in feeling attacked was unable to recognize his rank. It is easier for us to project our own lack of awareness of rank onto another than to be able to stand in this position ourselves.

#### 8.2.3.2 Using Social Rank Well

Developing the awareness to recognize the rank one has is freeing and liberating. For white men it opens the door to using their social rank with awareness and care. It creates an enriching personal life with effective relationships and possibilities of growth and development--personally, in relationships and in the world. It is also challenging and at times difficult. There are few models of men in social rank positions who are able to publicly acknowledge and use their rank well.

In the interview Mindell comments that the way Bill Clinton dealt with the Lewinsky affair demonstrates his limited psychological rank. When asked how Clinton might have used his rank well, Mindell answers, "If he had more psychological rank he would have said to himself, 'I have got a problem here. I'm a human being. Since I'm simultaneously a political figure, maybe I'm a role in the field. Maybe what I'm learning could be used for the whole country. Maybe the whole world. And he could have said, 'Let me handle this at different levels, let me tell people about my inner work. I notice that there is a part of me which is needing love and doesn't know what to do about it'...I know you won't vote for me again if I tell you these things, but I feel like the world could learn from this.' That would be amazing." Clinton has very high social rank, he is one of the most socially

powerful people in the world today. Because he is a prominent world leader and public figure, his own personal psychology and challenges are evident in the public arena. What he does and how he works on his own personal challenges models, for many people in the world, how they might also address their own personal growth.

The Pope in his recent visit to Jerusalem is attempting to move in this direction. In his apology for the abuses of Christians towards many people during the Crusades, for not taking a stand against the holocaust and the oppression of Nazi Germany, and so on, he recognizes the abuses that Christians have placed on others due to their misuse of social rank through many centuries. Through apologizing, he opens the door for those who have social rank to develop awareness of this rank and to embrace social interactions where rank is also used in the care of others.

The social modeling of this kind of psychological rank by a white man is rare. In the group process I comment on Arnold Mindell doing this at a seminar, where he was interrupted in the middle of his presentation by a participant. At this moment he was able to listen carefully to the participant, and follow her needs and feedback for himself and the larger Process community. Those who feel acknowledged by a person, in this case a white man with social rank, feel this opening and often appreciate deeply this invitation to enter into the interaction. Using rank well enriches the possibility of relationship and mutual growth, and assists in the sharing of this platform of power. Not only was the participant enriched by experiencing her feedback as being valued and accepted, but

Mindell and the larger Process community were able to listen and grow from this feedback. It became a mutually enriching process.

Using rank well can be a lifesaver for many people who have suffered from the abuse of social rank. In the time of slavery in the United States, many white people risked their lives and used their own white privilege to assist in transporting African American slaves from the South to freedom in the Northern United States and Canada. Similar use of social power is well documented in world history. History reminds us of the heroism of people who were socially comfortable yet risked their privilege and their lives to assist those in distress, whether it be in wars, personal crises or situational distresses.

Sometimes only small contributions by those in social rank positions can help the 'other' significantly. At other times more is needed. The neglect of awareness of the 'other's' position who is in need can be devastating. Mindell recommends placing ourselves in the other's shoes for a moment. This helps considerably in developing an awareness of the needs of the 'other' who has less social rank.

Unfortunately, world history also documents many abuses and unconscious uses of social rank, often when small interventions could have assisted people tremendously. Elie Wiesel (1992), a holocaust survivor, states that while in Auschwitz he always believed that the Allies did not know what was happening in the camps. If they did know, he reasoned that they would send one airplane and bomb the railway line which sent millions of people to their death. This would end Auschwitz and the relentless persecution in the death camps. To his horror he found out later that Roosevelt, the then

President of the United States, did know all the details. A small act of conscious use of power at the right moment could easily have saved millions of lives. This awareness is not only important in history, but reminds me of all the suffering in the world today of those with lesser rank, which often can be relieved by minor changes and increased awareness of those with social rank privilege.

For example, on a personal level, the soccer coach who ignored his wife and physically excluded her from the conversation with my group at the restaurant, with only small shifts of awareness, could easily have included her in the interaction and relationship. Similarly, with small shifts in my growing awareness, I can be aware of the amount of time men talk in my teaching presentations as opposed to women, and encourage an awareness and change. These small shifts by those who have momentary rank can influence the world tremendously.

At a Worldwork seminar in 1993, Mindell requested to step down as the leader of the seminar to work on an issue he felt was incomplete within himself and needed more attention. He then worked in front of the group on this issue displaying both his vulnerability and confusion. Similarly, in the group process a number of white men share deeply their own conflict and pain. For a white man to be open to feedback and to work on himself in public, takes courage and trust. It needs the willingness to work on our own abuse processes, recognizing that our own fears and uncertainties keep us needing the protection of whatever social rank we have, so that we can protect ourselves from further hurt and abuse. Social rank allows us to hide behind the protection of this ranking,

whether it be gender, color of our skin, economics, religion or whatever. However, this hiding never fulfills our deepest needs. When we hide behind this social rank we cannot be blamed for our fear, and yet our lives, our relationships and our world are kept separate, while we are locked away, behind the walls of our own protection.

Recognizing and using rank well adds a further dimension to the work of the Pro-feminist men's movements. Process Work recognizes the abuses due to the misuse of the social rank of gender, which can manifest as the problems of sexism, heterosexism and homophobia. Recognizing and stopping these abuses is important. Proponents of the Radical Feminist Movements have presented some ideas in addressing sexism. Segal (1990) recommends that men surrender their male privilege in order to address sexism. Stoltenberg (1989) goes further and challenges men to do away with gender distinction altogether. These movements have been criticized as silencing men and restricting their ability to act except in supporting women's liberation.

Process Work recognizes this concern, and indicates that it is not about men giving up rank, but rather using the rank one has well. Using rank with awareness does not create rank difficulties. It is the unconscious or misuse of rank that creates these problems. With regard to the Radical Feminist Movements, it is not about men relinquishing power, hence becoming silenced and oppressed themselves, but about embracing and using the power they have well to benefit everyone. It is about becoming bigger, not smaller. The very nature of using power well, empowers everyone. It is also important to recognize a range of factors, only one of them being gender, that create oppression. Social Feminists

recognize the importance of economics as a factor in oppression. However, awareness of all forms of ranking is important to evaluate the effects of power. This development of awareness is similar to Plato's idea of the development of philosopher kings, but goes further. Those with power are not chosen by pre-selection, but the natural emergence of the philosopher kings and queens occur through individuals developing awareness of effective use of rank.

The Radical Feminist Movements have been further criticized as focusing on sexual violence as the basic form of oppression of women. This focus is an attempt to clearly highlight how men abuse rank. However, it is in danger of focusing only on male sexual violence, excluding more subtle and ongoing forms of male violence towards women. Without diminishing the impact of sexual violence on the oppression of women, Process Work assists in expanding this focus, providing a deep analytical structure which elaborates forms of oppression that occur in language, paralanguage, movements, body signals, gestures and relative position in relationship. Process Work expands awareness of how communication and oppression co-occur verbally and non-verbally, consciously and unconsciously.

### 8.3 The Cost of Being a Man

The power that comes from social rank can limit us in many ways. It often binds us into behaving in ways that are culturally expected of us. Both men and woman have cultural stereotypes which create expectations of how we ought to behave. One of the

expectations placed on white men in most Western societies is to live up to the power bestowed on male roles. In the group process an African American man recognizes this. He says, “God, you guys go through such hell, all the pressure to perform, to be white, to be the most successful, to be the most intelligent, to be the strongest.” The competition between white men is fierce and has resulted in many wars involving significant loss and death. These wars are waged not only on battlefields, but manifest in men’s violence towards the ‘other’ and towards other men, physically, intellectually and emotionally. The competitive desire to achieve success often occurs at the cost of sacrificing personal well-being, physical and relationship health. This is the cost of being a man. Farrell (1993) talks of this when he mentions men’s early deaths, dangerous lifestyles, higher risks of heart attack, and higher suicide rates than women. The early Men’s Liberation Movement, of which Farrell was initially a part, recognized the cost of being a man and focused on freeing men from these oppressive cultural stereotypes. Many self help books have focused on liberating men from these expectations, including encouraging men to get in touch with their feelings (Allen, 1993), address issues of the absent father (Osherson, 1986) and change the limiting and oppressive sex role stereotypes men are expected to follow. (Kimmel, 1996)

The movie ‘The War at Home’, discussed in Appendix A, presents the suffering of a young man who is pressured by his parents and culture to do his duty, by participating in the war and killings of Vietnam. I recall the shame I felt in not going to war in the South African military; how my father had told me that it would make me a man. It took years of psychological work for me to finally feel a pride in this decision to not go to war.

Being locked into a role, whatever the situation, due to cultural expectations can be life threatening. My father's early death I believe is partially due to him feeling caught in the cultural expectations of being a man and the duties he felt he needed to perform at the expense of his own health and wellbeing.

At times these cultural expectations are subtle, coming in slight innuendoes and encouragement, based on models in the culture of what it means to be a man. At others times men face overt and forceful expectations, such as going to war, which leave little room for resistance. In the interview, Mindell comments on television and the high amount of killing he sees on TV. This is the message this culture, and most cultures, places on what it means to be a man. If you are not powerful and do not shoot others down then you are not a man. Mindell continues to say that the cultural expectations placed on white men to be strong and powerful are at times even worse than going to war. Living every day as if it were an ongoing competition, with the need to be potent and strong, precludes the weakness and sensitivity of men. It creates a combative, hostile relationship between men where competition is encouraged, and those who are more sensitive and vulnerable are not valued and not acknowledged in the culture. Men who show their vulnerability invite ridicule and possible attack. While many men have the social benefits of being men, they also experience the psychological isolation and pain of men. Apart from the cultural environment not supporting men's feeling and related sides, internally some men also marginalize their feminine and more sensitive sides in an attempt to become culturally appropriate men.

In commenting on the physical symptoms of erectile dysfunction, Mindell feels that the body needs at times to be weak and impotent, to be let out of the role of being strong and virile. Viagra is an attempt to recapture men's potency. It's not that potency is a problem, but at times men need to also feel free to be weak, insecure, impotent and uncertain.

Connected to feelings of weakness and insecurity are the challenges that some white men face around expression of feelings. For many men feeling itself is seen as a weakness and being a man means to be intellectual, firm, calm and composed. These attitudes reflect a dominant theme of western culture. Within certain contexts stoicism can be very useful, and yet it may create difficulties and limitations of expression when present in relationships or in a larger world context.

In the group process after a white Christian man calmly communicates an appreciation to the group, an African American man gets angry with him regarding his calm, detached style of communication. Although the Christian white man does not intend to present a distant observer type of communication, his style communicates this to the group. At times this results in members of the group becoming agitated and frustrated with this man. At a later time in the group process the White Jewish man is asked to share in a feeling way what he is experiencing and he is unable to do so. There are different styles of communication; some are more feeling styles, some more intellectual. Difficulties occur when one style tends to dominate, not allowing the emergence of differing styles. Opening to a more feeling style, especially if this is not a familiar style, needs support and encouragement. It is difficult to access sensitive feeling states which are not

culturally encouraged while at the same time feeling under attack. Paradoxically, the challenge and at times attack on the white man to feel more could easily encourage a retreat into a more defensive and familiar style. Later in the group process, at a moment of deeper opening, some men do express their more sensitive feelings and begin to cry. They show their more vulnerable sides, the ones that are not potent, are uncertain, afraid and insecure.

Another role many white men are in is as provider, which often means the financial provider for the heterosexual family. Evans (1994), a leader in the Promise Keepers, encourages men to take their rightful god given place as head of the household. It is a call to accept traditional roles in the family. Many heterosexual Christian women support this activity, preferring to have a faithful leader in the house rather than a wayward husband. Mindell in the interview comments that family connection is important. However, keeping a man or anyone in a provider role for too long will become tedious and oppressive. People in intimate relationship desire connection and equality. A man taking the role of the father is desirable, as he will then have the caregiver role. Yet being the leader and in this sense the parent in the family including with his partner, will not fulfill his deeper relationship needs, nor those of his partner.

### 8.3.1 Process Work and the Costs of Being a Man

Process Work recognizes that any role or attitude at a given moment can be useful. However, when a person becomes stuck in this role and unable to respond to a new

situation in a different way, this lack of fluidity can create difficulties. In Process Work the emphasis is on the flow of nature rather than on a specific or static state or situation. A problem occurs where a process is frozen into a particular state and no movement is possible. One is then unable to adapt to the flux of nature and the changes which might be necessary in this new situation. From this frozen state difficulties arise personally and in relationships. I recall the suicide of my friend's father when I was 12 years old. His business had failed just prior to his suicide. He had a noble goal of being a provider to his family as the essential meaning of his life. When his business failed he no longer saw any meaning, and so ended his life. Whatever the role we adopt in life, being stuck in this role when we are pulled by nature onward creates terrible suffering. For men adopting certain roles at times is useful, but being stuck in these roles can become oppressive to ourselves and others around us. Expanding to our full range of expression becomes vital to our well-being and life fulfillment.

This philosophy of flow, and the need for a process rather than a state orientation, helps explain some of the history and changes in the men's movement. In the 1950s and 1960s men were expected to be strong, unfeeling and tough, like the John Wayne cowboy character of the movies. With the development of the women's movement of the 1960s and beyond, there was a call for men to become more feeling and sensitive. Through the 1970s and 1980s, groups proliferated assisting men in developing their feeling and sensitive sides. In the 1990s and into the 2000s, there is a swing back to valuing the tougher man, and expressing the wild man, the man who asserts his power, stands for his rights and takes his 'rightful' place in the home, etc. When asked which view is right,

Mindell asserts they are all right, because there needs to be as many men's groups as there are men. However, they are limited in awareness as they perceive the experience of men to be a state which is right over time rather than a flow of awareness which might need the expression of power at one moment and sensitivity in the next. Access to all of our expressions is important, resulting in a diverse and whole human being.

Creating a condition where one attitude or feeling is more important than another polarizes the individual and culture and sets up cycles of expression, in this instance a tough man of the 1950s followed by the sensitive man of the 1970s and 1980s and back again to revisit the tougher man in the 1990s. Allowing for an expression of all the feelings, in this case both sensitive and tough, assists in minimizing this cycle. A brief example of my own might be useful here. As a kid I had refused to fight even though other kids had walked away as the victor. I finally felt I had to fight and so beat a kid who then lay crying on the ground. I had taken my revenge out on this kid. I hated this experience and decided not to fight again. Even when beaten very badly I would appeal to my aggressors to discuss the issue, or run away rather than strike them back. The ability to defend myself was now marginalized due to my need not to hurt others.

Claiming my wholeness would require me to be able to fight back as well as care for others in my relationships. This cycle of sensitivity and power calls for an integration of both, to be able to be sensitive and powerful at the same time, depending on the needs of the situation.

The focus on flow or lack of flow is an important tool in bringing awareness to the conflicts and issues between various men's movements. Whatever state is professed to be the right one by each movement, whether it be wildness or sensitivity, feelings of empowerment or disempowerment, struggling for rights or relinquishing rights, taking one's rightful place in the home or doing away with gender distinction altogether--all of these states are just moments of expression. The feelings and issues related to these can easily change in the next moment. Being statically bound by any of these expressions is limiting. From a Process Work perspective it is possible to view all of these expressions as the Anthropos within us and between all of us, which is striving towards its own awareness and which is continuously learning through the interaction of its various parts within itself. Through the conflicting of its parts it is awakening into consciousness and awareness. Each state is a relative position needing interaction with others to develop awareness and wholeness.

### 8.3.2 Marginalizing Other, Marginalizing Self

Limiting the range of expression of men, whether it be through an encouragement of anger and violence or a repression of feelings, comes from cultural expectations of how men ought to be. Some expectations are overt, such as the claim by my father that I would become a man once I had entered the military. Other developments of this pattern are more subtle and come from the marginalizing of others and their behaviors. When we exclude or diminish the behavior of others we also oppress these behaviors in ourselves. Men who dismiss women also dismiss in themselves those characteristics that men

associate with women, whether women actually have these attributes or not. We project onto the 'other' those parts of ourselves with which we are less comfortable. These parts are also frequently unacceptable for us to have, based on the belief system of the culture in which we live.

An example of this pattern is evident in the men's movement. When the Suffragettes emerged in the late 19<sup>th</sup> Century, the Christian right-wing men's movement formed, some say in reaction to the women's movement, encouraging men not to be sissies. Boy's don't cry and show feelings like girls. Christ was seen as a tough working man and a model of how men ought to be. The powerful woman who was emerging and standing for women's political rights was threatening to the existing structure of masculinity. It was important therefore for men to see women as the 'other', different to men, and not having the same rights and values as men. To highlight these differences, the projected attributes of woman as sensitive and feeling were therefore disowned by the men. Sensitive men were seen as oversensitive sissies. These cultural attitudes towards men were still evident in my own childhood where boy's were caned and expected to bear this as a training in being a tough man.

In excluding those parts of ourselves which are deemed to be sensitive, men also exclude a whole world of feeling, expression and sensitivity. Huge aspects of men are limited and restrained. Some men, however, have been able to resist this social expectation and remain whole in spite of these pressures on them. In Western culture many gay men have retained much of the sensitivity and feeling which was projected by the culture onto

women. In the interview, Mindell states that gay men are more whole in many ways than straight men, and because of this are future leaders in our society. They hold aspects that all men have and need to embrace to become whole themselves. However, they also experience the pain of being marginalized in many cultures and suffer undue hardship and challenges, often internalizing these criticisms and judgements. Straight men can withdraw their projections onto gay men and integrate their sensitive and feeling worlds. This will result in deeper enrichment for all men and a relief from the projection and marginalization of gay men.

In Appendix B, I discuss my feelings of intimacy and closeness to a young male friend in my childhood and how, due to the cultural homophobic fears, distanced myself from him as well as my own more sensitive and vulnerable sides. I attempted instead to adapt to the tough and power based world expected of me by the culture. Coming back to this sensitivity is a long and ongoing journey. In the marginalizing of others as being gay or lesbian, we too marginalize those aspects of ourselves which we fear might be attributed to being part of this group. Similarly, gay men have internalized the oppressive beliefs of the culture, making them not feel valued for their visions and values. Gay men too can recognize the effects of these oppressions on their inner lives and rise to be the leaders and visionaries that they are.

White straight men not only project onto women and gay men, they project onto the 'other' whether they be people of color, Jewish men or whomever. Taking back projections creates both an opportunity for growth in the mainstream group of men, as

well as relieving the 'other' who is otherwise oppressed by this projection. The possibilities of projection onto the other was evident in the group process. Early in the process the older white man has a brief debate with an African American woman about anger and compassion. Although he responds by saying he has no quarrel with her view, a conflict is evident which he is not willing to enter. This older white man and later another Christian white man both responds in a calm and detached manner, independent of the conflict in the group around them. They are in a typical role expected of white men, to be controlled and calm.

One of the more expressive group members is the African American man who reacts to the observing and distancing stance of the second white man. It would have been easy in this process to label the African American man as angry and the white men as calm and controlled. Not recognizing white men's feelings, such as anger and the cultural expectations repressing this anger, allows for an easy projection onto the African American man. Racialized Men's groups recognize the projections placed on men of color and the devastating effects due to these projections. The focus of these groups is both external, in attempting to address social injustice and prejudice, as well as standing against the internalization of these cultural beliefs through unlearning internalized self hatred, developing a pride in being a man of color and fostering eldership to young black men. (Madhubuti, 1991)

Fortunately the projection of anger does not occur in this process. Early in the process a white Jewish man and woman recognize and acknowledge their own anger, relieving the

African American man of this role and preventing this projection. However, other feelings are still marginalized. A white man asks why he and others are numb and not reactive when reading of atrocities and abuses in the world. It is only late in the process after many others have shared deep feelings that he is able to understand and feel some of the depth of his own reactions and pain. Men's difficulty in expressing their feelings is well documented in the men's movements, and valuing more sensitive feelings has been encouraged in many men's groups. (Allen, 1993; Farmer, 1991; Farrell, 1974)

Reclaiming who we are can be difficult, but it is also a relieving and enriching experience, and allows for a full expression of all aspects of ourselves. Mindell exclaims this in the interview when he states, "I am gay, I am black, I am Asian, I am a woman. I feel like a woman. I'm not sexually and gender-wise socially considered a woman.

Whatever a woman means to me, I surely am. I want to be...That's the whole process orientation, you are what you are feeling and what you're projecting on to the world."

Later in the interview, he continues by saying, "I would love white Christian men to grow and to believe in themselves, love themselves, and to support themselves and also to realize that being a man can also be a weakness. And that it's a beauty and a strength and it can be a weakness if you're only a man. And you cut out the gay part of yourself, and the feminine part of yourself, and the person of color in yourself. You have no expressiveness. So I would love them to grow in that way. But my bigger interest is not only that this group grow, but that we all grow together."

## 8.4 Beyond the White Man

Mindell appeals for the growth not only of the white man, but of everyone. This too is the appeal of the white Jewish man in the group process. Focusing on the growth and development of the white man is limiting. The call to awaken is not only the awakening of white men, but it is a call for all of us to awaken. It challenges all of us to take our power and rise in our own beauty and joy. For some of us it means recognizing our own power and using it well. For others it is taking back some of the projections of power placed on the white man.

### 8.4.1 White Men as a Symbol of Power

At a moment in the group process, the white Jewish man who feels attacked and pressured by the group shouts out, “You are expecting something superhuman of me...I am not allowed my foibles, my humanness, my fucked up-ness...I am this evil white guy who has all this privilege and I am in control of everything? Excuse me...who is that...whose image of me is that? It’s not my image of me...I am just trying to do my thing and make it through and try and get engaged and wow...something that is being put on me that I don’t feel in myself.” His message to the group is clear, although difficult to hear. He is not personally identified as a person of power, irrespective of his social rank as white and a man. Claiming this rank would be useful, but he is not able to do this. Although those marginalized by him can list all the social powers he has and that they have identified as white man characteristics in the group process--including the ease with

which he might interrupt the group, change the focus, command attention, avoid dealing with issues and so on--he is not able to identify with these. At this moment he feels caught in his own suffering as a person, whatever this might be, and unable to hear the demands of other group members. This white Jewish man's message is the message of many men's rights activists such as Farrell (1993), Kammer (1992) and Kipnis (1991), who demonstrate that men do not have social power in many arenas.

In the group process I discuss my fear as a Jewish white man. In answering the group process question of why white men are so numb, both myself and another white Jewish man share our own fears and concerns of being involved. The call of the woman asking 'where are the white men?' can be responded to as a call to action and involvement in the world. It can also be answered in this moment with the recognition of the fear and terror of the white men. At these moments the white man is caught in his own feelings, self-protection and personal suffering, and is unable to recognize his power, never mind consciously use it well.

When asked why the white men at times don't hear, Mindell asks why is the focus on the white man, why is there so much focus on him? He continues to state that he understands the fury at white men deeply, and has as much time as is needed to allow the expression of this anger, but over a long time some marginalized voices might want also to look at the results of this fury. Putting others down creates a world of revenge and blame. Instead of the white man putting the marginalized groups down, the marginalized voices now put the white man down. This is reminiscent of Foucault's (1980) concern that when the

oppressed seize the mechanisms of power, they often perpetuate the problems of unequal power. Mindell's idea similarly states that revolution only revolves the problem, but does not transform it. The challenge for marginalized groups, and for all of us, is to decide what type of world we want to live in. If we wait for the one in power to change, here attributed to the white man, the world might have to wait a long time. Why not begin to create the world that we want? Mahatma Ghandi (1948) when asked by someone what they could do for the world, answered that if you would like the world to be a certain way, begin to act in the way you would like the world to be. When people came to Mother Theresa (Muggeridge, 1986) wanting to be of service, she would ask how things were in the person's own family and what service is first needed to be done there.

The white Jewish man's declaration that he is a mess is an ownership of his difficulty. In the words of James Baldwin (1963), a gay African American man, the white man is like the younger brother who is in a mess and needs help. He does not see things clearly.

When asked about the role and position of African American groups of men, Mindell states that they can often see what's wrong, they see that togetherness and spirituality are needed, and they have developed spiritual leaders and eldership for many, many years.

Baldwin's words echo the spiritual wisdom and eldership of the older brother. The wisdom and perception of African American men is evident in the African American man in the group process when he not only reacts to his own suffering, but recognizes the hell white men go through in the demand placed on them to perform. No one, especially white men who hold significant social rank, can expect those who are oppressed to rise and find their power, wisdom, and eldership even in the moment of oppression. Yet some people,

like Nelson Mandela, have managed this and followed their vision to recreate a world of which they would like to be part.

In the interview Mindell states that focusing on the white man, even requiring him to change, further empowers him. It perpetuates an ongoing focus on the white man and attributes power to him. It “encourages that white male to be patronizing. To work on himself so that it’ll be better for others.” Trying to help others is a dangerous activity. Colonization had this intent and was very destructive to many cultures which were being ‘helped’. The ones who needed the help most often are the ‘helpers’ themselves. Mindell continues, “I want others also to have the pride and the sense of ‘who needs them to work on themselves’. We’re so beautiful and so amazing that we want them to, but we can show them how to work on themselves. We can say, ‘C’mon why don’t you get it together this way and this way. Try the best you can, we understand your weakness and we’ll try to help to show you.’ I am suggesting an empowerment, you see.” The direction of self-empowerment is clearly the path that so many marginalized groups have taken. (Hay, 1996; Hughes, 1970; Malcolm X, 1964)

In the group process there are moments when there is a shift in focus away from the white man and an owning of rank and power by others in the group. An African American woman not only challenges the white man to investigate himself spiritually and take responsibility for his rank and the way he uses it, but also recognizes her privileges and rank and how she too feels responsible to use them well. Later in the process an Hawaiian woman recognizes her use of rank to not listen to others, acknowledging and

encouraging herself to use her rank more effectively. These members embody the empowerment of themselves and others who are marginalized by their own attitudes and behavior.

Nelson Mandela is a good example of a person who has used social privilege effectively. However, opportunities occur everyday for each of us to use our privilege well--but it is a challenge. Being able to hold a place which welcomes all and does not oppress one situation or another requires that we work on our own values and prejudices. Taking a step of embracing all groups, such as that which Mandela has taken, requires great courage and vision. The challenge is to firstly recognize one's own privilege, perceive a need for the effective use of this privilege, and then use it in a way that cares for all in the interaction. Everyone has privilege. Even those who are in less powerful positions have some privilege. There is always the danger of feeling put down, irrespective of your position, and then using this discomfort to justify not using one's privilege well. It is up to all of us, irrespective of relative social rank, to develop in the use of our privilege.

#### 8.4.2 Rising to meet the Road. Marginalized Groups Reclaiming their Own Power

The white man is a role in many cultures. He is a symbol of social rank and power. Many people place power on the white man. In the group process the white Jewish man reacts to what other members of the group project on him; he feels what is placed on him is the idea that he is this evil white guy who has all the privilege. This is not his experience of

himself. While others focus on his high gender and racial rank, this white man focuses on his lower psychological rank and experiences himself as weak and needy in relationships.

The African American man in the group process says to the white Jewish man, “You are a white man, and what I have seen with white men and me being a black man, you represent authority. You have to wear this one.” He is recognizing the cultural expectations of authority placed on the white man by the culture. However, at another moment, the African American man might go further and recognize that these cultural expectations placed on the white man, in order to give the white man power, also marginalize the power in the African American man. The African American man can recognize how this marginalization of himself in the culture has also been internalized. He can challenge this marginalization and claim his power and beauty back. Later in the group process both an African American and an Hawaiian woman claim their power and use it effectively in supporting themselves and caring for others. In the interview Mindell states, “Onto the white man is being projected, he or she who does not see or will not see or cannot see their own power...It’s a role, everybody’s got that.” Taking back the projection means reclaiming our own conscious use of power. So much of the work of Martin Luther King, Malcolm X, Farrakhan and others is a movement in this direction. Over and over African American leaders have encouraged their followers to recognize that ‘Black is beautiful’. Take pride in who we are as people. Take pride in the sense of who we are as Black people and be proud. The Million Man March on Washington, D.C. in the United States was a march of Black men’s solidarity and pride. Langston Hughes

(1970), the African American poet ends a beautiful poem regarding the coming forward of African American people by saying,

*Tomorrow,  
I'll be at the table  
When company comes.  
Nobody'll dare  
Say to me,  
"Eat in the kitchen,"  
Then.*

*Besides,  
They'll see how beautiful I am  
And be ashamed-*

*I, too, am America.*

What is true for African American men as a culturally marginalized group is also true for other marginalized groups. The work of so many people around the world has been the work of empowering those who are marginalized by recognizing their power, value and rank. Mahatma Ghandi in India, Nelson Mandela and Steve Biko in South Africa, Harry Hay in the Gay movement, Maya Angelou and Audre Lorde in the African American women's movements, and so many more leaders of marginalized groups have given message of self-empowerment.

In the interview Mindell proclaims, "Black is beautiful, women are beautiful, gay is beautiful. This is also a message that many in our community try to forward, that people are magnificent. And that the ones in leadership, I have to say it again and again, they're just not the center of the community. They never were. The center of community is relationship. The aboriginal people have always said that. Measure ourselves by how much relationship we have. And then you'll feel safer too, you'll feel better."

Nelson Mandela (1994b), in his inaugural speech as Prime Minister of South Africa, used the words of an unnamed poet to exclaim:

*Our deepest fear is not that we are inadequate.  
Our deepest fear is that we are powerful beyond measure.*

*It is our light, not our darkness, that most frightens us.*

*We ask ourselves, who am I to be brilliant?  
Actually, who are you not to be?  
You are a child of God.*

*Your playing small doesn't serve the World,  
There's nothing enlightened about shrinking  
So that other people won't feel insecure around you.*

*We were born to make manifest the glory of God that is within us.*

*It is not just in some of us – it's in everyone.  
And as we let our own light shine  
We unconsciously give other people permission to do the same.*

*As we are liberated from our own fear  
Our presence automatically liberates others.*

The empowerment and celebration of those in marginalized groups is a relieving and enriching experience. Although this group process did not arrive at this place, I was fortunate to recently attend a Worldwork seminar where gay and lesbian people sat together in the center of the large diverse group. Holding each other with tenderness and love, they shared the pain and agony of being marginalized and disavowed. The depth of their expression touched many in the large group. There was a deep sense of love, care and support of these gay and lesbian people and a celebration of the diversity of human beings.

## 8.5 Transformation through Awareness

In the group process an African American man addresses the white group and states, “Talking about your white privilege and everybody else talking about your white privilege doesn't mean a damn thing if you go out into the world and you are shit scared and you suck up your privilege. It only makes a difference if you go out into the world and say to that bank president or your neighbor who happens to be a cop or your congressman or your senator...that’s enough, enough. That’s where the power is, it’s in the institutions.” He begins to address systemic oppression within the structures and institutions of our cultures. Awareness and action needs to be taken not only on a personal level, but also on this systemic level.

However, there is a caution here as to how transformation takes place. In Foucault’s (1980) study of power, he criticizes Marxist theory because the elimination of power relations and the development of a classless society can never occur if the mechanisms of domination are repeated in the new dispensation. Seizing the apparatus of the state is self-defeating as it appropriates the power of the oppressive system, which instead needs to be abolished. The way transitions occur model the very essence of what is promised in the future. Foucault believes that in creating alternative power mechanisms, the system needs to be specifically analyzed and strategies developed to resist the subjugation of people and oppose the misuse of power in that specific system.

In discussing revolution and the process of change, Mindell states, "Revolution means revolving. It doesn't mean transforming. That's why revolutions never really changed consciousness. They changed only the idea of what egalitarian means a little bit but it never really worked inside...Transformation is more important than revolution." The cutting down of the leader just continues to perpetuate another dominant figure on the top who then needs to be cut down in a future revolution.

Mindell suggests using awareness of power instead of power alone as a means to real transformation. Awareness gives a power of insight and clarity into what is happening in relationships and in the world. This is where the real leadership is--in the forwarding of people's awareness of rank, inner psychology and outer world events. Mindell believes that using this awareness will work to better the world: "It takes time. It's a culture change and it's going to happen."

Awareness of the use of rank occurs at a number of moments in the group process. It occurs when those who have rank, such as the white men in this process, recognize and acknowledge their privilege. It also occurs when those from marginalized groups recognize their privileges and aspire to use them well. At one moment, an African American woman uses her rank to stand against the group's expectation that a white man feel and relate in a feeling way. At another moment the Hawaiian woman uses her awareness to recognize the need to use her rank in listening to members of the group. Using rank well is an act of social change. It requires awareness, courage and the willingness to listen to and grow from feedback. Later in the group process a white

Jewish man recalls with deep feeling how he learned from his father the fear of becoming a target as a Jew if he were to get involved in the world. Mindell comments that this man is able to share his deeper feelings, as others have paved the way through their own awareness and recognition of rank and privilege, relieving the white man and allowing him to emerge with these feelings.

That awareness creates the potential for transformation, rather than merely revolution, also implies that those who have this momentary awareness are the agents of this change. In Process Work the ostensible leader in a group process is the one who holds this momentary awareness. This leadership and eldership emerges in the group spontaneously. This person becomes the philosopher queen or king, but in a very different form as compared to Plato's original idea. This role is not pre-selected through training, but emerges out of the innate wisdom of the moment. Power is not to be held, as Machiavelli recommended, allocated to a leviathan figure as formulated by Hobbes, given to a select few as recommended by Aristotle, or implemented through conditioning the masses as recommended by Skinner. Power is fluid and held by the person using a momentary awareness and wisdom for the group. Rather than a concern, as represented by Jung, that individuals in a group could easily be swept away by collective forces, there is an inherent trust in awareness, in the individual and the dreaming process of the Anthropos working through the expression of individuals. This is not a naive trust, but a conscious intent that holding awareness both by the ostensible facilitators, as well as by the members of the group, facilitates a deeper understanding of the conflict and assists the Anthropos through reflection in becoming conscious of itself.

## 8.6 Growing Together

In a world where violence, anger and shooting are modeled on television every day, the ability to hold compassion and care for someone who unconsciously uses their rank poorly is beyond what we should expect from anyone, yet it is also the very essence of eldership. It is a paradox that those who are the overt leaders and have social rank frequently have the least awareness and insight. Mindell states that almost no one who has rank has real awareness of how they are using it. Shooting this group or any group down for their misuse of rank is limiting. At some moment eldership is called for.

For Mindell, every group needs to grow. The white Christian men need to grow and become aware of their rank and use of rank. “But my bigger interest is not only that this group grow, but that we all grow together...Every time you attack another group, you’re assuming they have the power. And there is an implicit psychological problem there, that the one who is doing the attacking isn't quite congruently standing for her eldership. Otherwise she’ll take the other one as a child and say, ‘Sweetie, you're all messed up!’ That’s why I say growing together...folks in social power in a way are weakened by it. Not financially and otherwise, but I would like the image of the so called repressed or marginalized or disenfranchised person to grow in it's beauty.” Later in the interview Mindell continues, “I want others (marginalized groups) also to have the pride and the sense of ‘who needs them to work on themselves. We’re so beautiful and so amazing that we want them to, but we can show them how to work on themselves.’ We can say, ‘C’mon why don’t you get it together this way and this way. Try the best you can. We

understand your weakness, and we'll try to help to show you." For the white Christian man to recognize his weakness and need of the help of others. It is important for "him to show the psychological weakness and the neediness and the begging for help and understanding and work. That would be a marvelous transformation and everybody who's got rank and is unconscious needs help. Recognizing that you need help is already a huge thing."

In this sense the people who have power often have less awareness and are weak, in this case the Christian white men, and the real leaders are the ones who have the wisdom and awareness of rank and how it is used. The leaders are the ones with awareness, who can see the unhappiness and desperation of the white men. Kunz's idea of the paradox of power is relevant here. Those who look like they have power frequently have little awareness and consciousness. The real elders and leaders are the ones who have the awareness and insight and are able to recognize that those who have power are in a mess and actually need their help. In embracing their largeness and wisdom and beauty, those very people who are marginalized in the culture emerge as the 'older brothers and sisters', and are at times the leaders and the elders of our communities.

In the group process a number of elders emerge facilitating the group towards a deeper place of growing together. This eldership emerges in an African American woman owning and using her rank awareness to stop the group's criticism of a white man for not feeling; the deep sharing of their suffering by a number of African American women; the

rank awareness of the Hawaiian woman becoming aware of how she does not listen to some people; the acknowledgement of rank by white men and women; and the willingness of the white Jewish men to share their own pain. As each member of the group works on her/his own edges, a container begins to develop where the group can hold the depth of pain and care for all the members. The effective use of rank, which manifests in caring and connection, is similar to the understanding of power by some feminist theorists such as Hartsock (1983) and Carroll (1972), who perceive power in terms of competence, community and the ability to act effectively.

## 8.7 Beyond Power

In describing the cost of being a man, Mindell discussed the violence on TV and the modeling of violent and aggressive roles as cultural expectations of who men ought to be. Men of all races are constantly shown shooting and killing each other. In this discussion he takes this further, he understands that the shooting is a dreaming process, that men need to learn to shoot straight, to defend themselves against others and to become powerful and strong. Teaching, training and modeling men (and everyone for that matter), how to relate, be strong and communicate directly--that is to symbolically shoot well--is important and necessary for our own survival. In describing his personal history as a Jewish child in an anti-Semitic neighborhood, growing up during World War II and

after, Mindell needed to learn to fight to defend and protect himself. In Process Work terms it's a state, an important skill that is essential to develop. However, it's only one place to be. If we get frozen in this place, we become limited and unable to respond to new situations in alternative and creative ways. Mindell feels that the culture is stuck in the shooting, with people frequently shooting each other down. He continues that "all the things we see in Worldwork are stuck there, too. People shooting everybody else down. Shooting, shooting, shooting...I think there is a time when you need to really shoot and learn how to be strong and fight. Men and women, everybody. After a certain number of years, it gets tiring if it's had a chance; feelings change and something deeper happens."

In this group process there is a lot of shooting, as when some members of the group are criticized and attacked. However, this begins to change when an African American woman initiates recognizing one's own rank. Others, such as the Hawaiian woman, also explore using rank more wisely. As people in the group own and use their privilege, it frees the group to move into deeper feelings and experiences. From these deep feelings arises a connection--a desire to continue, to discuss the suffering and the difficult issues that are present, and to work on them so that there is a place for everyone to be present. At this moment the numbness is not as evident, and the white men too can begin to feel their own pain and sadness and reconnect to those places inside and in relationship, which have been lost. Momentarily people let go of the conflicts of power as they are no longer relevant. A sense of intimacy, connection and deep feeling develops in the group. The dream mentioned early in the process of caring for the children begins to actualize in the care for the sensitivity and vulnerability of the group members. This intimacy comes

as different members of the group work consciously on themselves. Focusing just on one side or the other to change is limiting and often results in unconscious projection of aspects of ourselves onto the other. Not only do white men project unresolved aspects of themselves onto the other, we all do. We all need to work on our projections.

Mandela (1994a, p.544) recognizes the challenge of growing together and the inseparability of our condition from each other. He comments that "a man who takes away another man's freedom is a prisoner of hatred, he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else's freedom...The oppressed and oppressor alike are robbed of their humanity...The truth is that we are not yet free; we have merely achieved the freedom to be free, the right not to be oppressed...For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others." Respecting the other is an act of respecting ourselves. Our situation is indivisible. The conditions we create for others around us are the conditions we live in. Transforming and caring with compassion for those around us is not only healing for others, but is an act of self love.

Mindell, in sharing his childhood experiences, states that after getting beaten up and "almost knocked out many times or you are knocked out. There's something of a spiritual thing that happens. That you realize life is short. And can be very short and that the only thing you have within you is a connection with something infinite to protect you. And that's always been ingrained in me. So in a way my experiences led me, as they do to

many people who've been hurt, to the belief in something ultimate as being the only thing that you really can trust to protect you all the time, even when your friends aren't there. So that was strong inside of me."

The connection with something greater than ourselves in the process of surviving being beaten is a powerful message. Mindell includes many people who have been hurt by the abuses of power in this description. My own journey as a man who had been hurt is to turn to my own spirituality to hold me. Many of my clients have also shared in this process. I recall a moment when a middle aged woman client who had been severely abused as a child introduced me to an angel she met during those difficult moments, and who has stayed with her ever since. It is a further dimension to understanding power, that spirituality too can emerge from the suffering. That in those difficult moments when you are knocked down, in this very moment something infinite can emerge. It is the message that many choose to follow in the path of Christ, Buddha, Mohammed, and other great teachers. In the conclusion of one of his poems, Rilke (1981, p.107) writes that growth occurs "by being defeated, decisively, by constantly greater beings." It does not justify the abuses many of us have been subjected to, but it does provide a path by which some meaning of our own experience can be gained. It also allows us insight into the suffering of others, through recognizing and identifying their suffering as similar to our own.

Mindell continues his ideas of life being short and the connection to the infinite as he talks about the aging process. "The aging process is saying nobody is meant to survive.

No one. That's how we are created. Something in us survives but we as we are, are not meant to survive. We are not built that way. As individuals we are meant to disappear. And knowing that death does exist, that's the basic Buddhist, Hindu, or anything, the basic attitude in all the world religions. And if people could get that into their minds a little bit, if you start getting sick or something doesn't work you could say to yourself, 'Ah ha, this is the way it ought to be!' This is not meant to take away from those who want more power and need it. I'm just talking now about the beauty of leaving the power position. Others can take it and need it for a while. Have it when you have it and when it doesn't happen, throw it out."

I was told a deeply touching story relating to spirituality and the leaving of the power position. A Tibetan monk who had been tortured and in Chinese prisons for many years visited the Dalai Lama of Tibet. The Dalai Lama asked the monk if he was ever afraid when he was in the prisons. He replied yes. When inquired as to what he was afraid of, he answered that he was afraid he would become angry and lose his compassion, and so become like the Chinese prison wardens themselves. He was somehow able to maintain a spiritual rank and awareness, recognizing that revenge itself would make him like his incarcerators, and this protected his compassion and heart even in a harsh prison system.

Nelson Mandela (1994a, p.542) too was able to hold compassion in the difficult South African prison system. "I always knew that deep down in every human heart, there is mercy and generosity. No one is born hating another person because of the color of his

skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite; even in grim times in prison I'd see a glimmer of humanity in one of the guards for a second, and it reassured me and kept me going...Man's goodness is a flame that can be hidden, but never extinguished."

The idea of holding onto power is limiting and in reality not possible. Whether we let go of power or it lets us go, through our own life experiences of failure and our own impending death, we are taken along the journey of our own spirituality. When we view life as short we can also ask how best to live our lives and what kind of world we would like to create around us in our moments as human beings on our planet. Time is short, how we use our lives is important. An old Tibetan phrase in a Dzogchen class presented by Sogyal Rinpoche (1988) comes to mind. It reads:

*Death comes without warning,  
this body will be a corpse,  
now I will do something meaningful.*

How we arrive at a place beyond power has no clear answer. For some people it is through the spiritual training towards enlightenment, facing our own deaths and developing compassion. (Sogyal Rinpoche, 1993) For others such as Mandela (1994a), it is in the deep belief of the goodness of the human heart. For some in Process Work it comes from sitting in the heat of group process and learning through conflict, interaction,

dialogue and relationships. For others it is working on ourselves internally, recognizing our projections and embracing our marginalized parts. For all of us, at some moment, power is no longer important. At these moments we open to new ways of relationship and interaction and allow a new spirit to emerge.

## 8.8 The Growth of Worldwork

Where is the growth needed in Worldwork itself? Worldwork often reflects the states we are stuck in, in different cultures and in the world. Mindell views culture as being stuck at times in a shooting phase. Worldwork too at times is stuck in shooting. Yet it also brings awareness to these places where we are static, and many times I have witnessed incredible openings from this awareness. Each process is unique, bringing with it its own flavor and perceptions, and its own learning. The group process example I have analyzed is one such snapshot. It is not perfect in the execution of group process, but is a moment in the learning of the Process Work group.

Mindell shares his views of his own learning in Worldwork. “My own development in World Work has been first to take sides, social sides, especially siding with those who

have been most marginalized, and then realizing, too, that it really doesn't help. And that we need a deeper, more fundamental change in everybody and that the ones who have most power aren't having the most power really at all. Yes, socially, there's no discussion about it. But that the ones that have the most power are people who have awareness. And I want to forward that power in everybody.”

As I write these words, Process Work and Worldwork continue to grow. In a recent seminar the awareness of the group returned to caring not only for those who were marginalized, but while supporting these disenfranchised voices was also able to watch and care for the mainstream position, which is often occupied by the white Christian heterosexual man. This awareness focused on ensuring that the mainstream voices too are supported and cared for. At a moment near the end of the seminar after a number of issues had been worked with, the group chose to support men to explore their own experience. The act of care and inclusion touched many men deeply. It created a condition where many men could return from the ‘war’ and back to a community which welcomed them home. For me as a white man this moment was deeply touching, it was my invitation to return home.

An additional growth of Worldwork is in the further development of rank. The concept of rank has allowed for a deeper understanding of power and the complex range of factors which influence the power than one has. It elaborates on the type of power one might have and demonstrates the fluid nature of power, recognizing that power can change with each new moment and event. However certain aspects of rank can be very subtle and in

need of further exploration. Social factors are the most evident form of rank; the cultural ranking of many social factors, such as gender or sexual orientation, are self evident. However, when psychological or spiritual factors are ranked, the differences can be more subtle and at times require the training of a skilled observer to recognize the differences in rank. Further research is necessary to illustrate the various forms and manifestations of psychological and spiritual rank.

Process Work is itself in process. The very nature of the model is fluid. It is constantly changing and growing. From the perspective of the global dreambody or Anthropos, Process Work follows the spirit as it strives toward its own awareness and consciousness through the interaction of various parts within itself. Through the conflicting of its parts, it awakens into consciousness and awareness. As old issues resolve, new ones emerge.

The spirit of Worldwork is a spirit that attempts to create a place where power can be forwarded to all people. The forwarding of power to everyone is a vision of how the world might be. It is also a vision of how to live a life. In my inner work, my own Jewish ancestors who died in the concentration camps of Auschwitz, Sobibor and Monowitz talk to me. They say to me that their senseless deaths only hold some meaning if they are held as a reminder to the world to stop the oppression and persecution of all the members of our family, all the members of the world. This, too, is my vision.

## Chapter 9: Conclusions

In this thesis I have explored the Process Work contributions to men and power. I have investigated new ways of exploring men's issues and how working with men and power enriches the understanding of men's experience and the work that men can embrace. The ideas in this thesis are in process themselves. What I have presented here is my current understanding of men and power, and how Process Work can assist in recognizing and developing these ideas. I am hopeful that with time new ideas will emerge, usurping the ideas about which I have written, and providing a further contribution with greater insight and understanding to the area of men and power. Not only are new ideas emerging in the field of men and power, but also in Process Work. Group facilitation skills and awareness are continually developing and the issues of men and power are being increasingly explored. This thesis is intended to be a catalyst in this exploration. As I write these words the group process analyzed in this thesis is more than two years old. Looking back I notice how I as a facilitator have grown during this time and how some interventions that seemed appropriate to me only a few years ago, are no longer as useful.

The awareness tools of Process work provide a rich analysis of men and power and how men, as well as women, might grow to further understand and act in the complex arena of individual, relationship and world power. Using power well requires deep analysis and understanding. It is a complex interplay of factors where a lack of awareness often results in continuing oppression, hurt and abuse. For all of us, awareness of our power and how we use it is essential. Mindell's idea of rank provides a useful adjunct to the existing

body of knowledge of men and power. It presents a fluid model of power, where power is seen as the summation of the various ranking one has relative to others in a given situation, rather than a state of power which men either have or don't have. Changing some variables changes the summation of ranking, resulting in a change in total power. Mindell's concept of rank recognizes that focusing purely on one social rank variable such as gender is too limiting. In order to determine the power that a man has, we need to include the multiplicity of his rank variables (eg., social, psychological and spiritual rank).

Process Work is interested in the flow of experience between states. It values awareness of this flow and focuses on where we might be blocked or stuck in a particular state. This awareness allows us to investigate and work on the edge of our own growth, and provides a bridge for us to transition from one behavior or experience to a new emerging experience. This awareness also allows us to gain a meta-position whereby we can achieve an overview of a process by linking one moment or attitude to the next. In researching a subject such as men and power, utilizing an overview enriches our understanding of the subject, allowing us to compare and contrast the various theories, explore how different approaches relate to each other, and suggest how each can learn from the others, as well as from the meta-position itself. Further, Process Work uses an experiential approach whereby the range of theories of men and power and their applications can be tested in actual group interaction. Many of the Worldwork situations referred to in this thesis consisted of groups of up to 300 people of all genders, from very diverse backgrounds, races, countries, sexual orientations, physical abilities, health, age,

religions and socio-economic classes, who met together to interact and learn from each other. Process Work supports the full expression of all individuals' feelings and thoughts, without pre-selection or control, in large group interactions. At times the feelings and passions in the groups can get hot, hence the description of Worldwork as being analogous to 'sitting in the fire'.

The particular group process I analyze in depth is a very diverse, although significantly smaller group of about 25 people. Because of the fluid structure that encourages spontaneity in how people behave in these processes, feelings and conflicts tend to emerge in a genuine and direct way. These groups provide a unique opportunity for learning and development for the participants, as well as an ideal environment in which to study complex subjects such as men and power. It is often an empowering environment for men and women to learn about the issues of rank and power, and assess the impact we have on each other and the world.

### 9.1 Process Work Contributions to the Men's Movements

One of the major themes I have followed in exploring Process Work contributions to power is the exploration of the condition of men themselves. The literature presents many diverse views on the situation of men and power. As men are a diverse group, a generalized position assessing the extent to which men have power and what power they do have implies that men and their experiences of power are identical and not diverse. The danger of not recognizing the diversity of men and the differences of power divested

to these men is that it denies the experience of men who are from culturally marginalized groups and perpetuates conditions of racism, homophobia, anti-Semitism, ageism, and other structural inequities.

The range of views in the men's movement presents an accurate portrayal of the diversity of men themselves. Each men's group focuses on specific aspects of men's work they deem relevant to the experience of men. Men are drawn to these groups depending on which group best reflects their own experience and personal difficulties, whether it be the issues of gay men who are drawn to Gay men's groups or issues of race which attract men of color. Mythopoetic groups attract men who are interested in mythology and have a desire to explore the more instinctual and wild aspects of masculinity. The Radical Men's movements attract men who are interested in exploring and changing the social impact men have on women. The Promise Keepers attract heterosexual men who are drawn by their Christian religious beliefs and want to empower aspects of their lives related to the family and their role as father and 'rightful' head of the family. Men's rights activists attract men who feel they have been discriminated against by social structures and regulations. Each group of men feel supported by the group oriented to their needs.

However, men's groups will be limited by their selectivity of focus. Men's groups need to be aware of the range and exclusivity of their focus. There is a tendency for groups to claim that they have the answer to the ails of all men, not recognizing that their very focus also delimits the growth of the men attending these groups, and excludes other men from attending.

The Promise Keepers appeals to men who wish to take their rightful place as head of the home. They perceive men's problems as related to the loss of a sense of connection to the traditional family, the removal of men from leadership roles in the family, and subsequent fall into destructive and addictive behaviors. The appeal to men to return to their families can be a relief for these wayward men. However, assuming all men to be part of traditional heterosexual families has the effect of excluding gays, single men, and men who share leadership responsibilities with their partners. The diminishment of the women's leadership role in the family by men assuming their 'rightful' position as head of the family will result in discomfort as well as conflict, unhappiness and ill feeling in the relationships of many men who have female partners. Not only will women feel limited by the paternalistic role of her husband, but the role also limits the range of expression of men themselves. The limiting of this range of expression is well documented by men's groups who focus on the cost of being traditionally masculine. In the group process an African American man recognizes the social pressures placed on white men to achieve dominance, authority and related accomplishments, and points out the costs as well as privileges of these social expectations. The Promise Keepers also exclude the experience of men and women who are not in heterosexual relationships, and do not focus on the diverse issues of men such as economics and race. This group can learn from the Radical Men's movements who focus on the relationship between men and women and recognize the destructive effects of sexism on gender relationships. It can also learn from the experience of Gay groups in addressing social oppression and the challenges of coming out, not only with regard to sexual orientation, but in a myriad of

ways where men's personal values and behavior do not fit the convention of the mainstream cultural expectations.

Similarly, the Radical Men's movements need to expand their views. Focusing on the relinquishing of men's role in perpetuating sexism is essential, as well as a challenging aspiration. The group process demonstrates the difficulty in recognizing the rank one has as a man, never mind changing the way one uses it. However, focusing only where men have rank can be limiting. Many men have begun to feel passive, restricted and disempowered in feeling that everything they do is sexist by virtue of them being a man. This group can learn from the Men's Rights activists who recognize where men are also disempowered and hurt by cultural structures and institutions. The Radical Men's movements can also learn from the Mythopoetic men's movements. The Mythopoetic group focuses on the differentiation of abuse from power, embracing their own powerful wildness and encouraging men's retreat from women to a safe environment to explore this 'Zeus' energy. The Radical Men's movements can also expand to include other rank variables such as class, as is represented by the Social Feminist Men's movements; sexual orientation as represented by the Gay groups; and race as represented by the Racialized Men's groups. In the group process, a Jewish white man declares that focusing only on his gender does not address him deeply enough, as he also suffers socially due to being Jewish and from the effects of poverty. Focusing only on one rank quality or another is too limiting of the experience of being a man.

The Mythopoetic groups, too, have many challenges to their growth. The retreat of men to explore their own wild natures is important for personal development, but simultaneously needs to emerge socially to address the difficulties and problems of men's relationships in the world. Men need to explore their relationships with women and all the personal and social issues that are present in these relationships. Men are also called to address the social inequities between men, the marginalization of gay men and men of color, as well as the social concerns where men's rights are not well represented.

The opposite can be stated for the Men's Rights advocates who focus on the social inequities towards men. They neglect to focus on the need for men to develop personally. Even within the social realm, this group needs to expand to recognize the social injustices beyond the narrow range of concern of this mostly white, mainstream group of men to include the social oppression and concerns of gay men and men of color. This group also needs to recognize how women are discriminated against by the same social system that has discriminated against men, and learn further of the experiences of others' oppression through dialogue with the Radical and Social Feminist Men's groups.

Men's groups, such as the gay and black men's groups, formed to address the specific needs of these groups due to the cultural oppression of their members. Other men's groups need to address the cultural oppression of these men, learn from the experiences of these groups and grow to recognize the effects of oppression for all men. In working on their own empowerment, these groups need to recognize and be recognized for their insight, vision and the contribution they make to the world. This will create a more

inviting environment for men who are marginalized to bring out their wisdom and experience, and to join in the projects of many other groups where they can contribute and grow.

Every men's group holds a particular focus and attracts men who are wanting to learn more and grow from this focus. It is important for each group to understand their values as well as the limits of their orientation, and be willing to collaborate together to develop an attitude of working with men which is larger than each group itself. The development of a social vision which is larger than ourselves is not only the challenge of each individual person, but also the challenge of men's groups themselves.

Through encouraging awareness and focusing on process rather than a state orientation, Process Work provides a bridge whereby the various men's groups can be understood within a larger context of men's growth. It recognizes the benefits of the understanding which is expressed by each men's group, but further encourages these groups to explore the edges to their growth and how they might address the belief systems and values which limit their development. Process Work encourages the men's movements to learn from each other, and for all groups to grow from this interaction. In this sense the men's movements are like a global dreaming body or Anthropos figure, which in beginning to become conscious of itself needs the interaction and working together of its various parts. The interaction of the parts, in this case the various men's movements, provides a deeper understanding of each group and a knowledge of how the various men's movements can work together in order to enrich the experience of being a man. This is not to discourage

the benefits of the specific focus of each men's movement, but rather to allow for a collaboration of ideas and a growth of each group of men to expand into the deepest vision of what they might achieve.

## 9.2 Process Work Contributions to Theories of Power

In this thesis I have used power as a vehicle in exploring the conditions of men, the situations men experience, and the diverse range of cultures and environments men are exposed to. However, Process Work makes a useful contribution not only to the issues of men and power, but directly to the field of power itself.

The Process Work concept of rank provides a bridge whereby many apparently opposing theories of power can be understood as complimentary. Rather than focusing on one state or theory as being most correct, Process Work is interested in the flow of experience between states. The Process Work perspective shows that in different moments different expressions of power are needed. At one moment the authority based approaches of Plato and Aristotle might well be required, at another the cooperative and collaboration forms of power described by Emmet and Carroll might become important. At one moment Machiavelli's focus on the retention of power might well be needed, and at another Levinas's idea of using power for ethical action might be most useful. Similarly, apparently opposing philosophies in psychology can be of value in different moments. Behaviorism, where power is perceived as external due to the mechanisms of conditioning, and individual expression are required to work within mainstream values

and culture. At other moments Jungian psychology is important, where the individual is encouraged to follow themselves, immersing into their inner world, working with their own personal tensions and polarities, and valuing their own discernment of how power ought to be recognized and used. Each attitude is part of the flow of expression, called upon depending on the moment of its presentation.

Rank provides a fluid model of power, recognizing that at one moment we may have considerable rank and power, and yet at another moment or in a different context we might have significantly less rank. Even at the same moment one can hold high rank in one area such as being of male gender, while simultaneously having low rank in another area such as class. Thus, power is seen as multiple and fluid, it is complex and changes in each moment. The division of power into rank variables allows for seemingly paradoxical theories of power to be embraced. Kunz's paradox of power, recognizes that those who are dominant are in some ways are also powerless, and those who are marginalized are in some ways also powerful. This theory is more easily understood when we use the Process Work concepts of rank and power, recognizing that we could have less rank in some variables and more in others. Hence we can have the experience of being powerful and powerless simultaneously. Wartenberg's multi-directional view of power can also be enhanced by taking a Process Work perspective. Wartenberg describes how one person might have social power and the other spiritual power, resulting in a two-way exchange of power.

The focus in Process Work is not on the states themselves but on the awareness of the flow between states. This awareness provides the opportunity to hold a state for a given moment and be able to let it go at the next when it is useful to change perspectives. Following process rather than state psychology allows a further understanding of Foucault's concerns of how revolution tends to recycle the structural abuse of power. He indicates that seizing the apparatus of power merely replaces those who perpetuate the mechanisms of social control, frequently resulting in a substitution of agents in the same old roles and a continued abuse of power. A Process Work perspective believes that awareness of the legitimate forces behind power, and awareness of how the power authority is used, is possible and essential to stop perpetuating the structural and systemic misuse and abuse of power.

Process Work also brings deeper clarity and awareness to the process whereby rank and power are ineffectively used, both for those who marginalize others, as well as those who are discriminated against and marginalized by power. Those who are marginalized by the ineffective use of power tend to internalize the values that oppress them. They need to address this oppressive voice within and grow in the appreciation of their own beauty and vision. Those who marginalize others need to become conscious of the hurt and pain they create in the 'other', as well as the detrimental effect this has on themselves. Those who marginalize others live with a fear of retaliation of the 'other' once a power variable changes. They also project aspects of themselves onto the other, losing a sense of wholeness and many vital and important aspects of being human. Becoming aware of the rank we have and how we use this rank is vital to ourselves and everyone around us.

### 9.3 Process Work, Power and the Call to Awaken

Process Work views power as the summation of a person's rankings. Some people have very low rank in many areas and therefore very little power. However, most of us have some power. Some of us have considerable power. Power is constantly changing; the power a person has can change with time, due to a change in environment, or due to a change in personal experience. Before we can consider how to use our rank and power well, we first need to recognize that we have rank. Mindell (1995) recognizes that this is no easy task. Those who have rank are usually not as conscious of having it as those who experience its effects. It is difficult to recognize and be conscious for example that you might earn more money this month purely because you are a white man; or that you might have less fear in walking down the street, or going out at night because you are a man.

Worldwork group process has become a valuable tool in the in vivo study of rank; exploring the use of rank, where it is unconsciously and at times poorly used, addressing the concerns of the marginalized voices who suffer from this abuse, and exploring how rank can be used effectively. Becoming aware of rank usually happens through interactions with others who have been hurt by the poor use of this rank. Listening to the voices of those who have been hurt by the ineffective use of rank is not easy, especially when those who suffer are hurt and enraged by these interactions, and at times might want to strike back.

And yet this very voice of anger, coming from those who have been hurt by the abuse of power, can be an awakening voice. It is uncomfortable and disturbing, but it has the potential to awaken all of us. It is a call from those who have been put down to all those who hold rank. It is a challenge to awaken to relationship with others who do not have the same privileges and comforts as we might have. It is a call for men who have rank to question their values in relationship, family and community, and how they might care for both themselves as well as others in the use of this rank. But the call goes further than this. It is also a call to the wellness of men themselves, to awaken parts of men which are silenced or asleep. To explore the costs of being a 'man' upholding the traditional norms of masculinity. The costs of going to war, the costs of being the provider, the costs which translate into living with higher risks of ill health and dying early, the costs to personal wellbeing and lifestyle. For men to begin to become conscious that there are choices as to how to live. For men to reclaim aspects of their expression which are marginalized and then projected onto others. This call goes out further, and this time back to the disenfranchised people all over the world. To those who are hurt and angry, challenging these people to take the power that they have, independent of the oppressive voices and their lower rank, and to rise, in their own beauty and fullness as people. To develop irrespective of the oppression around and to grow into their own eldership and wisdom.

It is possible for all of us to grow awareness of the effective use of our own power and wisdom. Focusing on men, or specific groups of men such as white men, as the only ones who have power, does not recognize the multiplicity of the rankings of men, and so does

not do recognize the incredible wealth, insight and power of many marginalized voices. Ghandi recognized his power in influencing changes in South Africa for Indian people, and later in the forwarding of freedom and independence in India. Mandela used his power in creating a vision of a new South Africa. Malcolm X, Martin Luther King Jr. and Audre Lorde did so in celebrating the beauty and power of African American people in the United States. This awareness is not just for the elders in our societies, it is also useful for all of us in everyday life. In the group process, an African American woman's voice is heard, recognizing that she too has privilege which needs to be used well. Each in our own way, we can forward our vision, using awareness of the rank and power we do have to stop abuses of power and create the much needed changes in how we relate and live together on this planet.

This is not meant to deny or mitigate the abuses of power perpetrated by white men who are often in dominant social, political and economic roles in our current system.

However, it is meant to broaden the scope of how we all hold and at times abuse power.

The multiplicity and fluidity of ranking in every interaction emphasizes that each of us needs to be as aware as possible of our own uses and abuses of power in each moment.

## 9.4 Future Research

As I continue to explore the issues of men and power, I recognize how much more needs to be investigated. Understanding men and the issues that men wrestle with is in its infancy. More exploration needs to occur in investigating how the issues of power influence men's psychology. Much work has been done in individual therapy, men's groups and retreats. However, further work is needed particularly in how men marginalize many aspects their own nature and project them onto the other. In order to become aware of and embrace these marginalized parts, men need to develop dialogue with other men as well as with women, and learn further from these interactions. Men's violence and rage, not only towards the other but often towards men of similar rank need to be explored more deeply. Men who feel vulnerable and in inner conflict need models of other men who can share their vulnerability and troubles. Work needs to be done in assisting men to have the courage not only to show their warrior sides, but also their pain and vulnerability, dismissing the cultural stereotypes of men purely as fearless warriors. The pain of men need not only be left in the safety of a men's group where frequently most men hold similar rank, but needs to come out within the larger social context. Bringing these issues out in the larger community is not always easy and needs encouragement. More research also needs to be done in exploring men's hostility towards other men. Marginalized groups of men have experienced the impact of white, straight, Christian men's hostility towards them. However, hostility also occurs within groups of similarly ranked men. The violence between men is considerable as documented by crime statistics, and is well portrayed and reinforced on television, in the movies, in war and in

so many aspects of everyday life. Gay men have needed to learn how to support each other. Straight men need to be open to learning from gay men how they too might live together more effectively.

Process Work too is growing in this area. The focus of Worldwork has been mainly on the effects of oppression on marginalized groups and addressing these forms of oppression. Recently Worldwork has begun to focus also on the experience of the mainstream positions, one of which is white men themselves. Understanding the feelings of oppression and suffering that white men feel is important. However, focusing on men who have rank is challenging and requires considerable sensitivity, given the cultural tendency for the concerns of these men to be central. Worldwork meetings often have a limited time to focus on the myriad of painful, abusive and oppressive conditions. Yet Worldwork is an ideal research ground where further exploration of men and their relationships to each other as well as the world can be explored.

More understanding and exploration is also needed in the area of revenge. History repeatedly documents the taking of revenge by an abused group when power variables switch and they move into a powerful position. Revenge is relieving, but not sustainable. It perpetuates cycles of abuse which are repeatedly justified by a historical precedent of having been abused by others. Potential empowerment so often slides into abuse. Mindell comments that Worldwork at times also becomes stuck in fighting. There is a danger of not holding a deeper vision in working with world issues, and therefore inadvertently

perpetuating cycles of revenge and abuse. Preventing the abusive cycle requires a courage to use our own power to stop abuse as it happens, wherever it occurs and whatever the form. In the heat of the moment this can be difficult, but is necessary to prevent the cycles of abuse from reoccurring. For many, stopping the cycle of revenge occurs when we connect with a spiritual aspect of ourselves which is deeper than the momentary conflicts. Whether this be a vision of the world we would like to live in, whether it be a value we have for how we behave, a sense of life purpose we wish to follow or a spiritual ideal we adhere to--whatever the source of this inspiration, it is needed. It is the process which allows revolution to change towards transformation in the moment, when we embrace an awareness of our rank and begin to use it well.

Mindell in the closing moment of the interview talks about his vision of embracing the world. He states, "I am a process worker and I am all the things that I'm talking about...I take total responsibility for the consciousness and unconsciousness of my friends because they're me...but...I'm more than that. I'm everyone, I'm also all of these groups around the world...I want to be (everyone), this is my home, this planet. I want everybody to feel that way." When we view the 'other' as ourselves, no longer is it easy to take revenge.

South Africa, on the embracing of a true democracy, presented a powerful experiment in not desiring to perpetuate abuse. At this time black people who had very little social rank under apartheid were finally given equal political and legal status with whites. The potential for revenge was well justified, and yet South Africa chose a different path. Desmond Tutu (1999) was asked to chair the Truth and Reconciliation Commission, a

commission giving amnesty to those who acknowledged wrongdoings in racist South Africa. Through his personal and religious beliefs he holds a vision of forgiveness for past misdeeds not as a way of dismissing the past, but as a means of remembering past injustice and using this consciously to create a new future. He experienced the Truth and Reconciliation Commission as a forum where the feelings and abuse of the past were heard and acknowledged paving the way for forgiveness and new beginnings. His vision is that (Tutu, 1999, p.279) “true forgiveness deals with the past, all of the past, to make the future possible. We cannot go on nursing grudges even vicariously for those who cannot speak for themselves any longer. We have to accept that what we do, we do for generations past, present and yet to come. This is what makes a community a community or a people a people--for better or worse.”

Not all of us adhere to the concept of forgiveness--we each have our own vision. Whatever this vision, be it the religious vision of forgiveness of Desmond Tutu, or Nelson Mandela's belief in the essential goodness of every person; whether it is the valuing of compassion of Tibetan Buddhism or embracing the other as self as described by Mindell; whether it is the wisdom that comes from life experience itself, or following the wisdom of our ancestors that have gone before us. Whatever this vision, the way we act now creates the future of the next moment. How we live our lives molds a destiny for our children and our children's children. It affects the well-being of all the people of the world. How we use our power and vision is important. I hold this close to my heart.

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## APPENDICES

Appendix A: Cultural Marginalization of Feelings and the Experience of Being Out of Control.

*The social expectations of men to repress their feelings and the resultant fear of losing this control are evident in many men's lives. It is a story that has been repeatedly told in many men's groups and therapy sessions. Members of a group nodded when a man struggled with not feeling OK. He told of his suffering and how he had considered suicide at a difficult moment of his life. Other members of the group then shared their own painful feelings and suffering. At another time, a man with impeccable self-presentation, came up to me after a lecture and indicated in a calm voice that he might kill himself that evening, and asked if he could have a therapy session. Another white man wondered what he might talk about at a therapy session, then finally admitted that he held a gun to his head the previous evening and had felt awful. Although there are many variables leading to this type of behavior, the expectation of needing to be in control is often a factor in the repression of feelings and experiences. There are so many examples of white men having difficulty in accessing experiences which feel out of control.*

*Although cultural stereotypes are changing there are typical expectations for men to show certain feelings and repress others. Crying and fear are unacceptable, anger is allowed. In working with a white man, I asked how he was feeling. Tears were streaming down his face and he stated in a calm voice that he thought he was sad. I asked him how he knew this. The client responded that he had noticed tears on his face and so realized*

*he was sad. This man was struggling to develop access to his feeling side through noticing more of his body experiences and behaviors.*

*I recall my own experience as a young man in South Africa. Many times my father had told me that the army would make me a man. The army in South Africa in the 1970s was a compulsory and somewhat brutal service which all young white men leaving school had to attend for one to two years. During this time these temporary soldiers would go to the borders and fight and often kill black Africans fighting for independence and an end to racism in South Africa. Due to my mother's encouragement and the early death of my father, I deferred my army training to attend a university. I remember feeling conflicted about this decision. I felt I was afraid of really being a man and was avoiding the true test and grit of manhood. I remember all the young men getting on to the trains to be sent to different parts of South Africa for their training. I saw my friends begin their heroic journey with families apparently happily waving them goodbye, and then I received the letters of agony and pain sent back to me by my friends who suffered their time there. I waited through my first year of university for my friends to return, but their same spirits never returned. Something was lost there which for many young men didn't come back.*

*Later, in working with this experience, I was grateful to my mother for her help in this decision. My feelings of fear have been my access into a world of feeling and depth for me. It protects my more sensitive side from being repressed by the expectations on the white male to be in control and exert power and force independent of our more sensitive and vulnerable feeling lives. The pressure to be a man, in this case a white man, was both*

*external and internal. I felt pressed by my father, my culture and life environment to be this tough man. I felt pressed internally to view my feelings and fear as weaknesses, not to be valued but rather to be conquered. It has taken me many years to look at my fear and sensitive feeling side as a valuable and important part of my life.*

*Before the 1970s, war was viewed as heroic. Although people died, it was a fine death, there was a cause to fight for, and these men were heroes, full of bravery and valor.*

*Those who came back from wars were often proud of serving their country, but their lives had changed. They suffered, their families suffered, and they held a pain which was not talked about but worn on their faces as well as the faces of those who knew them. After the Korean war, Vietnam war, war in South Africa and in countless other places around the world, for many people, war no longer holds this glory. Many films depicting the horrors of war have recently been shown, including 'Born on the 4th of July', 'Saving Private Ryan' and 'The War at Home'.*

*'The War at Home' depicts clearly the deep suffering of a young man returning from the Vietnam war and the pressure he felt from his father in going to war. In a painful moment in the movie, with a gun pointed to his father's head, he describes to his father how he felt in the senseless killing of the war, where with each person he killed he felt the fury of his rage towards his father and his realization that it was the father he was killing:*

*Killing the one who rode over his feeling side, killing the one who rode over his desire to flee to Canada, and killing the one who told him to do his duty in going to Vietnam. He wanted to kill the father who had destroyed so much of his life through holding him*

*accountable to cultural values and expectations of how a white man should be. The death of many men is a consequence of the expectations on men to perform and behave in ways which go against their inner sense of what is right for them. When Farrell (1993) describes male power as a myth, he talks to the part of men who feel oppressed by the dominant 'white male' values of the culture.*

*'The War at Home' offers a particular resolution to the conflict with the father and what this man perceived to be the 'white male values' of the culture. The young man leaves home, and is described as surviving this war at home, and going on to make a new life for himself. However, a further analysis of the young man might give us more insight into this process. When the young man chose to kill others, even if it was the father he visualized killing, he became like the father before him. The handing down of the legacy from father to son had continued. James Baldwin (1965) describes in a short story this handing down of the legacy from father to son. He describes how a white man takes his wife and son to the lynching of an African American man. Baldwin shows the torture, castration and murder of this man in a party-like atmosphere where many families came from far away for the witnessing, celebration and meal afterwards. He describes how the young boy is both shocked and excited by the lynching. The boy is influenced by his parents' and other white families' excitement and values in response to this murder. Again the handing down of this legacy from father to son had begun. In the essay it is no surprise to see this boy grow into a man who is able to beat, rape and maim African American people with this same excitement and lust. However, there is a price to pay for this way of living. The white man also suffered in this process. He couldn't sleep and*

*there was an unnamed fear behind all of his behavior. Although as a young boy he had connected to the excitement and power of being white, he had repressed the terror, fear and brutality of this murder and others. He had made a decision to join the values of the group around him at the price of his sensitivity, fear and the pain of distancing from the suffering placed on African American people around him.*

*In South Africa the handing down of this legacy and the effect of this was demonstratively evident. I recall my own experience as a child, watching my mother fire the servants and ask them to leave their only home within an hour, taking all their belongings with them.*

*The legacy of whites in South Africa included: the shaming of Black people, the sense that they were inferior to whites, and were lesser humans; the restrictions of movement of black people in South Africa, and the raids on the park areas where black people often met and related; the police swarming on the parks, unleashing dogs on the black crowds, and the impulsive beating and arrest of these people irrespective of their legality or not.*

*The abuse of white violence against blacks was frequently evident. And so was the acting out of this legacy in homes, schools, in the streets and on playgrounds, not this time on black people, but between whites themselves. Examples of white on white violence*

*include: The repeated violent fighting of boys at school and on the streets; the caning and beatings by teachers; and the violence in the homes. The daily witnessing of these abuses was commonplace. It was not even seen as abuse. It was a normal day's experience. It was fortunate when I was not the victim of an abuse on some days, but it was impossible to avoid the violence altogether. Before I had completed high school, I had been threatened with being killed on a number of occasions, one with a gun to my head,*

*another with a knife; had been beaten by other kids, one where I was sent to hospital for stitching up after the fight; all this apart from the regular beating by teachers at school, mostly with canes, but also with the odd cricket bat.*

*In the fights and abuse on the streets I mostly felt terror, but in the classrooms with teachers it was an odd mix. This was a public forum and in most situations the kids were caned in front of the rest of the class. Although the canings were very painful resulting in the loss of blood in the head, dizziness and shock, we had an agreement not to show any pain, but be casual and flippant about the beating. We would not give the teachers the pleasure of showing they had hurt us and a comment like 'is that it?' or a joke made us look good to the whole class as well as the teacher. Control was essential and the showing of feelings or any pain apart from humor was strongly disapproved of. A person who showed feelings was alienated from the class by both the students and teachers. The marginalizing of feelings in this culture and environment was a requirement for survival and well learned by everyone in this environment.*

*After my school years I went to teach at my old school for a few months. I was given a cane by the other male teachers and proceeded to cane the kids in the classroom. I had 'successfully' adopted the legacy of the white man role and now had become an oppressor myself. I did not recognize this process, nor did I realize the pain and oppression I was both suffering from nor imparting on others. At that time, if I was asked how my childhood was I would have stated that I had a great childhood, no problems whatsoever.*

*The process of transforming the abuser has been the process of unlearning the oppression of my more sensitive and feeling side, and allowing all of my feeling reactions both now and in the past to emerge. Although many men might not have been exposed to this type of environment, my work with men individually and in groups frequently encounters this type of repression. Recently I worked with a white man in his 20s on these issues. The client was concerned with a part of him which presented in his dreams as being ruthless, insensitive, and wanting to kill. Initially we had worked on recognizing how he is a 'killer' in his relationships, work and interactions in the world as well as within, in marginalizing and thus 'killing' his own sensitive side. As we continued to work, he presented a dream where he was an African American child who was being hunted by white folks. His own people had been afraid to take him in for fear of being hunted too. In this session we stayed with the agony of the African American child and how he too in his inner world feels this in his life. How his more deeply feeling and sensitive side is being hunted by the white oppressors within and how the child deserves support in the owning of his more feeling reactions, his fear, sensitivity and concerns.*

*The white man role oppresses not only those marginalized by the white man at different moments, but also the white man himself, causing him to live in a restricted and controlled and frequently unhappy way. Often marginalized people will see this unhappiness and desperation in the faces of their oppressors.*

*It is very difficult for white people to recognize that the goals that many aspire towards are the very goals that also oppress them. Robert Hayden, in the poem presented in the*

*thesis, recognizes that the oppressor is a role which also at times oppresses white people. In his poem he states that it's the same hand that tortures the African American man as it is that orders soldiers to fire at the picket lines of poor white folk. It's the same voice that calls the words 'dirty nigger' and 'poor white trash.' This role oppresses anyone who has less power and rank, at times irrespective of color. Elma Stuckley, another African American writer, describes how white people have difficulty in recognizing their oppression by the same white role that supports white superiority. White superiority is not gained through any earned privilege, but purely by unearned attributes. In addressing the voice of the white role and taking back those aspects surrendered to it, one needs to let go of the belief that being white and a man has an innate superiority. Pride then will need to be earned. Elma Stuckley (1998, p.121) describes this difficulty:*

*His only slave freed and gone,  
red-necked cropper all alone,  
no crop to plant, no crop to reap,  
all his troubles piled so steep.*

*Barefoot, ragged, hurting, sick,  
Just a meat skin now to lick.  
Stomach empty, tightened belt,  
Hunger's for niggers, so he felt.*

*"Boy," he said, "you damn' old black,*

*Out of my sight and don't come back.*

*Don't want your food, out of my sight!*

*I'm clinging to this-I'm white, I'm white!"*

*This poem indicates that it might be easier to die holding to the unearned belief of being superior than to accept the compassion of those who have been oppressed and marginalized by this attitude.*

## Appendix B: Homophobia, Projection and the Repression of the Other

*Expressions of homophobia are frequent throughout the world. Recently in the United States a gay teen by the name of Shepard was killed for being gay. This murder received a great deal of public and media attention. Time magazine of November 16th, 1998 published a number of letters relating to the murder. Reverend Donald Spitz wrote, "For all the media attention surrounding Shepard's death, the fact remains that he has passed into eternal hellfire. The bible is clear: homosexuals do not inherit the kingdom of God." This man has used the 'white male role' all to his own benefit, placing his own values and thoughts alongside the supreme authority of God, not to be questioned but only obeyed. These thoughts are calculated and preselected both by this man and others in his community to focus critical attention onto a specific group that is differentiated from themselves. In the same magazine Sid Darden writes, "Anyone who condemns gays but does not condemn adultery among heterosexuals with the same zeal is a hypocrite." The trouble with condemning issues like adultery is that it is too close to home. Many churchgoers, including the president of the United States, have 'sinned' in this manner. The public recognizes and accepts this as a frequent occurrence in our Western cultures, and too much outcry on this issue wouldn't rest well with the 'white male role'. It is much easier to place blame on a marginalized group. This relieves mainstream groups from self-reflection and projects all issues onto the marginalized group, which can then be scorned and hated for their 'unacceptable' behavior.*

*These projected issues do incalculable harm to marginalized young people growing up in these environments, and can be directly attributed to cause the suffering of gay teens. I am working in therapy with a teen gay man and much of his suffering and suicidal tendencies, as well as a significant portion of the sessions, are devoted to his experience of being a young gay man in the United States--the beatings he has endured, the deriding and hurtful put downs at school by students and teachers, and the loneliness and isolation he feels in a culture that doesn't support his personal and sexual orientation. Under these conditions, gay people experience a world which has no place for them. This rejection and the resultant isolation contribute significantly to the high incidence of gay suicide.*

*It is commonly preached that homosexuality can be changed to heterosexuality through Christian principles. Yet this is not the experience of gay and lesbian people; for these people homosexuality is not a choice, but an orientation. In the same Time magazine (Nov. 16, 1998) James Fitzgerald states, "I could have been a poster boy for one of those conversion to heterosexuality ads. I claimed I had changed, and even got married and fathered a son. But no matter how hard I prayed to change my sexual orientation, no matter how much I believed I could be delivered from the sin of homosexuality, I finally had to accept the inevitable. I came out of the closet, left behind a bitter wife and watched my son, now 18, struggle with his love for me and the hate he feels towards homosexuals. Unfortunately, I left destruction in my wake, but I have never felt better or healthier than I have since I came out."*

*To the credit of the church, some awareness of the effects of their behavior is being addressed. However, these organizations have a long way to go in recognizing the impact of their judgmental behavior and the pain that it directly places on gay and lesbian people. The effect of this oppression is not only found in those from the marginalized group, but also in those from the group which is acting as the oppressor. In the previous quote, the impact of these prejudices not only made the gay man suffer for many years, and still now in his relationships to his family, but also created challenging hardships for his son and ex-wife.*

*Apart from the social suffering caused by this prejudice, there is a marginalization of important parts of ourselves in the repression of others. I recall my own intimate relationships as a boy of 12 years old. At the time, I had a wonderful male friend. I used to visit his house and love the games we would play. We would enter an imaginary world where he was the queen and I was the king. There was a tremendous joy in each of our roles. Frequently he was captured and I would battle armies to come and save him/her. He would jump into my arms and I would carry him away. We would play variations of this game over and over again. I loved him and treasure those memories as some of the fondest of my early years. It was our secret world of love and fantasy. Then I went to high school and, as he was a year younger, he stayed on at junior school. I was beginning to be heterosexually socialized and learned that boys were supposed to like girls. Actually, I liked playing with him and my male friends, but felt the pressure to refocus on girls. At parties the boys were kissing girls, so I learned to do this and in time enjoyed this contact*

*too. I also decided I better cut my special male friend out of my life. I don't believe I ever spoke to him again.*

*The world we had shared was an awesome one and too tempting to open again. It was a world of softness, deep intimacy, wonder and care. But it had dangers because I might be identified as gay which, with all the homophobia in the culture at the time, appeared to have the worst possible consequences and seemed unthinkable to act on. And so I marginalized this sensitive part of me, repressed it and moved into the world of heterosexual conquest, power and toughness. Coming back to this sensitivity is a long and ongoing journey. In the marginalizing of others as being gay or lesbian, we too marginalize those aspects of ourselves which we fear might be attributed to being part of this group.*

## Appendix C: Things You Can Do Everyday to Work on Systemic Racism

### *Economics -- Business, Banking, and Finance*

*\* Where do you bank? Consider putting your money in an African American bank. In Portland, there are two -- American States Bank and Albina Community Bank. The recent merger-mania among banks mean fewer loans to low-income neighborhoods, and less consumer-oriented services. Most big banks (US Bank, Wells Fargo) have horrible lending practices to people of color for homes and business.*

*\* Ask your bank what percent of their money supports minority-owned business, and people of color buying their own homes and starting businesses. Tell them you will withdraw your funds unless they raise it, double it or triple it, as the case may be. Use the media to achieve leverage. This happened in Portland. After a series of articles in The Oregonian, U.S. Bank increased its lending to people of color.*

*\* Do you invest in the stock market, have mutual funds? What companies do you invest in? How's their track record hiring people of color? Consider investing in black-owned companies, or, if you are a major stockholder, raise the issue to the companies you invest in.*

*\* Where do you shop, bank, buy newspapers and magazines? Who is your insurance agent, real estate agent, plumber, electrician, gardener? Use African American owned or run businesses.*

*\* If you are self-employed, own a company, or are a contractor, subcontract work to minority-owned business.*

*\* At your workplace, bring up the issue of hiring practices, to increase the presence of people of color at work. Are there people of color in the management level?*

*\* Are you a member of a union? Does your union represent people of color fairly -- in the membership and in leadership positions? If not, raise the issue.*

*\* If you are in business, develop job programs to increase work opportunities among people of color. For instance, begin a mentorship program which offers on-the-job training for young people finishing school, and hires them upon graduation. Or, how about a welfare-to-work program? Or, create business round tables with white and minority-owned businesses.*

*\* Increase job opportunities. Get businesses in your area to guarantee a certain percentage of jobs to young people of color, implement training*

*programs, mentorship programs, etc.*

*Media, Television, Entertainment Industry:*

*\* How fair or biased is your local newspaper? Check if crime reporting names the race of the offender (it shouldn't, unless it's vital to understanding the story). Ask if there is a policy about mentioning race in crime and drug related stories. The media overwhelmingly links people of color with crime, drugs, etc., and this perpetuate negative stereotypes.*

*\* Does your local paper have African American reporters? What's the ratio? Are there more than just crime and drug stories reported about the African American community in your area? Are there stories of African-American owned business, political leaders, outstanding students, i.e., stories which seek to balance the overwhelmingly negative depiction of people of color in the community.*

*\* The mainstream media neglect stories and issues affecting people of color. Stories are reported with the biases of the mainstream, and the corporations that own the media. Inform yourself of what's really happening in America and around the world by seeking out alternative sources. Read the local African American papers in your town; nationally, read magazines that report on issues and events pertinent to people of color, minorities, labor and not just management and shareholders, etc.*

*\* Read about American foreign and domestic policy in non-American newspapers--Third World, European, Asian media. There is no clear account about American policies abroad from the American media or government. See what is happening in this country by reading reports from outside the propaganda of American media.*

*Schools and Libraries*

*\* What books on African American history, on the true story of colonial expansion, on Latino and Native American history, are in your public library and the schools? Check to make sure there are good, accurate books representing these experiences.*

*\* If you live in an all-white community, pair you school with a minority school for more than sports-- i.e., academics, drama, art, community service corps, etc.*

*\* Get more politically involved to legislate for more funding for education and not for prisons!*

*\* If you are a teacher or parent involved in schools, do African Americans get disproportionately put in special behavior classrooms or on drugs? Bring*

*this up as a racism problem to the school officials, school board, teachers!*

*\* Property taxes fund schools! Fight to change this inequitable practice. Otherwise rich neighborhoods get good schools, and the rest have underfunded, understaffed, under-resourced schools.*

### *Housing*

*\* Become active in building low-cost housing, healthcare and food for those without means.*

*\* Fight gentrification! Revitalize neighborhoods by increasing home ownership to prevent developers and rich people moving in. Help people own their own homes by forcing banks to increase their lending practices to people of color. Help build homes through Habitat for Humanity. Volunteer or get contractors to volunteer to help with home remodeling.*

### *Neighborhoods and Communities--From the grassroots to Parliament!*

*\* Volunteer working at an inner city school as a tutor, mentor, helper, whatever is needed!*

*\* Offer your skills--a service for free that people may not have resources to pay for...*

*\* Hold a town meeting in your community.*

*\* Become active on local city councils, school boards, neighborhood associations, neighborhood mediation groups, Parliament, congress, whatever!*

*\* Find out who was on the land before you came, and before white people came. Tell your friends, tell your community and teach your children.*

*\* If you see cops pulling over people of color, or harassing African-American young people, stop, and become a witness. Ask what the problem is. Report police incidents involving African-Americans to citizens rights groups, public interest groups, or Police Action Committees.*

*\* Interrupt racist remarks and jokes when you hear them in your neighborhood, at work, school, or among your friends.*

### *Educating ourselves and our families*

*\* Do you teach your children about the privilege of having white skin?*

*\* Continue to work on your own awareness all the time--remember it's a life journey. Notice your whiteness, and the privileges you get from it every day, regardless of whether you want them!*

*\* Work out your own "white issues" with other white people on an on-going basis. If you are a white man, join a men's group to work on feelings, dreams, needs, longings, and of course, racism and awareness of privilege.*

*\* Remember to listen! You have 2 ears, but only 1 mouth. You've been given more to listen with than to talk!*

*\* Work to identify your internal racist, oppressor, industrialist, victim, etc.*

*\* Get the video 'The Color of Fear', and watch it with white friends and others, show it to groups.*

*\* Join 'Not in Our Town' if there's a chapter in your town, or start your own anti-prejudice group.*

*Compiled by: Julie Diamond, Ph.D.*

## Appendix D: Developing Awareness and Effective Use of Rank

*Many examples occur each day for me where we could be more aware of social privilege. A simple example is an event that occurred a few months ago while eating out for dinner with a male friend. I was at a table with my ex-wife and a male friend. Our son's soccer coach approached the table with his wife to say hello. He placed himself in a position which excluded his wife from being introduced to the group. It was a brief discussion which lasted only a few minutes and he left. The question for us at the table was why we did not intervene by addressing him, or even introducing ourselves to his wife and bringing her into the discussion. Firstly, there was the cultural norm of passively accepting this situation and the normative conditions of our lives. This attitude dismisses the problem with a rational answer such as 'we only talked briefly' or 'we knew him and didn't know her'. The cultural norm which accepts some oppression of women hypnotizes us into accepting and not challenging the social rank of the situation. Secondly, I felt uncomfortable in criticizing the man. Although he was not conscious of the effect he was having on his relationship, I like him. He is a kind person and does not warrant any harsh words. And yet I also let him down by not changing the pattern he was in with his wife in our interaction. Pointing out his lack of rank awareness could be patronizing and painful. I could, however, have modeled an effective interaction with his wife, which at this moment would have changed the issue and been beneficial to his wife, as well as my own marginalized feeling and sensitive side (which I could easily project on her and then recognize it needs support). The larger question for me was, how can I bring awareness to a painful situation in a way that cares for both people?*

*A number of weeks later I had another opportunity. I was shopping in a supermarket and walked past an elderly couple who were in a minor dispute. He had placed an article in the trolley and she was critical of the way he had placed it as it might have fallen out and broken. As he passed me he noticed that I was watching the interaction and shook his head and said 'Women!' I did not want to enter an old boys club blaming women and so stated that the situation looked complex. He responded by stating that she was always criticizing him. I noticed that he was talking to me about her, and by this time she was right with us. I turned to her and asked, 'Does he deserve the criticism?' She beamed and he began to laugh. He got the message. We walked past each other laughing. I had managed to address the situation, not enter the typical patterns of sexism and conflict, but create an atmosphere where they both felt supported. Using rank that supports both sides is challenging but important.*

*A woman client experienced this challenge while on the internet. While playing bridge under the pseudonym of a man she was momentarily distracted and a woman playing with her had asked, 'is she cute?', implying that 'he' had been distracted by a woman. My client had wanted to counter the cultural values of women being pretty objects and so stated, 'No, she is smart which is even better'. Although the woman in the game had appreciated her note, she began to feel the pressure of performing to my client's male valuation of cleverness. On the internet with no visual signals, physical presentation is relieved, but smartness can still be evaluated. This woman's bridge game began to*

*deteriorate. The process of male evaluation changed from physical to intellectual evaluation, and male social rank was still maintained.*

## Appendix E My learning as a Facilitator

At the end of the group process, Arnold Mindell continues a brief dialogue with me on my personal growth as a facilitator. This dialogue gives a sense of how the group in another process could go further with developing awareness of the marginalization and projection onto others of our own personal material.

Arny: The story that you tell here about these two South Africans who are stabbing one another and you want to step in and stop that. What would you have done if you could have?

Stephen: I would have gone out.

Arny: And...

Stephen: I think I would have seen how the guy with the wound was, and I don't think there was any more fighting. So I probably would have taken care of the guy with the wound.

Arny: What would have happened to the other guy?

Stephen: The other guy probably would have run away by that time.

Arny: And what about him?

Stephen: (pause)

*Comment: This is a very important question. As a facilitator the question translates for me as, can I care for both sides of a conflict? Can I care for both the person who is hurt, or the marginalized in the conflict, as well as the one who does the hurting? Recognizing that both people need support in the conflict, is important although difficult to do.*

Army: So this sad story about your passivity; I am taking it out of the context of your group because within the context of the group that is just a magnificent feeling. You are taking responsibility, whereas other white folks have been shy about doing that. About taking acts to care for one another, to care for the people of color in the community. So that's the ostensible outer content and that's important that that happens. It may be the most important thing. But on the other hand, it also says that as far as you yourself are concerned, that you are too passive; your mother is stopping you from taking action in the group. You would like to be more active, but it's very scary for you to do. You are afraid that the people of color will kill you as a white man.

Stephen: Yes, that's right; that's heavy. That's what she's saying. My mother is a part of me, too.

Army: Well, sure, so you're saying that as a white person, and this is something that needs to happen earlier. You know my philosophy about this; you need to say as a white person, 'I am working in this group as a white person, what does it mean to be a white facilitator here?' And one of the things it means is that you have certain knowledge and background, and that you're going to be shy. You want to be helpful, but are afraid of being helpful. Those are things that need to come out earlier. In fact, that would probably be your personal development here.

Stephen: So, my personal development would be to actually talk about my fear of helping.

Army: Your personal development as a facilitator would be to first of all identify more clearly your status relative to the group, the power you have as a facilitator, the power involved in being a man, the connection with being white facilitating diversity issues

around people of color. And between people of color and white people. And you have less power as a white person in that group than others and so you're afraid. You need to say that.

Stephen: In other words, how is my mother in the group, now and then. And that was actually the edge of the group, too. To talk more personally about how that's happening now.

Arny: I mean if you knew, that's asking an awful lot, but why not ask everything?

Stephen: I like it. And that was really the edge that the group didn't go over fully. It worked more with it's numbness and it's feelings side. This is the next step.

Arny: The next step in an ongoing group.