

BACKGROUND INFORMATION ABOUT WORLDWORK

PREPARED BY THE TEACHING STAFF

CONTENTS

Process Work	1
Process Work with Groups	1
Group Process: What to Expect?	3
Connection of Inner & Outer Levels in Group Process	3
Definition of Worldwork Terms	4
Attitudes & Metaskills in Worldwork	5
Shamansim & Group Life: Developing Second Attention	6
Leadership and Eldership in Worldwork	6
Rank, Privilege, Abuse and Revenge	6

PROCESS WORK

The Origins of Process Work

Process Work has its philosophical roots in alchemy, shamanism, Taoism and Jungian psychology. From shamanism it draws a basic concern with the potential of unexpected and unintended events, thoughts and perceptions for producing solutions to problems. Alchemy contributes the insight that raw experience gradually yields meaning and becomes useful when it is “cooked” or processed in a manner appropriate to situation, as determined by constant observation of the effect which the cooking produces. Taoism points the way to an appreciation for the nature of the things and faith in the inherent “rightness” of events, no matter how harmful or pathological they may appear at first glance. Finally, Jungian psychology provides a basic set of techniques for amplifying and unfolding human experience to help us find and make more accessible the background meaning and potential usefulness of those events which plague us in both individual and group life.

The Core of Process Work

Individuals usually find it difficult to give equal value to all aspects of their experience. We tend to identify ourselves in a particular way; we may consider ourselves to be strong or weak, loving or detached, spiritual or worldly. In so identifying ourselves, we tend to disavow those parts of our experience, which conflict with this identity. If I consider myself a worldly person and start to have spiritual experiences which I reject because they conflict strongly with this self-image, these experience may persist in ways that I find disturbing or even feel to be “sick”. A disavowed spiritual process may intrude on my identity as a strong and unpleasantly altered state of consciousness, it may result in visions, it might lead me to hear the voices of God whispering in my ear, or it may occur in the form of unpleasant and disturbing physical sensations which lead me away from my worldly responsibilities.

A central concern of Process Work is to support the totality of people’s experience and to help the less-valued aspects of that experience to unfold and reveal itself as a valued part of the wholeness. The first step is to “amplify” or strengthen these disavowed experiences until they become clearly accessible to our awareness.

To live our wholeness and be open to experiences which we disavow often brings us into conflict with the culture we live in, our basic beliefs systems might be challenged and we might lack skills or role models in living these parts of ourselves in our particular life situations. This reluctance to live the less-valued parts of our experience is called the “edge,” or border of our personal identity.

An important goal of Process Work is to help the individual explore the edges of her or his identity and to experiment with ways of gaining easier access to those parts of ourselves which are beyond this edge.

Process work may be considered the art and science of helping both individuals and groups to explore and move beyond the boundaries of their immediate identities. In doing so, experiences which have been viewed primarily as disturbing or pathological tend to form the seed of a new and greatly expanded view in our experience of individuals, groups and the world.

PROCESS WORK WITH GROUPS

Just as individuals may disavow parts of their experience which conflict with their identities, groups also are disturbed by their disavowed parts. Process work with groups resembles Process Work with individuals in that it helps the group to gain access to disavowed parts of its experience.

Three levels of experience

There are at least three levels of experience:

I. **Consensus Reality:** CR is the reality that everyone consents to, our everyday reality.

II. **Dreamland:** Is the area of dreams. We need to also try to get to the deep feelings behind the various positions people take, the dreams and the ghost roles, meaning the figures, which are being spoken about but not represented. In Process Work we call this level Dreamland.

III. **Dreaming or Essence:** Is the area of vague feelings and intuitions that can barely be verbalized.

If we are not aware of all levels they conflict with one another. All three levels play a role and need to happen.

Field Aspects of Groups

In Process Work we have been exploring the “field” that occurs in a group. The field has often been imagined as an Anthropos figure. In many creation myths the Anthropos creates the world by destroying itself and using its own body parts to form the basic things in the universe. The majority of myths portray the field as having a mind of its own, one which is awakening. Through our feelings and experiences, we are channels for the field. The field becomes conscious when we become aware of our perceptions. The field manifests its wisdom only when it is made conscious to us all, i.e., when all its parts are represented and appreciated.

Deep Democracy

Group work is based on the feeling attitude that we are all needed and valued parts of the whole, that all of our experiences and feelings are needed. Deep Democracy in group process means making space for, appreciating and hearing all the voices in the field. In addition deep democracy means that all levels of reality—Consensus Reality, Dreamland, and the Essence need to be recognized and valued.

Group Identity

To find a group’s identity ask it, “Who are we? Members of a group which got together to work for peace might answer, “We are a group of peace-loving individuals.” Students at a university might reply, “We are here to learn and to respect our teachers’ wisdom.” An important word in these answers is “We”. The “We” of the group’s answer tends to define its identity. A group might not explicitly state its identity; often identity is implied by the shared ideals and communication structure a group embraces. A group’s identity alerts us to which level of reality they are most comfortable in, for example—a social activist or business group might be more comfortable in consensus reality while a psychological group might tend to focus on dreamland, and a spiritual or shamanistic group might feel more at home on the essence level.

Disavowed Experience of Groups

A group which identifies itself as peace loving might find itself in a heated and nearly violent debate about the proper path to world peace. Conflict is beyond the boundaries of the peaceful group’s identity and is disavowed by its members, even as it is occurring in their midst. University students may have strong ideas about how they should be taught but these same students may be unaware of their ability to teach and the teaching staff may be unwilling to be learners. Both groups are having experiences beyond the edge of their identities. These experiences are disavowed and are experienced as a disturbance that, if not processed, may lead to the destruction of the group.

Roles and Parts

In group life the “parts” of the group appear as roles which may be occupied by any individual in the group. In the example of the students, the students are taking over the role of teacher. Since it is being done without much awareness it is not very useful; it is experienced as a disturbance. The “identified” teachers also find it difficult to shift out of their roles and to learn from their students; both sides are locked into their roles and conflict results.

Ghosts and Disavowed Roles

In the case of the peace-loving group, there is a role, which no one will identify with: it is the maker of war and of conflict. Conflict “happens” in this group. It is like a ghost or spirit, which hangs in the atmosphere. A ghost can be felt but not seen and if it remains “ghostlike” it threatens to destroy the group.

Flexibility: Processing the Ghost

It can be an act of courage and compassion for one individual to notice that s/he is being violent in their pursuit of peace, and to stand for that role with awareness. As in the case of an individual’s process, what looks like violence then unfolds to reveal itself as passion, energy or desperation. It then becomes accessible to other members of the group. If the individual is able to go to the Essence of that role, the energy or information can be shared with other members of the group. When a group is able to get to the deep essence of its ghost roles a deep sharing and unification can occur.

GROUP PROCESS: WHAT TO EXPECT?

Worldwork helps to unfold the unique processes inherent in group life. Much of what happens in a group process appears unpredictable and chaotic; however, groups typically go through some basic steps:

The first step is **sorting** or **filtering**. This is a time where group issues are aired. The group discovers which issue has the most energy behind it and reaches a **consensus** to focus on it. The group then discovers what **polarities**, differences, or positions are present in the group field, and represents them. A space is then set up for these roles **to interact** and individuals go in and out of these positions. The group field is expressing itself as many people come forward filling in the roles with the content and personal material. During this time **edges** come up; noticing and staying with these tense moments or **hotspots** is crucial. By going into the hotspots and exploring their essence, temporary resolutions may occur.

Each group process has its own feeling quality, and the stages a group goes through may vary. Group process sometimes looks like a group of people hanging out talking; other times it is dramatic and emotional, or it may look like a meditation retreat. Sometimes there is lots of movement and celebration and it is like a big party and other times it looks like a business meeting.

Some people think that group process is great entertainment - better than the movies - as personal stories unfold into real life dramas and collective scenarios touch us all. Sometimes group process gets chaotic as the group plunges into the unknown trying to discover itself as if in a dream.

Communication takes on various styles: people talk one at a time, various people talk at the same time, some people listen, communication can be non-verbal in movement or silence, sub-groups may scream one-sided views back and forth, and individuals may step forward with messages that guide the group. Many people often sit silently feeling a lot and holding the bubbling and boiling mixture of diversity as the group cooks it. Sometimes after intense moments silence prevails as the group disparity melts into common understanding of humanity, creating greater feeling of community.

Groups complete their work by focusing on various **levels of interaction**. Besides focusing on large group interactions, sometimes a huge group will give its focus to one individual and will learn a lot by watching and experiencing her story. Other times, a relationship issue emerges and the group will focus on a couple. Sub group work becomes important when smaller groups within the large group need to work on their issues. Sometimes the large group will stay together while individuals work on things and other times the group work is continued by individuals doing their own inner work, relationship work or sub group work. Working on these various levels deepens the group work as a whole.

CONNECTION OF INNER AND OUTER LEVELS IN GROUP PROCESS

We all marginalize (put to the margins, repress) certain experiences and feelings within ourselves and consequently marginalize the people who represent those in a given moment. Group process often starts with **polarization**: Group A says to group B, "You are unconscious and hurtful to me." Blaming polarizes the field. It's a disturbing moment but a very important moment for **in the polarization lies an awakening to diversity**. Group A and B are different.

But the polarization **is not sustainable to make transformation** because of the lack of diversity in it. It gets things going but is not sustainable because it's not the whole process.

Within any group lies the oppressor within (inter-nalized oppression). The "oppressive" attitudes of group B exist within group A, and the experience of being marginalized and hurt is in some way present in Group B as well.

It's important **to recognize this internal diversity**. Seeing the other in one's self reduces polarization and takes the process deeper.

This whole picture is you (Big You). You are yourself (Little You), the elder, the ghost role, and your opponent.

Little You: your identity, your feelings, "your side"

Big You: all the parts including the atmosphere that produces those parts.

Ghosts = disavowed parts of yourself, parts that you feel but don't represent, hidden mysteries inside of you that are marginalized.

Opposition = the parts you are having trouble with are a part of you.

Elder = the one who can facilitate the interactions, taking each part as one of her children.

DEFINITIONS OF WORLDWORK TERMS*

Consensus Reality: The level of reality that most people in a normal state of consciousness would agree on. CR says "these are words on a page defining terms"

Non-Consensus reality: This is a subjective level of experience that not all would agree with. People in altered and extreme states of consciousness(drug-trips, psychosis) may be in non-consensus reality. A non-consensus reality viewpoint says "these are blackbirds dancing across a field of snow".

Dreamland: Dreamland refers to the level of reality represented in our dreams and often manifests in polarities.

Essence: This is the level of reality that is beyond polarity, a non-verbal, non, dualistic level of experience. It is a common ground that all beings share.

Consensus: Consensus means that all people present agree to focus on a given theme or issue for the moment with the knowledge that there are other issues present that also need focus. Sometimes an agreement is then made to focus on the other issues at a later date. Consensus does not mean we all agree, but it means we will all yield for a moment in time.

"Neutral" facilitator: A neutral facilitator is not neutral in the passive sense, but actively supports and encourages all the parts to express themselves to completion. She may not agree with all the voices but she can support them to express themselves.

Deep democracy: Deep democracy is a respect and love for nature in the deepest sense. This means that in our inner work, relationship work and group work we recognize the importance of representing the disavowed parts (double signals) in order to make the situation whole. We support the parts of ourselves and our groups, which we know well but also the parts which we do not know and which we fear or reject. A deeply democratic attitude also supports the three levels of reality: Consensus Reality, Dreamland and Essence.

Social activist: A role which advocates for a disavowed part of the group.

Rank and privilege: Rank consists of the power and privileges, earned or unearned, that accompany certain positions or states of being. Process Work defines four kinds of rank. The first two are external and more related to how society is structured. The second two are more internally oriented, that is, how we feel about ourselves. They are:

Social rank: has to do with the social status one receives based on what the mainstream culture values and supports. Some factors that determine social rank are gender, race, religion, health, class, age and sexual orientation. An example of social rank is being born with white skin. In most parts of the world, a person with white skin inherits the social rank and privileges.

Structural rank: the rank given by a community to certain positions of power. Teachers, parents, bosses and leaders of organizations all have structural rank. People tend to listen to what they have to say. Students, children, workers and newcomers to a community have less structural rank. Structural rank is seen in hierarchies in our businesses, organizations, and governments; the structure elevates certain positions over others.

Psychological rank: is related to how we feel about ourselves. It includes how we weather our childhood traumas and families. If one has good self-esteem, she has higher psychological rank than if she is depressed, lonely and feels much personal suffering. Our psychological rank can be seen in our centeredness and also in our ability to fluid and open and expressive.

Spiritual rank: is a feeling attitude and is related to how close we feel to some energy source bigger than ourselves. The bottom line is that there is an affirming experience somewhere in the background that sustains us in difficult moments. Paradoxically, an oppressed group can have spiritual rank exactly because of the inner experience of surviving that oppression. Spiritual rank gives us the sense that we are supported by something larger than ourselves, or culture and this sense gives us an awesome power to withstand difficulty and to create community.

Rank Consciousness: With each rank, the individual is challenged to use it for the benefit of the whole. Unconsciousness of any of the above ranks can perpetuate hurt or abuse. Each of us has high rank in some areas and lower rank in others. It seems to be easier for people to identify with areas where they have lower rank.

The Mainstream and Communication: The mainstream of a group is generally the majority position and as in a democracy, the majority traditionally rules. Worldwork tries to establish dialogue between majority and minority viewpoints. In mainstream western culture the traditionally favored communication style is verbal linearity. Minority viewpoints may have a non-linear communication style, as in chaotic, angry, quiet or dreamlike expression. Process Work tries to honor each style as it arises.

Hot Spot: A hot spot is a tense moment of extreme energy in a group, which may or may not be expressed. There can be strong emotion, anger or shock. It can feel frozen and sometimes passed over. But facilitators try to catch the hot spot and go into the background process knowing that when tense moments are not processed they will recycle.

Revenge: When anyone uses it rank and privilege unconsciously, the other side may resort to revenge as the only means available to call attention to injustice. Here, revenge is a momentary “wake-up call” to become aware of the abuse of rank.

Abuse: the use of physical, personal, or social/political power or force against an individual or group who cannot defend themselves. One of the facilitator’s jobs is to intervene and prevents this from happening.

Burning Wood: Group processes can bring up strong emotions in us. These include fear, anger, shock and numbness. These can be related to our abuse issues from the past. They can also influence how we react in the present. It is useful to “burn your wood” around the issues that tend to catch on fire and heat up with a lot of emotion in the areas where there has been hurt. This leads to greater awareness and the ability to be neutral when the fire gets hot. It is also helpful to get support from others in these areas.

Timespirits: Time spirits are the different roles in the overall global field. They are found throughout the world. Examples are poor and rich, woman and man, worker and manager, minority and majority. They are energies in the field with which we momentarily identify. Timespirits create polarities and tensions in a group. In the USA, the OJ Simpson trial brought up issues of race, sex and class and was a time spirit for the whole nation. If time spirits are worked with they can be transformative.

Double edge: When groups are in conflict both sides will get to an edge, that is, a communication block when something is trying to come up, but can’t quite yet express itself. The facilitators must help both sides get through these blocks or the process won’t be complete. For example, if a marginalized group comes forth, going over its edge to speak out, the majority must also be supported to have its full response or there will be a majority backlash later.

Secondary process: Aspects of ourselves that we, as individuals or groups prefer not to identify with. Often we project these aspects onto people we view as “other.” We may marginalize or admire these qualities, creating inferior or superior traits in other groups.

Conflict as community trying to happen: The goal of worldwork is the creation of community, which happens when a group’s conflicts and tensions are processed. “Winning” a conflict is not ultimately sustainable as a winner also means a loser and the conflict will recycle. Creating dialogue between the roles is what creates sustainable solutions thus building relationships and community.

ATTITUDES AND METASKILLS IN WORLDWORK*

Amy Mindell coined the term “metaskill” to describe the feeling attitude of the facilitator. Arny discusses some of these attitudes in Chapter 5 of “The Leader as Martial Artist”. Some of these metaskills are summarized briefly below:

Leadership as a role: The group facilitator should understand that leadership is a role and the identified group facilitator may not always be the one to fill that role. She must learn to give up the role when she becomes one-sided or is under attack and should support emerging leaders, especially when they appear as critics and attackers.

Using principles from the martial arts to deal with conflict: Many martial art forms work with the field’s energy or “ki”. Working with the “ki” in-group means learning from nature, from the field. This means remaining open and receptive to the processes that are trying to happen in the group rather than bringing preplanned programs about what the group should be doing and how it should be behaving. “If we want to learn how to facilitate difficult groups, nature teaches us the way through its changing seasons of anger and love, egotism and compassion.” It is important for the facilitator to remember that what you see in the overt behavior of the group is only part of the total field. Pieces of the “ki” are hidden in the double signals and secondary processes and these must be discovered in order for the group to be whole. Additionally, we learn an attitude about winning and losing from the martial arts. Winning, in worldwork means discovering and following the stream of what is happening. Overcoming an opponent is considered a much less useful concept.

Love of nature: Loving nature is the essence of deep democracy. If we are true nature lovers it means we can appreciate all aspects of group life. We can appreciate a group as it moves through quiet and wrathful states, storms, chaos, destruction and creation. Favoring certain states and disavowing others helps a group to stay stuck and polarized.

Detachment: The detachment of the facilitator refers mainly to her ability to remain aware in the middle of tense situations. It is difficult to remain detached if we want to be correct, loved, or successful. When we have something personal to achieve we cannot be neutral and accepting of the group’s process. Developing detachment involves inner work and experience - especially experience with being attacked and learning to use these attacks to grow and develop eldership.

SHAMANISM IN GROUP LIFE: DEVELOPING SECOND ATTENTION

Why do we need the teaching and point of view of shamanism in-group work? Shamanism gives us ways of feeling and thinking about ourselves, which enables us to take the world on as our “client”. It gives us attitudes and tools, which allow us to keep our heads above water in the midst of the most turbulent times. Without this ability, it is difficult or impossible to step

into the roles of leader and eldership that our troubled world needs so badly.

There are two main kinds of shamanism. The healing shamans may be more familiar to you; they focus on the healing of individuals and the world by mothering them, and dreaming for them. Warrior shamans, like Don Juan, teach us through rigorous training to respect and honor nature in the world and in ourselves, no matter how surprising, irrational or frightening it may be.

Process Work gives us a conceptual framework for thinking about and deepening our experience of the world and ourselves. Doing Process Work, as either a facilitator or a client, brings many individuals to the limits of their rational understanding of the world. Shamanism gives us access to attitudes and skills for believing in and valuing our experience, even when it is far beyond what rational minds can cope with.

Second Attention (Dreamland Awareness)

Second attention, according to Yaqui shaman Don Juan, is the ability to notice and believe in the uncommon events in our inner and outer environments, even when our perception disagrees with the way we think the world should look and act. For us, second attention is the ability to notice, focus on and unfold signals from dreamland. It is a tool for helping us stand outside our consensus realities and see how nature is expressing itself in dreamland.

“Normal” perception views the problems and disturbances of group life as something to be eliminated so that the group can continue with its “real” business. For example, participants in business meetings are usually not expected to talk about their feelings. Personal feelings, especially the ones that don’t seem to go along with the group’s declared purpose, are judged to be “our own stuff”; expressing them would be considered inappropriate. Using “second attention” in a business meeting would help the modern warrior shaman to believe that her feelings are part of nature and worthy of belief, even if they conflict with the culture of the group. Second attention would inspire her with the courage to find a way to present those feelings to the group because she is convinced that her feelings are an essential part of the group’s wholeness and potential for solving its problems.

Why do we need the parable of the warrior shaman in order to accept the reality of our perceptions? Because perceiving the irrational and unexpected aspects of group life often runs counter to the group’s internal culture. Second attention is the beginning of cultural change, but trying to change the culture of a group without sufficient skill and awareness can be dangerous. Don Juan repeatedly stressed the need for knowledge, discipline, courage and personal power when challenging a group’s culture through the use of second attention. The inexperienced individual’s reluctance to bring disavowed material to the attention of the group is well founded. The person who brings disavowed material to a group’s attention without sufficient skill and compassion for the group’s nature may further polarize an already troubled group and may become the group’s scapegoat.

Third attention (Essence awareness):

Process work extends Don Juan teachings to include the third attention—awareness of the Essence level or sentient awareness. This includes the ability to perceive “flirts”— those tiny signals that are not yet manifest but live on the fringe of our awareness. Catching and unfolding “flirts” allows us to enter the essence level.

This type of awareness is on the cutting edge of worldwork. We are finding when a group can temporarily detach from polarized positions and unfold “flirts”, a temporary sense of unity occurs.

LEADERSHIP AND ELDERSHIP IN WORLDWORK

From a process perspective, the leader’s role is one among many in an ever-changing field. Potentially, at least, any member of the field can fill the role. Stepping into it means attending first and foremost to the well being of the whole. This means putting one’s personal psychology - including feelings, moods and thoughts - to the service of all the others in the group. It is a matter of recognizing that everyone needs support. Holding such an attitude is an expression of deep democracy, the idea that all parts are necessary to the whole. This compassionate attitude is one of the most important met skills a leader can exercise. Compassion, however, is not something we acquire intentionally—it is both mystery and gift. It either comes through us or it doesn’t. Having it modeled is helpful. Its presence or absence determines the atmosphere in the field.

It’s difficult to identify any one aspect of leadership training as more important than any other because every phase seems crucial. The ability to do inner work is a prerequisite. Without the ability to process our own complexes and conflicts on the spot, we’re likely to contribute more to the problem than its momentary resolution. Inner work is also one of the ways that we begin to develop the twin abilities of tolerating chaos and metacommunicating in the midst of it.

Ultimately, the leader is like a dancer - fluid in her ability to bring out and move between many roles in a field. She acknowledges and honors the silent ones, welcomes criticism, and is able to take her on side as well. She knows when she becomes one-sided and invites others to fulfill the leadership role. Thus the elder emerges.

The elder, seasoned by the pain of failure, the joys of success, anger in the face of injustice, guilt from having acted unjustly, the loss of close ones through death, and her own mini deaths, gradually becomes a container for the whole. She becomes increasingly transparent to the on-going process of life and is there for all of the parts.

RANK, PRIVILEGE, ABUSE & REVENGE*

Rank and Privilege

The term “rank” refers to one’s power position in any given system or social/ interpersonal context. The term “privilege” refers to the benefits and advantages of one’s rank/power position. One of the central tasks of creating sustainable social

change is to help all groups, mainstream and marginalized, to become aware of their relative powers and privileges.

Everyone belongs to the mainstream in some way and has some rank and privilege. For example, anyone who is white in a white, Euro centric society has privilege; anyone who is male in a patriarchal society has privilege; anyone who is heterosexual in a heterosexist society has privilege; anyone who is an English-speaker in a predominantly English speaking culture has privilege; anyone who has a college degree has privilege, as education is tied to social class and earning power; anyone who has access to economic resources has privilege; anyone who is Christian in a Christian-dominated society has privilege; anyone who can vote in the country they live in has privilege. A person with high self-esteem has privilege relative to a person who struggles with self-dislike. Someone who has worked through his or her personal history has advantage over someone who has not. Someone who has suffered through a traumatic or violent childhood and has come out strong may be more centered than a person who has led a sheltered life. A person who feels close to a spiritual source has a great luck and may learn to use that for the benefit of all. Those who have been close to death have a connection to eternity that others lack.

One privilege that all people with rank share is the privilege to not be aware of the suffering of the other side. When an individual or group with rank can open up to the agony of the other side, a deeper level of connection may occur.

Unconscious power or privilege leads us to keep-out or ignore those who are different. Having higher rank, power or privilege can even lead us to think that we are innately superior to those with less power or privilege. Thus, those with less rank in a given situation seek justice and revenge for past hurts and abuses.

Mainstream groups project parts of themselves onto minority groups and vice versa. Worldwork includes helping individuals and groups embrace disavowed parts of themselves. This is vital for the health of mainstream and non-mainstream alike. Thus, racism, sexism, homophobia, anti-Semitism, etc., requires not only legal and political solutions, but identity work, healing and education.

Abuse and Revenge

Issues of abuse and revenge are a problem of every system where power, rank and privilege differentials exist. Mindell defines abuse as the use of physical, personal, or social/political power or force against an individual or group who cannot defend them. Groups typically rise to power and seek to punish formerly powerful groups or any group, which threatens their identity. Through studying history, we can see this cycle of privilege and revenge, as groups continuously overthrow one another.

Because of past abuses and the unconscious need for revenge, those in power become unconsciously addicted to their power. We do not experience our privilege because we are still hurting

from our own past abuse. Thus, working on rank and privilege requires working on abuse and the desire for revenge, on all sides.

Growing up in oppressive, racist, sexist, classist and homophobic cultures is abusive to us all. Living under political dictatorship is another form of abuse. People surviving such political systems speak of the terrible psychological and emotional damage done to them. Abuse, whether familial, social or political, severely undermines people's capacity to participate in society. It drives people inward, silences them and destroys their confidence, and makes them afraid to speak up or say what they believe to be true. Without knowledge of the effects of abuse and oppression upon individuals and groups, sustainable and democratic social change rarely happens.

Worldwork focuses on the issue of abuse in order to secure the participation of all groups, knowing that change requires the participation and consensus of all.

Worldwork helps all sides become aware of the cycle of privilege, abuse and revenge. It helps us own all aspects of our wholeness that have been projected onto others.

* The above information has been paraphrased from, "Sitting in the Fire, Large Group Transformation Using Conflict and Diversity" by Arnold Mindell, published by Lao Tse Press, Portland, 1995.

* See Amy Mindell's book, "Metaskills: the Spiritual Art of Therapy", Santa Monica, CA: New Falcon Press, 1995.

* The concepts of rank, privilege, abuse and revenge are taken from "Sitting in the Fire, Large Group Transformation Using Conflict and Diversity" by Arnold Mindell, published by Lao Tse Press, Portland, 1995.