Anna Ryvolová

Open Forums & Side Events

Social Activism Project

Accompanying Essay

IPOP, Prague, Czech Republic
www.processwork.cz

October 2019, Wenceslas Square, Prague, Czech Republic. A 12-year-old-girl talking about what we could and should do for the climate

Good ecology is not just having clean air, water, and earth. It also involves our awareness of what processes are trying to happen. Good ecology becomes what I call earth service when we have the courage to follow these processes. Earth service means helping individuals and groups become their individual and total selves. Awakening groups to the significance and power in their symptoms and problems and reversing their attitudes toward these problems can also reverse the apparently negative effects of the problem.

Being loving, thinking positive thoughts, and honoring others and the land are necessary but not sufficient. If service to the earth becomes a single and simple preaching, no one will follow it. Who wants to honor others if they are cruel? I will not honor anything, even Mother Earth, if she kills us in the same way we destroy the environment.

Earth service is a much more complex business than being loving and serving! It is a matter of awareness of all parts. Earth service will always be an individual matter. One person or group will follow the Tao by setting altars and praying, while others must stamp their feet and shovels on the ground! All of our reactions and feelings and interactions between them are the Tao.

Serving the earth will mean reversing history, reversing the unthinkable amount of unconsciousness, pain, and meaningless tension that has always gone hand in hand with world process. We need to cocreate history by noticing what is trying to happen and assisting it before it repeats itself and overwhelms us.

Arnold Mindell, *The Leader as Martial Artist*, p. 144–145

Contents

Part 1 – How It Started (Intention, Vision, Plans, Learning, Contribution)

My story began when my son, František, was born. We had been looking forward to him for quite some time, and were overjoyed about his coming. Then everything would have been in order had it not been for something that was genuinely out of order about the world. 'What is František up to?' I asked. What will the world be like when he has grown up? Will he and the generations to come be able to experience the beauty of the world at least the way it is still being experienced by us, who are privileged enough to live in a safe, wealthy and relatively healthy environment? I think questions like this had been with me for a couple of years before, but gained on intensity with the birth of my son.

At first, I got motivated to work on more or less radical changes in my consumer behaviour, and subsequently on changes in my immediate surroundings. Eventually, an urge came up to take another step further out 'into the world'. I realised that as a white female from Central Europe, I am enormously privileged in many aspects (such as access to healthcare, safety, and education), but at the same time still limited by my rank in the sense of 'a conscious or unconscious, social or personal ability or power arising from culture, community support, personal psychology and/or spiritual power',[1] which is lower in such terms as gender, working opportunities and remuneration. Coincidentally, recent research shows that in the Czech Republic, the issue of climate change is more pressing for women, who are also more ready for an instant action.[2]

Speaking for myself, I became overwhelmed and completely stuck whenever I tried to deal with climate change on the global level. This paralysis vis-à-vis such a huge topic would come almost instantly.

Then I began to realise that I might try to go local and deal with green issues where I live. This is how the intention to launch a series of Open Forums on climate change was born.

Open Forums are defined as:

> […] structured, person-to-person or cyberspace, democratic meetings, in which everyone feels represented. Furthermore, they are facilitated in a deeply democratic manner, which means the deepest feelings and dreams can be also expressed.[3] […] [They provide] relatively informal, open space and time for part of (or the whole of) organizations to meet for the purpose of solving problems and creating community.[4]

Knowing from the very start that I wanted to work in a team, I approached a few friends, colleagues and Processwork enthusiasts, and we set down to work. Helped by my sister Kristýna, head of the Prague-based *Nesedím, sousedím* (No Sitting: Neighbouring) community centre, we organised six Open Forums, two People's Assemblies[5] for Extinction Rebellion Czech Republic and a few public lectures on climate change in the course of one year. Also, a neighbourhood action group was set up at the community centre to deal with local environmental issues, and the *Water your city* campaign was launched to use the household grey water for watering the surrounding green space.

The vision behind this accompanying essay has been highly ambitious from the very start – I aimed to create a concise guide, or manual, to prepare and realise an Open Forum. The resulting Open Forum

---

[1] Arnold Mindell, *Sitting in the Fire*, p. 42.
[2] Krawiecová, Kašpárek & Zákopčanová (online article).
[3] Arnold Mindell, *Deep Democracy of Open Forums*, p. 3.
[4] Ibid., p. 20.
[5] For more information on the format see https://rebellion.earth/act-now/resources/peoples-assemblies/ and 3.4.

Manual, which forms Part 3 of this essay, is primarily targeted at Processwork students and facilitators of other schools, who possess the necessary experience with (Processwork) facilitation. Although it is not intended for the general public, I hope that my essay might also inspire those who are completely new to the world of facilitation and/or Processwork, and provide them with useful links and literature references for further study. I also want to encourage those interested in becoming Processwork facilitators to contact the Processwork institutes in their respective countries and learn more about their study programmes.

The subsidiary aims of this essay have been especially:
- working on world and local issues (the impact of climate change and our efforts to mitigate it);
- my own development as a facilitator, and gaining experience in launching Open Forums (as a Processwork-informed format);
- providing platforms for community meetings; and
- cooperation with other members of the Processwork community within the Open Forum format.

Following my initial plans, I realised that this essay may perhaps not enrich the current theories on Open Forums, but that organising of Open Forums in the world is a contribution to the format in itself, as well as to disseminating the knowledge on Deep Democracy, one of Processwork core attitudes. Similarly, I found out that the experience we have gathered might be useful for others organising Open Forums in the future. Finally, I hope that the innerwork (for definition see Chapter 2.7) done by our Open Forum facilitators and participants has also helped the issue

This essay is divided into four parts. Part 1 introduces the basic concepts of Processwork. It is followed by an outline of the selected events in Part 2, which provides an insight into the concrete processes while explaining some of their essential parts. Part 3 focuses on formulation of practical outputs, discoveries, and lessons we learnt. Finally, the concluding Part 4 is a brief reflection of my personal experience. I often use plurals throughout the text, as all the events mentioned in the essay came around as a result of teamwork, and none of them would have taken place without other people.

Part 2 – Processwork: Basic Concepts for Open Forums, Ethical Issues

In this part, I will introduce several key concepts of Processwork that are frequently used in facilitation. The following definitions are based on books by Arnold Mindell, Amy Mindell, Julie Diamond, and Joe Goodbread, on videos by Amy Mindell, on recordings of Open Forums (Worldwork videos), and on Processwork-related websites, as well as on unpublished Processwork training study materials by Stáňa Študentová, Anup Karia and Ivan Verný (for more details see List of References). The closing chapter of this part is concerned with the ethical issues I came across as a facilitator.

2.1   Processwork

Created and developed by Arnold Mindell and his co-workers, Processwork (also referred to as 'Process Oriented Psychology') is defined as

> […] a multicultural, multi-level, awareness practice for individuals and organizations in all states of consciousness. […] [I]t is an evolving, trans-disciplinary approach supporting individuals, relationships and groups to discover themselves. […] The primary goal of process oriented psychology is to follow and learn from what ancient Chinese philosophers called the Tao, by following the visible and subtle signals coming from people and events. This means respecting individuals, groups, and the environment, exploring reality and also the dream and essence levels of events, which often bring surprising solutions and resolutions to even apparently intractable situations.[6]

2.2   Facilitation and Deep Democracy

The facilitator's practice in Processwork is based on 'awareness of the diversity of people, roles, and feelings, and a guesthouse attitude toward whatever comes to the door of one's attention.' Termed 'Deep Democracy', it means that 'everyone and every feeling must be represented'.[7] The concept was developed by Arnold Mindell as a follow-up to the classical concept of democracy:

> Deep Democracy appreciates present democratic forms but adds to them the need for awareness of feelings and atmosphere in moment-to-moment interactions and institutional practises. Deep Democracy uses linear, organizational rituals, rights, and fair procedures after subtle, nonverbal experiences have been articulated and valued.[8]

Supporting awareness is both a fundamental principle and a method in Processwork. This is based on the observation that becoming aware of what lies in the centre and what lies on the very periphery of our consciousness, contributes to a transformation and growth. Most learning and development in a group takes place in situations of a facilitated interaction between all viewpoints, including those unwanted and marginalised. Although Processwork makes use of nominated facilitators, 'facilitator' is at the same time just a role (at a certain time and moment). Each of us has a part interested in the world and relationships, which facilitates. In Arnold Mindell's words, 'Each member is more than their momentary role and has all of the parts within himself or herself.'[9]

---

[6] *Amy and Arnold Mindell*, 'Process Oriented Psychology' (webpage).
[7] Arnold Mindell, *Deep Democracy of Open Forums*, pp. vi–vii.
[8] Ibid., p. 13.
[9] Ibid., p. 46.

2.3   Deep Democracy and Reality Levels

A purpose of Deep Democracy is to foster relationships by bringing more awareness into them, and discover more solutions that would be sustainable for various groups and the world. This requires inclusion of all our parts that exist on three different levels of experience.[10]

Called 'Consensus Reality', the first level is typically experienced and sensed first. A discussion at this level involves such topics as facts, history, money, legal questions, status and power. 'Consensus reality depends upon given, often rigid identities. Democracy in consensus reality basically says, "you are you and I am me".'[11] Although important, Consensus Reality informs on but one level of our wholeness.

Referred to as 'Dreamland Level', another level is the background atmosphere, emotions, dreams, and 'you find here marginalized signals, visions, and big dreams'.[12] All the parts and sensations that we identify with concrete individuals in the Consensus Reality are rather seen as shared roles and energies in the Dreamland perspective. From this perspective, a group of people is not seen just individually, but rather as a field with numerous shared and interacting roles. As the Mindells point out,

> *When we are in the group, we tend to get pulled into the various positions, but from the perspective of Dreamland Level, the various sides do not only belong to these particular people or groups. Rather, all of the different sides are more like roles in the field that everyone shares to some greater or lesser degree.[13]*

This is why people can even switch their roles or parts when focusing on this level. When the role switching happens, the process between the individual roles becomes more fluid to typically open up new possibilities.

Also called 'Essence' or 'Sentient Essence', the third level is 'a realm of subtle experience and feelings that cannot be, at first, be expressed in words',[14] but it might still help to use such descriptions as 'the most delicate feelings', 'the experience of Unity' or 'Processmind'. It is 'the palpable, intelligent, organizing "force field" present behind our personal and large group processes and, like other deep quantum patterns, behind processes of the universe.'[15] The Essence is also connected with specific earth locations and the power we sense round them. The individual levels are not strictly separated from one another. Rather, they overlap.

2.4   Edges

To start with the words of Julie Diamond and Lee Spark Jones:

> *An edge is a point of contact between the everyday identity and an unknown, or dreaming, experience. It is the boundary between the primary process (everyday identity) and the secondary process (emergent identity). Edges are also dynamic moments of transition, in which a known way of understanding oneself is*

---

[10] Arnold Mindell, *Deep Democracy of Open Forums*, pp. 9–10.
[11] Ibid., p. 9.
[12] Arnold Mindell, *Conflict: Phases, Forums, and Solutions*, p. 9.
[13] *Amy and Arnold Mindell*, 'Process Oriented Psychology' (webpage).
[14] Arnold Mindell, *Conflict: Phases, Forums, and Solutions*, p. 10.
[15] Arnold Mindell, *Processmind*, p. X.

disrupted and transformed by something new. A primary process marginalizes certain experiences, thereby creating an edge. Once secondary experiences are brought into everyday awareness, they become primary, rendering other experiences secondary and creating new edges.[16]

In a group we experience both individual and systemic edges. A group or organisation may have rules for and prejudice against certain types of experience or behaviour, which eventually influences the individual group members. For instance, if a group is performance-oriented, it may have an edge towards other ways of working – such as relationship orientation. Therefore, the group may marginalise such aspects in its members, who may subsequently develop the same edge towards their own relationship orientation, and criticise other team members when exhibiting the marginalised parts.

As Diamond and Jones add:

Some edges are created by disavowal; that is, known aspects of identity are disliked or rejected. Often this is due to family or cultural beliefs, or to prior negative experiences. This type of edge is characterized by strong opinions, feelings, and behavior such as nervousness, embarrassment, giggling, or freezing. Another type of edge is created by complete lack of knowledge. No experience, no model has left a footprint, as in untrammeled snow. There is no path forward, no prior experience to rely on. This type of edge is characterized by blankness, a generalized fear of the unknown, and spacey or trance-like behavior.[17]

2.5   Hot Spot

Experienced as 'an emotional, angry, surprising or frozen moment in a group meeting'.[18] The group is brought to an edge by something that has been addressed.

To use an example, a hot spot came in when a participant in our Open Forum likened other people's sharing to being in a therapeutic session. Everybody started to laugh or make embarrassed smiles. During this particular hot spot, the group touched the edge of what was considered possible and impossible to share, or appropriate and inappropriate.

Hot spots constitute a potential for further transformation of the group and the whole system. Therefore, it is important to slow down the process at such moments in order to sense, name and bring awareness to what is happening (despite the group's tendency to avoid or quickly overcome such moments just because of their 'hotness'). Using Arnold Mindel's words:

In principle, hot spots contain core, essential feelings and are good energy in which to 'cook' community issues. However, these hot spots are often so hot, at first, that the issues are avoided. Eventually you must explore them, because they are the places where fires and earth-quakes can break out later.[19]

---

[16] Diamond & Jones, Chapter 7.
[17] Ibid., Chapter 7.
[18] Arnold Mindell, *Conflict: Phases, Forums, and Solutions*, p. 80.
[19] Ibid., p. 60.

2.6   Cool Spot

Complementary to a hot spot, a cool spot is a quite moment of sudden understanding, reconciliation, and strong emotional personal message – a moment of linking with the Dreamland and Essence. It is 'important because participants may be close to insights and resolutions.'[20] Like in a case of hot spot, the facilitator's task is to 'capture' such a moment, bring awareness to it and provide room for the group to go through it.

2.7   Innerwork

As Arnold Mindell writes,

> Inner work is essential preparation for any outer work in the world, particularly the facilitation of conflicts. [...] Problems cannot be solved sustainably only in the outside world. Why? Conflict work depends, in great part, upon everyone's ability to resolve conflict within themselves, at least temporarily. Otherwise, we eventually act out our inner tensions with others in the world. For example, you can give everyone equal voting rights, but without worldwork, ongoing deep democracy, open forums, and inner work, conflicts about 'equal rights' will arise again and again.[21]

Facilitators work on themselves in the knowledge that they constitute a part of the group's shared field, that is, that they are not separated from it. On a certain level, 'the other' is identical with 'I', which means that when working with an outer situation of a group, we simultaneously work with what is happening inside. The outer changes become faster when 'modelled' by individuals first, that is, when we also work on them individually. Rendered in Arnold Mindell's words:

> [...] if conflict resolution between warring parties in the large group work does not create resolution, then the problem may be approached through individual work. Everyone concerned must consider the conflicting sides as two inner parts of themselves that are asking for an individual resolution. This would be the moment to change levels in the group process and to invite everyone to work individually to find personal answers to collective problems.'[22]

2.8   Atmosphere & Field

The atmosphere is like a mood, it can be sensed, but it cannot be seen. Each group and topic has its own atmosphere with a strong impact on what is happening within the group. The atmosphere is a combination of the perceived feelings and experiences, as well as of all those that are 'in the air', still unrecognised. People often feel an atmosphere (and talk about it), but do not work with it consciously. The conscious sensing of the atmosphere when entering a group may become very useful in unfolding the process once the group is made aware of the atmosphere by the facilitator. In this context, Iona Fredenburgh and Leah Bielić talk about

> [...] a field-like atmosphere permeating and influencing all levels of experience, including relationships, group interaction, and the entire world. Field theory

---

[20] Arnold Mindell, *Conflict: Phases, Forums, and Solutions*, p. 156.
[21] Arnold Mindell, *Conflict: Phases, Forums, and Solutions*, p. 52.
[22] Arnold Mindell, *Sitting in the Fire*, p. 107.

postulates that it is impossible to separate what is happening to you from what is happening to me; that my feelings and thoughts are an integral part of my interactions, no matter what I am doing or where I am.[23]

2.9 Neutrality & Fluidity

The process-oriented concept of neutrality means that the facilitator remains open to more things at once. They may work with different roles and experiences within the group and between its members, while staying away from the success of any role or position. This feeling of neutrality differs from staying unbiased or not having an emotional attitude. Arnold Mindell's advice is:

> *If you feel neutral, do not merely stay in that position to avoid the conflict or to act superior and detached. Use your neutrality to help both yourself and your opponent [or the group] by observing the conflict [or another situation] from the outside and making recommendations.[24]*

The process-oriented neutrality requires fluidity, which means following many different experiences without staying identified with a single one.

2.10 Roles & Timespirits

Roles are our inner parts or inner figures that we take on when entering a particular group/field. Mindell used this term to refer 'to the different parts of a given field'.[25] Typical examples are the 'insider' (an involved member of a group) and the 'outsider' (a person on the fringe), or the 'oppressor ' and the 'oppressed'. The roles often come up in polarities and 'change rapidly because they are a function of the moment and locality. Roles in groups are not fixed, but fluid.'[26] A role is bigger than a person – many people are needed to express a single role. At the same time, a person is bigger than a role – no role can capture our complexity (and none of us desires to be 'glued' to a single role). Role switching is done either intentionally when we use our awareness, or unconsciously when, for instance, we take a certain stance, and then immediately start talking from a different viewpoint.

> *Role-playing is an ancient technique that originally used dramatic enactment to resolve conflict in a ritualistic fashion—as a form of community catharsis, and as a way of participating in creation myths and nonordinary realities. Jacob Moreno, the founder of Psychodrama, was a pioneer in the use of role-playing techniques in Western psychotherapy. His student, Fritz Perls, extended these techniques in developing Gestalt psychotherapy. Role-playing is now a common psychotherapeutic technique, recognized in many psychotherapeutic modalities as a valuable way of working with inner and outer conflict. It involves acting out different parts and figures to gain a deeper understanding of an experience.[27]*

---

[23] Fredenburgh & Bijelić (online article).
[24] Arnold Mindel, *Sitting in the Fire*, p. 107.
[25] Ibid., p. 34.
[26] Ibid., p. 42.
[27] Diamond & Jones, Chapter 5.

Later on, Mindell updated the term 'role' to 'timespirit',[28] arguing that it 'describes and emphasizes the temporal and transitory nature of roles in a personal or group field better than does the the term role. Timespirit is meant to remind us of the transformation potential of the world around us.[29]' Nevertheless, I stick to the original term 'role' throughout this essay.

2.11   Ghost Roles

Ghost roles may be events or people that are not talked about, although they are present in the field and are highly significant for it. Or, they are mentioned but not really present. They can be laughed at or kept mum about. Put in a nutshell by Arnold Mindell, 'Every mention of the history or the future, of things not present, is a ghost.'[30]

The ghosts are part of Dreamland, and often form the rejected parts of a group, that is, roles that do not want to be occupied by anyone consciously. Entering a ghost role, and expressing the ghost's views and ideas may become an important key to the process.

2.12   Role-play

Role-playing in Processwork finds its use in interactions between individual parts/roles to attain a deeper insight, improved awareness, and more wholeness. Using the wording of Julia Diamond and Lee Spark Jones,

> *As in group work, role-playing in individual and relationship work is based on the principle of deep democracy. It uses interaction between roles not only to unfold the double signals that emerge through the interaction, but also to bring marginalized experiences to light. Parts that are disliked or unknown are recognized and encouraged to interact. The interaction then becomes a vehicle for the conscious integration of previously marginalized parts. In processing polarization between parts, role-playing often involves shapeshifting, or entering into the multichanneled experience of a role and taking on its worldview.[31]*

During the debate, it is crucial to catch situations in which someone is 'in the role', but steps out of it and starts speaking personally. These are often moments to slow down and appreciate the personal involvement.

2.13   Worldwork

Worldwork is a broad term for community-making and conflict-resolving approaches to small and large groups (up to about one thousand people) that are based on Deep Democracy. From this perspective, it can also be seen a specific approach to the world, politics, business, ecology, and communities. (At the same time, it is a theory and method of work with diverse groups, companies or communities.) It integrates both linear approaches, and highly emotional, non-linear interactions and conflicts.

---

[28] Arnold Mindell, *Sitting in the Fire*, pp. 34–38.
[29] Ibid., p. 34.
[30] Arnold Mindell, *Deep Democracy of Open Forums*, p. 37.
[31] Diamond & Jones, Chapter 5.

One of the most common reasons why group negotiations break down is that so many people are afraid of anger. We can't or won't deal with hidden messages and agendas that involve aggression. Then feelings get submerged. […] Because worldwork deals with the atmosphere and the field of a neighborhood, as well as with individuals and their roles in organizations, it doesn't work on problems linearly, one at a time. It takes on all the world's problems at once. […] You can't work on one issue independently of others, and so the partial resolution of this problem made room for another.[32]

Worldwork has been applied successfully to work with multicultural groups, indigenous groups, universities, small- and middle-sized international organisations, city quarters, corporations and zones of world conflict. According to Amy and Arnold Mindell,

Worldwork stresses the collective groundwork to each of these situations, using a field oriented or global perspectives. Thus, worldwork is an approach, an attitude, a feeling skill for working with the innermost reaches of each of us as well as the global field of events of which we are all part.[33]

Ultimately, 'Worldwork' is the name for an experiential seminar with international audiences on dealing with conflict and building communities. This big forum usually addresses a whole range of issues, such as antisemitism, racism, sexism, homophobia, caste system, colonialism and supremacy, sexual abuse, war, and violence. The most recent seminar of this kind got attended by over five hundred people from over fifty countries.

2.14   Feedback

Feedback signals are part of the reaction to the intervention we have done. They provide us with further information on the process nature. As Amy Mindell writes in her dissertation,

Feedback is perhaps the greatest indicator of how to steer your way down the river. The client's [or group's] feedback is used as a measuring stick for your work. If you are working too hard and getting a lot of negative feedback from the client, chances are that you are paddling the wrong way down the river and should change course. Negative feedback is characterized by a 'lack of enthusiasm and energy' [and not absence of feedback]. Positive feedback means that you are on track. When you are on the right track, it is as if something has caught fire and is growing on its own without you having to do much.[34]

Therefore, positive feedback is usually a lively, excited reaction to an intervention. But it may also consist in falling silent and immersed in oneself, like when a group has just reached agreement and mutual understanding. Conversely, what constitutes negative feedback is not absence of feedback, but absence of energy. A mixed feedback may include both positive and negative signals.

---

[32] Arnold Mindell, *Sitting in the Fire*, pp. 23–24.
[33] *Amy and Arnold Mindell*, 'Worldwork' (webpage).
[34] Amy Mindell, *Moon in the River*, p. 81.

2.15   Group Process and Group Processwork

In a rather simplified way, it can be said that a group process is a group discussion and interaction between many people, their parts, voices, and roles. At the same time, each group as a whole has its own process. According to Jan Dworkin,

> *Groups, like individuals, have primary and secondary processes. All groups identify with certain beliefs, ideologies and ways of behaving; they disidentify with others – casting off unwanted beliefs or behavior modes that do not go along with their identities. […] The primary processes of a group include the issues, goals, and plans with which the majority of group members identify. […] Secondary processes are those with which group members have more difficulty identifying. They are not always planned: they happen to the group, taking it by surprise. They tend to be emotionally loaded and either uncomfortable, devastating or ecstatic in nature.[35]*

To demonstrate this, Dworkin uses an analogy with a party:

> *The primary group process at most parties is concerned with relaxing, having fun, socializing, seeing friends or business acquaintances, and relating on a personal level. Secondary processes reflect very human ambitions: they range from finding a sexual partner, hearing the latest gossip, impressing certain people, or sharing a deep and religious collective experience to an assortment of forbidden emotions such as jealousy, competition, and love.[36]*

We can say that the group process also provides methodology for systemic work with large or small groups, such as city or community gatherings.

At the beginning of a group process session, we normally try to sense the atmosphere. If more topics emerge, we try to reach a temporary agreement and pick up a single issue. We go on to search for polarities about the issue. If necessary, we can even assign different sides in the room to the different polarities. Then, people can come up and try to speak for the sides/roles. Typically, one person is not enough to occupy a position/role. At the same time, none of us is a 'single thing'. This means that at one point, we may feel like standing up for one side, while at another point, we may sense something that belongs to the other side. This makes an opportunity for role switching:

> *If some group members can switch roles and see the 'other' in themselves – […] then relationships improve. […] The facilitator can model dialoguing and switching roles in an open forum situation. Show people how to dialogue by acting out the parts yourself and encourage others to do so.[37]*

> *[…] [S]witching roles is a group intervention based upon the individual's awareness of her own changing feelings in a group. Switching roles is recommended as a means for awakening individual awareness.[38]*

Sometimes we also sense the presence of 'ghost roles' (see 2.11) in the field. When referrring to an edge in a group process, we mean a communication barrier, or something that wants to be expressed, but cannot be really said. In such a situation we try to catch and bring attention to the

---

[35] Dworkin, Jan, *Group process work: A stage for personal and global development*, p. 205.
[36] Ibid., p. 102.
[37] Arnold Mindell, *Conflict: Phases, Forums, and Solutions*, p. 26.
[38] Ibid., p. 47.

moment of reaching an edge with the group. In other words, we are trying to express what still needs to be expressed.

When a hot spot (see 2.5) emerges in a group process, we try to bring our and the group's attention back to it as a hot spot is always an invitation to go deeper into and support the process.

Depending on the issue, the group process may also require working on different levels (innerwork, relationship work, and/or Worldwork).

The group process normally comes to a moment of sensed completion, such as the feeling that we have gained new insights, or that a temporary agreement or reconciliation has been reached… At other times, the group process session may be perceived as incomplete at the end. This is because the process keeps going on, and might continue through innerwork or work in small groups.[39]

2.16   Open Forums

Open Forums (for definition see p. 5) aim at encouraging public dialogue and addressing issues that create polarisation in the society, as well as at bringing about a diversity of points of view among the individual sides of an issue. Therefore, 'Open Forums can contribute to improving the situation in your little worlds as well as in the world at large'.[40]

Open Forums create space for listening, agreeing, and disagreeing with other people's perspectives, as well as for sensing the deepest feelings in a way that may bring about direct non-violent interactions and opportunities to listen to each other.

On the practical level, Open Forums help us come to terms with people who we differ from or disagree with , by opening up deeper levels of discussion that encourage looking for a common ground, and possibly even by building a community of people who will be willing to engage in the issue further on. Arnold Mindell notes that

> [t]he very beginning stages of Open Forums occur when people gossip and begin to gather to discuss unsolved problems.[41] [...] Process-oriented group work is worldwork, and the Open Forums is part of worldwork's spectrum. [...] Process-oriented Open Forums lie between business meetings and large, open, emotional meetings. The Open Forums is more dramatic than standard business meetings, yet more linear than the ongoing worldwork group process.[42]

It has been our intention from the very start to practise Deep Democracy in our Open Forums (that is, to listen to and embrace all opinions and viewpoints, as well as emotions, dreams and subtle tendencies), to be attentive to the changes in the atmosphere as the issue unfolds, to bring awareness to all parts in the system, to create space for expression of emotions and roles, and to encourage their interaction. At the same time, we are also trying to understand the factors that both foster and prevent good change. The focus of an Open Forum is both on the process, and on concrete solutions (many Open Forums actually come up with concrete outcomes for the community). We believe that the world needs all of us to be active in searching for solutions and implementing them.

---

[39] *Amy and Arnold Mindell*, 'Worldwork Animated Video Series' (webpage).
[40] Arnold Mindell, *Deep Democracy of Open Forums*, p. 16.
[41] Ibid., p. 21.
[42] Arnold Mindell, *Deep Democracy of Open Forums*, p. 24.

2.17   Ethical Issues

From the ethical point of view, I was most concerned about the actual implementation of Deep Democracy. The thing was not about how to theoretically explain what it means, but rather about how to really be the true bearer of deeply democratic positions (or strive for them at least). We could sense how closely ecology and Deep Democracy were interrelated throughout the project, which corresponds with Arnold Mindell's observation that, 'good ecology means deep democracy, that is, mindful fathoming what is trying to happen, appreciating it, analyzing it with both rapture and a critical mind, and helping the total process unfold'.[43]

It was challenging not to perceive the disturbances as solely the other side's 'issue', and be truly interested, welcoming and appreciative instead. This would often become apparent in participants who came up with an opposing view (when, for instance, my own conviction that something must be done about the climate crisis clashed with an opinion that 'this is all rubbish'). I had to work on my own experience and follow my own inner process round this issue as part of my own therapy, mentoring and supervision.

---

[43] Arnold Mindell, *Sitting in the Fire*, p. 141.

Part 3 – Open Forums and Our Observations

Within one year, we organised six Open Forums for about 120 participants including a range of side events, such as lectures, and work groups. Our people's assemblies were attended by another 90 people. The Open Forums focused on issues like climate change, water consumption, air travel, good measure, and ecological communication. Faced with the bulk of text resulting from the detailed mapping, I have only chosen three of these Open Forums, and one of the People's Assemblies for the detailed discussion in this essay. The choice was motivated by my ambition to share most clearly some of the discoveries and mistakes we have made, as well as the lessons we have learnt.

3.1   Invite Politicians and Make Room for People (*Open Forum: The Earth is Changing and What Do I Do with It?*)

The text below was used as the invitation to our first Open Forum. I am including it in order to better illustrate the leading issue of the event, and demonstrate how we were trying to address people and motivate them to take part. This invitation provided some framework for all the ensuing ones – we found it useful to present some of the polarising views in it text.

> **Invitation**
>
> Do you read information on climate change? Do you feel that everything you do is just too little to make any real change for the better? Or have you decided to make a radical turn in your life? Are you optimistic or have you become rather sceptical? Are you angry because your friends keep flying to distant holiday destinations and eat meat, or do you want to enjoy the life to the full as long as it is possible? Do you look out for rain and have a problem enjoying sunny weather? Or do you sense the present moment, and let tomorrow 'take care'?
>
> Let's talk about these things together. We are inviting you to an evening of joint discussion and sharing of diverse positions, views, dreams, and fears. All opposing voices are needed and welcome! Everything you need is a bit of courage, and the willingness to speak out or just listen. No appointed expert will be present in the session, as we will all become the experts, but the evening will be facilitated in the spirit of Open Forums. Open Forums are structured facilitated discussions for issues of general concern. They aim at encouraging dialogue in areas that create polarisation in the society, and bring about a diversity of opinions through discussion.

This Open Forum was the first and biggest one we have launched. When preparing for it, we were intensively seeking a suitable structure with my co-facilitator. We found it important to explain some of the basic principles of Processwork, so that people get better oriented. We wanted to make an introduction to the reality levels, and basic concepts like roles, ghost roles, field, Deep Democracy, and awareness. And we also wanted to elucidate the structure of the group process. We liked the idea of demonstrating a short example of role-switching, while being worried about the time management. How long should we spend on the issue sorting, and what form should the sorting take? Besides, we were afraid that we might not be clear enough and would have to finish before something happens or before something has been rounded off. All this would subsequently happen during the session, but thanks to the preparatory work and supervision, we had at least become more aware of what would be going on. And, we got really serious about the volume of theory we

should present, and we kept reducing the amount of theory in the Forums step by step down to the essential minimum.

> **Tip:** You may sometimes, just like we did, become overwhelmed by the urge to familiarise everybody with the rules, theory, and the way things work. This is what we definitely felt at the start as well. But over time, we got to see that people do not come to such events because of the theory (no matter how interesting it may seem to us), but because of their urge to share with others, listen to them, experience something, and perhaps also go into conflict. An introduction on how the session will proceed is necessary. But too many details and theoretical aspects may lower people's interest, and reduce the time left for the discussion. It is discussion what people are usually after!

Participants

What was specific about this first Forum was that we also invited local politicians, and five of them accepted our invitation. This was great, and brought about a great deal of nervousness on several levels. What if this would build a barrier between them and other participants? What if they wouldn't be willing to take an active part? In the end, everybody got involved, although some of them just marginally, and this was a great experience.

> **Tip:** You may be at a loss about how to actually invite politicians from your area. What you can do, is you may approach a local community centre, which probably has the contacts you need. Or, you can get into touch directly, via your local council, which publishes contacts to the public representatives on their website. What we did was we would invite the people we wanted to have with us directly by email (with help of director of the community centre), and then we would contact them individually once again on the phone (and explain the nature of the session, as well as their expected role in it more thoroughly, which also involved reassuring them that they would really be invited 'only' as guests – participants). After each event we would thank each of them individually once again. Actually, it turned out that this our event had been the first one in the two-year-history of the community centre which got attended by the politicians. One of them even later joined the neighbourhood work group that we set up while making preparations for the Forum, and another local female politician would actively support the centre's further projects. To sum up, it is important to invite somebody with the dedicated power, both because of the process itself and in order to establish contact with the local residents.

Process, role, hot spot

In the issue sorting, the group quite unequivocally chose the polarity of 'my own role as an individual' vs. 'responsibility of the system'. After a while, the roles became more concrete and polarised. On the one side, there were individuals who were strongly concerned about the current condition of this country, the climate and the planet. On the other side, there were corporations that were concerned solely about their profits. Individuals: And what should we do then, to gain your attention? This is really important, and we need you to become part of it. Corporations: Yeah, we know this. But it's just boring, we're bored by you. When we find it interesting, we will start thinking about it. When this becomes expedient, we will get interested. The corporations were, however, just a role. There was nobody to represent them on the Consensual Reality level. At the same time, a range of emotions began to emerge both on the individuals' and corporations' side. The individuals were unhappy,

imploring and pleading. The role of corporations were enjoying themselves. Both sides tended not to listen – there was the role of someone who is uninterested and will not listen, while someone able and willing to listen was a ghost role (as if there was no time for listening in the process/between the opposing sides).

Seen in retrospect, the individuals rather spoke personally, while the corporations were inclined to assume an impersonal tone in the role, which we tended to miss as facilitators. Thinking back, I would do more of the framing on the spot, and encourage people to try being more personal. It seemed that there was a strong group edge towards being personal (which seems to be quite common). Similarly, I would frame more what was going on at the moment. But there were so many things happening at the same time! After some time devoted to verbal exchange, we invited those who had kept silent to also come forward. A woman stood up in between the sides and said, bursting with emotions: When I hear this, I want to throw a bomb here and kill half of the mankind, this would help this planet at last! Hot spot! Immediately, other people started to join in, saying that if felt similar when they heard what was going on, and that they were going desperate. We slowed down and began to explore this. It seemed that something had changed on all sides, and people started to listen a bit more to each other instead of just pushing what they had to say themselves. At the end of the session, we provided room for sharing in threes, as there were too many people present for a joint group reflection.

Tip: It always helps to slow down and realise what is going on. Finished.

Feedback and reflection

After the Forum people would come and appreciate the format and the event as such. Also, there were people coming and expressing their utmost dissatisfaction at not getting concrete tips for tackling the situation. And a few voices commented on the participating politicians, reacting with both appreciation and criticism (the ghost criticising that they were either too active or not active enough). We allowed space for reflection in the team, and also used the supervision format. I felt that the sorting had been quite difficult for me, which brought about a lot of questions concerning how to give the sorting enough time and keep it within some limits at the same time, how to choose the issue, whether the voting was helpful or not… I realised that I had spent quite some time trying to stay oriented in the content, but had paid considerably less attention to the present emotions. At moments, it had even felt as if I was kind of flying behind the process! Looking back, the slowing down turned out to be crucial (just like in all the Forums to come): it would have been enough to pay attention to what was going on (without feeling an urge 'to push solutions'), and to sense that we also mattered and that things were OK as they were happening… Yet another question came in during supervision: how did it come that the two of us were the right facilitators for this group? We could appreciate our courage, the novelty of our cooperation, the determination to take risks, and have skin in the game. And we were, of course, overjoyed that we had managed!

Tip: After an event, a strong critical ghost may emerge saying 'we should have done this differently', and 'we should have thought of this and that'. Lots of ideas may emerge as to what to do better next time. But it is very important to really stop and appreciate what has happened.

3.2   Powerless and Powerful (*Open Forum: Water – Good Goods or God's Goody?*)

Four months passed before the second Forum could take place. Therefore, we had enough time to reflect on what we had learnt, as well as to come up with new ideas as to what we want to do and where this takes us. Bearing in mind the dry summer and the increased public debate on water supplies, soil dryness, and the way we approach the water, we decided to pick up water as the issue.

> **Invitation**
> This summer was marked by shortage of water. The mass media would warn almost daily against it. Is this all just about scaremongering? Or are they scaring us not enough? What is your approach to water? Do you think that water belongs to Nature, or are you rather of the opinion that water belongs to the state which takes care of it? Do you watch your water consumption? Do you economise on water, or are you happy to take full tub bath every night? What can we do for the future of water (and ourselves)?
>
>   The topic will be presented from various perspectives by Eva Smutná (architect, urbanist, and member of the Prague 6 council responsible for the strategic development with respect to the climate change), and Lucie Loskotová (permaculture gardener who loves freedom and Nature, takes care of a 'natural garden' in Břevnov, loves DIY and enjoys discovering how much she and others can manage).

Preparation

We put a lot of effort into our preparation for the topic, which included gaining factual information. I would regularly follow current water levels in the Czech Republic/Prague/the world. In our extended facilitating team we searched for potential comparisons worldwide, such as the approach of the South-African Cape Town to drought, and we looked at how relationship to water differs across countries and continents. We saw how some groups were deeply affected (and at same time marginalised) by lack of water. And we saw the first villages in the Czech Republic run out of water temporarily. Also, we got interested in the legal aspects of water use and ways to reduce water consumption, as well as in the spiritual dimension of water. Questions would emerge, such as: What will make us act responsibly? Where are we willing to restrict ourselves? What is my relationship to the world as such, including water? Simultaneously, we were working on the event structure, wishing to make the theoretical introduction (aims of Open Forums, their structure, rules, concepts, roles and role-play example) as brief as possible. Last but not least, we decided to invite guests to represent polarities: a local councillor who is responsible for the area strategic development with respect to the climatic change, and a permaculture gardener who promotes zero waste life-style. We wanted to try out a format with the invited guests to occupy a wide array of attitudes and help us breeze in the topic.

> **Tip:** Decide whether you want to invite guests or make your own introduction. The guests will help you express attitudes and views of opposing sides, which is great for the topic, as well as for the participants, who will be able to join in more easily. The difficulty about the guests' expertise may arise from the fact that during the discussion/group process people often relate to the guest just as to a particular 'role', such as a politician, without perceiving also other roles/complexity of the person.

We were experimenting and did not do any sorting at the outset. Instead, after a brief introductory sharing we invited the participants to just start talking about what was on their minds. The topic was largely influenced by the presence of the guests, and various parts began to emerge one by one, in which one side was saying: *It is necessary to do even little things, so let's talk about who will do what, how to water, how to reuse grey water*. And the other side argued: *This is all two little, the government should take care, the politicians, it is their business, this is why we voted for them*. It was interesting to watch the participants relate to the town councillor, who brought in both the professional side of the matter and her personal feelings of powerlessness experienced when she tries to push through some of her ideas. The powerlessness got gradually sensed by other participants in various positions as well. This unfolded the question of who actually has the power to make a change (somewhere in the background, the still unrecognised power was emerging as the counterpart of the shared powerlessness). The occupied ghost roles included that of an evaluator, which later became more voiced, saying: *This is too little what you are doing, it is not enough… even if you will be collecting grey water and water trees with it, you will be doing too little, so it is of no use, and if you will water them too often, you may do them harm rather than help…* This resulted in a certain feeling of shared powerlessness among us. There's no sense in doing whatsoever! And again, parts of 'somebody wanting to do even small things', and then 'somebody asking, who should actually do that, who is in charge'. Things changed when we started to talk about children (ghost role), and unfold our children-related emotions. Some trust emerged that things would go easier, as well as the delight over their childlike and yet innovative ideas.

Feedback and reflection

The participants' feedback following this Open Forum was, on the one hand, that it was great to have open floor to express oneself and listen to others. On the other hand, there was a group of people who were ready for more action after the Forum. Therefore, a work group called Spojka (Liaison) was set up to undertake projects in the locality. To a certain degree, the powerlessness experienced by the group was also happening to us during the team reflection: while feeling that the Forum had been great, we also sensed that quite some people had been somehow dissatisfied (there was a sort of powerlessness towards holding one's ground on the one hand, and remaining open to the feedback and take it in seriously on the other). Also, we kept thinking about how to better explain the roles so that it is easier for the people to get oriented and move around during the process. We were interested in better ways to make sure that people will know what to do.

> **Tip:** A strong voice may appear urging that you 'must do something' and 'not just talk' about it. And this is great! You can support the urge personally if you feel engaged, or you may more often support people to follow the process of feeling ready for action!

3.3 Under Fire (*Open Forum: Water and Future*)

During the summer, I got approached by an organiser of the 4 + 4 dny v pohybu (4 + 4 days in motion) festival of contemporary art asking me if we were interested in organising an Open Forum as a side event. We were! We began to make plans and preparations, and we got encouraged by the festival organisers to devote this Forum once again to water, since the festival's motto was 'Nobody has nothing'. (The text of the invitation remained the same.)

Preparations

We were preparing for the Forum in a new team setup. Also, we would have a guest in the Forum – founder of the Czech branch of the Extinction Rebellion movement, who holds a graduate degree in hydrogeology. We wanted to use our previous experience, and decided to put together a handout for the participants to guide them through the Open Forum format. Besides, we prepared large posters with simple infographics explaining the group process structure. We were curious and nervous at the same time, as this Forum was a widely publicised event, which meant that we would have to come out more into the public and make an event in a place that we were completely new to. At the same time, we did not know who might come where from. It was our intention to provide as much room for the people as possible, and we worked hard cutting down on the volume of our theoretical entries.

> **Tip:** It is very helpful when the participants receive a brief written guide on their arrival to help them get oriented throughout the event. Initially, we made the introductions in a spoken form, which, however, turned out to be quite time-consuming and too demanding for the people to take everything in. For this reason, we created the Open Forum Guide handout that the participants would get upon their entry. The text of the Open Forum Guide forms Appendix 1 to this essay.

Process and attack

The participants were people of various professions: therapists, architects, curators, a photographer, a film director… What brought them in was their interest in the issue, the method and/or networking, or the wish to learn how they can make an impact on their environs. Very soon after the beginning, a participant appeared who took the floor for a long time, and began to criticise practically everything, saying that the discussion was too long and general, that Extinction Rebellion Czech Republic were too radical and were doing it all in a wrong way, that what the guest had said was 'pornography of disaster'. And he added: *If I had known that this is going to be a therapeutic group, I wouldn't have come at all. I expected a serious discussion…* My co-facilitator helped frame what he had heard, and mentioned that it could also be a role. The participant immediately protested saying that this was definitely not how he had put it. The facilitator appreciated this and invited him to come forward and put it in his own words, which the participant immediately declined, accusing the facilitator of doing it all wrongly, etc. He was really angry. We were shocked, and at the same time we tried to help the process to unfold. Being in the state of shock, however, we forgot to take care of each other within the team.

> **Tip:** When a member of the facilitating team gets verbally attacked during the session, the team may tend, like we did, to do somehow away with it quickly, take care of the participants, but forget about one another. We got helped by processing this experience later on during supervision, and this made us much

Repeatedly, the process revealed a great deal of performance pressure and churning out figures on water… It was obvious that the participants were convinced and passionate about the issue, but the present energy was virtually rolling. After some time, we invited those who had kept silent so far to express what was going on for them. Then a female participant stood up and said: *Actually, I feel quite perplexed, because what I sense is very strong pressure, and at the same time, I need to do it differently, to take time, meditate, not to push so much. I feel that the pressure on finding a solution is awfully strong, and that I need to approach it differently, with a different quality, slowly, with an open heart.*

The way she talked about these things was really touching for the people round (and the initial critical 'attacker' alike). Suddenly, there was room for various options, and we realised that we were standing in a circle, listening to each other. This was a cool spot, a point where understanding and unity set in for some time.

Reflection and supervision

As part of reflection and supervision, we took care of the attack situation and our relationship. We became aware of the fact that two roles had crystallised during the process: one that was diamond-clear, with the qualities of hardness and speed, and another one that was oriented towards relationships, gentleness and slowing down. Simultaneously, there was some loneliness present somewhere in the background (in the issue, discussion, life…?), which is also exactly what one of the facilitators had sensed following the attack, and what would afterwards pop up repeatedly within the facilitating team. There was a joint edge towards being really straightforward and very clear – about what was happening between us, and how we were feeling. During supervision we agreed that 'it can never work 100 percent well, but there will be some development to it.' This helped us focus on learning rather than on criticism. Simultaneously, the shock and anger that had emerged during the process was probably also part of the field, as a reaction to the climate change as such. This is what had not occurred to us during the Forum, and so we could not use it in the process. But it was a great lesson to learn in case another situation of similar kind should arise! The lesson was about not taking such a situation only personally, and rather exploring how it might relate to the process!

3.4 In the Open Air (*People's Assemblies with Extinction Rebellion*)

Preparation

During my year-long engagement with Extinction Rebellion Czech Republic, I took charge of coordinating the People's Assemblies (see also https://rebellion.earth/act-now/resources/peoples-assemblies) as part of the *Velká rebelie za život* (Big Rebellion for Life) open-air festival, which took place in Wenceslas Square, Prague, on 12th October 2019. Beside the People's Assemblies, the festival offered lectures on the impact of the climate change, discussions, concerts, and trainings. The festival was followed by a blockade of the major arterial road at the square top in order to point to the extent of the current climate change and the necessity to deal with it on the systemic level.

I was appealed by the opportunity to try out this new format, as it takes Processwork, and especially Worldwork and Open Forums among its methodological sources.

The intention behind the People's Assemblies is to provide room for discussion of people who normally do not meet each other. In the world which is becoming more and more diversified, meeting strangers and sharing feelings and positions with them is transformative by itself (which also applies to the Open Forum format). Also, the large variety of participants brings about diversity and creativity in searching for new insights and solutions.

From the structural point of view, a People's Assembly is easier to organise than an Open Forum. In essence, it is a big group brainstorming, which, unlike Open Forums, does not allow for deeper sharing, role exchange or sensing emotions.

I liked the idea of working with people right 'on the street', which increases the chance of random passers-by taking part. And this was a real challenge! I approached my friends and peers from Processwork training to do the facilitation, so there were many of us. On the other hand, such an event involved a great deal of organisational and technical arrangements to be made (such as microphones, sitting, coordination, debate on the discussion methodology and potential adjustments to it), which eventually made the event the most exciting one among all that we have launched so far.

We did the reflection of what had happened in the group process both on the site following the event and later on in writing. The atmosphere of the preparatory work and meetings was affected by the relationships between those of us who have known each other for quite some time, as well as by relative relaxedness as we trusted each other (at least I felt it this way). This would be different a few months later while preparing another People's Assembly with a different team setup, where people of different facilitating schools were represented (and new challenges for our joint work emerged).

> **Tip:** It is highly inspiring to experience work in teams of diverse facilitating backgrounds. You will be able to have a look into various other 'kitchens', and learn some of the facilitating know-how from people of different schools. This is great. At the same time, this brings along a range of issues to be dealt with, such as how we are going to facilitate, what methodology we are going to use for, let's say, large group sessions. All this is quite time- and energy-consuming. In case of a larger team with members of different schools, even more time will be needed to get everything ready and well-tuned.

Part 4 – Open Forum Manual, or Further Practical Tips

This third part of the essay offers further practical tips concerning organisation and realisation of Open Forums. It includes the reflected experience we gained during our year-long cooperation. We are hopeful that it might be also inspiring for others.

4.1   Sorting

Although the general framework of the Open Forums was obvious, we tried out various methods of choosing the issues for the individual events. In one case, the idea came right from the community centre people, who were interested in the controversies of air travel. None of our team objected, but we sensed that the topic was not really personal to us (or that the level of intensity with which the issue was touching us differed among us). Making careful preparations as usual, we were perhaps lacking the inner ardour a bit.

Impulses for other Forums and their topics would often come through dreaming about why it would be good to pick up a particular topic (deeper interest in another team member or flirt), or even through nightdreams (my dream, for instance, that I inherited the duty to take care of the Amazon River resulted in the Open Forum about water consumption and a subsequent neighbourhood campaign to collect household grey water and use it for watering the public green space).

> **Tip:** Whatever the issue is, make sure that it is attractive for you friends, neighbours, co-workers and/or family. Talk about it with them and look for feedback. The issue may actually be interesting for you, but fail to really appeal to others at the moment and under the circumstances (water consumption/drought will attract more attention during the hot and dry summer than in the autumn months that are colder and see more precipitation). It is better to find out earlier than short before the event as you will be able to react.

4.2   Research

When preparing for an event, it helped us a lot to learn about different approaches to the issue, and read research and expert articles on the topic. Social media and specifically the discussions following the topic-related articles and contributions became an invaluable resource for us. Typically containing highly polarising views, such statements were inspiring in terms of sensing what was going on in the field (as well as in terms of the potential roles we might expect to emerge during our group discussion).

> **Tip:** We would make use of the most polarising statements of our social media research right in the Open Forum, printing them on large sheets of paper and hanging them on the walls as posters. They served to set the atmosphere upon entry to the room, as well as to help the participants delve deeper into the issue during the discussion.

Here are some examples of such statements:
- Water belongs to all of us.
- Water doesn't belong to anybody.
- Am I ready for a water blackout?
- The amount of water on the planet stays the same, stop scaremongering!
- I'll deal with it when it comes.
- I don't want a future in which our children can't eat meat or fly.

- 'A day without water taught us to close the taps on every occasion.' Mayor of Mnichovice, a Czech village which run out of water
- By 2025, 1.8 billion people will be living in countries and regions with absolute water shortage.
- 90 per cent of all plastics get in the ocean from only ten rivers of Asia and Africa.
- Greta Thunberg gave up flights to fight climate change. Would you do the same?
- Someone, scientists, will certainly come up with something that will save us.
- I want to fly somewhere I normally do not get, and I really don't want to miss this out.
- I already don't know which makes a worse footprint: so should I better fly or drive?
- I do other things, so I CAN fly.
- And where will those get in the Czech Republic that don't fly on holiday?

4.3   Innerwork and Teamwork

As already mentioned in the theoretical part, the facilitator's innerwork is vital for the facilitation. The outside world is intertwined with and inseparable from our inner worlds. Therefore, it is difficult or even impossible to make a change without working on several levels at once. Below are but a few examples of how Arnold Mindell comments on this interdependency:

> Your outer work depends partly on your own inner awareness and fluidity. […] Problems cannot be solved sustainably only in the outside world.[44]

> Outer change happens most rapidly when it is modeled by individuals who themselves are living democracies. The more you know and are open to your own inner conflicts, the more people will accept you as a helper.[45]

> Innerwork becomes worldwork when you notice how your dreams connect with issues of rank and roles, race, gender, violence, women's rights, war, nuclear threats and ecology. As the healing community itself recuperates from its focus on the individual independent of the world, therapy and politics will come together, both of them committed to the health of larger political body and the environment.[46]

Before every Forum we used 'dreaming into' the issue as part of our preparation through Innerwork and teamwork. Doing this, we were searching for roles that could possibly emerge in connection with the issue, and trying to look for what might be affecting the field and might be talked about but not directly represented (ghost roles). We always made a few meetings of this kind before the event, and also shared this agenda during supervision.

> **Tip:** It is always possible to occupy a ghost role by a facilitator during the process. Then, it is possible to interact with the role directly. When a role is not voiced/represented, the process tends to repeat and not move forward. It is highly beneficial to try and identify potential ghost roles in advance, and invite its representatives to come forward during the Forum. This makes them much more personal, and allows for a more whole interaction with them. When preparing for our Forums, we would often come across the role of a politician who will decide on everything. The invitation of a real (female) politician/town councillor turned

---

[44] Arnold Mindell, *Conflict: Phases, Forums, and* Solutions, p. 51.
[45] Arnold Mindell, *Deep Democracy of Open Forums*, p. 32.
[46] Arnold Mindell, *Sitting in the Fire*, p. 238.

I used innerwork both in the preparation for and reflecting on the facilitation process in each event, often with the support of therapy, mentoring and supervision. After the first Open Forum, for instance, I worked a lot on my inner critic that said, 'It's not good enough, and it's not convincing, you won't change anything…' I also worked with body symptoms as well as disturbances in relationships or as part of the facilitation. The qualities I discovered became really helpful in reflecting on and studying the facilitation process, as well as in my subsequent work on Open Forums. For instance, I found a figure saying, 'trust you feelings, what you feel matters for you and the group, no matter how absurd it may initially seem'. Such experiences increased my awareness and supported me when dealing with helplessness and devaluation (which both seem to be frequent in Open Forums), as well as in going in for things, that is, bringing in and standing up for an issue despite possible imperfections.

While working on the Open Forum about water consumption, I had a following night dream: I'm somewhere with a group of people, and I get to know an old man. Later on, he dies peacefully, and I learn he bequeathed to me his house and a part of the River Amazon, which I am now in charge of. Making this dream a starting point for my inner work, I chose to explore the River Amazon in greater depth. I sensed how power, vastness, flowing and agedness… I moved like the river… until I became it. Then my own edge to the power and intensity emerged. What is it in me that goes against? I asked. I went back to my old patterns and beliefs. Then I went back to my experience, to the quality of power and vastness… How could I bring them into my work? How could I bring in my own power and vastness, no matter how crazy or daring this may sound?

In the next Open Forum, I was in a much better contact with my own power, which in that moment meant being more direct, clear, and ready to go into action: bring in what is happening to me and trust that it is also meaningful for the group. At one paticular moment, I allowed room for expression of my feelings (sadness, helplessness, tears). This brought about a change in the overall atmosphere, and other participants also started to share their feelings of hope and trust with the group.

4.4   Invited Guests

We would typically invite guests who are either experts on the issue and/or hold polarised opinions that emerge in the society, or represent a role we had discovered during preparation and expected to come up during the group process. When talking about water, for instance, we invited an expert on environmental issues, as well as a local councillor in charge of architecture and environment protection.

expertise is context-bound. It is a rank that may change upon the circumstances. We as facilitators, for instance, hold this role, and we are perceived as experts, but a participant often facilitates the whole group through their contribution, bringing about a cool spot or a change in the atmosphere. At such moments this participant is more of an expert. Being an expert is 'just' a role and it is easy to get fascinated by this higher rank and to forget about the about one's own expertise. It is good to bear this in mind and work on it as part of one's preparation.

4.5   Inviting People/Participants

Inviting people turned out to be a much more important part of the whole process than we initially thought. This is a point where I was discovering probably the strongest edge towards talking with people about what we were about to do and invite them personally. It was as if I was stumbling during preparatory work across such inner questions as, 'Is it really so significant that I should try and persuade somebody to take part?', or, 'Shouldn't I rather let everybody decide for themselves?'

> **Tip:** If you want to make sure that people really come, it is best to call them.

4.6   Event Itinerary and Shared Google Document

For each Open Forum, we created a shared Google Disc document with an itinerary including time table and division of roles. We could also add anything relevant for the preparation, whether it was information on the issue, our thoughts or interesting statements we had come across. Later on, we would put some of the statements on the wall posters.

4.7   Time Schedule

The preparations for an Open Forum typically took about 8 weeks, comprising the following stages:

8 to 6 weeks before
- issue search, team discussion
- discussion with people around (family, friends, co-workers), collecting feedback
- inviting guests
- writing the invitation
- promotion (websites, social media, bulletins, local newspapers)
- room booking

6 to 4 weeks before
- first meeting of the facilitating team
- supervision
- inviting people/participants

4 to 2 weeks before
- second meeting of the facilitating team
- inviting people/participants
- registration of participants + possibly using further communication channels
- specification of the guests'/speakers' involvement

1 week before
- third meeting of the facilitating team
- itinerary recap
- printing Open Forum Guides, and other written content for participants

before the event
- hanging out the posters with statements
- further agenda according to the event itinerary

after the event
- reflection within the facilitating team
- thanks to the guests
- alternatively sending out feedback questionnaires to participants
- supervision

4.8   Following the Event

We found it practical to make a brief reflection within the facilitating team in the evening after the event, even if just via telephone. This helped us share the very fresh experience, provide feedback to each other, and thank each other. This was followed by another, more detailed team reflection, which would be more focused on studying the process.

4.9   Introducing Processwork Concepts

In our first Forums, we would spend a great deal of time within the 3-hour format on explaining the theory – reality levels, group process, and role switching. Gaining experience, we would keep shortening the introduction (also reflecting the participants' feedback) to end up explaining only the theory of roles, role switching and a few essential concepts. The initial 40 minutes were thus reduced to 15. What we found really helpful was the written Open Forum Guide, which we would hand out to participants upon their entry.

> **Tip:** What I found extremely useful was to rehearse and record my theoretical introductions. It was always good to hear oneself. This was a way for me to check, for example, that what I say is intelligible, and that I am not too fast.

4.10   Framing

Frequent framing of what was happening during the process was especially helpful to people who were completely new to such an event. But would also help us, the facilitators, to get oriented in what was currently going on. For instance, it would be sometimes difficult for people to distinguish between speaking from the role and speaking personally, which made us gradually intensify framing in such situations.

4.11   Sorting

Our initial voting for and summarising of each issue (which turned out to be extremely time- and energy-consuming) evolved into a much more intuitive method of sorting in a pair of facilitators, in which one focused on encouraging the sorting process while the other was putting everything down

on the flipchart). This way proved to be easier and more effective. Towards the end, we would normally suggest issues for discussion depending on the energy/feedback we had sensed during the process.

4.12 Staying in the Role vs. Personal Statement

Especially at the beginning, we would see many people 'settle' in a particular role and enjoy it, while on the other side of the issue somebody already started talking personally. As we gained experience, however, it got easier to get oriented, and encourage effectively those who were absorbed by their role to either speak on what they were enjoying about it, or step out and become more personal.

4.13 Hot Spots

Sometimes I realised that it was quite easy to identify a hot spot, but rather difficult to find out what was hot about it, and to stay with it. For instance, there was a woman who stood up between the two sides during the process and claimed she felt like throwing a bomb and exterminating half of mankind. In this situation, we eventually managed to connect better with the essence of the role, but this point was hot even for us – facilitators (and we did not bring this in at that moment).

> **Tip:** When a hot spot or a cold spot happens, or when you sense a shared edge, take time to find out what it is about. Mere labelling of something as a 'hot spot' is not enough as it does not say anything by itself about the quality of the experience.

4.14 Group Sharing/Time for Conclusion

We would often struggle to have enough time for a good-quality conclusion during our group discussions. At the same time, it was becoming more and more obvious that having time for a brief discussion on what was happening is highly beneficial both for the participants and for us! It helps integrate the process-related feelings that may often be painful. Also, sharing provides an opportunity for the participants to take a little time and think about what they might want to integrate into their everyday life (either from what they have discovered during the group process or from the whole Open Forum), and also possibly notice further emergent topics.

Part 5 –The World and I: Before and After My Project

It is August 2020, and it has been 16 months since the project started. I am sitting in the kitchen, just about to finish this essay. In a few days, our second baby will be due. I feel that while an issue opened up with the birth of our son, now with the upcoming birth of the daughter something is closing down and something new is emerging, both on the level of thoughts and intentions/visions.

The year of facilitating Open Forums and other events of the kind has brought about a lot of challenges that I have partly tried to document in this essay. I feel still the same in some parts, and I get afraid from time to time that I have already forgotten everything. But at the same time I know that when facilitating a group process for teenagers with my husband Jakub a month ago, I was experiencing a feeling of lightness and (at least occasional) moments of being completely awake and able to sense what was going on. Also, I noticed that I had really learnt a lot, and that it is easy to forget about it and perceive solely my potential for growth. But both is equally important!

I am not sure to what extent our city has changed, and to what extent we might have contributed to it. But it seems to me that we have made a contribution to something good that has been happening on many levels and in different corners of the earth/world. It is the growth in awareness of our environment, of how we live and of what we are leaving behind for the generations to come. Today I came across an article describing an interesting phenomenon about the year 2020. The soil dryness has almost disappeared, and most of the groundwater reserves have filled up. This fills me with hope. On the dream level, I believe that we have contributed to this process.

This project was highly personal to me in many aspects. I was facilitating processes that were aimed at fostering awareness of an issue and were part of a social activism project where I was also interested in the outcome. Over the time, I have been hopefully getting better at being both eco-friendly and more fluid and deeply democratic. I am grateful for all the moments at which I was learning, whether on my own or together with others, from what had been happening before, during and after the group processes. All over the time I was learning how to collaborate better both during the preparations and the process itself, how not to marginalise my own feelings and how to trust that they are part of the group and/or of what is unfolding. We got closer with my sister as we were discussing and arguing about what was really important and whether awareness is 'enough'. I have experienced being attracted by the idea of going into local politics, while simultaneously enjoying the independence of my position. I have realised that I want to engage more peripherally with the Extinction Rebellion. We began to dream of an environmentalist project in which we could be more than just 'invited facilitators', and also put our convictions into effect. It might be something like organising Open Forums as part of our Processwork training. Another cycle of Open Forums on climate crisis/ change is scheduled for 2021 to take place chiefly in the Prague 6 area under the umbrella of the Nesedím, sousedím community centre.

There are moments at which I realise how easy it is to forget about the many things that one can do individually in their everyday life, and to make excuses arguing that these are all but little things that will not make any change anyway (when, for instance, buying take-away coffee in single-use plastic when I have forgotten to bring my own mug). Such excuses come easily and one must stay alert to stick to the original intent. What was perhaps most challenging for me as a facilitator was real detailed studying of what had been going on, and being curious about it. This is where cooperation with others came in really handy, as I might have otherwise tended to quickly 'jump' into planning another event. I think I was experiencing more of being in charge, active and present, as well as more of making a mistake and learning a lesson rather than just criticising myself. I also sense the zeitgeist preaching a constant lack of something, whether of time, impulses, learning, things or experiences, which brings me back to the topic of good measure. In this respect, all the topics that we have come through have been personally valuable for my life. And all this fills me with extreme gratitude.

I conclude this essay with Arnold Mindell's message for me and anyone who wants to continue on their path of facilitation:

> *To those who want sustainable organizations and communities, my advice is: begin by being humble. Go back to school. Learn awareness. Learn about rank. You will save yourself and your community a lot of pain.*[47]

---

[47] Arnold Mindell, *Sitting in the Fire*, p. 18.

List of References

Amy and Arnold Mindell [website]. Retrieved from www.aamindell.net.

DIAMOND, Julia & JONES, Lee Spark. *Path Made by Walking: Process Work in Practice*. Portland, Oregon: Lao Tse Press, 2005. ISBN 978-1887078726.

DWORKIN, Jan. *Group process work: A stage for personal and global development.* Retrieavable from https://iapop.com/wp-content/uploads/2011/02/dissertations/dworkin-groupprocesswork.pdf, 1989

FREDENBURGH, Iona & BIJELIĆ, Leah. 'The world in here and out there: Processwork Facilitation as Therapy and as Worldwork.' *Processwork UK*. Retrieved from:
http://www.processworkuk.org/wp-content/uploads/2018/09/IF-LB-.pdf.

GOODBREAD, Joe: *Befriending Conflict: How to Make Conflict Safer, More Productive, and More Fun.* ScottsValley, California: CreateSpace Independent Publishing Platform, 2010. ISBN 978-145285766.

IPOP – Institut procesově orientované práce [website]. Retrieved from www.processwork.cz.

KRAWIECOVÁ, Nela; KAŠPÁREK, Michal & ZÁKOPČANOVÁ, Kristina. 'Rozdělení klimatem: Češi se nejvíc bojí sucha a migrace. Stále ale doufají, že jim se změny vyhnou'. [in Czech only] *iRozhlas*, 12th May, 2021. Retrieaved from:
https://www.irozhlas.cz/zivotni-styl/spolecnost/zmena-klimatu-sucho-migrace-vyzkum-rozdeleni-svo bodou-datova-zurnalistika-cesky_2105120534_nkr.

MINDELL, Amy. *Metaskills: The Spiritual Art of Therapy.* Portland, Oregon: Lao Tse Press, 2001. ISBN 978-81887078634.

MINDELL, Amy. *Moon in the Water: The Metaskills of Process Oriented Psychology as Seen Through the Psychotherapeutic Work of Arnold Mindell*. Unpublished PhD dissertation. Ann Arbor, Michigan: The Union Institute, 1991. Retrieved from:
https://mipopp.com/images/docs/A/Amy-Mindell---Moon-in-the-Water.pdf.

MINDELL, Arnold. *Conflict: Phases, Forums, and Solutions: For Our Dreams and Body, Organizations, Governments, and Planet.* World Tao Press and Amy Mindell, 2017. ISBN 978-1540770448.

MINDELL, Arnold. *Deep Democracy of Open Forums: How to Transform Organisations into Communities.* Charlottesville: Hampton Roads Publishing Company, 2002. ISBN 978-1571742308.

MINDELL, Arnold. *The Leader as Martial Artist. And Introduction to Deep Democracy*. Florence, Oregon, and San Francisco: Deep Democracy Exchange, 2014. ISBN 978-1619710214.

MINDELL, Arnold. *Processmind : A User's Guide to Connecting with the Mind of God*. Wheaton, Illinois: Quest Books, 2010. ISBN: 978-08356088862.

MINDELL, Arnold. *Sitting in the Fire: Large Group Transformation Using Conflict and Diversity.* Florence, Oregon and San Francisco: Deep Democracy Exchange, 2014. ISBN 978-1619710245.

Training sessions and seminars in Process Work (2010–2019), *and unpublished teaching material* provided by Stáňa Študentová, Anup Karia and Ivan Verný.

Worldwork [website]. Retrieved from www.worldwork.org.

WorldWork Videos: Sitting in the Fire. Retrieved from https://youtu.be/BmGEApyl-k0.

Appendices

List of appendices

Appendix 1 – Open Forum Guide (handout text)
Appendix 2 – Invitations to Open Forums (in Czech)
Appendix 3 – Photos from *Open Forum: Water and Future*
Appendix 4 – Photos from *People's Assembly: Great Rebellion for Life*

Appendix 1 – Open Forum Guide *(handout text)*

(the content has been informed by the teaching materials provided by Stanya Studentova and Anup Karia, as well as by the following websites: www.processwork.cz, worldwork.org, and www.aamindell.net)

Welcome to an Open Forum! We would like to introduce you into a few things that will help you to get oriented in the whole process.

Typical stages of the 'group process' that is ahead of us:
<u>Collecting topics:</u> *open space in which you can come up with your own issue or support another one that has already been voiced and caught you interest.*
<u>Issue sorting:</u> *Momentary agreement on the main topic we will be discussing.*
<u>Searching for roles and polarities:</u> *After some time, the topic usually evolves into polarities or roles. It helps to explicitly name these roles (like 'activist' or 'climate change denier'), locate them physically in the room and even play them out. This is what makes the polarities start interacting with each other until somebody starts talking personally from the role.*
<u>Role switching</u>: *We support switching of the roles, which means that you may be playing a particular role for some time (for example, of someone really touched by the current state of the environment) until you begin to feel like being drawn in a different direction once the initial role has been voiced (for example, towards the role of somebody who feels more detached). Try to move between the individual roles! Be ready to experiment!*

> *<u>Remember:</u> A role is bigger than a person – many people are necessary to express a single role. At the same time, a person is bigger than a role – no role can capture our complexity (and none of us desires to be glued to a single role).*

<u>Moving round the room:</u> *You are invited to move freely round the room. When, for example, you feel like supporting somebody in their opinion, you can come and stand up or sit down close to that person.*
<u>Momentary agreement and changes in atmosphere:</u> *During the group process, there are moments in which the atmosphere temporarily changes. It is necessary to capture these moments of temporary agreement, and appreciate them before the group cycles back to the process or conflict.*

A few things that you can expect during the group process:
- *chaos;*
- *conflicts and emotions;*
- *avoiding conflict and emotions;*
- *presence of many leaders and competition for the leading position;*
- *criticism of guidance and facilitation;*
- *silent people – those who remain silent for a long time usually hold the key to the whole process;*
- *up to 10 per cent of participants that will be dissatisfied with what has happened – these people are instrumental for beginning another group process.*

Self-care during the group process
- *<u>Each and every</u> experience belongs to and is part of the group, and it is needed (this is what we want to point out especially for silent people)*
- *When experiencing <u>strong emotions</u>, try to express them: they are important for the whole Forum.*

- *What you are experiencing has to do with you as an individual, but also becomes a 'role in the field' which strives to be <u>heard out</u> by others through you.*
- *<u>Allow</u> yourself to be biased.*
- *If it is difficult for you to <u>speak out</u>, ask somebody close to support you or speak out for you.*
- *Pay attention to what is happening to you and <u>take care</u> of yourself.*

Purpose of Open Forums
Our Open Forums are aimed at practising Deep Democracy (listening to all voices, as well as feelings and dreams), sensing the atmosphere while dealing with the issue, bringing awareness to all parts in the system, making room for expressing emotions and roles, and helping them interact… We focus on understanding what brings about a change for better and what, conversely, prevents a change. We are interested in the process itself and also concrete solutions. We believe that the world needs the activity of each one of us in finding the solutions and implementing them. Therefore, pick up the discoveries you have made during the group process, and make them real in your life, relationships, community, city…

We hope that the Open Forum will be an inspiring experience for you! Thank you for coming!

Facilitators: Anna & Slávek & Jakub & Daniel

OTEVŘENÉ FÓRUM: VODA A BUDOUCNOST
FACILITÁTOŘI: ANNA RYVOLOVÁ, BOLESLAV KEPRT, JAKUB RYVOLA, HOST: ARNE SPRINGORUM

Úterý 8. 10. / 17:00—19:30 , Desfourský palác
/ Omezená kapacita – pouze 30 míst

Omezená kapacita. Rezervujte prosím svou účast na vaclavova.d@gmail.com
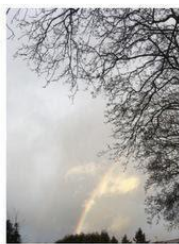
Otevřené fórum: Voda a budoucnost

Voda. Média nás téměř každý den varují před jejím nedostatkem. Nestraší nás příliš? Nebo naopak málo? Voda je stěžejní téma (nejen) letošního léta.

Jak to máte s vodou vy? Myslíte si, že voda patří přírodě, nebo je vám bližší myšlenka, že patří státu, který se má o ni starat? Sledujete, kolik vody spotřebujete, šetříte s ní, nebo jste rádi, když si můžete bez starostí dopřát každý večer plnou vanu? Co můžeme dělat pro budoucnost vody (a nás)?

Pojďme o tom společně mluvit. Zveme vás na setkání, kde budeme společně diskutovat a sdílet své různorodé postoje, pohledy, sny, obavy... Všechny hlasy jsou potřeba a jsou vítány! Nepotřebujete s sebou nic, jen odvahu, chuť mluvit nebo i jen poslouchat. Setkání bude facilitované – metodou otevřeného fóra. Nejedná se o předložení konkrétních řešení ani o ucelenou přednášku, i když přednáškový mini-blok bude přítomen.

Do tématu nás krátce uvede host, Arne Springorum, hydrogeolog, environmentální konzultant a člen Extinction Rebellion.

Omezená kapacita. Rezervujte prosím svou účast na vaclavova.d@gmail.com

---

12.

STŘEDA 12. ÚNORA 2020 V 18:00 AŽ 21:00
Ekologická komunikace. Otevřené fórum
Nesedím, sousedím

Informace | Diskuze

Zúčastním se

Podrobnosti

30 lidí zareagovalo

Středa 12. února 2020 v 18:00 až 21:00

Nesedím, sousedím

Veřejná · Pořádá Nesedím, sousedím a Slušná firma

Mluvíme o ekologii. Podle některých odborníků se naše Země řítí do záhuby. Blíží se klimatický kolaps. Přibývající sucha, emise skleníkových plynů, pesticidy, vypouštění škodlivin... Proč mnohdy i diskuze těch, kteří jsou na „jedné straně" a rádi by pro odvrácení nepříznivých klimatických změn něco udělali nebo už různě dlouho dělají končívají nezdarem? Proč nenacházíme společnou řeč? Proč se nemůžeme shodnout na tom, jak

Nesedím, sousedím
roh Anastázovy a Sartoriovy, Praha

V Nesedím, sousedím usilujeme o rozvoj komunitního života, místní pospolitosti a

---

ZEMĚ SE MĚNÍ A CO JÁ S TÍM
otevřené fórum
22. 5. 18.30-21.00
Nesedím, sousedím

Čtete příspěvky o klimatické změně?
Cítíte, že všechno, co děláte, je příliš málo pro skutečný posun k lepšímu?
Nebo jste se rozhodli udělat nějaký radikální obrat ve svém životě?
Jste optimisté nebo naopak propadáte skepsi?
Pojďme o tom společně mluvit. Zveme Vás ke společné diskuzi. Všechny rozdílné hlasy jsou potřeba a jsou vítány! Nepotřebujete s sebou nic víc, než jen trochu odvahy, chuť mluvit nebo i jen poslouchat. Na setkání nebude přítomný odborník na dané téma, my všichni jím budeme, večer však bude facilitovaný Annou Ryvolovou a Boleslavem Keprtem.

Rezerváce na e-mailu: nesedimsousedim@gmail.clm

Foto: Martin Andrle

Uměřenost jako životní styl, nebo z nouze ctnost?

Anna Ryvolová

Slavomíra Vizba

Panelib 5. února 2020
17:00 – 19:30
Městská knihovna v Praze,
pobočka Korunní
Korunní 290/68, Praha 10

LÍTÁME V TOM?
otevřené fórum
3. 12. 18.30-21.00

Už jste taky letěli letadlem? Využíváte výhodných cen víkendových letenek do sousedních zemí nebo je vám létání proti srsti?
Co je prospěšnější – dopřát si vysněnou dovolenou u moře, na kterou letíme nebo se zařadit mezi létací abstinenty? Připojili byste se k akci bezletový rok 2020? Máte spočítáno jakou ročně vytváříte uhlíkovou stopu? Máme nejvyšší čas létání omezit, protože se blíží klimatický kolaps?
Pojďme o tom společně mluvit. Zveme vás na setkání, kde budeme společně diskutovat a sdílet své různorodé postoje, pohledy, sny, obavy...
Do tématu nás uvede host, Petr Frinta, autor iniciativy Když už musíš letět, renegát pod obojí, který je pro ekology apologetou létání a v oboru letectví vyvrhelem pro neortodoxní přístup.

Registrace na nesedimsousedim@gmail.com.

VODA ZBOŽÍ, NEBO DAR BOŽÍ?
otevřené fórum
2. 10. 18.30-21.00

Letošní léto se neslo ve znamení vody. Média nás téměř každý den varovala před jejím nedostatkem. Nestraší nás příliš? Nebo naopak málo? Jak to máte s vodou vy? Myslíte si, že voda patří přírodě, nebo je vám bližší myšlenka, že patří státu, který se má o ni starat? Sledujete, kolik vody spotřebujete, šetříte s ní, nebo jste rádi, když si můžete bez starostí dopřát každý večer plnou vanu? Co můžeme dělat pro budoucnost vody (a nás)?
Pojďme o tom společně mluvit. Zveme Vás na setkání, kde budeme společně diskutovat a sdílet naše různorodé postoje, pohledy, sny, obavy... Setkání bude facilitované metodou otevřeného fóra.

Rezervace na nesedimsousedim@gmail.cz.

BOXED WATER IS BETTER.

Appendix 4 – Photos from People's Assembly: *Great Rebellion for Life*