

April 28 - May 2, 2025

2025 IAPOP Gathering about Worldwork Report

Artwork: Arnold Mindell



In honour of Arnold Mindell

with deep gratitude and love
for all the gifts he brought to our world and lives

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1. Introduction & Structure of Meeting

The Gathering's Inception

There was a mandate from an IAPOP members' online meeting about the future of Worldwork, that the IAPOP Board together with the IAPOP Worldwork Committee had convened, in April 2023, to organise a gathering related to Worldwork to work on the hot spots that had appeared between on different email strings, and to research and study ourselves trying to facilitate these.

The IAPOP Worldwork Committee made a call to all IAPOP members for people to come forward to form a team to organise this gathering. A group of people came forward and formed the Organising Team, and started to work together online, in June 2023.

Our Tasks & Responsibilities as Organising Team

- We made a call to IAPOP members to organise local meetings to discuss Worldwork as an event and a methodology, and send us the harvest of their discussion. Feedback was received from 14 meetings that were organised in 12 countries or training centres (Austria, Czech Republic, Denmark, Germany, Greece, Italy, Slovakia, Spain - 2 groups, Switzerland - 2 groups, UK, USA West Coast & PWI, training centre in Hawaii)
- After feedback that our initial call was made in a way that didn't include people who wouldn't go to another Worldwork, we made a second call inviting them specifically. As a result 8 people shared their experiences in individual meetings with members of the Organising Team, and their feedback was included.
- We harvested the feedback, grouping it based on themes that we saw emerging, and shared with all participants of the meeting, prior to the meeting, a summary of the harvest, as well as a longer version preserving the wording of the original feedback.
- We created a basic structure for the meeting, so people could participate both in person and online, finding a way to combine working in person and working online without having the possibility for live streaming. (See structure of the meeting below)
- We created a Program Outline containing our invitation/vision, information about the group gathering, our goals, our role as organising team, facilitation of the meeting, broad overview and structure of the meeting, online format, timetables across time zones, the broad categories of the harvested feedback from the pre-event meetings of local communities, our ideas about how to work, and logistics. (See Appendix A_Program Outline)

- A few members of the Org Team formed a facilitation team for the first day, and took the responsibility to design the 1st day, with the stated goals of meeting and connecting; creating as a group the container for our meeting; presenting the harvested feedback; gathering issues important for the group present; prioritising & assigning topics for each day; and forming the facilitation teams of the next days. We also took the responsibility for designing and facilitating the last day with the stated goals of making space for what needs to happen between us; harvesting learnings, ideas about possible innovations, and next steps for Worldwork; integration and closing.
- We informed everyone about us facilitating days 1 & 5 for the in person group and asked them to consider taking different roles that would be needed for the following days.
- We asked people participating in the online groups to volunteer to facilitate the 1st day, and worked with the facilitators to share a possible design for the 1st day, which they modified to fit their style.
- We organised the logistics, set up the venue, welcomed people, and kept the overview of logistical needs throughout the meeting.
- We gathered the harvested material from the 5 days and created this report.

The Gathering

- The group meeting was made up of a total of 82 participants, from 21 countries, 30 participating online and 52 participating in person.
- We were graduates of 11 different training centres (Grandparents, FGPOP/IPA Zurich, PWCP/PWI USA, RSPOPUK/Processwork UK, IPP Poland, PTPP Poland, POPI Slovakia, IPOP Czech Republic, DDI, ISPWR Russia, TdP Spain, Processwork Hub Greece)
- A hybrid event with live streaming, like had been originally envisioned and planned, was not possible due to the high cost, and the smaller than anticipated budget we needed to adapt to, midway, because of the low registration (19 people) at the time we needed to make this decision, so as not to lose our deposit when changing to a smaller venue.
- To make online participation still possible, and accommodate the different time zones across our planet, we decided to offer the possibility of 2 online groups.
- Thus the Gathering happened with participants meeting in 3 separate groups:
 - **Online group A** - people living in Greece, Germany, India, Ireland, Kenya, Poland, Spain, Switzerland, UK (14 people - 9 countries)

- **Online group B** - people living in Australia, Canada, Japan, USA (16 people - 4 countries)
- **In person group** - people living in Australia, Canada, Chile, Czech Republic, Denmark, France, Germany, Greece, India, Ireland, Japan, Kenya, Poland, Russia, Scotland, Slovakia, Spain, Switzerland, UK, USA (52 people - 20 countries)
- The online groups met for 2 hours each day as a separate group, and joined in the daily 1-hour Plenary Zoom Meeting for All Participants.
- The in person group met for 3,5 hours in the morning and 4 hours in the afternoon, 1 of them being the Plenary Zoom Meeting for All Participants. After dinner there were 1 hour evening presentations by participants.

Basic Structure of the Meeting

- The structure of the event was designed based on the inspiration of Worldwork, Participatory Research-Action approach, Open Space Technology, and World Cafe. Elements and techniques of the Go Deep Game were used on the 1st day to help us connect, and create the container.
- The Gathering was envisioned as a collective journey:
 - **Day 1:** Meeting, connecting, deep listening to each other and other people's experiences of Worldwork, while also setting up the container, choosing focus and forming the facilitation and coordination teams for the following days.
 - **Day 2, 3, 4:** Action Research - working on issues/hot spots, while also studying ourselves, exploring our experiences of facilitation, brainstorming around methodological issues, sharing versions of worldwork methodology we have been experimenting with, which harvesting our learnings
 - **Day 5:** Co-evolving through learning & ideas about innovations that have emerged - collecting insights & learnings & crystallising ideas for future action research.
- For the **in person** group:
 - The mornings were time for **group process**, preceded by activities like rituals, inner work, etc, that each facilitation team designed.
 - This was followed by time to **reflect** on what happened, in different ways, **study** the facilitation and our participation in the group process, and bring forth our learnings.

- In the afternoons we made time to **work on methodological issues** in small groups using Open Space Technology, or World Cafe, followed by harvesting and sharing these harvests in the large group.
- At the end of the day (for the in person group - early am the next day for one of the online groups) we had the **hybrid part** of the meeting, a 1 hour Plenary Zoom Meeting for All Participants, where each group (online group A, online group B and in person group) shared central points about what we had worked on, feelings, atmospheres, learnings, questions, etc. This was recorded on cloud and the link shared for online people who couldn't be at the plenary meeting.
- After dinner, there were **presentations**, some very experiential, on different ways of working that colleagues had developed, or projects, etc
- For **the online** groups:
 - The groups met each day and **processed an issue** or **brainstormed** on a **methodological issue, studying** themselves (interactions and facilitation) in the process.
 - They also met with everyone in the **hybrid part** of the gathering at the Plenary Zoom Meeting to share experiences.
- We distinguished **3 different roles**, which people stepped in and filled each day:
 - **Coordinators**: Facilitating the debriefing after the group processes and the sharing and harvesting after the Open Space groups or World Cafe
 - **Facilitators**: Facilitating the group process & being part of the facilitation team for the Plenary Zoom Meeting together with a person from each of the online groups.
 - **Observers**: Observing the group process, noting things about the facilitation, participant facilitators, and the group process they thought were interesting to notice, study, appreciate, etc., sharing their insights during the times we studied ourselves, and during the hybrid part of the gathering.

In essence

the Gathering was conceived as a collaborative, reflective, emergent and experimental process that fostered global participation deep connection, self-awareness, dialogue and learning. It aimed to innovate Worldwork methodology through shared facilitation, participatory research, and collective reflection.

2. Preparation Process & Teamwork

Our Story

The beginning phase was the hardest for us. We were in uncharted waters. We shared our different experiences and feelings around being in the unknown, and brainstormed how to navigate.

We had a mandate from our international community appointing us a task that had never been done before - a gathering of the community to work on its hot spots and research ourselves applying our worldwork methodology while doing that.

Our experience started to be one of carrying a heavy load, one that belonged to all of us. Realising this made us think that we shouldn't fall into the trap of thinking everything needed to come from us. Our function was that of river banks containing the river. A river which we were also of course a part of, but not its entirety. For this meeting to take form we needed much more of the river.

This led us to seek the input of our community, making a call for whoever felt pulled to organise "local" meetings to talk about worldwork and send us harvests from these meetings with feelings, thoughts, ideas both about hotspots we were in the midst of around Worldwork, and about Worldwork itself as a methodology and our application of it.

Our notion of "local" was open to whatever people considered one to be (city, region, country, training centre, etc) but after wrestling with the opposing pulls in us for open/inclusive vs closed/contained, we limited participation to graduates and students of diploma and facilitation programs.

After having set in motion the gathering of input from the community, the thought started to crystallise that by following our calling to join this team, we, and whatever path we were taking in organising this meeting, have become the momentary Tao of our community.

This led us to the need to find our vision for this meeting. We took time to each find our personal vision and then shared them, weaving a common vision.

Our vision became our grounding and fallback in difficult decisions that we needed to make, in our teamwork, and in our interactions with our community. We tried to facilitate our inner experiences, our relationship and group interactions, as well as our interactions with the community, aspiring to it.

What helped us was our paradigm. The awareness that awareness is a role, and that each reaction, feeling, experience was important, both personal and belonging to us all, as well as the field of our community.

When a hot spot occurred between us, instinctively we let them pass, but one of us always brought us back, and facilitated the heated interactions. In this way, we worked with the

various rank dynamics appearing between us, and made space for our experiences, and this helped create a sense of safety, as we started to get to know each other deeper, open up to our differences, and the need for there to be space for different ways of being, communicating, and doing things.

We agreed upon a way of working over time that respected and made space for the unexpected twists and turns of life influencing our availability, with those who could, each time, taking the work further, and those missing following the direction taken by those present. We shared tasks based on our particular skills and our pull to them, rather than equal sharing of the work load, and when unexpected life events made one pull back, another came forward to pick up the tasks.

Developing our ability as a team to navigate the difficult moments made our meetings meaningful, and our deepening personal connections made us look forward to seeing one another online.

This sense of being a team, together with our vision, and the perspective and tools our paradigm gave us to work with the disturbances was our biggest support during times of overwhelm or discouragement from the lack of feedback to something we had put out, or questioning whether we should stop when our experience was that of pushing a boulder uphill.

We explored the logistical options with their budget implications and stepped into our contextual rank taking decisions about location, who could participate, the format of the meeting, deadlines, etc., being flexible, and changing along the way as the circumstances needed us to do.

It was very difficult organising something not knowing if people would actually attend.

The lack of any public response to the Program Outline we shared, sank those of us who had worked on this in a low dream after all the heart, energy, creativity and hours of work we had poured into its creation. We processed our reactions, and realised that the no response was connected with varying factors involving our community's field, and we shouldn't take it personally, nor expect acknowledgement from the field right now because other processes were blocking this.

At the height of this uncertainty about whether anyone would attend, we spontaneously committed to traveling to meet in Athens, even if no one registered. This brought us much joy! We then realised that this feeling must also be a role in the field so there must be others who are experiencing it too! But even if there weren't, we were suddenly enough! This feeling gave us the energy to keep going, and freed us to carry on without needing to know the outcome of our efforts.

One of the big tasks we had was harvesting the feedback we were receiving from the local meetings.

We had received reports from 14 group meetings in 12 countries, and also had our notes from our discussions with 8 people who had chosen to share their experience, feelings and thoughts about Worldwork in individual meetings with us.

We tried to maintain the wording of people, while also grouping it under broad themes. Then, seeing how lengthy that document was, we created a summary of broad themes in bullet points, and shared this together with the more detailed harvest, for those who were interested in reading it.

After having opened registration, we were faced with a much lower number of participants (20 people) than those who had filled in the Show of Interest form we had initially put out in order to gauge interest and make the contract with the venue (120 people). This made us realise we needed to drop the live streaming due to the high costs, and make alternative plans for a much smaller group. We restructured the budget, canceled the live streaming and put a deadline for registration that allowed us to cancel the venue without losing the deposit.

More people registered and we found a different way that people could participate online, which actually turned out to be a more interesting way for people, which resulted in enough people registering to form 2 different online groups based on time zones.

In the end, the in person participation was large enough (52 people) for us to remain in the same venue, in a smaller meeting room, and we found a way with low tech solution to have a daily one-hour meeting with everyone participating in person and online, recording this for the online people for whom the meeting time was in the middle of the night.

Our Teamwork

Our teamwork involved different aspects:

- **Field:** The sense and theoretical concept of our paradigm that “We are the community, and therefore our personal reactions are also roles in the field” helped us take these seriously and process them, with the awareness that we were also processing the field of our community.
- **Relationships:** Paying attention to the here and now between us, creating space for personal sharing before diving into the task at hand, noticing, stopping and processing tensions when they come up, while at the same time, letting things go when needed, helped us get to know each other deeper, created a sense of trust in our collective ability to facilitate our interactions, and enabled teamwork to flow.
- **Facilitation:** There was always someone outside the tension occurring in a particular moment, who could and would step in to facilitate, in a way that supported both people, and helped deepen the understanding of their experience. This created a safety, and a deepening of our work together both in relation to the relationships between us, but also in relation to the task at hand, as the processing

of tensions helped us deepen our perception and understanding of the tensions in our community, which we could sense in our interactions with everyone.

- **Language:**

- English was a second language for everyone on the team, yet there were more fluent and less fluent speakers, therefore language was a diversity issue between us that created tensions at times. One of us always helped us slow down when needed, so that time was created for the one who didn't understand, to do so.
- We did this by supporting both the need of the one who doesn't understand to have a chance to catch up by all of us slowing down the work at that moment, but also the need of the one who was impatient by valuing the experience and recognising the role of feeling and holding the pressure created by the tasks at hand. This recognition and valuing created the space for a slowing down.
- Our interactions around language were personal, and there was also the awareness that we are roles in our field, as we saw ourselves switching from one to the other at different times, as well as roles in our international field.

- **Practicalities:** Having clarity about the structure - what needed to be done and how we would do it - getting organised, and being task oriented with deadlines helped get the work done!
- **Communication:** Setting a communication "protocol" (a group we created on Viber, a shared Google Drive folder, and agreement that we would respond to one another when addressed) helped our communication, as did our understanding that any one of us might find themselves in a period when they would not be able to respond. Our agreement that we would move ahead with whoever was present and available, with whoever could not be following the decisions made, helped us keep moving forward with all that needed to be done for the event.
- **Setting boundaries:** We took the responsibility to set our limits, when we could no longer be inclusive to more requests from our community, and this brought a sense of calmness, as well as helped us be efficient in the task at hand.

Main Challenges

- **Holding for our community the tension of all the hotspots mentioned in the feedback that we were harvesting.** What helped us was acknowledging the tension the feedback created, and that it was not our role to process all these but to create a container in which this could be attempted, while we also study ourselves and learn in the moment.

- **The lack of or low response from the community to our various communications about the meeting.**
 - We processed this between us, and found various possible experiences in the no response - too busy, many things happening in life, wars, cautiousness around the meeting due to past hurts, withdrawal from the community, a group process in the background around the meeting itself - whether it should happen or not - edges, etc., realising that we are experiencing aspects of our international field, some of which had created the need for this meeting.
 - We also realise that our own desire to be at this meeting was also a role in the field, and that therefore we need to keep going, holding it all, and be patient to witness and be part of what this meeting will give rise to.
- **Taking difficult decisions for our community.**
 - Many of the logistical decisions were difficult ones to make, especially the ones having to do with inclusion vs exclusion, like who could participate in the local meetings (for example, these meetings could have been open to everyone who has participated in Worldwork seminars, or members of Processwork communities who aren't graduates nor students), and who could attend the meeting in the spring (for example, students too, since they had participated in the local meetings giving their feedback).
 - Taking these decisions was a combination of exploring practical issues they entailed (for ex., inclusion meant the need for a bigger space and a more costly budget), and group process interactions between us about these.
 - The recognition that there was no right decision, only one that felt like the one that we could support as a team, helped us base our decisions on the sense and feeling we had at the end of considering all the above.

Helpful Elements

Some things that helped our teamwork were4:

- **Development of a way to work as a team that worked for us all:** We slowly over time figured that out through practical agreements, relationship work, and openness to change the way we were working, to do it in a way that works for us all with our different communication styles.
- **Structure & use of our specific skills:** We created agendas, kept minutes for each meeting, recorded them for those not present, scheduled several meetings at a time, assigned tasks, set deadlines, worked both separately on specific tasks and then together synthesising, utilised specific skills we each had.

- **Support of decisions:** We made an agreement from the beginning that those present would make whatever decisions needed to be made, and these would be supported by all of us, even if we were not present in a particular meeting.
- **Commitment, flexibility and group process:** We shared a sense of responsibility toward our community, and were committed to the task at hand, and to each other, but each of us also was faced with different life circumstances making us at times less available. As a team we developed a flexibility that helped us accommodate individual needs, caring for what each of us faced in life, and worked with whoever could be present each time. Each of us took on the work that we were able to do, at a given moment. At one point, we realised we needed to process a ghost role we sensed inside of us saying, "You are not doing enough. You're not good." Noticing we were under the influence of this ghost role, bringing it in and interacting with it relieved our field.
- **Space for personal connection & relationship work:** In the beginning of our meetings we made time to share personally. We talked about our lives, our bodies, our animals, whatever was happening for us at the time, getting to know each other more. While interacting around the task at hand, we had an interest to understand one another, and the cultural differences between us. We didn't leave tension that occurred unaddressed. We noticed each other's signals, bringing attention to them, helping each other talk about what we experienced. When hot spots occurred we noticed them, and stopped, and facilitated the interaction until the tension was catalysed. When we felt disturbed about something, we reached out to each other in between meetings to talk about it. We also had many moments of laughter together! Through all this we developed and deepened our relationships and a deep trust developed between us, and enjoyed our time together, and working together.

3. Issues Processed

IN PERSON GROUP

Competition among us facilitators

(Hot spot named in the harvested feedback)

On day 2 the group explored the topic **in reference to:**

- Ranking within the community of graduates based on degrees/schools
- Seniority
- Teamwork
- Trust

Learning:

- It was helpful to ask ourselves: Where are we each in these roles? If we find ourselves in the same situation (being challenged around our unconsciousness about the effect of our rank and its misuse) how could we use what happened here between us to help process the situation?
- Naming the complex rank dynamics between us helped the field.
- Awareness that we often get hypnotised by the contextual rank we have and come in, thinking we know the direction or how to do it right or what needs to happen next, helped.
- For some of us with contextual rank, feeling unlovable (internalised oppression / low psychological rank), makes us come in hurtfully, and then not step back, feeling that we have the wisdom and we need to bring it in, taking up all the space.
- For some of us with low contextual rank, we need to work with internalised oppression that holds us back
- The facilitator noticing a person sitting disengaged on the outside and asking them how they are doing had a big effect on the person, giving them the experience of being invited in. The experience of this person was that of being frozen, feeling that they don't have something important to say.
- It's important to recognise that while jumping in is a natural style of some of us, which in itself needs to be valued and have its space, it is part of the mainstream process work culture, and as such gives centrality to those who have it, and makes those who can't match it feel marginalised.
- One way to use contextual rank helpfully is pausing a bit before coming in, having the awareness that your rank gives you a greater ease to do so, and instead wait for a while to see if this space and time created helps someone else to bring in and represent the experience you are having or wanting to bring in.

Social activism orientation vs Process orientation in facilitation & the hurt created around this polarisation

(Hot spot named in the harvested feedback)

On day 3, the group process began by voicing an accusation brought forth in the harvested feedback from the local meetings that happened before this event, regarding social activism as non compatible with process-oriented facilitation. There was an acknowledgment that the way the issue was phrased was itself a hot spot as it represented the viewpoint and experience of one side. The group represented both sides of the polarity aiming at a deeper understanding of each side and of the relationship between them. While processing this polarity a related process around Race, Racism, White Supremacy within our community and the various schools emerged and was explored by the group.

Online Group B also processed this issue. The phrase they used to summarise the process is: Process-oriented facilitation and social activism is not a polarity. It is the Spirit discovering Itself through these 2 directions.

Colonialism, Racism, Classism, Ableism and other forms of discrimination

(Hot spot named in the harvested feedback)

On day 4, the day started with a work between 2 members of the group working on an accusation around sexism. After this work came to a momentary resolution we moved on with a forum like group process, where many people shared experiences of discrimination (based on various identities). The group held each story by slowing ourselves down and deeply listening.

Learning:

The facilitation team, diverse in terms of race team, had prepared to facilitate this topic by working on their teamwork, including the rank dynamics between them, which showed in the way they facilitated and held the group. Some of the things that group members found helpful in the way they facilitated the process are:

- Ceremony around land/ancestors
- Personal introductions
- Acknowledging class and colonialism as it appears in the current setting of the venue
- Modelling non-defensiveness
- Good teamwork, valuing different kinds of seniority, good use of different types of rank
- Facilitator moving physically close to the ones who were silent

ONLINE GROUP A

World topics appearing between us

On day 2 the focus was on global issues surfacing among the participants

Reflections are summarised in section 4 Methodological Issues

How is WW/PW/we part of the problem?

On day 3, the group reflected on the ways in which they are a part of world problems, on the urgency for change, and the question of whether worldwork can be facilitative.

Learnings are summarised in section 4 Methodological Issues

Closing Day: Spotlights from All Days

On Day 5, the group created a text using spotlights from the chats of all sessions:

The answer is blowing in the wind

A vision: a fluid, constantly (ex-)changing net of WW/PW around the world

Giving up the idea of one right way

change is a good thing

Are we open to a change - also personally? Are we ready to behave differently than before?

Do we make enough space to focus on the essence?

Complexity causes time pressure

Safety is different for different people

Big groups dealing with big issues: It is not safe. „The other is me“ cannot be the starting point of WW, understanding before we get into the hot spots

We need to be separated again and again to come back with another know-how (create the possibility to go out and in, while in WW-processes)

Answers won't come quickly.

Be aware: This is not a WW Meeting, but an IAPOP gathering!

We are Edge Walkers: The call is to stay on the edge between known and unknown - in deep connection

Fluid facilitation as a new style

Things need time to grow. It is incredible what can happen if the right moment has come.

There is no solution. Just Adaptation.

Sometimes leaders are needed

Sitting consciously together in the unknown

Difficult issues are not only difficult

Being grounded in the old to bring the new

ONLINE GROUP B

Trauma Informed Worldwork

Learnings are summarised in section 4_Methodological issues

Strategies for Creating Safety During Group Processes

Learnings are summarised in section 4_Methodological issues

Processing hot-spots appearing in the moment

The facilitators worked to balance emotional intensity, personal process, and group needs. They navigated multiple levels—individual pain, relational rupture, and collective dynamics. The closing moments centred on care, shared responsibility, and deep gratitude for each other's honesty, presence, and willingness to be in the fire together. Themes of visibility, role fluidity, and co-facilitation emerged strongly, with Arny's teachings and spirit invoked throughout as a guide for this unfolding process.

A Poem from Closing Day

Holding our hands (by Midori)

Holding our hands,
I feel I'm not alone.
Feeling you.

Holding our hands,
we create spaciousness.
Sensing my presence,
sending my love and intention,
feeling your love and intention.

Our BIG Presence
holds the Earth—
the client Arny dreamed of
in his dream.

Overall Reflections

Across both in-person and online sessions, participants highlighted trauma-informed approaches, creating safety, embracing uncertainty (“edge walking”), and cultivating “fluid facilitation” grounded in care, adaptability, and collective presence, humility, and connection—embracing complexity and ongoing adaptation instead of fixed solutions.

4. Methodological Issues

This section presents the **harvest** of the themes discussed around **methodological issues** concerning Worldwork, during the 2025 IAPOP Gathering about Worldwork, which came forward in the feedback gathered in the local meetings before the Gathering. Each theme is numbered, includes its title, and lists the original points as captured from **the groups' flip charts**, preserving participants' wording wherever possible.

IN PERSON GROUP

Methodology and Facilitation

Use of Rank Theory in Relationship Interaction

Issue: Complexities of facilitating an interaction between marginalised and mainstream roles, when rank theory is being used (see description of situation below)
We used role play to experiment with the problems of this complicated interaction.

DESCRIPTION

Roles: a high social rank and low social rank role and a facilitator (F).

Situation needing to be explored: The marginalised (MG) role accuses the mainstream (MS) role of misuse of their high social rank, and the MS role, instead of picking up the accusation, makes a counter accusation, accusing the MG role of misusing their psychological or spiritual rank.

Actual people playing the roles:

MG role was played by an identified activist using “they/them” pronouns, BIPOC, and student.

MS role was played by a white cis woman, and processwork teacher.

The facilitator role was played by a white cis man aware of his privilege.

The INTERACTION

The F started by supporting the MS role, but this was not okay with the MG role because they felt unsafe and not supported as the MG role. Possibly needed to first support the MG role.

Our main work was between the MG role and the F. Very complex.

At the Facilitator edge:

Was he the right person to be facilitating this interaction given his MS ranks. And/or was he at an edge to go forward.

He asked the MG role this, but the interaction became chaotic at the edge and the question was not answered.

At this point the F worked on himself as he meta-communicated about his concerns re his high rank.

The MG role responded that they wanted and needed his support.

There was still some confusion because the F thought the MG role wanted them to challenge the MS role, but no, the MG role wanted their support to challenge the MS role. Interestingly, the MS role was also affected by their interaction, and the F's work on himself. The MS role shifted to being able to pick up their rank. This can be considered a shift in the whole field.

Participant Facilitator

The motive for discussing this topic comes from the need to create a safer environment during a group process. What does it mean to be a participant facilitator? Holding space: how do we approach, embody this role?

- What is the mindset of the participant facilitator? "I am holding the space for experiences to unfold, the people in the middle do not need to concern themselves with nothing more than what is happening in the middle, I am the container in which a transformative experience will hopefully happen".
- Participant facilitator as a container: the container = the hot pot in which we work, in which we burn our wood during a group process. Become aware of the function of the container: without it, there is no witness. Why is the active witness important? They track the process from a more detached perspective, hold and impact the atmosphere in which the work happens.
- It is a momentary role: the ability to move in and out of it: actively hold back our thoughts, ideas, interventions, while witnessing the work that occurs in the middle, step out of it when moved/pulled to join the centre.
- It is a very active role despite the fact that it looks passive compared to the energetic work that happens in the middle. It demands emotional self-regulation. It is taxing on the mind-body.
- It is a role that while holding/witnessing can process a role/ghost role/ experience and bring in an insight that helps the group process to go further.
- Remembering the importance and the value of this function: need to thank and appreciate the people holding this role at the end of a group process just as we thank and appreciate the designated facilitators, and those who took part in the interactions.

Bringing in Ghost Roles

Some suggestions:

- When representing a role you don't like, it's not helpful if you mock it.
- If you feel an "ally" and are having a hard time representing a role, find the 1% of you that is this role and speak from there rather than represent a caricature of it.
- Be sensitive to the fact that there are people in the group who are dealing with the effects of this role in their lives all the time, avoid representing the worst part of this role in a way that will hurt people who are impacted by it.
- As a facilitator ask for someone who can speak personally about how they have caused harm from that position/role

Encouraging Marginalised Voices to Come in

- Facilitator (F) invite people to be in the state that they are in right now.
- F name and frame that some may be feeling on the margins and that their voices are needed, as new information comes in from the margins, asking people who feel at ease, to hold back a bit, and inviting others to contribute
- If the same people are talking for a long time F can stop them, framing why, and invite others who haven't talked yet to come forward.
- F can move physically to the margins and check in with people there, ask them how they are doing and if they want to speak.
- F can encourage other ways of communicating

Role vs Personal

Why is this topic important: It's confusing when someone is speaking from a role and another person is speaking personally - needs good facilitation and framing.

- Confusion between role and personal. Is there another language? It is difficult to separate. Is it even possible to say it is "only a role" or "it's personal". Can we rethink the concept?
- It's difficult to be in "evil" roles. Creates fear in the room.
- How the facilitators frame it is important – so it helps WW participants understand it.
- If I take an unpopular role, people in the group may think of me as this role. People may misunderstand and this stops me from coming in. Facilitators need to explain. But when I take a role, a little part of that role is "me" so it is personal.

- How do we explain when a privileged person is talking about their suffering as a human being, and they can't see their privilege as well as their suffering, which creates hurt?
- It's hard to switch roles when people are speaking deeply personally. Hard to do when people are altered.
- Facilitators need to be caring and at the same time keep the process flowing. Need to protect and explain what is happening.
- Why do we need the roles? Is it "one"? or a % - this much % personal and this much % role?
- People stop going deeper when it is too "personal" as it can be too painful. People playing roles can be insensitive and unintentionally cause hurt.
- When in the role of the perpetrator – will I harm the person again?
- Exploring roles that weren't deepened or emerged at the end & how that would inform our method.
- The roles need to be deepened more and the interaction needs to be deepened more.

Reframing Hot Spots as Hot Stops

Before Group Process we build a framework that includes explaining what Hot Spots are and why they are important (that is where transformation happens and the intentional field is surfacing the process). To facilitate these transformational moments, the designated facilitators will call for Hot Stops (temporary stop for deepening the experience) when meeting Hot Spots.

We are suggesting to experiment with the following options (or others), which we consider "good enough" for now and "safe enough" to try. It would be great if we gather experiences we have experimenting with some of the pathways for further learning.

- Sense-Making. Focussing on the most agitated people who experience the impact of the Hot Spot. The facilitator guesses into the experience and offers a version of what created the Hot Spot and the impact, and checks for feedback of the agitated person, and opens the floor for their version if needed.
- Address the people most involved in the Hot Spot and guide them to unfold their experiences into other channels (movement, sound etc.) until they find the essence.
- If there is a perpetrator that creates the Hot Spot, the perpetrator is asked to sit next to the facilitator. The victim can choose whether to stay in the group or to withdraw from being on the spot. The group discusses what has just happened and what would be needed to heal the harm.

- Take the focus off the people most involved in the creation/carrying the Hot Spot, and create Small Groups (maybe triads) to take on the roles, and find a quick way to empathise with the experiential reality of the role. Then have the small groups share/express their findings, with the people initially carrying the roles listening, and given afterwards the space to agree/disagree/add/subtract ... in regard to the offerings.
- After calling for the Hot Stop, facilitators ask the group who would like to focus on the Hot Spot at hand and deepen it, and who would rather choose to form another group to process another aspect of the group process. Afterwards bring both groups together again to share what has unfolded in each group.
- For the group: Using somatic resources (breathing, tapping etc.) to help people come out of hyper-/hypo-activation (fight, flight, freeze, fawn) to a place of groundedness to bring them back into the window of tolerance (WOT). Using such techniques could also be announced before the group process (and require somatic training for facilitators)
- If one person goes into an altered/extreme state at the Hot Spot: Focus on that person and take them through a specific guided Inner Work that helps them unblend from the child self and access the elder self. (Facilitator needs to be trained in Inner Parts Work). The guided Inner Work is a work in the middle of the group so everybody gets to witness where the hurt is coming from and how the person can at least get back into the window of tolerance and meta-communicate their hurt.

Movement & Group Process

- Difficult to switch from talking to movement. Is it an edge?
- Two functions of movement :
 - o Releasing tension
 - o Embodied awareness - pick up secondary energy, unfold, find insights, share. For ex.:
 - A group member picked up early in the Group Process a Ghost role that day. It was a figure sculpting her body as "a Process Worker should be". Hands open and offering, whirling. At the beginning, it was beautiful, but as she stayed with that, it became difficult, exhausting. Then a repetition started happening. Her body was collapsing on the floor, and that figure would sculpt her body again and again as the Ideal Process Worker : open, offering, whirling. The insight was that when the Process Worker becomes a role and even more an ideal - an archetype, there is no space for the human inside it. She was not able to bring it during the Group Process, she unfolded it herself and shared it in two small groups during the day.

- Movement channel gets faster in contact with dreamland and essence level, but it needs interpretation.
- Can we use movement as another channel during the Group Process and speak insights in the room?
- Movement is secondary and not treated equally to words.
- Can we use movement as a language? Can we follow the impulse to move as we follow the impulse to speak?
 - o Can we do that during the Group Process in the centre? Not somewhere aside, not later? Can we see/perceive the moving body as a technology and not as performance?
- We noticed that while being in the small group, some members wanted to move, and some wanted to speak. It seemed like a need to experiment regarding methodology, both experientially and through framing.

Using Embodiment Exercises of Social Presencing Theatre

- The small group experimented using the “The Stuck Exercise” (Arawana Hayashi)
- It was very useful for people who have difficulty talking but have strong emotions.
- Going into movement helped some discover insights, understand what was happening to them, and how that might be helpful for the field
- The body helped some discover what was unknown to them.
- Future experimentation: Make space during a group process for this kind of work - let the body express

Trauma informed work

- Just naming trauma can be activating for some. It's helpful if the facilitator frames for the group asking people to be aware that they might be triggered.
- As a facilitator it could be helpful for you to ask people to identify themselves if they think they could be triggered so you and the group can have an eye on them.
- Buddy groups meeting before and after for check-in can be helpful
- Education - teach people basic things about trauma, so they can recognise triggered states, and simple techniques to self-regulate or help others regulate their nervous system.
- More training on trauma for the staff.
- Window of Tolerance: (nervous system state) Within the window of tolerance one can think and feel. Outside the window of tolerance one is HYPO or

HYPER. Some ways to self-regulate: Dance, Move, Sound, Contact, Feet on the ground feel the earth, Breath out twice as long as inhale.

Minimising Harm for Both Marginalised & Mainstream Roles

Questions / issues that were discussed:

- How to support people in altered states of consciousness.
- How to make safe space for both minority and majority position.
- Incomplete processes as a reason of hurt.
- Feeling annihilation as a newcomer.
- How to see a person as a person, not only a role.
- How to stop re-traumatisation.
- Levels of harm – is some of it ok?
- How to express anger in a safe way - but safe for who?
- Marginalised people being used for mainstream people to learn.

Some suggestions:

- Remember a person beyond the role – don't hold a person in a role too long.
- Setting expectations about group process/ Worldwork – informing more about WW before (without scaring people away) but being very clear about what to expect. For example, that:
 - it may trigger trauma
 - feelings may be marginalised
 - topics may not be held
 - this isn't a context that works solely on CR level (social justice) - explain the multi-level focus and the reason/aspiration for it, etc.
- Framing and meta-communication about anger (as a person expressing it, facilitator – to help it).
- Expressing anger without words – using another channel, ex. movement.
- Prevent backlash towards a person who was expressing strong feelings by framing it.
- Acknowledging pain involved in minority people teaching the mainstream and also noticing the power.
- Stepping beside the role that gets painful and handing it over to somebody else.
- Do the Essence work with a role from majority that wants more space (going deeper into the real needs).

NOTE: Harm in the discussion became a ghost role, in the sense that what we're doing involves some level of pain. How to do it so that it does not lead to re-traumatisation is a big ongoing research question.

Worldwork in different contexts

How do we use Worlwork in organisation without teaching it but by doing it?

- Translate WW vocabulary in a common language
- Use metaskills and attitudes, curiosity, open mind and heart, learn form the other, pace and praise the primary process
- Topics that work here: rank, conflict work (stepping into the role of the other), work on people's vision, process mind, earth spot, allies, hundred year old self, inner critic and outer criticism, compassionate witness, framing and presenting different positions yourself (as a facilitator)
- Drama triangle as an introduction to roles (for ex, perpetrator, victim, witness)

Facilitator Recommendations

Things that helped:

- Ceremony around the land & the ancestors
- Introduction - appreciation of Fs speaking personally in terms of the process and in relation to one another
- Acknowledgment of class (thanking the workers, the chefs, the cleaners)
- Acknowledgment /framing of colonialism in the moment
- The guided meditation
- Modelling non defensiveness in interactions between Fs and members of the group when accused
- Facilitating from a deep feeling sense and spirit rather than the mind
- Good teamwork – good use of senior Fs contextual rank, a felt sense of appreciation in the team members of their acknowledgment, valuing and appreciating the many different kinds of F seniority (not only in terms of the PW paradigm) brought to the team
- Good use of rank for senior facilitators in context of Processwork
- New style for consensus - noticing what was already happening in the room and going with it.

Suggestions:

- When one side speaks personally and the other side responds as a role, hold down the interaction so the other side can respond personally too
- Instead of asking someone to speak louder ask people to come closer - "Everybody listen" instead of "speak louder"
- Have more small groups so more people can participate
- Frame the hot spot when it happens and slow down and stay there
- F move closer to the ones who are silent and speak from that space in the room. So, stand in back to say from there "I wonder if someone here wants to say something?"
- Role → personal → hold back – so personal response is possible
- Hold down at edge – facilitator open the ghost role
- How do we hold rank complexity
- Stay with the hot spot longer
- Notice that the process was in the room – so maybe roles were not so needed in this case

How to slow down and still catch the call:

- Inner work
- Personal reflection 10'
- Sharing in small groups
- Feedback from assigned observers of the group process

Support for BIPOC Students and Diversity

We focused on the issue of lack of diversity, especially of BIPOC (black indigenous people of colour)/PGM (people of global majority) in our process work schools/training programs. A sense that we are not 'walking our talk' of deep democracy, picking up the other sides, especially when accused of racism in PW, we aren't good at picking the 1% of us that is racist/has blindspots or reluctance to work on our racism.

In our group we easily acknowledged that there is a big gap between our high dream of the PW paradigm, and the reality of our actual ability to create truly inclusive environments that are welcoming, respectful and inclusive for minority people.

This is why minority students, especially BIPOC, tend to quit/leave the schools before finishing, or don't end up staying connected, or become teachers if they graduate, or leave faculties.

Helpful structural ideas:

For ex., A student challenged a teacher when they found a bibliography of PW books in which all books were written by white male authors. A solution could be to include the many PW books written by women, and to also include the many papers and dissertations from the many diverse PW students. Also original books from other cultures and traditions outside of PW.

That schools begin and/or continue to raise funds for scholarships and financial support for BIPOC and other marginalised groups to be able to take courses and training programs. And what good is it to have BIPOC students come if the schools/teachers and global PW community does not continue to work on our own racism, and blindspots in our high rank? So, we need to continue working with consistency to increase our awareness around diversity issues within ourselves and the PW community, as we are doing today. We need to get out of being hypnotised by our high rank.

A member of our group told us that new research says if an organisation or company brings in 15% BIPOC into meaningful positions/leadership, then real systemic anti-racism begins to happen. If that number goes to 30% they very significant systemic change can really occur. But for this to happen, we need to be able to do the teamwork required to address the diversity and rank dynamics which will occur in our interactions.

Field Notes:

Our group was 7 people, 6 white and 1 BIPOC. Though at several moments during our work, which was a bit of Worldwork at times, some people expressed hopelessness, or rigidity, or couldn't understand each other, we all stayed together in our work, not leaving for coffee break, toilet or anything. There was a good feeling among us as people, even though we felt the complexity of the issue was so hard to deal with.

Learnings from our Gathering

- Personal/role differentiation needed
- Elders and the active people take the stage in first days, while those shy and quiet feel better closer to the last days and take the stage in the end
- We learn together through our interaction and relationships
- Do I learn in a large group process? More reflection about this afterwards in small groups is useful.
- We are all micro-aggressors - explore this to understand how.
- Slow down!!
- Learn to hold the frustration that things currently are the way they are being.

- Even if you are very experienced in Processwork you need to be working on your own stuff.
- Self-righteousness comes up in us from the need to feel good about ourselves to balance/ negate how we feel as a result of outer and internalised oppression. This self-righteousness creates shaming /public humiliation to the one receiving it.
- If one who has done something unconsciously gets called on it in the group with force and self-righteousness, they get traumatised, often with serious consequences to their health (heart attack, blood pressure, feeling wanting to kill oneself). Also, this creates a sense of lack of safety for everyone in the group. We need to try to notice our reactivity, and if at all possible, control ourselves not to do this to the other person. But when that's not possible, the relationship work between these two people is critical after such scenes / interactions, so the one who created the hurt can realise the effect they had on the other one, and feel how that realisation makes them feel, and relate to the other one about that. It's, more often than not, hard for this reactivity not to happen but can we talk about it between us, and resolve it = pick up responsibility for our impact on the other one? This happening in the background affects the field. Even better to meta-communicate this to the large group once relationship work in the background happens. This would bring back a sense of minimal safety.
- Working in dyads after the group process on conflicts or double signals brings relief and awareness, even if not worked on directly in the group.
- Remind ourselves of compassion for us and others in the field.
- The need to process our own hurts much more - our personal wood and the collective wood we each carry in our bodies.

Suggestions & Ideas about Innovations

- Pre-training of staff & participants before group process / Worldwork
- More time for integration.
- Work in small groups on hot spots that happened during the group process, and bring back to the large group.
- More second training, not only hang out in CR, in order to prepare for polarisation
- Role hacking in small groups to hold, deepen roles, complete when it is personal.
- Processwork training for newcomers during Worldwork seminars
- Train facilitators in slowing down.
- Knowledge + training about abilities diversity eg. Can't hear, can't walk / see neurodiversity – how can we communicate differently?

- Use Essence level as part of the work at the edge. Utilise other methodologies too, ex., Playback, Social Presencing Theatre, etc
- Working on essence more can impact the field and resolve in a different way.
- Facilitators move physically in the space to support marginalised people
- Relationship = channel, teach about micro-aggressions
- Noticing more body signals not just what we say
- Be aware of our rank when we speak, framing our rank and how much space we have already taken.
- Trauma informed exercises and theory before group process/Worldwork.
- Give examples for non-English speakers
- Slow down, speak slower, aware of diversity as language and learning styles.
- Ceremony, use different methods, deep listening, talking stick, etc.
- Facilitator and people sharing about their history, family, etc.
- Bring in rituals more, the earth, the most marginalised.
- Space before group process for having relationship conflict work.
- Slow down at the cool spots, recognise them, frame what created them, stay there for a moment, before rushing into the next thing.
- Local communities i.e. students at the beginning of studies do preparation events to be more prepared and not be only swept by the experience of ww.
- Training on whiteness – subgroup work for white people on helping each other become aware of their impact (same for men, heterosexuals, etc)
- Bring in the expertise in the room, for ex., body workers. Bring in at the beginning of the group process how to take care of body and self-regulate the nervous system.
- Explore some of the suggestions of the small group that worked on possible new ways of working with hot spots.
- Ask more questions than making assumptions.
- Trust the designates facilitators, support them, and be participant facilitators.
- Hot stop: slowing down and bring reflection / meta-communication, catch moment that allows for doing some of these things
 - Brief role switch to create empathy (if we have a polarity) changing roles
 - Sense: how do people read the meaning of the hot spot (Hot spots are highly ambiguous)
 - People who want to focus on the hot spot stay others form a parallel group process explore what happened there (and bring the process together again)
 - Changing channels

Worldwork – Present and Future

What could be Next Steps for Worldwork as an Event?

- That we who want to be staff at a next ww, do a ww before that event, among ourselves.
- Experiment and train for a new / modified way of doing ww
- Set up a date now for a next worldwork, and put out a call for a hosting community
- Redesign the hybrid way
- Some people present in the gathering want another big ww where we meet as a community and learn together - location: Vancouver, Chile, Spain....?
- Have debrief meetings after a worldwork event.
- Create an IAPOP subgroup to prepare for ww and to create community, develop and learn
- Consider, would we do a ww with a smaller number of participants (50-100)?
- Give online training for facilitator teams, for example about ghost roles, micro-aggressions, regulation of nervous system, etc
- Pre-learning for participants online to inform people how it works, what might happen so people are more informed as pre-required.
- Freedom to redesign the event
- Have several smaller ww events at the same time, connecting occasionally online. Possibly very local ones.
- Climate change as an umbrella for a next ww
- Pre-sort specific topics to be less open ended.
- Do a local ww for your country, and possibly, neighbouring countries more often (1-2 per year) and once every 6-7 years to do a big ww (because it is also important to have wider connections)
- Can we build in more break/rest/decompression time - for nervous system regulation, to build relationships, etc.?
- Have a ww for teenagers w/many ways of working.

General Recommendations for Worldwork

- More structure / framing in each phase
- Slowing down
 - taking a pause after completing each interaction
 - having a heart team at hot spots
- Reminding to connect with resources (Essence level, buddy groups meet before and after to check with each other)
- Naming that trauma can be activated any time (psycho-education, self help tools?)
- When framing mention / include those on the outside
- Safer way to express anger using movement.
- Having “orbiting” facilitator team to check on people on the outside
- Aftercare and pre-care designated resource people.
- More training for trauma for everyone.
- Ongoing Action Research

Future of Worldwork

Create a Worldwork Subgroup

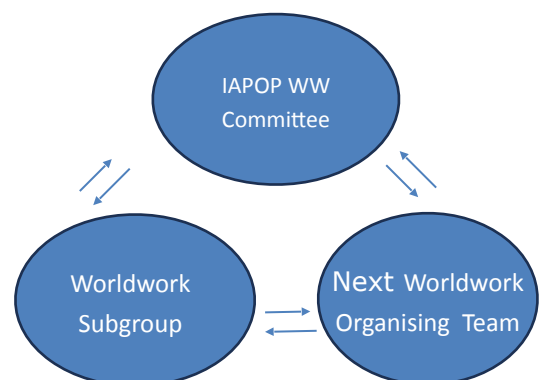
- Make a call to other IAPOP members to join

Aim of Subgroup

- Be a bridge to convey the feedback outcomes of this Gathering to the next Organising Team.
- Keep the flame alive for organising a next Worldwork event
- Deepen the feedback that concerns Worldwork
- Make a call for the next Worldwork Organising Team, together with the IAPOP WW Committee and the IAPOP Board.

Suggestions

- Hybrid
- Pre-training for the Worldwork Participants



From Essence level – What do we Need for Next Worldwork?

- More calling in (more curious, not judging) rather than calling out colleagues and methodologies.
- Ceremony / “the pub” atmosphere (when Arny, Joe, Max designed RSPOPCH on a napkin at a pub drinking beer)
- Make time for personal and understanding (humanity nuances) of facilitators – storytelling within group process and after group process (before next one).
- Clear harms as facilitators and from group process
- In WW we come to hold and work on world conflicts (more than burning personal wood). We are logs for the collective fire.
- Embrace the new time and the pregnant emerging time. Honor the old, delivering together. Old ways, endure the openness & vacuum
- Training before worldwork – for facilitators and participants
 - trauma storytelling
 - basic pw/ww training online
- Slow down – surfing – knowing when to catch the call
- “We are in the era of thousands of Arnys” (we are each called to be “Arny”)

What is Worldwork?

An active prayer - connection with the world & our humanity

- WW is a place in Arny’s heart
- It is an active prayer. A special way to feel connection with the world. I’m not alone in life. Makes me have more compassion.
- It is extended family.
- Connection, staying in touch with the world, getting out of your safe zone.
- Deep down, a place to connect with our humanity

High dream

- The beginning of a high dream of how to co-exist without killing each other.

Collective emergence

- A space for something to emerge from us all together collectively

- The great unknown

Meeting each other

- A way of meeting others as human beings and learn about what often gets in the way of that.
- A place to meet each other in our differences; a place to meet in the other.
- The need for meeting, working, addressing difficult/closet issues in real authentic way.
- Be host and hosted at the same time
- Share, listen, connect in a “safe” way.
- Essence - Going through the filter of experience so we can meet as humans but we have to go through seeing the filters so that we can learn about impact.

Skills & Metaskills development - training

- WW is developing metaskills; gaining facilitation skills; making connections; burning wood; empowerment: engaging with; hot world issues together - realising we are the world.
- Training - preparation to use conflict to come to deeper understanding.
- A place of learning how to facilitate conflict in family, group, etc

Social education

- Social education through lived experience
- A place to bring more awareness on who we are and how to relate
- A place to learn about our impact on others in a world context.

Personal change - World change

- In life you're oriented in space but when you get knocked off you can fall and crash, but in WW you can notice when you're crashing and find a new orientation. I can let myself change on a personal level. The evolution of the world is not possible without this destabilisation. We need to allow ourselves to be changed, shift orientation. We need to let go of who we are, identifying with issues, etc. We need the fluidity of letting go.
- It's a school of life. It changed me; my point of view. Made me more open. I met people I would have never met and got in touch with. It fascinates and scares me. How else could we interact on a deeper level? I'm happy to have this struggle.

- You get to a place where you will get what your inner self needs, even if you don't know it. An energetic explosion. It opens door for ecstatic experiences.
- Facilitating change in the world with awareness. BEING OUT THERE.
- Large authentic experience. Facilitation, change, awareness
- A place of waking up to pain and struggling.
- It is a meeting. Action in space needs to happen. It is a message to the world that is needed by happening. Brings change instantly.
- Just the fact that the gathering happens is an important sign to the world. Gathering with our love. This should not be overlooked. We need to keep going.

Working on Conflict & Historical trauma

- A place where historical trauma is explored and processed
- A hologram reflecting outer conflict, inner conflict. We try to work on these to improve, to make oneself better, to resolve conflict, to detangle the conflict.
- CR - time + space to try to understand our differences using PW. Essence - HOPE for HUMANITY + EARTH
- Space to facilitate differences with commitment to awareness. Use conflict to deepen understanding.
- Conflict is welcomed to be deepened to understand all without making anyone feel they have no place to exist

Methodology aiming for Social Justice

- A methodology and theoretical framework to support groups and communities for greater/more awareness aiming toward social justice - change from the existing status quo. It aims for change in CR, to lessen systemic discrimination. It has entailed in it the redistribution of privilege - win + lose

Assumption that we have the "right" idea

- My assumption is that we are going for something that is "right" or that we have the "right" idea or that WW will get us to the "right" place. There is something we are against. I'm challenging us on the idea that what we're doing is the right thing, and that in order for the world to change someone needs to lose something. We are assuming that we are going toward good. We are doing "right". On CR acknowledge it's a viewpoint. It's an arrogance to believe it.

Deep harm

- We have a high dream that we come together and find peace and healing and deep inspiration to take out into the world, but what is being thrown around is that it's an experience of deep harm, re-traumatisation. How do we know we can go into ww with less harm?

Long-term view

- We need this view to go on. Change is slow. Cultivate the soil and nutrients in patience without losing sight of the goal. Our unknowing takes time to change.

ONLINE GROUP A

Learnings

- Human beings are very complex, we are not here (and at WW) on just one level. Complexity seems to pile up during group processes. This might create hurt, when we interact only on one aspect. And it is not reality.
- Even though love and appreciation is present and expressed in many moments, there are moments where there is a lack of love and of connection based on love.
- We always try to be excellent, learn, get "better". We need to reconnect to wholeness. We are trapped in the unlimited growth narrative that can lead to burn out.
- It seems like the (energy of?) the perpetrator/offender is (sometimes/often) not embraced and supported during WW. There is a need to work on that issue in order to create safety and to integrate this energy to make it usable for the person/the group/the issue worked on.
- It is deeply connecting being consciously in the unknown together.

Suggestions

- Remember and focus on: The other is me. This is the base.
- Give space for our common essence to start from this place.
- Use "old ways" of connection (e.g. circles with talking sticks). Invite other paradigms.
- Integrate non-violent communication (or aspects of it) into process-oriented facilitation and especially WW. Some people are already doing it. Try to connect.

Next Steps for Upcoming Worldwork Events

- Cultivate “the other is me” during WW, use different formats outside of group process for that.
- Re-invent the circle method with integrated facilitation
- During WW: be more consciously in the unknown together. As much as we “sit in the fire” we need to be together and united in the unknown, the state of not knowing.
- Work primarily in small groups rather than in the big group - exploring issues in and then networking between the groups is important.
- Create formats to connect with and at the essence. (Walks outside, meditation, dance or other forms of creativity).
- We need more time to process things deeply. Maybe come back to doing longer WW? Resources are a problem for many though. We need to be creative. Organising small “preparation Worldworks” more regularly in the local communities (in presence) or online. PW online works!
- Sitting in the unknown together as part of sitting in the fire
- Love it, embracing ALL parts. Discover the tabu to also love the perpetrator role because it has so much power in it - the tabu blocks the energy. We need this power to be able to go forward.
- Continue the process of developing WW not only every 3-4 years, but constantly with regular meetings (online and/or regional) and have a place to share the results.

ONLINE GROUP B

Trauma-informed Worldwork

What is trauma informed?

The group contemplated what "trauma-informed" actually means in Worldwork settings. Multiple perspectives emerged:

- **Trauma as a ghost role:** Trauma isn't just historical but appears in real-time interactions, manifesting in how group members treat each other in the moment.
- **Cultural dimensions of trauma:** The group recognised that cultural differences affect what feels traumatic. What feels safe to one group of people feels traumatic or repressive to another group of people.

- **Consent and awareness:** Trauma-informed practice involves consent. People don't necessarily know what they're consenting to when they come to Worldwork. Trauma surfaces unexpectedly.

Practical Approaches to Trauma-informed Facilitation

Participants offered various approaches to trauma-informed practice:

- **Signal awareness:** Tracking signals and body responses as indicators of potential trauma activation.
- **Creating choices:** Bringing in choices as much as possible, so people know they have options within the process.
- **Acknowledging all experiences:** Creating space for all experiences, including hopelessness, fragility, pain and suffering.
- **Self-awareness of facilitators:** Doing prep work in which facilitators develop a compassionate relationship to the part of themselves that's capable of hurting and traumatising others.

Tensions and Paradoxes

The session revealed several inherent tensions in trauma-informed Worldwork:

- **Protection vs. repression:** Being overly protective can itself be traumatising if it restricts authentic expression.
- **Structure vs. freedom:** Different backgrounds influence trauma responses - some find structure traumatising while others find lack of structure traumatising.
- **Self-oppression vs. authentic presence:** We are faced with the paradox that "being so careful" to avoid traumatising others, might actually guarantee traumatisation through self-oppression.
- **Individual vs. collective experiences:** There is a difference between trauma-informed work in individual contexts versus large group settings where trauma amplifies so quickly, and signals become harder to track.

Multi-cultural and Language Considerations

The session demonstrated cultural and language challenges in Worldwork:

- **Cultural communication styles:** We shared observations about cultural differences in communication. For ex., in Japanese contexts people wait to observe others' reactions before speaking, while in American contexts people express themselves more quickly and directly.

- **Language barriers:** There is a great difficulty in participating in non-structured group processes in a second language, as it's very hard to catch up what is said in English.
- **Technology as support:** The group experimented with using AI translation tools to support multilingual participation.

Closing Reflections

The session closed with important acknowledgments that:

1. Working on our own trauma helps us recognise situations that might traumatise others.
2. Deep democracy in facilitators—embracing all parts of ourselves— may be crucial for creating trauma-informed spaces
3. Worldwork inherently involves holding paradoxes around trauma, power, and transformation.

Collective Facilitation Experiment

From a Process Work perspective, our experiment with shared facilitation (having no designated facilitator) revealed several interesting dynamics:

Strengths

- **Emergent field awareness:** The group demonstrated sensitivity to emerging themes and signals. For example, when one member raised difficulties with language and participation, multiple group members responded with care and attempted technical solutions.
- **Role fluidity:** Different participants stepped into "meta" roles at various moments - for ex. a member asked if the group wanted to hear from everyone about what trauma-informed means to them, another member reflected on communication styles across cultures, and yet another member drew attention to the group process itself.
- **Edge awareness:** The group identified several "edges" (psychological boundaries) during the conversation, including the tension between structure/non-structure, the cultural differences in communication styles, and the paradox of trying too hard to avoid traumatising others.
- **Deep democracy in action:** The conversation naturally moved through different levels of reality (consensus reality discussions about facilitation techniques,

dreamland explorations of emotional experiences, and essence-level reflections about suffering). We noted that working on deep democracy within facilitators might help with trauma-informed work.

Challenges that emerged

- **Uneven participation:** The transcript shows some voices were much more present than others. Without a designated facilitator tracking this, some participants may have had limited space to contribute.
- **Process structure gaps:** The session had moments where the direction seemed unclear. For instance, the important question of who would report back to the plenary wasn't addressed until the final minutes, creating some urgency and confusion.
- **Rank awareness limitations:** When a member noted cultural differences in communication style, it highlighted how English speakers and those comfortable with Western-style direct communication held unacknowledged rank in the process.
- **Meta-communication challenges:** Without a designated facilitator, there were fewer explicit "process comments" to help the group track its own development, particularly in the middle portions of the session.

Process Work Principles in Action

- From a Process Work perspective, several core principles were evident even without designated facilitation:
- **Following the energy:** The conversation naturally flowed toward what had energy in the field, particularly around defining trauma-informed practice.
- **Amplifying distant signals:** When one member became emotional about environmental trauma, the group made space for this signal from the "edge" of the conversation.
- **Working with ghost roles:** The group explicitly named several "ghost roles" in the trauma-informed Worldwork discussion, including "the traumatiser," "the fragile one," and "the one who can't take heat."
- **Multi-channel awareness:** Participants tracked verbal content along with emotional responses and relationship dynamics, particularly when exploring cultural differences in communication.

Our facilitation during Worldwork: Suggestions & Challenges, Criticisms

The Issue

- **Suggestions:** slow down, inner work, translate deeper process, integrate other methods (art, movement, dialogue), support mainstream, decrease polarisation, address hurt/harm, need more training and practice.
- **Challenges & criticisms:** participants get hurt and lost, toxicity and competition amongst facilitators, holding tension, balance group/individual needs, awareness and understanding who suffers most, working with abusive energy without harm.

Strategies to improve safety

- The group discussed **ways to improve safety** in Worldwork, including:
 - Having smaller pre-work groups to introduce concepts before large group work
 - Slowing down polarisation and allowing more diverse roles/perspectives to emerge
 - Incorporating trauma-informed practices and somatic/nervous system regulation techniques
 - Considering different "streams" or formats for Worldwork that vary in intensity
 - Providing more framing and context, especially for non-native English speakers
 - Having trained medical support available
- There was discussion about balancing the desire to study/improve Worldwork methods versus doing actual Worldwork. Some tension between loving Worldwork as-is and wanting to evolve it.
- The group practiced **modelling safety by**:
 - Slowing down, checking in with quieter voices
 - Respecting boundaries when people didn't want to share
 - Framing and integrating what was happening in the process
 - Celebrating maintaining safety in current session
- Key roles/perspectives that emerged:
 - Those who love Worldwork as-is
 - Those traumatised by past Worldwork experiences
 - The "traumatiser" or one who causes harm

- o Arny Mindell as a felt presence/influence
- There was appreciation for having designated facilitators to hold the space, compared to the shared facilitation session of the previous day.
- Overall the group felt they made progress exploring safety while also practicing it, though some topics were left for future discussion due to time constraints.
- There was acknowledgment of different learning styles and cultural approaches to conflict.
- Overall, there seemed to be an atmosphere of collaborative exploration and appreciation for the container created, while also noting areas for continued development in Worldwork practices.

So while there wasn't a single clear "hotspot", there was rich discussion and some creative tension around how to evolve Worldwork practices while maintaining what is valuable about the existing model. The focus on safety and facilitation allowed the group to explore this both conceptually and experientially.

Sharing of Group Members

- Big feelings and explosions in some past Worldworks: some felt that experienced process workers tried to do role-plays in the middle, but didn't create opportunities for those coming in new to Processwork ~ felt helpless - then talked to Arny – *it takes too much time! - he said, it's like being a human baby - I want it now!*
- Wanting to care for WW in order to care for each other, the world and the planet. ~ On my deathbed I will be processing!
- Such incredible dreams and love for the world and humanity and emerging leadership gives me hope, when I get desperate and hopeless. Hope for future generations.
- When facing seemingly impossible challenges, I feel I can't do it. Hopeless, but the thing behind me, that is moving us through it, can do it. What feels impossible is possible.
- Experiential work getting to know diverse parts of myself to create safety and reduce projection of the hurtler onto others.
- Thinking a lot about triggers, and how not to cause harm.
- Looked to Arny for guidance: *One of the biggest edges we have is to love, to love WW.* The researcher in me is very much alive and I love Arny so much for teaching me about how to do this kind of research!
- The power of inner work and being able to hold different roles within oneself, going deeper.

- The importance of presence and holding space for others, without needing to fix or save.
- Worldwork can provide profound nuggets of learning, even when the overall experience is challenging and when events don't manifest as planned.

Ideas for innovations

- More training and preparation before face-to-face Worldwork events to build core skills.
- 2nd training - practising the thing that is moving us, being aware of that in crunchy places.
- Bringing shamanic and energetic approaches into the work to support the essence level.
- Incorporating more embodied practices like dance, yoga, authentic movement, etc.
- Further exploration of hybrid and online formats to increase accessibility and reduce environmental impact.
- Focusing on making Worldwork more trauma-informed and creating safer containers, both in large & small groups.
- Bringing Worldwork principles into more local and everyday contexts.
- Using a conference stream approach with different tracks (trauma, energetic and shamanic approaches, large group process, activism applications, organisational applications, etc)

Next Steps

- Find ways to continue practicing with "dojo-like awareness"
- Consider how to maintain the global richness while also having more local Worldwork gatherings.
- Reflect on how to promote and organise a big Worldwork in the current world situation.
- Continue researching embodied ways of processing and integrating those into Worldwork.
- Look at applying Worldwork methods more locally and in various contexts (organisations, community work, etc.)
- Focus on understanding cultural differences and holding space for diversity

Reflections on Worldwork Experiences

- Acknowledging both the challenges and transformative potential of Worldwork.
- Recognising the importance of personal growth and self-awareness in group processes.
- Valuing & sharing the "nugget learnings" that emerge from each Worldwork experience.
- Appreciating the role of nature and spirituality in Worldwork processes.

Key themes: the need to balance the power and potential of Worldwork with addressing past traumas and creating safer spaces, the desire to make Worldwork more accessible and applicable to everyday life, and the importance of presence, inner work, and connecting to nature and spirituality in the process.

Closing Reflections

Questions Left Open

- How do we hold the paradox that what we're doing involves some pain, while minimising re-traumatisation?
- Are we going toward something "right" or is that assumption arrogant?
- Can we create safety in large group settings dealing with big issues?
- How do we know we can go into Worldwork with less harm?

The Path Forward

Balance honouring legacy with necessary evolution through:

- Concrete actions, not just processing
- Constant development through ongoing Action Research
- Giving up the idea of "one right way"
- Being grounded in the old to bring the new
- Things need time to grow
- Sometimes leaders are needed
- Answers won't come quickly

Final Note

"Just the fact that the gathering happens is an important sign to the world. Gathering in the space of our love. This should not be overlooked. We need to keep going."

5. People's Experience

Reflections of members of the Organising Team

- We got together, connected with and related to one another. We felt a sense of connection and enjoyed being together.
- We conflicted, we hurt one another but were then open to see it, recognise it, and allowed ourselves to feel the pain we created with our justified rage and righteousness about the the pain the other person had created with their unawareness around their rank or privilege, and picking this up, changed the relationship field.
- We processed some of the hot spots in our community, and were able to get to deeper understanding of the different sides and to a few momentary resolutions.
- We brainstormed together about some of the issues around Worldwork that have come forward and about what Worldwork is in Consensus Reality and at its essence, valuing it and our paradigm, and what it aspires to bring to our world.

Reflections of Participants

What people liked about the Gathering

Atmosphere & Connection

- Warm, welcoming environment with genuine care for feedback
- Permission to reflect critically without seeming unappreciative of legacy
- Love and openness within the community
- Time together learning and working on relationships
- Deepening connections, especially in small groups

Structure & Organisation

- Excellent preparation and planning by Organising Team
- First-day coordination of facilitator teams created safety
- Time-efficient topic selection process
- Use of diverse methodologies for harvesting feedback and wisdom
- Evening sessions that complemented daily work (body-oriented, group work, environment themes)

Inclusivity

- Strong attention to welcoming all participants (online and in-person)
- Online participation made it accessible for those who couldn't attend in person
- All staying in same hotel allowed for extended time together

Learning & Growth

- Opportunity to learn alongside experienced Worldworkers and witness worldwork in practice
- Less senior colleagues facilitated most sessions and did amazing work
- Topics explored were highly relevant ("right on")
- Time to work carefully and deeply on challenging topics
- Study of best practices and improvements (reminiscent of early videotape study days)
- Cultural diversity and different styles provided immense learning

Conflict Handling

- Invitation to process relationship conflicts that occurred during group processes, personally during breaks, prevented them from escalating in next group processes
- Group held difficult interactions with respect and authenticity

Sustainability & Hope

- Confidence in potential for evolution and sustainability of Worldwork/Process Work
- Addressing multiple field needs despite the challenge
- Opening doors for future discussions and evolutions

What could be done differently in future gatherings

Schedule & Pacing

- Less packed schedule with more time to digest experiences
- Possibly more days with breaks built in
- More opening for non-verbal and non-linear communication

Support Structures

- "Hearts" team to help participants process body experiences/symptoms
- Better recognition of organizational labor and clearer role expectations

Online Participation Enhancements

- Pre-gathering meet-up for relationship building
- Clear commitment/attendance expectations upfront
- Longer sessions (3 hours) with time for check-ins
- 15-minute transition buffers before/after sessions
- Keep sessions open 15 minutes early/late for informal interaction
- Daily breakout rooms for online groups
- Optional private chat time/"online party"
- Less prescriptive emails and more facilitation freedom
- Better summaries of discussions

Hybrid Integration

- At least one process including both online and in-person participants together
- Consider online-first model: people engage online first, then subset meets in person

Methodology Focus

- More study of specific interventions and group process techniques
- Real-time experimentation with proposed Worldwork format changes
- Daily integration of one new practice
- Structured labs and working groups on different development areas

Inclusion

- Expand special invitation to Process Work schools/communities (e.g., DDI)
- Inquiry why Catalonia Facilitation program graduates were not invited to participate when PWI Facilitation program graduates were.

Voice against moving ahead with large-scale Worldwork event

The following feedback, comes from 1 person, though in the meeting more people advocated for smaller, local events.

Participation / Representation

Criticism: Only ~50 people attended the gathering (offline). It feels risky for such a small group, largely lacking in racial, gender, disability, and generational diversity, to make decisions about the future of Worldwork.

Proposal: Develop clear action plans to broaden participation and engage those who left hurt or uninvolved to invite diverse voices in our shaping of the future of Worldwork. Build trust and invite back communities that have felt excluded.

Racism and Marginalisation

Criticism: Worldwork continues to struggle with holding and facilitating work on racism. Lack of engagement with POC, men, youth, people with disabilities, etc.

Proposal: Shift from a majority white-woman community to more balanced diversity. Partner with trusted diversity educators. Build genuine long-term relationships with marginalised communities.

Trauma Awareness

Criticism: The community is not sufficiently trauma-informed, leading to risks of harm and re-traumatisation.

Proposal: Require Worldwork facilitators to take Somatic Experiencing or Sensorimotor Psychotherapy courses. Integrate trauma-informed content into all Process Work schools and exams. Explore learning from Lewis Deep Democracy (LDD).

Smaller, local community-based Worldwork events

Criticism: Traditional Worldwork with 500+ participants is not ethical or safe. The “game show” style of jumping between huge topics without depth is unsatisfying and harmful.

Proposal: Replace these with smaller, local community-based, frequent Worldwork events that allow deeper engagement and better care, and are easier to organise, cheaper, and safer.

Postpone large-scale Worldwork event

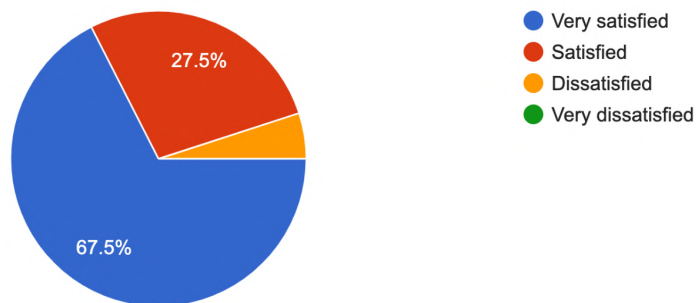
Criticism: Overall, the global Process Work community/IAPOP doesn't seem to be fully-equipped to host another large-scale Worldwork event that's open to the public yet, as it has many internal issues to work on.

Proposal: Work on our own, internal issues a lot more times, as we did in Greece. Focus on internal community work until structural changes earn back trust from those previously hurt.

Summary Charts

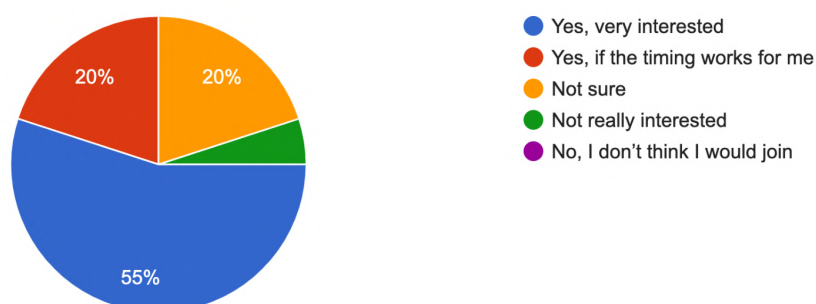
How satisfied were you with this gathering?

40 件の回答



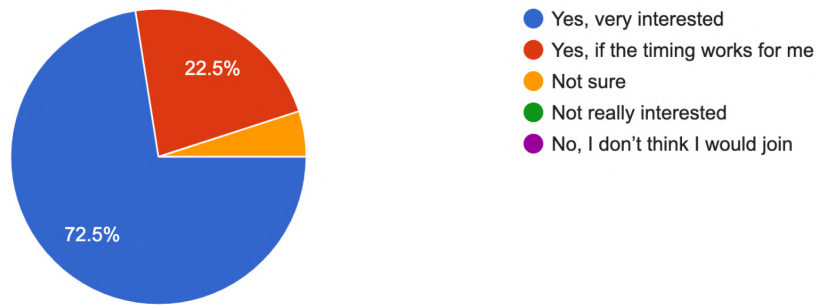
Would you be interested in joining a larger Worldwork event in the future?

40 件の回答



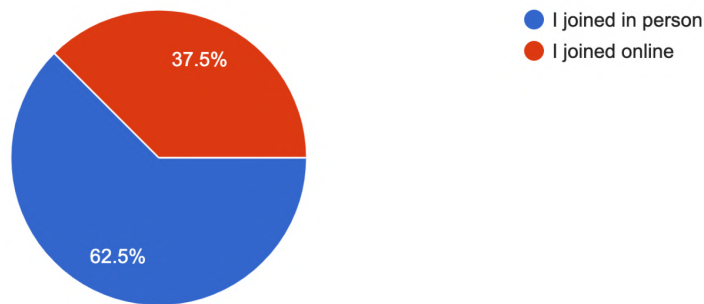
Would you be interested in joining another gathering like this in the future?

40 件の回答



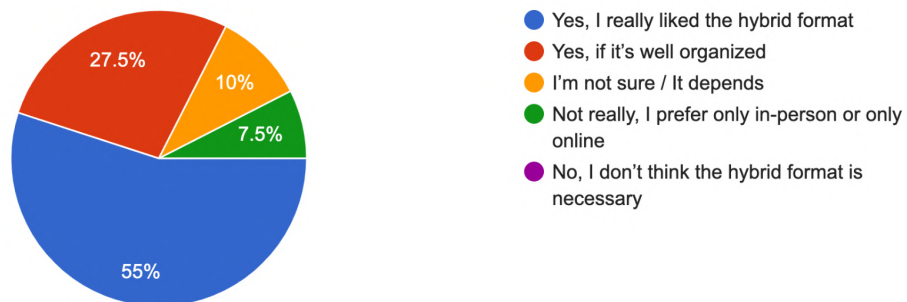
How did you join this gathering?

40 件の回答



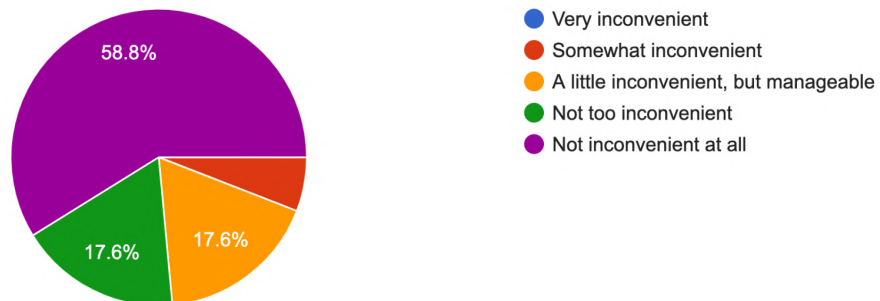
Would you like us to continue offering hybrid (in-person + online) gatherings like this in the future?

40 件の回答



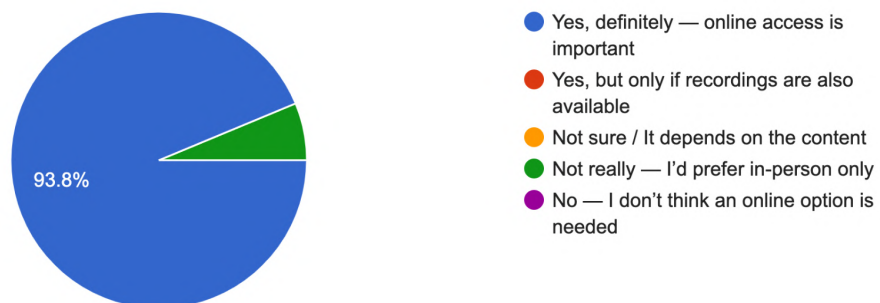
[For online participants only] How inconvenient was the time difference for you during this gathering?

17 件の回答



[For online participants only] Do you think it's important to continue offering an online option in future gatherings, even if time differences remain a challenge?

16 件の回答



6. Presentations

Online Presentations

Rho Sandberg: Triple Loop Learning as a Lens for the Harvested Feedback from Local Communities (15 minutes)

Active link to presentation: <https://tinyurl.com/RhoPresentation> (15 minutes)

Passcode: kgfas@0c

Gary Reiss: Trauma Informed Worldwork

Active link to presentation: <https://tinyurl.com/GaryPresentation> (30 minutes)

In Person Presentations

Heike Hamann: Sailing with Whales

Active link to presentation: <https://tinyurl.com/HeikePresentation> (15 minutes)

Active link to video in the presentation: <https://tinyurl.com/HeikeVideoInPresentation>

Lukas Hohler: Group Process Steps in an Organizational Context: The Grundkraft-Process for Organisations

Active link to presentation: <https://tinyurl.com/LukasHPresentation> (60 minutes)

Daya Tadeka: 10-Year Journey of Worldwork in Japan on Gender and Sexuality: Challenges and Transformations

Active link to presentation: <https://tinyurl.com/DayaPresentation> (50 minutes)

Some Pictures from the Gathering



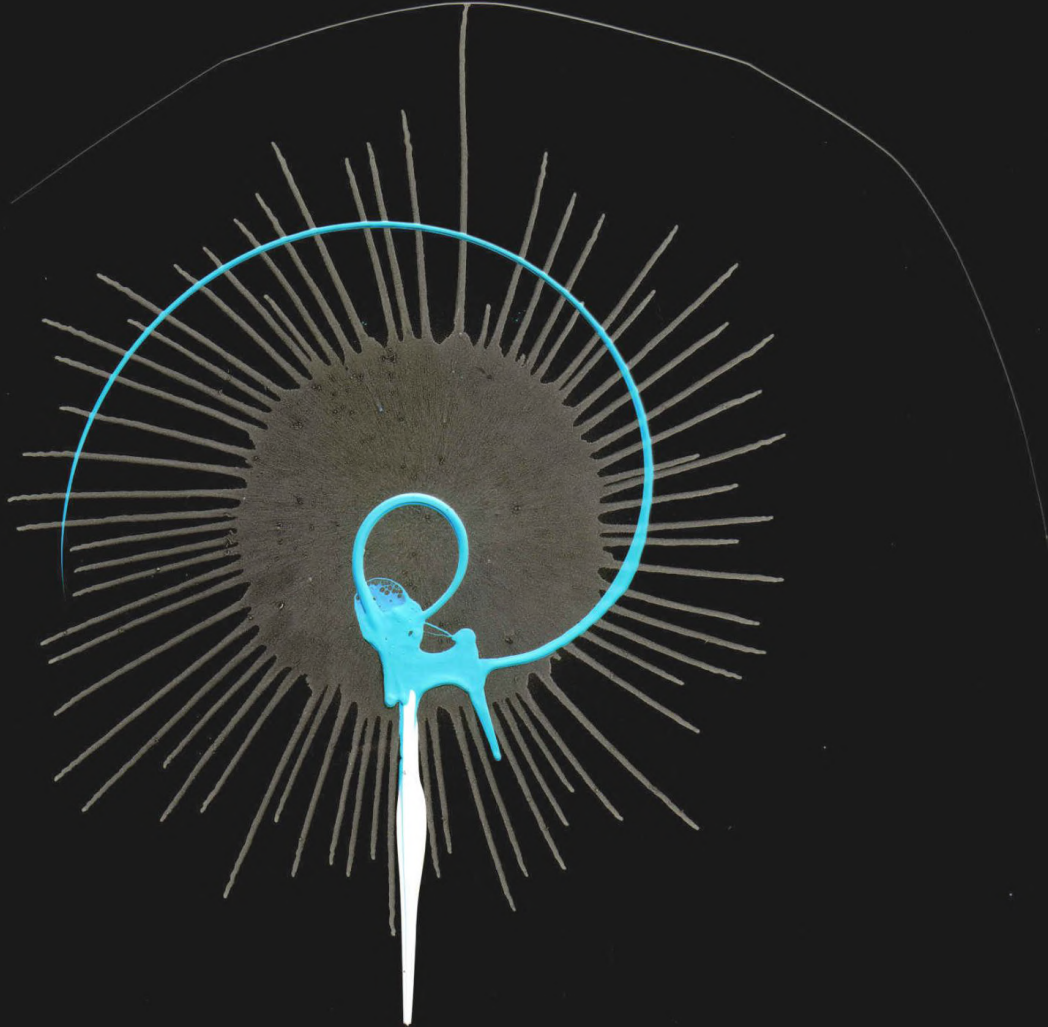












may we flow
with the intelligent field
moving us...

