

The Dreaming Power of an Interconnected World:
A Mixed-Methods Study of the Effects of Group Process On the Quantum Field

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Abstract

Research such as I have undertaken in this study of process in group fields is a step in two directions: first, in identifying whether there is a significant effect processes have upon the interpersonal field that Processwork refers to as the dreaming or quantum field; and secondly, in describing how that effect might be transmitted. Is there something in the process structure itself, or the facilitation method, that provokes a response? Do interactions between polarities pave the way for change? Might level changes from consensus reality to dreamland, and then essence, create state-like shifts that inform the groups? Does change take place within the group, or within individuals compromising the group; or are the individuals, the group and the larger field actually a nested whole of interrelated parts that organically communicates with and equilibrates itself as part of a fluid process?

To begin to answer these questions, this mixed-method pilot study was designed and implemented to measure six group processes consisting of from six-twelve participants over a period of eight months in 2016. Its instruments are both quantitative (a random number generator or RNG) and qualitative (a subjective questionnaire and video analysis). The participants and facilitators in each of these processes were students at the Processwork Institute in Portland, Oregon and were supervised by senior instructors. Analysis of the data showed that in 66% of the processes, quantum coherence of greater than 2 standard deviations was measured and correlated with the highest positive subjective participant response. Several key elements of process structure such as sorting, facilitator teamwork, and unfolding

disturbing background elements were also associated with positive correlation to quantum structuring.

Since this first study was small and localized, it would be important to investigate larger group processes such as those arising during Worldwork, which involves hundreds of participants, and to extend measurements of the quantum field to include results from an expanded geographic range. This could be undertaken through collaboration with existing groups around the globe who continually monitor the quantum field through RNG measurements.

Keywords: quantum coherence, random number generator, Worldwork, Processwork group processes, conflict facilitation

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Dr. Dunseath's expertise is in using RNGs to study the effects of psychokinesis, a variety of the PSI effect defined by the Division of Perceptual Studies website as "various kinds of anomalous interactions, not presently explainable in conventional scientific terms, between human individuals and their environments." He suggested the approach used in this study as a recognized and accepted methodology and provided several published papers that used the RNG to measure various PSI effects. In addition he researched and found a true RNG, which I purchased; Dr. Dunseath designed custom software for it to meet the needs of this project.

Dr. Sinek, my co-advisor, is a clinical psychologist in private practice whose background is in behavioral research. She assisted in the development and review

of the survey instrument used to collect data on the subjective experience of participants and was also a consultant on data tabulation and analysis.

To my research assistant Alyona Kurelenkova, whose steadfast involvement and precise on-site data collection made this project possible: I salute you. Over the course of eight months and 14 group processes, Alyona accumulated the RNG, audio, video and subjective data that undergirds this study.

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As we connect with groups large and small to facilitate and explore the Field with its various roles, qualities and polarities, is it possible to assess the impact of our work in measurable ways? If so, might this not lend additional weight and credibility to our anecdotal observations and reports of synchronous occurrences, creating an even more compelling case for Processwork group process methods as a way to unfold global problems and foster change?

What in fact is this deep field we are processing? Can it be measured in a quantifiable way? Is there a correlation between the subjective experience of those involved in a group process and some outside measure of the state of the field?

Why do these questions fascinate me? My personal experience over many years of working non-locally with energy healing and Shamanic practice has made me think deeply about the presumed field of interconnectedness with which I engage through deep and subtle levels of sensing. Does communication within the field move through it on some kind of discernible medium akin to a neural or fiber optic network? And what is the nature of the traveling communication wave? Some believe that intention, desire and purpose are the strongest carrier signals. I discuss this further in the section on measuring the ineffable.

In my own subjective experience I have found this field to have a rhythm and landscape that can be traveled and explored. I have discovered my understanding and the common characteristic energy of the field mirrored in the literature of many wisdom traditions which speak of Chi or Ki in Chinese medicine and internal martial arts, Prana in the 3,000 year history of Ayurvedic medicine experience, Pneuma in

the Greek and Ruach from the Kabbalistic traditions. Esoteric Western traditions refer to this aspect of the field as the body of light.

Journeying through this field extends beyond common notions of linear time and space, moving into archetypal and symbolic realms of shared information seemingly woven into the fabric of the Universe itself. In my private practice over 11 years, clients have frequently reported on intuitively guided journeys where unformulated questions are answered, generational patterns reimaged and spontaneous communication opened with timeless energies. But what is it that supports my intuitive sensing during these processes, perhaps providing what Mindell (2010) calls the “pilot wave” (p.12) or the guiding force and unintentional field that moves us? Is it perhaps both the medium on which awareness travels and the wise pilot herself?

I’m also curious because my intrinsic sensitivity to the nature of “atmospheres” or “moods” in various locations and situations, my life-long relationship with the ineffable, has been both a gift and an edge – or dynamic moment of transition - to understanding fields in objective terms. It’s important to note that my seminal experiences of group process have shown themselves to be mythic and powerful encounters with Processwork – part of a trail of crumbs that the Tao has given me to follow in defining, adapting to the unexpected and guiding the emergence of this project.

From my first Yachats seminar, experiences with group processes proved to be both disturbing and fascinating. The power I felt in watching the group work and the ensuing chaos shook something deep within me and released an overwhelming

feeling of terror. Watching that chaos evolve as the group process progressed, and seeing it end in a sense of resolution and momentary cohesion, went beyond my previous experiences of groups and strongly captivated my imagination.

Over the years I have worked my edge between terror and fascination and in doing so have discovered the unanticipated. As I found in a Worldwork residency during my master's program, my tendency is to experience and process personally, then project my learning outward into the wider society and culture. As a result of my bias toward the power of individual experience, I marginalized my relationship to groups and to their inherent power and creative chaos. Now that I have befriended this secondary, or more unknown, energy, I understand the potential for consciously facilitated group processes to have an exponential impact on the collective field that individual experience generally cannot.

Much to my surprise, my deep dreaming experiences seem to have charged me with a mission or sacred task in regard to interaction with groups, one that I believe is beyond my personal history. In some way I sensed the field itself, speaking through me, to you, to all of us as Processworkers, via several synchronicities which informed my work as this project grew and changed. Schrödinger's cat appeared, alive, on two important occasions (more on this in the concluding discussion), and I had two numinous dreams, which I would like to share here because I feel they mirror the stirrings of a purpose and sense of inclusion that we might each perceive in our own way. The first occurred in September 2014 following a trip to Portland for an intensive period of study.

In the dream Arny communicates something really important to us about the next steps. We are walking in a circle and he is about to die. He wants to communicate the spirit of the work to us so it can continue. It's about love. Love the daughter and the children. This is how we will work. Go with the movement.

There is a feeling of unity, which becomes global. Arny has already won the Nobel Prize for his work. People have come from all over the world to study the formula he passed on to us. We are in a place at the top of the world in a research lab. I can see the mountain peaks covered with ice and snow.

Something terrible is about to happen. The whole atmosphere of the world has changed. I'm one of those working at the lab. I look up through the opening at the top and see the sky darken. A huge wave is coming to destroy us. I see it coming and know I must turn and face it, not look away. It's about to crash over us and as I watch the scientists who are around, I keep saying: "use the formula, use the formula." And finally we do and the world is saved. All the Processworkers are scattered and then Arny returns. He and Amy are embodied again.

Then, on November 11, 2016, three days after the American presidential election came another dream, where the mountain apex returns:

I'm being shown my next training. On a snow-covered mountain peak, I am clearing away the snow and ice to reveal a smooth grey granite pyramid. In

doing so, I encounter large orange stickers that say, “Here is where the two sides meet.” There are many people around but I feel protected.

What is the formula and the huge destructive wave that must be faced, not ignored? What do the stickers mean that say “here is where the two sides meet”? My belief is that this is a dream about the power of Deep Democracy, the idea that all parts of the whole are needed for true understanding and change to occur, in practice through group process. Creating a space and facilitating a process where Deep Democracy’s principles of inclusiveness and fearless exploration extend to marginalized voices of all kinds is truly a sacred task. Each of us who chooses to take on this responsibility will do so according to their Tao, or how the sacred task inherent in their life’s path unfolds for them. We are each special and important not only as our own individual spark but also as members of the larger field. How we choose to actualize that undertaking will serve to transform us and shift the entire field.

As Mindell (1989) himself says:

There is no such thing as independent change. The world changes, and calls us or dreams us up to fill one of its roles, and changes us. Or we change and touch everything in the environment. In global Processwork, the switch in focus from individual change to field change occurs continually and fluidly. (p. 81)

Though I followed the thread of this project with alertness and thought through all of its myriad twists and turns, edge crossings and precious insights, I still feel like I’m skating on thin ice. I can feel my nervousness and my excitement in the

way my heart beats a bit wildly as I write this, each time I step into the seldom-explored territory of speaking publicly about my interest in and experiences of the unseen world.

Divulging numinous experiences seems designed to diminish their intrinsic vitality, which is probably why many indigenous cultures advise keeping them private. Indeed one must be aware of the paradox inherent in attempting to describe an essence experience with words, of the limitations that exist in using them to constrain what is limitless, to talk of formlessness in a formative way. Speaking of the ineffable limits it and opens it to judgment. Yet it seems our world is yearning for new ways to bring seen and unseen, known and unknown worlds together to create something new.

But a desire for the comfort and validation offered by science is also a part of us. Our inner scientist loves structure and is excited about the prospect of measuring, of investigating in the true spirit of an intrepid explorer. How can a respect for the material world reach toward an understanding of the unknown? This paradoxical question has arisen throughout this project. As my technical collaborator observed as we wrestled with contextualizing an unanticipated result, “welcome to frontier science!”

Contextual Views of Quantum Fields

Processwork's imaging of a quantum field of interactive connection is not without precedent. Throughout human history, there have been many concepts of a collective field, spanning mainstream and marginalized aspects of the formal, physical, life, social and earth sciences. (Wikipedia, branches of science, n.d., para. 3) Some have ancient roots; others are products of a modern framework.

Regardless of context, the basic concept of these fields is that their power as a whole is greater than the sum of their component parts. At the same time, these parts interact with and influence the whole. Much like Mindell's theorized global processes where an unprocessed "information float" (Mindell, 1989, p. 11) causes world problems, at some essential level the inherent energy of any field organizes and influences the singular elements that populate and comprise it. Simultaneously the presence and nature of these elements also contribute to the quality of the field.

For facilitators using Processwork methods, examining whether group processes do indeed have a measurable effect on the field of which they are a part, reveals concrete evidence for the "recycling" power of which Mindell speaks.

Recycling here means the ability to process information with "both the ...technical and psychological...refinement that allows us to...differentiate intended from unintended messages, relate to the sources of the information float and reduce the float and create new communications bonds." (Mindell, 1989, p. 32)

The Field as a Spiritual Concept

The spiritual concept of a field can be seen in ancient wisdom traditions such as Mahayana Buddhism in the 3rd century and later the Huayan school between the

6th and 8th centuries. Both express their understanding of this field through the metaphor of “Indra’s Net” or the interconnected field of the Universe. As defined in the Ancient History Encyclopedia (Cartwright, n.d., para. 1), Indra was the “king of the gods” in the Vedic religion, an imposing but benevolent figure who delivered peace and prosperity but who also could be called upon in times of war or drought.

As translated by Sir Charles Eliot (1935):

In the Heaven of Indra, there is said to be a network of pearls, so arranged that if you look at one you see all the others reflected in it. In the same way each object in the world is not merely itself but involves every other object and in fact IS everything else. In every particle of dust, there are present Buddhas without number. (p. 109)

Through this description we can imagine a field of unbounded connection, iterative to an infinite degree, bringing to mind the holographic and irreducible nature of perception.

Embedded in this metaphor are three central concepts:

- 1) **Śūnyatā**: Emptiness or spaciousness as conceived in the original Sanskrit as meaning being “swollen, or pregnant with the potentiality of liberative, energizing creativity.” (Jones, 2003, p.13)
- 2) **Pratītyasamutpāda**, which is explained by Thich Nhat Hanh in the Chinese Buddhist Encyclopedia, (n.d., para. 2) as dependent origination or dependent arising, which states that all “things” arise in dependence upon other things: everything arises in dependence upon multiple causes and conditions; “nothing exists as a singular, independent entity.”

This is similar to the African Nguni Bantu concept of Ubuntu, which loosely translates to “a person is a person through other persons.”(Tutu, 2007, 0:45)

3) **Interpenetration:** the metaphysical interpretation according to the Huayan view, that one thing contains all other existing things, and all existing things contain that one thing. This distinctive approach to Buddhist philosophy includes the ideas that:

- Truth (or reality) is understood as encompassing and interpenetrating falsehood (or illusion), and vice versa
- Good is understood as encompassing and interpenetrating evil

Similarly, all mind-made distinctions are understood as "collapsing" in the enlightened understanding of emptiness. (Odin, 1982, p.17)

Interestingly enough, visual representations of this net are reflected in the underlying complexity and order of the fractal images that are part of the evolving science of chaos theory. According to Gleick (1987):

To some physicists chaos is a science of process rather than state, of becoming rather than being. (p.5)... In the mind's eye, a fractal is a way of seeing infinity. (p. 98)...Above all, fractal meant self-similar – a symmetry across scale. It implies recursion, pattern inside of pattern. (p. 103)

These observations are quite similar to the ancient Buddhist concepts of dependent arising and interpenetration.

Like the symbol of Indra's net, Processwork's field theory is a concept that embraces the principles of emptiness (a person is bigger than their momentary identity and role identities in group processes are fluid and essentially empty or not

only personal), interdependence (“I” am “you” at the deepest levels), and non-duality (truth and falsehood, good and evil exist only as dreamland polarities but dissolve at the essence level).

There is also a fractal nature to “process” as patterns nested within patterns are unfolded, or brought to awareness, through the facilitated process of an individual group, and perhaps in some way also communicated to or shared with a larger global field.

Fields in Established and Emerging Science

Physics acknowledges four basic fields as the fundamental interactions or exchanges between physical systems: gravitational and electromagnetic fields, and the strong and weak nuclear forces. Quantum theory defines fields as occupying space, containing energy and eliminating a true vacuum. (Wheeler, 1998, p.163) Not only is fundamental field theory essential to how we understand interactions in the physical world, but also vital is the evolving knowledge about how communication within any field might occur.

Views from emerging science such as the Hypothesis of Formative Causation postulated by Rupert Sheldrake suggest a “morphic field” consisting of patterns that govern the development of forms, structures and arrangements. According to Sheldrake (2009):

Motor fields organize movements; behavioral fields organize behavior; and social fields organize societies. These fields are hierarchically ordered in the sense that social fields include and organize the behavioral fields of animals within the society; the animals’ behavioral fields organize their motor fields;

and the motor fields depend for their activity on the animals' nervous systems and bodies organized by morphogenetic fields. These are all different kinds of morphic fields. Morphic field is a generic term that includes all kinds of fields that have an inherent memory given by morphic resonance from previous similar systems. (p.162)

Sheldrake acknowledges that these morphic fields must somehow interact with electromagnetic and quantum fields to seed their patterns, but how this occurs is not yet known. Indeed, how information is communicated within fields is as much in question as are the varying ideas about the fields themselves.

Sheldrake's morphic field concept, leads to a possible intersection with quantum physics described by physicist David Bohm (1981) as follows:

In the enfolded order, space and time are no longer the dominant factors determining the relationships of dependence or independence of different elements. Rather, an entirely different sort of basic connection of elements is possible, from which our ordinary notions of space and time, along with those of separately existent material particles, are abstracted as forms derived from the deeper order. These ordinary notions in fact appear in what is called the "explicate" or "unfolded" order, which is a special and distinguished form contained within the general totality of all the implicate orders. (p.xv)

Of particular relevance to this study of group process and its potential for measured change in the quantum field, or holomovement (Bohm, 1981, p.151), is the proposition that individuals are inextricably connected to each other, the planet, indeed to the entire ground of being. In Bohm's view (1981), shifts and changes

experienced by a person or in a group will invariably create a change in the larger consciousness.

So it will be ultimately misleading and indeed wrong to suppose, for example, that each human being is an independent actuality who interacts with other human beings and with nature. Rather, all these are projections of a single totality [the implicate order]. As a human being takes part in the process of this totality, he is fundamentally changed in the very activity in which his aim is to change that reality which is the content of his consciousness. (p. 210)

In the late 1980s, the research efforts of quantum physicist Hal Puthoff led to the discovery that space is not a void but rather a field of energy created by minute energy exchanges between all quantum particles in the universe as they rapidly pop in and out of reality. In his paper published in the *Physical Review*, Puthoff (1987) established that the stable state of matter was dependent on existence of what he termed a “zero point field.” Not only did this background sea of energy encode information into its very fabric, but also fluctuations within that fabric could allow every part of the universe to be in touch with every other part instantaneously.

Other researchers were intrigued by another aspect of fields beyond their fundamental quality of being unseen, at least through normal visual channels: how information is transmitted within them. Jacques Benveniste, a French physician and researcher into the workings of allergens and human inflammatory responses, discovered in the mid 1980s, that water – an aqueous field - had the capacity to receive an imprint containing the essential qualities of various substances even when all physical traces of the substances had been removed. These vibrational

imprints could even be transmitted in digitized form via email or floppy disc.

(McTaggart, 2002, pp. 60-69)

Intrigued by his memory-of-water studies, Benveniste explored further, demonstrating that cell communication was based on low-frequency electromagnetic signaling between molecules. This occurred regardless of the distance between the resonant molecules. The encoded information contained in a substance could be captured and transmitted via the low-frequency signals with the same effect as administering the physical substance would have originally produced. It is fascinating to note that Benveniste also found that some people could erase or negate this communication. (McTaggart, 2002, pp. 72-73)

Fields in Psychological Thought

In psychology, Carl Jung (1967) spoke of archetypes as organizing principles informing human behavior and individuation. For Jung, the archetype was not simply a “manifestation of inherited ideas, but of an inborn disposition to produce parallel thought formations, or rather of identical psychic structures common to all men. They correspond to the concept of the ‘pattern of behavior’ in biology.” (p.158) Archetypes were numinous, alive with a power as strong as an instinct and able to grab the individual to whom they had appeared.

Clearly Jung viewed archetypes as dynamic organizing principles, almost as messengers from a collective field of human experience, who through psychic interactions with the field of the individual they visited had the ability to initiate a transformative experience.

In the mid-1920s the concept of the noosphere arose from intersecting theories proposed by French philosopher Edouard Le Roy, Pierre Jesuit paleontologist Teilhard de Chardin, and Russian geochemist Vladimir Vernadsky. This “super-mind” (Levit, 2000, p. 167) represents the layer of an evolving planetary thinking system in direct interaction with the natural planetary biological and geological systems. Visionary physicist and whole systems thinker Oliver Reiser (1966) further expanded upon this idea by suggesting the presence of a field of thought or “psi belt” resident between the electromagnetic radiation fields surrounding the earth. (pp. 454-469)

According to de Chardin, these intertwining systems would culminate in a future “Omega point” (Levit, 2000, p. 167), where the inherent potential of our planetary system reaches a level of complexity, coherence and consciousness that propels evolution to create a new form of planetary awareness. Awakening into the realization of this possibility, all forms of life would recognize their interdependent nature and begin to flourish not as isolated forms but as an interconnected whole.

Today the co-evolving biological, geological and thought processes inherent in the concept of the noosphere can be seen most strongly in the presence of global warming, the rise of the Internet, and the emergent field of epigenetics – where programming inherent in DNA helps an organism adapt to its surroundings via environmental cues that interact with DNA structure.

But is there any way to quantify the substance of these ideas? Since its inception in 1998 at Princeton University, The Global Consciousness Project has taken a deep dive into measuring the reality of the theorized noosphere. Working at

the “boundary areas of physics and psychology”, this interdisciplinary group of international researchers and engineers maintains a global network of random number generators (RNGs) that continuously monitor the state of the consciousness field. Moments suggestive of shared consciousness are identified when the usually independent and random behaviors of the RNGs, which are separated by distances of 7,000 kilometers, become slightly correlated. What usually are random measurements among the sensors become slightly synchronized, apparently as if in resonance with the corresponding mass consciousness. After measuring 480 world events over 16 years and analyzing the data the group has found two interesting trends.

The first is what they call the presence of a “structure” in the natural random state of the field on occasions when human consciousness coalesces around events of high emotional charge: natural disasters, terrorist attacks such as 911 in the United States, celebratory activities like New Years, or significant sporting events.

Secondly, when all the data is viewed over time, the trend over 16 years indicates that incidents of coherence are increasing, though the mechanism of action remains unknown, as Consciousness Project director Roger Nelson observes in a 2014 article in *The Futurist*:

We can conclude that there really are effects of consciousness in the world, unexpected correlations in our network of random devices. Something is going on, and the most likely conclusion is that there is an interconnection of

consciousness at deeply hidden levels between people and among people across the globe. (Samson, 2014, p.4)

Fields in Subtle Activism

There are many ways that we as individuals can have an effect on our world, and the traditional role of the activist as a vigorous advocate for social change is evolving and expanding. A growing group of what are called “subtle activists” travels an inner rather than outer road to create these societal shifts.

As a leader within this movement, David Nichol of the Gaiafield Project (gaiafield.net) speaks of subtle activism as the application of the power of spiritual practice to the cause for global social change. Unlike more overt forms of activism, these subtle practices use contemplative forms such as meditation and prayer to create an intentional field of deep coherence, shaped around particular qualities such as joy, openness, or vitality, among a group of participants – either in person or at a distance.

In the summer of 2016 I participated in a 7-week on-line course led by Mr. Nichol designed to introduce this practice to newcomers. During the sessions a meditation practice focused the group on connecting deeply first to the planet, then to the cosmos, and finally with the energetic qualities of beings in all realms regardless of time and space, what we in Processwork would consider to be the deep dreaming level, before developing specific aspects of the group subtle body and building a common resonance. This group resonance is then shared with the energy field of the planet.

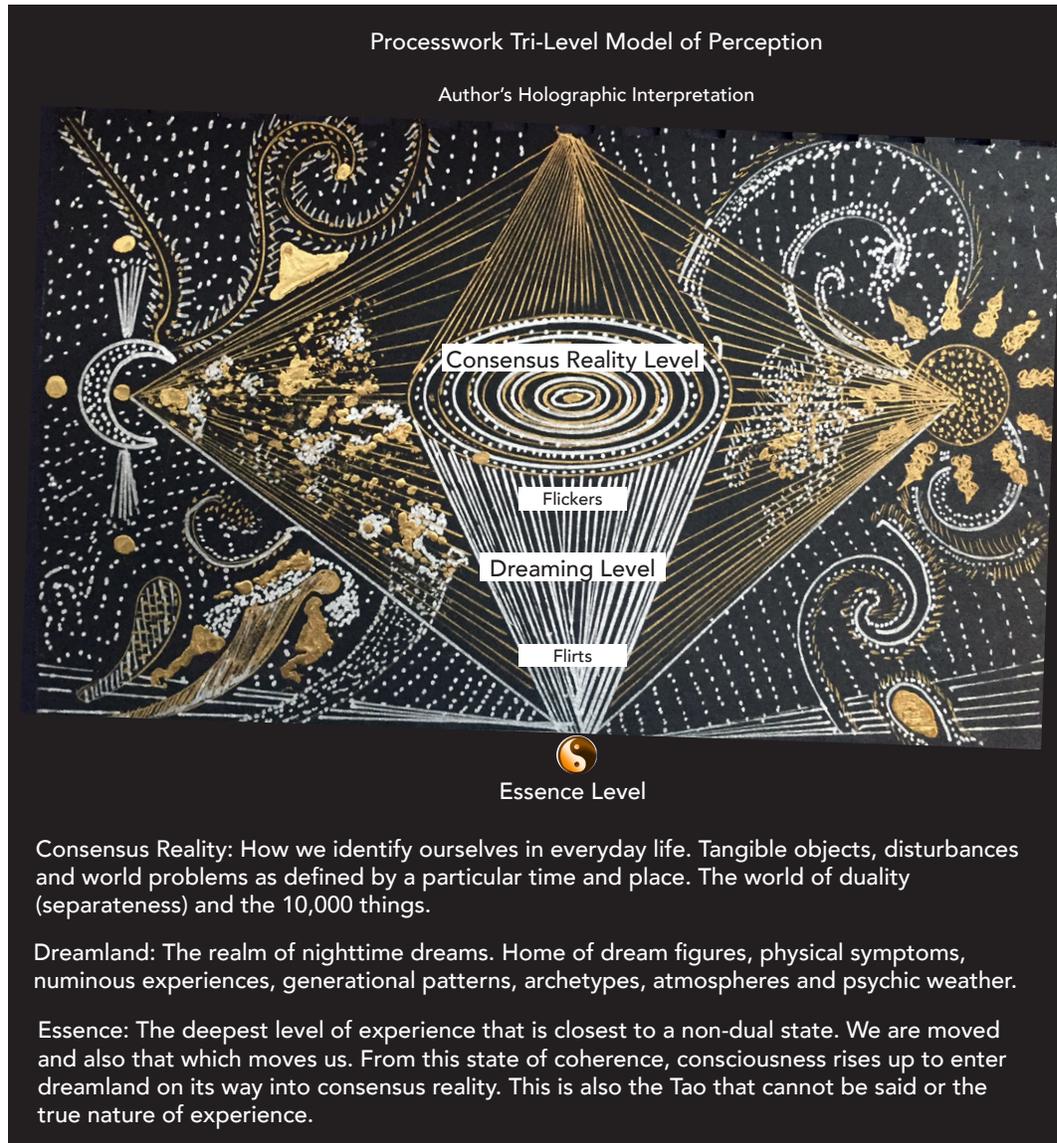
My experience of this practice was that it functions particularly well on the essence level, intentionally bypassing engagement with consensus reality and dreamland levels (see glossary) where group process in Processwork usually begins. Thus a group of subtle activists is already operating from a common underlying framework to a common goal, rather than following and unfolding the process of the group itself through the exploration of the polarities, roles, edges, atmospheres and multiple levels inherent in the field and consciously engaging with both its disturbing and unitive aspects.

Fields in General Processwork Theory

Sensing into and interacting with fields, atmospheres and moods are core concepts in Processwork. Using the information our basic human senses gather from sensory-grounded signals, and attending to feedback, attunes and guides us in developing interventions that help to unfold what is trying to emerge into awareness. Whether we feel them as part of our own inner work practice, encounter them when facilitating individual, couple or family interactions in the therapy room, or find them in a corporation or organization, these atmospheric fields present themselves everywhere.

In Processwork the collective field is variously understood as a deeper level containing dreaming, essence, the Tao, the process mind or the mind of god. This wisdom field encompasses the three basic levels of awareness defined in Processwork's tri-level model, which consists of consensus reality, dreaming and essence, knitting them together into an integrated and cohesive whole greater than the sum of its parts. It is both personal, in that we can see it unfold in the details of

our individual experiences, and transpersonal in that it speaks to parts of our awareness pointing beyond personal history into deeper aspects of human and planetary understanding.



Aspects of this interconnected field pop up in a variety of situations such as engaging in our own inner work, relating with individuals, families or organizations,

and facilitating large and small groups. How we perceive the field interacting with our consciousness depends on the level on which it is engaged.

For instance, in consensus reality (CR), where we are mostly identified with our everyday selves, the field can become visible in rank differences, in our defined family or profession roles, or in emotional states or world situations that trouble us. These are tangible objects or experiences at a distinct location in time and space on which most people can agree.

But fields are also present in the many levels of “dreaming” or non-consensual experience. We become aware of the flowing ground where consensus reality begins to intersect with non-consensual experience through more and less impactful impressions on our awareness. These take the form of synchronicities - or seemingly unrelated events that are meaningful to us - and flickers or fleeting distortions in our usual perceptions of the field. Developing our sensitivities in this liminal space creates a channel for “lucidity” to emerge which, as Mindell (2000) observes in *Dreaming While Awake*:

If you become aware of your sentient experience instead of marginalizing it, you are lucid. Lucidity means awareness of sentient experience, which precedes everything you think, see, hear, and do. Lucidity leads to a new viewpoint about life, to the wisdom or insight of Dreaming. When you are lucid, you sense tendencies as well as actualities. (p. 36)

Below this flickering threshold rests the sphere of dreamland - the field circumscribed within our nighttime dreams. Connection here is devoted to a more fluid exposition of our deeper processes and their meaning, expressed in articulated

forms both personal and mythic. They emerge as dream figures, expressions of the natural world, sacred objects, generational patterns, numinous narratives, and irreducible elemental forces as well as the apparent flotsam and jetsam of daily life.

Much like the cosmic rounds of cyclic involution and evolution, Processwork theory places importance on a person's specific mythological patterns as revealed through the childhood dream or earliest memory. This pattern becomes the singular blueprint the larger and undifferentiated quantum field adopts in taking physical form as an individual expressing their personal sense of self.

In the deeper levels of dreaming, the process field or the "mind of god" (Mindell, 2010, xi) emerges as that which dances us through life and also develops its awareness through the mediumship of our experiences. We in fact have an intimate relationship with this field, and even though we usually identify as being ordinary, if we have cultivated our awareness when we dream, we experience ourselves as being much more nuanced and mysterious. Mindell (2010) describes this relationship:

The universe seems to be an objective thing from the consensus-reality perspective, but it is also a process that is constantly wondering about itself, articulating and rediscovering itself through people. ... To say this more simply: the universe is the sum of all the changing viewpoints about it. (p. 147)

Finally, at the deepest levels of dreaming we come to "essence", the foundational level of the field. As described by "the mysterious sage" (Wilhelm/Baynes, 1977, xlvii) Lao Tzu in the introduction to the Tao Te Ching, it is the

“Tao that cannot be said - the source of the Heaven and the Earth”; it is also the mythic formless state of Chaos, which precedes the creation of the universe. At this experiential level, we are enfolded in a deep state beyond dualistic notions of polarities, roles or disturbances. We are at the core of an irreducible state that is impossible to convey in words but may be inferred through moods, spontaneous movement, sound/song or energetic presence.

In this most subtle intersection of awareness and form, where our personal identities dissolve into the “mind of god”, is found the source of the field and Processwork’s 3-level spiral. Like Einstein’s space-time field (Mindell, 2013, p. 27), it connects and interpenetrates all objects within it, allowing for nonlocality, where shifts in one part of the field are transmitted to all areas instantaneously. For instance, if something approaching the essence level can be reached in group work so that all viewpoints represented within the whole feel understood and valued, and their interconnected nature made explicit, this often leads to a temporary resolution of difficulties.

Like many evolving ecosystems, the Processwork paradigm grows and develops as it is put into practice. The most recent development from the field involves the introduction of phases to personal and group processes. (Personal class notes, May, 2015) Phases can be considered an expression of the field as it shifts and changes. Recognizing the phase a person or group occupies deepens understanding of its current state and helps to clarify what interventions might be most hospitable in various aspects of the process.

Phase 1 is the “I am” state where self-exploration and self-expression are

essential. What is most needed is to support and celebrate this distinct perspective. Phase 2 brings a dawning awareness that there is some “other” out there – usually someone or something disturbing. Supporting one side to “hold their own” can lead to a struggle as a form of contact that awakens strength and curiosity. This can become a prelude to Phase 3. Underlying this phase is the premise that enough inner resilience has been developed on one side to entertain the idea of taking the other side to discover what that experience might be. Facilitating this flow between field polarities, and framing insights, leads to deeper understanding and can grow temporary solutions. Finally, in Phase 4 a detached perspective arises by allowing “something bigger” to move you. Encouraging the person or group to let go and go deeper supports this flow state, often making space for unexpected possible solutions to intractable problems. The most exciting aspect of Phase 4 is that it can pop up at any time – even during another phase – lending a sense of creativity to facilitation.

And, because field phases are aspects of progress and not a program to be applied, they are neither linear nor causal. Recognizing their presence in the field as another textural layer is an important tool that guides us as helpers toward naturally unfolding the flow of awareness.

Fields in Worldwork – Large and Small Group Processes

It is in the translation of Processwork theory to the interactions present in groups, referred to as Group Process, that the greatest potential for large-scale change can be realized. Group Process applies Processwork theory to unfolding and learning from the circumstances, from tensions and disturbances but also from the

momentary sense of interconnection and understanding that arises within small and large groups. When these disturbances and pressures are facilitated and explored more fully within the group context, the experience of going deeper can result in profound understandings and unexpected insights into seemingly intractable problems.

These situations may involve affinity and community groups, work groups and leadership teams as well as local, national and even international agencies, with the potential to embrace our entire planet. The problems addressed may be of long standing, perhaps spanning generations, or arise in response to shifting momentary situations. Further, neither the interests and intentions nor the composition of the group need be cohesive. In fact, group processes where unformed or repressed material, which represent the core of Mindell's information float (1989), are skillfully elicited and processed are more effective for the group and further evolutionary for the field. The concept that any or all of these groups and their experiences through time are part of an interrelating field of influence is integral to the Processwork paradigm. As Arnold Mindell (1989), the originator of Processwork theory proposes:

Global processes are organized by a dream-like field, a troubled sea of projections, feelings and ecological confusion, floating between both individuals and groups, confusing communication and creating war. When this "information float" is properly "recycled" it creates the harmony and wholeness we are looking for. Yet when unprocessed, it disturbs both individual and group and creates our worst problems. (p. 11)

At its essence, the drive inherent in any group processes is to understand and unfold the intrinsic wisdom in even the most difficult interactions such as exploring the roles and personal experiences present in the group, addressing positions of marginalization and centrality, and attending, on consensual and non-consensual levels, to the synergistic relationship between the whole of the group and its parts. When facilitated in a spirit of deep democracy, defined as noticing, valuing, and tracking all characteristics of the group as its various levels and phases shift, this practice provides new meaning, awareness and possible interventions for our communities and our world.

These group processes in the form of Worldwork, community forums, and organizational development practices are the most public and far-reaching expressions of the Processwork paradigm. In practicing the concept of “deep democracy”, honoring and representing all points of view when approaching group problems, Arnold Mindell speaks in a 2015 videotape Q&A on Worldwork of

...feelings in us, things in the air that we feel in our bodies. Those belong to Democracy. Each of these feelings has the right to be expressed as well in Deep Democracy. Besides the polarities that there are in fields, there is a field deep underneath and we need contact with that to have an occasional sense of creativity and detachment to work with things. (Processwork Institute, 2015, 03:27-04:50).

This connection to a deeper field is another way to conceptualize the process mind: a force-field-like power, analogous to magnetism or gravity that organizes experience and gives rise to everything within it. As Arnold Mindell (2010) explains:

I don't believe we need more powerful leaders. What this planet needs are team creators: individuals with a softskill – access to the processmind – who can help all of us work together by relating more deeply to one another and to all parts of the system. Imagine co-creating teams not just from your circle of friends but with individuals, groups, and nations that don't like either you or each other! ... We need people who are as attached to the earth's core as they are to people, animals, and plants – people who can work with relationships at all levels. (pp. 220-221)

To scientific and psychological understandings of fields, Processwork theory adds another concept, which is the underlying field of dreaming. Filled with the energy of oppositional forces, discernible roles, and ineffable atmospheres, this field arises from a deep and evolving consciousness, often likened to the creation gods of myth and legend. As it surfaces, the field seeks to know itself through our individual and group experiences. During a group process these seemingly discrete threads connect, contain and even help shape the group as an expression of the background-dreaming field. And it is the nature of this dream field to confound group processes approached by more traditional means because according to Mindell, (1992):

it is this dreamlike nature of fields that makes it so difficult for ecologists, economists, and politicians to deal with the world, because it is only partly organized by causal influences. The world is also organized by noncausal influences, by the dreaming field, and we need to be shamans and visionaries as well as politicians to solve the world's problems. (p.16)

In my experience, group processes often seem to take place in a timeless space created by the process itself and fed through time streams, information streams, cultural and archetypic energies which emerge into the group space to be explored. The result is a relaxation of tension and momentary coherence, which as it occurs, I envision as being cycled back to the field informing it morphologically and affecting both the linear past and future.

However, according to Arnold Mindell (personal communication, October 4, 2015), group processes are not focused solely on changing the field but rather:

I suggest that the field was never the problem in need of change, but our one-sidedness. This splits the field, and creates an apparent one-sided polarization/conflict/war within and around us and in the field we live in. If and when we begin to become aware of our dreams and essence level dreaming process, our own polarization relaxes as flow and detachment one sidedness arises. This flow brings us beyond good and evil, life and death, weak and strong and life feels better at least temporarily for us as individuals, and for those connected to us. In principle, the sometimes one-sided appearance of the field around us may relax as well as we begin to pick up its viewpoint and flow with all sides. In other words, our personal and world issues are about learning to move with dreams and dreaming beyond the static one sidedness of our typical consensus reality mind.

In practice this study suggests that in many cases as we explore the intricacies of the field by focusing on particular topics and unfolding them by representing and examining all sides, a shift happens in the individuals within the

group that communicates itself to the larger group and the immediate surroundings, perhaps even to the entire field itself.

The Structure of Group Process Interactions

The component parts of a group process, the manner in which they unfold and how they influence one another have been the subjects of continuous empirical study since the concept of group processes was first conceived. As the paradigm has grown and evolved, the codification of process structure offers a framework suggesting how a process might unfold and indicates cues revealing in real time where and how this might be happening. For purpose of this research study, a basic understanding of this underlying framework is central to considering how moments of quantum field cohesion might correlate with facilitator interventions and group flow.

As facilitators trained to follow the ebb and flow of process as it appears within a particular group, we function within an overall approach that relies on our awareness of roles and polarities, level shifts and other signals of what is trying to happen. Processwork facilitation is quite challenging. It does not follow a linear, programmatic approach but instead relies on the facilitator, or facilitation team, to bring a great deal of inner and outer awareness and fluidity to following the group's flow and how the particular process develops.

While unfolding the group's known and more unknown characteristics, several key concepts provide scaffolding that frames and contains the work. These include understanding the group's primary and secondary identity; noticing the clear signals the group presents; and grappling with more unwelcome or unexpressed material

that emerges as ghost roles or atmospheres (see glossary) in the field.

For purposes of this paper, I wish to emphasize several elements that I believe may be particularly relevant to conscious engagement with group fields whether they are focused in a particular time and place or are less confined and more global in nature. This is not meant to portray either the totality or the nuances present in facilitating group Processwork but rather touches on particular aspects of this wide-ranging methodology most germane to maintaining awareness while deeply processing group fields.

Research, information gathering and working together as a team. It is essential to prepare for the facilitator role by doing homework on understanding the nature of participants or the group and the potential for what might evolve during the process. The field of any group is inherently complex, multi-dimensional and unpredictable, so in order for a facilitator to unfold a process with depth and awareness, she must understand and appreciate the “potential or latent energy” of the group. Contributing to this energy would be the history of the group, topic or conflict, the way the group generally identifies itself or its purpose, the roles and polarities that might emerge, and clues to what might be forbidden for the group to discuss.

Also of vital importance for the sole facilitator or facilitation team is developing a sense of inner awareness of one’s own potential reactions, and building a strong sense of understanding between team members. It is the facilitator’s role is to make the group process flow more easily, skillfully to unfold the direction of the group, and to make insights from the process useful. When the facilitator or team maintains a

common concept and language for how this might happen, the potential for deep and productive recycling increases.

Burning your wood. Working with groups tends to amplify experience. As a facilitator you are charged with holding awareness and helping to unearth and “mulch” the unprocessed feelings and attitudes in the group. But if you yourself have not investigated your explicit and implicit attitudes, experiences, and bias around a topic or group, chances are that when things get hot you will lose your alertness to what is happening and fall out of your facilitation mindset. And, while working on your internalized oppression, feelings of marginalization or power issues is no guarantee of remaining centered, it can at the very least let you know when you are being drawn into an altered state. Should this happen, and you have sufficient awareness to notice it, you have the potential to make use of that state or hand over the facilitation duties to your co-facilitator. Essentially, you are learning to recognize how various conditions and energies of the field might intersect and resonate with your personal psychology or generational patterns and make this personal experience useful to the process.

Sorting. It is in this essential element of group process that the complexities of the field begin to reveal themselves. As group members bring forward potential areas for discussion, roles and feeling states start to emerge. Atmospheres constellate and can be sensed by the perceptive facilitator. The manner in which the sorting occurs is often a microcosm of how the entire process might play itself out. It’s also interesting to notice which topics elicit a strong energy during sorting and which are not brought up but may have come out in the pre-process research, as

either could represent powerful but unexpressed ghost roles. Even after the important group process step of reaching consensus or group agreement about the entry point for the process, it is often the case that almost everything the group has brought into the sorting process will find its way into the processing itself.

Group primary and secondary identity. According to process theory, the information embedded in the group's secondary or more unknown identity holds a vital intelligence needed for evolution and change. The ability to access this unfamiliar energy requires awareness of and fluidity in following the field on the part of the facilitation team. Understanding how the group consciously defines itself becomes important because aligning with this primary identity helps the facilitator develop rapport and resonance with the group. Then, as the secondary identity is revealed in the moment through signal awareness, the facilitator will have a more precise sense of the boundary between these identities. Thus, by virtue of having developed an affiliation with the group's primary identity, the facilitator has a platform to go deeper into less-known material. Perhaps most importantly, the facilitator can prepare to take advantage of rapid and unexpected field shifts in the group rather than being surprised by them.

Unfolding polarities and exploring roles. Roles and polarities are often the access points used to encourage the group's venture into more unknown territory. After gaining group consensus to explore a particular topic, roles may emerge spontaneously or need to be introduced by the facilitator as a way more concretely to embody the primary and secondary identities contained in the group. Through the polarities or roles, the deeper energies of the field begin to be expressed more fully

and have the opportunity to interact.

In this process it is as if the field itself recruits group members to represent both normal and ghost roles, a variety of cultural or historical influences, and universal principles usually missing in typical group dialogue. The field encounters unrecognized aspects of its wholeness as it differentiates itself into roles and expresses these different viewpoints. Further deepening occurs when roles interact with each other. When this process is encouraged to unfold further and guided to complete its natural cycle, unanticipated and creative solutions may result.

The technique of amplification, or increasing the awareness of secondary information, permits the field to experience itself more deeply through a more wide-ranging expression of its various aspects. As the unknown evolves into the more familiar, the information or “power” contained in the group’s secondary identity becomes more available to be accessed and utilized. The group may now be more comfortable with the prospect of expanding its identity by crossing the group edge or boundary into now what is now less known but not totally unfamiliar territory.

Crossing the group edge. Once role-play has begun to express the disavowed aspects of the group, the possibility of crossing the edge and entering into unknown territory becomes tangible. Edge figures, or guardians of the primary identity, appear to keep the group in familiar territory. When these edge figures are challenged, either by members of the group or by the facilitator, altered states or changes in the group atmosphere may emerge as additional layers of disturbance.

This often chaotic state of de-coherence is paradoxically both highly creative and profoundly disturbing. From the point of view of the field, elements begin to

oscillate more strongly, old structures fail, repressed parts become explicit and primary identities fight to retain control. As the facilitators bring understanding and awareness to this vital stage in the process, crossing the edge becomes the bridge to possibilities. Roles embodying the secondary energy may become more enticing and some group members will move to fill and express them more fully. The field moves from segmentation to appreciation and acceptance of its diversity and power. If this exploration of multiplicity can be heightened and held at its hot spots, or disordered edges, new patterns or coherence eventually become possible.

Hot and cool spots. Hot spots occur when something pulls at the group's awareness but is not explored because it is too edgy, too far away from the group's familiar identity. But when facilitated and explored more deeply, the core feelings and issues of the group can rise to the surface rather than being ignored or suppressed. If these areas are missed or unnoticed, they will only emerge later with even more force. For the group, these can be moments of attack and defense or dashed hopes and depression. They are the perfect opportunity for the facilitator to underline and expose the unacknowledged information float that begs to be processed and transformed.

Cool spots on the other hand, are moments of resolution or deep connection where the energy of the group rests in awareness, profound emotional resonance or synergy. They can occur on the role or personal level and involve crossing an edge for the group. This crossing shifts the energy of the field, leading to greater understanding between the roles or tapping into a common human experience through the power of one individual's experience.

Both hot and cool spots indicate energy flexion points in the cycling process of the information float.

Levels, level changes and level matching. As the momentum of the group continues, field shifts can be noticed and encouraged as facilitators monitor and match the levels of group interchange. Generally there are three levels potentially operating within the group, reflecting the overall levels of process, which as mentioned previously, are consensus reality, dreamland and essence.

After the sorting stage, group processes will often begin in dreamland through the embodiment of roles, time spirits or ancestral energies. Members of the group may begin speaking from their direct personal experience, which is a more consensus-reality perspective. In some cases, profound energies and experiences will enter the group field from the essence level, usually through subtle channels of sound, movement or deep feelings.

While information from all levels is needed for the process to complete itself, watching for level shifts and matching the communication levels is necessary to achieve this. For instance, material being processed from the level of a role or character in the field may be answered from an individual's personal experience reacting to that role. However, having a role relate to a personal experience does not generally allow the deepening of the process because these two parts occupy different levels. In order to unfold the process further, the facilitator would support the individual to elaborate on their personal experience and invite the person occupying the role to find some way to express the energy of that role through the lens of their own understanding so that the exchange can continue on the personal

level.

Imagine, for instance, a level mismatch in a heated group process on race as a powerful and oppressive role emerges asserting that marginalizing a certain group is justified because they are inherently inferior. Further, this has always been and will continue to be the case because a higher power intended it. Another person, who is a member of this marginalized group, speaks passionately from their personal experience about the injustice and hurt this attitude has caused them. Because the person occupying the role is probably “dreaming into”, or imagining, the particular feelings and attitudes of their role, while the other participant is speaking from experience, it is almost as if gears of different sizes were unsuccessfully attempting to engage to move the processes deeper. Here, the facilitator would slow down the process, frame the incongruity of the levels, and ask the person occupying the oppressive role to speak to the other person from their own experience of feeling justified in denigrating others. Now, with the two participants on the same level, the communication can go deeper into the core of the interaction trying to manifest in the field through the individuals occupying the roles.

On the other hand, energies entering from the essence level are often subtle and can be overlooked. They may also be unexpected and surprising. Because they emerge from the deepest and most mysterious level of the field, they are often quite profound and may provide the optimal prospect for insight into a common understanding among the participants. But the timing must be right. Processing too early at the essence level can undercut the very real need to encounter and wrestle with the diverse points of view that must also be acknowledged as part of the field’s

wholeness.

Facilitators should maintain heightened awareness around shifts between all levels as they are points of potential quantum access where the holographic nature of personal and whole field dynamics entangle, or come together, potentially leading to profound transformation.

Applying the principles of deep democracy. As facilitators, we understand that being deeply democratic is more nuanced than simply exploring all sides of an issue. Sometimes it is a bit like being a magician. Not only do you sense the hidden as well as recognizable parts of the field, identifying, amplifying and deepening them, but also you can detect and appreciate the same qualities in yourself. With eldership, the sense of appreciating everything, and the welcoming attitude that accompanies it, you recognize that you and everyone in the group are at once their individual selves and a channel for the energy of the larger field.

As Mindell (1992) explains:

There are no longer any secrets in our post-Einsteinian universe, in which mental telepathy is as important as fax machines. Everyone knows everything. Unconscious unprocessed prejudice creates insidious, invisible conflicts. However, if we realize our prejudices, we can enter consciously into conflict with outer events. Only when we know our opinions can we let go of them for a moment and listen to others. Such consciousness can be difficult, however, especially in the midst of turbulent power struggles. (p. 158)

Applying deep democracy depends on awareness of the process as it unfolds, recognition of the various sides, positions and timespirits (dominant ideas

and beliefs held by a society at any particular point in time) inherent in the field, and appreciation of their intrinsic power. Facilitating their interaction then allows for flow between the various qualities and finally, for harvesting of their collective energies.

“There is no succeeding or failing with deep democracy.... Its focus is upon the swirling cycles that create the wholeness we call the world.” (Mindell, 1992 p.160)

Methodology

Study Design

This project has been designed as a mixed-method study using both qualitative and quantitative and subjective and objective measures of the effects of group process (GP). To my knowledge this study is unique as it is the first to gather data from a random number generator (RNG), then pair it with both subjective participant analysis (via questionnaire) and video records to investigate and attempt to correlate effects of human interaction with the quantum field.

In order to maintain integrity and consistency while reducing unnecessary variability, the study design relied upon:

- A single, consistent operator for all data gathering
- A stable location (the Processwork Institute) for all of the group processes
- Consistent use of the same dedicated RNG and computer to obtain all data
- Control runs of the RNG equal to the number of group processes to ensure normal equipment functioning
- Isolation of the primary investigator and data analyst from proximity to all group processes

- Independent analysis of data between each element and among objective and subjective measures
- Informed consent of human subjects involved as to data gathering

To capture the subjective and qualitative experiences of group process participants, participant-facilitators and facilitators, I designed a questionnaire consisting of 10 questions, answerable on an 8-point Likert scale. The questionnaires were distributed to participants in all six group processes. Completing the questionnaires was voluntary though most participants did fill them out. The number of participants in each group ranged from 6-11. In terms of statistical power, the relatively small numbers within each group are not optimal. However, correlations with RNG field effect data proved to be significant.

To address the quantitative and objective effects of group process, a random number generator (RNG) was used to measure the state of the field before, during and after a group process. Control runs equivalent to the number of group processes were also performed independently. Results from the questionnaire, the RNG and investigator analysis of a video recording of the group process were analyzed and compared in order to examine three questions:

1. Was there any structuring effect on the inherent randomness of the quantum field in each of the processes studied?
2. If there was an effect, did a correlation exist between the objective and subjective measures?

3. Could any structuring effects on the quantum field be linked to any elements of the process structure or facilitation?

Questionnaires using a Likert scale are well accepted and commonly used in psychometric research. The even-numbered scale usually forces a respondent to choose while the odd-numbered scale provides an option for indecision or neutrality. A copy of the current questionnaire is included in the appendix. This questionnaire has been modified from its original form based on results from its use in field tests in November 2015. The sub-questions seven, eight, and nine asking if respondents believed a change occurred in a particular quadrant of the GP have been eliminated as participants found the quadrant delineation too difficult to identify in retrospect.

To address the objective effects of group process, a random number generator (RNG) was used to measure the state of the field before, during and after a group process as well as a baseline control measurement for each of the 6 processes. The test runs or baseline control measures did not demonstrate any overall incidence of significant accumulated deviation.

Random number generators are devices designed to generate a series of numbers with no discernible pattern. They employ a variety of computational means for doing this though many fall short of achieving true randomness. However, true RNGs, carefully designed, cryptographically secure, computationally based methods of random number generation, do exist and the one that I used in this study meets the accepted research standard.

Why does an RNG prove useful for measuring the field? Science assumes that entropy or disorder is a characteristic of natural processes. This tendency occurs because there are many more random arrangements than ordered arrangements possible for the parts of any system. If randomness or entropy is the natural order of the quantum field, itself a natural system, if group processes affect this inherent state, this would be detected by the RNG as being "out of random" or coherent by at least 2 standard deviations, a typical measurement of a statistically significant influence.

Commercially available RNG's take the bit stream of 0's and 1's generated by the electronics and perform what is termed a "whitening" XOR operation to remove bias in the bit stream. Bias is the tendency to favor one side (slightly more 1's than 0's, for example) and is caused by imperfections in the hardware. In order to deal with the bias in the raw stream, data can be acquired under non-experimental conditions and an expected value for the bias can be determined. That can be used as a benchmark for contrasting to an experimental condition to see if the bit stream deviates more than expected. The whitened bit stream provides the standard RNG output. The RNG device that used for this project generated both a raw bit stream output, without whitening, and the normal XOR operation to remove data bias. However, at this point, due to time limitations, only the XOR data was analyzed.

Since we are looking at "accumulated deviation", i.e., the accumulation of more 1's or 0's over a period of time, the standard approach is to remove bias from the bit stream in order to keep the accumulated deviation hovering around zero

under normal conditions. However, this may also have the unintended consequence of reducing or eliminating the non-local, psychokinetic effect appearing in the bit stream.

The raw data from the RNG is taken and a measure of the accumulated deviation or data over time, called a Z-score, is obtained. Usually this score hovers around 0. However when the Z-score begins to rise to plus or minus 2 or more this means that randomness is decreasing and the field is taking on structure or coherence. So using the highest Z-score becomes a measure of the power a particular group process had among all others on structuring the quantum field.

Subjective data in the form of questionnaire results and a preliminary analysis of each video taped group process was scored and prepared independently before the RNG results for each group process were known. This provided for a single blind structure vis-a-vis analysis of subjective and objective data.

In the instances where there were significant events of coherence recorded by the RNG during the group processes, a more precise comparison was undertaken using the relevant sections of the videotape just before, during and after the event occurred. This analysis provided an opportunity to see if something transpired in the group process that might be linked to process structure or facilitator intervention and whether this correlated across various group processes or occurred in a random manner.

Evaluative Criteria and Ethics

The third element of the analysis that served to provide context for evaluation and correlation of both the RNG and questionnaire data is the videotape record of each group process that was measured. Comparing time stamp information between the video and the RNG tool enhanced the analysis, highlighting relationships between real time events, RNG fluctuations and recognizable elements of the group process structure. Initially, I was curious as to whether videotaping would disturb the group's sense of containment and safety during the process and raise questions of maintaining confidentiality afterward. This however, was not borne out during the field-testing phase, as participants quickly forgot about the presence of the camera. The video provided crucial real-time information about "what was happening" from an applied group process prospective when the RNG data went into coherence.

Because this study involved the involvement of human subjects, it was important that prior to each group process participants were informed about videotaping, that RNG measurements were being taken for a student project and that a questionnaire would be administered following the event. All members of the group had knowledge of the data being gathered and agreed to participate. It is interesting to note that in two groups "privacy" and "safety" questions arose, but as a natural part of the energies unfolded during the process.

However, to maintain the promise of confidentiality around the content of these processes, neither they nor their specific content is presented as part of this study. Only my evaluation of the process structure and my informed but subjective

sense of the momentary atmosphere inherent in each part of the process have been considered.

Role of the Researcher

Based on previous experiences with RNG data gathering during energy work sessions and my reading of existing research, I do admit to a positive bias that favors the group processes having a measurable effect on the field that can be detectable by the RNG. Given that investigator intention and expectations have been proven to affect study results, I took steps to remove myself from the equation as much as possible by not participating in any of the group processes being analyzed as part of this study, either as a group member or facilitator. In fact I was not physically present at any of the processes that comprise this pilot study. Neither was I aware of any RNG results before I prepared my subjective analysis of each group process.

Limitations and Implications

Researchers involved in more conventional areas of scientific inquiry into the hard sciences such as chemistry, physics and biology often consider investigations into social and political science, particularly in more unconventional areas such as explored by this research, an unlikely area of valid investigation. The results therefore could be viewed with skepticism and so the study design was as well considered as possible and conformed to accepted norms found in studies using the

RNG as a mode of data gathering. That being said, I would recommend that further research in this area could be strengthened by

1. Including more and larger group processes
2. Adding multiple evaluators of the video records
3. Including processes facilitated by experienced, student and mixed teams
4. Using more than one RNG device to measure each group process
5. Delving deeper into the non-local field effect by broadening the physical study area to include a wider range of available RNG data

The Challenge of Measuring the Ineffable – A Brief History

The study described in this paper seeks to blend objective and subjective information obtained about an invisible aspect of the natural world known as the quantum field and the possible effect that a method of facilitated group interaction might have upon it. Though the mechanism of action is unknown, some manner of interconnection between the individual and the field itself is presumed to underlie this synergistic exchange. Since both unknown and unseen elements are present, this investigation falls into the region of frontier science rather than the established parameters of classical science. As such, a brief review of the methodologies used in forays into this more experimental area might provide instructive.

According to Merriam-Webster (2016), classical science is defined as “knowledge about or the study of the natural world based on facts learned through experiments and observation.” Since William Whewell coined the term scientist in

the 19th century, the efforts of modern researchers have focused on exploration of physics, chemistry, biology, geology and astronomy.

Developing a context for the exploration of subtle and perplexing phenomena, such as inexplicable interactions between the human mind and matter, reported consciousness outside the physical body, and intimations of a cosmic energy interchange network, has historically been the purview of philosophers, mystics and the spiritually inclined rather than classically oriented scientists.

Though a previous generation of psychologists (Charcot, Richet, William James, Freud and Jung) were not reflexively dismissive of telepathy and allied phenomena, it was only in 1932 that rigorous scientific experiments began to examine these elusive phenomena more closely. Dr. J.B. Rhine, Associate Professor of Psychology, and his wife, Dr. Louisa Rhine, were permitted officially to establish their Parapsychological Laboratory in the Psychology Dept. headed by Professor William McDougall at Duke University, North Carolina. Rhine put parapsychology "on the map" in the experimental sense, although academic psychologists in the main remained skeptical of his methodology and results.

(Koestler, 1972 pp. 12-13)

Skepticism in the minds of conventional researchers continued, though in 1963 Dr. Eugene B. Konecni, Director, Biotechnology and Human Research, Office of Advanced Research and Technology acknowledges

a concentrated effort towards a highly interesting problem in modern science – the nature and essence of certain phenomena of electro-magnetic communication between living organisms... Specific US experiments in energy transfer phenomena or the relationship between the physical fields of particles and the non-demonstrable “person” psi-plasma field, are being carried out or planned under various advanced concepts. (Koestler, 1972, p. 17)

Rhine continued to press forward with a variety of well-controlled studies and by the 1970s was considered a founder of respectable and recognized Psi research. This decade is considered by many to be the “golden age” of psychic research (Dunseath, 2016): practically every country in the world, with Russia foremost, had at least one university department engaged in parapsychological research. (Koestler, 1972, p.15)

The Intersection of Direct & Measured Experience

Interested in Rhine’s precognitive work, action at a distance, and most importantly the observer effect (how the act of observation collapses multiple random possibilities into a single state), physicist Helmut Schmidt contemplated mechanizing the Psi testing process. Up to this point, Rhine’s studies had used dice, special cards or lights to investigate Psi effects. Schmidt felt that their reliability and the hand tabulation method employed at the time could be improved upon. Using his knowledge of the quantum decay process, he helped to create the first random number generator (RNG) - an electronic device the output of which is perfect

random activity or, as physics calls it, disorder. Schmidt's studies revealed that intention seemed to be what affected the output of the RNG.

At Princeton University, applied physicist Robert Jahn and developmental psychologist Brenda Dunne, refined the RNG into the random event generator, (REG), whose randomness was based on an electronic noise source rather than atomic decay. (McTaggart, p. 112) Additionally they introduced failsafe features and faster data collection and strengthened the scientific protocols using cumulative deviation as a statistical analysis methodology. Finally, to amplify the relationship between the test subjects and the machines, the experimenters warmed up the test environment so it was more engaging for participants.

Experiments conducted by French scientist Rene Peoc'h (1995) using the REG machines with baby chicks and rabbits showed that the movement of these REG robots could also be affected by "implied intention". Having been imprinted on the machines, the test subjects desire to be near their "mother" causing the robots to approach the baby animals more often than would have been expected by chance alone.

Other studies demonstrated that the subject's intention appears to affect randomness and that proximity to the REG machine in space or time is irrelevant to creating an effect. As Lynne McTaggart (2008) notes:

In at least a quarter of Jahn's studies, the participants were anywhere from next door to thousands of miles away. Nevertheless, the results were virtually

identical to those obtained when the participants were at the PEAR lab, sitting right in front of a machine. (p.164)

Research studies demonstrating the interconnected nature of the intentional field include:

- Remote viewing studies conducted by Hal Putoff, where information about a location is gathered without the perceiver being present or even knowing where a target is situated, demonstrated that a linear concept of time is no barrier to transmission. (McTaggart, 2008. pp. 146-158) In some cases, evidence obtained by the remote viewers did not match current conditions but was later confirmed by city plans that corresponded to buildings that existed in the past. (McTaggart, 2008. pp. 163-164)
- Experiments by Dunne and Jahn also turned linear time on its head in studies designed as pre- or retro-cognitive remote viewing events. In these experiments the remote viewer was required to describe the location and physical features of that location, up to five days either before or after the traveler visited the destination. Locations were chosen at random by someone not otherwise involved in the experiment. (McTaggart, 2008. pp. 155-156)
- Dream telepathy studies at the Maimonides Medical Center revealed correlations between events that took place in the laboratory while the subject was sleeping and the subject's dream experience. (McTaggart, 2008, p.167)

- Dean Radin conducted experiments where body signals via galvanic skin response, heart rate and blood pressure were monitored and shown to register positively or negatively even before the calming or disturbing images were shown to the subject. (McTaggart, 2008, p.169)

One of the fundamental requirements in the exact sciences is that an experiment should be repeatable and its outcome predictable (within certain statistical limits). However, for Psi researchers, experience has shown that the nature of Psi phenomena itself is to be unpredictable. According to Koestler (1972), it is unfair of skeptics to seek to apply the stringent controls used in the physical sciences to evaluating outcomes of variable psychological processes involving unconscious and involuntary processes. (p. 29)

Still many pioneering researchers persevered. Though met by established science with attitudes ranging from skepticism to explicit censure, their curiosity propelled them to explore new frontiers, imagining beyond the boundaries of a simple and mechanistic model. This research continues today at reputable institutions such as Princeton University's Engineering Anomalies Research (PEAR) lab, The Rhine Research Center, The University of Virginia's Division of Perceptual Studies, The Institute for Noetic Sciences, the Koestler Parapsychology Unit at the University of Edinburgh, Scotland, and Germany's Institute for Frontier Areas of Psychology and Mental Health.

Findings

Objective and Subjective Data

Of the six group processes measured in this pilot study, four (~66%) demonstrated levels of quantum coherence out of the normal range, while two (~33%) did not, though even in these two instances brief excursions into coherence were measured. Of these four, two showed first-order variability or a very high level and longevity of coherence, with maximum Z-scores 3 standard deviations out of random (2 standard deviations is the evaluative norm) and 27-35 minutes or approximately half of the process in a coherent phase. These two processes also correlated with the highest subjective levels of participant engagement and experience.

In the second-order group which showed less powerful field effects, the two processes produced brief excursions either approaching or achieving coherence but with a negative correlation to participant engagement.

A third-order group manifested no clear occurrence of quantum field structuring but demonstrated a significant moment of shift toward coherence in one case and in the a second, a steady drive toward coherence while processing a complex topic, as demonstrated by a steady curve toward structuring the field into a coherent state. Both third-order groups, however, showed higher subjective participant engagement scores than did the second-order groups.

The Search for a Mechanism of Action

Because of its small size, this pilot study does not carry enough raw power in certain of its elements, such as the number of processes observed or participants surveyed, to determine with precision what might account for the observed structuring effect on the quantum field present in many of these processes. But even with this in mind, it is interesting to note that high subjective participant experiences had a positive correlation with both first-order group processes.

Why might this be the case? One possible corollary speaks to the refined nature of our human senses and our ability to receive, process and make meaning out of information arriving through a variety of input channels. We are, in fact, fundamentally constructed as information-processing and meaning-making organisms. Further, Processwork training awakes and enhances our ability to notice and process signals coming from four identified primary channels - visual, auditory, proprioception (including sentient sensing) and movement - in addition to the two composite channels of relationship and the world, both of which blend signals from the four basic channels and which occur either in the context of relationships or situations in the larger world. This responsive awareness forms our subjective experience of what is happening in the larger field and provides more information about how we might make use of that information. For Processwork practitioners our experience in the moment, whether in a personal, therapeutic or group setting, in our roles as therapist, client facilitator, or participant, is a valuable subjective corollary to more objective measures.

So I propose it is reasonable to suggest that during a group process, as the RNG detects field shifts through streams of 1s and 0s, the participants are also detecting these shifts. In my view, this occurs because their capacity as living sensors enables them to detect a temporary resolution or experience a transformative moment in the process through an experiential matrix built from the strands of hundreds of subtle cues and reported in the responses on participant questionnaires.

As we probe further to discover how group process creates the conditions for coherence, two other concepts arise that are worth considering: Indra's net of nested interconnection, mentioned earlier in this paper in the exploration of fields as spiritual constructs, and Mindell's recycling as the basis for the power of group process.

A literal realization of Indra's net manifests as a multi-layered, reciprocal interaction between the individual and their environment, unencumbered by linear notions of time or space. We are in the world and the world is in us. During group processes we as individuals and as a group gain awareness, shift, and change. These insights release a fundamental energy and power into the quantum field around us, which responds by restructuring itself when the shift contains sufficient force to break down existing structures. If indeed the quantum field exists holographically, then by its very nature it is connected to all of its parts in what Bohm (1981) called an unbroken wholeness, and shifts within it become self-reflective. By the same token, non-local changes in the field become amplified in us as elements

of this whole. This interplay of the personal and the planetary creates a reflective resonance that may give rise to the conditions for coherence.

Similarly, the recycling power of which Mindell (1989) speaks is also a quantum field phenomenon. It is essential to the articulation, amplification and unraveling of archaic structures, creating a space for more responsive and coherent forms. In this study where group coherence occurred as recognized by the RNG and subjective participant experience, the principles inherent in Deep Democracy emerged through the skill of the facilitators and engagement of participants as:

- The potential energy of the field was made more explicit as topics were articulated
- Formless atmospheres and ghosts were clarified and expressed
- A full range of emotional expression was welcomed
- Oppositional points of view appeared as roles and were encouraged to develop through interaction and deepening
- Facilitators followed the flow of the process while providing the containment, deepening and space that led to the possibility of exploring new territory

Though from the long-term view encompassing thousands of years, the role of awareness facilitator in the multi-dimensional process of the Universe is only one of many roles, but now more than ever it is a vital one. As Mindell (1989) presciently noted:

Today, however, in the late stages of the twentieth century, the role of the globally wise facilitator is less adequately filled than any other role, even less than the evil disturber. Thus, creating and populating the new facilitator with all of its differing viewpoints is a matter of planetary life and death. We can expect the *anthropos* to find its own way and create necessary and unpredictable changes once we have done our job by sensing and representing the field we live in and by sensitively and courageously filling in its roles. (p. 140)

The Facilitator and the twin powers of Deep Democracy and Group Process appeared as vital energies in the two numinous dreams described at the beginning of this paper, which emerged as personal beacons to guide me during this project. In the first dream, when I encourage the scientists to: “use the formula, use the formula”, I believe this is a call to group process. When the formula is finally used, the world or the promise of humanity is saved. All the Processworkers are scattered and then Army returns. He and Amy are embodied again.

It is my belief that this ability lives in of all of us to varying degrees, and reveals itself in the particular way we are called to embody and employ the principles of Deep Democracy and group work thus creating the conditions for new structures to emerge. In the final dream, the sticker on the snowy mountain top where “the two sides meet” represents the desire of the global field, at this crucial time in the now twenty-first century, to transform itself through the attention of trained facilitators,

powered by the energy of deeply democratic principles that acknowledge all sides are necessary for new forms to grow.

Key Structural Elements of Processwork Coincident to Coherence

As the concept for this project took shape, I wondered if there were key components of process structure or fundamental facilitation skills that could be identified as integral to preparing the ground for quantum coherence. To begin to answer this question, the videotape record of each group process was analyzed with attention to structural components, an overall evaluation of the process flow, and observations about facilitator engagement and teamwork. This report was prepared prior to any knowledge of the RNG or questionnaire results. My findings indicate that elements of particular relevance and coincidence to processes that achieved quantum coherence include:

- Sorting, where participants initially bring topics for the group processes forward, often provides a foreshadowing of the entire process. To the attuned facilitation team, clues of how the process might unfold are available in the flickers of roles and polarities, ghosts and disturbers, potential hot spots, environmental synchronicities and emotional tone. Sensitivity, openness, making sure the topic is well understood and frequent framing during this process are essential. It is also vital that the facilitators obtain consensus for entry into the process or frame hot spots that arise as sorting proceeds. Overlooking this element can send the group quickly into either chaos or a frozen state before its energy can be

focused and applied to the task at hand, namely, recycling. In this study all of the processes to a greater or lesser extent showed either a tendency toward coherence or definitive field structuring during the sorting process.

- The teamwork and flexibility of the facilitators appears to serve as a deep background prototype for participant interaction as well as a potential indicator of process flow during the entire group interaction. Though individual facilitation styles within the team may differ, it is essential to have good communication and mutual respect between the members. Developing a high level of interactional fluidity and heightened inner and outer awareness enables the team to function as seamlessly as possible. When facilitators do not work optimally as a team, the process can either go flat or spin out of control. In the three processes studied where teamwork was loose or tense (processes 2, 4, and 5) there were at best only momentary excursions into coherence, and lower subjective rankings on the participant questionnaires.

Solid collaboration and good awareness within the team has the added benefit of freeing individual members, at points where of their co-facilitator acquiesces, to step out of their facilitation role and temporarily personify a deep background role in the field or take a needed metaposition (see glossary) when interactions become complex. This allows for greater clarity, and ease of weather reporting and framing. It is advantageous to consider a larger team to facilitate a particularly complex or forbidden

topic. This was evident in process six which used a three-member team and where the supervisor also stepped in to metacommunicate and frame.

- Role switching, joining, amplification and edge crossings proved to be important junctures where the process could mature and deepen. There was a positive correlation in half of the processes, where a tendency to field coherence followed this amplification process.
- Bringing out ghosts and disturbing elements proved to be a turning point for the process in terms of creating quantum coherence. In five of the six processes definitive field structuring or a tendency toward structure took place soon after material hovering in the background was made explicit. These coincident effects stand to reason given the underlying conceptual framework that working directly with unacknowledged elements of the information float will relieve accumulated pressure and make space for new structures and patterns to form.
- Holding down hot spots was a key element in the majority (four out of six) of the processes showing coherence or a tendency toward it. This was particularly true when this led to a level shift from a role to personal sharing.
- Framing was helpful in most of the cases (five of six) to achieving coherence. Often it gave the group a clearer sense of where the process was in the moment and allowed it to go deeper.

Discussion

The Deep Dreaming Level

After field-testing my equipment during a very dynamic group process at the September 2015 residency – a period of concentrated study in Processwork - I found myself in conversation with Chris Allen, the president of the Processwork Institute. I began by saying “Research is happening right now”, and described my project to him in some detail. Then he said, “You must let Arny know what you are planning. It’s always been his dream to measure the effect of group process.” This certainly was news to me. Or was it?

Just days before I had what I felt was the important and numinous dream involving Arny, the Processwork community, an international group of scientists and the future of Processwork which I described in the introduction to this paper. Could the spirit of this dream be a signal from the deep field, an alchemical spark of Bohm’s implicate and explicate order that could inform my work?

So I leapt over my edge and wrote to Arny about the project. He responded most enthusiastically by saying he loved the direction and the idea. This positive feedback reinforced my feeling that somehow this project is something of a “special task” that goes beyond the limits of any individual project. By “going with the [holo]movement” and following the flow of the process as shown by my dream rather than trying to exert conscious control, I align with the deep dreaming of Processwork as it evolves, bringing in the spirit of Deep Democracy and attempting to weave together the ineffable and the measurable, essence, dreamland and consensus reality into a new wholeness that re-embodies the spirit of Arny and Amy Mindell as

avatars of the paradigm. This is an almost impossible to quantify yet essential contribution of this project to Processwork.

Emergence into Consensus Reality

This project has experienced a difficult, or at the very least a trickster-like, emergence into consensus reality. At two pivotal junctures, Schrödinger's very-much-alive cat emerged, seemingly as a guide from the Tao, to encourage me to continue on the path despite several difficulties in completing this project.

Since the intricacies of physics are beyond me, the details of this reference shall remain simplistic. As you may know, this remarkable cat was proposed in a thought experiment conceived by Austrian physicist Erwin Schrödinger to explore the paradox of quantum superposition in the wave function. Superposition conceptualizes that two opposing states can exist as simultaneous potential outcomes until the quantum wave is observed or interacted with at which point it collapses into one or the other possibility. (Mindell 2010 p.32)

At two important junctures in its history, it was questionable whether this project would come to fruition. It felt doomed! The first difficult moment occurred as I was presenting a project preview to instructors and my cohort for feedback. I was actually caught in a paradox, as I knew that for a variety of logistical reasons, the group process measurements had to be done in Portland but that I could not do them myself. As I shared my sense of hopelessness with the group, there was suddenly a disturbance in the room as the group began whooping and pointing to something happening behind me. A black cat had just jumped onto the deck behind the "big room" and was strolling along behind me as I paced. "It's Schrödinger's cat

and it's alive," I yelled. "Maybe my project is alive too." The next day my colleague Alyona Kurelenkova unexpectedly stepped forward to take all the group process readings for me.

The second appearance of the cat occurred after my data disaster in the fall of 2016. After collecting RNG and questionnaire data on eight group processes, I discovered that seven of the data sets were unusable because of an equipment malfunction. Months of work...useless. The continuation of the project was very much in doubt.

But because of the amazing learning spirit of the Portland community, several people agreed to hold group processes within a limited timeframe and allow readings to be taken. A few days later, as I was explaining the project to a new facilitator who was participating, the unexpected occurred. I had just been reviewing the project concept and recounting the prior difficulties when suddenly the facilitator screamed! "You won't believe this," she said, "but a black cat just jumped on the roof of my car" – she was in it as we spoke – "walked down the windshield, looked at me right in the eye very intently, then jumped off."

For the second time Schrödinger's cat had appeared as its very alive self, lending me a much-needed boost at this critical juncture. I find it interesting to note that the results of the group process facilitated by this participant was one of two in the first-order effect category.

Contributions to Processwork

It's almost as if this very secondary way of being comfortable in a more consensus reality context, which I and many colleagues have experienced, wants to

be seen and embraced with the same sense of wonder that we often show to more dreamland and essence experiences.

Within our community this project will provide measurable evidence of the effect of group processes. This substantiation may grow awareness of Processwork methods to include an even wider audience of government agencies, corporate and business groups and social organizations. Many of these groups appreciate proven, results-oriented approaches when considering the involvement of outside consultants, and this and further studies could bring that to the table.

Individuals and organizations are often more willing to try something new or unknown if there is objective evidence that the new method is effective. The results of research studies can provide this, and these outcomes are often used to promote the new approach. Simply the concept that an approach has been “tested” is powerful. This final project will be similar to what the engineering, business, and software development industries call “proof of concept” or the verification of a concept or theory on a small scale.

This approach to testing the field effects of group process had not been implemented before, so the outcomes are, in and of themselves, a contribution to the field. Up to this point primary evidence of the impact of group processes has been primarily subjective, relying upon shifts in mood, atmosphere or relationship identified via the personal experiences of the participants and facilitators. The inclusion of objective data provided by the RNG readings and analysis of questionnaire responses provide a more complete picture of Processwork

interventions, one that is supported by established data measures. There has been great learning in bringing together the following threads:

1. Individual analysis of group process structure as seen on the video record
2. Examination of the individual survey results
3. Analysis of the RNG data to ascertain whether any correlations are present

The results of this small-scale pilot study provide a solid piece of evidence supporting Processwork's efficacy in bringing powerful change to groups.

Outside the Processwork community, the project reinforces collaboration with a recognized research institution, the University of Virginia, and provides hard data on group processes, which again could support an expanded interest in and use of group process in other communities perhaps unfamiliar with Processwork methods.

Because of the uniqueness of the study design combining objective and subjective elements, and the results showing a positive correlation between high Z-scores and subjective participant experience, Dr. Dunseath has strongly suggested that I submit the study to several journals such as *Frontiers in Psychology*, *The Journal of Scientific Exploration* and *Journal of Parapsychology* to be considered for publication.

Recommendations for Further Research

Given the results of this study thus far, I feel there is compelling reason to:

1. Extend this study to include larger group processes such as those undertaken during Worldwork, which routinely involve hundreds of participants

2. Broaden studies to include other kinds of group work such as open forums
3. Add to the depth of the data gathered through observation of supervised student facilitators, by including experienced facilitators and mixed teams
4. Engage multiple observers to score the video records, to reflect several points of view
5. Employ more than one RNG to measure each group, to provide redundancy should malfunctions in hardware or software occur
6. Open up group process sites to include those taking place in locations where troubles such as war and open conflict are explicitly present
7. Expand inquiry into the effective radius of quantum structuring, by partnering with global organizations such as the Consciousness Project to measure large-scale coherence beyond the immediate confines of the group process location.

In delving into group processes more deeply, I have discovered that dreaming is very much alive as a power that structures our perception of reality. Dreaming, like the Tao itself, appears an iterative process that flows between all aspects of itself, creating reality in a constant give and take of energy, chaos, and structure with the potential for the formation of new patterns. As I've walked my path "with heart", the act of constantly finding one's best way through life and identifying oneself completely with it, even in the face of the impermanence (Castaneda, 1969. p.163), it has been a privilege to develop a perspective that allows me to communicate from a place between the worlds of spirituality and science and

offer another element that speaks to the transformative power of group processes to interact with the world's most unrelenting problems.

Glossary of Processwork Terms

The following compilation of terms used in the field of Process Work is drawn from the reference document available as a resource to all Processwork Institute students and posted on Sakai. References in brackets refer to the following:

[SF] Mindell, *Sitting in the Fire*, pp. 41-43

[Y1] Mindell, *The Year 1*, pp. 148 – 151

[PMW] Diamond and Jones, *A Path Made by Walking*

[DD] Mindell, *The Deep Democracy of Open Forums*

Altered state: A state of mind that is not our primary, rational, identified state from which we function (unless we are someone who typically functions from an altered state!)

Amplification: Part of unfolding a process. It increases the amount of energy/awareness that is placed on secondary signals, once they have been identified.

Assemblage point: A way of viewing your identity - the way you assemble yourself from an established perspective. A transformation process may involve a shifting of you assemblage point, so that you see yourself and/or the world in a different way.

Atmosphere: A surrounding influence or environment. Awareness of the atmosphere is an important facilitation tool.

Attractor: Something that draws our attention in a positive way. It is often part of a secondary process.

Big U: A state where both the primary and secondary identity are integrated. This term is often used when doing vector walks. It helps create a state where there is access to a larger sense of self, which supports eldership and more effective facilitation.

Blank access: A state that is created by making open-ended statements, with minimal assumptions about what the person is experiencing. This may help the person gain awareness of what is happening for them and help to deepen their experience of the secondary process.

Burning your wood: Doing “inner work” so that one’s buttons are not so easily pushed in triggering or challenging situations.

Channel: The way in which we perceive and experience. Includes vision, hearing, movement, proprioception, relationship, and world.

Channel switching: The act of consciously or unconsciously moving from one channel of perception to another in order to broaden awareness.

Childhood dream: A recurring dream from childhood that is connected to one's life myth.

Congruence: When signals expressed are congruent with experience and description. When there is a lack of congruence we often experience "double signals".

Consensus: An agreement to address a certain topic or follow a direction.

Consensus reality (CR): The everyday world of time and space that is generally agreed upon as "real" and is perceived through everyday awareness [PMW p. 13]

Critic: A marginalizing force that is usually structured by a belief system, which renders an experience secondary. [PMW p. 102] one given to harsh or captious judgment [MW]

Crossing an edge: Crossing from a primary to a secondary process. It usually involves venturing into unfamiliar territory. It may be a momentary experience or a more long-term experience of expanding identity.

Deep democracy: An ability to appreciate and contain all of the parts present in a field without marginalization or judgment. This is accomplished by bringing various parts of a group forward to interact with each other, including those parts that have been silenced or seen as disturbing. Out of the interaction between all of these parts, conflicts can be resolved and a deeper sense of community created. [PMW p. 11]

Disturber: The interrupter of a primary process focus [Y1]

Double signal: An unintended message contrary to another present message, which usually confuses communication [Y1]

Dream door: A secondary signal that provides an opportunity to go more deeply into the dreaming process.

Dreamland: The world of the dreams, projections, emotions, fantasies, and the like [PMW p. 13]

Edge: A point of contact between the everyday identity and an unknown, or dreaming, experience. It is the boundary between the primary process (everyday

identity) and the secondary process (emergent identity). Edges are also dynamic moments of transition, in which a known way of understanding oneself is disrupted and transformed by something previously out of our awareness. A primary process marginalizes certain experiences, thereby creating an edge. Once secondary experiences are brought into everyday awareness, they become primary, rendering other experiences secondary and creating new edges. [PMW p. 126] A communication block that occurs when an individual or group, out of fear, represses something that is trying to emerge. [SF]

Edge (holding down): Maintaining attention and focus on an edge experience or moment. Our tendency is to avoid or back off from edges so it is a challenge sometimes to stay with it.

Edge behavior: A collection of signals that indicates one is close to an edge. These could include giggling, being quiet, signs of embarrassment, resistance, shyness, etc.

Edge figure: A role/voice that tries to convince you that it is not a good idea to cross your edge.

Eldership: An attitude of support and caring for the well-being and diversity of viewpoints of a group or community.

Escalation and de-escalation signals: Signals that indicate escalation or de-escalation of a process. For example, an increasingly loud voice could be an escalation signal.

Essence (or sentient) level: A sentient reality beneath the threshold of awareness, an unbroken wholeness out of which signals, dreams, and all other experiential phenomena arise [PMW p. 13-14]

Extreme state: Alternative states of experience where a metacommunicator is absent, rather than a fixed pathological condition [PMW p. 9-10]

Feedback: Information obtained by the therapist or facilitator through positive or negative signals of the person or group being interacted with.

Field: The atmosphere or climate of any community, including its physical, environmental, and emotional surroundings. [SF] A vague atmosphere that we sense with our feelings, fantasies, and hallucinations, capable of differentiation and interaction between roles or parts [Y1]

Flirt: A subtle signal of a secondary process.

Flow: To proceed smoothly and readily [MW]

Framing: Articulating what is happening, usually done by the facilitator, which helps to bring awareness and perspective.

Ghost: A secondary presence in a group or situation that influences the field but is not being directly expressed.

Group process: A method for exploring the secondary process of a group

High dream: Your deepest beliefs and highest hopes: your expectations that people will live up to some ideal... the world you want to create. [SF p. 199].

Hologram: A field in which the same pattern appears in the overall picture as well as parts of the field taken independently of one another.[Y1]

Homeostasis: A relatively stable state of equilibrium or a tendency toward such a state between the different but interdependent elements or groups of elements of an organism, population, or group [MW]

Hot spot: A moment during a group process where something flickers in the group's attention but is dropped because it is too scary, too emotional... A moment when the whole group gets to an edge. Hot spots contain core, essential feelings and are good energy in which to "cook" community issues... At first ... the issues are avoided. Eventually you must explore them, because they are places where fires and earthquakes can break out later. In geology, hot spots are places in the upper crust of the earth where hot stuff from below touches the surface. They are spots where volcanic eruptions originate later. [DD p. 60] In a group setting, a moment of attack and defense, fight and flight, ecstasy, apathy, or depression. [SF]

Inner work: The process of focusing on one's disturbances, reactions, signals, in order to integrate them into a larger understanding and experience of one's identity and process. Doing Process Work on oneself.

Intentional Field: A force that subtly guides and sets our lives into motion and brings the material world to birth. It is akin to the Aboriginal Australian concept of the Dreaming, the invisible flow which gives rise to the material world...The Intentional Field can be understood as the core or seed of the creative process, the mother of all things - an ever-flowing stream that can be stepped into at any time for creative inspiration, whether we are working on a creative project or simply moving through our everyday life. [Mindell, Amy, The Dreaming Source of Creativity, p. 15]

Intervention: Deliberately bringing awareness of a field's primary and secondary processes, which facilitates its unfolding. [Y1]

Level change: A shift in the awareness level of an individual or group. This could be from consensus reality to dreamland, dreamland to essence, or in the other direction as well. This is significant for a facilitator to notice, as it points to the type of

intervention that will be effective. In group processes, this is used primarily to refer to a shift in levels between individual, relationship sub-group or large group perspectives.

Life Myth: Jung originally coined the term to describe a patterning for life-long personal development... A person can work with a life myth consciously and creatively instead of being unconsciously propelled by it. [PMW p. 148]. The life myth may be revealed through childhood dreams, chronic body symptoms, relationship patterns, and other recurring experiences.

Little u: The self that is connected with one's primary identity

Low dream: The state of hopelessness and despair, anger, frustration or resentment, etc., that can occur when a high dream fails to be realized.

Marginalize: To relegate to an unimportant or powerless position often to the point of unconsciousness [MW]

Metacommunicator: A part of oneself that is "outside" of the process and can communicate about what is happening.

Metaskills: The feeling attitudes, values, and beliefs that deeply inform our way of working with others. Metaskills encompass beliefs about life and death, nature, learning, and growth, as well as the feeling with which skills are applied. [PMS p. 32]
The feelings with which theory, information, and techniques are applied. [SF]

Mood: A conscious state of mind or predominant emotion. [MW]

Nonlocality: The principle in physics describing the apparent lack of space between two signals. [Y1]

Occupy roles (Occupation): The tendency for a field to dream up people to fill each of its roles in order to express itself completely. The people whose natures are closest to a given role in a given field must fill it. [Y1]

Open forum: Open Forums lie between business meetings and large, open, emotional meetings. The Open Forum is more dramatic than standard business meetings, yet more linear than the ongoing worldwork group processes. [DD p. 24]

Organizational Myth: The underlying driving force of an organization, related to the core sense of the organization's identity. The organizational myth is not necessarily obvious and uncovering it may require some effort and insight.

Pacing the primary process: Following and respecting what an individual, couple or group experience as their primary identity and comfort zone.

Picking up an accusation: Finding and acknowledging the part of an accusation that is actually true.

Picking up one's rank: Being aware of and using one's rank effectively and constructively.

Polarity: The quality or condition inherent in a body that exhibits opposite properties or powers in opposite parts or directions. [MW] One role or side of an external or inner conflict.

Primary process: The self-description, methods and culture with which you and your group identify yourselves. "Process" in primary process emphasizes how identity changes in time. [SF] Our common, habitual identity and focus. [Y1]

Process: The flow of overt and covert communication within an individual, family, group, culture or environment. Process includes inexpressible feelings, dreams, and spiritual experiences. [SF] The flow or exchange of information; a perceptual matrix; a pattern describing a network of interconnecting signals and channels. The total process ... is a combination of ... identified and potentially identifiable signals. When process is used as a verb it means enabling the above signal and message flow to occur. [Y1]

Process Mind: A state of mind, which contains all other states.

Rank: A conscious or unconscious, social or personal ability or power arising from culture, community support, personal psychology and/or spiritual power. Whether you earned or inherited your rank, it organizes much of your communication behavior, especially at edges and in hot spots. [SF]

Rank awareness: An awareness of one's rank in a particular context. This is often used in the context of becoming aware of where one has high rank.

Relationship channel: Experiences or events that are communicated through, or felt in relationship to someone else... If other people feature strongly in a person's speech, this suggests that the process is being experienced in the relationship channel. [PMW p. 67]

Role (or timespirit): A cultural rank, position, or viewpoint that depends on time and place. Roles and timespirits change rapidly because they are a function of the moment and locality. Roles in groups are not fixed, but fluid. They are filled by different individuals and parties over time, keeping the roles in a constant state of flux. [SF]

Secondary process: Aspects of ourselves that we, as individuals or groups, don't identify with. Often we project these aspects onto people we view as the "enemy."

We may marginalize or admire these qualities, creating inferior or superior traits in other groups. [SF]

Sentient level: See essence level.

Signal: A momentary, elementary perception in a particular mode or channel; a piece of information. [Y1]

Sorting: The beginning phase of a group process, where participants bring out issues and topics they would like to process, and the group comes to an agreement (consensus) about what to focus on during the remaining time of the group process.

Synchronicity: Jung's idea of two events, which have causal as well as noncausal or meaningful explanations. [Y1]

Tao: The Chinese concept of a field to which we must adjust, which organizes and patterns the environment. [Y1]

Teleology: The philosophy that events are organized by the meaning they have for an observer. [Y1]

Temporary resolution: A resting or pausing point in a group process, where there has been a shift in the group dynamics and field/atmosphere. Although an issue may not have been fully resolved, there is enough that has changed to allow for the process to come to an end. It is often incumbent on the facilitator to frame the process so that the participants feel satisfied with a state of temporary resolution at the end of a group process.

Timespirit: See roles.

Unfolding: The process of exploring a secondary signal or signals.

World channel: [The channel] in which experience is centered in the environment (for example institutions, world events, the earth, nature). [PMW p. 25] One is often in the world channel when one experiences events "happening to" oneself.

Worldwork: Community-making and conflict-resolving approaches to small and large groups (up to about 1000 people) based on deep democracy. [DD p. 24]

Appendices

Subjective Questionnaire Sample
Page 1 of 2

Survey of the Group Process Experience

Thank you for your voluntary participation in this anonymous survey. The answers to these questions will help to provide a measure of your subjective experience as part of this Group Process. Both facilitators and group members will be sampled. The results will be tabulated and analyzed and the outcome will become part of my final project focusing on the effect of Group Processes on the quantum field.

Helene V. Ramos, MAPW Cohort 4

Today's Date _____ Group Process Topic _____

How would you describe your role in today's GP (please circle only one): Participant Facilitator Participant-Facilitator

1. To what degree did you have any hopes, dreams or intentions regarding today's group process?

Not at all Neutral Extremely High Don't Know

1 2 3 4 5 6 7 8

1a. If you did have hopes, dreams or intentions to what degree were they realized?

Not at all Neutral Extremely High Don't Know

1 2 3 4 5 6 7 8

2. How deep do you feel this group process went in exploring the topic at hand?

Not at all Neutral Extremely High Don't Know

1 2 3 4 5 6 7 8

3. To what extent were you satisfied with the outcome of this group process?

Not at all Neutral Extremely High Don't Know

1 2 3 4 5 6 7 8

4. To what extent did you sense a temporary resolution or de-escalation of tension during the group process?

Not at all Neutral Extremely High Don't Know

1 2 3 4 5 6 7 8

Subjective Questionnaire Sample Page 2

5. To what degree do you feel satisfied with how the various point of view, energies and roles were explored in the group process?
 Not at all Neutral Extremely Satisfied Don't Know
 1 2 3 4 5 6 7 0

6. To what extent did you feel comfortable exploring the various aspects of the process - bringing in forgotten point of view or roles?
 Not at all Neutral Extremely Comfortable Don't Know
 1 2 3 4 5 6 7 0

7. Was there any place where you felt the group process lost momentum?
 Not at all Neutral Extremely High Don't Know
 1 2 3 4 5 6 7 0

8. To what extent did you experience a transformative moment or event as part of the group process?
 Not at all Neutral Extremely High Don't Know
 1 2 3 4 5 6 7 0

9. To what degree did you notice a point in the process when you felt connected to something beyond your personal experience?
 Not at all Neutral Extremely High Don't Know
 1 2 3 4 5 6 7 0

10. To what degree did you do any "word burning" - working on your own personal history or reactions to issues that came up - prior to or during the group process?
 Not at all Neutral Extremely High Don't Know
 1 2 3 4 5 6 7 0

Summary Table of Averages of Subjective Data Rankings

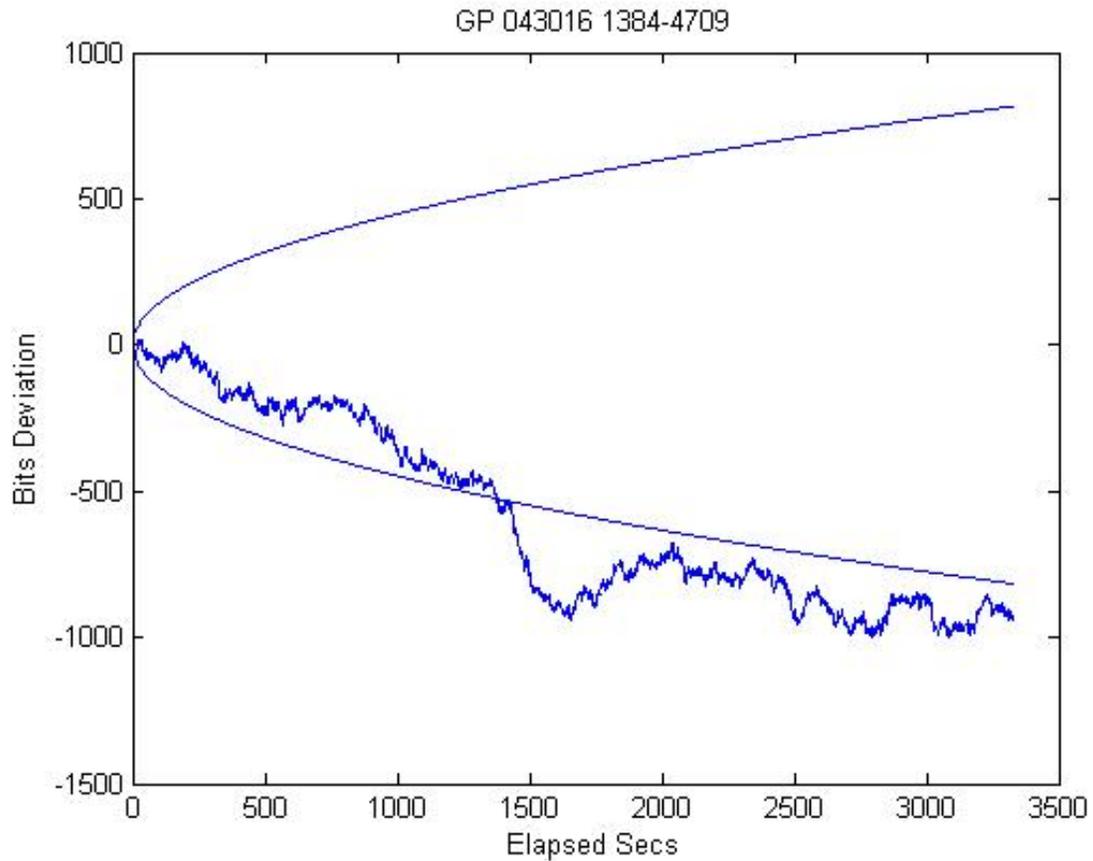
Summary of Averages

	1	1a	2	3	4	5	6	7	8	9	10
1	4.44	5.22	4.89	5.56	5.78	5.11	4.89	4	5.33	5.22	4.89
2	4.6	3.45	3.8	4.7	4.7	4.3	4.3	4.45	3.85	4.9	4.3
3	4.5	4.67	5	5.5	5.5	4.67	5	5	5.33	4	4.67
4	4.33	3.11	2.78	2.89	3.78	3.33	3.22	4.89	2.33	3.33	3.56
5	5.41	5.09	5.27	4.59	5.18	4.82	4.45	2.27	3.91	5	4.18
6	5.09	4.18	4.18	4.5	4.64	3.95	3.59	5.09	4	4.36	4.5

Highest score
 2nd Highest score
 3rd Highest score

7 highest	1 2nd	1 3rd	highest subjective rank
2 highest	5 2nd	2 3rd	2nd highest subjective rank
2 highest	1 2nd		2nd lowest subjective rank
1 highest	2 2nd	3 3rd	3rd highest subjective rank
1 highest	2 2nd	1 3rd	4th highest subjective rank

Group Process "Z-Score" Plots



Group Process Date: 4/30/2016

1st Order Significance: Ranks 2 of 6

Highest Z-score: -3.22

Overall Z-score: -2.28 (this scores calculates both the highest Z-score and total time outside of normal range.)

Significant time outside of expected range

Highest subjective participant scores

Video Analysis

GP 4/30/2016 WMV Say Nothing See What Happens

9 participants, including 2 facilitators and 1 supervisor

Text in green correlates to RNG data going into coherence @ 2 standard deviations

Text in yellow correlates to shift in RNG data toward coherence 2 standard deviations

Start time @ 13:04:11 secs clock time

13:03:31 "Leftovers; It was just here for a couple of days"

13:04:32 Discussion of topic.

13:06:14-

13:07:03 RNG/Video explanation

13:07:16 Silence but participants seem interested

13:07:41 Sorting Begins

13:07:59 **Things we don't say in relationship** seems hot

13:08:35 Non-verbal direction?

13:09:36 Unsaid things. Expectant atmosphere

13:09:41 Edge to silence

13:09:56 Laughter, edge behavior. Waiting and being present to something underneath.

13:12:39 Do nothing – activist

13:13:31 Facilitation styles: Holding back or going forward

13:14:11 Nonverbal process – facilitation style (some edge energy here)

13:15:31 More topics?
Self-love and intimacy

13:16:25 what would non-verbal process look like. Probably edgy and how to facilitate.

Edge behavior emerges

13:17:11 Vote for entry point? Stop for topic grouping first.

13:19:01 Participant walks in front of camera – audio channel accelerates

13:19:55 still voting: Waiting/not doing – one participant slowly raises hand – facilitator: are you sure? (lots of laughter: positive/edge feedback)

13:20:49 Agreement on entry point: things we don't say in relationship

13:22:32 **One group member challenges what another has just said. Lots of laughter from group. Hot spot.**

Other group members amplify

Conflict arises w/level mismatch possible – role vs. personal

Abstract accusation

Leads to personal sharing

Facilitator holds things down

Both role and personal things are happening

Edge to saying something?

13:27:41 **accusations continue

13:28:21 facilitator supports one side. Ouch!

13:30:36 antagonist role gets joined by participant facilitator

13:31:22 rank emerge – high rank vs. vulnerability and fear

13:32:51 role switching

13:33:11 role confusion – Edge

13:33:56 desire for connection – Framing

13:36:11 an unsafe role; a target

13:37:11 get me out of here

13:38:21 embraces the role's power

13:39:55 judging the wild role. Relief at saying something clear

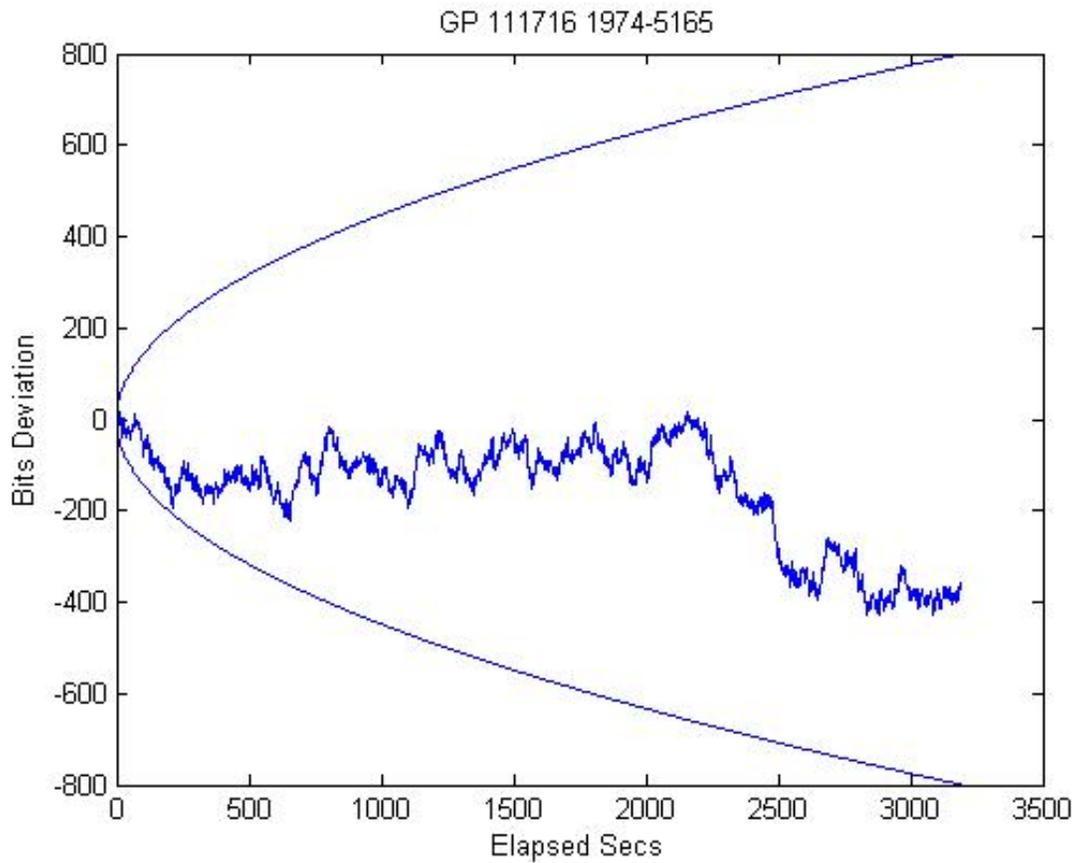
13:41:46 cool spot

13:43:00 scary role goes deeper

13:43:49 framing from participant facilitator: comment that little personal has been shared in context of relationship.

13:44:11 next GP more relationship/personal sharing (laughter) Edge

13:47:11 supervisor comments and crosses in front of camera.
Debrief begins.



Group Process Date: 11/17/2016

2nd Order Significance: Ranks 4 of 6

Highest Z-score: -1.6 shows an excursion toward coherence

Overall Z-score: .924

No significant time outside of expected range

Lowest subjective participant scores

Video Analysis

GP 11/17/2016

11 participants, including 2 facilitators, and 1 supervisor

Destiny and High Dreams of Life Myths

Text in green correlates to RNG data going into coherence @ 2 standard deviations

Text in yellow correlates to shift in RNG data toward coherence 2 standard deviations

14:16:00 start time

14:19:33 Explanation of certain experiences and relevance to facilitators final project

Introductions

14:20:56 nervous laughter

14:21:16 seem to be moving between hi and low energy

14:21:35 Sorting

14:21:55 being lost to destiny. What to do when direction is "lost in space?"

14:24:30 events don't make sense. high & low dreams

14:24:45 no purpose vs. personal meaning. high & low dreams

14:25:23 do our choices in the moment matter? Determinism. High & low dreams

14:26:19 choices emerge

14:26:40 destiny sparked by crisis? Personal undercurrent.

14:28:15 confusion, consensus, polarity, out of sync w/group

14:29:05 soul making = destiny and meaning making process

14:29:47- Hot Spot

14:30:21 **God? Who defines, where does path come from. Talk to god?

There is a consistent thread of emotional vs. intellectual back and forth between facilitators. A subtle tension.

14:33:34 clarifying framing

14:34:54 Is there destiny at all? Dance between vague and concrete discussion. Movement is happening in the background. Edge emerges in definition.

14:38:00 personal questions and history come in strongly.

14:38:45 facilitators stand for something concrete

14:39:49 facilitator joined by group member. Amplifying

14:40:00 The other side gets knocked out. What does it matter? Fuck it (this deepens into being dispirited)

14:41:04 Role switch

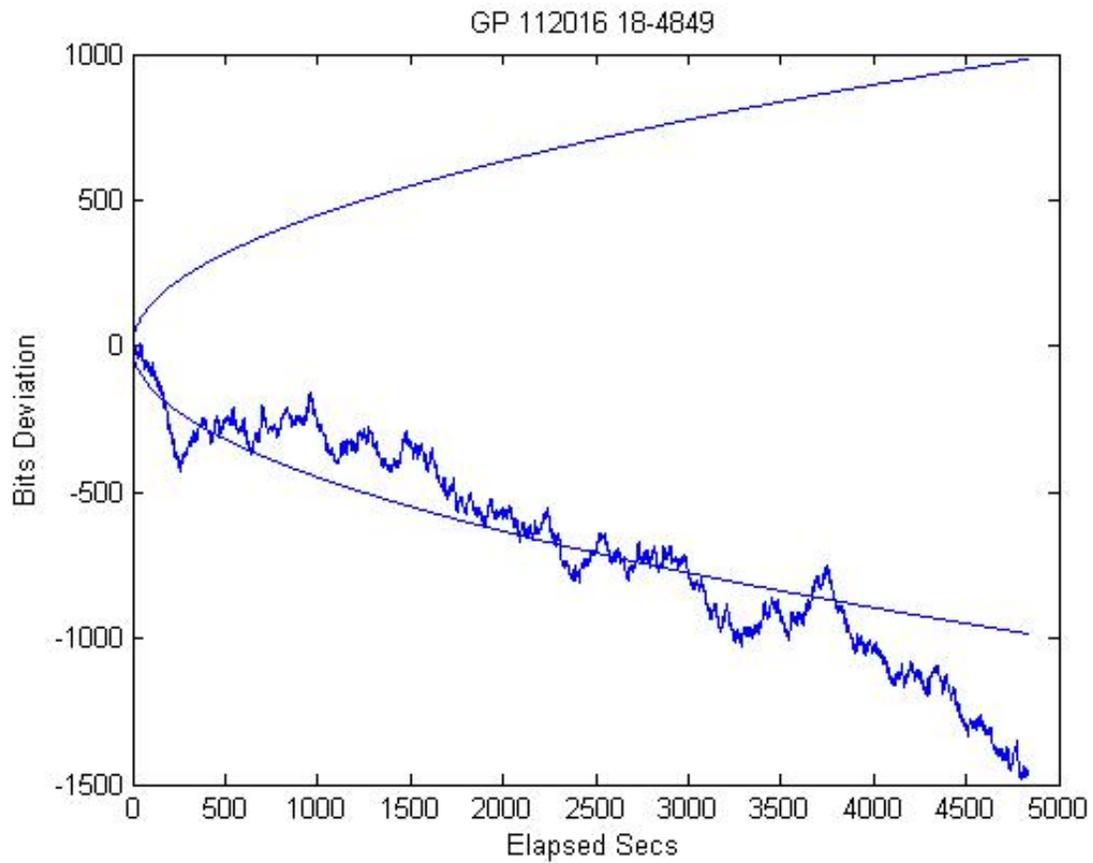
14:41:46 amplification

14:41:45 it's relieving to go into nothing.

14:42:00 diversity in the role and more energy.

14:42:27 energy drops

- 14:42:29 facilitator frames that there is strength and energy in each role.
14:44:16 deepen the “no destiny” side. Being an animal – comfortable.
14:45:27 role splits into angry feelings against everyone. Amplify
meaninglessness.
14:46:24 facilitator gets “intellectual”
14:46:45 participants go back to feelings
14:48:08- suicide comes out. Vacillates with momentary joy/spark.
14:48:20
14:49:05 my voice (suicide/feeling down) isn’t ever in the conversation. No place
for lack of purpose, empty and void.
14:49:45 you matter to me. I see you. **want to make relationship (point of
genuine contact)
14:50:56 numb
14:51:04 bit of relationship emerges
14:51:59 role switch. Relationship deepens.
14:52:50 ghost of positivity
14:53:23 deepen the positive state
14:53:40 facilitator amplifies positive role
14:54:06 participant takes role and amplifies
14:54:42- confrontation crescendos. You cut me off.
14:56:37
14:56:40 Level change to personal to deepen
14:57:07 an edge to go deeper
14:57:48 edge is crossed
14:58:42 something happened over here. Feeling into what happened this past
week in the larger field.
15:00:35 facilitator frames and weather reports.
15:00:55 something “outside” the group. Voices/noises. Outsider comes into the
room. Noise happens.
15:03:17 exhaustion and heaviness enter the discussion
14:56:00 contented animal returns
15:04:48 still feeling heavy because my spark is not acknowledged. Your anger
against me isn’t justified. Can we be gentle with each other? Hurt!! All
the roles express themselves.
15:07:15 facilitator summary and framing. Diversity. Allow what is happening to
happen.



Group Process Date: 11/20/2016

1st Order Significance: Ranks 1 of 6

Highest Z-scores: -3.7

Overall Z-score: -2.95

Significant time outside of expected range

2nd highest subjective participant scores

Video Analysis

GP 11/20/2016

6 participants including 2 facilitators and 1 supervisor/participant

Religious Diversity @ PWI

Several hot spots

Edge to finding an entry point

Supervisor creates role mixing

Interaction at several levels: role, personal, essence

Ghost roles are brought in

Cool spot = temporary resolution

Text in green correlates to RNG data going into coherence @ 2 standard deviations

Text in yellow correlates to shift in RNG data toward coherence 2 standard deviations

16:37:05 Start time

16:41:32– what's going on with the computer – explanation follows

16:43:36 Lots of laughter acknowledging the RNG

16:44:31–

16:44:45 Lights are being adjusted; they get higher and lower

16:44:55– background on the GP and facilitator's project

16:47:05

16:47:45 personal sharing & picking sorting topics. Edgy atmosphere

16:47:45–

16:50:58 facilitator #1

16:53:58–

16:52:52 facilitator #2

16:52:52–

16:53:35 facilitators #1 & 2

16:53:3–

16:56:25 participant #1 art/performance. Non-religious
participant #2 low audio. What is my religious identity? I'm everything.
Effect of the dominant cultural context on religion.

16:59:50 **Edge behavior. Hot spot

17:00:35 Edgy to say; PW as a philosophy and quasi-religious phenomena

17:01:16 participant #3 – amplifies PW as religion

17:02:28 body symptoms – pushing feeling – emerges
science was my religion
role emerges as being oppressed by “religion”

17:06:15 participant #4 no cultural spiritualism/shame?

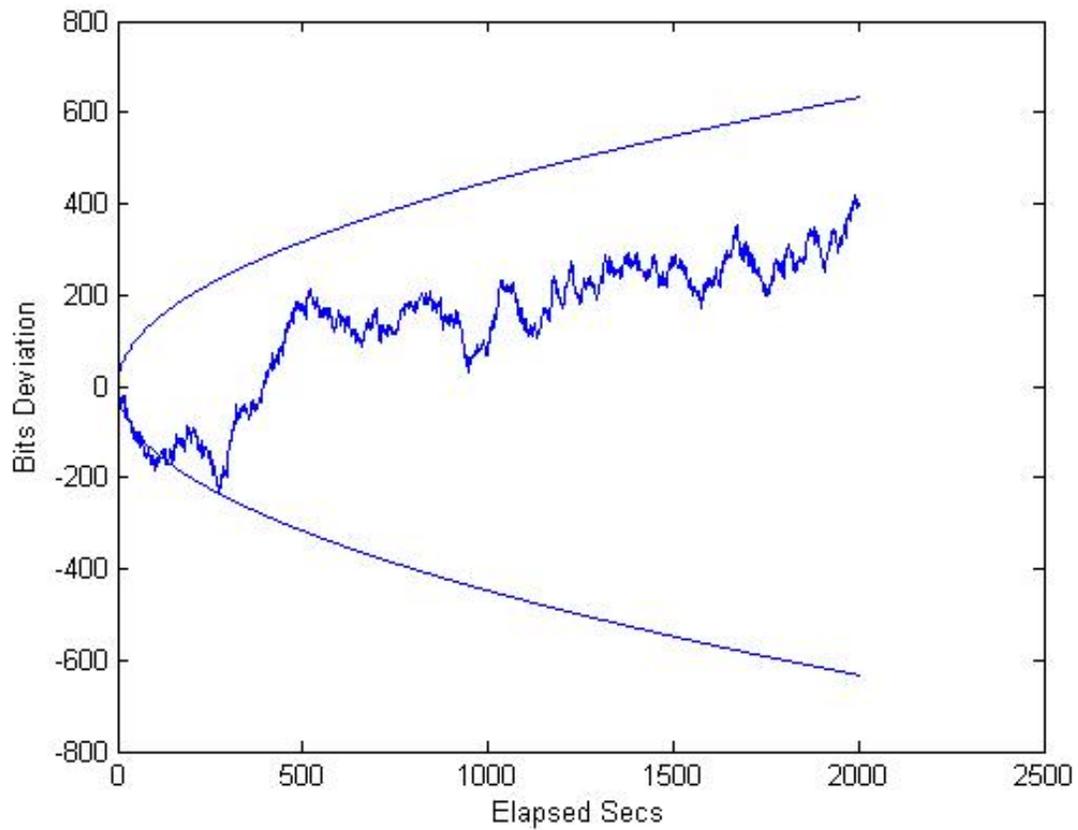
17:10:50 facilitator – this is kind of a worldwork

17:11:11 a little something – opposition?

17:11:55 war emerges as a historical fact around religion.

17:12:51 begin to process the atmosphere. Heavy.

- 17:19:15 edge reaction around war/conflict. It's unavoidable
- 17:21:55 hesitation to engage? Atmosphere seems flat.
- 17:23:15 Voting on entry point
- 17:23:27 why not multiple votes – questioning facilitators. Tension. The war is happening now
- 17:25:45 entry point agreed upon: PW as religion
- 17:26:28 spirituality role – this is the way!!! (audio: kids playing out of the room becomes audible)
- This is the “push” atmosphere
- 17:28:21 tension w/guru figure(s) and w/students @ PWI (puts students in a trance that serves the guru. Striving for personal power.)
- 17:31:54 Supervisor speaks in teacher role. Getting stuck in roles – assumption of greater knowledge in this role.
- 17:34:53 edges around the spiritual tools as they appear in processwork.
- 17:35:45 master as magician. Role are appearing & interacting with each other. Authenticity.
- 17:36:48 hold down and clarify roles. Allow them to show themselves. Guru/teacher: follow me, this is the right way, pushy “Does anyone want to stand for that? – Edge
- 17:38:36 One participant leaves
- 17:38:36 student role emerges
- 17:39:30 roles are finally occupied
- 17:40:04 participants disagrees w/frame. Edge. Tension between roles play out in the moment.
- 17:41:01 absent participant returns
- 17:41:16 teaching moment plays out in the GP: strong formulations were excluded. Too many in small groups. Sharing personally suggested.
- 17:42:52 manage/a schedule. Energy for personal sharing.
- 17:44:50 experience of magic. Only follow guru (if he is really connected) when it feels right.
- 17:46:57 supervisor jumps in to deepen role.
- 17:50:05 Ego enters – now over the edge
- 17:51:03 framing and process mind role emerge (this had been a ghost)
- 17:52:01 **ghost fully emerges
- 17:52:51 **supervisor speaks personally. I will get caught and trap you too. Atmosphere changes.
- 17:54:05 cool spot following personal sharing
- 17:57:43 frame and summary. Relationship is made explicit.



Group Process Date: 12/10/2016 - #1

2nd Order Significance: Ranks 3 of 6

Highest Z-scores: -2.6

Overall Z-score: 1.25

Outside of expected range but for a limited time

2nd lowest subjective participant scores

Video Analysis

GP 12/10/2016

9 participants, including 2 facilitators and 1 supervisor

Human Rights, Animal Rights & Plant Rights

Intellectual atmosphere; very philosophical

Little feeling or raw energy

Lots of edges

Facilitators seemed disconnected

Text in green correlates to RNG data going into coherence @ 2 standard deviations

Text in yellow correlates to shift in RNG data toward coherence 2 standard deviations

16:10:35 clock time - Beginning

16:10:50 Lots of laughter @ beginning. Sense that something must have just happened.

16:51:20 Leaving the door open...

16:11:21-

16:13:10 Facilitator #1 – human rights day, indigenous traditions, plant consciousness

16:13:13 Facilitator #2 comes in – “introduce us!” Atmosphere becomes warmer

16:13:45-

16:13:47 Laughter: you may not know everyone....

16:14:35 RNG measurements come up. Project investigator is a ghost role

16:15:19—

16:16:05 Diversity of consciousness: human, non-human perspectives.

16:16:17 Sorting begins

16:17:00 does consciousness exist for other than human beings?

16:17:20 small sharp participant comment; a ghostly put down

16:17:28 the other side of “yes they have consciousness” comes out

16:18:29 facilitator tries to frame is this about rights vs. might? – seems like a challenge

16:18:43 joining the challenge

16:29:34 facilitator acknowledging the challenge

16:20:25 deepening the power position (what is vs. what should be)

16:21:01 justice emerges as an explicit energy

16:21:20 facilitator deepens and expands upon justice.

16:21:28 facilitator 2 opens up the sorting again

16:22:25 privilege arises re: rights

marginalization comes up

marginalization vis a vis other forms of consciousness

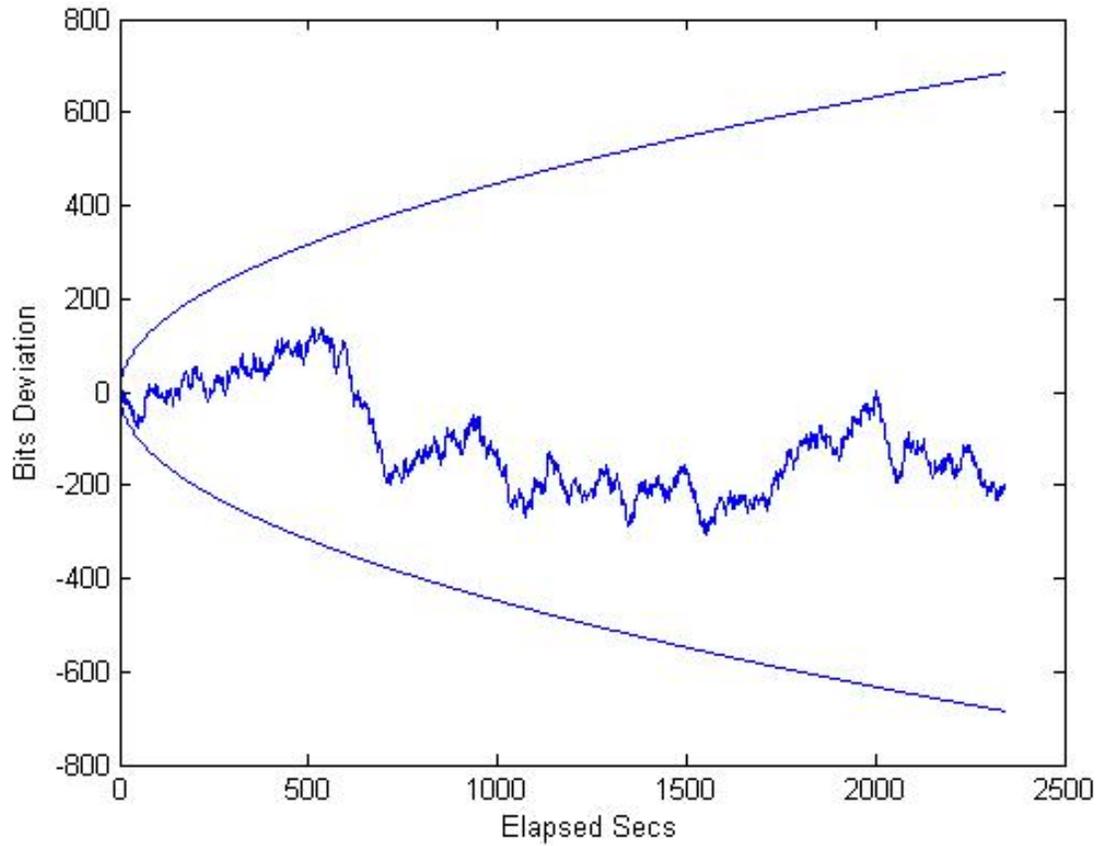
16:24:18 injustice becomes explicit

16:24:39 new person enters room

16:25:15 New energy and idea:
wild!

- No words
Dominating, nature and competition
Life and death
- 16:27:23 more on rights/privilege
16:27:35 another new person comes in/door closes
the seen and unseen and what is acknowledged vs. what is unacknowledged
- 16:29:05 do rights exist or are they a human fabrication
16:30:20 inextricability of natural systems. Synergy
16:31:07 facilitator frames in terms of “environmental justice”
a possible entry point doesn’t get picked up
negative feedback
- 16:32:05 structure and grouping of topics. Energy drops off
16:34:10 lack of clarity, confusion = edge
16:35:25 facilitator #2 tries to pick up for the other facilitator
16:36:25 still confused, blank faces. The process is too conceptual (the polarity of feeling and thinking shows itself strongly in the sorting. Edge to engagement)
- 16:36:47 rank and rights. Continuum of consciousness
16:38:10 time comes in. choose something already!
16:38:41 too intellectual. Too afraid to jump in
16:38:59 Standing Rock and indigenous cultures arise
RNG measurements
Interconnectivity – and pain
- 16:39:35 Frustration. Edge
16:39:52 facilitator interaction about what is vs. jumping in
16:40:03 summary begins
16:40:07 facilitator frames pain vs. a conceptual conversation. Rawness
16:41:24 deepening pain/rawness in dialogue
The agony and hidden feelings about the earth’s pain
RNG
- 16:42:47 intensity of trauma...facilitator #1 abruptly cuts off the dialogue because of time.
- 16:44:01 edge, nervous laughter
16:44:19 due to next/last month. Time displacement.

Group Process Date: 12/10/2016 - #2



3rd Order Significance: Ranks 6 of 6

Highest Z-scores: Significant approach to coherence at -1.1

Overall Z-score: -.54

3rd highest subjective participant scores

Video Analysis

GP 12/10/2016_#2

11 participants, including 2 facilitators and 1 supervisor.

What the Hell Happened Last Month? Can Deep Democracy Accommodate Intolerance?

Text in green correlates to RNG data going into coherence @ 2 standard deviations

Text in yellow correlates to shift in RNG data toward coherence 2 standard deviations

Personal sharing

Respectful

Acknowledge those who were silent.

Made room for feelings

Better teamwork between facilitators.

17:34:34 clock time – Beginning

17:36:18 Introductions of facilitators and topic. Facilitator #1 speaks of shock, deep reactions, enjoy processing (intellectual POV)

People enter room

17:36:19 facilitator #2 frames intellectual vs. emotional style

Sort for topics

17:37:04 RNG and final project are explained. Privacy emerges as a topic.

17:37:47 laughter. Sick of answering questions about RNG

17:38:04 Planning for the future: fears of Trump. Resistance. Atmosphere shift.

Social actions. (Planning for the future. Lots of feeling)

17:39:22 feelings become shy.

17:39:32 intellectualism in the lead

17:40:04 **Loss of energy/momentum

17:40:22 Feelings haven't caught up. Intuition vs. rational mind. Feelings being pushed own/marginalized. Fear and anxiety.

17:42:49 **Body sensations vs. coping and mind skills. Overwhelm.

17:44:18 **Hot spot (Depressive)

17:44:46 Participant speaks of escape into final project to gain distance.

Overwhelmed. Enjoying status quo being disrupted. System

breakdown is exciting. Trump's

behavior vs. his values.

17:46:21 **strong reaction. Another participant asks who will be affected by the break down? Giving up how much privilege? More feeling comes in

again.

17:48:19 we are going into it...frame roles. Do we have consensus?

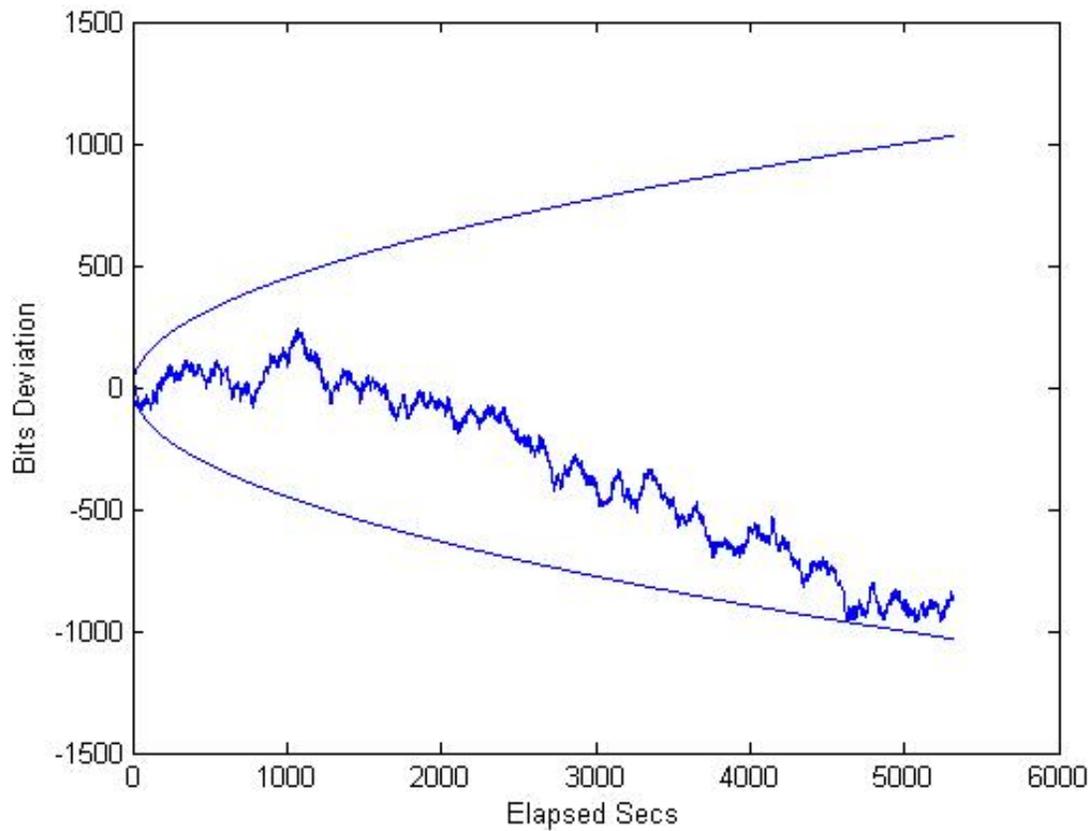
17:49:07 Facilitator bias.

17:49:24 Facilitator frames roles.

17:50:19 **something is different. Anger comes in. current situation highlights existing vulnerability.

- 17:51:46 facilitator frames that we're already in...consensus to invite roles and flesh them out? Facilitator jumps into one role.
- 17:52:56 **Role switch. Laughter. Edge. Facilitator 2 stands for vacant role.
- 17:53:22 contextualize generational frame in US history.
- 17:54:23 level shift to personal.
- 17:55:05 feelings want to be seen. Holocaust emerges. Oppression as historical thread. Armed militia. Fear.
- Level shift away from personal? No, personal deepening.
- 17:58:52 Another participant shares personally. Welcoming the bubble bursting. Fascism in Russia and Europe, now manifest in US bubble.
- 18:00:43 other side acknowledges Europe's history w/neo fascism
- 18:01:05 one of the participants "stumbles" into the frame. Is there a pusher around?
- 18:01:29 facilitator says "it's just happened."
- 18:01:32 participant who stumbled speaks:
it's new somehow in this moment, despite the history. Personal level.
Personal impact on systems.
- 18:03:49 this side is joined by another then: why give power away to them?
Facilitator: who is them?
- 18:03:56 jumps to the opposite role: the system. Feels out role. Goes deeper, then leaves. Level shift.
- 18:04:13 facilitator takes other side. Facilitator wants to frame and notes that it's "hot" being the system.
- 18:04:56 one facilitator steps out of their role for personal reaction. Personal sharing feels more appropriate.
- 18:06:14 something gets missed.
- 18:06:32 facilitator frames: system wants some space.
- 18:07:48 participants speaks to system and person sharing. Unique historical moment. Fascist world leader with his own personal agenda has nuclear access. Climate change. Some days energy to fight vs. depression some days.
- 18:09:19 facilitator frames consensus to unique moment in history.
- 18:09:55 what will we do in face of this massive issue? When to act? What has an effect. Hopelessness.
- 18:11:15 participant brings in Rwandan genocide and how it happened. Notice the signals of it happening in me: awakens. What can I do?
- 18:14:08 conclusion and framing by facilitators. Respectful and sensitive to various voices.

Group Process Date: 12/12/2016



2nd Order Significance: Ranks 5 of 6

Highest Z-score: -1.99

No significant time outside of expected range but steady downward slope,
touching into coherence

Overall Z-score: -1.48

4th highest subjective participant scores

Video Analysis

GP 12/12/2016

12 participants including 3 facilitators and 1 supervisor. Includes on-line participants.
Race, Class and Diversity at PWI

Text in green correlates to RNG data going into coherence @ 2 standard deviations

Text in yellow correlates to shift in RNG data toward coherence 2 standard deviations

Good framing

Held down hot spots

Encouraged participants over edges

Contained a complex process yet advanced it

Complex process – steady downward RNG reading curve toward coherence, which is achieved at end

Facilitators work well as a team; display awareness of each other and the group energy

- 17:30:00 clock time - Beginning
- 17:30:30 Welcome. Thanks for diving in with us. Quantum field analysis and survey are mentioned.
- 17:31:40 recognize quantum field (lots of laughter)
- 17:00:33-17:33:17 move closer to mic for on-line folks.
- 17:33:56 discussion of privacy about recording
- 17:34:18 supervisor adds comment; amplifies privacy and educational use.
- 17:34:34 2 new people enter from “outside” circle shifts to accommodate.
- 17:35:30 YouTube making money. Ghost of something?
- 17:36:01 time check
- 17:36:14 personal sharing by facilitators
- 17:36:38 another new person enters
- 17:36:44 rank and privilege appears. Dominant paradigm and marginalization of non dominant culture.
- 17:37:49 facilitator 2 – internal marginalization? Part of both dominant and marginalized cultures.
- 17:38:56 facilitator 3 – interrelationship to entire world. Diversity and parochialism. Inclusion and exclusion.
(facilitators 2 & 3 mirror each other)
- 17:40:11 world channel appears w/mention of on-line participation
- 17:40:30 formal sorting begins
thoughtful atmosphere
- 17:40:56 as participants speaks class emerges as potential topic
the lie of classlessness
painful experiences across generations in other countries
shame

- experiences held in the body. Hurt and shame
acknowledgement of the “bigness” of this topic
- 17:42:51 facilitator frames personal sharing (emotional parts) and extracting a topic
- 17:44:35 participant 2 hesitant
- 17:45:24 facilitators clarify and frame
- 17:45:31 plane noise overhead (outside world flies over)
- 17:45:50 becoming an unpaid educator
- 17:47:00 facilitator tries to clarify
- 17:47:58 another participant deepens “free teacher” role and self-protective element
- 17:49:26 another participant: fear, exhaustion about working for free
dichotomy of capitalism and service
- 17:51:03 sound, little disturbances in the circle Edge?
- 17:51:36 facilitator pulls out racial element
- 17:52:15 make topic explicit
- 17:52:34 participant celebrates their rank as a PWI student and member of the majority. Specialness.
- 17:55:02 Hot Spot re: rank. Shame about celebrating rank.
- 17:57:10 exclusion comes in. Edgy
- 17:58:00 hierarchy in education. Benefits of exclusionary system.
- 17:59:42 facilitator frames and appreciates
- 18:00:06 espoused values
- 18:00:12 facilitator frames:
interactions are happening
time
consensus needed
- 18:01:04 class and money are forbidden topics
- 18:01:30 participants ask for clarification
bring topics out
bring in on-line folks
- 18:02:24 on-line participant comes in to make race an explicit topic.
- 18:03:51 in person participant amplifies race
outreach to communities of color
deeper than class and money
- 18:05:10 Hot spot around race
agonizing experience @ PWI
continuing marginalization
- 18:06:00 I know secrets around race in Portland
I'll teach about it and make money
- 18:06:50 a guest speaks: CR aspect of inclusion and outreach
- 18:08:40 unconsciousness around white rank
- 18:09:28 facilitator frames and guides toward consensus. Describes the topic
entry points
- 18:10:18 voting on entry point
- 18:11:11 Hot interaction participant corrects framing

18:13:00 facilitators try to move things along
18:13:01 Hot spot clarification from participants (my topic!)
18:14:41 confusion. Edge behavior – being definitive
18:15:15 edge is recognized in the moment
18:15:34 supervisor takes the stage around the edge. Takes authority
18:18:00 confusion on clustering. Edge
18:19:03 on-line presence commented upon.
18:20:11 entry point defined. Consensus
18:20:42 edgy reaction. Shame? Having trouble w/framing
18:21:37 facilitator clarifies role. Engages participant
18:22:01 another role emerges – the teacher talks about history. Personal experiences mixed in. Something confusing about this. Level mismatch.
18:23:54 facilitator frame and clarifies
18:24:18 diversity on facilitation team about how to proceed.
18:24:47 facilitator attempts to bring out a ghost
18:25:03 **segregation as a historical fact. Passionate reaction. Teacher role reemerges.
18:26:40 participant tries to step into something painful. A role that wants to keep things comfortable. Don't want POC @ PWI. Too much inner work needed.
18:27:30 **role or personal? Hot spot underneath what is it? Role and not a role.
18:29:50 supervisor comes in and frames two directions group can proceed:
1) African Americans within POC group – 2 roles AA & whites
2) Personal sharing around waking up – this will marginalize the AA role.
18:32:02 edge to engage w/POC vs. white role
18:32:02 facilitator feeling strange takes POC role
18:34:12 participant as educator pick up on supervisor's authority and confuses. Role of inner authority?
18:35:02 facilitator tries to clarify emerging roles
18:35:55 another participant says issues are too big. Let's bring things to PWI focus re: race
18:37:07 **facilitator intervenes to solidify roles/sides. Very edgy tentative atmosphere.
18:39:00 facilitator shares personally about having PWI people relate to as a representative of her race.
18:40:30 **participant says facilitation in the moment is mostly white
18:40:58 sides clarifying. Listening and discomfort
18:41:11 clarify discomfort. Go deeper
18:41:51 supervisor dreams into POC role and finds it is disingenuous. I am POC and not. There is something marginalized within me too.
18:44:13 movement channel emerges as frozenness is mentioned. Non-verbal connection. White culture relies on verbal channel Non-verbal doesn't

get noticed.

18:46:00 I can't express. I'll fuck up. Evaluator in the background.

18:46:55 facilitator frames the evaluator role.

18:47:23 don't need to close yet – from supervisor

18:47:46 Participant asks other to join POC side. Demand or sincere request?
Edge

18:49:00 facilitator frames

18:49:20 go deeper into POC side. Supervisor request. Sensitivity emerges.

18:51:34 personal sharing around being frozen in correctness. Raw and unfiltered. Afraid to connect to agony. Very emotional – all are listening.

18:54:22 facilitator wants to bring out what is stopping the feeling

18:55:21 being racist.

18:55:44 POC side speaks to weirdness of being small in number. I'm an opportunity for you to work on your racism.

18:56:30 speaking personally about receiving racist remarks.

18:57:38 impact of personal sharing framed by facilitator

18:59:55 close and frame by facilitation team. Weirdness and discomfort as roles.

Challenging paralysis, deeply unresolved process but leaving with an opening to a new GP.

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