

Entangled:
Interdependence between Personal and Community Development
A Heuristic Exploration

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Abstract

“Entangled: Interdependence between Personal and Community Development” is a heuristic study of how personal development is interconnected with the cultural, political and historical contexts in which one is located; how the outer world influences the mindset and actions of an individual, and at the same time how an individual and his/her innerwork might impact the world around. An understanding of this connection is useful to free oneself from limiting beliefs and facilitate evolutionary processes on personal as well as global levels. This thesis is an exploration into the personal story of the author who is living in Ukraine and pursuing her goal of a PhD. Through this research she studies her edges towards that goal and describes ten aspects that she worked on using the Process Work paradigm and Deep Democracy approach. Outcomes suggest that understanding oneself in relation to the larger field creates an uplifting sense of detachment from the more known identity and can assist in overcoming struggles with a greater sense of ease and fluidity.

Contents

Gratitude..... page 4

Part I

Introduction..... page 5

My research question..... page 6

About me..... page 6

How did I arrive at this point?..... page 7

The flow of my research.....page 10

Part II

Section 1: Theoretical framework for my study..... page 12

Section 2: What has been done in this area so far?..... page 21

Section 3: Discovering the Ukrainian field I'm part of: historical, political, cultural roles and ghost roles, global and local timespirits or trends..... page 32

Section 4: Discovering my edges in pursuing my goals through Innerwork..... page 38

Section 5: Summary of key findings, and the outline of next steps..... page 61

Section 6: Conclusion and celebration..... page 63

Bibliography page 65

Appendixpage 71

Gratitude

This thesis won't be possible without much support, therefore I am grateful:

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To my parents and my partner who are supporting all my audacious endeavors!

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To the Ukrainian land, to the world, to life and my home — my best universities and learning dojos.

Part I

Introduction

Initially, I wanted to undertake this research as a way forward in pursuing my PhD. My original topic was:

The Media, Ukraine, and Me: How personal development influences the culture and the way Ukraine expresses itself in the world through media; how it affects self-confidence, national pride and my professional growth?

However, as I worked on this question I discovered another topic that captivated my attention. I noticed how my personal edges and struggles in pursuing the goal of a PhD were connected to the Ukrainian culture I'm living in. I became fascinated by how becoming aware of this interconnection might also change my attitude and actions, free myself and allow me to move forward with a PhD. Without this awareness, I may well have dropped the idea altogether.

In addition to this exploration my hope was to make my innerwork available to other people living in Ukraine so they might feel inspired to pursue their individual goals. Finally, I wanted to understand how the findings of this research might be reflected, if at all, in the field of media and public communication to highlight and work with different aspects and polarities within my country. My hope was to boost collective self-confidence, national pride, professional growth, and support Ukraine to express itself in the world so that it can reach big goals within its historical heritage, present geopolitical, cultural and political contexts as well as global timespirits.

As a result of this work I found many riches and inspiration while working on how my personal development and psychology is influenced by the culture around me. I also discovered how my innerwork changed my mindset and influenced my ability to proceed in the moments of being stuck. Having stated this, I'd like to outline my main interests at the moment, focus my research on those interests and share my findings – all with the hope that this work might be beneficial for women and men living in Ukraine to pursue

their own dreams. I look forward to study the media and public communication to proceed with my work as I continue to pursue my Ph.D.

My research question

1. How does my personal life, my outer difficulties and inner struggles with pursuing my dreams, relate to the field I am living in, if at all?
2. How does knowing that helps me to wake up to it, work on it, and relate to the culture around me — in order not to get stuck, but to move on and fulfill my goals?

About me

I am a woman living in Kyiv, the capital of Ukraine, one of the most beautiful cities in the world. I was born in 1981, into a family of engineers, teachers, pilots and doctors of Jewish, Ukrainian and Russian origins. I witnessed perestroika (political, social and economic reforms) in the USSR, the collapse of the Soviet Union and the rise of Ukraine's independence in 1991 and its subsequent economic, political and social crises. In 2004 I participated in the Orange Revolution, and also in 2014, the EuroMaidan revolution in Ukraine. During my studies for my Bachelor's degree in Economics (2002) and my Masters degree in Journalism (2006), I travelled with international youth programs to different parts of the world.

Meeting amazing entrepreneurs around the world inspired me to leave my corporate job at Kraft Foods after eight years of professional growth. My passion was to build Hub Kyiv social entrepreneurship community, co-organize the TEDxKyiv conference and network for ideas worth spreading. I pursued the vision of creating Kyiv as a vivid magnetic spot to host significant events and projects, all linked to the world.

Since then I have made good friends doing big projects around the globe like "Imagine Chicago", Bliss Brown's (US) international movement to unite communities in order to create inspiring cities to live in, Manish Jain's (India) "Shikshantar", the People's Institute for Re-thinking Education and Development, the "Walk out-Walk in" initiative for school dropouts, and Ole Qvist-Sørensen's (Denmark) the Bigger Picture graphic facilitation

project — to name but a few. These and other projects are a great source of joy and power for me.

In 2010, I joined the Deep Democracy Institute's (DDI) team in Ukraine, an international think-tank. I became DDI Ukraine's director as well as a student in the five-year coaching and conflict resolution facilitation program. This program led to the Deep Democracy Diploma program. Currently, I work as a coach and facilitator with individuals, teams and organizations. I love people, relationships, and groups with all the beauty, complexity and creative potential that lies within people and groups.

In the society in which I live, I fill different roles. I am DDI Ukraine's director, a student, coach and facilitator finishing the DDI diploma and pursuing a PhD program. I'm also a daughter to great and loving parents, a sister to a smart and many-faceted brother, a partner and a wife to a keen person and a software engineer Maksym, as well as a mom of nine year old step-daughter Emma and four month old son Mischa. I view life's challenges, my home and the world around me as universities to discover myself and others, to try, to fail, to stand up, to learn, to get stuck and to give up, to become aware, to wake up and to grow — as well as to enjoy life as a human being with all its riches.

How did I arrive at this point?

This paper has gone through many changes since I first began it. I learned in this process to focus on one key point, and reframed the initial research question. This process was challenging for me as I doubted my ability to complete such a work. For example, I started to research what was already being done in the area of cultural influence in the personal psychology of an individual in everyday life experiences. I was surprised how little I found on this topic. I was discouraged, as I thought it was I who lacked academic skills and research abilities. I could not believe that so few had written on this topic. I was about to give up the idea of finishing my research.

Thanks to a coaching session with my supervisor, Dr. Ellen Schupbach, and her loving support throughout the whole journey I found a way forward, not letting the downer on the other side ruin what I had done thus far. Instead, I learned to frame my own limitations, stand for what I did manage to find, and to ground my work using findings

from my innerwork based on the Process Work paradigm. Thus, instead of giving up, I moved on.

Discovering the world in the individual

Important in this process was reading an article by Dr. Amy Mindell, who co-developed Process Work with her husband Dr. Arnold Mindell, its founder. This article outlined an innerwork exercise on how to relate to the world channel as an individual:

To heighten world channel awareness and consciously connect to the momentary field or atmosphere, take a moment to sense the atmosphere around you. What is the ambiance like? What does the world around you feel like? Once you have an answer to this question, meditate on your role in this atmosphere. In your imagination, what does this atmosphere seem to want particularly of you? Finally, ask yourself how you act on your role now. How will you apply this awareness in the world in the next few days? (Mindell, Amy 1996, p.17.)

As I worked on my perception of the field of Ukraine I belong to, an image of something in the air that was closing the space above my head came to me. I saw it as the “downer” who made life heavy and was not letting me see the sky, and did not let me be free to grow. I felt as if my country was putting a cloak over me which made the atmosphere suffocating. However, as I did my innerwork, I found out that this cloak wanted something different from me.

What previously seemed to be an obstacle, became a chance to *grow* through and become more of who I am. The cloak was rather a greenhouse, so that I could grow through it (and maybe out of it) and blossom like a flower. This flower would have special but also limiting characteristics, as I could not be all the flowers in the world. As a result I wanted to not allow anything, especially my narrow mindset or view of the “obstacle” to stop me from doing my work.

This and earlier innerwork I had done, and especially my perception of the world around me, were now all strangely connected. There was a role of the “downer”, and the missing role of the one who would grow despite of it, who would not allow anything to stop the

inner forces and big dreams or goals to come to life. Even though it is impossible to say with certainty which influences were stronger on me – my innerwork in the coaching session or the world around me – my experience showed a link between myself and the culture I am living in. What I noticed was that working on the different roles and becoming aware of them encouraged me to proceed further. I might have gotten to this understanding eventually, within some years or in another life, however my innerwork collapsed time and brought this link closer to my awareness. That influenced my actions in the here and now. So here I am, completing my diploma thesis, and thrilled about that!

Discovering the ghost-role in the field

In reflecting on the innerwork above, one of the missing roles I discovered was a role that would not allow any tiny little thing to discourage the huge work done so far and stop me from future growth and development – either within Ukraine or outside of it. This in Process Work terms is a ghost role (defined in the following theory section). I have learnt through my studies in seminars in the Deep Democracy Institute that I am part of the bigger societal field in which this ghost role is also present. As Arnold Mindell puts it:

... we all live in a field... We are individuals, and we can act as if we are alone, but there is no direct and clear division between inner and outer. Thus, regardless of how alone we feel, we are parts of the entire world, and it influences us, just as our ability to deal with ourselves influences the world. (Mindell, 2014d).

I wanted to bring out this ghost role which would not allow anything to stop me, as it might also have something to do with the underlying structure of society and the world around.

Interestingly, I shared the findings from my innerwork with my partner and he admitted he currently faced similar challenges in his own research and work as an engineer. This signaled to me that perhaps my work on myself might in fact be interconnected with other people and society, and may be relevant not only to me, but also to other people.

My thesis is devoted to researching this connection in greater depth. I want to discover if my personal life, difficulties and struggles with pursuing my dream of a PhD are related to the field I'm living in. Would knowing about this interconnection help me to wake up to

this inter-relationship, and find better ways to relate it to the culture around me? If I could do this, it would help me to keep moving and fulfill my life goals.

The flow of my research

Section 1: Theoretical framework for my study.

In this section I discuss key theoretical concepts of Process Work and its methodology in order to ground it in the Deep Democracy paradigm.

Section 2: Interconnectedness of inner and outer worlds.

Here I highlight some existing literature in the area of my research and share my findings on how the outer context influences an individual and how innerwork affects the world around. My findings are limited by the scope of the literature I have selected.

Section 3: Historical, political, cultural roles and ghost roles, global and local timespirits.

Here I highlight the field of Ukraine that I am a part of. After detailing my personal discovery about the Ukrainian field I will outline the historical, political, and cultural roles as well as global and local timespirits that I am aware of.

Section 4: Discovering my edges in pursuing my goals through the innerwork.

This section focuses on my innerwork as a way to research my edges to pursuing my goal of a PhD, and study how these edges are connected to the historical, political and cultural contexts in which I live. This is the core of my research: to discover how the context around me influences my mindset and as a result — actions.

Section 5: Summary of key findings, and outline of next steps.

Finally, I bring the key findings together and delineate next steps emerging from my research.

Section 6: Conclusion and celebrations.

At the conclusion of my research I take a moment to celebrate this thesis – which is a big step for me — and share it with you, dear reader, who is accompanying me through this journey. I hope you enjoy it!

Part II

Section 1: Theoretical Framework for my study

In this chapter I describe the Deep Democracy methodology, theory and key concepts that I am using as the basis for my research. This will allow a greater understanding of what follows in later chapters.

Process Work is a psychological paradigm that was developed by Dr. Arnold Mindell, an MIT physicist and Jungian psychologist, in the mid 1980s. It has its roots in Quantum Physics, Taoism, and Jungian Psychology.

Deep Democracy is the philosophical basis of the Process Work paradigm. The word “democracy” is derived from the Greek ‘demo’ ‘cratis’, which means ‘people power’. However, power alone is not enough to solve human and world problems. In fact power and its unconscious use or abuse is behind nearly every conflict in the world. This is why we need to evolve democracy further. Process Work calls this step Deep Democracy, a term coined by Arnold Mindell in 1982. The Deep Democracy approach respects all positions, majority and minority, popular or more central, as well as marginal voices.

Deep Democracy as an approach helps facilitate relationships between all parts of a situation, culture or system, even mutually exclusive ones. The aim is to bring awareness and thus more flow, allow life processes to unfold and discover creative solutions for issues at hand — at the individual, team, organizational, national or global level. In addition to respecting diversity and all individual voices present, Deep Democracy works with three levels of reality, valuing measurable and non-measurable information.

The three levels of reality

Process Work differentiates three levels of experience, which exist simultaneously.

1. *Consensus Reality (CR)*: reality that is measurable, visible, rational, and agreed upon by many. This reality is based on facts and logic, and usually is non-debatable. It includes: age, race, gender, social class or status, education, and more.

2. *Dreamland (DL)*: reality that includes non-visible information like hopes, dreams, feelings, ideas, talents, potential. Even though it's based on individual's perception and subjectivity, this parallel reality is equally as important as CR.
3. *Essence level (EL)*: this is a subtle sentient level of experience that occurs before any manifestation in the material world. The essence level is non-dualistic and beyond words. Australian Aboriginal people also call this level "*dreaming*", the intelligence that lies behind everything and gives shape to the physical world. It's a level of connectedness, oneness and common ground where polarities no longer exist.

These different aspects of reality, experiences and states of mind, are crucial for viewing the entire multi-dimensional and evolving processes of an individual, couples or group, and bring forth all information in a complex system at any given time. It is the role of the deeply democratic facilitator to bring all this information within the field and discover meaningful solutions for personal development, team or group life.

Parallel Worlds

These three levels of reality are parallel worlds that together constitute the wholeness of experience. The concept of **parallel worlds** is borrowed from physics. It implies that multiple worlds of experience exist at the same time. Although we have a general tendency to focus on one world at a time, we have the capacity to move between levels of experience. For example, we can start from consensus reality and go into the essence of the experience. Or we can feel the essence realm and see how these subtle tendencies naturally unfold into dreamland and consensus reality or a particular form, people, words or actions.

Hyperspace

Hyperspace is the concept associated with parallel worlds. Physics states that if we are stuck in one dimension we can add another dimension to find the solution. Thus, moving between worlds and dimensions can possibly bring unexpected solutions to intractable problems. For example, if there is no way out in consensus reality, we might go to dreamland or to the essence level to seek a new perspective.

Process

The Process Work paradigm states that behind seemingly static events lies a process, a flow that is constantly evolving. Deep Democracy is an approach that brings awareness to the process that is happening and in constant change. It's methods of awareness reveal the existence of all sides in a given field of experience, such as Ukrainian culture, and support the natural development of the process by facilitating relationship between the various parts. This makes life whole, richer and more fun, rather than 'getting rid' of one part or another, as Mindell notes: "One side never wins alone in human systems" (Mindell, 2014a).

Field

Deep Democracy's concept of an **intentional field** corresponds to a magnetic field from quantum physics. The intentional field organizes the life of an individual, group or nation. Behind the field is an **organizing principle** referred to as **Processmind**. Some call it God or the bigger force behind all things, that is moving and guiding us through life, even though we may not be aware of its presence.

Every organization, group of people, relationship, or individual constitutes a field that is manifesting in different roles, voices and streams of information that belong to a certain context. The field is like gravity in that it is not seen, yet it exerts force on our body. As an analogy, it is like the Tao that cannot be said, yet it influences everything. In the same way, there are invisible forces that affect us and our behavior — such as moods, motivations, issues, depressions, illusions, dreams, feelings, ideas, concepts, values and beliefs that are present in various moments (Mindell & Mindell, A 2016).

According to systems theory, all the parts in a field are inter-connected. Even though the ordinary human mind may not see it, there's a highly structured order in the background of any system. As Arnold Mindell writes:

Both people and particles exist in fields that have a system's character, something like a system's "intelligence" of its own, a tendency toward balance, wholeness, and self-compensation. (Mindell, 2015b).

Similarly, our body is connected to one nervous system. There are separate parts, and yet when one hand does something, another knows, and all the parts are interconnected, structured and organized by the Processmind behind (Pers.Comm, Schupbach, M, Appendix).

The field naturally polarizes itself and balances itself (Prigogine & Stengers, 1984). The Deep Democracy paradigm understands any disturbance or crisis in a system not as a problem, rather as a natural phenomenon that has potential to be used – to find a new center or equilibrium. In the same way, according to Mindell (2018, June) it treats impossible difficulties as the ones that contain solutions and help people become more fluid.

Roles

Different positions, streams of information and voices are referred to as roles in the field. These roles may be created by the tension on the background and interact with each other. A **role** carries visible information and a central belief system that is generally accepted in the particular culture. Roles are like chairs around a table (Mindell, 2008). People have a tendency to occupy certain roles at a given time. Roles form according to a group's explicit or implicit purpose and express themselves in connection with **timespirits** and **location spirits**. (Pers. Comm, Schupbach, M Appendix). Every role is bigger than the person who inhabits it. Because a role has many aspects, it may take several people to express one role.

Besides roles there are **ghost roles**. A ghost role is a marginal part or voice within any group that is not popular, is hidden and may appear in gossip, atmosphere, unintentional signals such as jokes, gestures, physical positioning, giggles, hints, or silence. Ghost roles are opinions and behaviors we find hard to voice. They may feel hot, not accepted, taboo or beyond cultural norms. They are like “orphan children” that hardly anyone would like to occupy (Pers. Comm, Schupbach, M Appendix). Although ghost roles can't easily be voiced, they are present and everyone can feel them, and even suffer from them. Roles and ghost roles are non-local – meaning they are not fixed to one person but belong to everyone in a given context.

Once expressed, roles and ghost roles can transform and with such transformation self-discovery and self-realization can occur — be that for an individual, group, organization, nation, or the sense of a larger universal reality.

The role of a facilitator is to understand the **role structure** in a given field, situation, relationship or conflict. The facilitator identifies roles and brings out ghost roles, helping to make invisible information visible and available to the group. This allows people involved to become aware of the various roles and to start to interact with them.

Contrary to a common idea that this would produce a clash and make conflicts unresolvable, giving voice to the various roles – even to the unpopular ones – can help to bring forth their essences. This supports the group to find the deeper meaning of each side and start form relationships between the roles so that there is more flow, which would allow to unleash the underlying creative potential, open up new meaning, and create an open shared space for discovering innate solutions (Pers.Comm, Schupbach, M, Appendix) that a more linear mindset might miss. Thus, the goal of a facilitator is not unity, peace, harmony or growth, but greater **awareness** of different parts in a system.

Group Process

Group process as a method of interaction with Deep Democracy facilitation style, allows a group to notice different roles and ghost roles in the field, bring them out and process them together by bringing the core messages of every role to greater awareness. This allows the group to collectively work on relationships between different positions, build community, raise awareness, and sometimes find solutions to their issues. (Pers. Comm: Schupbach, E & M, Appendix).

For the purpose of this thesis, I would like to outline several phenomena present within a collective group process: group think, cultural norms, identity and non-identity, edges.

Group think. Within any group we might encounter **group-think**. This refers to the way a particular group thinks or acts, based on the historical events or personal history of people and the group as a whole. For example, European unemployment programs are defined by the times of monarchies, who believed that citizens were incapable of taking care of themselves. As a result an emphasis on social care has evolved.

In contrast, in the USA, citizens moved to this land to set themselves free to do whatever they would like to do. That led to a different understanding of nationwide unemployment strategy. In the USA it is believed that every individual is responsible for his or her own life and should be strong enough to manage it. (Pers.Comm, Schupbach, M 2017, Appendix Business Clinic). Even though we may not be aware of the origins of certain group's behaviors, group-think might direct and sometimes even hypnotize people's way of living.

Cultural norms. These are another form of invisible force one can experience in a certain field, nation, country, organization or family. This is a set of norms and values that determine what is acceptable and what is not. They are designed to serve the good purpose of the group. Still, they might be resistant to changes and evolutionary processes. So, over time, such a group with existing norms can become a prison for the growth of some individuals.

For example, in certain cultures it is acceptable that men earn money and women raise children, even if not explicitly stated. So a woman or a man who is not following this 'acceptable' way may feel guilty. Even though there is no particular person stating that 'it's not acceptable', there is a ghost role in the field that affects both women and men's psychology — his or her feelings around the topic and subsequent behavior. In order to help the field find its natural balance and evolve, it might be important to introduce a missing role, to bring out this ghost role of forbidden behavior.

For example, to the role that says 'this is unacceptable', this voice might respond: 'This is an outdated concept that women should do this and men should do that — this viewpoint is no longer working. After all, who decides what is acceptable and what is not. I'm the one who is deciding to do what feels right for me, let others do the same.'

Thus, by way of bringing this voice out, a new personal identity is forming, moving away from the old identity that used to follow prescriptions and someone else's program. This new identity wants to become more of a decision-maker for his or her own life, even if it means going against cultural norms. Additionally, thanks to this individual development, the culture has a chance to evolve too, and thus new changes, roles and timespirits emerge. Thus, we as individuals can "hack the culture" through knowing it, understanding it and relating with it. (Pers.Comm, Schupbach, E &M Appendix).

Identity and non-identity. From a Deep Democracy perspective, identity is what one is used to thinking of about oneself. This is referred to as 'u'. Non-identity is that which is 'not me', the other, and this is referred to as 'x' — the unknown, the part we do not identify with as 'me'. The identity 'u' is the **primary process**, and non-identity 'x' is the **secondary process**. Primary process is often linked to the status-quo, and secondary process is linked to an identity that is new and emerging, either through another person, through outer events, body signals or other channels. Information flows in **six channels**: auditory, visual, proprioception/body feeling, kinesthetic/movement, relationship channel and world channel (Mindell, 1985).

Edges indicate the limits of the primary identity — the threshold to unknown territory and new experiences. (Mindell, 2016). Usually an individual or a group is challenged at the edge of a new area of development. Change happens when we cross these edges and integrate the emerging secondary process. At first this might appear as conflictual and disturbing or even dangerous to the status-quo, yet the secondary process brings discovery of new emerging parts which tend to balance the system and help it evolve. Such balancing makes the system more whole as it brings missing parts into the picture.

Non-locality and entropy are Process Work concepts relevant for my research question about personal and cultural interconnection.

Non-locality

Non-locality is a term borrowed from physics. It states that when there is a change in the system in one spot, there is also a non-local change in another spot at the same time. As an example, consider the monkey experiment. There existed tribes of monkeys on two different continents. When one tribe changed their behavior, at the same moment, the other tribe across the ocean changed their behavior also. (2014). This phenomenon is also called quantum entanglement and interconnectedness guided by an organizing principle Mindell (2015b) suggests:

They are considered to be “entangled”, which means that if one photon in the system is spinning in one direction, the other must spin in the opposite direction so that their total “spin” is balanced.

Similarly, people come from the same origin or relationship field often feel connected. If one knows oneself, one knows the other, and vice versa. If one person or group resolves something for itself, there's a solution on the other side, too. Our relationships are symmetrical and we balance each other's behavior. This compensation exists no matter how far away or close these people are, beyond space and time, and has no locality, or is non-local. Some people call it *deja vu*, others synchronicity, yet others might call it God. For Mindell: "Non-locality implies that a system's most subtle properties depend on the whole" (2015b).

It follows then, that if one individual is working on him or herself alone, it has an effect on the whole field through entanglement. Physicist David Bohm coined the concept 'unbroken wholeness' to express this observation (Bohm, 2005). Similarly, changes are taking place within a field, influence every individual who is part of it. Human beings have a unique leverage called **innerwork** for nonlocal influence when working with personal and global issues (Pers.Comm, Schupbach, M & E). My study of innerwork is explored and discussed in depth in Section Four.

Entropy

Entropy is the measure of disorder, and a measure of available energy. (Mindell, 2015c). As an analogy, if you add milk to your coffee, at first you see two different parts merging together. At a certain moment you lose clarity of the separate parts. The same happens with moods, in that often, we often do not understand what is behind a mood, or what gave rise to it in the first place (Pers.Comm, Schupbach, M & E). Entropy is like a fog in the air that creates less useful energy. Ignoring, losing or missing information signals may increase entropy and noise in a system.

Based on the second law of thermodynamics (2018) entropy increases in a closed system. According to Clark Maxwell, physicist, the world will end up in a "heat death", a complete entropy and dissipation of useful energy (Mindell, 2013). However, Mindell argues that it may not be a total disaster, as awareness, one of the key tools of any facilitator, can reverse an entropic process. By bringing more awareness and "trying to understand ourselves and communicate with ourselves and others clearly without double signals we reverse entropy" (Mindell, 2013b).

Thus, thanks to **awareness** we have a chance to make roles and ghost roles visible in a given field, express those roles and their essences, and help these roles interact with each other until shifts naturally happen. Moods and atmosphere that is unprocessed creates a kind of information float. Such shifts can clear the air, make some parts more accessible and allow energy to flow again, helping to decrease entropy and the information float.

As Mindell writes: “I’m interested not in new growth but in the awareness process”.
(Mindell, 2014b):

This means that I am interested in the whole system, including the new parts, the older ones they are trying to replace, and the interaction between the old and new. I am not interested in replacing the old tyrant with an eventual new one.

Section 2: Interconnectedness of Inner and Outer Worlds

Traditionally, individual work was separated from the world and social events. However, there is a relationship between the collective and the individual (Mindell, Amy, 1996, p.3).

My quest for similar research showing specific examples for the influence of culture on an individual's personal psychological experience had limited results, also possibly due to my limited research capabilities. At the same time, I am reflecting that this topic might not yet be a fully-fledged mainstream topic. To some extent this research topic is relatively new. I look forward to discovering more in this area, and hope that my study here will inspire further studies in this field.

There are field paradigms besides Process Work, such as systems and chaos theory, as well as social psychology and social movements that view the individual human being in connection to cultural and social contexts. From a relativistic viewpoint, there is no absolute difference between the inner and the outer. Thus, individual work is linked to society and vice versa. (Mindell, Amy, 1996, p.1).

In Mindell's scientific and psychological Process Work paradigm, the facilitator working in a group is not considered to be a separate or neutral figure. The forces that affect the group and belong to the field or atmosphere influence the facilitator as well. In fact, what she or he feels and experiences, be it as a facilitator or as a group member, is also part of the whole and might be an important source of information about the group and its development. I have learned that working on myself to resolve inner tensions also influences the world around me.

In the TV series "The Fight Within" (2017) Max and Ellen Schupbach work with a couple and mention new models of families that are being discussed by media and politicians. Yet it all ends up right in couple's laps to deal with. The two people working on their own relationship are connected with and possibly affecting the larger social changes.

At the same time the collective field, whether a group or family, is a channel for greater individual awareness and a garden for personal growth. A group can be home for an individual— where people can grow into their strengths and leadership abilities. (Dworkin, 1989).

Thus, individuals help the world to become whole, and the world helps expand each one's identity, discover the self through interaction with others, grow and become whole as well. Some things are for the individual to work on, and others require the collective field to work on, to bring about changes.

For example, at the Ukraine's Future Summit in 2015, organized by the Deep Democracy Institute, and facilitated by Max and Ellen Schupbach (Appendix) one group process was devoted to the topic "Why don't Ukrainians on the street smile?" During the group process, it was revealed that historically people learnt to preserve their emotions. Expressing them might be dangerous for one's own life during the Soviet times. It could potentially lead to denunciation of neighbors, arrests or even loss of life.

Finding out how deep the habit is in oneself to express minimal feelings and its roots allows us to better understand ourselves and others living in Ukraine; that in itself leads to increased awareness. From the Ukrainian perspective it helps to know about this fact so it can be changed: Ukrainians can learn to smile again, given times are different now. From the foreigners perspective, it also helps to know about this history so they can respect it and smile twice, knowing that the Ukrainian people might become used to it over time.

The group process on expressing emotions in Ukraine transformed perception of at least 50 people in the room. Each was touched by this awareness of the history and expression of emotions in Ukraine. Based on field theory and the non-locality principle introduced earlier, an issue resolved by one or more people can affect the whole field. The group process also had the potential to influence perceptions in the bigger field in the country.

According to Mindell, when we work on ourselves, or on a client's individual problem or a family difficulty, we are doing, in our own individual way, world politics (Mindell, 1987, pp. 120-121):

The personal body problems and relationship difficulties that we have are influenced, perhaps, even organized by the development of the larger anthropos in which we live. This anthropos then is not really outside of us: it is a part of our psychology. The world is a channel for us, a dream figure, a part of our personal story.

Mindell states that part of our collective task is to understand and work with groups and the world as if they were parts of ourselves, and that we are responsible for our own personal growth as well as for global development. The world channel, being one of the ways in which information flows, develops an individual, a couple, family, group and the world at large. Thus, it's no longer sufficient for us to think of outer events as separate from ourselves (Dworkin, 1989).

For Mindell, "all our lives interact" (Mindell, *Dance of the Ancient One*, Chapter 18, page 10), and some events are coupled together. What one person does is coupled with another, in the field or space between them, sometimes referred to as space-time dreaming. The space between us is our home for everything that exists, and it includes the interaction processes in and between us and the rest of our world. So, not only inner and outer worlds are connected, they have a space to interact and by way of doing so they produce the potential for creative new solutions, for both the individual and the universe to evolve and grow. These processes are inter-related. (Mindell, 2013a).

Thus, everything we do individually is interconnected with the world outside. And everything that happens externally, is also occurring within you. Innerwork is of primary importance and offers significant leverage for working with oneself, each other, a couple, a group or the world.

Modern science: a perspective

Quantum theory says that the observer and the observed are connected, and that opposite or parallel energies are not separate. This is reflected in the quantum wave function of Erwin Schrödinger. He describes a cat in a sealed box. The cat is both alive and dead simultaneously — until the moment the observer sees the cat and defines its state. Mindell explains this as quantum holism, in which parts of a system at different locations are connected without anything being known about what it is that connects them (Mindell, 2013a):

In quantum holism parts operate together in some inexplicable, quantum entanglement-like manner. If you look inside a quantum system box, some of the particles are entangled. How come once you look at a particle and see that one is

up, you know that other one turns down? There's something connecting those two particles, something earlier physicists (e.g. Niels Bohr) called quantum holism.

Physicist David Bohm introduced the concept of system mind or quantum mind and the world as a field of unbroken wholeness, of one world. In his theory, quantum events, like the relationship of twin photons, are interconnected from the start (Mindell, 2015c). Albert Einstein believed there is an intelligent cosmic force behind everything (Mindell, 2012a).

According to electromagnetic field theory, there is an organizing principle behind the iron shavings that chaotically move from one perspective yet they are organized by the magnet in the background. Similarly, any team, group or community are organized by a background principle, like the script of the play in a puppet theater (Schupbach, 2010d).

The principle of entanglement from physics, states that parts are connected not only through known causal connections but also through nonlocal means, as if there's no separation between the parts. Non-locality is the direct influence of one object on a distant object. Applied to psychology, this suggests an experience of closeness or interconnection beyond time or space (Mindell, 2012b).

Mindell reminds us that:

None of us live in a separate reality. If you know something about me, we can understand my partner, regardless of where he or she is, time or space. (Mindell, 2015b).

Amy Mindell discusses how modern science refers to direct and indirect interconnectedness and relationships between various parts and parallel worlds in a particular field (Mindell, Amy, 1996). Field theory postulates that it is impossible to separate what is happening to one person from what is happening to another person, possibly indicating that larger tendencies affect the individual, and changes in an individual influence the field in the world.

Ancient traditions perspective

Based on diverse ancient traditions there is the interconnectedness between all living and non-living beings, and the individual and the world are connected. The ancient Chinese

Taoists (in Dworkin, 1989) teach us that working on oneself means working on the whole world. In the *Teo Te Ching*, (Lao Tse, 1972) the sage postulates:

I take no action and people are reformed.

I enjoy peace and people become honest.

I do nothing and people become rich.

I have no desire and people return to the good and simple life.

The Taoists stress that if one person is whole, the entire world falls into place, in a magical and synchronistic way. In the story of the Rainmaker (Pers.Comm, Schupbach, M, Appendix) an old man was invited to help with a severe drought in an ancient Chinese province. He came to the province and requested a small hut on the outskirts of town. The old man locked himself up in solitude for three days and nights, and then, on the fourth day, it rained. When he was interviewed afterwards, he said he didn't make the rain. He had come from another province where things were in order with nature, and there, in Kiaochou, things were out of order, and so he himself was also out of order. Thus, it took him three days to regain the Tao and then, naturally, the rain came (Perluss, 2005).

Buddhism has a Buddha mind and a notion of 'kensho' — no separation, the holistic concept of 'all' in which everything is interconnected.

In the Sufi world it is believed that "behind every atom of this world hides an infinite universe." (Rumi, 1997).

In the Rinzai sect in Zen Buddhism, is the idea of mu-shin, a special mental state, the open mind or empty mind, not connected to one's own thoughts, but a state of 'flowing', moving through space, being at one with all things.

When the swordsman stands against his opponent, he is not to think of the opponent, nor of himself, nor of his enemy's sword movements. He just stands there with his sword which, forgetful of all technique, is ready only to follow the dictates of the subconscious. The man has effaced himself as the wielder of the sword. When he strikes, it is not the man but the sword in the hand of the man's subconscious that strikes. (Mushin, 2018)

Alchemists believed in an experience of a unified world, which they called the 'unus mundus' (in Mindell, 2013c).

In the central and southern African community there's an idea of 'ubuntu', which emphasizes the interconnectedness between all peoples. Ubuntu means "I am because you are" (in Mindell, 2012c).

The indigenous people of Andes believe that the earth is the goddess Pachamama, "Mother Earth", "Mother Universe", linked to our universe, translated as "one-turn" (in Mindell, 2012d).

Based on diverse ancient traditions there is the interconnectedness between the individual and the collective. Thus, working on the self affects the world, and working on the world's issues influence the individual.

Process Work

Process Work is a scientific and psychological paradigm that integrates the categories described, in a theoretical and practical ways for working with individuals and groups. Mindell explains a state of "being half in, half out," being asleep and remaining awake — both at the same time, like Schroedinger's cat. He introduced the concept Processmind, the organizing principle behind all human and natural events, "the intelligence and the invisible field that organizes all our experiences":

The Processmind is a nonlocal "oneness" experience that appears in dreams and reality as the diversity of things catching our attention and interest (Mindell, 2012e).

Mindell refers to the space-time dreaming to describe a sense of home for all the different energies. To him, "space-time dreaming is the basic common background process" (Mindell, 2013d).

Thus, our psychology is organized by the field around us. Dworkin (1989) writes that process-oriented psychology shows that a rigid distinction between individual and the group as a whole has little practical significance.

a) Mainstream culture influences our mindset

For a Process Work facilitation practitioner, it's not enough – and could be even a matter of life and death – to view the individual as separate from society. For example, a woman working on her 'own' issue about being beautiful, is also working on the mainstream norms of a group she is a part of. The way the woman thinks about her inner or outer look is influenced by the outer opinion of a society, and its stated or invisible cultural standards, either in her family, among friends or in the community at large.

Thus, to assist her to resolve her inner conflicts, a facilitator would need to bring the outer world into the process, and express the roles of the commonly accepted social norms about beauty. Working on the relationships between the self and these roles individually, can be a step towards larger societal shifts concerning this issue (Pers.Comm, Schupbach, M, Appendix).

In the same way, it's impossible to view the person who does not express emotions and smile to strangers on the streets in a post-soviet country, as separate from the historical context of denunciations and arrests by neighbors. It's not the 'problem' of the person who might be judged as emotionally shut off or – in some other parts of the world – judged as too serious. Rather, there are tendencies that belong to the bigger field around us and they might not be visible in the atmosphere yet. Working on this issue on one's own might be a beginning for societal transformations (Pers.Comm, Schupbach, M, Appendix, Ukraine Future Summit).

Goodbread (1994) describes how the totalitarian state with its government informers can develop suspicion within individuals. These individuals would be considered paranoid in a more democratic state. A shy or naturally introverted person could become seriously depressed in a culture that favors loud and spontaneous verbal interaction. In a cultural framework that is unwelcoming to lesser physical activity, and being softly spoken, a person who speaks loudly and gesticulates in such a field may seem manic.

In this way, what might be considered a deviation or even an illness in one culture can be explained either historically, politically or socially as a norm or mainstream standard in another culture. Thus the mainstream culture establishes what is real, and "what is really there" is a matter of culture. (Goodbread, 1994).

As a result, one is influenced by the outer world, which becomes the benchmark for one's self-worth and the worth of others. As there is an unspoken pressure from the outside, we have a tendency to "mainstream ourselves" (Pers.Comm, Schupbach, M, Appendix), adapt to the culture in which we live and become "normal". In fact as Mindell (2015a) suggests, most chronic self-criticism derives from the internalization of mainstream views:

People from the minority groups might be bothered by self-doubt, self-hatred or hopelessness, and think they these issues are their own problems, while in fact they may be unaware that it is the mainstream culture that is troubling them.

The point here is that a person's mind is formed by the outer field, by certain mainstream standards and norms. We tend to mainstream ourselves and adjust our unique features to commonly accepted characteristics. As a result, most inner critics are derived from a person's culture. This means also that issues that arise need to be seen in relation to the roles and opinions of the majority. To view them separately would be too limited a perspective.

In the field of cross-cultural psychology, researchers have shown in recent decades that many psychological phenomena are shaped by the culture we live in. Historian Geeraert (2018) writes:

Clearly culture has a massive effect on how we view ourselves and how we are perceived by others – we are only just scratching the surface.

b) Body symptoms and addictions are linked to a society's culture

While researching body symptoms and chronic illness (Mindell 1982, 1988, 1993), Mindell and Schupbach discovered that many body experiences and body symptoms are not only personal but intimately connected with the collective field in which we live (Mindell, Amy, 1996). Arnold Mindell writes:

Your body experience is a reflection of the environment. It's very unusual to think that the thing that is bothering me, that headache, is possibly connected to the world around me. (Mindell, 2013d).

Mindell suggests that our worst problems may not be our sicknesses,

...but that we are hypnotized by culture into believing that what we experience is bad and has to be repressed and healed instead of lived and loved (Mindell, A & A, 2016).

This principle also applies to addictions which are also not only personal, they are linked to the bigger field in which we live. For example, in one country, addiction to sex might be related to a general cultural characteristic — not being allowed to express love openly. As a result, one person might be addicted to sex and provide a channel for the culture to evolve and become more whole, a culture that welcomes many aspects, not just a few standards that are considered normal. Thus the culture evolves. (Pers.Comm, Schupbach, M & E, Appendix).

The same might be true for alcohol addiction in a country with a history of hard-working standards where taking the time off or relaxing are not common or welcomed. (Pers.Comm, Mindell, A & A, Appendix, Seminars).

Whilst working in a psychiatric hospital, Mindell documents his experience working with clients in extreme states of consciousness (Mindell, 1998). In his view, they express the shadow (in Jung's sense) of the society of which they are a part. These clients' experiences are often disavowed and marginalized by society as a whole. Therefore such "city shadows" serve to "bring issues to the attention of the collective consciousness as an instrument of social change." (Goodbread, 1994). Mindell writes:

We know that there are many individuals suffering in extreme states whose processes are potentially mind expanding, whose behavior is highly critical of western technological society and who, given the proper help, could be constructive culture changers. (Mindell, 2008).

c) Individuals are the gifts to the collective

Through the tendency to mainstream ourselves and adapt to the culture around us, we become "boring". The individual's unique gifts become less visible for the sake of becoming more central or popular. Thus, even though we carry unique gifts that are "meant to change the world", there's an unspoken pressure from the outside to fit in and be 'normal'. (Pers.Comm, Schupbach, M Appendix, Leadership intensive 2017).

Some individual's gifts go against certain social and cultural norms that support the world as it is. This means that a person's gift may be considered a curse by the mainstream. This might be especially hard for younger people who often find themselves in a fight with socially accepted norms and traditions. (Schupbach, 2013).

Yet if one decides to step into the "path of a warrior" (Castaneda, 1972) one might bring a big gift for others, and potentially become a teacher for many. As Mindell says:

Every time you work to free yourself from a sense of internal oppression, you begin to transform the cultures you live in (Mindell, 2015a).

By doing innerwork, by examining one's own issues and staying close to one's evolutionary process, one is also doing political work.

d) Innerwork as leverage for social change

Innerwork helps to grow individually, and can also have an influence on physical events and social dynamics in the world. Process Work methods for innerwork can be used in many areas of experience, for instance: to discover one's personal life-myth, innate tendencies and unique aspects of oneself, to work with addictions, with body symptoms, relationship issues, with one's inner critics, disturbances and marginal parts of oneself — and more.

Our lives are affected by the world around us, while at the same time our innerwork helps the world to become more aware and whole. Seen this way, whenever we work on a problem within ourselves, we are also working on the entire history of the human species (Mindell, 2015a).

Mindell even suggests: "Your life is none of your business" (2013e). Yet, working on oneself may be the greatest leverage we have and lies at the core of Process Work practice for Deep Democracy facilitators working with individual and world issues.

From the view of Process Work, the inner self, relationships and the world are all considered to be aspects of the same community process. Inner problems are also reflections of outer social problems (Vassiliou, 2001). In this sense, working with an outer situation as an aspect of one's inner life is at the same time working on world problems and vice versa.

For John Wheeler, Nobel-prize winner theoretical physics, the view about “the world ‘out there’ independent of us” is no longer relevant. “There is a strange sense in which this is a ‘participatory’ universe.” (1984). One’s actions on the personal level interact with and relate to the group and to global events.

Innerwork is not meant to bring changes per se, it is here to “transcend the cultural programs of both mainstream and non-mainstream groups” (Mindell, 2015a) and to make life easier, more creative and productive for all. With innerwork we can “hack any system and groupthink” by understanding it (Pers.Comm, Schupbach, M, Appendix). As an analogy, it is like two people in a boat, and suddenly one person hears the sound of the water and asks the other about it. The other might say that the boat is approaching a waterfall and there’s no way out.

Instead of being paralyzed with fear, innerwork would allow one to become more aware. This inner experience allows a good mood and more freedom for creative options and solutions within this difficult, seemingly impossible situation. Thus the journey becomes meaningful and joyful, even if everything is moving towards a direction one can’t change and the boat is going to sink. (Pers.Comm: Schupbach, M &E, Appendix).

Section 3: Highlighting the field of Ukraine

In this section I give a brief background of the history of Ukraine which will help to better understand the context within which I am living and working. It will also provide an understanding of some of the roles and ghost roles that influence my experience. The history of Ukraine is a vast topic. I cannot do it justice within the limits of this thesis. My focus here is on historical aspects that are relevant for this study, with particular emphasis on the first half of the 20th century. In the following section, I will explain how this history is significant in terms of my inner experience and ability to pursue my goal of a PhD.

Foreign Domination over Ukraine (14th Century until 1991)

After the invasion of the Mongol Empire in 1237-1240 to the Kyivan Rus, “a loose federation of East Slavic tribes in Europe” (2018) from the 9th to the mid 13th century and a cultural ancestor of the modern people of Ukraine, Belarus and Russia, fell. By sheer accident Mongol’s prince, Batu Khan, did not proceed with a planned attack on the rest of Europe. He received news of his uncle’s death and returned to Mongolia to become a king. After being wiped out by Mongols, Kyiv, now the capital of Ukraine, was considered a “dead” city for four centuries. During this time Kyiv was recovering and rebuilding itself, while still sustaining the life — primarily by the monks in two monasteries, for hundreds of years.

Since then, as the author John Steinbeck eloquently states, Ukraine “has been a place of war for thousands of years” (Steinbeck, 1947). For many centuries Ukraine was under the oppression of bigger empires or nations. Thus, from the mid 14th century until 1991, the territory of Ukraine as it is now, was continuously under foreign domination (Ukraine, 2018): first the Grand Duchy of Lithuania, then the Crown of the Kingdom of Poland, the Russian Empire, the Austro-Hungarian Empire, and most recently under Soviet power.

The people of Ukraine fought for freedom and autonomy throughout the centuries. There were several attempts to become an independent nation. In 1648, Bohdan Khmelnytsky led the largest of the Cossack uprisings against the Commonwealth and the Polish King John II Casimir.

However, after the devastating 30-year war against Russia, Poland, Turks and Cossacks who wanted to control Ukraine, Russia and Poland divided the Ukrainian land between them. In 1709, a Cossack named Hetman Ivan Mazepa allied with Sweden against Russia in the Great Northern War (1700–1721). However, the Swedes and their Cossack allies suffered a “catastrophic defeat” (Ukraine, 2018).

Ukrainians entered World War I on different sides of the two central powers. Germany, Hungary, Turkey and Bulgaria were under Austria. The Entente Powers – France, the Russian Empire, Great Britain, Italy, Serbia, and the United States were under Russian power. As a result, some Ukrainians fought with the Imperial Russian Army, while others fought for the Austro-Hungarian Army. World War I destroyed both empires, and the Russian Revolution of 1917 that followed brought civil war to Russia. For a brief time Finland, Estonia, Latvia, Lithuania and Poland became independent republics. During this time, four Ukrainian states briefly emerged.

The Ukrainian People's Republic (UNR), was the predecessor of modern Ukraine. The Hetmanate was the Directorate and the pro-Bolshevik Ukrainian Soviet Socialist Republic (or Soviet Ukraine) in the land of former Russian Empire. The West Ukrainian People's Republic and the Hutsul Republic which appeared on Ukrainian land of the former Austro-Hungarian territory.

On January 22, 1919 the Ukrainian People's Republic and the West Ukrainian People's Republic signed the Unification Act, called the Act Zluky. Since 1999 this day is considered to be the Day of Unity of Ukraine. However, back in 1922, this act was followed by civil war. The civil war was followed by the Polish-Ukrainian War, which led to western Ukraine becoming part of Poland. As a result of Soviet power establishing itself, Ukraine lost half of its territory to Poland, Belarus and Russia. Thus, in 1922 when the Soviet Union was created, Ukraine became a founding member of the Union of Soviet Socialist Republics.

As a result of World War I and the Treaties of Versailles signed in 1919, old empires fell and a new European order was established by the victorious countries. This order was later influenced by a new plan created by the emerging leaders Hitler and Stalin. Historian Snyder writes: “After all, both Berlin and Moscow wanted to change the European

order.” (2012). Hitler’s ideology was directed at colonization of Eastern Europe. Stalin’s domestic policy brought famine to Ukraine in 1932-1933 where seven million Ukrainians died.

Silencing about Famine in Ukraine (early 20th century)

The Soviet state took land from the private farmers, called peasants as “kulaks”, and proceeded to liquidate this entire class of people. As a result of this mass deportation of peasants, some three hundred thousand Ukrainians were transported to Northern Russia, to the Urals, Siberia and Kazakhstan. Special concentration camps, known as Gulags, appeared. Peasants lost their land and livestock and were forced to work on collective farms. They depended on leaders for pay, food and employment. In 1931 Moscow introduced harvest quotas and expected far more than Ukraine could produce that year. As a result seed grain (that is usually saved for next year’s crop) was taken to meet the quotas. Thus people living on rich fertile soil ended up with no food, and eventually resorted to cannibalism. To the horror of historical events, families ate each other to survive. Exactly how many people died during these years was kept silent until the 1990s, when Ukraine became an independent state and many archives were opened.

Ukraine was the target of many other neighboring states as a source of food, having 40% of the world’s fertile soil. It also was a tool for larger neighboring nations to obtain more power. As an example, “it was the place that would enable [Hitler and Stalin] to break the rules of traditional economics, rescue their countries from poverty and isolation and remake the continent in their own image” (Snyder, 2012).

For many centuries the territory of Ukraine is referred to as the bloodland. This remains so even now in 2018, since the undeclared war with Russia that began in 2014. Snyder reminds us that “during the years that both Stalin and Hitler were in power, more people were killed in Ukraine than anywhere else in the bloodlands, or in Europe, or in the world.” (Snyder, 2012).

The tragic history and immense suffering of the Ukrainian people are reflected in Ukrainian literature and poetry. Such literature and poetry is hard to read for new generations as it brings forth the impossible heaviness of Ukrainian history. Many times the spoken and written word was the only weapon for freedom that Ukrainians could

resort to. Still, when Ukraine was devastated, words would stop altogether. The land would go silent, and was often cut off from the rest of the world.

During those times propaganda filled the need for information. For example, in the years from 1932 to 1933, Stalin blamed Ukrainians for being lazy, resistant nationalists who were betraying Soviet rule. He used this argument to justify his repressive regime. He punished Ukrainians with starvation. Snyder writes: “Perhaps he reasoned that in any case, Ukraine was overpopulated, and the deaths of the few hundred thousand people would matter little in the long run” (Snyder, 2012).

The official version presented hunger as serving a higher purpose, promoting the values of the Soviet Union. Interestingly enough, foreign communists in the Soviet Union, such as the writer Arthur Koestler, who witnessed the famine, saw it less as a national tragedy and as a step forward for humanity. He wrote: “the starving were enemies of the people who preferred begging to work” (in Snyder, 2012, p.54). Few believed or considered it a failure of the collectivization policy, even though it led to a lack of seed grain, late sowing, poor weather, insufficient machinery to replace animal labor, deportations of farmers with knowledge of the land, and hungry peasants unable to work. People in Ukraine were dying and arrested by the state police, then known euphemistically as NKVD (The People’s Commissariat for Internal Affairs), especially those who tried to save their families from starvation.

The people of Ukraine didn’t grasp the scope of tragedy that was happening to them. One journalist who visited Kyiv at that time and wrote several newspaper articles under his own name in English, Gareth Jones, reported what was happening. However, the influential Moscow correspondent of the New York Times, Walter Duranty, wrote that the report was not accurate and there was “no actual starvation”, but only “widespread mortality from diseases based on malnutrition”. (Walter Duranty, 2018).

The Soviet Union blocked international food aid, claiming there was no need for it. Barely anyone stood for the true tragedy that was going on in Ukraine. “Ukraine had gone mute” (Snyder 2012 p. 46). The people of Ukraine were cut off from the attention of the world, and they were too weak, too poor, too illiterate to speak up or to record what was happening to them. Even more so, when the French politician, Edouard Herriot, arrived in

Kyiv in 1933, the city was closed and the shop windows that were empty the whole year were filled with food. He believed what he saw.

Silence as a Survival Technique

Through the many centuries of war and suffering, Ukrainian people learnt to keep silent and to not reveal their possessions to their neighbors. The fear was that the state might take what one possessed or, worse, use any knowledge gained as a way to deport, even kill a person for being an enemy of the Soviet Union. Moreover, younger generations were taught to be the “eyes and ears” of the communist party inside the family, and children were expected to report on their parents. This led to truth being hidden even within the family. It was smart to consider that giving out little or no information could save one’s life.

Several times in history Ukrainians attempted to team up with larger nations nearby to obtain freedom. However, these nations later used such collaboration to their own advantage. These experiences taught the people of Ukraine not to ask for support, as it might be dangerous. The lesson learned was that it was better to survive on one’s own, even die. In addition, the ongoing division of the country into the fold of other nations meant that Ukrainian people are just learning to live together, with the diversity of historical backgrounds, language, culture, needs, interests and future visions.

In addition, Ukraine was hit with a natural disaster in 1986, the Chernobyl catastrophe. This disaster affected many people and generations to come. Until today, the Chernobyl accident remains one of the world’s biggest catastrophes.

Independence and Autonomy of Ukraine

Since the 2014 Euro-Maidan revolution (the first Maidan revolution was in 2004), Ukraine and its people are just learning to speak up and stand for themselves, to take responsibility, and to fight for bigger goals and a better life. They are also beginning to see the results of taking both small and big steps forward. Ukrainian history made people believe that however hard you try, nothing will happen. Ukraine will not be free. Ukraine can’t manage on her own. In the end Ukraine will be occupied again by another larger neighboring power – so the belief goes.

What is happening today is a new experience for Ukrainians. It is new, to actually build their own country, understand (not criticize) its history, and create its future together with all the diversity of backgrounds, personal history and contradicting opinions present. This task is more difficult because Ukraine is not a stand-alone country. She is influenced by global dynamics and the power struggles within and between the super-powers. In addition, Ukraine has complicated relationships with other countries in the world as well as with neighboring Russia. The physical and information wars that have been going on for four years in East of Ukraine have resulted in more than 20 000 deaths.

Section 4: Innerwork to reach my goals

As I was walking the road towards my PhD, I realized how difficult it was for me to move through the years and layers of personal as well as Ukrainian history and its cultural norms. This made it heavy for me to start. Yet, step by step the impossible became possible.

Innerwork methods

The innerwork approach I used was to notice what was happening to me from one moment to another as I was pursuing my goal. I wanted to understand the role structure behind my feelings, thoughts and moods. I wanted to bring out the roles, and the ghost roles. I wanted to give voice to the polarities and begin to relate to them in order to find resolutions. My innerwork was often guided by catching and working on moods that I experienced in the moment, and which, at times, were holding me back. Crucial for me were my coaching sessions as well as the many conversations during the seminars, all this with the love and encouragement from my dear teachers, Max and Ellen.

In the course of my work I used several innerwork approaches and exercises based on the Deep Democracy paradigm. Here are several of them:

Find the role structure

Behind every mood or feeling there is a field. My intention was to catch these moments and notice what roles were present, including the ghost roles. I wanted to bring them in, give them a voice. The mere fact of doing this was already a big step towards understanding and creating the beginning of an “open forum” inside myself. This also allowed me to differentiate what roles belong to Ukrainian history and world trends, and which roles belong to my family history and personal life path.

Work with the critic

In many cases I heard inside me, the voice of a critic. Catching this voice was essential. Then I followed my feelings: at times it was crucial to talk back to the critic, at times it was necessary to feel the power of the critic and bring it in; at times it was more energizing to find its essence, bring its deeper truth and energy that is beyond

polarization. This allowed me to discover the key message of the critic. At other times it was critical for me to educate my inner critic and ask the critic to be more specific in order to catch more precisely its points. After following this process, the job of the critic was complete and it faded away.

Work on my U and X energies, superposition

I used this method to understand myself more, to catch the primary aspect (more known to me) and the secondary aspect (less known or strange to me). By doing this, I was able to see my different parts, get in touch with a greater sense of wholeness and also bring more energy into my life. I could find the dance between the primary and secondary aspects. This in Process Work, is the superposition – the sum of two directions (vectors) which result in a new way, one that is larger than the sum of its parts.

Shapeshift

This approach enabled me to experience becoming the person or thing who for me, is the 'other'; the 'X' energy that I don't identify with as me in the moment. This is typically a disturbance, or something that I'm accused of explicitly or implicitly. It is something I don't want to associate with. For example, in my case as will be explained, the experience of being on the outskirts or having a whim, or being convinced I can't become this or that because it's beyond the reach of little me. Shapeshifting is a shamanic practice to feel into the other, to catch its essence, to become it, to find its perspective, and finally to discover how it can be integrated within the context of everyday life.

Work with timespirits and localspirits

Timespirits – literally a Zeitgeist – indicate certain trends in the field at large. For example, its meaningful to me to be born in 1981 when perestroika and transformations in the Society Union were starting. This timing provides an outline to my life path and the personal tendencies patterned into my life myth. The spirit of the times influenced me and is a resource for me in how I now approach challenges and problems that I face.

Additionally, the local spirit of my place of birth, Mykolayiv, the southern city not far from the sea with abundance of fruits and vegetables and sunflowers, also has an effect on who I am and what I do and where I go. There is a spirit of abundance that I know I can

rely on, beyond the ups and downs of everyday life, achieving and not achieving. This is a resource that I can draw upon in difficult circumstances for new insights and directions.

Work on low dream and high dream

In the deep democracy paradigm, there is a best possible scenario and a worst possible scenario one can envision. The work with these processes implies a finding of the essence of the low dream and the high dream. Both of these aspects are important to the process, to the life-path and projects alike. Finding and integrating them can assist in bringing new perspective or solutions to projects.

Work with rank

In Process Work terminology, rank refers to a continuum of power from center to margin, rather than a hierarchy of power up and down. There are three different types of differentiated rank: social, psychological, and spiritual/democratic rank. Social rank refers to privileges or power one has, relative to societal norms, such as: age, gender identity, sexual orientation, health, education, economic status.

Psychological rank is the personal power one gains through experience. It is the mastery of knowing oneself and having the innate or acquired skills to stay centered in the middle of fire, and being at ease with conflicts and tensions.

Spiritual/democratic rank is a special power where one is connected to a deeper sense of self, be that God or a bigger purpose or idea, and feels supported by this in the midst of difficulties and impossible situations. For example, I understand that I, as a Ukrainian woman, have a lower social rank compared to, say, a European man who has certain privileges I don't have. Yet, at the same time, I may have a higher spiritual and psychological rank, as I am more at home with my inner processes and outer challenges, and more comfortable in dealing with the most crazy and unexpected circumstances.

DDI innerwork exercises, following the Tao

For this research I used exercises from the Deep Democracy Institute seminars and intensives. I picked one exercise out of many to work on, in a given situation by following an inner sense which I understand as the Tao. This helped me find the best method to use with a particular aspect of my inquiry. At other times I picked exercises to work with

moods, and on conflict, which are printed on a little credit card sized gold card, and always with me in my back pocket. This gold card was a gift from the DDI team to all the participants, at the close of the leadership intensive in Kyiv, 2017.

During several months of this work, I was amazed to realize that behind the more linear steps towards my goal were deeper processes that might be connected to my personal history, the history of my family, to my Ukrainian context and to global timespirits. I discovered 10 aspects which represent different voices, roles, figures and opinions. By identifying and bringing out these 10 aspects, I was able to become aware of each one, work on it, and continue my path, rather than being stuck and becoming disappointed with myself and the world around.

My awareness and personal growth, in discovering new and different aspects of myself, turned out to be one of the greatest outcomes of the research for me. My hope is that this might be somehow useful to you also, dear reader, and to the whole field of Ukraine and the world. This hope is also grounded in my understanding of modern physics, ancient traditions and Process Work, which suggests that my innerwork will have an impact on the world around me. In the following paragraphs, I will explain significant aspects of my innerwork journey, and my thoughts about its influence on my future, and perhaps the future of others as well.

The next part lists the 10 aspects I identified and worked on. I have focused on roles that are present in me, in Ukraine's historical and cultural contexts, and in my personal and family history.

Discovering the voices in my edge to making a start

Work on my thesis was a key priority in my daily list of plans. Yet, I noticed that for months at the end of the day I had not done anything about it. When I noticed this, I focused on it and discovered a few significant voices in me, most of which seemed to be directly or indirectly connected with the field of Ukraine and historical roles that are still lingering in the field and in my experience. I will go into further depth about each of these voices in the following pages.

As I was working on it, I realized that doing a PhD was a big project that would require a lot of resources: time, money and effort. I was scared to think of all this in the very beginning of my journey. I had many doubts and made space for them to discover what was behind them. I discovered a negative figure who created this doubt and had a voice that went something like this:

Yulia, you won't be able to manage this, that's not really for you, someone else could do it better. You are not intelligent enough for this kind of research. You don't have enough Process Work practice and academic knowledge to do it. In addition, this project won't bring any real value in the end. Also, you are a woman, and you have other duties. And on top of all that, you don't have the finances for it! In short, a big project like this is over your head.

Over time, I differentiated these voices and addressed them one by one. They overlap and are inter-related, but each voice has a special flavor and is related to history and to the culture around in a specific way.

When I became aware of these voices, I could interact with them, and through this process I discovered that each voice was connected to the Ukrainian field. I now explain and highlight the roles that I discovered and how each is related to the history and field.

Aspect 1: Ukraine on the Outside

The voices had many aspects that blended together in a downing quality which was difficult to fight against. Firstly, I fought against the downing quality. I later discovered it was related to an inferiority complex that I feel is present in the field of Ukraine at large, and is related to the history of being for so long under the authority of others. **The downer is related to the inferiority complex of the country being always “outside”, “na okraine”/on the outskirts, on the Ukraine.** Here, the article “the” indicates the region of Ukraine as part of some bigger empire, not a capable stand-alone country).

Here is how I addressed the downer

1) I listed a number of big and significant international projects I did in the past. I received good feedback on each one from the world and people around me.

2) I knew that there was some grain of truth and helpful information from my inner critic in the accusation. So I did something about it. For example, I started to read more diploma papers of other Process Work students to get a better understanding of academic writing standards. I continued my learning and practice as a Deep Democracy facilitator. I looked into the future to outline my vision and to get better prepared for it in terms of resources.

3) I responded to the inner critic figure in the following way: “Your presence paralyzes me and keeps me from trying. Not this time. Instead of doing nothing, I’ll start the process of going for my PhD. This little step is already a big thing, and a big result for me per se. I will do one step at a time and create my map as I go. In fact nobody knows everything at the start of a big journey. Creating the map is an exploration and a discovery process in itself. And I’ll begin with making this research that will lead me in the right direction, even if it means I will change course once in a while. It’s fun to try and navigate the unknown waters, gaining my personal power, even if I don’t get to my current idea of the destination”.

Outcome

I started to work on the different aspects that kept me from doing the project. It was important to me, to face my limitations – what I experienced as inferiority – connect to it even more and bring these so-called limitations to the research as part of its frame. For example, it is true that I don’t have extensive academic experience and proficient English. By framing it, I could focus more easily on it. I had the option of more study. I could employ a freelancer to help me proofread the paper.

To the accusation about “being on the outskirts” and not in the center, I began to see as a privilege to being able to practice Deep Democracy – a unique cutting-edge approach that I can represent in the future.

In addition, I realized that living in Ukraine, I have a special unique experience that would bring rich jewels to research and to the world. This position helped me to see my own privileges as an “outsider” that I can bring into my work.

Aspect 2: Hospitality – Being of service to others is more important than fulfilling your own goals

One voice on my edge considered the needs of other projects or people more important than my goal and my bigger aspirations. It was easier to drop it and do something else. My personal goals could wait for some other life, rather than doing it now. For me relationships with people are primary, and I find it more natural to sacrifice my needs for it. The secondary, less known part, is to go for my goals, no matter what.

Here is how I addressed the voice “others are more important than me”

1) I discovered how this role is present in the Ukrainian history, as well as in the history of my family. **In Ukraine there’s a role of hospitality that’s open and welcoming, eager to give everything to the other.** Even in the difficult post-war times when John Steinbeck visited Ukrainian villages in 1947 with Robert Capa, the photographer, the people treated both with abundance and put out the best for their guests. They wrote:

Our time in Kyiv was up... The people here had been most hospitable, and most kind and generous, and besides that we had liked them very much. They were intelligent, laughing people, people with a sense of humor, and people with energy (Steinbeck, 1947).

The gesture of openness and hospitality is one of the key movements of the Ukrainian folk dance, too. Unconsciously, Ukraine serves others, even at their own expense, as historian Serhii Plokhly writes:

Ukraine has been a gateway to Europe for many centuries. Sometimes, when the “gates” were closed as a result of wars and conflicts, Ukraine helped stop foreign invasions east and west; when they were open as was the case for most of Ukraine’s history, it serves as a bridge between Europe and Eurasia, facilitating the interchange of people, goods, and ideas. Through the centuries, Ukraine has also been a meeting place (and a battleground) of various empires, Roman to Ottoman, Habsburg to Romanov.” (2015).

In my childhood, guests were always more important than the hosts. We hosted many people in our little two room apartment. We usually slept on the floor, allowing the guests

to sleep in our beds. We gave our best food to guests, and it was always a feeling of abundance and holiday. Hosting seems to be in the blood of the nation and my family.

2) As I looked in the collective and personal history, I realized that the role of hospitality is beautiful, yet it was not balanced with the role of taking care of oneself. To take care of oneself required crossing an edge in facing the critic's accusation about being egoistic and thinking of one self only. However, that was the way for me to go. In order to bring out the ghost role of the one who takes care of herself, I had to notice the critic, and then respond by standing for the necessity of hosting oneself as much as others. In this case, my awareness of the role of hospitality in the history of Ukraine and in my personal history gave me the strength to meet the critic rather than be controlled by it.

Outcome

As a result of my innerwork I realized that both are important to me: to have time for relationships and openness to serve others, and also have the time for my goals to serve myself. As a practical solution I created a spiritual practice to give two hours for others, and then switch, and give two hours for myself, and so on.

Aspect 3: The Role of Women in Ukraine

As I proceeded I faced other voices, mostly male and some women, inside of me as well, saying:

Why do you need a PhD? It would be better and more natural and easier for you to do things that women do and/or "are born to do. Why would a woman need a Ph.D? There are other more interesting things in life you could go for: children, family, and so on. Besides, you are not as smart and intelligent as men are to do the research.

Even though sexism is universal, when it comes down to achieving goals, including academic world, I also worked on its specifics related to Ukraine. Thanks to the Deep Democracy Institute seminars, open forums, group processes and my personal coaching sessions, I was familiar with some of these voices. Deep inside I was in an inner debate with these voices related to my research. So, I needed to clearly face them now.

Here is how I addressed these voices

I looked first at the historical context, and then at my personal history from early childhood. **Through many centuries women were usually the key power to sustain life, grow food, educate children and keep the house in times of wars and hardships while men were out fighting.** It's still present now in Ukrainian culture. Children, daily life and the well-being of the family are generally the central focus and of primary importance for women. In Kyiv, the capital of Ukraine, there's a statue of the "Motherland" on one of the seven hills. The big iron lady is holding a sword and a shield. In my innerwork she appeared as a symbol of a powerful woman who holds many things to sustain life in this country in the most impossible circumstances.

On the side of my personal history, in **my school years I was always challenged by teachers and my older brother whether I was intelligent enough.** Later I internalized this sexism. I was not thinking of myself as a smart person, but as stupid.

Outcome

In the course of my innerwork, I realized how grateful I am to all the women here on this land, and particularly to my mother, my grandmothers and great grandmothers, who are great examples of strong women for me. Then I became aware of the luxury to think about my goals and dreams — unlike many women in tough circumstances who did not allow themselves to even think of their own deepest needs. Their situation required an enormous physical, emotional and moral effort. Thanks to these efforts of many women to sustain daily life, I can live and pursue my wishes now. Moreover, the powerful symbol of an iron lady inspires me to go for the impossible in life.

Second, I found out that pursuing my research and further learning in the field of facilitation is, in fact, life sustaining in a broader sense. For me personally, learning means a lot, perhaps everything. For my family in particular, my going for learning and out in the world is life sustaining because if I don't use my power and pretend I don't have one, I might eventually become a critical tyrant at home. Such a tyrant would be too much for my loved ones, and even for myself.

For Ukraine my going for research is good too, as I don't think it needs more housewives, but more facilitators. As I believe that war is an outdated concept to resolve conflicts in the 21st century, facilitation to me is the core of better relationships, of awareness and

thus life overall. The fact that I can apply my learnings and practice on the personal, community and national levels is a life-sustaining endeavor for the better future here.

I find support for my convictions in the theories of modern science, all of which suggest that changes that I make in my own life and personal world will affect the bigger field, helping the world be a slightly better home for us all. So, going for my research is in fact focusing my efforts to support life in a bigger sense.

Third, I found a role that forced me to choose either between family and children, or a PhD. This implied that there had to be one thing more important for me as a woman, and focusing on one aspect only was the way. However, the example of many women here in Ukraine makes me bring out the ghost role that states, “Go for it all!” This way one role can support, and even enhance the other. Besides, there’s no reason to doubt my ability to live both roles. There are many examples that already exist for living all roles. In fact, it might even be better and more fun to live this way. From my life experience I learned that when it seems impossible, it’s a good sign for me to go for it.

Finally, from the viewpoint of my personal history, I worked with the voice that doubted my intelligence to do the research. I found out that the one who is questioning my intelligence is not so smart herself. For one, she does not know that based on modern physics the observer is creating the observation, and eventually becomes the observed. In addition, judging someone as stupid is not the smartest thing to do, especially if one has no idea about the person, her life path, or her background.

So the question becomes: why bother to listen to such a critical voice? Rather, is it not smarter to do what I can do, follow my passion, and learn and gain more knowledge, experience and expertise? Even if I fail or my research will be terrible, I still will benefit from following my passion.

In fact, this big and sometime ruthless force was present in my early childhood. It did me a favor. It brought my attention to the area where I had potential — to work hard on it. Now I want to use this potential, and doing my research is a way to do so.

Aspect 4: Why bother if it won’t bring any significant results?

For a long time I was unable to continue with this study and a PhD. During my personal coaching sessions I realized that something that stopped me from proceeding further was the idea that the research had to be brilliant, or else why bother at all? It's a waste of time if nothing significant is found. The paper will be read by my teachers, peers, friends from the DDI community, and potentially by some experienced Process Workers. I was afraid that they would discover nothing new. These thoughts put a lot of pressure on me and paralyzed me.

In Ukrainian history, people fought for over 4 centuries for independence. All those efforts were considered futile as they did not lead to independence. As a result, people learnt to be passive. Some people call it "laziness", others might consider it as smart. Yet, looking back at history one thing is clear: all the efforts of the many Ukrainians were not futile. In fact they helped the nation to survive, sustain life and stand up again after falling down so many times. This gave personal power and spiritual rank to the people of Ukraine.

Here is how I addressed this voice

The long period of perseverance by many Ukrainians in their effort for independence supported me in this process. As I mentioned previously, I was born during the time of perestroika. This was also the beginning of transformation in our society and a movement towards independence. I was influenced by the spirit of the times in which I grew up. I discovered a voice that supported me. This voice was about dedication and perseverance: I said to myself:

To hit the target takes years of practice, hard work, perseverance, sweat, and ups and downs. Mastery starts with doing one thing with a focused effort for many years. You can't hit the target right away at the first try. So, relax, this paper is one of these important steps and it may not hit the target or bring some value to humanity at all. However, it will bring value to yourself and your growth and you'll gain your personal power, practice your mastery for the next thesis, and maybe, at a certain moment, you'll hit the target. Or maybe not. This is not the point. Don't aim for big results or for "wow", don't stress yourself now, be more self-loving, and try and do your best now, keep at it! This paper alone might be inspirational to

many who are facing similar challenges and have stopped walking their path or have stopped following their passions because they thought it won't yield a grand outcome.

I also found a connection related to independence in the idea of achieving a PhD I discovered a supportive inner figure that said: "The PhD is your shield to do the work in the world you want to do. The time is now. It will make you stronger, and help you gain the right attitude and approach to impossible long-term projects. And, by the way, you may not come up with anything significant at the end of this research. Yet, the path itself is a blessing and a big learning and is a result in itself."

Outcome

Working on my own and with my coach brings me an understanding that getting great results is not the point. Rather the road itself is a developmental path that's more important. Either it will lead to a breakthrough in my research or will yield nothing at all. What is important here is gaining personal strength and spiritual growth, learning and honing the right attitude, and developing self-love in the face of inner and outer challenges, failing and learning from it. Above all, the road of mastery starts with doing one thing with focused effort and doing it for many years and even centuries.

Aspect 5: Ah, nothing special

Another voice that often stops me from doing my research and going for my goals is the one that continuously says "there's nothing special" in what I've done so far and in what I'm doing or striving to do. This role tends to devalue things and sees my actions as useless.

This role is present in the bigger field of Ukraine, inside and outside of the country. It is loud in mass media and social media, as well as at the kitchen table in people's homes. It states: "See, you did so much for centuries, and where did you end up? Nowhere! You have the same situation as before and you get no results, so it's even worse now". Indeed, for many years much effort in Ukraine was directed to survival.

Yet, this criticism shows a lack of understanding about how nature flows and how roles are switching, how today's revolutionaries and change makers become tomorrow's

totalitarian power they were fighting against just a day ago. It is important to acknowledge the big effort, even if it looks like we are standing on the same spot. It is crucial to learn to make changes in a new way, not to fall into a trap of roles to get stuck. And it is helpful to track every single step and become aware, at the right moment, of what's happening. It is necessary to learn and apply facilitation skills.

Here is how I addressed this voice

During my innerwork I noticed that this critical role is not all bad. It might be pointing to the potential to do more and better, and that one has to learn and grow to reach that potential. It's also about becoming more professional and learning how to do so. This brings me hope. However, this role — it's nothing special — is at the same time blind to the big leaps that lie behind the tiny steps that are visible in this context. I feel myself like a baby making the first strides. These steps are small to some yet super-big to me. Saying "it's nothing" does nothing but steal away my achievements and does not allow me to build on the many little steps to move further.

In this case, simply bringing awareness to this downing voice was enough. This awareness and understanding about the cultural roots of this tendency allowed me to formulate a plan for myself, a plan about how to go forward and avoid getting stuck for too long in the trap of hopelessness, a trap that has previously caused me to give up.

Outcome

I realized that in order to do a PhD I need three things:

- 1) loving support from myself and around me to understand how many inner processes I'm going through on the invisible level, in order to start and continue this work;
- 2) framing what is done (small or big) and thus recognizing all of my efforts;
- 3) guidance and continued innerwork in order to be able to flow with it all.

Aspect 6: PhD is a whim in times of war

Another voice that is present in my culture and in the times I live now, is that focusing on urgent and life-saving tasks now is more important than thinking of bigger goals and long-terms plans. There is a good reason behind this voice: if one is

no longer alive, nothing is relevant anymore. It's a mainstream tendency to think that being on the forefront and keeping the focus on tactical steps is more important than a strategic vision. This has some truth to it. In times of survival it's the only goal. Thus, dreaming of a future life in this moment is generally marginalized, meaning it is not accepted or popular. It is tacitly and explicitly considered as a whim, as indicated by these special words in Ukrainian: “vytrebenki and zabaganky” which have a negative connotation.

Here is how I addressed this voice

In working on this voice, I remembered a group process facilitated by Max and Ellen Schupbach in 2015 during Ukraine's Future Summit. This had a powerful effect on me. In it emerged a very moving and powerful voice of a man who had been a soldier, fighting on the front. He told us that those who are working in the background are also on the front, fighting with their own realities and for their own dreams. Those who slept on the ground in trenches, and those who were learning to facilitate dialogues that would bring resolutions are all working towards a better future. I felt very supported and encouraged when I remembered this voice. It is now helping me to go forward.

Outcome

My innerwork helped me to get connected to the “whims” in going for my dreams, even in times of war. Instead of fighting this accusation, I followed it and acknowledged it, becoming deeply thankful for having such a chance to have whims and wishes in difficult times. Indeed, not everyone has this privilege. And instead of feeling guilty about it or hiding it, I chose to use it consciously.

Having the luxury to have space and think about the world and country I would wish to live in, allowed me to “come back” to the current reality and move towards my bigger vision — and to do so with tactical and practical steps. For example, the DDI diploma and PhD will allow me to facilitate issues that help create the world, Ukraine, the community and the family I want to live in and be part of. I want to create a place where I and people feel home and free to be and become themselves.

In fact, in this sense my research turns out to be a very practical thing, as it helps to me feel great in the here and now, while walking towards bigger goals. And my dreaming,

which is marginal in this society, can hopefully support other people to dream and take ownership for creating a great future together.

Aspect 7: Learning versus earning

At a certain moment I noticed the pressure of the role which pushed me to think that earning a living was more important in this moment than doing my research. This has some wisdom, too: I need to pay my bills and fulfill my basic needs. Money is an important base which allows me to think of something bigger. I need money. However, if money occupies my entire mental space, I will never be able to complete the research.

Investing in the future and in education is a completely new skill in Ukraine. Throughout the years people learned to enjoy the moment, as one never knew which moment would be the last. Planning for future years is not a habit of people here. Focusing on what is life-giving in the moment is considered more important. Thinking of the kind of learning that brings resources, including one's daily bread, requires a shift in mindset.

Here is how I addressed this voice

This time during innerwork I felt both energies: the one which was earning a living, and the one which was going after learning. The first was a linear order-like energy "1, 2, 3, 4, 5". The other voice was more free-floating, creative, discovering new territories and occupying the space energy, round and wavy. The essence of the first energy was order and discipline. The essence of the second energy was expansion to new and unknown territories, with freedom to create and lead from the heart.

Outcome

Working on the dance between these two energies, the superposition (see theory section above), I found out that I'd need both energies instead of choosing only one. This gave me a more consistent and disciplined work to open new territories. A practical solution appeared, to create more discipline in writing my research and going for my PhD, with a fixed schedule, to make time for my professional work, and time for the research. After all, my future PhD offers financial security for me as well. It is my shield and armory for doing the work I love doing in the world. This solution also gives me potentially more freedom to

discover and learn at work, including the opportunity to test and apply the findings of my research at work.

Aspect 8: You would need a lot of money to do your PhD.

The reality of my finances is very important to me. There's a tendency in my life and among my bigger circles of friends and colleagues not to go for something if it is too expensive. Big money and big fees stop me and freeze me from going forward. As if I am waiting for some Manna from heaven that will allow me to do what I want.

At the DDI seminars I learnt that money can bring me to an edge. If one says "I can't do XYZ because I have no money", it is often an excuse for not doing something. For some time it was a big source of confusion for me, as money could be a fair reason to stop me from doing something important and even keep me from trying. The idea of **big money and the reaction that 'I can't afford it', is for me a 'STOP' sign – indicating I'll never do it. This comes from my historical, economic and social contexts that are deep seated in me.** In my innerwork I worked on several edges.

Here is how I addressed this voice

There is a tendency in Ukraine to think about oneself as the poor person who can't afford education. We are the victims of other bigger countries. This creates the attitude: one should respect us for our history and our disadvantaged historical fate or position and give us everything, provide us with support. This tends to stop others and ourselves seeing our future potential.

In this case Ukrainians see themselves as the victims of Western schools or companies who "make money off the backs of people from poor countries". It is implicit that because of our fate and difficulties in political, social and economic crises we need support and, even better, free education for all. This voice is important to wake up the world to the economic differences between countries.

Yet, the position that the world owes us, our history of free educational opportunities during the Soviet State, in combination with our pride and dignity to not ask for help if needed — all these points create a complex dynamic that stops us from moving forward.

In this case, the secondary or less known part is the role of the world, which offers opportunities. Instead of waiting for somebody else to offer an opportunity and being stuck in a victim role, it is crucial for me to seek out these resources myself. I can shapeshifter and become the world, and, even more specifically, the one in the world with all the resources! I continued with my innerwork to become a person from a more wealthy country with all the resources I need.

I considered ways to search for funding, and to discover the mindset of such a person. In fact, a lot of westerners do seek out funding. Education is quite expensive in general, and often students must take loans. Most importantly, with the mindset of a wealthy person who can see the riches in others and considers that everything is possible, this becomes true for me. It was a big shift for me to realize that nothing can stop me from following my deepest dreams.

Another big step for me was to view learning as an investment in my own development. This way I was giving value to education that would yield a Return On Investment (ROI) in the long run. Thanks to certain values I received from my family as a child, I considered learning to be a non-negotiable value. My grandmother's first question to my brother and me was about us not being hungry, and her second question was about learning. That was sacred.

Living in Ukraine, I realized through the course of my life and my learning path, that it's in fact very strategic for Ukrainians to invest in ourselves and our own potential. Indeed, since our land is not rich with resources, we have no oil or gas, and no rich parents, one had to invest in oneself. The only way was to learn to rely on one's own capital, one's intelligence, and invest in it through valuing education.

The third edge is to ask for help when needed. **Here in Ukraine one would rather not do anything to ask for money, because that would be undignified, and wait until the thing one desires comes of its own accord.** Partially, this comes from the historical context of Ukraine. Several times during the last three to four centuries, Ukraine asked more powerful nations to help stand up against its enemy by uniting force. This turned out to be a fiasco. The bigger nations used the situation for their own gain, and initial

promises were not met. Betrayal became a common word. Nowadays it is a common hashtag in Ukraine online, #zrada. However, there is another side.

Ukraine has a lower rank in the so-called developed world, and uses this lower rank to pursue its own goals. Did Ukraine think that others would sacrifice their own interests for the sake of Ukraine? This would be quite naive. While there might be a real need for support, there may be better ways to ask for it. Learning to dance with both: the interests of the self and the other, understanding one's own goals and purposes as well as those of others is a crucial facilitation skill for building relationships.

At the same time asking for help is an awareness skill. How to ask for help without giving over one's power to the other side? It is important to study and understand the needs of others while remembering one's own needs. Asking for help with dignity might be one way to remember the purposes of the other side, and get to know one's own privileges. Here, the concept of democratic rank, in which a marginal majority has a voice, is relevant.

Our power of survival gives us democratic and spiritual rank. Ukraine as a country was reborn many times. Ukrainians have gone through centuries of pain and trauma, learned how to survive and live through impossible times. Oksana Zabuzhko, Ukrainian novelist, poet and essayist, pointed out that if we only had the historical events of the past 300 years, we as a nation should have already disappeared from the crust of the earth (2017). However, we resisted such disappearance, and each time we were almost at the end, we held on to one more straw that history gave us. Miraculously, "through blood and sweat we survived." (Zabuzhko, 2017).

Outcome

During the analysis and innerwork I realized that not having enough money is an edge to proceed forward. At the same time not going forward is not an option and I can't afford to sit and wait. Appreciating these different voices and understanding the historical context allows me to make steps and know that the one who walks paves the way!

Aspect 9: Keeping it secret until its done

If it was possible, I would keep the fact of doing research and its outcome secret. I was shy to talk about my research to anybody, my family included. Partially this shyness was connected to my feeling uncertain about producing anything valuable (aspect 5 — Ah, nothing special). Partially it was connected to more mainstream activities for women (aspect 3 — the role of women in Ukraine) and to the current situation among Ukrainians (aspects 7 — earning versus learning, and 8 — you would need a lot of money to do your PhD). In addition, there was my tendency to keep my endeavors hidden.

Here is how I addressed this voice

Another role in the culture that is present in this aspect is connected to the following: If one says something openly in the public, it will potentially be killed or ruined. Even more serious would be that such openness might be dangerous to one's life or the life of one's project. This role emanates from the background of my family who were killed because they were Jews. It also emanated from the Soviet history in Ukraine. Neighbors would turn out to be spies or denounce information as false. This often led to arrests, being sentenced to labor and concentration camps, or even to being killed. One could become the "enemy of the people" overnight and lose one's connection to the family forever.

This role is very deep in me. It guards precious things and treasures in life (like Ukraine and Kyiv, my beautiful home). Yet, it might also keep good things that I'm doing hidden forever and thus "steal" the value from my effort and the work I'm doing and want to do in the world. Having this awareness helps me to use this role when needed and hold my ideas in my own incubator until it is ready to be shared. I can also then use this role to help me to express myself.

Outcome

Both are good: to hide and to share. It is crucial to sense the right moment for each, not just to be stuck in one role or another with no awareness! Awareness is everything.

Aspect 10: It won't happen anyway, or maybe it will!

As I came near the end of this chapter, I experienced another challenge and hindrance.

I was frustrated to notice that after my innerwork described in the nine aspects above, I temporarily found myself at the same starting point again, hearing the voice inside reminding me that the PhD is not going to happen, nor is the dissertation. I became discouraged because even though I was working so hard with myself and for such a long period of time, I found myself again in the same spot. I was ready to give up.

However, my innerwork, and specifically the work that I did to produce this paper, paid off and was put into practice. I noticed two important things:

- 1) There is a figure inside of me that sees the future in the darkest possible colors.
- 2) It is twice that I mentioned above the experience of being in the same spot again. I decided to use my innerwork practice to discover the meaning of these two reflections, rather than simply to succumb to them.

This was already a success!

Here is how I addressed this voice

First, I see an inner figure that is very dramatic and sees no bright future whatsoever. Moreover, this inner figure suggests the most horrible scenarios possible which frighten me. **I see this role present in the history of Ukraine. For example, my grandfather used to say: “Now is much worse than it used to be, but much better than it would be”.** In fact this phrase is not inspiring. However, how else could a person think whose parents were killed by the Soviets in 1937 in order to steal the family's property? This unspoken family history, a secret not to be talked about, has shaped my mindset. I did not realize this until the moment I started this innerwork.

On the one hand this tragic figure is beautiful. It reminds and inspires me to live now, in the moment – you never know if the future will have any such moments. On the other hand, this figure is ruthless and harsh in that it makes it frustrating and impossible to live, seeing no future one can aspire to. From a Process Work perspective, one might say that this figure brings out the “low dream”, or the worst possible scenario. The other extreme

might be to stick to the rose colored glasses of the future, to positive thinking, and select the “high dream” or the best, most desirable vision of the future.

Outcome

As a result of my innerwork I understood that a solution would be to play these two, low and high dream, together. Alternatively, one could add a little more rosy light when it is totally dark, and if it’s all too rosy, add some darker colors, to make it richer. It would be ‘light groundedness’ or ‘grounded lightness’ in its essence, similar to Bach’s music that has several lines: low and high at the same time, light high and deep low. Above all, within the saying ‘it won’t happen’ is some secondary information: ‘maybe it will’.

It’s not surprising to see this role appear in the character of the Ukrainian nation. We have a tendency to grieve deeply, and at the same time, history taught us to live this one and only amazing life. Loss and life seem to go together and make a rich and sensitive soul. One can understand the trauma of another, as well as have a great sense of humor. In other words, remembering that death is nearby can help one to enjoy life fully. Portraying life as a total tragedy, as is often so throughout Ukraine’s history, may not be the ultimate purpose that the designer of life had in mind, and it would be good for health to think about it all the time.

First, in my situation with my goal of a PhD this would support me to remember that I am a designer of this life too, and knowing that I have a tendency to dramatize things, I can add lightness to life and balance my vision before it becomes too dark inside. I can also have this figure in my toolkit. When it comes out, it can remind me to act now, in the moment, and do certain steps, grab onto things that are a life-and-death matter.

Second, finishing my thesis I find myself again in the same spot that I started with, part of me thinking that I haven’t really got anywhere. **This reminds me of the dynamic in Ukrainian history that I have described earlier, that after so many years and efforts we are in the same spot, “having nothing” and “ending up nowhere”.** However, to say so is not completely true and fair. In fact, I’m in a different spot now. Literally, I’m on page 59, not on page 1. Besides, even if I face the same edge and edge figures, and the

process is cycling, the difference is that now I know this figure, and I do not have to wait for years or months of being stuck.

I can recognize this figure within minutes and have a chance to deepen it, to work it out, learn, grow and move on. Probably this figure will be my curse and my blessing, re-appearing once in a while and pushing me to grow, **just like the idea of Ukraine as an independent and stand-alone country.** Meeting this figure from time to time, can also help me gain my personal power and grow as an individual while dealing with this dynamic again and again.

Here is how I addressed the killer's voice

As I was delving into aspect 10 as part of this research — It won't happen anyway — or maybe it will! — I realized one ghost-role that is present: the role of a killer. **The killer of the Ukrainian nation is present throughout the whole history, the one who comes and eradicates everyone and everything on this land.** Even though I tried to avoid this figure as much as possible, I experienced it during these days while writing this paper. I felt it in the proprioceptive channel as tiredness and heaviness, as well as thoughts about letting it all go. I felt it in the relationship channel in certain conflicts where I was so angry that I wanted to kill some parts of the other person. And I experienced it in the world channel as danger for my life out on the street. This multi-channeled experience forced me to face this killer figure.

Outcome

In the course of my innerwork I caught the killer's energy, which encouraged me in three important ways.

- 1) Find the target, research it, and then go for it fiercely! I need this energy for my future steps with my goals and PhD.
- 2) The energy of a predator is to kill the weaker beings or parts of nature heartlessly. Here I can use this energy to kill my folly and decrepit thoughts about being not intelligent or not smart enough. I can also kill these outdated and limiting parts of me that need to die, as they don't serve me and the world I live in at the moment. These parts identify too

much with being a Ukrainian woman, stupid and incapable, thinking that I won't be able to go for my goals. Indeed, killing all this is a great idea if I am to move on!

3) Feeling the powerful one on the inside, not on the outside, who can do things and influence life.

Section 5: Summary of key findings, and the outline of next steps.

In the previous section I mentioned ten aspects that I worked on either in my personal coaching sessions, during Deep Democracy Institute seminars, intensives and open forums in different parts of the world, as well as by doing exercises and working on myself alone. There are many more aspects I could describe, yet I chose those aspects that stood out most strongly. I felt more flow and energy to proceed after outlining these ten aspects. That was a good sign that signaled me to temporarily stop for now.

Some of the key findings during the research are the following:

Taking time and space to understand the deeper processes behind my action or non-action towards my goals allowed me to find the role structure and become more aware of the voices and figures in the background. Instead of remaining unconscious and stuck, I can make it all visible, relate, move on and recognize the roles when they reappear.

The better relationships one has with the present stakeholders in micro and macro cosmos, the easier one's work will be, the less energy it will take, the more joy and more successful one will be (Pers.Comm, Schupbach, M, Business Clinic, Kyiv 2013).

It was liberating to find out that my processes are connected to the personal history of my family, as well as to the historical, cultural and social context of the field and country I live in. Knowing that some roles inside of me also belong to the cultural roles in the atmosphere made it easier to work on them and to not get paralyzed in the complexity and drama of the my own psychology.

The innerwork section of this research allowed me to get connected to my deeper self and feel more flow and happiness in the process. This turned out to be very resourceful for me and was echoing Mindell's explanation:

A psychology or worldwork that helps individuals discover new behaviors or new parts merely recharges us momentarily by giving us access to images and behavior that have been split off (Mindell, 2014). My whole process allowed me to love what comes to meet me, make allies out of the challenges that once stopped me, gain personal power,

understand my privileges and become a bit more fluid as I walk forward in life. Max Schupbach's words help me frame my experience (Pers.Comm):

Once [personal power] is owned, it opens the way to pride, leadership and eldership.

Working on my edges helped me to take one step at a time, get excited and proceed towards my goals. In this life, Process Work methods and deep democracy attitudes give me the opportunity to stop time, so to speak, and allow these processes to naturally unfold in one way or another.

Knowing that I can't change the outer world, I worked on myself, and curiously the world around me changed from my stand and viewpoint. This brought changes in my attitude and actions. Theoretically from a Deep Democracy perspective, and personally from my own experience of how things play out in my life, I feel confident that this study may also affect the bigger field around me and at least inspire others — either through something they read in this paper, or in their own thoughts and ideas that might arise after reading my paper.

My next steps would be to proceed further with my PhD and see how my work and findings here could be applied in the mass-media sphere as well as public communication in Ukraine.

Section 6: Conclusion and Celebration

My research to get the DDI diploma affected me deeply and changed my mindset – the way I think about myself, about my goals and about the possibility to reach these goals. Now I no longer think that a PhD is not meant for me. Rather, I better understand my struggles and edges to proceed. Moreover, during this research I've become a mother, learning to go for all my goals at the same time.

After the deep analysis and innerwork I did in this research, I can recognize some roles and edges and relate better to them. They are more known to me now, less scary and even at times become my allies in proceeding forward. New edges will inevitably appear. I have a good practice now to deal with them. This new awareness of roles and edges as my allies, allows me to be more fluid and more relaxed around myself.

Also this research gives me an understanding that some tendencies that I thought were my own problems might belong to the bigger field I live in. Knowing that relieves me from too much stress I used to put on myself, and also allows me to be more free and move on towards bigger goals.

I have a hope that you, dear reader, either from Ukraine or elsewhere in the world, might get inspired through my work to go for your big goals in life. Particularly in Ukraine there is a widespread belief in the background that talented people have no chance to realize themselves fully on this land. Many gifted Ukrainian people became known outside of the country, like Igor Sikorsky the aviation pioneer, Kazimir Malevych the artist, Grigoriy Skovoroda the philosopher, Mykola Gogol the writer, to name a few. Going for big goals here in a less developed country compared with some others, there may well be outer complications and lack of possibilities.

At the same time my diploma work allowed me to understand that apart from the external complications, going for my goals here in Ukraine requires much from you. It is deep work of the soul, of history, of the larger field, and the present cultural context. Often in life, you face a challenge and go through it in the privacy of your own home. The work is invisible and takes much energy and inner resources. For example, it took me years and many coaching sessions, painful shifts in my identity and life style, as well as love and

generosity from my teachers, peers, family and from myself too in order to start this journey towards my goals.

I'm fully aware that without this effort, belief in the path, and support it would have been easier for me to give up at certain moments and stop going for what I want. Then I would become one who names this land and country as not supporting my work towards self-realization. I can have the label of a lazy person lying on the couch as we say here in Ukraine.

But wait a moment! I understand the origin of this "laziness" at a personal level, as our primary identity is at times to be more passive, and wait for things to happen. From another perspective, this behavior also has an historical context that is not necessarily personal.

If we look back over the last 400 years of ongoing wars, and oppression by larger neighboring nations, we can see people in Ukraine being silent and not self-expressive, putting so much effort into sheer survival. It takes much to remain on one's own two feet, especially when everything around you knocks you down again and again.

To some extent it would be wise and smart to be lazy and give up or let go of all the hard work, exhausted at the end of the day after fighting the many difficulties. At least such a detachment would help one to enjoy life in the moment. It also can help in getting a new perspective and even laugh about the current reality, as we love humor so much. In doing so we might even reserve some inner resources for tomorrow with its new challenges and little uncertainty. This precious attitude is in me and helps me to go on, again and again.

Thus, in order to set goals and go for them, it's crucial to have loving support, validate the efforts that might remain invisible to the eye, frame the little steps, even if it looks like one stays on the same spot and is not moving anywhere. Without deeper understanding and appreciation, it would be nearly impossible to go for larger goals in life.

Having said so, I hope this paper and my innerwork will support you, the reader, a little in starting or continuing your beautiful journey to fully realize your dreams — in Ukraine or in your country, somewhere on this planet Earth. I look forward to co-creating a new world together with you 😊!!!

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APPENDIX

The following Process Work and deep democracy study events enriched my learning. In this thesis, I have used my notes and recordings from lectures, seminars, supervisions, workshops, public open forums and business clinics I have attended in Ukraine and around the world. Unless otherwise stated, these events were hosted by the international Deep Democracy Institute (DDI), and taught by founding faculty Drs. Max and Ellen Schupbach. My notebooks are available for transparency purposes.

2018

Seminar. Conflict and Personal Growth, Kyiv, Ukraine.

2017

Seminar. Creative Resilience, Kyiv, Ukraine.

Seminar. Agility, Deep Democracy, Beginner's Mind, Kyiv Ukraine; Amsterdam, NL.

10 day Annual Leadership Intensive. Come Together! Convergence and Divergence in Today's World, Kyiv, Ukraine.

2016

Seminar. Process Work with Body Symptoms, Kyiv, Ukraine.

Seminar. Deep Democracy in Action: Deep Democracy and Processwork with Individuals, Teams and Large Groups, Kyiv, Ukraine.

Seminar. Deep Democracy Conflict Resolution and Mediation in Action, Kyiv, Ukraine.

Seminar. Process: Your Body, Your Spirit, and the World, Kyiv, Ukraine.

Supervision. Give what you have — Take what you get! Kyiv, Ukraine.

Online Supervision.

10 day Annual Leadership Intensive Crises, Conflicts, Change and Creativity, Berlin, Germany.

2015

Seminar. Leader as Martial Artist, Amsterdam, NL.

Seminar. The Leader as Taoist, Moscow, Russia.

Seminar. Seeking Beauty: The Deep Democracy Facilitator as Artist, Kyiv, Ukraine.

Seminar Kiss the Frog: The DD Facilitator as Mystic, Kyiv, Ukraine; Amsterdam, NL.

Supervision for DDI Students, Kyiv, Ukraine.

10 day Annual Leadership Intensive Power, Love, War and Miracles, Barcelona, Spain.

Seven-day summit. Ukraine's Future Summit, Odessa & Kyiv, Ukraine.

Public Open Forum. Ukraine - Community - Country - My Life,. Kyiv, Ukraine.

2014

Seminar. Deep Democracy Coaching and Facilitation Series 3. Teams, Visions, and Team Relationships: Transitions, Beginnings, Endings, Kyiv, Ukraine.

Seminar. Deep Democracy: Inner Empowerment – Outer Change, Kyiv, Ukraine.

Seminar. Hidden Structures and Natural Flow in Relationships: Relationship Myth, Rank and Superpositions, Kyiv, Ukraine.

Seminar. Deep Democracy Coaching & Facilitation Series, 1. Relationships and Childhood Dream: Growing into Your Innate Relationships Style, Kyiv, Ukraine.

Supervision for DDI Students, Kyiv, Ukraine.

Supervision. Addiction, Kyiv, Ukraine.

Open DDI Community Meeting in Kyiv, Ukraine.

Advanced Supervision for DDI Students, Kyiv, Ukraine.

10 day Annual Leadership Intensive. One World, Your Way: Unity in Diversity, Yerevan, Armenia.

Public Open Forum. Community and Crisis, Kyiv. Kyiv, Ukraine.

Public Open Forum. Ukraine Conflicts, International Relations and You, Kyiv, Ukraine.

Public Business Clinic, Kyiv, Ukraine.

2013

Seminar. Arnold and Amy Mindell. Tao of Sustainability, Moscow, Russia.

Seminar. Power, Love and Change in Relationships, Kyiv, Ukraine.

Seminar. Life Myth, Childhood Dreams and Leadership, Kyiv, Ukraine.

Seminar. Deep Democracy Solutions, Kyiv, Ukraine.

Seminar. I'm U — and X: Essence of Deep Democracy, Kyiv, Ukraine.

Seminar. Facilitating Large Diverse Groups, Kyiv, Ukraine.

Seminar. Enlightened Relationships: The Relationship Dojo, Moscow, Russia.

Seminar. 721 Process Work Vision and Strategy, Chelyabinsk, Russia.

Supervision. Kyiv, Ukraine.

Supervision. Kyiv, Ukraine.

Public Business Clinic, Kyiv, Ukraine.

Public Business Clinic , Kyiv, Ukraine.

10 day Annual Leadership Intensive. Living is Leading is Art is Politics, San Francisco, USA

2012

Seminar. Roles, Rank and Rejuvenation, Zurich, Switzerland.

Seminar. The Relationship Dojo, Kyiv, Ukraine.

Supervision, Kyiv, Ukraine.

10 day Annual Leadership Intensive. Potentials and Allies, Otranto, Italy.

Public Business Clinic, Kyiv, Ukraine.

Public Lecture. Evolutionary Leadership and Future Design, Kyiv, Ukraine.

IAPOP Conference — Bridging Facilitation Methods, Zurich, Switzerland.

Case Crystallisation and Supervision Seminar with Arny and Amy Mindell, Zurich, Switzerland.

2011

Seminar. Leadership: The Tao of Trouble, Moscow, Russia.

Seminar. Innerwork and Outer Challenges. Having Tea with your Inner Teacher, Kyiv, Ukraine.

Seminar. Arnold and Amy Mindell. Process Work and Spiritual Traditions, Moscow, Russia.

Seminar. Process Oriented Facilitative Leadership Training 3, Kyiv, Ukraine.

Advanced Deep Democracy Coaching Learning Session, Kyiv, Ukraine.

Seminar. Dancing with Resistances, Kyiv, Ukraine.

Lecture. Zen, Process Work and the Psychology of Magic, Kyiv, Ukraine.

2010

Seminar. Process Oriented Facilitative Leadership Training 2, Kyiv, Ukraine.

Seminar. Process Oriented Facilitative Leadership Training 1, Kyiv, Ukraine.