



PEER SUPPORT

TRANSFORMATION FROM VICTIMS AND EX-COMBATANTS TO SURVIVORS AND CITIZENS

A Training Program for Peer Support Group Leaders

*Municipality of San Francisco, Department of Antioquia
Republic of Colombia*

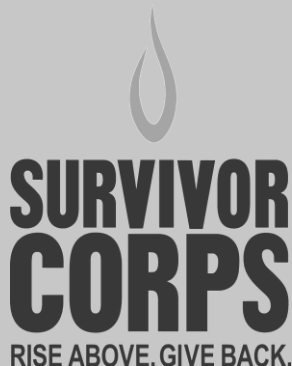


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SUMMARY OF CONTENTS

INTRODUCTION

MODULE 1: Building Trust and Acknowledging Others

- Getting to know one another we build an environment of basic trust
- We learn about the project and the organizations behind the project

MODULE 2: Sociopolitical Context and Impact of the War on the Population

- A study of the sociopolitical situation in and surrounding our municipality during the times of war will help us as we recall how we felt during this time
- We identify the affects of the war on ourselves and on the different groups in the community: the elderly, adults, youths and children

MODULE 3: Emotional First Aid and Communication (Active Listening)

- We identify the central elements in the process of the psychosocial support program
- We recognize the appropriate emotional first-aid responses to be provided to those affected by the war
- We talk about communication skills and how we can become active listeners
- We deliberate and consider the selection criteria for the program's target groups and survivor beneficiaries

MODULE 4: Trauma and Peer Support, Individually

- We identify the nature of psychological trauma and describe common emotional and intellectual responses to trauma
- We define trauma, stress, resistance, peer support, empowerment and recovery
- We define what it is we are trying to achieve as participants of a peer support group and identify the most appropriate skills, abilities, and knowledge required for our work

MODULE 5: Preparing For the *Abrazos*: Peer Support Groups and the Peer Support Relationship

- We examine the objectives and methods of the Peer Support Group.
- We practice conceptual skills and methodologies in order to act as caring Readers of the support groups and to provide psychological support for survivors of the war.
- We learn how to conduct an "Embrace", first taking into account the content, methodologies and funding

MODULE 6: Grief: Identification of its Stages and Elaboration of Pain

- Working in groups, we practice conceptual and methodological skills in dealing with pain
- We examine the process of grief through recalling our life experiences

- We identify the diverse stages of grief and identify ways to intervene to ease their onset
- We learn about how to follow up the “embraces” as a continuing process and how best to prepare ourselves for the next one

MODULE 7: Fear and Confronting Fear

- We recognize the many different ways a person can react when confronted by threatening situations
- We identify when certain reactions are useful and when they become obstacles
- We talk about the different ways to confront fear and threatening situations

MODULE 8: Rage, Anger and Forgiveness

- We study the types of reactions and emotional conduct associated with conflict
- We learn to recognize our own emotions, especially anger, and learn how to deal with them in our everyday lives
- We explore the methodology used in the *Fundación para la Reconciliación*’s Schools of Forgiveness and Reconciliation

MODULE 9: Forgiveness, Compassion and Empathy for the Offender

- We explore the different possible perspectives of the offense
- We reflect on the value and importance of forgiveness

MODULE 10: Peer Support in Practice 2

- We learn about how to use the Individual Recovery Action Plan (IRAP) to help a survivor develop a plan for the next 12 months of her/his life
- We learn about how to link and refer survivors to services, support agencies, available local institutions and how to help survivors obtain technical help to solve their problems
- We learn about how to help survivors and their families manage crisis situations

MODULE 11: Truth

- We evaluate multiple hypothetical versions of the same event and learn about how they could be interpreted as more or less valid depending on one’s perspective
- We learn about the importance of communication and dialogue as fundamental elements in the construction of truth
- We recognize the therapeutic value of truth and facilitating a new relationship with the object of our forgiveness
- We discuss the necessity of creating new narratives to overcome the distance generated by past offenses

MODULE 12: Justice

- We reflect on the concepts of justice and impunity, and about the criteria used for applying sanctions

- We talk about the concept of restoration as an element expected of justice

MODULE 13: Municipality and Local Democracy

- We examine the direct relationship between our everyday needs (rights) and the municipality, the entity charged with satisfying basic needs
- We define the municipality, how it functions, its abilities and limitations, as well as the rights we can claim from it

MODULE 14: Reconciliation

- We analyze the different types of reconciliation that can establish a stable emotional state for a hypothetical meeting with our offender
- We create and practice a draft version of a pact and practice an imaginary dialogue with our offender

MODULE 15: Memory and Restitution

- We analyze the effect that memory has on trauma recovery and how memories can be controlled and “recreated”
- We discuss the concept of restitution as an element required by justice
- Closing and Evaluation of the Training Process

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO
SURVIVORS AND CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

INTRODUCTION

“Who then can so softly bind up the wound of another as he who has felt the same wound himself.”

~ Thomas Jefferson

This manual is the product of many years of hard work among traumatized survivors in Colombia and several other war-affected nations. If the content is in any way valid and useful, first thanks should go to the many survivors who, through their own inner resilience, found the strength to offer their support to other survivors who still struggled with pain, bitterness and grief.

In the modern age have we come to believe that only a professional can provide the necessary treatment for a traumatic experience, and we dismiss our own natural resilience as insufficient. But peer support is an act of kindness as old as trauma itself, and recently we have come to appreciate its power and importance as a therapeutic method which can be used by anyone. On battlefields and refugee camps, burnt-out towns and bullet-riddled villages, people have always come together to help each other, and always will.

The Collaboration and the Partners

Thanks to careful observation and research by psychologist Beatriz Montoya, who spent many years counseling survivors of war-related violence in the Department of Antioquia in central Colombia, the methodology of this manual was first designed and tested. Since 1991 Beatriz has worked with *La Cooperación para la Conciudadania*, a Colombian NGO devoted to promoting the recovery and the rights of survivors in Colombia.

Starting in 2001 *Conciudadania* began using a unique psychosocial recovery approach called ‘*Pasos y Abrazos*’, a series of survivor group meetings, some of them intended to cultivate an intellectual understanding of the causes of psychological trauma (*pasos*), and some related to expression of emotions intended to relieve unresolved grief (*abrazos*). This approach was applied to survivors of relatively recent traumatic events, primarily women who had lost loved ones or who had witnessed atrocities. Techniques in leading groups were taught to a number of survivors, who acted as peers in guiding the meetings. The participants lived in their home communities and received ample support from friends and family.

In November of 2007, *Conciudadania* was invited to collaborate with *La Fundación para la Reconciliación*, a Colombian foundation dedicated to peacebuilding, and with Survivor Corps, an international NGO working with survivors of war in Africa, Asia and the Middle East. The *Fundación* had worked for many years in the field of conflict resolution, mediation and

reconciliation through *Las Escuelas de Perdón y Reconciliación*, a systematic training program which prepares mediators known as Peace Leaders to help opposing sides in any type of conflict reach a state in which they can at least coexist without animosity, and at best forgive each other for past transgressions. Their stepwise methodology is based on an application of the psychology of forgiveness and reconciliation and has been successful with many different groups, including ex-combatants, involved in a variety of conflicts throughout Latin America.

Survivor Corps (formerly Landmine Survivors Network) used support between peers to promote the psychological recovery of victims of landmines. Founded by Jerry White and Ken Rutherford, two landmine survivors who had personally experienced the benefit of peer support, Survivor Corps had by 2010 established peer support programs for survivors of conflict in Bosnia, Burundi, El Salvador, Ethiopia, Jordan, Mozambique, Rwanda, Uganda and Vietnam.

The Community and the Participants

The collaboration between these three organizations was intended to combine their distinct areas of expertise to promote recovery and reconciliation in a Colombian community traumatized by violence. The community of San Francisco was selected among many in which Beatriz Montoya had worked, for her close relationship to the people and for the need for healing expressed by survivors who lived there. Some two-thirds of the population had been forced to flee, abandoning their homes and farms, while those that remained witnessed horrific events and survived numerous atrocities. Beatriz felt that training community residents to provide counseling would promote an intimate, familiar healing process wherein support and encouragement would come from a person who had grown up in the community and had personally experienced the anguish of war there.

The preparation of these community counselors, or *promotores*, was conceived as a continuum that begins with their own healing. Each of the *pasos* is a combination of discussion, contemplation and learning in which the participants relive their traumas and listen to the stories of others. Each *paso* is accompanied by an *abrazo*, an emotional catharsis and bonding intended to relieve the inner pressure of regrets, fears, and anger. Having come to terms with their own feelings, the participants then learn the basics of peer counseling: how to listen actively, probe gently, understand and validate the feelings of others, and how to build a relationship of trust. Finally, the nature of forgiveness and reconciliation is explored with great sensitivity, opening the mind to the possibility of reconciling with those who have wronged us.

This preparatory course was implemented over an eight-month period, in one-and-a-half day sessions held on alternate weeks, so as to allow time for participants to digest material that was emotionally intense. Of the 22 participants who started the course in San Francisco, 20 completed it in mid-2010. It is the hope and expectation of the project managers that this same methodology will be adapted and used in other parts of the world.

Kristan Beck
Former Chief Operating Officer
Survivor Corps

ACKNOWLEDGEMENTS

Of the many people who contributed to this project, Beatriz Montoya and *Conciudadania* certainly deserve the most credit as the originators of the *pasos y abrazos* structure. Most of the teaching methodology employed in this manual was developed by Beatriz Montoya. She was assisted by Mary Luz Salazar who co-facilitated many of the exercises and meditations.

Material on forgiveness and reconciliation, Modules 8, 9, 11, 12 and 14, were adapted from publications authored by Father Leonel Narváez Gomez with assistance from Jairo Díaz Ferrer, Gianfranco Testa, Paula Monroy, Marisol Polo, Hermana Doris Valencia, and Luz Faney Vargas. The sessions on forgiveness and reconciliation were co-facilitated by Yazmín Agudelo.

Material on peer counseling and trauma recovery, particularly Modules 4 and 10, was adapted from original Survivor Corps materials. The Five Steps to Trauma Recovery were elaborated by Jerry White in his book *I Will Not Be Broken* (2008). The IRAP in its original form was developed by Becky Jordan. We extend our gratitude also to Dr. Lennis Echterling and Dr. Anne Stewart for their advice on these modules.

We owe an enormous debt of gratitude to the advice and wisdom of Survivor Corps' Country Director, Jairo Arboleda, who saw this project through from its early phases to its completion. For the initial conceptualization and planning of the joint project we offer our thanks to Paola Barragán. Logistical support and monitoring on the project was handled by Riley Abbott and Maria Teresa Rivera.

Cameron Macauley, Health Education Specialist for Survivor Corps, was responsible for bringing together content from *Conciudadania*, the *Fundación para la Reconciliación*, and Survivor Corps and incorporating it into the structure of the *Pasos and Abrazos* methodology. In addition, he ensured the coherence of concepts and language in both the Spanish and English versions of the manual.

The original participants of the course in which this manual was used merit thanks, as well, for having devoted time and effort and for laying bare their own personal traumas during the eight months of the course. They are:

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The editing, revision, restructuring and translation of this manual were the monumental feat of Eva Vilarrubi and her daughter Karina, to whom we offer our deepest appreciation. No publication of any kind is meaningful without an editor's exhaustive attention to detail; certainly Eva and Karina's hard work and persistence have brought this one to life.

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MODULE 1: BUILDING TRUST AND ACKNOWLEDGING OTHERS

El Paraíso – October 29-30, 2009

OBJECTIVES:

1. Create an environment of basic trust by letting participants get to know each other, learn where everyone is from, and learn about the organizations responsible for this project.
2. Reach a basic agreement about the rules for living together.
3. Collect pre- and post-workshop profiles from peer support workers (PSW).

Schedule:

Day 1

Time	Activity	Materials
8:00 – 9:00	A committee receives participants: <ul style="list-style-type: none"> • Registration • Room assignments • Tour the house facilities • Breakfast 	<ul style="list-style-type: none"> * Attendance list * Rosettes * Binders with notebooks and pen
9:00 – 10:00	<p>Activity 1. Introduction</p> <p>1.1. <u>Welcoming Participants and Presenting the Agenda</u></p> <p>The facilitator welcomes participants and presents the agenda for the next two days.</p> <p>1.2. <u>Pre-Workshop Quiz</u></p> <p><u>Individually</u></p> <p>Each participant completes the pre-workshop quiz that corresponds with Module 1.</p>	<ul style="list-style-type: none"> * Bulletin board with the agenda for the next two days * Pre-workshop quiz
10:00 – 11:30	<p>Activity 2. <u>Participant Introductions</u></p> <p>2.1. <u>Exercise. Who Am I, What Do I Like, and What Do I Fear (Spiderweb)</u></p> <p>Participants will form a circle. Using a ball of yarn, each participant will introduce him- or herself to the group: after receiving the ball of yarn, the participant holds the yarn and tosses the ball to another participant, while saying:</p> <ul style="list-style-type: none"> • His/her first and last name 	<ul style="list-style-type: none"> * A ball of colored yarn

Time	Activity	Materials
11:30 – 1:00	<ul style="list-style-type: none"> • His/her occupation/skills he/she possesses • Where he/she live and with whom • What scares him/her the most about this program • What would he/she most like to get out of this program. <p>(Duration: 1½ hour)</p> <p>2.2. <u>Exercise. Learning to Trust and Creating a Dream</u></p> <p>Explain to participants that the goal of this activity is to build a dream with other people. In order to achieve the best possible results, we ask participants to follow the instructions.</p> <p>Participants will use a blindfold to cover their eyes. The facilitator will pair everyone up with a partner. (It is important that participants not know who their partner is). Each pair will receive plasticine and a poster board.</p> <p><i>Without seeing or talking to each other</i>, participants will create a dream together, by molding plasticine on top of a poster board; they are allowed to communicate only through the physical contact of their hands. They will have 20 minutes to complete the activity.</p> <p>If possible, have soft music playing in the background. After the time is up, have each pair remove their blindfolds and look at their partner. (Duration: 20 minutes)</p> <p>Each participant will describe the dream he or she was trying to create to his/her partner, and briefly comment on the experience. (Duration: 10 minutes)</p> <p><u>Plenary session</u></p> <p>Each pair will share the dream they created, what was difficult, what they succeeded in doing, and their feelings throughout the exercise. Participants are asked to reflect on what they learned from the exercise. (Duration: 45 minutes)</p> <p>After collecting the most important elements from the reflection, the facilitator will emphasize the value of the many forms of expression that humans use (not only the verbal ones) and why we need to trust other people. We cannot always get what we want, but if we keep an open mind, we may discover new possibilities that did not occur to us before. The dreams created by the participants are posted. (Approx. duration: 15 minutes)</p>	<ul style="list-style-type: none"> * Blindfolds * Poster boards * Plasticine or non-hardening modeling clay * CD with soft music * A CD player
1:00 – 2:00	Lunch	
2:00 – 3:00	Activity 3. <u>Developing the Group's Rules for Living Together</u>	

Time	Activity	Materials
	<p>3.1. <i>Individually</i> On a card, each participant will write down 2 or 3 behaviors they do not like to see in other people during meetings they attend. (Duration: 10 minutes)</p> <p>3.2. <i>Plenary session</i> Collect and organize the cards, putting cards with the same response together.</p> <p>State that the golden rule for living with others is “do not do to others what you do not want done to you.” The results of this exercise can be made into the group’s rules for living together.</p> <p>Read, discuss, and think about the results. Participants are asked to create a committee to write the proposed guidelines on a bulletin board or flipchart. Tell participants that at the beginning of each meeting, the guidelines will be placed in a visible area of the room to serve as a behavior guide. We will discuss whether or not these rules were followed during each training session. (Duration: 40 minutes)</p> <p>At the end: Participants are asked to comment freely on what they felt during this exercise and to reflect on the exercise. (A person will be chosen to take notes on the comments and reflections, and include them in the report.) (Duration: 10 minutes)</p>	<p>* Colored cards * Masking tape * Blackboard or flipchart</p>
3:00 – 4:30	<p>Activity 4. <u>Presentation of the Project</u></p> <p>4.1. Presentation of the program and each organization using slides. Present:</p> <ul style="list-style-type: none"> • The institutions responsible for the program • The objectives of the program • Who was the program developed for • The length of the program • Activities: training (<i>Pasos</i>) and practice (<i>Abrazos</i>) • Explain the responsibilities of the participants: <ul style="list-style-type: none"> - Required attendance for certification; what to do in case of absence or withdrawal from the training - Completing the Abrazos and writing up reports, etc. <p>(Document No. 1)</p> <p>Note: Each aspect of the program is discussed with the participants. If the majority agrees on other proposals, the necessary adjustments will be made.</p>	<p>* Projector * Computer * Document No. 1: “Project Presentation”</p>
4:30 – 5:00	Break	
5:00 – 5:30	Activity 5. <u>Development of the Schedule of Activities</u>	* Flipchart

Time	Activity	Materials
	<ul style="list-style-type: none"> • Agree on length, start and end times, meeting places, etc. • One person will be in charge of taking notes carefully about the suggestions and decisions that are made. 	* Markers
5:30 – 7:00	Activity 6. Video Screening <i>Plenary session</i> <ul style="list-style-type: none"> • Play the video on a projection screen. • Hold a discussion about the video regarding: <ul style="list-style-type: none"> -Main ideas that caught your attention -What we can learn from them 	* DVD player * Movie * Projector
7:00 – 8:00	Dinner	

Day 2

Time	Activity / Methodology	Materials
7:00 – 8:00	Activity 7. Self-Care Exercise <i>Plenary session</i> Using the provided script, complete the self-care exercises: “Introduction to Self-Care Exercises: Breathing, Relaxation, and Visualization.” (Exercise-Document No. 2)	* Incense * CD with instrumental music * Music player * Exercise-Document No. 2: “Introduction to Self-Care Exercises”
8:00 – 9:00	Breakfast	
9:00 – 10:30	Activity 8. Creating a Profile 8.1. In 3 groups Considering the program’s objectives, activities, and purpose, each group will make a list of the strengths, knowledge, and qualities that describe the ideal peer support worker. (Document-Guide No. 3) (Duration: 20 minutes) 8.2. Plenary session The groups will present the results of their work. PSW qualities will be organized so that similar ones are grouped together; the group will keep the ones considered important. (Duration: 20 minutes) Read the document “PSWs: Who Are They and What Do They Do” and reflect on the text and the profiles created by the groups. (Document No. 4) (Duration: 30 minutes) 8.3. Self-Evaluation (ideal PSW profile)	* Blank paper * Markers * Document-Guide No. 3: “Initial Profile. Ideal PSW Profile” * Document No. 4: “PSWs: Who Are They and What Do They Do” * Document-Guide No. 5: “Self-Evaluation Guide”

Time	Activity / Methodology	Materials
	<p>8.3.1. <i>Individually</i> Each participant will receive a document with the ideal profile of a PSW and will be asked to compare him- or herself to this profile, marking their own strengths and weaknesses. (Document-Guide No. 5)</p> <p>Collect the results of the individual exercise. Explain that based on the individual results, they will know the initial strengths and weaknesses of the group, and they will make a plan for constant improvement so that these weaknesses become strengths. The results will be presented during the following Paso. (Duration: 20 minutes)</p>	of a Real PSW”
10:30 – 11:30	<p>Activity 9. <u>Community Acrostics</u></p> <p>Introduce the community as the vital environment where we live and on which we depend. Explain and create an acrostic.</p> <p>9.1. <i>In 3 groups</i> Participants will create an acrostic using the word community. The groups will find one important characteristic of an ideal community that starts with each of the letters in the word c-o-m-m-u-n-i-t-y.</p> <p>The groups will compare the characteristics they wrote down for the ideal community with the characteristics of real communities in their lives to see how close or far from the ideal they are. The results are presented in plenary session. (Duration: 15 minutes)</p> <p>9.2. <i>Plenary session</i> Each group will present what they worked on and participants will comment on the presentations. Emphasize the most important elements of this exercise. (Duration: 30 minutes)</p> <p>9.3. <u>Reading Session</u></p> <p><i>Plenary session</i> Read the document “The Community.” Point out the important elements. (Document No. 6) (Duration: 15 minutes)</p>	<p>* Flipchart * Flipchart paper * Markers</p> <p>* Document No. 6: “The Community”</p>
11:30 – 12:00	Break	
12:00 – 12:30	<p>Activity 10. <u>Post-Workshop Quiz</u></p> <p>10.1. <i>Individually</i> Each participant will complete the post-workshop quiz for Module 1.</p>	* Copies of the post-workshop quiz

Time	Activity / Methodology	Materials
	<p>10.2. <u>Evaluation</u></p> <p>10.2.1. <u>Individually</u> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session.</p> <p>10.2.2. <u>Plenary session</u> Go over the evaluation and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major problems • Suggestions for improvement 	* Copies of the evaluation form
12:30 – 1:30	<p>Activity 11. <u>Closing Ceremony</u></p> <p>11.1. <u>Plenary session</u> Closing ceremony: Feelings and Farewell Commitments. (Document-Ritual No. 7)</p>	<p>* Document-Ritual No. 7: “Feelings and Farewell Commitments”</p> <p>* Matches</p> <p>* Incense</p> <p>* Colored-paper hearts</p> <p>* Pens</p> <p>* Nylon string</p> <p>* “Sueño [Dream]” by Juanes on a CD</p> <p>* CD player</p>
1:30 – 2:30	Lunch	

Document 1

PRESENTATION OF THE PROCESS FOR BECOMING PEER SUPPORT WORKERS

Introduction

We will begin a process to become Peer Support Group Workers (PSWs) so that we can provide psychosocial attention to a population affected by armed violence. This support work is a process of solidarity with people who suffer and requires understanding the context and living conditions of the people with whom we work. The process includes the effort of many people, but primarily of those who suffer, to recover the conditions of dignity and freedom.

It is well known that a social and political event like a war interferes in the construction of subjectivity of men and women who are victims of the war. Therefore, this type of intervention needs to be focused on transforming the affections of people within their subjectivity, but also of relationships that have been broken and of the social and political fabric altered by this event.

From this perspective, the psychological effects are not the only focus of the intervention. We try to coach people and support their rebuilding, organizing and dignification processes, forever seeking the reconstruction of family relations and the social fabric as a framework that gives individuals and the collective a sense of understanding.

This training aims to include women and men who are leaders in their communities and have been affected by the conflict. Because of their personal situations as victims and their leadership, they can become PSWs and work with other victims, to help them express and work through their pains, and create their own proposals for recovery and personal and social change through Peer Support Groups, a key technique of the psychosocial support that we practice.

Based on this approach, the objectives, central activities that will be completed, and the content of the training process you are about to begin are presented below.

1. Process Objectives

The key objectives of this training process are:

1.1. Provide conceptual and methodological training as Peer Support Group Workers (PSWs) for women and men who are leaders of communities affected by armed conflict.¹

1.2. Provide materials for a technique in which PSWs assist members of the communities who have experienced armed violence so they can work through their grief, recognize the

¹ This methodology integrates the experience of three institutions with more than 10 years of experience in areas of armed conflict. Two are Colombian: Corporación para la participación ciudadana (Conciudadanía) and Fundación para la Reconciliación, and one from the United States: Survivor Corps, with headquarters in Washington, DC.

importance of controlling emotions, begin the road toward forgiveness and reconciliation, and contribute to the construction of the torn social fabric.

2. Central Activities

The following activities are central to the training process:

Training Peer Support Group Workers

- Completion of 16 training workshops, of 2 days each, which are called PASOS.

Providing psychosocial attention to peer support groups

- Completion of 12 peer support group meetings (between 15 and 20 people per group) by 2 PSWs from each community, which are called ABRAZOS.

Observation visits to peer support groups (Abrazos)

- For support and monitoring of the groups: 2 visits per group (20 visits), by members of the professional team that develops the process.

Monitoring and tracking the process

- Conduct monitoring visits, tests and trials of understanding, oral and written evaluations.

House visits

- For detailed discussions of life plans.

3. Pasos. Content of the Modules

The training manual consists of 15 modules, to be completed in 2-day workshops (*Pasos*), with the following content:

- Module 1: Building Trust and Acknowledging Others
- Module 2: Sociopolitical Context and Impact of the War on the Population
- Module 3: Emotional First Aid and Communication
- Module 4: Trauma and Peer Support, Individually.
- Module 5: Preparing for the *Abrazos*: Peer Support Groups and the Peer Support Relationship
- Module 6: Grief, Identification of Its Stages and Elaboration of Grief
- Module 7: Fear and Confronting Fear
- Module 8: Rage, Anger and Forgiveness
- Module 9: Forgiveness, Compassion and Empathy for the Offender
- Module 10: Peer Support in Practice 2
- Module 11: Truth
- Module 12: Justice
- Module 13: Municipality and Local Democracy
- Module 14: Reconciliation: Let's Make a Pact

Module 15: Memory and Restitution. Closing of the Process and Evaluation

4. **Abrazos. Content of the Meetings**

Conduct 12 *Abrazos* (Peer Support Group Meetings), 4 hours long each, with the following content:

- Abrazo 1: Building Trust and Acknowledging Others
- Abrazo 2: Context of the War and Current Situation
- Abrazo 3: Grief and Emotional First Aid
- Abrazo 4: Fear and Confronting Fear
- Abrazo 5: Action Plan for Recovering Individuals (APRI)
- Abrazo 6: Rage, Aggression and Forgiveness
- Abrazo 7: Compassion and Empathy
- Abrazo 8: Truth
- Abrazo 9: Justice
- Abrazo 10: Human Rights and I.H.L.
- Abrazo 11: Pact
- Abrazo 12: Memory and Restitution

5. **PSWs' Commitments to the Training Process**

- Participate in each 2-day training meetings.
- Complete practice work with a group of conflict survivors (chosen during the development of the training program). 12 *Abrazos* of 4 hours each.
- Present reports on the completed activities.
- Participate in some of the upcoming peace and reconciliation events in your municipality or region.
- Work as a team member with your peers.

Exercise-Document 2

INTRODUCTION TO SELF-CARE EXERCISES

The group sits down in the room.

Explain what self-care exercises are:

- This will be a permanent part of your training. Self-care exercises include techniques for breathing, relaxation, meditation, visualization, massages, and physical exercise.
- These techniques have been used for many years in every culture. They have always been used, though not everyone has known of their existence.
- In fact, it has become more acceptable for people to learn and use these types of exercises.

Ask, what do you know about self-care techniques?

- Importance: These exercises are very important because they contribute to a person's physical, emotional, and spiritual health.
- Self-care techniques help us escape from our surroundings and go to a quieter, more spiritual place; you can experience a connection with the cosmic energies that surround you (the divine wisdom) creating a feeling of peace and harmony.
- With physical exercises, awareness of breathing, relaxation and visualization, then, the body, mind and spirit are ready to engage in any other activity, since there is awareness of the state of being and a wise attitude of harmony with yourself, other people, and possible situations ahead.

What are the benefits of breathing techniques?

- To reduce anxiety quickly.
- For self-control, being able to make decisions, and being able to behave appropriately.
- To eliminate stress-related pain (headaches, stomach aches, chest pains).

What are the benefits of relaxation techniques?

- People feel calmer and are able to better control their bodies.
- Improved sleep and better rest.
- To relieve anxiety-, stress-, and fear- related pains.
- Better control of irritation and anger caused by interpersonal relationships.
- To experience harmony and serenity, including in moments of stress.

What are the benefits of visualizations techniques?

- To keep your mind from negative thoughts that can disrupt life.
- To remember and bring to memory happy or sad aspects of life, and thus confront them in a closed environment that allows its processing.
- To work through and better manage tough situations.

These techniques work for everyone, because anyone who practices them regularly can exercise control over him or herself, become a more serene individual, know how he or she feels, know that he or she is being of energy connected with the universe, know what works, and gain understanding over all that he or she can do. All these benefits can be obtained because that person will put all his or her strength and energy into living harmoniously. It is easier for this person to face difficulty and get what he or she wants.

Conditions or environments to exercise

- Time: these exercises can be done at any time of the day, but morning and nighttime, right after waking up or right before going to sleep, are best because it helps the transition from sleeping to awake or awake to sleeping.
- Place: if possible, a comfortable place with fresh air; preferably some place quiet and private, with soft instrumental music.
- Position: for those who have just started doing these exercises, it is best to start sitting down. The spinal column should always be straight; hands resting on your legs, legs slightly apart, with knees separated so as to allow for a flow of energy from the *chakras* or the body's core energy. Your feet should be firmly planted on the ground. Wear loose, comfortable clothing, and take off your shoes if you want to.

In peer support group, during the Abrazo, you can use these support exercises and techniques, at the appropriate time.

It must be a disciplined practice, since it requires the will power needed to achieve the goals.

Exercices to start:

Stand up and form a circle.

Physical exercises. Movement of different body parts (at the same time, breathe through your nose –inhale and exhale–).

- Loosen your body, relax the tension in your muscles, flex your waist, shake your feet and hands to show how relaxed you are.
- Bring your shoulders up and then drop them down (10 times).
- Swing your arms forward and then backward.
- Gently, roll your head forward and then backward, and visa versa (10 times).
- Move your waist in circles, first to the right, and then to the left (10 times).
- Make a fist with your hand and punch the air, alternating arms, so as to release energy, then, bring them back.
- Make a ball with your fists and move your wrists in a circular motion
- Bring your hands together, stretch your arms out until your hands are directly in front of your chest and lean your body to the right, and then to the left.
- Lift your legs and thighs as high as you can, first one leg, then the other.
- Roll your knees in circles, one at a time.
- Rolling your ankle, move your feet in a circular manner.
- Bend your knees. Lower your body and lift it, without lowering too much.
- Roll your eyes, first to the right, and then to the left.

Everyone will sit down and begin a relaxation exercise.

For the facilitator:

We will adopt a suitable position: relaxed, seated, column straight, feet firm on the ground, hands on your legs. Preferably, eyes closed.

Let us take a deep breath, using our entire body, consciously inhaling and exhaling through our nose. Breathe slowly, feel your belly expand as your lungs fill with air, and hold your breath so that your body can absorb the maximum amount of oxygen, and now breath out slowly, push all the air out of your lungs. Inhale and exhale 5 times, through your nose, feeling how the air spreads throughout all your body and removes everything you don't need when you exhale.

Relax every part of your body, become aware of your feet, first one and then the other, flexing them, so that we can then relax them; at the same time be conscious of your breathing, bringing in air as we inhale and extending the part of the body that we are focusing on as we exhale. Now do the same with your legs, your knees, your thighs, your abdomen, your hands, your arms, your shoulders, your neck, your face, your head.

Continue breathing in evenly and calmly, inhaling and exhaling as we become aware of this moment, the opportunity that we have to begin developing into PSWs. The universe has brought us to this place and to this process; let's open our bodies, our minds, and our hearts so we can accept this project with love and serenity; we feel that we have the ability to grow as we walk this path and help others who walk beside us grow. Breathe peacefully, feel the present moment, feel that we are here to give our best to a process of reconciliation that one and all of us are about to embark upon. Accept, harmoniously, this new stage in our lives and our communities and our bodies; our hearts are open to give and receive all the good that we have in front of us. Give thanks to the universe, to divinity for opening the doors to new possibilities for living and breathing, that this project and everyone participating be blessed. Thank you for being here right now.

Breathe, inhale and exhale...

I will count to five, when I reach five open your eyes: breathe, you are waking up, two, three, move your head slowly around your shoulders, stretch your feet, four, feel your eyes, your are about to wake up, five, open your eyes completely, feel your entire body, become aware of your surroundings and others around you, find yourselves happy and wonderfully alive.

Document-Guide 3

INITIAL PROFILE. IDEAL PSW PROFILE REFLECTION GUIDE

Group work: The ideal PSW (Duration: 20 minutes)

Keeping in mind the objectives, strategies, and activities of this project, construct the ideal image of what a PSW should strive to be:

1. How should you be and what should you do to improve your well-being and the well-being of your family?

2. What should you know?

3. What skills do you need to do your work?

4. What community groups and institutions should you build a relationship with?

5. As a PSW, who should you work with?

6. What community groups should you be a part of?

Document 4

PSWs: WHO ARE THEY AND WHAT DO THEY DO

1. Purpose, profile, and work of a PSW

Purpose: promotion of life, reconstruction of identity and human dignity, and acknowledgment of the roles you play in your family in creating social beings, mediating conflict, and providing support to face what lies ahead. The main task and key purpose of a PSW is to provide emotional support to affected people and survivors of armed conflicts and to contribute to the reconstruction of the social fabric of which we are a part, in order to resist war.

To move forward with this work, a PSW should act on three central ideas:

a. Understanding the environment and the sociopolitical context to which they belong.

Differentiate scenarios and social and political actors, as well as the particular relationship that exists between them. This idea also differentiates the contribution and position that a PSW needs to adopt in this context.

b. Reconstructing their identity and personal dignity, understanding their role in the family, and helping rebuild the social fabric.

PSWs, as well as survivors of war, must maintain a strong bond with their families, shaping a dynamic unit that is, at the same time, their primary concern and what gives their life meaning and the energy to endure. Reconstruction of their identity, supporting their family, and helping rebuild the social fabric happens through the conscious experiences of life: How has this war affected us? What damage has it caused us? What possibilities are being created for us? What have we done to resist and endure? How can we control our fear and manage our grief? All of these are central elements that should accompany the process of personal, familiar, and social reconstruction.

c. Strengthening the social fabric.

PSWs, and survivors of the war that they help, need to understand the interdependence that exists between an individual and society. This interdependence is such that what happens in the environment affects the person; and, in turn, people have the power to influence and the capacity to transform their environment. Awareness of this mutual influence should compel PSWs and survivors of war to become a part of the social fabric: building or reinforcing the social networks that exist, participating in the deliberations and decisions of the community, and being part of the peace movement in the region.

2. Skills and knowledge to develop

2.1. Skills: The PSW should develop the following skills:

A. As an individual:

- a. Ability to practice self-care, and to care for one's health and for the environment (practices that address mental, physical and spiritual well-being)
- b. Ability to have self-control in extreme situations.
- c. Ability to recognize that you need help and guidance.

B. As a member of a family or group:

- a. Communication skills: listening, public speaking, writing to and talking with other people.
- b. Conflict management skills: personal, familiar, social, and political.
- c. Ability to do team work: coordinate, argue constructively, and take on responsibilities.

C. With survivors of war:

- a. Ability to encourage and coordinate groups.
- b. Active listening skills.
- c. Ability to give help and emotional support to people affected by violent situations.
- d. Ability to assume and guide different types of protection and security (risks, threats, etc.).

D. Sociopolitically:

- a. Skills to collect contextual information and analyze it.
- b. Confidentiality skills.
- c. Ability to understand the effect of war and mental health in the municipality, the region, in times of peace, within citizenship and survivor networks, and in the *Comités Municipales* for Reconciliation and Nonviolence.
- d. Ability to influence public policies on mental health in the municipality and the region.
- e. Ability to build partnerships with social actors for the purpose of working on mental health issues.
- f. Ability to raise the issue of survivors' rights in the municipality and the region.
- g. Ability to communicate and build partnerships with organizations for survivors at the local and regional levels.
- h. Ability to strengthen the community's survivor networks.

2.2. Knowledge:

A. Concept management. Teaching and methodologies for:

Conflict management, reconciliation (truth, justice and retribution), grief management, rebuilding the social fabric, rebuilding hope, guidance, and group facilitation techniques, knowledge of the armed conflict (municipal, regional and national), knowledge of public policies on mental health, laws that protect survivors, incident reports and controlling entities, knowledge of institutions that provide mental health services and legal assistance, knowledge of procedures for delivery, knowledge of forms of protecting and personal safety during war, and ways of collecting and maintaining information.

B. Conceptual understanding of the following topics:

Mental health, survivors, violence and forms of violence, conflict, pain, fear, war, psychological warfare, peace, nonviolence, reconciliation, crisis, self-care, international humanitarian law, human rights, communication, reparation, justice, social fabric, memory, personal identity, gender, and coping mechanisms.

Document-Guide 5

SELF-EVALUATION GUIDE OF A REAL PSW

Individual work:

To understand the actual conditions of the PSW group, we ask that you respond as honestly as possible about your **strengths** and **weaknesses**, keeping in mind the aspects described in the document "PSWs: Who Are They and What Do They Do" and the group's work on the ideal PSW. [\[The document should be distributed to participants\].](#)

Yours and the other participants' answers will be taken into account when developing a plan for the continuous improvement of each person in the group.

A. As an individual:

What are your biggest weaknesses and strengths? Explain why.

WEAKNESSES: _____

STRENGTHS: _____

B. As a member of a family or group:

What are your biggest weaknesses and strengths? Explain why.

WEAKNESSES: _____

STRENGTHS: _____

C. With survivors of war:

What are your biggest weaknesses and strengths? Explain why.

WEAKNESSES: _____

STRENGTHS: _____

D. Sociopolitically:

What are your biggest weaknesses and strength? Explain why.

WEAKNESSES: _____

STRENGTHS: _____

E. Teaching and methodology skills:

What are your biggest weaknesses and strengths? Explain why.

WEAKNESSES: _____

STRENGTHS: _____

F. Knowledge or conceptual understanding of topics:

What are your biggest weaknesses and strengths? Explain why.

WEAKNESSES: _____

STRENGTHS: _____

Document 6

THE COMMUNITY

There are different kind of groups, for example, family, neighborhood and organizations. People get together to share their interests and ideas, and to find solutions for their needs and interests.

A community develops when a group of people share beliefs, values, interests; they have similar needs; they decide to combine their abilities and available resources to achieve common goals; each person takes on responsibilities according to their abilities, forming an organization.

A community can be based on a shared territory; that is, people can be part of a community even if they do not live in the same area, for example, religious communities, organizations of survivors, etc. Similarly, a neighborhood may not be considered a community because they have nothing in common besides living in proximity.

Defining the size of a community depends on a functional element: cooperation. Therefore, a community is considered to have the appropriate size when its structure allows cooperation and coordination between its members.

In a community, key elements are the development of a feeling of belonging and the identification with community values and convictions. These are powerful factors to mobilize the community, to develop common goals and to work together to achieve these goals, to solve problems and to seek comprehensive development.

The feeling of belonging or common well-being is based in history: it is formed through the interactions between individuals and families, through the confrontation of common problems, and through mutual assistance, trust, collaboration, and working together for the well-being of the community.

A community differentiates itself from others by the development of these feelings of belonging, which are manifested differently between old and new, closed and open, and stable and unstable communities. The development of the sense of belonging contributes to a stronger or longer-lasting coexistence, which is based on the organization of a certain number of people that are constantly interacting with one another.

Based on the book MAP 1 of Corporación Avre, pgs. 15 to 17.

Document-Ritual 7

FEELINGS AND FAREWELL COMMITMENTS

Closing ceremony:

- Give each participant a colored-paper heart.
- Ask them to write the commitments that he or she will assume wholeheartedly as a PSW.
- Form a circle so everyone can see and recognize each other.
- The first person to share his or her message receives a box of matches.
- Each person will first express his/her feelings about having participated in this training workshop and then light a match, saying what commitments he/she is making when beginning this process, which he/she have written on his/her heart; and then, this heart is put onto a string to form a necklace.

Go around the circle until each participant has had a turn to talk.

The hearts are all put onto a string to form a necklace that symbolizes the PSWs' collective commitments. The light of the matches symbolizes the small light that, as of today, each person will carry with him/her, as he/she embarks upon this path and will grow as it is shared and ignited by everyone.

To conclude: Write this phrase: ***"We must walk with our hearts, listening first to our hearts so that we can then make decisions..."***

Holding hands, listen to the song "I Dream of Liberty" ["Sueño Libertad"] by the Colombian songwriter and singer Juanes:

I Dream of Liberty

I dream of liberty for all of those who are
trapped today in the middle of the jungle
and I dream of the peace of my bloody town
and of the end of this unjust war
I dream of many things that
I want to be real
I dream of dying of old age and not being lonely
I dream of going to work
and much more of returning
each night to my house
to be with you
And may our love never die,
that is what I dream
and that they set off bullets to make
bells of liberty
and may our love never die
that is what I dream
I dream of waking up to a world without pain
so that the heart does not suffer anymore from problems
and I dream of walking through the streets of my country
and only encounter peace.

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO
SURVIVORS AND CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

**MODULE 2: SOCIOPOLITICAL CONTEXT AND IMPACT OF THE WAR ON THE
POPULATION**

El Paraíso – November 12 and 13

OBJECTIVES:

1. Carry out an exercise that portrays the sociopolitical scene of the municipality in times of war and how the participants feel in that situation.
2. Identify the effects war has had on oneself and on different groups within the population: the elderly, adults, young adults, and children.
3. Come to better understand the current sociopolitical situation of the municipality from the point of view of participants.

Schedule

Day 1

Time	Activity	Materials
8:30 – 9:30	Participants arrive, settle down, and have breakfast. Participants sign in.	* Attendance List
9:30 – 10:30	<p>Activity 1. Introduction</p> <p>1.1. <u>Pre-workshop quiz</u></p> <p><i>Individually</i> Each participant will complete the pre-workshop quiz that corresponds with Module 2.</p> <p>1.2. <u>Self-Care Exercises</u></p> <p>1.2.1. <u>Plenary Session</u> Complete the self-care exercises from: “Basic Exercises for a Healthy Start to the Day.” (Document-Exercise No. 1)</p> <p>1.2.2. <u>In a circle</u> Ask each participant to express how they feel at this very moment using only one word or phrase.</p> <p>1.2.3. Presentation of the program and the norms of group interaction.</p>	<p>* Pre-workshop quiz</p> <p>* Document-Exercise No. 1: “Basic Exercises for a Healthy Start to the Day”</p> <p>* Bulletin board with the agenda for two days</p> <p>* Bulletin board with the norms of group interaction</p>

10:30 – 12:00	Activity 2. The Context of War 2.1. Plenary Session: “The Taste of War” With background music on, read the story “On the Taste of War or When War Spreads” <ul style="list-style-type: none"> • Ask the group to comment on what caught their attention in the story. • The workshop facilitator will take notes on the main points and present them to the group. (Document No. 2) (Duration: 30 minutes) 2.2. <u>In 3 small groups: Painted Memory</u> Each group will create a painting or collage with magazine clippings that shows a community at war and the population's reaction to it. Ask participants to name the painting or collage. (Duration: 30 minutes) <ul style="list-style-type: none"> • Each group will write a story about the picture they made. (Duration: 30 minutes) 2.3. <u>In the same groups: The Experiences of Our Community</u> 2.3.1. Before coming together as a group, participants will think about these questions: <ul style="list-style-type: none"> • Have their own communities experienced any of the situations in the story? Which ones? • Have their communities experienced any other situations that are not in the story? What are they? (Duration: 15 minutes) 2.3.2. <u>Plenary Session</u> <ul style="list-style-type: none"> • Each group will put their picture about a community at war in a visible space designated for it. • Each group will read their story to other participants, explaining the situations that their communities went through during the war and how people reacted to them. • The facilitator of this exercise will take notes on the main points and present them to the group. • Participants will share their opinions. (Duration: 45 minutes) 	* Document No. 2: Story “ <i>On the Taste of War or When War Spreads</i> ” * Music Player * Relaxing music * Poster board * Paint * Paintbrush * Markers * Magazines * Scissors * Glue * Blank paper * Pencils * Drawing board/easel * Thumbtacks
12:00 – 1:00		
1:00 – 2:00	Lunch	
2:00 – 3:30	Continuation of Activity 2.3.2 <ul style="list-style-type: none"> • Lecture and commentary on a document about the armed conflict in the Oriente community (for example, the attached document “A Brief Summary of the Conflict in Oriente”) (Document No. 3) 	* Document No. 3: “A Brief Summary of the Conflict in Oriente” * Display
3:30 – 5:00	Activity 3. <u>Remembering and Feeling: Gallery of Emotions and Feelings</u>	

	<p>3.1. <u>Plenary Session</u></p> <ul style="list-style-type: none"> • Background music. • Ask participants to carefully look at the different pictures that each group created, allowing their reactions to surface. Then, ask them to take a seat. • Relaxation and visualization: Ask participants to become aware of the ways the different emotions and feelings are manifested in the body, the thoughts, and the mind: where are these emotions felt? In what moments are they felt? • Tell participants that no feeling is bad and that it is better to let the feelings appear as they will, because only after admitting their existence can they be transformed into feelings that are not harmful. • Give each participant a sheet of paper and ask them to write down some of the feelings they experienced. (Duration: 45 minutes) <p>3.2. <u>In 3 groups</u></p> <p>Each group should have a facilitator and another person to provide support for those who seem to be most affected by this exercise.</p> <ul style="list-style-type: none"> • Each participant is asked to identify the feelings they have experienced and, whoever wishes to, can elaborate about them. • (Participants should keep the written papers for the ritual activity that will take place later). • The objective is for each person in the group to express freely what he/she thinks and feels. • Explain the emotional impact and the possible repercussions at the physical, emotional, and mental levels and in their interpersonal relationships. Emphasize that these are normal responses to unusual circumstances. (Duration: 45 minutes) 	<ul style="list-style-type: none"> * Instrumental music * CD player * Incense * Document No. 5 * Colored paper * Pencils
5:00 – 5:30	Break	
5:30 – 6:00	<p>3.3. <u>Plenary Session</u></p> <p>Read the document “The Impact of Sociopolitical Violence on Individuals.” (Document No. 4) (Duration: 30 minutes)</p>	*Document No. 4: “The Impact of Sociopolitical Violence on Individuals”
6:00 – 7:00	<p>Activity 4. <u>Transformation Ritual</u></p> <p>4.1. <u>Plenary Session</u></p> <p>Develop a ritual that allows for transformation of the emotions and feelings participants expressed, and that shows the group’s strength.</p> <p>Invite participants to express what they experienced during the exercise and what they are feeling after having completed the ritual. (Document-Ritual No. 5A)</p>	<ul style="list-style-type: none"> * Document-Ritual No. 5A * Song * CD player

	(Duration: 1 hour)	
11:00 – 11:30	Break	
11:30 – 1:00	<p>Activity 8. <u>Today’s Community</u></p> <p>8.1. <u>In 3 groups</u> The groups describe the municipality as it is now, by responding to the questions in the guide. Each group will present their answers by acting out the role of a reporter (in radio, newspaper, or television settings), depicting life in the municipality and how people live. (Document-Guide No. 9) (Duration: 40 minutes)</p> <p>8.2. <u>Plenary Session</u> • The groups will present their work. (Duration: 30 minutes) • At the end, complement the exercise with a document or a critical analysis of today’s context. (Document No. 10) (Duration: 20 minutes)</p>	<p>* Document-Guide No. 9: “Psychosocial Diagnostic of Today’s Community”</p> <p>* Document No. 10: “History and the Present Situation of San Francisco”</p>
1:00 – 2:00	<p>Activity 9. <u>Post-Workshop Quiz</u></p> <p>9.1. <u>Individually</u> Each participant will complete the post-workshop quiz for Module 2.</p> <p>9.2. <u>Evaluation</u></p> <p>9.2.1. <u>Individually</u> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session.</p> <p>9.2.2. <u>Plenary Session</u> Go over the evaluation and discuss: • Major achievements • Major problems • Suggestions for improvement</p> <p>Activity 10 <u>Closing Ceremony</u></p> <p>10.1. <u>Plenary Session</u> Closing ceremony: “Ritual: <i>SHALOM</i> Salutations” (Document-Ritual No. 11)</p>	<p>* Copies of the post-workshop quiz</p> <p>* Copies of the evaluation form</p> <p>* Document-Ritual No. 11: “Ritual: <i>SHALOM</i> Salutations”</p>
2:00 – 3:00	Lunch	

SOCIOPOLITICAL CONTEXT AND WAR'S IMPACT ON THE POPULATION

Document-Exercise 1

BASIC EXERCISES FOR A HEALTHY START TO THE DAY

Note: Repeat the basic exercise from the first workshop for continuity.

Physical Exercise. Move the different parts of the body (while breathing consciously through your nose – inhale and exhale).

- Loosen up your body, relax the tension in all of your muscles, shake your feet, waist, and hands to show how relaxed you are.
- Move your shoulders up and down (10 times).
- Swing your arms forward and backward.
- Gently roll your head around in circles to the front and the back, then switch directions (10 times).
- Move your waist in circles, first to the right, and then to the left (10 times).
- Make a fist with your hand and punch the air, alternating arms, so as to release energy.
- Open your hands and move your wrists in a circular motion.
- Bring your hands together, stretch your arms out at chest height, and move your arms to the right and then to the left.
- Lift your thighs as high as you can, one leg at a time.
- Move your knees in circles, one at a time.
- Move your feet in a circular manner so as to roll your ankles.
- Bending the legs and knees, go down and up, without going all the way down.
- Roll your eyes, first to the right, and then to the left.

Continue with a short exercise: Start the Day in Good Health

Detach yourself from the weight of the day by completing a preventive exercise that not only helps your body by stretching it, but also helps stimulate your energy centers.

This is a very easy exercise, regardless of how fit you are.

Begin standing up, legs shoulder-width apart and slightly flexed, arms and shoulders relaxed and at your side. Start by taking a deep breath in. Once you have inhaled as deeply as possible, slowly exhale while bending at the waist, lowering your torso and arms until you can touch the floor with your fingers. Do not worry if you do not have the flexibility to do this, just stretch as far as you can. Once you have gone down as far as you can and have exhaled your breath completely, slowly start lifting your torso and arms back up while inhaling. Little by little continue straightening your torso with your arms and the palm of your hands stretched out so that you finish inhaling just before the palms of your hands meet above your head and your torso is completely straight.

Then, with the body stretching upwards as much as possible, bring the palms of your hands together over your head while slowly leaning backward as you exhale according to your own

natural breathing pattern. Finish the process by bringing your head as far back as possible with your mouth open. Stay in this position for a few moments and then bring yourself to the starting position.

Practice this exercise every morning after waking up and before eating breakfast. You will see that you are energized for the rest of the day.

Document 2

Story: On the Taste of War or When War Spreads

War has, without a doubt, a bitter taste... a bitterness that suddenly teaches us that the land, which belonged to us our entire lives, is no longer ours, that we are forced to leave, or...

When our children are dressed with the color of war, we can no longer feel calm. Because we know that when war takes them away, there is nothing we can do about it... Thus, war begins to move from one place to another; without believing it possible, even if you imagined it, war moves on, leaving red footsteps everywhere.

So, the only thing left when a person is touched by war is a taste in your mouth, a taste of curses, of loss, of loneliness, of indescribable pain. You have that and life; you use that to do what you can to recover from the horrors of war.

When a territory is at war, you know that it does not only affect one small area, because war spreads like wildfire and you have to flee to avoid it: to confront it means losing everything. Losing your land is difficult... but if you are alive, you can start over somewhere else... at least, those are a person's sorrowful hopes ...

When you taste war, it is as if you have nothing left... the words are stuck, you don't know what to say, nor can you say anything... it is better to say nothing... it is better to know nothing.

When I tasted war, I thought —I don't know why— that it would never reach my home. However, it spread, drawing nearer to my house all the time... closer and closer.

We were notified, but no one believed it would happen... until one day, a black butterfly fluttered throughout the house and landed on a picture of Sebastian.

“No, please! I beg of you, God...not my little boy”: The prayer was lost to the wind because no one heard it. I am not superstitious, but I was sure that it was not a good sign.

* Original title in Spanish, “Del sabor de la guerra O cuando la guerra se mueve.” From the series “La guerra a través de los sentidos”, written by Cristina Agudelo Hernández for this research's field work.

The butterfly stayed on the picture until death. My mouth filled with an awful, bitter taste. It was the taste of iron, yes... that's what it was. A harsh, strong, metallic taste that would not go away.

The only things that remain of Sebastian are pictures and memories, because when this happened we had to leave everything behind to survive. We found ourselves facing a different world, one in which everything had a price tag on it, even water. That is why I can still taste the bitterness of war in my mouth, because it follows us, each time disguised as something else. However, we have learned to recognize it.

So, I decided I would rather be blind... I would rather be deaf... because when war spreads, it will leave you mute... staying inside the house did not help much: the children were already wearing the color of war and you know that there is not much you can do once they have made up their minds... you don't care about ideologies, only that they are well. You would give anything for that. But what can you do to stop it?

Sebastian was swallowed by the war... there you have it, in its entirety, and even though a lot can be said about what happened —or about what did not happen— nothing will bring him back to me.

The house was never the same again...

Document 3

ARMED CONFLICT IN THE ORIENTE ANTIOQUEÑO ***Historical explanation, path to Reconciliation***

1. Conflict to control the area

A territory is a place where people live and the land that provides livelihood. People who are familiar with the territory, such as business groups, civic groups and armies, want something from it. When different people have different interests in the land a conflict develops.

In the Oriente Antioqueño there are useful resources: land, water, biodiversity, and geographic location. Different groups have opposing interests.

a. Use of land

- In Magdalena Medio, land has been dedicated to extensive livestock production, to the exclusion of agriculture and of opportunities for farmers — only a few cowboys, who sometimes also act as a private army that guarantees security.
- In the Altiplano, agriculture is the principal occupation. Medellín decided to expand its industry: it converted the Altiplano into its “second floor” and invested in agricultural industry and tourism. Farmers’ properties were converted into recreational properties. Farmers uprooted

from rural areas went to the urban centers, whose population began to grow faster than the population in the rural areas.

- In the reservoir areas: In these regions, the best lands for agricultural production are flooded, which leads to an abrupt change in the use of the land. Even some urban centers are at least partly, if not completely, flooded. As a result there is a massive displacement, and in some areas, such as El Peñol, Guatapé, San Rafael, San Carlos, the whole population is uprooted. The population, then, has to rebuild their lives in difficult conditions.
- Vertiente del Magdalena (forests and plains): These are refuge areas for farmers who are dedicated to settling in poor conditions. However, these are not zones for production, but are protected due to their rich water resources and biodiversity.
- The Medellín-Bogotá highway: This is a strategic corridor that connects industrial capitals and the international market.

b. Water as a resource

Three big river basins—of the Rio Nare, the Samaná Norte and the Samaná Sur—collect the water produced in the region and feed the Magdalena River. In each basin, large-scale hydroelectric projects are being, or have already been, built. These are: Peñol-Guatapé, Playas, Jaguas, Punchiná, Calderas, and La Miel. They always unfold in the same way: flooding of the land used for agricultural production, drastic change occurs in the use of the land, displacement of farmers and miners, inequitable reinvestment of surpluses (water comes from the Oriente, and public companies and utilities are from Medellín). Fees are unfair and inequitable: the region that provides water and where power is produced pays more for these services.

This is the heart of the conflict in the Oriente.

c. Biodiversity

- Forests and Plains: This is an area dedicated to rural settlement in poor conditions: production of coffee, brown sugar, and basic crops for food. The biodiversity in this area is rich, but limited access to biotechnology prevents farmers from making the most of resources, such as oxygen. Farming use of the land degrades forests and plains, protected by CORNARE.
- The Medellín-Bogotá highway threatens environmental sustainability, but it is allowed because it is highly profitable for trading.

d. The geographically-strategic position of Oriente

Oriente is in a privileged position: situated along the highway corridor Bogotá, Medellín, Costa Atlántica, it is in a strategic location for national and international markets. The region also has an international airport and a free trade zone.

For armed groups, it provides access to Medellín, and the wooded areas offer a secure hiding place to which they can retreat, as well as access to a market for arms, gasoline, and coca.

2. The Actors and Their Interests

- *The insurgency*: Fronts 9 and 47 of the FARC, Fronts Bernardo López Arroyave and Carlos Alirio Buitrago of the ELN. Their stated interest is redistribution of wealth and the sovereign use of natural resources.
- *Illegal counterinsurgency, paramilitary* (Blocs Heroes of Granada and José Luis Zuluaga): They defend private property. They are interested in security and in defeating the insurgency.
- *The State* (Brigades 4 and 14, District Police, the establishment): It defends the established order; it holds a monopoly on arms, justice, and taxes.
- *Businessmen and politicians*: These people are mainly interested in their own economic and political security.
- *The communities*: They seek to survive amid the conflict. They are interested in the minimum conditions for coexistence and quality of life.

3. Some Characteristics of the Actors and Sources of Funding

- ELN: Nationalism, defense of the sovereignty over natural resources, popular democracy. Financed by kidnapping and extortion.
- FARC: Defense of the interests of the rural population (agrarian reform). War strategy extended in order to take power. Financed by sequestration, extortion, and drug trafficking.
- Paramilitary (AUC): Counter-insurgent war, using the strategy of “steal the water from the fish,” carrying out acts of punishment (such as massacres and assassinations done with excessive cruelty) in order to stop the guerrilla that is supporting the community. (According to Mao, the guerrilla should move through the community like a fish in the water.) Financed by extortion, drug trafficking, the theft of gasoline, and other illicit business.
- The State: Political policy of “democratic security” that is expressed through the control of public roads and urban centers to guarantee order; it is a military offensive over the guerrilla. It is financed through the collection of taxes.
- Businessmen and Politicians: They give political and financial support to different armed groups according to their usefulness.
- Communities: They are the mass of maneuvers and the source of recruitment for the different groups. They accept de facto power in their area. In extreme cases, they oppose incipient civil resistance, diverse and not integrated.

4. A History of the Armed Conflict in the Oriente Antioqueño

The armed conflict in the Oriente is part of the international context of the Cold War between Capitalist and Socialist countries after World War II. In 1957, the Frente Nacional was established in Colombia; this was a pact between liberals and conservatives to distribute power equally and alternate parties in the Presidency of the Republic. They closed off all opportunity for political opposition, which was declared illegal, considering the area prone to communism. According to the ideas of McCarthyism, communism is presented as dangerous foreign ideas that threaten the nation. Only two years later (1959), the Cuban Revolution triumphed and became a serious threat in the “backyard” of the United States. This event also generated hope in intellectual and popular sectors that organized different armed groups: FARC (EPL), ELN, and later the M19.

- a. **The Civil Movement of the Oriente (1975-1985):** This was an expression of non-violent civil resistance that protested the eviction of farmers by hydroelectric companies and the high cost of public services. This event was unique in its civil emphasis. As many as 10,000 people mobilized in regional and municipal assemblies. However, the establishment's response was violent. Leaders such as Ramón Emilio Arcila (candidate to the first popular mayor's office in Marinilla), Dr. Conrado David in San Carlos, and others were assassinated without consequence. Paramilitary groups of the Magdalena Medio, trained by the army and financed by known drug traffickers, initiated their activities.
- b. **Armed Guerrilla Reaction (1985-1995):** Despite the efforts of the civil leaders, the idea developed that—in the absence of a democratic space and due to the systematic extermination of the civil leaders—the only alternative was armed fighting. The Ninth Front of FARC (from the Magdalena Medio), the Fronts Carlos Alirio Buitrago and Bernardo López Arroyave of the ELN (natives of the region) and later Front 47 of FARC (from Urabá) became stronger, recruited young people from the region, performed destructive guerrilla raids, blocked off the highway and other roads, knocked down energy towers, and increased the sequestration.
- c. **Offensive of the AUC, illegal counter-insurgency (1998-2002):** Originating from the northeast, the Bloque Metro occupied the areas of the Reservoirs and the Altiplano. A pamphlet, distributed from an aircraft in different municipalities, stated, among other things, “Farmers, move away and separate from the guerrilla...Guerrilla fighters, or you or us...the all-out war has started.” And with that, a series of massacres and targeted killings unfolded. Various municipalities of the Oriente doubled and tripled the number of homicides in Medellín, and they lost up to 40% of the population due to forced displacement. It is said that there was an average of 1,500 homicides a year that affected a large number of families. The municipalities with forests and plains became the action fields from which the Bloque José María Zuluaga and of the Autodefensas del Magdalena Medio acted.
- d. **The Politics of Democratic Security (2002-2006):** On the one hand, the national government organized an offensive against the guerrilla, with the initial goal of protecting the highway, other roads, energy towers, and power plants. On the other hand, there is a cease-fire and negotiations for the demobilization of the AUC.

There is a considerable decrease in sequestrations, massacres and targeted killings, and guerrilla raids. Instead, there is an increase in assassinations of non-combatant farmers that were later presented as discharged guerrilla fighters, and there are still forced disappearances.

The guerrilla withdrew, increasing the number of landmines and thus the number of accidents in the civilian population. A high number of farmers and children were affected, surpassing the global average.

5. Absolute Enemy or Just Enemy?

For there to be war it is necessary to create the “face of the enemy” that justifies the irreparable damage it produces. And, the strategy used to confront the enemy depends on its characterization.

The “absolute enemy” is one that has no humanity. It has to be eliminated to save humanity, because this enemy is a terrorist, a heartless criminal, a most dangerous individual, etc. If the enemy falls into the hands of justice, there is no point in trying to rehabilitate him, but rather this enemy must be destroyed (death penalty, or life in prison without parole).

The “just enemy” is an individual with the “right to rights.” He/she has some humanity, which makes it possible to share a future with this enemy, taking into account widespread interests. Martin Luther King said there is no need to conquer your enemy, just win him/her over. Sometimes those in opposition regard each other as just enemies, with whom they can negotiate and perhaps come to humane agreements. In general, politics and sports take place between “just” enemies. Confrontation takes place at the level of politics, sports, or academia, but not on a personal level. Be tough on the problem, and be respectful toward people.

6. The Ends and the Means

“The ends justify the means” is a cultural norm that we sometimes think is unacceptable, even though we do it ourselves. Parents punish their children so they will learn; guerillas kidnap the rich to finance the war in favor of the village; paramilitaries carry out massacres to free the country from the guerrillas; Bush destroys Iraq to bring them democracy, so on and so forth.

Is there such a thing as an end so noble and a cause so just that it is okay to achieve them through violent means that detract from the quality of human life? For centuries, lives have been sacrificed for the sake of religion, order, one's homeland, power, wealth, and more.

Today there are voices demanding that human life be put over everything else, as an end in and of itself. “A man is worth more than the Sabbath,” Jesus of Nazareth stated, placing the value of a person over that of an establishment.

According to Gandhi, the means are—in relation to the ends—like the seeds in relation to the tree. A healthy tree cannot grow from unhealthy seeds. “I find reasons to die, but none to kill,” he declared.

7. Reconciliation: A Horizon

It is not smart to seek different results using the same methods, Guillermo Gaviria Correa insisted. “For 40 years we have resorted to that solution (military) and all that we have achieved is for rebels to increase their armaments, for the State to increase its armaments, and the development of a third force—the illegal self-defense or paramilitants—which has been increasing its armaments, and whose use of violence we also strongly oppose.”

There is a path... Nonviolence. “I beg of those who follow me and everyone else not to lose faith in opening your hearts to Nonviolence.” “One option is to open up to all the citizens of Antioquia, especially the Government, so that the military's power does not continue to increase, since it is mistakenly believed that it will solve the problem.”

Peace is an uncertain path and we should follow it, hand in hand, deciding our routes. Gilberto Echeverri Mejía writes, “Building peace is a priority; life is senseless in the middle of conflict. Finding a solution is the responsibility of those who can contribute ideas, implementation, teams, methods, and knowledge.”

“Ernesto Sábato teaches us that life only needs a crack for rebirth. In this task, it is essential to refuse to suffocate life if we can illuminate it.”

Finally, another Oriente leader, Ramón Emilio Arcila, left us with a testimony that we ought to recognize: “This is what I think: respect life, tolerate others’ worldviews and lifestyles, accept the existence of multiple political options, respect differences, allow for the participation of citizens, adjust relationships, and coordinate individual and collective interests.”

Maybe these new pathways will lead us to reconciliation...

ANOTHER ORIENTE IS POSSIBLE!

Benjamín Cardona A.

August, 2009

Document 4

THE IMPACT OF SOCIOPOLITICAL VIOLENCE ON INDIVIDUALS

Physical violence and sociopolitical violence, in particular, are used to seek domination and control over people, social sectors, and territories, as well as the elimination of any individual or organization that in some way impedes that objective.

As Dr. Saúl Franco indicates, violence has many negative effects on peoples’ lives, both individually and collectively:

*“The different forms of violence have many growing impacts on the people, their health, and on society as a whole. On one hand, violence **significantly deteriorates the quality of life and an individual’s potential for growth and well-being. It produces doubt, fear, pain, and insecurity, disturbing a person’s mental health and psychological development.** It also disrupts group projects, the functioning of society, economic development, and legitimacy of the State.”*

When a person has been affected by political violence he/she experiences emotional distress, which may manifest in the forms of anxiety and depression.

The person may experience:

- Distress, restlessness, uneasiness
- Feelings of terror or fear: fearing that something bad will happen (illness, loss of control, insanity, or death)
- Fear of situations, places, objects, or people
- Physical ailments: heart palpitations, chest pain, difficulty breathing (“feeling suffocated”)

- Headaches, difficulty sleeping, nightmares, loss of concentration, frequent urination or diarrhea, vertigo, sweating, feeling disturbed

In other words, **distress or anxiety**.

Anxiety is not always bad or inconvenient. It can be adaptive or maladaptive. This depends on the severity, duration, and its usefulness in protecting the individual from risks or danger.

In our daily lives, we experience mild to moderate levels of anxiety that act as a warning sign to imminent or possible threats, and its experience allows us to prepare ourselves to confront the situation or avoid it. Thus, anxiety can have an adaptive function. However, if anxiety is very intense, prolonged, or irrational, it can produce a growing sense of discomfort, paralyzing the person and preventing him/her from acting appropriately. Then, anxiety becomes maladaptive.

Sadness and dejection are two other emotional consequences of violence. In this case, the person experiences:

- Changes in emotions and feelings: sadness and dejection.
- Becoming tired for no apparent reason, difficulty concentrating.
- Multiple aches and pains.
- In one's behavior: isolation, slow speech and movement, sorrowful or distressed attitude, difficulty sleeping.
- In one's thoughts: guilt, pessimism, feelings of worthlessness, desire to be dead and even thoughts of suicide.

In other words, **depression**.

As is the case with anxiety, sadness is **a normal reaction** to loss that affects us. However, severe or persistent sadness is **maladaptive** and should be treated.

Often, people affected by violence have emotional reactions that are a combination of anxiety and depression in different intensities. It is important to identify the situation in order to better help the person.

Identifying the emotional effects, understanding the event or events that trigger them, evaluating the characteristics of the affected person, and assessing the context and availability of resources (including both people and the environment) are fundamental elements in reducing the impact of a violent act and ensuring an effective confrontation.

If this is achieved, the affected person and the groups to which he or she is associated with (family, community, organization) may be strengthened and have a greater ability to face future difficulties.

Based on Cartilla Avre TG3, pgs. 14-17.

Family Consequences:

- Family disintegration – Disruption of normality at home.
- Structural change – roles.
- Some people are overloaded with responsibility; for example, when women are left widows and they must assume the roles of the husband/father.
- Harassment of the family, persecution for being a family member, or for having problems.
- Increase in violence within the family, child abuse, and sexual abuse. The father often times feels powerless and takes his anger out on his wife and children. The wife may also take her frustration out on the children, with all of the emotions falling onto the weakest child.

Social Consequences:

- Disruption at the core of the community structure.
- Loss of the social network—places of communication and social gathering are lost.
- Society becomes disorganized.
- Distrust.
- Individualism (every person for him or herself).
- Poverty, making it difficult to produce and sell, leading to starving families.
- Misery and begging.
- Breaking of ethical principles and cultural values, loss of tradition.
- Illiteracy.
- Health problems.
- Violence becomes the norm.
- Loss of leadership.
- Loss of social and cultural cohesiveness, breaking of the social fabric.

Based on Carlos Beristain's text.

Document-Ritual 5

TRANSFORMATION EXERCISE

Ritual from the “Gallery of Emotions” activity

Become conscious of the emotions left in us by the war so we can get to know our bodies and our minds in order to set them free.

Take a moment to relax and play soft music.

For the facilitator:

Sitting comfortably, relax your body, close your eyes, breathe slowly, and feel, begin to become conscious of your body, of all its parts and organs. Feel your breath as it goes in and out through your nose; become aware of your senses; be aware of your mouth, of taste, of your nose and the ability to smell, of your ears and the ability to hear, your skin and the ability to sweat and touch, your eyes and all that they see. I feel

the sensations that pass through my body, from the moment I see and perceive the paintings of war. War is in the line of sight: we smell it, feel it, hear it, we can even taste it, we can feel it in our hearts, in our livers, in our stomachs, in our throats, in our heads, in our lungs, in our feet, in our hands, in our faces, in our backs, in our spines. What do I feel? Rage... resentment... desire for vengeance... disillusion... impotence... sadness... pain... fear... desperation... anxiety... confusion... guilt... Here in this moment, when we have flashbacks of the armed, violent, terrifying war that pierce our body, our humanity, our relationships, our communities: How does it feel? When and where have I sensed and perceived these feelings? The sensations of war have permeated my body and my mind. I feel them, and I know them.

Breathe slowly, inhale and exhale; let's count to 1, 2, 3, and slowly open our eyes and using all of our senses and feelings, express ourselves through words. Writing it down allows us to expel these painful feelings that hurt, that need to be let go.

Time for writing: Each participant will write what they feel, what they think, what hurts, what has been relived, and every scar that the war has left on their body and soul on a sheet of paper.

While writing, you can play the following song as background music on low volume: (optional)

Confessions in front of a mirror

Tell me what's happening
In your heart,
Tell me where it hurts
Where it broke,
How it happened,
Tell me

Tell me if you've changed,
Your imagination,
Your desires
The sound of your voice,
Tell me if it changed...
Tell me

Tell me if you will stay the same until tomorrow,
Tell me if today will be the same, if...
Tell me if with each response,
There is a hidden question
Tell me if the person looking back at me is still me

Tell me what's happening
In your heart
Tell me what is missing
Where it was lost
How it happened
Tell me

Tell me if you will stay the same until tomorrow,

Tell me if it will be the same as today
Tell me if with each response,
There is a hidden question
Tell me if the person looking back at me is still me ...

Tell me if you will stay the same until tomorrow,
Tell me if today will be the same, if
Tell me if with each response,
There is a hidden question
Tell me if the person looking back at me is still me

Time for sharing: Participants who wants to can express their feelings, emotions, sensations, anything they wrote.

Time for reflection: Share a theoretical reflection about the psychosocial impacts of war.

Time for transformation: In a clay container, burn the letters or words that represent our pain. Fire transforms and liberates.

The clay container sits on top of a circular poster. It is cracked and perforated, which represents the universe and the imperfections of humanity. Each participant will take a colored sheet of paper (a color that is meaningful to them) and cover some of the holes in an act of expressing a dream or wish. This allows them to seal the wound from the pain and maintain it with wishes for a life of happiness. This is done as a symbol of personal and universal healing.

Closing ceremony: Start in a circle, pointing your left hand towards the sky and your right hand towards the ground—receiving with the left hand and giving with the right. Next, hold hands and imagine the earth's energy entering through your feet, circulating through your body, bringing you peace and healing. We transmit this energy from one to another through our hands. Imagine that from this circle we can send healing energy and love to the communities in which we live.

After transmitting this healing energy, reclaim the sacred space of your body and soul, nurture your spirit with all of that energy, knowing that you are being sustained and protected. Breathe and open your eyes, feel your presence and acknowledge the soul of each person with you.

Continue holding hands and listen to the song “I’ll Start Again” by Alejandro Lerner:

I'll start again

Life goes by, time doesn't stay still
I'm carrying a cold silence of loneliness
Where will I shelter my new dreams
And who will give me a hand when I would want to wake up
I'll start again because the game isn't finished yet
I'll start again, keep the fire on, there is still a long way to go
And tomorrow a new day will come under the sun

I'll start again
The applause is long gone, so are some memories
And the echo of the glory sleeps on a banner
I'll keep going forward, crossing fears
God knows, it's never late, to
Start again

I'll start again because the game isn't finished yet
I'll start again, keep the fire on, there is still a long way to go
And tomorrow a new day will come under the sun
I'll start again, I'll try
I'll start again

I'll start again because the game isn't finished yet

Finally: Participants are invited to express what they experienced during the exercise and what they feel after the ritual.

Document-Exercise 6

RECOGNIZING THE CHAKRAS, OR ENERGY CENTERS, OF THE BODY

Visualization or voyage through the chakras

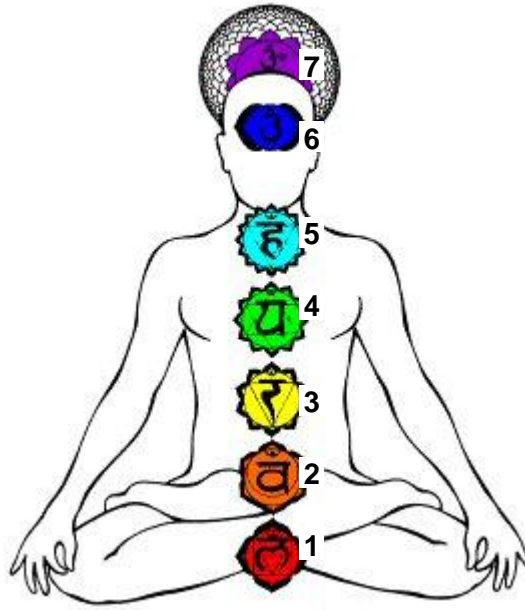
(Text: *Trauma: Sanación y transformación*, pgs. 119 and 120) [\[hard copy\]](#)

What are chakras?

Chakras are energy centers distributed throughout our bodies that are in charge of fueling the physical, emotional, intellectual, and spiritual processes within a person. The chakras are receptors to the universe's vital energies, and the ability to receive and transform this energy for appropriate distribution throughout our body depends on the state of the person.

There are 7 fundamental chakras located along the spinal column. The stimuli to which human beings are constantly subjected to, whether positive or negative, can cause overload or blockage of energy, leading to changes in the normal functioning of all of our processes.

Through self-care techniques (if done frequently) we can harmonize the chakras and energy flow, producing well-being and balance in all of our bodily functions.



1. First chakra: the root or base, located at the base of the spine, behind the pelvic bone, between the genitals and the anus. It is associated with the color red.
2. Second chakra: the spleen, located over the spleen in the lower abdomen underneath the belly button. It is associated with the color orange.
3. Third chakra: the solar plexus, located between the belly button and the mouth of the stomach. It is associated with the color yellow.
4. Fourth chakra: heart or thymus, located over the heart in the middle of the chest. It is associated with the color green.
5. Fifth chakra: larynx, located in the throat at the base of the neck. It is associated with the color blue.
6. Sixth chakra: forehead or brow, located between the eye brows. This is also thought of as the third eye. It is associated with the color purple, or indigo.
7. Seventh chakra: the crown, located at the crown of the head. It is associated with the color white.

Continue the relaxation and visualization exercise using the chakras. For this exercise, lie down and relax on top of a mat and close your eyes.

Document-Guide 7

HOW WAR AFFECTS PEOPLE DIFFERENTLY REFLECTION GUIDE

Municipality of San Francisco

Period: 1998-2008 (10 Years)

War affects people differently, depending on gender and generation: girls and boys, young women and men, adult women and men, elderly women and men. It is important to recognize how war affects people differently because when working with a group, you need to be aware of its characteristics (for example, are they women, children, adolescents, etc.) in order to know what issues to address and how to best address them.

To give us an idea of how war has affected people differently, let's reflect on some of the ways that different groups in our community reacted:

HOW WAR AFFECTS CHILDREN				
Physical Effects	Psychological and Emotional Effects	Effects on Family and Community Relationships	Sociopolitical Effects	Cultural Effects

HOW WAR AFFECTS YOUNG WOMEN				
Physical Effects	Psychological and Emotional Effects	Effects on Family and Community Relationships	Sociopolitical Effects	Cultural Effects

HOW WAR AFFECTS YOUNG MEN				
Physical Effects	Psychological and Emotional Effects	Effects on Family and Community Relationships	Sociopolitical Effects	Cultural Effects

HOW WAR AFFECTS ADULT WOMEN				
Physical Effects	Psychological and Emotional Effects	Effects on Family and Community Relationships	Sociopolitical Effects	Cultural Effects

HOW WAR AFFECTS ADULT MEN				
Physical Effects	Psychological and Emotional Effects	Effects on Family and Community Relationships	Sociopolitical Effects	Cultural Effects

HOW WAR AFFECTS THE ELDERLY (BOTH GENDERS)				
Physical Effects	Psychological and Emotional Effects	Effects on Family and Community Relationships	Sociopolitical Effects	Cultural Effects

Document 8

HOW WAR AFFECTS WOMEN AND MEN DIFFERENTLY

How women are affected by war

In 1998, the Special News Reporter, Radhika Coomaraswamy, gave a detailed report on “The Violence Against Women During War Times.” This document, along with observations that have been made about the female condition in a war setting, helps us understand the effects that armed conflict has on the female population. Let's look at some of the relevant points:

- Throughout history, evidence has shown how violence against women in wartime is a traditionally accepted practice among victorious armies. In addition, the culture of favoring masculinity that permeates the military is by definition anti-feminist, and therefore creates an environment that is hostile to women.
- In this context, sexual abuse toward women has various symbolic functions, like dishonoring the enemy, humiliating them, reproaching them by showing that they are unable to protect their women, and demoralizing them. At the same time, this fuels the hatred that violated women feel towards the enemy, which is used as an incentive for soldiers to win in combat. It is also used to spread fear throughout the population, causing civilians to abandon their land and flee their homes.
- Forced prostitution and sexual slavery of the women on the enemy's side is a common practice in many wars; furthermore, these practices are justified as a way of preventing the rape of innocent citizens. Forced impregnation is also used, and the enemy may be further humiliated by forcing the rape victim to give birth to the rapist's child. Other forms of violence include sexual assault, forced marriage, and intimidating female relatives.
- Sexual coercion is another phenomenon: sometimes the woman is forced into a sexual relationship with a soldier in exchange for food to feed her family and herself, for shelter or clothing, or for protection.
- Other forms of sexual abuse toward women that are not included in Mrs. Coomaraswamy's report are acts of punishment against pregnant women from within one's own party, such as forced abortion.
- Forced domestic labor is also associated with sexual violence.
- In cases of mass evacuation or forced displacement, the United Nations has documented that women and girls are subjected to rape by the opposing side or by the group interested in occupying the land, by road-side thieves, and by members of their own displaced group while traveling and while in camps.
- A displaced woman's sexual health and control over her own reproductive system are particularly at risk: they are more prone to having unsanitary abortions and/or unwanted pregnancies and contracting infections and/or sexual transmitted diseases (such as HIV/AIDS). Their psychological trauma often manifests as depression, nightmares, insomnia, chronic fear, and suicide. The increase in pregnancies and births are, in most cases, a consequence of trauma from the war, forced displacement, and lack of health care for psychological, sexual, and reproductive health.

Women also suffer economic and social consequences from the war that affect them physically and psychologically. The following are some of the effects:

- They are direct victims of the armed conflict because they become refugees and widows after their husbands and companions die or disappear in the war. They, therefore, assume the role of being head of the household, due to forced conscription or flight from their spouses.
- They are affected by way social life is influenced by militarization during times of war because it creates conditions that allow for violence to predominate in family and community life.
- Basic food, health, and education services are restricted, or at least very difficult to access.
- Programs for the reconciliation and restoration of war-torn countries need to consider the socio-affective damage that is caused to women and girls, in their conditions as such.

Adult Men

- More men die because of armed conflict.
- The majority of men get involved in the war.
- They resort to growing illegal crops because of lack of employment or because of pressure from armed groups.
- Their roles change when they are displaced.
- There is an increase in the consumption of alcohol and psychoactive substances when they are affected by the war. Some studies suggest that this occurs because the pressure of cultural precepts prohibits them from showing their feelings and emotions.
- They are subjected to searches, threats, physical and psychological abuse, and forced displacement if they do not help or join the armed groups.

Young Men

- They are significantly affected by the violent deaths and disappearances.
- They are subjected to forced recruitment.
- They join legal and illegal armed groups.
- They are displaced and separated from their families and communities through threats and pressure to join the armed groups.
- They sometimes choose to grow illegal crops or join the armed groups when their families' crops have been fumigated.
- They are seen as suspects and are often subjected to investigation and abuse from the armed groups. Adolescents are persecuted, threatened, and assassinated because they are thought to be dangerous and delinquent, based on the music they listen to (for example, reggaeton), the clothing they wear, and their use of psychoactive substances. These acts are called "social cleansing."

As in other wars, the armed conflict in our region is led and carried out by men (women have begun to participate, but in insignificant levels). This is due to the social roles that are constructed in a patriarchal society, in which the notion of masculinity is based on domination and control. In the context of war, this is expressed through humiliation and degradation of others. Because of this, it is common for combatants to become desensitized when it comes to valuing the lost lives of not only strangers, but also of those they are close to.

This is compounded by the social protocol that it is honorable for a man to die for a cause, because he would rather be a hero than run away from danger and be seen as a coward.

This standard describes risk as the foundation for the masculine identity and explains the constant need for many men to build social, familial, and interpersonal relationships based on the use of

violence. Their identities have often been constructed as a result of arbitrary use of force, power and authority, and a skewed and vulnerable body image. It is because of this that violence has become an imperative in masculine roles.

Document-Guide 9

PSYCHOSOCIAL DIAGNOSIS OF TODAY'S COMMUNITY

GUIDELINES

Municipality of San Francisco

Making a diagnosis allows us to learn about and understand the conditions of a certain community, which is fundamental for our intervention.

With the questions in this guide, we invite you to identify which conditions are characteristics of your municipality or neighborhood, especially within the last two years: take into account the sociopolitical context, the group or organizational dynamics, the community process, the necessities, and the existing strengths.

In a plenary session you will present the results from your group's work by acting out the role of a reporter (on the radio, the news, television, etc).

1. Approximately how many people make up a community or group: children, adolescents, women, and men?

2. How is the society organized (by particular characteristics, for example, being a victim, handicapped, an athlete, etc)? What type of organizations does the town have for children, adolescents, women, or men?

3. What is the objective or purpose for the work the community does?

4. What are the most important sociopolitical events the community currently experiences?

5. What are the reasons for these events?

6. How do these events affect:

6.1. the people?

6.2. the families?

6.3. the groups?

6.4. the community?

7. What primary strengths does the community use to face these effects?

8. What process is the community undergoing with regard to rebuilding the social fabric, reconciliation, and general development?

Document 10

TODAY'S SOCIOPOLITICAL CONTEXT

Municipality of San Francisco – Antioquia

Historical Context and Current Situation

Generalizations

The Municipality of San Francisco is located southeast of the Antioquia Department. It is one of the 23 municipalities that make up the Oriente Antioqueño and one of the 9 subregions that divide the Antioquia Department, Colombia. The municipality is situated at 101 kilometers from the city of Medellín, and its center is located at an altitude of 1,250 meters above sea level. The municipality has three climate levels: warm, moderate, and cold. The average temperature is 23°C (~73°F) and has a land area of 372 square kilometers.

One can reach the municipality's center via the Medellín-Bogotá highway, which passes through La Piñuela—known as the Cocorná-San Francisco stretch. A second route passes through La Mañosa in the municipality of Cocorná (Vía Guacales).

According to the 2005 DANE census, the Municipality of San Francisco has a population of 6,395, which is comprised of 49% women and 51% men. Sixty-four percent of the population lives in the rural areas and 36% live in the urban areas. It is one of the most poverty-stricken areas in the country, especially following the humanitarian, social, and economic crisis of the previous decade. The high levels of forced displacement (11,594 in 10 years, including departures and returns), the large numbers of widows and orphans also indicate the poor state of the municipality. The existence of landmine zones in this region causes the highest number of accidents generated by armed conflict in the nation.

Socioeconomic Aspect

The economy in San Francisco is primarily agriculture, livestock, and forestry. Employment opportunities are scarce; the only job openings are in state agencies, such as the Department, the Municipality, the health sector, and a cooperative.

In rural areas, people only make a living during the harvesting season when they can gather yucca, plantains, corn, coffee, beans, guava, sugar cane, cacao, and timber. Even so, the agricultural economy is mainly subsistence because usually they cannot yield enough crops to sell on a large scale.

The Municipality of San Francisco is one of the poorest municipalities in the Department and is the poorest in the Oriente Antioqueño. In rural areas, locals are subjected to a low standard of living and slow rate of development. This is due to the fact that they are not guaranteed any rights

or access to quality education, health services, recreational activities and sports, technical assistance with agriculture, and any other State services. Historically, this situation has been justified by the high dispersion of the population throughout the municipality: this vast territory of more than 450 square kilometers contains a population of no more than 6,395 people, including towns (according to the 2005 DANE census); as of 2008, these statistics have not changed significantly. Despite the efforts of the municipality's administration, they have not reached out to provide quality coverage for the entire population; as a consequence, the municipality currently has a high level of illiteracy and malnutrition, does not provide easy access to health services, and experiences poor agricultural development.

Because of these conditions, the population continues to cut down trees to harvest timber, which contributes to ground erosion, affects water reserves, and subsequently converts the lush foliage of the forest into infertile pastures or into fields for cultivating coca. This product is one of the methods used to boost the rural economy, once farming and livestock production no longer provided basic levels of sustenance.

Armed Conflict

San Francisco, along with the town of Aquitania, form part of a wooded area between the Páramo (municipalities of Argelia y Sonsón) and a long stretch of the Medellín-Bogotá highway, with easy access on one side to the capital of Antioquia and on the other side to the Magdalena River. This has served as a strategic passage for armed groups, as it is a zone into which they can retreat and cultivate coca.

Behavior of Armed Violence

In San Francisco and in Aquitania there has been a strong presence of the ELN and of the FARC. Both guerrilla groups carried out militant actions and caused serious injuries to victims in the populated center and in the rural areas. The Autodefensas del Magdalena Medio came to fight for control over the territory and they achieved it, at least in the urban centers and main roads. The following military offensive of the national army definitively crippled the ELN and also debilitated the FARC, both Fronts 9 and 47, in all of the territories surrounding the urban center of San Francisco. The FARC continues to have presence in Aquitania, but in its general withdrawal, both Fronts left many neighborhoods and roads filled with landmines.

In 2005, the Oriente was still the subregion most affected by the explosion of mines, especially the municipalities of San Francisco, with 149 cases; San Luis, with 102; Cocorná, with 81; Granada, with 78; and San Carlos, with 76.² Events such as the confrontation with the ELN and the demobilization of the AUC have favored the pact that Antioquia made for the de-mining of the Oriente. Only between 1990 and June 2005 there were 1,515 victims, and according to the *Observatorio de Derechos Humanos de la Gobernación de Antioquia (Observatory of Human Rights of the Government of Antioquia)*, it was the most critical situation in the country.

The municipality has a process of organization of victims that brings together people who have been affected by landmines, and people whose family members have disappeared or were

² Gobernación de Antioquia. Antioquia se Toma la Palabra. Minas Antipersona. 2005.

assassinated. A significant number of these people have received psychosocial support from peer support workers who have offered emergency emotional assistance.

Also, 40 demobilized participants from the AUC and/or deserters of guerrilla groups are currently going through the process of reintegrating into civilian life.

There is a new process to bring together these sectors in the form of community events, which have encouraged one group of victims to visit ex-commanders of the AUC prisoners in Bogotá as part of the Peace and Justice process.

The fact that guerrilla ex-commanders and paramilitary personnel are detained in the same jail, practically bound by neighborhood and familial ties between them and with the victims, opens the possibility for reconciliation and for working together to promote conditions where armed violence will not be repeated.

Document-Ritual 11

RITUAL: SHALOM SALUTATIONS

Closing Ceremony:

Shalom is a Hebrew word that is used as a greeting and a farewell because it allows a person to extend their best wishes to someone: it is a wish to bestow health, love, freedom, compassion, tranquility, well-being, peace, etc.

So now we will say goodbye, wishing each other a sincere SHALOM, filled with love so that every moment of our lives will be filled with happiness.

To partake in this beautiful activity, complete the following:

- Form two concentric circles, so that participants are facing each other in pairs.
- Hold each others' hands, look each other in the eyes.
- Bow to each other, saying SHALOM two times.
- Shake each others' hands, first both with the right hand saying, "Shalom for You," and then both with the left hand saying, "Shalom for Me."
- While still holding hands, raise them up over your heads saying, "Shalom, shalom."
- Give each other a hug, first embracing on one side saying "May God bring you peace," and then on the other side saying "May God give you love."
- Finish by bowing to each other, taking each others' hands, looking each other in the eyes, and saying, "Shalom," two times.
- So that each participant has the chance to give the salutation, participants in the outside circle will move one step to the right so they can repeat this exercise with a new participant.

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO
SURVIVORS AND CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

MODULE 3: EMOTIONAL FIRST AID AND COMMUNICATION (ACTIVE LISTENING)
El Paraíso – November 26 and 27

OBJECTIVES:

Identify the central elements of a coaching process on the psychosocial level.
Recognize existing acceptable responses and learn new emotional support techniques to help people who have been affected by war.
Improve communication skills and active listening skills for peer support workers (PSW).
Think about the criteria that have been selected for the *abrazados*.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:30	Participants arrive, settle down, and have breakfast. Participants sign in.	Attendance List
9:30 – 11:00	<p>Activity 1. Introduction</p> <p>1.1. <u>Pre-workshop quiz</u></p> <p><i>Individually</i> Each participant will complete the pre-workshop quiz that corresponds with Module 3. (Time: 10 minutes)</p> <p>1.2. <u>Self-care exercise</u></p> <p><i>Plenary Session</i> Complete the guided imagery exercise in “Visualization: The Strength of the Spirit Working Within Each of Us.” (Document No. 1) (Time: 20 minutes)</p> <p>1.3. <u>Introduction to the Workshop</u></p> <p>Presentation of the program and the norms of group interaction. (Duration: 10 minutes)</p> <p>1.4. <u>Peer Support Groups: What Has Happened Since Our Last Meeting?</u></p> <p>1.4.1. <u>In 3 groups</u> With a professional leading each group, complete the following activity:</p>	<p>Pre-workshop quiz</p> <p>Exercise-Document No. 1: “Visualization: The Strength of the Spirit Working Within Each of Us”</p> <p>Bulletin board with the agenda for the two days Bulletin board with the norms of group interaction</p>

	<p>Participants present the concerns, reflections and situations they have experienced since the last Module.</p> <p>The goal is to continue the healing process based on personal experiences of each participant, and allow participants to express the doubts, feelings, emotions and situations that have bothered them since the separation in the previous Module in order to deal with them in the group setting. (Document-Guide No. 2) (Duration: 50 minutes)</p> <p>1.4.2. <i>Plenary Session</i> Participants discuss how they felt during the exercise and what they learned from it. If there are special situations that participants want to share in plenary session, they should do so at this time.</p>	Document-Guide No. 2: “Development of Peer Support Groups”
11:00 – 12:30	<p>Activity 2. <u>What is emotional first aid and what is it used for?</u></p> <p>2.1. <u>The facilitator introduces the theme.</u> (Document 3)</p> <p>2.2. <u>Individually: Self-Diagnosis</u> Following Guide 3A, each participant will report: Most common symptoms experienced by those impacted by war Assistance offered Results (Document 3) (Document-Guide No. 3A) (Duration: 45 minutes)</p> <p>2.3. <u>Plenary Session</u> Present individual responses. (Make notes on the drawing board or flipchart.) Points to emphasize: Most common symptoms experienced by the group members. Emotional assistance that has been used most frequently with good results. (Write these on the drawing board.) Comments on the exercise. (Duration: 45 minutes)</p>	<p>Document-Guide No. 3: “Self-Diagnosis and Emotional First Aid”</p> <p>Markers Drawing board or flipchart</p>
12:30 – 1:00	<p>Activity 3. <u>Mental Health</u></p> <p><u>Plenary Session</u> Keynote Presentation: “What is Mental Health?” (Document No. 4)</p>	Document No. 4: “What is Mental Health?”
1:00 – 2:00	Lunch	
2:00 – 3:00	<p>Activity 4. <u>Human Dignity and Communication</u></p> <p>4.1. <u>Plenary Session</u> Present a picture (an image of a person in which it is unclear if the person is old or young) and do the exercise: see, feel, act.</p>	Picture of a person who can be perceived as either young or old.

	<p>Reflect on human dignity and uniqueness. Presentation about the communication diagram. (Duration: 30 minutes)</p> <p>4.2. <u>Things to keep in mind while listening and things to keep in mind while talking</u> Case studies: Present and analyze the following cases in order to help the participants understand what happens in communication when one uses ‘You Messages’ and ‘I Messages.’ Highlight the communication problems: Compare ‘You Messages’ and ‘I Messages.’ Note the importance of being a good listener (passive and active listening, based on the document). (Document No. 6) (Duration: 30 minutes)</p>	<p>[physical copy]</p> <p>*Document No. 6: “Interpersonal Communication as an Instrument for Solving Conflicts”</p>
3:00 – 4:00	<p>Activity 5. <u>Miscommunication</u></p> <p>5.1. <u>In 3 Groups</u> Read the document “Communication Errors.” Each group is assigned a situation with a case of miscommunication to correct and act out. (Document No. 7) (Duration: 30 minutes)</p> <p>5.2. <u>Plenary Session</u> Act out each case. The groups will guess what mistake was acted out. Reflect on the communication errors that PSWs should avoid making. (Duration: 30 minutes)</p>	<p>Document No. 7: “Some Errors that Interfere with Effective Communication”</p>
4:00 – 4:30	Break	
4:30 – 5:30	<p>Activity 6.</p> <p>6.1. <u>In 3 Groups</u> Shared reading of key actions to take into account when giving psychosocial support. Emphasize and explain the most important elements. (Document No. 5) (Duration: 30 minutes)</p> <p>6.2. <u>Plenary Session</u> Presentation of the groups’ work. (Duration: 30 minutes)</p>	<p>Document No. 5: “Actions to Take into Account When Giving Psychosocial Support”</p>
5:30 – 6:30	<p>Activity 7. <u>Video Forum</u> Slide show, short video or documentary on the discussion topic.</p>	
6:30 – 7:30	Dinner	
7:30 – 9:00	<p><u>Assembly Topic Chosen by the Participants</u></p> <p>Suggest that the group decides on topics outside the training curriculum that they would like to discuss during the assemblies.</p>	

	Organize a schedule to follow during evening assemblies.	
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Day 2

Time	Activity / Methodology	Materials
7:00 – 7:45	Activity 8. <u>Self-Care Exercise</u> 8.1. <u>Plenary Session</u> Self-Care Exercise: breathing, relaxation and visualization, self-massages (Document-Exercise No. 8)	Document-Exercise No. 8: “Visualization and Self-massages”
7:45 – 8:30	Breakfast	
8:30 – 9:30	Activity 9. <u>Verbal Communication</u> 9.1. <u>In 2 groups</u> Each group will work on one communication topic based on a participant’s experience (volunteers who wish to share begin the exercise by narrating at most 3 cases): describe the event, the people involved, and how they were involved. Choose a case to present during the plenary session. Assign roles. (Duration: 40 minutes) 9.2. <u>Plenary Session</u> Each group will present their case. The rest of the group will watch as the communication unfolds and make observations about the way in which the communication developed, noting both correct and incorrect methods used. The results are discussed at the end. (Duration: 20 minutes)	
9:30 – 11:00	Activity 10. <u>The Image I Construct of the Other</u> The objective is to show how we build our images and histories of other people by responding to external characteristics, which are often wrong. (The images should correspond to the prototypes that are appropriate to each context.) 10.1. Place about 10 portraits or pictures of people with different characteristics: the PSWs will look at all of them and choose at the most 2 pictures to create a history about them: Where was the person in the picture born? What was his/her family like? What was his/her occupation? What were their major decisions in life? What were their biggest failures? What is their current living situation? What will their lives be like in 10 years? (Duration: 45 minutes) 10.2. <u>Plenary Session</u> Each group will present their cases and histories. Reflect on the image we form of others when judging only by external characteristics.	Photographs of faces (armed actors, survivors, civil society) Colored paper Pens Masking tape

	Participants express their thoughts about the exercise. (Duration: 45 minutes)	
11:00 – 11:30	Break	
11:30 – 12:30	<p>Activity 11. <u>Training on Skills and Techniques for Working With Groups</u></p> <p>11.1. <u>In 3 Groups</u> Read the document: “Skills and Techniques to Keep in Mind For Psychosocial Support.”</p> <p>Reflect on the skills each person has and on what should be done to develop the ones they are missing. (Document No. 9) (Duration: 30 minutes)</p> <p>11.2. <u>Plenary Session</u> Presentation of the groups’ work. (Duration: 30 minutes)</p>	Document No. 9: “Skills and Techniques to Keep in Mind For Psychosocial Support”
12:30 – 1:30	<p>Activity 12. <u>Plan for Creating a Support Group</u></p> <p>12.1. Presentation of the activity: General criteria to keep in mind when selecting individuals and places to hold the <i>Abrazos</i>.</p> <p>12.2. <u>Individually</u> Each PSW will create a proposal for the selection of <i>abrazados</i> (participants of the <i>Abrazos</i>), keeping in mind: Who would you invite to join the group and why? How will you invite them? Where will you hold the <i>Abrazos</i>? (Document-Guide No. 10) (Duration: 20 minutes)</p> <p>12.3. <u>Plenary Session</u> Individuals will present their work and decide upon a definitive plan for creating a group. (Duration: 40 minutes)</p>	Document-Guide No. 10: “Plan for Creating a Support Group” R. Beatriz
1:30 – 2:00	<p>Activity 14. <u>Post-Workshop Quiz</u></p> <p>14.1. <u>Individually</u> Each participant will complete the post-workshop quiz for Module 3.</p> <p>14.2. <u>Evaluation</u></p> <p>14.2.1. <u>Individually</u> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session.</p> <p>14.2.2. <u>Plenary Session</u> Go over the evaluation results and discuss:</p>	<p>Copies of the post-workshop quiz</p> <p>Copies of the evaluation form</p>

	Major achievements Major problems Suggestions for improvement Activity 15. <u>Closing Ceremony</u> 15.1. <u>Plenary Session</u> Lighting candles: Reflect on the importance of sharing knowledge; the importance of receiving from one person in order to give to another. Methodology: In the form of role play, create a drama; the group is also a protagonist. (Document-Ritual No. 11)	Document-Ritual No. 11: “Lighting Candles: Where I Stand With My Companions on This Trip” Copies of the song Candles of different colors, sizes, and shapes Lighter
2:00 – 3:00	Lunch	

Document-Exercise 1

***VISUALIZATION: “THE STRENGTH OF THE SPIRIT
WORKING WITHIN EACH OF US”***

Self-care exercise:

Through an exercise that combines relaxation and visualization, this short meditation allows us to feel the Divine Spirit working in each of us so we can feel stronger inside, filled with confidence and faith to take on the work in our daily lives with love.

Get into a comfortable position. If you are sitting down, sit up straight with your back resting against the back of the chair, feet on the ground, and the palm of your hands facing up as if in a position to receive.

Close your eyes and relax while concentrating on taking slow, deep breaths to the count of four. When you breathe in, feel your breath spreading the sensation of well-being throughout your body, loosen every muscle, releasing the tension and all physical discomforts you may have. Focus your breath—a breath that is rich with benefits, that oxygenates us and gives us life—on the places where you feel the most discomfort. When you release your breath, feel the tensions and discomforts that harm you leave with the release; with the exhalation, expel everything that opposes your well-being, ridding yourselves of negative energies. Repeat the breathing exercise 7 times.

Now, continue breathing normally, but calmly and softly, and visualize that above your head is the light of the Divine Spirit, of the father of the universe: it is a fuchsia light that enters through your head and begins to fill every part of your body, moving down through your skull and your

face, your neck and your throat, your torso and your upper extremities, your hips and your lower extremities, until you feel that your entire body is a body filled with a fuchsia light that shines brightly and powerfully. Your body is flooded with the Divine Spirit that is the power of love, that heals us, purifies us, frees us, fills us with faith, and strengthens us.

Feel how this light gives us a greater feeling of self-love and self-confidence, because as it flows through our bodies to our feet, it draws out our fears, our uncertainties and our doubts, leaving us filled with love, faith and wisdom. These are the best tools to use each day while striving to fulfill the Divine Will. Feel the strength of this light working in our bodies; feel its heat. Accept all of the feelings that it produces within us. Feel that you are blessed to project that light onto anyone that you wish to share it with, living or dead; you can flood family members, friends, those deprived of freedom, your local, municipal and regional communities, and especially those that have harmed you with this divine light, to fill everyone with love, faith and wisdom, and to be instruments of peace in our communities.

We maintain the strength of the Divine Spirit in ourselves and feel its infinite power working for love, forgiveness and reconciliation, and we thank the Divine Power for sending it to us, filling us with it, and making us its instruments for building a new homeland. Feeling strengthened, full of well-being, joy and enthusiasm to complete the tasks of our daily lives, we are going to become aware of our whole body, gently moving each part, becoming conscious of where we are again and finally, opening our eyes slowly when we are ready.

Note: If there is a situation that the group decides is necessary to bring to the plenary session, make a note of this and discuss the situation there.

Document-Guide 2

DEVELOPMENT OF PEER SUPPORT GROUPS

Guide for Group Work

Revisiting our experiences: What has happened since our last meeting?

In 3 groups (with professional supervision):

The goal is to resume the process based on the personal experiences of each participant and allow them to elaborate on situations that have caused distress since the last meeting, giving the group the opportunity to discuss these situations.

The participants will present:

8. Experiences since the last meeting or *Paso*
9. Feelings

10. Concerns

11. Reflections

12. Lessons learned

Note: Select one person to take notes on the discussions.

Document-Guide 3

SELF-DIAGNOSIS AND EMOTIONAL FIRST AID

Normal responses after experiencing unusual situations

In an unusual situation, certain feelings and reactions are normal and natural. Sometimes, these are feelings that we had never felt before. Each person is different. Each of us responds in a different way. The event will never be erased from our memory and it will always be a part of our lives. Each of us will resolve the crisis in a different time frame. The period of recuperation will also be different. Some people will experience more serious problems.

A person can go through these situations in the following ways:

Anxiety and terror. Armed conflict is an unusual experience that can awaken deep feelings, and this reaction is normal. We can start feeling fears of losing one's life or the lives of loved ones. Unfortunately, the fear doesn't always disappear once the event ends. The fear can remain for weeks, months and sometimes even longer. There is a tendency for people to relate everything that is occurring in the present with these past situations that produced the intense fear. Children are especially vulnerable to these fears. If the symptoms last for more than three months, you should seek professional help.

Denial. A sudden loss of our property and/or our loved ones, just like the fear that we feel, can overwhelm us. We find difficulty in accepting that our world has been suddenly and completely destroyed. Feelings of denial over what occurred and thoughts like, "I should be having nightmares," can arise. The impact and the denial causes problems when making decisions and concentrating. Small decisions can seem like enormous chores. People in denial often fantasize to avoid the reality of the situation. A little fantasy is acceptable but excessive denial can eventually prevent important life decisions from being made.

Confusion. The way in which we view the world can be changed. People have difficulty thinking about what to do, where to live and how to recover. Everything you touch seems to cause more painful thoughts and feelings.

Depression, hopelessness. Loss can hurt. Loss of family members, neighbors, friends and material objects is very painful. We can feel as if world order is lost and may feel insecure. We incorrectly think that sleeping and alienating one's self is the best solution.

Guilt and embarrassment. People frequently say, “I could have done something to stop it.” It is easy to blame yourself instead of seeing the traumatic event as a tragic situation forced on you. Common, also are feeling embarrassed and ashamed for accepting help. You may think, “I should have taken care of myself and my family.” What you are forgetting is that armed violence makes us powerless to take care of ourselves or others.

Document-Guide 3A

Self-Diagnosis

Here are some likely symptoms. Mark an (x) next to the ones you have personally experienced and a (–) next to the ones you have not:

- ☐ Inability to think clearly
- ☐ Feeling guilty for surviving
- ☐ Crying
- ☐ Difficulty concentrating
- ☐ Fatigue
- ☐ Difficulty remembering
- ☐ Difficulty sleeping
- ☐ Decreased appetite
- ☐ Loss of self-confidence
- ☐ Decreased stamina
- ☐ Flashbacks
- ☐ Blaming others
- ☐ Frustration
- ☐ Disorientation in time and place
- ☐ Feeling Helpless
- ☐ Substance abuse
- ☐ Depression
- ☐ Excessive use of disabilities
- ☐ Sadness
- ☐ Anger, rage
- ☐ Difficulty relating to other people
- ☐ Insecurity
- ☐ Fear
- ☐ Suicidal thoughts
- ☐ Anxiety
- ☐ Feeling isolated, abandoned
- ☐ Feeling overwhelmed
- ☐ Intense worry about others
- ☐ Nausea, headaches or chest pain
- ☐ Difficulty breathing
- ☐ Muscle spasms

- ____Rapid heartbeat
- ____Increase in blood pressure

All of the above are **symptoms**. In this case, symptoms are signs of what a person may not be able to verbalize. Generally, a symptom expresses something: a cry for help; a result of something that happened. The symptom needs to be transformed into words. When working with people affected by sociopolitical violence, we need to understand that coaching and supporting them seeks to do just that: help them speak up and transform all of the symptoms into words: not the words spoken in a doctor's office or the words spoken in privacy; but rather, words that give back to the social world that which has come from the social world. That is, this word has to become a testimony and a memory in order to tell the story. And in doing so, the words allow the person to regain his or her sense of identity that was destroyed and to regain his or her dignity that was damaged by the violent event.

We recommend the following emotional first-aid steps for individuals who have been recently affected by violence.

Here are some ways to get "emotional first aid." Mark the ones that you have used in your life with an (x) and the ones that you have not used with a (-). Afterward, describe the ones that you have used but are not listed below.

Self-help

- ____Talk to people; talking is the best method for healing.
- ____Share your feelings and thoughts with others.
- ____Allow yourself not to feel well.
- ____Alternate between relaxation and gentle physical exercises. This should relieve some of your physical reactions.
- ____Structure your days so that you keep yourself busy.
- ____Do not use alcohol or drugs to try to ease the pain; substance abuse will only complicate your life unnecessarily.
- ____Try to keep a normal schedule as much as possible: have a routine—eat, sleep, go out, etc.
- ____Write when you are experiencing insomnia.
- ____Do or think about things that make you feel well.
- ____Make small decisions daily.
- ____Get enough rest in order to increase your strength.
- ____Eat balanced meals regularly (even if you don't feel like it).
- ____Recurring dreams and thoughts about the traumatic event is normal: don't try to fight them, they will go away with time.
- ____Don't make drastic decisions.
- ____Spend time with other people; Seek company and make friends.
- ____Balance your time regarding work and rest.

How to Help Others

- ____Listen carefully to the person.
- ____Spend time with the person.

- _____ Offer to listen to them and help them.
- _____ Reassure them that they are safe now, if it is true.
- _____ Help with daily chores, such as cleaning, cooking, taking care of the family and children.
- _____ Allow them to cry and feel sad.
- _____ Don't take their anger and other feelings personally.
- _____ Don't tell them that they are "lucky" that things aren't worse. People who have been emotionally disturbed do not find comfort in these words. Instead, tell them that you are sorry that something like this happened to them and that you want to understand and help them.

Based on the document "Summary of Basic Guidelines" by the Asociación Mexicana para Ayuda Mental en Crisis.

Document 4

WHAT IS MENTAL HEALTH?

Discussing mental health requires the recognition of two dimensions in a person that influence each other: one, relating to oneself, and the other, his or her ability to interact with other people and with his or her environment.

The first dimension acknowledges that each human being is unique and has his or her own identity. People can be similar to another in their appearances, but not in who they are, how they see the world, their reactions, their thoughts and their behaviors. Take, for example, two children of the same sex who have the same biological parents and are raised in similar environments; nonetheless, they are different from one another. One is more independent than the other; one likes mathematics and the other likes literature. Both may be equally friendly, and yet they are different people. This happens because each person is the result of a complex combination of biological, psychological, and social aspects that occur throughout a lifetime and each combination cannot be replicated. Mental health, therefore, includes all of these aspects, and it is not reduced to the suffering of a mental illness. Being mentally healthy, aside from not having a mental illness, requires that the person enjoys a comprehensive well-being, according to their potential for development.

The second dimension of mental health has to do with the person's ability to interact with others, understanding "interaction" as the ability to influence others (in a positive way), to being influenced by others, and to adapt to and transform new situations.

This interaction between a person and his/her environment (other people, different situations) is not always easy and pleasant. Since each person is different, disagreements and misunderstandings can arise. Resolving these problems requires that the person make an effort to maintain the relationships and regain the balance while dealing with new and unexpected

situations, such as the death of a family member. The presence of intrapersonal (within oneself) and interpersonal (with others) conflicts is an indication of the effort a person makes to adapt in a creative manner. Other indicators are the various emotions that appear because of this effort. We react with happiness, anger, sadness, tears, and indifference to different situations. All of these pleasant and unpleasant reactions are normal, since they indicate the psychological changes that a person experiences when there is a permanent change in his/her relationship with other people and with the environment.

In other words, people exist in a state of permanent transformation to the degree that conditions change and that they themselves change those conditions. This process of transformation requires that a person acquire techniques that help him/her adapt to new situations, but it also encourages the person to develop new mechanisms for coping with the environment.

Therefore, mental health is related to:

- Who I am, how I behave, what I feel, what I think.
- How I relate to others.
- What is my goal in life.
- What do I do with others and my environment.
- What opinions do I have about myself and others.

The factors that influence a person's mental health can be internal (those that the person already possesses) and external (those present in the environment). We will mention a few:

Personal factors that promote mental health:

- Physical health
- Ability to give and receive affection
- Ability to understand and comprehend
- Ability to resolve conflicts
- Sense of identity (who am I) and belonging
- Ability to make observations

Social factors that promote mental health:

- Belonging to a network or networks of people that share your values and beliefs
- Being able to rely on these networks for support and help
- Being able to rely on external social, cultural, educational, work and recreational factors that allow you to become a wholesome person

Based on the booklet, TG 2 of Corporación Avre, pp. 17-19.

Document 5

ACTIONS TO TAKE INTO ACCOUNT DURING PSYCHOSOCIAL ASSISTANCE

Now, let's look at the essential points to keep in mind when working on a psychosocial assistance process with survivors:

* You should recognize and be aware of the population you will be working with. Working with a population of black people is not the same as working with native, rural, or city people. We need to know this community, coexist and share with it. We need to know its history, culture and identity. We need to identify who are the most vulnerable: in general, they are the poor, and amongst them, children, women and the elderly. Generally, assistance initiatives do not make this type of distinction; rather, they provide "help," for which the recipients need to be grateful. For example, in the refugee camp of Pavarandó, the black population received food supplies of grain, mainly beans and lentils. However, these were not part of their usual diet before they were displaced.

* People's strength, values, abilities and resources should be taken into account. Thus, neither the individuals nor the community are victimized; they are not left in a position of dependency, which prevents them from restoring their dignity. The goal is to empower the victim, to discover his or her qualities, and to help victims see their potential. The individuals should be a part of the solution to their own problems. In the case of a person who feels powerless and desperate because he/she has lost everything, you can decide to approach the situation from a diagnosis of depression and begin by treating the disorder. Or, you can approach the case by having the person focus his or her attention on all the potentials, talents and qualities he/she still has and that he/she can develop to move forward, in spite of the pain experienced. We are not trying to lessen an extreme situation, but rather approach the situation from a different perspective. To this end, we can develop support techniques that will trigger this change process.

* Establish a horizontal relationship, i.e. I do not see myself above others. It is all about the interactions between two human beings, leaving labels, rank, and social status behind. In that relationship, we need to stop being "know-it-all" doctors, priests or leaders, and become human beings that can hear the screams of those that suffer: we are sympathetic, we offer our hand and do everything necessary to help the other person get up. Many institutions maintain that we should keep a safe distance, so that "people do not take liberties or take advantage." It is important to take a stand against this position, because a horizontal relationship does not imply lack of respect; on the contrary, my respect for others and treating others with dignity generates the same attitude in the other person and/or the community. Therefore, horizontal treatment becomes an important factor in the restoration of dignity.

* A person's primary need is not food; their primary need is their dignity, the ability to feel human. The first goal is to restore the dignity of a person or community because that is what has been most damaged. It is easier to give supplies and leave the person as we found them. We must understand that in most situations we will only have one or very few chances to have a real interaction with another human being. The way we treat them, the type of treatment we offer, the

look we give, the act of opening the doors to listen and communicate, and the act of taking what the person and/or community says seriously are the primary factors at the time of a psychosocial intervention.

* We are not the Messiah, the Savior, the bread of the people, the father, but, rather, the companion of the community and/or of the person. The person who has experienced an extreme situation is not dependent on us, rather they are independent; they have their own thoughts and they know what they need. They are not incapacitated, whatever the situation, even in the worst cases in which they have been mutilated or suffered serious injuries. We must understand that it is not the companion that defines the needs of the population or person. One should not take on the task of making diagnoses that are estranged from the reality of the people and the needs that they express. This is why we must include people in the processes and projects of their own recovery, for their inner strength. We should focus our work on human rights, dignity and quality of life.

* In general, the symptoms that are present in survivors are not manifestations of mental disorders, which is why they should not be diagnosed. The symptoms are the voice of the pain that has been forced into total silence and degradation. The symptoms of a person who has been affected by war are a scream, an expression, a message. Therefore, I should not seek to eliminate a symptom when trying to “help,” without understanding what the symptom means. It is more effective to listen and give the people back their voice, so that their story has a place and it is known, hopefully in public, rather than design a psychotherapy program to eliminate the symptoms in an effort to seek well-being.

* Establishing a trusting relationship is essential and fundamental. The war damages this aspect of confidence, not only in one’s self, but also in relationships with others. Opening up ourselves, treating others with dignity, active listening, our attitude of being present and supportive will generate the trust necessary for the other person and/or community to open up. This is a basic aspect in any process of coaching and assistance.

* All of this can be reduced to one proposition: shifting from a perspective and attitude of “help,” which implies a vertical relationship, lack of symmetry, and which emphasizes the differences (“since I am well, I will help you because you are not well”). The vertical relationship often creates a sense of distance while the horizontal position shifts to a position of solidarity, in which it does not matter my place or my role in society, nor my socioeconomic status, nor whether I am well or not. I am simply a companion for the other person while he/she experiences pain. I am able to reach for his or her hand and, together, create solutions and find alternatives to deal with extreme situations.

THE OLD WOMAN AND THE YOUNG WOMAN

Communication Exercise



Document 6

INTERPERSONAL COMMUNICATION AS AN INSTRUMENT FOR SOLVING CONFLICTS

Key Ideas

Conflicts are an essential part of our lives and they exist because we are different and unique. Conflicts will always exist; the most important thing is to manage them without hurting other people. Conflicts can be looked at as a way to bring people closer. Communication is essential for this.

Our communication can be rejecting or accepting; the latter creates a sense of security, self-confidence and self-esteem in other people so that they can overcome the problems that life brings and advance on the path to independence and autonomy, and so “accepting” communication empowers people.

If acceptance is not shown, then communication is not effective. Therefore, we must learn a language that will allow us to communicate what we feel and what bothers us without hurting others, thus showing our acceptance.

Each person talks and listens according to his or her uniqueness, based on his or her own personal, family and cultural history. Therefore, each person has a distinct language.

To think that we speak the same language is deceptive and can obscure the barriers that arise in communication.

We must learn to communicate with “I” Messages and avoid “YOU” Messages. This way, we avoid defensive-aggressive reactions and develop closer, more understanding relationships with people.

Listening is an act of acknowledging others, of love, of respect for their rights and freedom. Listening is the best gift you can give someone.

Listening is thinking from the other person’s perspective, from his or her feelings, avoiding value judgments.

Document 7

ERRORS THAT INTERFERE WITH COMMUNICATION

In our interactions with other people, we are constantly communicating. However, errors and interferences occur frequently in this process, causing misunderstandings or insufficient information or incorrect conclusions. In our daily life, we overlook many of these errors. They pass by us undetected, and, although in most cases these errors are inconvenient, for the most part they do not have practical consequences or are not severe.

However, whenever possible, we should seek a higher level of communication, both in talking with and listen to others. This will improve our interpersonal relationships and avoid inconveniences in our social life.

Here, we will mention some of the errors we should avoid when a person tries to update us on something that he or she feels is important, because he/she believes we can guide or help in some way.

- ***Not paying enough attention to what the other person is saying.*** If you are inattentive to what the other person is saying, you may misunderstand the person. Generally, this happens because we are thinking about personal matters while the person is speaking. For example, if someone in this workshop was thinking about unfinished business at home while we were discussing the schedule for the day, that person probably does not have a clear idea of what was said; if we were to ask him/her now what the workshop's objectives are, the person would have a difficult time answering us.
- ***Someone is telling us something and instead of following their train of thought, we abruptly change the topic.*** This breaks the communication because changing the topic suggests to the other person that what he/she was saying was not interesting or important.
- ***Unnecessarily interrupting the person talking with our questions.*** This behavior prevents the person from continuing with the idea at his or her own pace, and the story loses its flow.
- ***Expressing an opinion without sufficient information.*** If someone is telling us something because they want to hear our opinion, we should let them explain in detail what he/she wants to share and to try to fully understand the issue before giving an opinion. If, on the other hand, we tell the person what we think as soon as he/she starts talking, the person will think we are giving them shallow recommendations and that understanding what they are saying is not important to us.
- ***Advising.*** Giving advice seems easy but we need to be very careful when doing so. If we are not sure that we can give helpful advice, we should not give any. If the person communicating something expects a recommendation or suggestion from us, we need to be sure that we fully understand the situation and that we have thought long enough before attempting to give advice. If we give hasty advice, the person will think that we do not feel what he/she is saying is important and that we might be trying to get rid of him/her.

- ***Calming a person down without having a clear understanding of the problem.*** For example, the person begins by saying, “I’m worried because this morning I had an argument with my boss....” Without more information we say, “Calm down, don’t worry about it, everything will work itself out.” The person may feel that we think he/she is exaggerating the problem. The person may even feel like we are criticizing him/her for not being able to handle the situation.
- ***Making too many self-references.*** When someone comes to us with something that bothers him/her and we constantly discuss similar or worse situations that we experienced, the person may think that we are too concerned with ourselves to pay attention to what that person is saying.

Document-Exercise 8

VISUALIZATION AND SELF-MASSAGES

Self-care exercise:

8. Begin with visualization: Discuss how visualization allows us to “picture” moments, circumstances and dreams. Doing so shows us how the mind can escape from difficult moments and, through the power of imagination and visualization, take us to a comfortable place and time, leaving us feeling refreshed and happy.

We close our eyes and pay attention to our breathing as it slows down, making us feel relaxed.

For the facilitator:

Sitting in front of a beautiful shore and river with deep, clear water, we direct our attention to the blue sky, free of any clouds that might obscure our vision. We feel how our body relaxes with that image and allow ourselves to be carried by it. We listen to the rhythmic movement of the branches and leaves of the trees by the shore of the river and, little by little, we notice how the gentle breeze that sways those trees tenderly caresses our cheeks, inviting us to turn the corners of our mouth upwards into a smile. In the river’s clear water we can see our reflection: calm, serene and peaceful, surrounded by trees that sway ever so slightly. Then, we notice the gentle sound of the river’s current moving through its bed and we observe how that gentle movement briefly distorts the clear image of the scenery and our reflection in the water.

Let’s feel our body again; focus on our legs and note how the toes, the ankles, the calves, the knees and the thighs are completely relaxed. Leaving all tensions and discomforts behind, we re-create ourselves in the scenery, the sound, the gentle breeze... we are calm, happy and at peace. Our breath is serene and rhythmic. We smell the distinct fragrances of the landscape: the aroma of the trees, the moist land by the river, the herbs and the small flowers of different colors that surround us, adding touches of color to the scenery with their yellow, white, red and pink hues.

As we continue to observe our surroundings, we focus once again on our body that, now more than ever, is captivated by the scenery surrounding us and we feel how our hips, abdomen, thorax, arms, neck, and

head are totally relaxed. There is no sensation; we only breathe stillness, calmness, balance, peace, harmony, tranquility, quietness, serenity... Maintain this image and this state for a few minutes, then, little by little, bring your awareness back to reality.

9. Continue with massages – self-massages; explain that hands have healing energy and that touching and massaging, whether to oneself or by someone else, can stimulate, besides healing, love for oneself and for others.

A massage is a marvelous way to promote the body's natural mental and spiritual healing. We should give massages to ourselves and to those we love, because, although the patriarchal system discourages contact between people, through physical contact, we spread love and heal discomforts.

Before giving a massage, we should understand the conditions for this healing touch since we enter someone else's personal space. Also, we need to know some massage techniques.

To massage each part of the body, first rub your hands together to charge them with energy. [\[Hard copy of the exercises done on different parts of the body and how to give self-massages\]](#)

10. Finish the session by making a circle and doing massages as a group.

IMAGES OF “PARADIGMATIC” CHARACTERS FOR ACTIVITY 10



IMAGE 1



IMAGE 2



IMAGE 3



IMAGE 4



IMAGE 5



IMAGE 6



IMAGE 7

Document 9

**SKILLS AND TECHNIQUES FOR PSYCHOSOCIAL SUPPORT
ELEMENTS FOR GROUP ORIENTATION**

Group work: a PSW from the peer support group:

11. Accompanies, guides and helps the group develop and attain their objectives.
12. Supports the process according to the needs of the group.
13. Welcomes, seeks consensus, inspires trust, stimulates, and understands.
14. Prepares himself or herself to lead meetings (content and procedures); is organized in his or her work.
15. Guides the work indicating the methods.
16. Is flexible when necessary, but also systematic.

17. Completes the work in the best way possible, with common sense and love.
18. Stimulates participation without bias.
19. Welcomes contributions equally from each participant and values each person.
20. Is attentive to time management.
21. Uses simple language.
22. Facilitates closeness and communication.
23. Listens to and respects the opinions of the participants.
24. Allows for the expression of different points of view.
25. Gives turns and moderates the flow of discussion and interventions.
26. Prevents any one person from dominating the meeting or talking too much (makes sure that those who are most active don't steal the spotlight and dominate the work).
27. Makes interventions at the right moment.
28. Clarifies ambiguous expressions.
29. Connects previously-discussed topics and ensures coherence.
30. Summarizes ideas at appropriate moments.
31. Restates: in other words, expresses an idea using different words.
32. Understands what others want to say and differentiates that from what he/she thinks and believes.
33. Has an overall vision of the group and the process.
34. Is aware of the relationships within the group, perceives their needs, resistance and feelings, and looks for ways to channel them.
35. Proposes techniques for facilitating group integration.
36. Allows for moments of relaxation to help decrease tension and exhaustion.
37. Allows for people to verbalize what they feel during stressful moments.
38. Helps clarify misunderstandings if they occur (ask for explanations or examples to illustrate what participants mean).
39. Helps resolve group conflicts by objectively stating what people are trying to say, separating the thought from the emotion.
40. Asks for ideas from the group and proposes solutions for any difficulties that are encountered.
41. Allows for different ways of resolving a problem and helps find contradictions.
42. Facilitates an appropriate closing for each activity.
43. Proposes evaluation methods.
44. Looks for ways to record the process (which can be achieved by making agreements with the group so that some participants accept the task).
45. Attends to individual situations as needed.
46. Has a political perspective that incorporates the need for creating democratic societies.
47. Is sensitive and well-informed about the current state of the country.
48. Manages information produced by the group in a confidential and careful manner.
49. Controls his or her impulses and keeps the peace and serenity.
50. Like the participants, he/she is interested in learning through the group process, without forgetting the role as a PSW.

You already know many of these skills, others you will learn while training, and others you will develop through your work experience.

Recommendation: Each time that you prepare an Abrazo, go over this material so you can learn your role better each time.

Document-Guide 10

“PLAN FOR CREATING A SUPPORT GROUP”

This involves an analysis of the general criteria to keep in mind when selecting people and places for the Abrazos.

Individually: Each PSW will create a proposal for selection of *abrazados* (participants), taking into account:

- Who would you invite to join the group and why?

- How would you invite them?

- Where would you hold the Abrazos?

- Concerns about this aspect:

Plenary Session: Individuals will present their work and decide upon a definite plan for creating the group.

Document-Ritual 11

LIGHTING CANDLES: WHERE I STAND WITH MY TRAVELING COMPANIONS

Closing Ceremony:

Reflect on the importance of sharing knowledge and the importance of receiving from one person in order to give to another.

Methodology: In the form of role play, create a drama; the group is also a protagonist.

Message:

Once, there was a man who was tired of living in darkness; he wanted to open himself up to the light. This was his wish and hope: to receive light.

One day, the true light that resides within every being came with its illuminating presence and gave him light, and of course, he felt happy.

Soon after, he realized that having received the light created not only joy but also a great demand. He realized that, for the light to remain inside himself, he had to fuel it from the inside by letting it melt daily; this melting was a constant depletion. So, he understood that his calling was to be consumed at the service of the light, and he accepted this realization with joy.

Sometimes, he would think that it would have been better if he had never received the light: instead of wasting away, his life would have been tranquil and indifferent. He was even tempted to cease answering his calling.

He also observed that, in this world, many drafts of air threaten to blow out the light.

Furthermore, he realized the existence of many unlit candles. Some have never had the opportunity to receive the light, others for fear of melting, and the rest, because they were unable to protect themselves from the wind.

He asked himself, worriedly, could I light the other candles? So, he decided to light candles of every color, characteristic, size, and age, so that the world would be filled with light.

Each day, his happiness and hope grew because, while he was melting away, everywhere he looked he found old candles, male candles, female candles, adolescent candles, child candles, and all were well lit. When he felt that he was nearing the end because he had been consumed slowly and completely at the service of the light, he said with a strong voice and with a look of great

satisfaction on his face: *My life had meaning because I lit the world for a moment and the candles that I lit, will illuminate for a few moments longer.*

- Listen to the song:

Song: **Change the World**

Album: *Buen Viaje* [Have a Good Trip]

Artist: **Alejandro Lerner**

Change the World

You can change the world
Even if for a moment
You can change directions
If you want for that to happen

You can look inside
Your feelings
The universe will bring you dreams
Change the world
It starts with you

You will see the colors
Are much brighter
You will see through different eyes
That there is magic everywhere

Get up and go
See the horizons
If the sun is also reborn
Men can be reborn
Change the world

It starts with you
It starts with you

[Chorus]
If hope is renewed
If you convince yourself that it can change
If I want a new sky
I have to start first
And I will offer a praise
For humanity
Change the world
It starts with me
It starts with you

You can change right now
The course of your journey
You will see it is not the same
If you have the courage

Get up and go
You can see the horizons
If the sun is also reborn
Men can be reborn
Change the world
It starts with you

[Chorus]
If hope is renewed
If you convince yourself that it can change
If I want a new sky
I have to start first
And I will offer a praise
For humanity
Change the world
It starts with me
It starts with you

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO
SURVIVORS AND CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

MODULE 4: TRAUMA AND PEER SUPPORT, INDIVIDUALLY
El Paraíso – December 10 and 11, 2009

OBJECTIVES:

1. Identify the nature of psychological trauma and the protection and risk factors, and describe the typical emotional and intellectual responses to trauma.
2. Define: 5 steps to trauma recovery, individual peer support, and trustworthy relationships.
3. Improve communication techniques and exercises: verbal and non-verbal.
4. Start the process to identify problems for an individual life project.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants arrive, settle down and have breakfast. Participants sign in.	* Attendance List
9:00 – 10:00	Activity 1. Introduction 1.1. <u>Pre-workshop quiz</u> <i>Individually</i> Each participant will complete the pre-workshop quiz that corresponds with Module 4 (10 minutes) 1.2. <u>Self-care exercise</u> <u>Dynamics or Group Games</u> (15 minutes) <u>Plenary session</u> Complete the guided imagery exercise. (Exercise-Documents 1) (15 minutes)	* Pre-workshop quiz * Exercise-Documents No. 1: “Guided Imagery Script”
10:00 – 11:00	1.3. <u>Introduction to the Workshop</u> Presentation of the program and the norms of group interaction (Duration: 20 minutes) 1.4. <u>Peer Support Groups: What Has Happened Since Our Last</u>	* Bulletin board with the agenda for the two days * Bulletin board with the norms of group interaction

	<p><u>Meeting?</u></p> <p>1.4.1. <i>In 2 groups</i> Discussion of experiences lived since the last Module. (Document-Guide No. 2) (Duration: 50 minutes)</p> <p>1.4.2. <i>Plenary session</i> Participants discuss how they felt during the previous exercise. <ul style="list-style-type: none"> • If there are special situations that participants want to share in plenary session, they should do so at this time. (Duration: 10 minutes)</p>	<p>* Document-Guide No. 2: “Development of Peer Support Groups”</p>
11:00 – 1:00	<p>Activity 2. <u>Psychological Trauma and Common Responses</u></p> <p>2.1. <i>Plenary session</i> Discuss the meaning of trauma. (Duration: 10 minutes)</p> <p>2.2. <i>In groups (5 participants)</i> Discussion of how people react immediately after a traumatic experience. (Duration: 20 minutes)</p> <p>2.3. <i>Plenary Session</i> <ul style="list-style-type: none"> • Present results of the groups’ work. The facilitator takes notes of the descriptions on the flip chart. • At the end, add the reactions not identified by participants that appear in Document No. 3. • End the activity with a critical reading of Document No. 4 (Duration: 30 minutes)</p> <p>Activity 3. <u>Five Steps to Overcoming a Tragedy</u></p> <p>3.1. <u>Organize 5 groups</u> (one for each step needed to overcome the tragedy): each group receives one step to study and to act out during the plenary session.</p> <p>3.2. <i>Plenary session</i> Each group presents a representation of the step assigned to them. The rest of the groups try to guess what the step is about. After that, they read the text corresponding to that step from Document No. 5. (Duration: 30 minutes; 5 minutes per group)</p>	<p>* Document No 3: “Responses to Psychological Trauma”</p> <p>* Post-it (sticky) notes * Flip charts</p> <p>* Exercise-Document No. 4: “Trauma and Possible Protective and Risk Factors”</p> <p>Document No. 5: “The 5 Steps to Recovery from a Tragedy”</p>
1:00 – 2:00	LUNCH	
2:00 – 3:30	<p>Activity 4. <u>Peer Support</u></p> <p>4.1. <u>Presentation:</u> What is peer support? Why and how do we provide peer support? (15 minutes)</p> <p>4.2. <u>What helps and what does not help</u></p>	<p>* Document No. 6: “Defining Peer Support”</p>

	<p>4.2.1. <u>Individually</u> Participants write on one color of sticky notes the reactions they think would help survivors, and on a different color, the reactions they think would not help survivors. (30 minutes)</p> <p>4.2.2. <u>Plenary Session</u> Prepare two flip charts (or flip-chart pages), one titled “What helps” and the other one titled “What doesn’t help” recovery. • In plenary session, each participant reads his/her note and then posts it on the appropriate flip chart at the front of the room. (Document-Exercise No. 7) (45 minutes)</p>	<p>* Document-Exercise No. 7: “What Helps and What Doesn’t Help”</p>
3:30 – 4:30	<p>Activity 5. <u>Empowerment in the Process of Recovery</u></p> <p>5.1. <u>In 3 groups</u> Each group reads the full Document No. 8; each group prepares part of the document to be presented at the plenary session. (30 minutes)</p> <p>5.2. <u>In plenary session</u> • Present results of the groups’ work. (30 minutes)</p>	<p>* Discussion-Document No. 8: “Empowerment in the Process of Recovery”</p>
4:30 – 5:00	Break	
5:00 – 5:45	<p>Activity 6. <u>Establishing a Trusting Relationship</u></p> <p>6.1. <u>Plenary Session</u> Discuss among groups of 5 people sitting next to each other what strategies are needed to eliminate the barriers that prevent survivors from establishing trusting relationships. (5 minutes)</p> <p>6.2. All groups present the strategies discussed among them. (10 minutes)</p> <p>6.3. Critical reading of Document No. 10. (30 minutes)</p>	<p>* Discussion-Document No. 9: “Establishing a Trusting Relationship”</p> <p>* Document No. 10: “How to Build Trust”</p>
5:45 – 6:15	<p>Activity 7. <u>Characteristics of a Good Peer Support Worker: Knowledge, Attitudes, Skills</u></p> <p>7.1. <u>Plenary session</u> Discuss what knowledge, attitudes and skills make a good peer support worker (PSW). (Document-Exercise No. 11) (Duration: 30 minutes)</p>	<p>* Document-Exercise No. 11: “Knowledge, Attitudes, and Skills of Peer Support Workers”</p>
6:15 – 7:15	<p>7.2. <u>Providing Peer Support</u></p>	<p>* Document No.</p>

	<u>Plenary session</u> Participants will reflect on what needs to be done during peer support visits to the house of a survivor. (Document No. 11A) (Duration: 30 minutes)	11A: “Peer Support Visits”
7:00 – 8:00	Dinner	
8:00 – 9:30	Discussion <u>Participants choose the topic</u> Participants will hold a discussion on a topic of their choosing.	

DAY 2

Time	Activity / Methodology	Materials
7:00 – 8:00	Activity 8. <u>Self-Care Exercise</u> 8.1. <u>Plenary session</u> Complete the activity from Document No. 12.	* Document No. 12: Self-Care Exercise
8:00 - 9:00	Breakfast	
9:00 – 10:30	Activity 9. <u>Communication Techniques</u> 9.1. <u>Plenary session</u> Present and discuss the basic elements of interpersonal communication, both verbal and nonverbal. (Document No. 13) (Discussion-Document No. 14) (Duration: 45 minutes) 9.2. <u>Nonverbal Communication Exercise</u> <u>Plenary session</u> Complete a simple exercise to help participants read and communicate important information through the use of body language, actions and facial expressions. (Exercise-Document No. 15) (Duration: 45 minutes)	* Document No. 13: “Basic Principles of Communication” * Discussion-Document No. 14: “Communication Techniques” * Projector * Laptop for PowerPoint presentation * Exercise-Document No. 15: “Exercise in Nonverbal Communication”
10:30 – 11:00	Break	
11:00 – 12:00	Activity 10. <u>Life Plan: Problems and Priorities of a Survivor</u> 10.1. <u>In groups of 2 or 3 participants</u> Participants will reflect on a case they know and determine what are the problems and what are the priorities of survivors. (Exercise-Document No. 16) (Duration: 20 minutes) 10.2. <u>In 4 groups</u> Analyze problems and needs of survivors, and answer the following questions: <ul style="list-style-type: none"> • What resources (people, organizations, etc.) does a PSW need to solve the problems of this survivor and achieve his/her goals? • How appropriate are the objectives, taking into account 	* Exercise-Document No. 16: “Assessing a Survivor’s Needs”

	<p>limited time and resources? (Duration: 20 minutes)</p> <p>10.3. <u>Plenary group</u> Each group will present the profile of a survivor and the survivor's problems and goals. (Duration: 20 minutes)</p>	
12:00 – 1:00	<p>Activity 11. <u>Plan to Organize a Peer Support Group</u></p> <p><u>Plenary Session</u></p> <ul style="list-style-type: none"> • Each pair of PSWs presents their plan to organize a Peer Support Group. • Participants make necessary adjustments following the comments of the group. <p>(30 minutes)</p> <p>Activity 12. <u>Post-Workshop Quiz</u></p> <p>12.1. <u>Individually</u> Each participant will complete the post-workshop quiz for Module 4. (10 minutes)</p> <p>12.2. <u>Evaluation</u></p> <p><u>Individually</u> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session. (10 minutes)</p> <p><u>Plenary session</u> Go over the evaluation results and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major problems • Suggestions for improvement <p>• (Duration: 10 minutes)</p>	<p>* Copies of the post-workshop quiz</p> <p>* Copies of the evaluation form</p>
1:00 – 1:30	<p>Activity 13. <u>Closing Ceremony</u></p> <p><u>Plenary session</u> Complete the ceremony according to Document No. 17. (Duration: 30 minutes)</p>	
1:30 – 2:30	Lunch	

Exercise-Document 1

GUIDED IMAGERY SCRIPT

For the Facilitator

This is going to be a time of complete relaxation... a conscious effort to relax as completely as possible. Get into as comfortable a position as you can, and close your eyes. For the next couple of minutes, just concentrate on your breathing. This is not a time to be worrying about any of the things that are happening in your day-to-day life. This is a time only for you, and all you need to do is relax. You can feel completely secure.

Now, concentrate on your lungs. Picture them in your mind's eye. See if you can picture them as filled... see if you can see them after you relax. Now pay attention to your left foot, and the toes on your left foot, and your ankle, and let them all relax... and all the cares and tensions of the day just drain down into the floor. Consciously let them relax.

And now, pay attention to your right shoulder. All the muscles of your right shoulder, completely relaxed. All the cares of the day drain away and leave you. And now, all of the muscles and tendons of your right foot, and the toes of your right foot, and the ankle, just let them relax. And now, the calf of your right leg, let it relax.

And now, let all the muscles of your left shoulder completely relax... Let it just droop toward the ground... and rest comfortably against the seat you're in. Let it relax. And now, the muscles of your stomach. Let your stomach just relax. And now, let the muscles of your left thigh completely relax.

And now, all the muscles of the right thigh... just let them relax. All the tensions of the day just drain out of them into the seat below you. And all the muscles of your face now... the muscles of your lips, your cheeks, and your forehead, just let them fall toward the ground and your stomach. And your chest... once again, your chest just relaxed, and now your back, and your complete right arm and the fingers of your right hand.

And now, all the muscles and tendons of your left arm and your left hand and the fingers of your left hand completely relax, and all the muscles of your neck and your shoulders and your buttocks and, once again, your face and your head.

And now, you see yourself at the top of a flight of ten steps going down. We're going to walk down these steps together, and with every step down you take, you're going to relax just a little bit more.

And now, you can take the first step down... and you've taken one step down, and you have nine to go. And, with every step down, you relax just a little bit more.

And now, you take another step down. And, with every step down you relax just a little bit more, and now you have taken two steps down, and you have eight steps to go... and take another step down... relaxing just a little bit more with every step you go down. And, feel that relaxation in your body... Now take another step down; that's four steps down, and you have six to go.

Take one more step down. And now, you're halfway down the stairs... You have five more steps to go... and you take another step down. And, see yourself, consciously see yourself on the sixth step down, and

how comfortable you feel, and how secure you feel, and how trusting you feel. And now, another step down... and now you've taken seven steps down and you have three to go... Take another step down...and you've taken eight steps and you have two more to go. And now, one more step... and you've taken nine steps down and you have one to go... and now take that last step down, and you're all the way down to the bottom of the stairs.

And now, you can see yourself on a lovely, warm, comfortable beach. Way out in front of you is a calm, very blue ocean. See if you can smell what the ocean smells like. Really try to smell it. The sun is just beating down on your body. Feel the cool breeze over your body and how comfortable that feels. Hear the ocean lapping on the shore. Listen to what it sounds like. Underneath your feet is the warm sand, just the right temperature, the way you like it best.

And now see yourself standing on the beach... Now see yourself lie down on your back and feel how secure the ground is under you, holding your calves and your backside and your shoulders and your head. Feel how secure that is.

And now, I'm going to be quiet for a minute or two, and while I'm quiet, perhaps you'll want to continue to think about that beach. I'm going to be quiet starting now.

[Pause 60 seconds]

And now, see yourself at the bottom of the same flight of stairs you just came down, and we'll walk up those stairs together. When you reach the top of the stairs, you will be back at a place where you started, feeling completely alert... Take the first step up... And now the second step up *[speak slowly here]*... and the third, and the fourth, and the fifth... and you're halfway up... and when you reach the tenth step, you'll be back in the place where you started, feeling completely alert.

And now, you can open your eyes at any time. And now, take the next step up, and you're back at the place where you started... feeling completely alert. You can open your eyes at any time.

Document-Guide 2

DEVELOPMENT OF PEER SUPPORT GROUPS

Guide for group work

Revisiting our experiences: What happened in the past week?

In 2 groups (with professional supervision):

The goal is to resume the process based on the personal experiences of each participant, allowing them to express the doubts, feelings, emotions and situations that have caused distress since the last meeting, giving the group the opportunity to discuss these situations.

Participants present:

- Experiences since the last meeting or Paso
- Feelings
- Concerns
- Reflections
- Lessons learned

Participants will discuss how they felt during the exercise and what they learned from it.

If there are special situations to share with the group, it is done so now.

Note: Select one person per group to take notes on what is discussed so it can be shared in the plenary session.

Document 3

COMMON REACTIONS TO A TRAUMATIC EVENT

Different people can have different responses to the same event, depending on how they feel about what happened. We cannot predict how a person will react to a particular event. The more endangered, overwhelmed and helpless a person feels, the more traumatized he or she is likely to be.

Category	Thoughts and Emotions	Behaviors
Re-experiencing the traumatic event	Recalling the traumatic event repeatedly.	Easily startled
	Thoughts or images related to the event cannot be blocked out.	Trembling, shaking, sweating
	Nightmares.	Difficulty sleeping
	“Flashback” experiences where you feel like you are experiencing the event again.	Startle responses
	Feeling upset and physically ill when reminded of the experience.	Trembling, shaking, sweating
	Lack of patience, sudden anger.	Explosive outbursts, strong reactions to stress
	Guilt feelings.	Weeping
Avoiding anything associated with the traumatic event	Feeling ‘distant’ or ‘cut off’ from other people.	Not talking to people
	Fear of doing certain things that remind you of the event.	Staying at home or isolated from others in a closed room

	Unable to remember parts of the traumatic event.	Difficulty talking about anything related to the experience
	Feeling emotionally 'numb' or unable to have loving feelings for people close to you.	Lack of responsiveness to family and friends
Increased sensitivity and constant sense of danger	Difficulty paying attention.	Difficulty sleeping
	Anxiety.	Smoking or drinking heavily to relax Trembling, shaking, sweating Not eating or overeating

Other common emotions after trauma:

- Resentment
- Hopelessness
- Helplessness
- Depression
- Bitterness
- Gratitude
- Lucky to be alive
- Denial
- Uselessness
- Revulsion
- Frustration
- Worthlessness
- Isolation
- Confusion

Document 4

TRAUMA AND PROTECTIVE AND RISK FACTORS

Trauma

We think of a traumatic experience as one in which a person's life, physical health or mental health are threatened or damaged, including events that the person had witnessed. Whether or not an event will be traumatic depends on how the survivor reacts to the event. We all know of survivors who experienced terrible events but do not seem to be "traumatized," or at least they do not show any signs of trauma. On the other hand, some people exhibit signs of psychological trauma after a seemingly trivial event.

The word 'trauma' comes from Greek, and it means TO WOUND. In Chinese, the concept is related to DANGER, LOSS. Thus, we speak of death, war, rape, kidnapping, accidents as events that cause trauma, because these are losses that leave deep wounds.

Protective Factors (what helps a survivor recover faster):

- Social support from family and friends, and a loving and caring environment.
- Community support, positive attitudes of society.

- Optimism, self-esteem, spirituality and faith.
- Ability to adapt.
- Ability to find meaning in the traumatic event.
- Sense of humor.

Resilience is a combination of protective factors and an individual's personality.

- A person's ability to recover from traumatic experiences and adapt to new changes and demands.
- Dealing with, overcoming, and even learning from difficult experiences.

Risk Factors (what affects the severity of the trauma):

- The event itself:
 - How long did it last?
 - Was it repeated over time?
 - Traumatic events are more likely to have long term psychological effects if they are repeated and last days, weeks or even longer. Were others involved or was the survivor alone?
 - Was the survivor a witness or actually involved in the event?
 - Witnesses can be severely traumatized.
- Personal factors:
 - Survivor's personality
 - Physical and mental health
 - Emotional maturity
 - Past history of trauma or abuse
 - Pessimism
- Social factors:
 - Negative reactions of other people to the survivor
 - Lack of people who are willing to listen and help the survivor understand the event.
 - Survivors who are rejected, ridiculed or not accepted by people will have long term mental health problems.

Document 5

THE 5 STEPS FOR RECOVERING FROM A TRAGEDY

About the 5 Steps

Survivor Corps' 5 Steps were developed by Jerry White, partly as a result of his personal experience as a landmine survivor, and, also, through his study of many other survivors and their stories.

The Five Steps do not take place in order and not everyone experiences them. Some steps take place over the course of many years; two or more may occur at the same time. They are suggested here as a way to understand the recovery process in which the survivor is active in growing and healing as a result of the trauma. We think of recovery as an active process with the survivor as the principle actor. The PSW is just there to make the process easier.

After surviving a traumatic experience, many people do not have the strength to “pick up the pieces” and get on with their lives. This is where the PSW steps in to promote change. The Five Steps are expressed in a “you-can-do-it-yourself” style, to motivate and inspire survivors while acknowledging their pain and feelings of loss. The PSW must be able to “help survivors help themselves” through the process. These are the 5 phases:

1. Face Facts.

You must first accept the harsh reality of your situation, however brutal. “This thing has happened. It can’t be changed. I can’t rewind the clock. So now what?” As painful and difficult as it may be, the survivor needs to recognize how his or her life has changed as a result of the trauma. Accept what has happened is not natural. A phase of grief or mourning is common. But this phase does not usually last long and facing the facts is needed before the survivor can move on.

2. Choose Life.

“I want my life to go on in a positive way.” Seizing life, not choosing death or becoming inactive, requires letting go of bitterness and resentments. This is a decision you must make each day. Once they accept the reality of their situation, many survivors lose interest in going on with their lives, as they feel hopeless and miserable about the future. Making a conscious decision to ‘get through it’ allows the survivor to look at choices and decide what is important, and then start thinking about the future.

3. Reach Out.

One must find peers, friends and family to help break the loneliness that can follow a trauma. “It’s up to me to reach out and return to my place in the world. How can I be useful to my community and not a burden?” Finding someone to discuss your feelings with, who can offer you sympathy and support, can relieve much of a survivor’s emotional burden, allowing you to share feelings of grief, mourning and sorrow.

4. Get Moving.

Sitting back gets you nowhere. One must get out of bed and out of the house. We need to *move* and take responsibility for our actions. “How do I want to live the rest of my life? What steps can I take today?” Loneliness and depression can lead to a lack of willpower to change things. Survivors benefit from socializing actively, going back to work and getting involved in group activities. New activities force survivors to think about the future and give them less time to think about the past.

5. Give Back.

Walking forward with gratitude requires the capacity to give again, through service and acts of kindness. “Will I ever feel grateful again?” Yes, by sharing talents and personal experience with others. A survivor’s readiness to reach out to others and to give back through service and acts of kindness is a sign that they have come through the worst of their trauma and are growing from the experience. Giving back builds self-confidence and a desire to help other survivors.

Document 6

DEFINING PEER SUPPORT

What you see on the “Helps” pages from the “Helps, Doesn’t Help” exercise is the essence of Peer Support.

Peer support can be defined as:

“encouragement and assistance provided by a trained survivor who has successfully overcome a traumatic experience, to another survivor, to engender self-confidence and autonomy and to enable the survivor to make his or her own decisions and to implement them.”

Peer support is a natural process where survivors of a traumatic experience help other survivors deal with their thoughts and emotions to successfully overcome tragic experiences. All survivors can benefit from encouragement and assistance provided by a caring and supportive ‘peer,’ or someone who has survived a similar experience. Helping survivors make decisions is important because a traumatic experience takes away our sense of control over the world around us; Survivors often need other people’s help to feel in control once again.

What defines a ‘peer’? How similar does the experience need to be for peer support to work? For trauma survivors, a peer is another trauma survivor, obviously. But can a survivor of kidnapping be a peer to a survivor of armed robbery? Can a young man be a peer to an elderly woman? Can an earthquake survivor be a peer to a war refugee?

[\[Participants’ discussion\]](#)

The similarity of the experiences and the individuals is only part of the equation. The rest is in the relationship between supporter and survivor, the ability of the supporter to establish a rapport and a bond. During the recovery process, survivors regain their self-confidence, live independently and make new plans for the future. A PSW can provide guidance based on his or her personal experience that fits the survivor’s needs closely.

Although peers can provide a uniquely powerful type of psychosocial and emotional support, we recognize that someone who is not a peer—such as a mother, a teacher, or a priest—can also provide valuable and necessary support.

Exercise-Document 7

WHAT HELPS AND WHAT DOESN'T HELP

Participants prepare a list with the reactions that people might have to behaviors displayed by survivors, indicating which ones are helpful and which ones are not helpful.

Using two flip charts pages (or two flip charts), set up a page for “*doesn’t help*” and another for “*helps*.”

Ask participants to write on one color of sticky note what they think would be helpful, and on another color, what they think people should not do. Each person will read and then post their notes on a flip chart at the front of the room.

Some examples [\[add others as they are voiced\]](#):

Doesn’t help:

- Pitying the survivor
- Doing everything for the survivor
- Ignoring the survivor
- Making decisions for the survivor without asking

Ask participants what do they think would help survivors feel better, or what would help them recover.

Some examples [\[add others as they are voiced\]](#):

Helps:

- Listening to the survivor
- Visiting the survivor
- Helping the survivor make decisions about the future
- Introduce the survivor to other survivors
- Showing the survivor how to... (handle strong emotions and painful memories, face stressful situations, talk to others about grief and pain, etc.)

Discuss with participants if “leaving the survivor alone” is helpful or not.

Document 8

EMPOWERMENT AND RECOVERY

Empowerment has been defined as the “*capacity to make effective choices and then to transform those choices into desired actions and outcomes.*”

Empowerment happens gradually and the empowerment process is related to the recovery process.

Empowerment Means:

- Believing that you can make decisions to improve your life.
- Knowing what your choices are or making the effort to find out what they are.
- Knowing that you have certain rights and that others must respect your rights.
- Learning new skills in order to improve your life.
- Not waiting or expecting other people to do things for you or to make decisions for you.

Empowering a survivor means:

Helping the survivor think about priorities before making decisions:

- Ask the survivor what is most important to him or her.
- Ask the survivor regularly if priorities should be reconsidered or changed.
- Encourage the survivor to make his or her own informed decisions.

Giving the survivor the information they need to make the right choices:

- Make sure the survivor knows his or her rights and knows how to get treatment that is consistent with those rights
- Teach the survivor how to address stigma, prejudice and derision.
- Encourage the survivor to speak honestly.
- Share information, education and knowledge.
- Network and share your connections.
- Introduce the survivor to service providers.
- Avoid suggesting courses of action but, instead, describe the options and let the survivor choose.

Being supportive and helpful while the survivor is learning:

- Listen non-judgmentally when survivors speak.
- Be reliable and honor your promises.
- Be honest and clear about what you can do and why you are doing it, and about things that you can't do.
- Imagine yourself in the survivor's shoes, letting the survivor know you are doing this.

ESTABLISHING A TRUSTING RELATIONSHIP

Trusting other people is not easy for many survivors of trauma who suffered at the hands of other people. A trusting relationship requires specific skills to develop and maintain, and the peer support relationship depends on trust. PSWs need to be able to use a variety of strategies to get past the barriers that prevent survivors from interacting with others.

Question

1. When we trust someone, what does this mean? What qualities or characteristics do we look for to determine if we can trust someone?
2. What would you advise someone to do if they wanted to develop the trust of a trauma survivor? What should the PSW do to maintain trust and confidence?
3. What ways of encouraging survivors to express their thoughts and feelings would you recommend?

Possible Answers

- The person will do what they say they will do.
- The person is capable of doing what they say.
- The person is honest and basically good.
- The person will not exploit others.
- The person provides accurate information.
- Do what you say you're going to do.
- Be honest and open, especially if you won't or can't do something.
- Be concerned about the survivor's problems.
- Give them your full attention when they are talking.
- Share something about yourself if the survivor asks.
- Remember what they have told you already and refer back to it.

Document 10

HOW TO BUILD TRUST

Our trust in another person is based on our evaluation of his or her ability, integrity and benevolence. In other words, the more we observe these characteristics in another person, the more likely it is that our level of trust in that person increases.

- **Ability** refers to our assessment of the other person's knowledge, skill or competency. Trust requires some sense that the one to be trusted is able to perform in a manner that meets our expectations.
- **Integrity** is the degree to which the person to be trusted acts according to principles that we believe in. Trust is based on consistency of past actions, reliability, treating people fairly and whether the person's behavior matches with what they say.

- **Benevolence** is our belief that the person is concerned enough about our welfare to help us or at least not get in our way. Honest and open communication and sharing decisions, information and control are signs of a person's benevolence.

Although these three characteristics are linked to each other, they contribute separately to the level of trust in another person within a relationship. However, ability and integrity have more influence early in a relationship because it takes more time for signs of benevolence to show in a person.

What Can I Do to Build Trust?

Be competent. Do a good job. Show that you know what you are doing, that you can do it well and that you do everything you are expected to do. Sometimes this will mean learning to do new things or finding out how to do something better, especially with regard to new technology (computers, software, cell phones). When people are trying to decide if you are trustworthy, they will always look at how well you do your job and what kind of experience you have.

Be consistent and reliable. Follow a routine, use protocols, stick to the rules. Do what you say you will do and tell everyone what you are doing.

Be accurate, open and transparent. Act openly and be clear about what you intend to do and why. This helps you become dependable in the eyes of others. This way, they will see you are not hiding anything and they can trust you will explain your actions.

Share and delegate control. Trust often needs to be given for it to be returned. Let others take responsibility and make decisions. Ask for feedback and opinions and share the decision-making process.

Show concern for others. The trust others have in you will grow when you show sensitivity to others' needs, desires and interests. Respecting and protecting other people will also contribute to the trust others place in you. When you violate someone's trust, they will assume that you are acting to benefit yourself. Once trust is violated it may be difficult or impossible to regain.

Document 11

CHARACTERISTICS OF A PEER SUPPORT WORKER: KNOWLEDGE, ATTITUDES AND SKILLS

At the beginning of the training workshop we learned what characteristics make good PSWs. Now that we are preparing to work with individual survivors, we will review these characteristics.

Knowledge	Attitudes	Skills
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Knowledge	Attitudes	Skills
Understanding the effects of psychological trauma and the process of recovery.	Belief that <ul style="list-style-type: none"> • Everyone can recover from trauma. • Recovery is stimulated by empathy, empowerment, and the survivor's own motivation. 	<ul style="list-style-type: none"> • Ability to listen well. • Ability to manage expectations. • Patience in the face of bitterness, anger, hostility and grief. • Persistence in the face of obstacles and challenges. • Ability to recognize and resist manipulation or cajoling.
Knowledge of how to listen actively and communicate well.	Belief that good communication promotes a strong survivor-PSW relationship.	<ul style="list-style-type: none"> • Ability to communicate well. • Ability to listen well.
Understanding of empowerment and how it can be achieved.	Belief in the importance of empowerment in recovery.	<ul style="list-style-type: none"> • Ability to help the survivor identify and solve problems by him- or herself. • Ability to help a survivor make decisions and implement them.
<ul style="list-style-type: none"> • Good knowledge of locally-available health services, government services, and other organizations that can provide assistance to survivors. • Knowledge of how to effectively link and refer in order to help survivors obtain services. 	<ul style="list-style-type: none"> • Belief that connecting with others is an essential part of the PSW's work. • Belief that PSWs should advocate for survivors and help them obtain available services. 	<ul style="list-style-type: none"> • Ability to network with representatives of other agencies and organizations. • Ability to teach survivors to self-advocate and use locally available resources. • Confidence when speaking to strangers. • Skills for obtaining information through interviews and observation.
<ul style="list-style-type: none"> • Familiarity with health problems common among survivors of trauma and the ability to recognize those that require immediate medical attention. • Knowledge of how to maintain health and prevent common illnesses. 	<ul style="list-style-type: none"> • Belief that health is everyone's responsibility. • Simple, common-sense behaviors can help us maintain our health and avoid illness. • Anyone can learn the warning signs of serious health problems. 	<ul style="list-style-type: none"> • Ability to explain ideas clearly and calmly. • Ability to teach others.
Basic knowledge of human rights and dedication to defending them.	<ul style="list-style-type: none"> • All persons are equal in the eyes of the law. • Everyone deserves to be treated with dignity and respect. • Violations of human rights are intolerable. 	<ul style="list-style-type: none"> • Ability to explain ideas clearly and calmly. • Ability to teach others.
<ul style="list-style-type: none"> • Understanding how to use personal experience to encourage, motivate and 	Honesty and transparency with survivors is essential.	<ul style="list-style-type: none"> • Ability to listen well • Ability to manage expectations. • Ability to communicate ideas,

Knowledge	Attitudes	Skills
give hope to survivors. • How to be a role model.		thoughts and opinions effectively.
Knowledge of how to measure a survivor's recovery.	Understanding the value of keeping records of each survivor's progress.	Ability to record and analyze information needed to monitor and evaluate the survivor's recovery progress and to identify problems.
Knowledge of how 'giving back' relates to a survivor's recovery.	Belief that performing an act of generosity can contribute to recovery.	Ability to persuade survivors that performing an act of generosity can contribute to their recovery.
Knowledge of the advantages and importance of working with survivor groups.	Belief that survivors can progress in their recovery through involvement with a survivor group.	<ul style="list-style-type: none"> • Ability to assist a survivor group in identifying and attaining objectives. • Ability to facilitate a group discussion or a meeting.

Document 11A

PEER SUPPORT VISITS

- 1. Be prepared:** It is helpful to have some information about the survivor before the first visit. If possible, find out:

- Survivor's full name, age and gender.
- Address where you will meet.
- General type of trauma (details from a third party may not be reliable, therefore, it is better to get the 'full story' from the survivor when he or she is capable of telling you).
- Mental and physical health (again, in general.) Important to find out, if possible, whether the survivor has any loss of hearing or vision, any difficulty with speech, or a brain lesion that might affect communication. Chronic pain is also relevant. These conditions will affect the PSW's ability to converse with the survivor and it is good to know about them before the visit.
- Other background information that may be useful to start a conversation (family, occupation, birthplace, etc.)

- 2. Be aware of the setting:** Privacy is necessary for you to discuss certain topics or to ask questions.

- If you are in a place where people outside of the survivor's family can overhear your conversation (such as a hospital ward), be aware of this and converse appropriately.
- If you are in the survivor's home and the family is present, either participating in your visit or just in the same room, you must remember that the survivor may feel uncomfortable discussing certain information.

- You may wish to set up another meeting in a location that offers true privacy, if the survivor says that this would be helpful. Many survivors have nothing to hide and will not need to meet with you in private.

3. Be aware of the time: Always be sure that this is a good time for a visit, even if the visit was arranged earlier.

- Sometimes survivors may not feel like talking to you. If this is the case, probe gently to find out why, and if you are not able to start a conversation, ask if you can return later. Survivors sometimes reject visitors as a way of calling attention to their distress.
- Be sensitive to other activities and demands on the survivor's time, and if it appears that he or she is occupied, ask if you can meet again at another time.

4. Let the survivor set the agenda for the visit: Especially at the start of your relationship, you should allow the survivor to talk about whatever is on his or her mind.

- The PSW's job is to **listen, observe and learn**. Don't feel as though a two-hour conversation about the weather is wasted time. The survivor may not feel comfortable enough with you to discuss anything more personal; this conversation is a stepping-stone to a deeper, more trusting relationship.
- Even a seemingly irrelevant topic can tell you a lot. Is the survivor pessimistic about the weather? Is the weather significant in terms of the survivor's future—could a drought affect the survivor's farm, for example? Does the survivor tell you that he or she hates cold weather? Why do they feel that way? Why are they telling you this?
- The visit is about the survivor, **not you**. This means that you should not monopolize the conversation, express strong opinions or tell your own survivor story. Answer questions if they are asked, offer opinions gently when appropriate and tell your story only if the survivor expresses clear interest in hearing it. Your experience is more useful when it is applied to the specific needs of the survivor: "I had the same problem, and this is what I did..."
- Peer support is **support**, which means that you must provide help when it is needed but don't make assumptions about what the survivor needs. Making assumptions, especially wrong ones, will alienate the survivor and make it harder for you to establish trust. Listen and be understanding to the survivor if he or she expresses feelings of pain, regret or anger.
- You may hear the survivor say things that you don't agree with. Keep your opinion to yourself. Find out why the survivor feels that way. Even a statement like "It would be better if I was dead," should provoke questions, not disagreement. The same goes for opinions about politics and religion. If it is very difficult for you to listen without arguing, you should end the visit politely.

5. Once you have established a relationship with the survivor, the Individual Recovery Action Plan objectives are a priority:

- After fully gaining the survivor's trust (which should occur after the second or third visit) it is necessary to ask about the survivor's plans for the next year: what are the survivor's most urgent needs, what goals does the survivor want to meet. Survivors can begin taking steps to reach a long-term goal, such as building a house or attending a university, this year.

- Convince the survivor to make a plan to reach these goals and introduce him to her to the Individual Recovery Action Plan (IRAP).

6. Once the IRAP is complete, the survivor's objectives are a priority:

- Once the PSW begins helping the survivor accomplish his or her IRAP objectives, this will become the topic for most peer support visits.
- The PSW should keep track of the objectives and involve the survivor in a discussion of his or her progress during each visit.
- Gentle but persistent prodding and a lot of encouragement may be necessary to keep some survivors working on their objectives; at any rate, many survivors are excited to work on achieving their goals.

7. Safety is a priority: If during the visit there is any kind of threat to your safety, the safety of the survivor or anyone else, you must take action.

- If you are threatened or feel unsafe, you should terminate the visit and get to a safe place. You are not expected to put yourself in danger and you should not try to handle the situation alone. The most useful action is to get away and alert authorities who are trained and equipped to deal with violence.
- When a survivor expresses a desire to die and seems ready to act on it, you may be able to persuade him or her not to act but do not endanger yourself when the survivor has a weapon. You can only make a difference when the survivor is willing to stop and discuss their feelings with you.
- If you do not feel threatened, then you should make an effort to talk to the survivor about their desire to die and if possible, persuade them to talk to a professional counselor. Do not leave the survivor alone until you feel sure they will not harm themselves.
- The same is true if a survivor threatens another person. You may be able to persuade him or her not to carry out the threat but if you cannot, you must notify the police. This violates your relationship with the survivor but safety takes priority over confidentiality.

8. Ask before you make a decision that affects the survivor:

Your relationship must be open, and you are a facilitator, not an authority.

- If you need to talk to anyone else about issues you have discussed with the survivor, explain what you want to say and why. For example, if you want to inform a social worker about the survivor's problem in order to obtain benefits, ask the survivor first. This is especially true for medical issues. Respect the survivor's confidentiality and don't tell anyone more information than absolutely necessary.
- The one exception to this rule is in situations where the law has been or will be broken. You need not (and in some cases you should not) inform the survivor that you are going to the police if you know that they have committed or plan to commit a crime.

9. Guidelines for managing expectations:

- Be organized before your initial interview with the survivor so that you present information about you, your organization and the services that you intend to provide in a clear fashion.

Use simple, direct language and leave space for the survivor and his or her family to ask questions.

- For survivors who are literate, written materials such as a pamphlet describing services are very useful.
- Developing a plan of action with the survivor—such as the Individual Recovery Action Plan (IRAP)—also keeps expectations real and clearly communicates what is expected of the survivor and what actions the PSW will take to help the survivor achieve his or her objectives.
- You may occasionally still have to handle requests that are outside your organization's scope of services or geographic area. Be courteous, patient, and gentle but firm as you explain your organization's scope of services.
- Some survivors may require tremendous support to progress in their recovery. Introducing them to other survivors who are familiar with the services your organization provides can help needy survivors understand what you can do and why you do it that way. Sometimes it may be more persuasive to hear it from a friend.

10. Things to remember on a peer support visit:

- Dress neatly, look respectable and trustworthy.
- Arrive on time.
- Introduce yourself to the survivor on your first visit and on the second and third visit remind the survivor who you are.
- If others are present whom you do not know, introduce yourself to them.
- Explain briefly what you do and why you are there. It is good to have memorized a 15-second summary of what you do and be ready to elaborate on this or answer questions.
- Be relaxed and friendly as appropriate to the bond you have established with the survivor. At first, there will be some distance between you and the survivor; that is normal. As time goes on your friendship should become stronger.
- Be careful with humor. There are times when jokes and laughter are appropriate and important, and other times when humor is not welcome.
- Do not drink alcohol on a peer support visit. Explain that you are not permitted to do this for professional reasons.
- You may accept small gifts and occasional meals but refuse large gifts, gifts of money or jewelry and any gift that requires you do something in return.
- Sexual behavior with survivors is not permitted.
- At the close of every visit be sure to find out if and when you will meet again. If the survivor suggests that they do **not** wish to meet you again, be respectful of their wishes and try to find out why. If the survivor is unable or unwilling to set up another meeting, ask if you can call him or her later to set up a meeting. Or leave your own phone number for the survivor to contact you.

Document 12

SELF-CARE EXERCISE

Cooperative Activity for Relaxation

This activity will help us calm our tensions, make contact, and become positively energized through cooperation with one another.

Back to back:

Form pairs.

Stand with your backs against each other. Calmly feel the other person's back. Relax and make contact with your partner.

One of the two partners slowly bends his or her torso forward at the waist. The other person will let his/her back fall on the back of the person bending forward so he/she can stretch it.

Then, slowly return to the original position and repeat with the other partner leading.

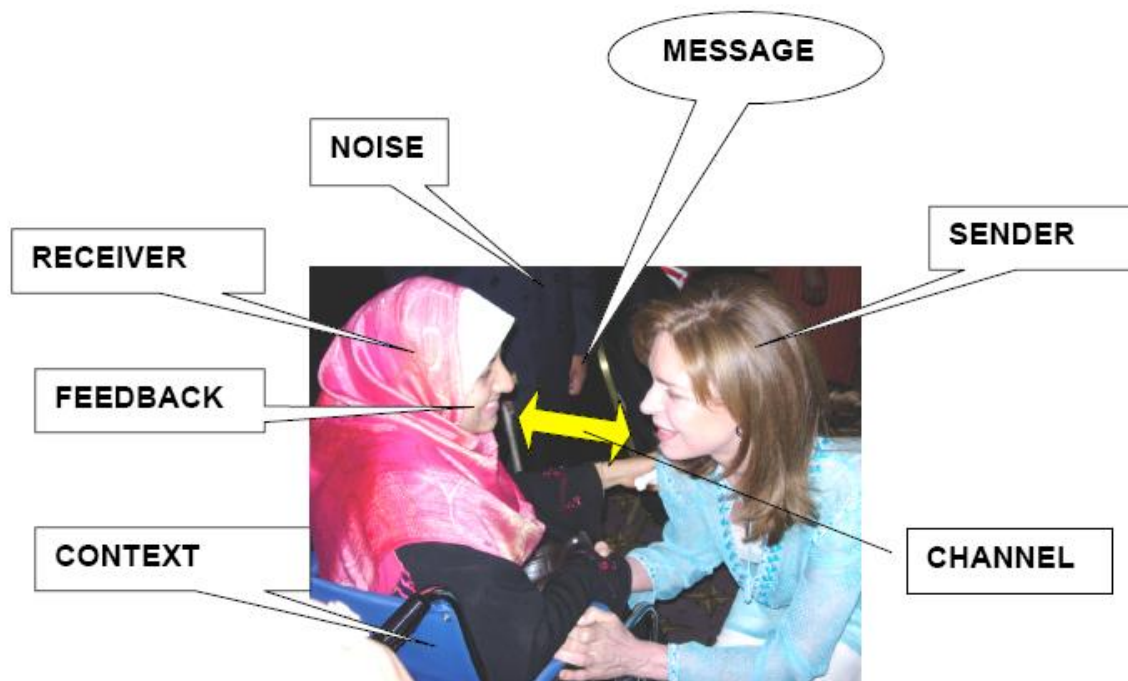
It is important for the pair to feel comfortable with each other so they can relax. If necessary, hold hands.

Fingers like ants

With the same partner, one person gets comfortable and closes his/her eyes. The other person runs his/her fingers over the body of the first one as if they were... ants. Afterwards, fingers are like grasshoppers...

Document 13

BASIC PRINCIPLES OF COMMUNICATION



1. The Sender: The person from whom the message comes.
2. The Receiver: The person to whom the message is sent.
3. The Message: The information being sent.
4. The Channel: The means used to send the message.
5. Feedback: The Receiver's answer to the message.
6. Noise: Outside signals that interfere with communication.
7. Context: Cultural, historical, interpersonal and other factors.

Examples of channels: Face-to-face conversation, telephone calls, letters, body language, idiom (Swahili, Greek, Japanese, Arabic).

Examples of feedback: A smile, a yawn, laughter, silence, tears, a question.

Examples of noise: Background music, other people talking, difficulty with the language (on the part of either sender or receiver), interruptions, fear, or suspicion.

Examples of context: Differences or similarities between sender and receiver, bonds or barriers created by gender, race, nationality, age, or social class, purpose of their communication, history of their relationship, and previous communications.

Discussion-Document 14

COMMUNICATION TECHNIQUES

Questions

1. When you talk to someone about something important, what do you expect to see them doing?
2. What kinds of things would you expect them to say to you during the conversation?
3. How can you tell if someone is not interested in or not listening to what you are saying?
4. When someone talks to you about something important, what can you do and say to show them that you are listening and interested?

Possible Answers

- [He or she] makes eye contact.
- Sits facing me.
- Replies occasionally, makes comments or asks questions.
- Nods.
- Something that shows they have heard me.
- Agrees or disagrees in a reasonable, thoughtful way.
- “That’s true, that’s a good point, you’re right, tell me more, I understand...”
- [He or she] doesn’t look at me.
- Does something else, looks at something else.
- Seems anxious or bored.
- Interrupts with unrelated comments.
- Make eye contact.
- Sit facing the other person.
- Reply occasionally, make comments or ask questions.
- Nod.
- Say something that shows I have heard them.
- Agree or disagree in a reasonable, thoughtful way.
- “That’s true, that’s a good point, you’re right, tell me more, I understand...”

Exercise-Document 15

EXERCISE IN NONVERBAL COMMUNICATION

Ask participants to

1. Look at each photo. [\[The photos are on projection slides\]](#) Look at the people talking. Notice their faces, their hands and the positions of their bodies.
2. What might these people be saying to each other?
3. What can you guess about their relationship to each other? Are they friends, enemies, family, lovers or strangers?
4. What are they saying with their faces, their bodies and their hands? Are they arguing, sympathizing, exchanging ideas or information, gossiping or...?

5. What might they be thinking about the other person(s)?

Document 16

ASSESSING A SURVIVOR'S NEEDS

Once a survivor has established a trusting relationship with a peer, it is time for him or her to make a plan of action.

The PSW will need to help the survivor pick out his or her priorities. What is most important to this survivor? If they could solve any one problem today, which one would they choose to solve first? What would come second? Remember, the survivor and the PSW may not agree on the survivor's biggest problems but you must consider the survivor's opinion first.

This list of problems is the PSW's assessment. Taking into account the survivor's values, the PSW needs to decide how he or she might be able empower the survivor to recover and become an active, productive person.

You must confirm the assessment with the survivor: The survivor must participate in every decision made about his or her future, so the PSW should go over the assessment with the survivor and see if it is what he or she considers important. Confirm what he or she would most like to do.

Procedure:

1. The instructor divides participants into pairs or groups of three.
2. Each group selects a survivor's story that someone in the group is familiar with and is willing to discuss openly. Think about a survivor that you know—maybe even yourself. Consider that survivor's needs and ambitions within the next year.
3. Considering the survivor's problems, the group addresses these questions:
 - What are the survivor's most important problems or goals?
 - How would a PSW help a survivor with each of these problems or goals?
 - Write three objectives on a flipchart for presentation to the group.
 - For each objective, write two or three activities that would need to be accomplished to achieve the objective.
4. After 20 minutes the group presents the survivor profile, identifies the problems or goals, and explains their objectives.

Group discussion should focus on the following:

- What resources (people, organizations, etc) might the PSW need to help resolve this survivor's problems and achieve his or her goals?

- How appropriate are the objectives, given limited time and resources?

Document Annex 16A

Guide for Assessing a Survivor's Problems and Needs

In groups of 3 people:

- Pick the story of a survivor that someone in the group knows.
- Think about what that survivor's primary needs or problems are.
- Think about what that survivor's primary goals or ambitions are.
- How can a PSW help the survivor in each of those aspects?
- Think about the objectives that should guide the PSW's help. For each objective, add the activities, resources and obstacles for its completion.

GUIDE TO ASSESS A SURVIVOR'S PROBLEMS AND/OR NEEDS					
Evaluation Items	How can a PSW help you solve these problems	Proposed objectives for solving these problems (3)	Activities that need to be completed (3)	Resources (persons or organizations) needed to solve these problems	Obstacles facing the proposed objectives
MOST IMPORTANT PROBLEMS OR NEEDS					

GUIDE TO ASSESS A SURVIVOR'S GOALS AND/OR AMBITIONS					
Evaluation Items	How can a PSW help you reach these goals	Proposed objectives for reaching these goals (3)	Activities that need to be completed (3)	Resources (persons or organizations) needed to reach these goals	Obstacles facing the proposed objectives
MOST IMPORTANT GOALS OR AMBITIONS					

Document 17

CLOSING RITUAL

GIVING AND RECEIVING

Objective: To understand that by giving and receiving peer support we can live more freely; to offer and receive peer support in order to help untie the knots that bind and enslave us.

Activity:

- The group forms a circle.
- Each participant receives a rather short ribbon on which they should “tie knots”.

Tie one knot for each of the following aspects:

- one source of grief
 - one trauma, and
 - a negative aspect of your personality that has hindered your assertive communication with others
- After thinking about these aspects and tying the knots for them, tie the ribbon around your hand.

Reflection: When we reach this peer support process, we arrive with our positive and negative experiences. These negative experiences have caused the knots to be tied so tight that it is difficult to live freely.

- If they want, each person can express the three negative aspects that are represented by the knots.

Reflection: Today we have the opportunity to recognize that we don’t have to tie these knots so tight. On the contrary, we can untie them so that we are able to continue down the path of life more freely.

With peer support, we loosen and untie the knots that oppress our hearts and our lives.

- Each person will untie the ribbon of the peer to his/her right and offer support through a new colorful ribbon symbolizing the best wishes and best energies that he/she wants to offer at this time.

Add a Christmas card and a sweet treat to this ribbon, symbolizing the affections and bonds created in the group that should be maintained.

- Each person will express the wish he/she offers to his/her peer.

Finish by mentioning that during this time of the year, the Spirit of Christmas that invites us to reconcile, to give and receive is in all of us. Let’s open ourselves to all of its blessings and gifts.

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO
SURVIVORS AND CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

**MODULE 5: PREPARING FOR THE ABRAZOS: PEER SUPPORT GROUPS AND THE
PEER SUPPORT RELATIONSHIP**

Paradise – January 21 and 22, 2010

OBJECTIVES:

1. In-depth review of the objectives and methodologies of Peer Support Groups.
2. Further develop the understanding of concepts and methodologies for being effective leaders and for providing psychosocial support to survivors of war.
3. Agree upon the necessary strategies for the first *Abrazo* keeping content, methodology and financial support in mind.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants arrive, settle in and have breakfast. Participants sign in.	* Attendance List
9:00 – 11:30	<p>Activity 1. <u>Introduction</u></p> <p>1.1. <u>Pre-workshop quiz</u></p> <p><u>Individually</u> Each participant will complete the pre-workshop quiz that corresponds with Module 5 (Duration: 10 minutes)</p> <p>1.2. <u>Dynamics or Group Games</u></p> <p><u>Plenary session</u> Dynamics or group games: “Dance” and “Burning-bursting”. (Exercise-Document No. 1) (Duration: 20 minutes)</p> <p>1.3. <u>Presentation of the Workshop</u></p> <p>Presentation of the program and the norms of group interaction. (Duration: 15 minutes)</p>	<p>* Pre-workshop quiz</p> <p>* Exercise-Document No. 1: “Relaxation and Recharging of Positive Energies”</p> <p>* Bulletin board with the agenda for the two days</p> <p>* Bulletin board with</p>

	<p><u>1.4. Peer Support Groups: What Has Happened Since Our Last Meeting?</u></p> <p><u>1.4.1. In groups</u> With a professional leading each group complete the activity: The participants shall report on the completed peer support group.</p> <ul style="list-style-type: none"> • This is an opportunity for participants to work on their own emotional states and their concerns about the work as Peer Support Workers (PSWs). (Document-Guide No. 2) (Duration: 1 hour) <p><u>1.4.2. Plenary session</u> Participants discuss how they felt during the previous exercise; what they learned.</p> <ul style="list-style-type: none"> • Report on people enrolled in the peer support groups: identification of participants (how many men and women, main characteristics of the invited people, methods of invitation). • If there are special situations that should be discussed in plenary session, this is done now. (Duration: 45 minutes) 	<p>the norms of group interaction</p> <p>* Document-Guide No. 2: “Peer Support Group Progress”</p>
11:30 – 1:00	<p><u>Activity 2. Working with Survivors in Groups or Individually</u></p> <p><u>2.1. Plenary session</u> Based on participants’ perspectives, reflect on the importance of working with survivors individually and in groups (advantage and disadvantage of each approach; when is it preferable to use one approach or the other). In a display, supplement the ideas on the two approaches and when it is preferable to use each one. (Document No. 3) (Duration: 10 minutes)</p> <p><u>2.2. Peer Support Groups: What Are They and How do They Work</u></p> <p><u>Plenary session</u> Introduce the topic of Peer Support Groups based on participant ideas about what they are and how Peer Support Groups function. (Duration: 20 minutes)</p> <p><u>2.3. In 2 groups</u> Read the text “Peer Support Groups” and supplement previous work with input from this document. (Document No. 4) (Duration: 50 minutes)</p>	<p>* Document No. 3: “Working with Survivors in Groups or Individually”</p> <p>* Flipchart * Markers</p> <p>* Document No. 4: “Peer Support Groups: Characteristics, Objectives and</p>

	2.4. <u>Inputs and Experiences of the Group</u> <u>Plenary session</u> Present results of the group work and supplement it. (Duration: 10 minutes)	Procedures”
1:00 – 2:00	Lunch	
2:00 – 3:30	Activity 3. <u>Role Playing: Our First <i>Abrazo</i>: Building Trust</u> 3.1. Collectively, think about the objectives of the first <i>Abrazo</i> . What <i>Abrazo</i> participants (<i>abrazados/as</i>) should learn about: <ul style="list-style-type: none"> • program objectives and institutions implementing this • get to know each other and increase the level of trust between one another. • create norms for group interaction • agree upon days and times for meetings 3.2. <u>In 4 groups</u> Each group organizes the first <i>Abrazo</i> with activities that will help them complete the proposed objectives. Prepare a presentation in the form of a play; define roles for each survivor and 2 PSWs. Note: propose that those acting as survivors assume the role of one of the survivors who would participate in their group (personality traits, problems, behavior, etc.)	* Document No. 5: Proposal of the Content for the First <i>Abrazo</i> : Program Objectives, Institutions Implementing It and Dynamics of Interactions
3:30 – 4:00	Break	
4:00 – 6:00	3.3. Each group presents their work in the form of a play. The rest of the participants take notes on what happened and share their observations at the end. (Duration: 2 hours; 30 minutes per group)	
6:00 – 7:00	Dinner	
7:00 – 8:00	Discussion <u>Participants choose the topic</u>	

Day 2

Time	Activity / Methodology	Materials
7:00 – 8:00	Activity 5. <u>Self-Care Exercise</u> 5.1. <u>Plenary session</u> Complete exercises or alternative techniques for self-care: “Foot Massages”. (Exercise-Documents No. 6)	* Exercise-Documents No. 6: “Foot Massages and Reflexology” * Massage oil * Towel
8:00 – 8:30	Breakfast	
8:30 – 9:30	Activity 6. <u>Elements of Group Management and Facilitation</u> 6.1. <u>In 2 groups</u>	* Document No. 7: “Elements of Group

	<p>Each group is accompanied by a facilitator.</p> <ul style="list-style-type: none"> • Read the document “Elements of Group Management and Facilitation”. <p>(Document No. 7)</p> <ul style="list-style-type: none"> • Highlight elements of the text that capture your attention (because they are new, because you do not understand them, because you think they are important, etc.) and comment on them. <p>6.2. <i>Plenary session</i>: The Recovery Chart Present and comment on “The Recovery Chart”. Complete the exercise in groups of 5. (Document No. 8) (Duration: 30 minutes)</p>	<p>Management and Facilitation”</p> <p>Document No. 8: “The Recovery Chart”</p>
9:30 – 10:30	<p>Activity 7. <u>Preparing Work for the Groups</u></p> <p>7.1. <i>Plenary session</i> Read the document “Preparing Work for the Groups” and reflect on it. (Document No. 9) (Duration: 1 hour)</p>	<p>* Document No. 9: “Preparing Work for the Groups”</p>
10:30 – 11:00	Break	
11:00 – 12:30	<p>Activity 8. <u>Preparation of <i>Abrazo</i> No. 1 “Building Trust”</u></p> <p>8.1. <i>Plenary session</i> • Show the importance of planning activities and present the method or format for planning an <i>Abrazo</i> and for presentation of reports. (Duration: 20 minutes)</p> <p>8.2. <i>Individually</i> • Each pair of PSWs plans their first <i>Abrazo</i>, following a proposed scheme and the agreed-upon content. (Duration: 20 minutes)</p> <p>• Share a maximum of 3 workplans and make adjustments according to comments of the entire group. (Duration: 20 minutes)</p> <p>• Distribute and explain the documents required for the first <i>Abrazo</i>. • (Request that, for the next Module, participants bring in a photo of a loved one that has disappeared or died) (Duration: 30 minutes)</p>	<p>* Document-Guide No. 10: “Documents Required for the <i>Abrazos</i> Activity”</p> <p>* Documents to distribute among participants to prepare for the first <i>Abrazo</i></p>
12:30 – 1:15	<p>Activity 9. <u>Post-Workshop Quiz</u></p> <p>9.1. <i>Individually</i> Each participant will complete the post-workshop quiz for Module 5. (Duration: 15 minutes)</p>	<p>* Copies of the post-workshop quiz</p>

1:15 – 1:45	<p>9.2. <u>Evaluation</u></p> <p><i><u>Individually</u></i> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session. (Duration: 15 minutes)</p> <p><i><u>Plenary session</u></i> Go over the evaluation and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major problems • Suggestions for improvement (Duration: 15 minutes) <p>Activity 9.3. <u>Closing Ceremony</u></p> <p><i><u>Plenary session</u></i></p> <ul style="list-style-type: none"> • Who am I and Why am I Here • The star-thrower Reflect on my mission, my relationships with others and my attitude toward life and what happens. (Document-Ritual No. 11) (Duration: 30 minutes)	<p>* Copies of the evaluation form</p> <p>* Document-Ritual No. 11 “Who am I and Why am I Here”</p> <p>* Candies of every color, flavor and size.</p> <p>* Video</p> <p>* Presentation “The Star-thrower”</p>
2:00 – 3:00	Lunch	

Exercise-Document 1

RELAXATION AND RECHARGING OF POSITIVE ENERGIES

Dynamics or Group Games:

-Dance:

Stand in a circle and begin to chant:

Let's dance (we move our bodies as if dancing, keeping the rhythm clapping hands)

Let's start by joining arms (we join arms with the group)

I stand up

(we stand up or stretch)

I sit down (we squat down)

I stand up again (we stand up for a moment on our feet)

I move to one side, I move to the other,

I take a step forward and another step back

And turning around I sit back down.

Repeat this several times, doing it faster each time.

Burning – bursting:

We sit in a wide circle in individual chairs but holding hands with a partner. There should be no empty chair at the beginning. One pair should remain standing in the center of the circle because there are not enough chairs for them. At that moment, this pair should say one of the following expressions: “*Burning*” and then every pair changes chairs without letting go of each other's hands, staying together, they cannot separate; or the pair in the middle can say “*Bursting*” and then the pairs let go of their partners' hands and after crossing the middle of the circle, each should form a new pair with a different person; they hold hands and sit down in pairs. There will always be a pair without chairs and they will be the ones that direct or continue the game.

Document-Guide 2

DEVELOPMENT OF PEER SUPPORT GROUPS

Guide for group work

Revisiting our experiences: What happened in the past week?

In 3 groups (with professional supervision):

The goal is to resume the process based on the personal experiences of each participant, allowing them to express the doubts, feelings, emotions and situations that have caused distress since the last meeting, giving the group the opportunity to discuss these situations.

This is an opportunity for each participant to work on their own emotional states and concerns caused by the responsibilities of being PSWs.

Participants present:

- Experiences since the last meeting or Paso
- Feelings
- Concerns
- Reflections
- Lessons learned

Participants will discuss how they felt during the exercise and what they learned from it.

If there are special situations to share with the group, this communication is done so now.

Note: Select one person per group to take notes on what is discussed so it can be shared in the plenary session.

Document 3

WORKING WITH SURVIVORS IN GROUPS OR INDIVIDUALLY

During this year, you will provide support to survivors [between 15 and 20 *abrazados/as*] in Peer Support Groups. At a certain point, you will meet with each of these survivors individually to help them develop an Individual Recovery Action Plan (IRAP). There may also be other reasons for you to meet individually with one of the survivors, for example, when there are topics that are difficult to discuss in a group, at least at the beginning, or when a survivor feels uncomfortable expressing certain beliefs or opinions in group. They may also want help resolving a problem that they do not want to discuss in front of other people.

There are many advantages to survivors participating in the Peer Support Groups. These groups provide are a great incentive for people to talk about themselves and for discussing aspects of their lives that they would be unable to talk about if they were alone with another person. Listening to another person's stories in a group is a valuable way of learning about others and sharing experiences to help find meaning in your story. Furthermore, making new friends and experiencing growth and recovery in a group contributes to regaining confidence in one's self and in others and can promote a faster recovery from trauma.

You may prefer one method over another, which is normal, but it is important to try different methods so you can learn how they work and use each one when needed.

Document 4

PEER SUPPORT GROUPS: CHARACTERISTICS, OBJECTIVES AND PROCEDURES

1. Characteristics

The peer support group is a collective space in which participants can try:

- To recuperate the active, social role of the people who have participated in a situation of violence that put them in a place of isolation and passivity.
- To build relationships based on trust in the middle of a context of distrust.
- To express emotions and share sentiments.
- To better understand and transform the current situation of an individual and/or community. To analyze and understand reality so that you can face it with more and better personal and community resources.
- To contribute to personal and community empowerment to create organizational spaces and active practices.
- *If the process is strengthened* participants will be able to create processes to improve the emotional, communal, political and even economic living conditions of participants, as long as they move toward organizational forms in those levels.

The Peer Support Groups should respond to the context and the situation of individuals and communities. It is not necessary to discuss the traumatic experiences, although these can arise at any moment, in which case the group will become a container for the emotions and sentiments displayed. Above all else, the Peer Support Group should be a space of solidarity and a meeting point between women, between men, or between men and women of the community.

In some cases, it may be better to work based on issues related to the reality of the lives of the individuals, since it is not a good idea to go directly to the traumatic events, which may begin to appear if an environment of trust and solidarity is established. It is in this environment of trust that people will begin to express what was previously kept secret; in this environment, the group finds the opportunity to hold the affected individual so he/she can work through his/her pain, fear, anguish, sadness, etc.

2. Objectives

The first and fundamental objective of a Peer Support Group is to

- Serve as an instrument for reconstruction of the social fabric that has been torn by armed conflict.
- Strengthen the links of solidarity in the collective environment.
- Open spaces for meetings and dialogues between people of a damaged community.
- Facilitate the personal awareness of reality.
- Help in working through grief, in the management of fear, and in the creation of hope for life.
- Contribute to the reintegration of individuals directly affected by the conflict so that they can take steps away from being victims or ex-combatants to being protagonists of personal and collective transformation.

3. Procedures

Due to the impact that violent events can have on a person, the Peer Support Group acts as a witness to which the survivor can tell what occurred in such a way that by telling, the person can both accept what occurred in a way that validates his/her experiences and puts him/herself in a state to explain and communicate what occurred. This attitude can help give more meaning to what was experienced and can even leave a testimony with social and historical value.

Facing these individual needs, PSWs in the Peer Support Group should:

- Listen, support and give advice.
- Enable people to face what occurred (in other words, not encourage forgetting or denial). To this end, PSWs encourage expression, conversation and dialogue in the group; promote thematic content; and coordinate the group.
- Be prepared to understand the emotional reactions of people. Remember, these are normal reactions to abnormal situations, and that they may also include physical reactions like headaches, gastritis, muscle pain, nightmares, perspiration, etc.
- Foresee tensions in the group or between individuals so that PSWs can mediate and respond effectively before a conflict arises.
- Get to know each person and try to get close to his/her environment, values, families, relationships, so PSWs can offer support to help that person overcome isolation, enemies, absences and other conditions that can emerge after violent events.
- Be open to the creation of new networks for support and solidarity and introduce them to the group, so that they can once again participate in these group and community spaces.

Other actions that can facilitate PSWs' work are:

- Favor activities that keep people active and provide support to others. However, hyperactivity or overfunctioning on the part of PSWs can have a negative effect and hinder people from helping themselves.
- Attend funerals or important events that people in the group attend.
- Look for help to work through your own anxieties and concerns that arise from the work you perform. An appropriate space for this is in meetings with other PSWs in the same area.

An important element to keep in mind is that Peer Support Groups are places for collective support between people from the same community, affected by the same armed conflict. PSWs should be individuals who have high credibility among people of this area. They should generate trust in the group and develop emotional leadership skills.

What should you avoid in a helping relationship?

PSWs should not impose their own ideas or opinions; instead they should bring about each person in the group to freely express his/her experiences, motivations and reasons, and encourage others in the group to refer to those experiences, motivations and reasons in relation to their own.

Avoid actions that dictate or interfere with the lives of the participants.

Avoid dependency: The suffering and difficulties in understanding one's self and, on occasion, understanding the issues about the world around the survivors leads them to think that PSWs will resolve all the problems, which creates dependency and submission. If this attitude is accepted, the participants will become helpless. To avoid this, adjust your interventions so they encourage autonomy and independence; treat the participants like adults.

Some measures for structuring a helping relationship:

To develop a helping relationship it is important to stimulate participation using certain techniques. Let's look at a few of them:

Listening

Intervention in a helping relationship requires listening and analyzing. "Listening promotes respect for the other's words."³ It is important for the group's PSW to maintain an attitude of listening and openness to what others know and stimulate this same attitude in everyone else.

PSWs should work to ensure that a majority of people in the group participate, that they don't silence themselves.

The group's PSW should intervene as little as possible to allow participants freedom to express themselves and learn to listen to their peers.

Transference

Transference is a behavior exhibited in those receiving help in which the person continues to relive the emotions and sentiments of their past experiences within the relationship. It can manifest with sentiments of love, trust, recognition, identification and gratitude, but also with hostile and negative sentiments toward the group or the people helping. Be aware of these sentiments so that you do not become involved with them and so that you learn, as best as possible, what is happening to that person at any given moment.

Transference can also manifest as an attitude of participants from working with someone else in the group, forming a mutually supportive relationship.

Total Acceptance

In a relationship of mutual support, it is common that participants expect PSWs to absorb their difficulties, to fully accept the participant, without condemning or judging his/her values and without trying to replace his/her ideas, values and convictions. If the PSW of a group doesn't accept some of the participants or the group for any reason, if the PSW feels uncomfortable, if he/she becomes irritated or aggressive, he/she should find the causes of these feelings so he/she can manage them.

Being tolerant

³ Ramírez Carlos Arturo, "La orientación psicoanalítica en el trabajo con grupos."

When a participant exhibits impulsive or aggressive behavior, PSWs should respond with tolerance. This means PSWs neither argue nor agree with the participant; they try to find out and understand what is happening with the individual or group so they can focus the interventions. PSWs should work to control his/her feelings of impatience or disapproval and avoid being reproachful and judgmental.

Participants will be more likely to enter a relationship of mutual support if they feel the person guiding and encouraging them is tolerant, moderate, not imposing, sticks to their role and is able to deal with the anxieties and emotional explosions that can occur.

Sincerity and mutual collaboration

PSWs should work towards a relationship based on honesty, and the search for truth and cooperation.

Relationship of trust

A relationship of trust is created by building a meeting space where individuals are understood and accepted. To achieve this, PSWs should offer loyalty and work to establish a safe relationship. This will allow participants to develop trust.

Openness to understanding

People who look for help want to understand what they do not know and what causes them to feel anxiety, pain, and the sensation of disturbance. Also, they hope that learning about what is happening inside them will help put order in their minds and their lives and that their suffering will disappear. PSWs should make an effort to be available to guide the work so that participants can understand their situations. Your primary role is to understand and to help participants understand.

The interest of each and every participant

The interest in and respect toward each participant as a person, the respect of his/her personality and his/her freedom, allows for the development of a helping relationship and avoids the possible impersonal and dehumanizing treatment of the participants. This cannot remain only as theory; this attitude is applied, for example, by paying attention to what participants say, the effort of remembering details from a conversation, by not responding to aggression if exhibited, by maintaining the privacy of personal life and the strict observance on the arranged schedule.

Warmth and empathy

PSWs should show, through expressions and tone of voice, that they are not indifferent toward the participants, that they have feelings toward other human beings, but are discreet about how these feelings manifest (avoids hostility and being too kind and complacent) so as to avoid disrupting the supporting relationship.

“Warmth contains certain dimensions of love (tenderness, harmony, sympathy for the human condition) that ... functions as irreplaceable stimulant motivating one’s work.”⁴

⁴ Fiorini. *Op. cit.*, p. 102.

Empathy is “the capacity to feel with another, to feel what the other feels. But it should not be confused with emotional participation, with the display of the same sentiments. Empathy attempts to understand what the other is trying to communicate to us, allowing the emotional experience that the person wants to resonate through ourselves, which should not be confused with the fact that we might have those experiences ourselves.”⁵ You understand what they experienced, but you do not feel the same thing.

Empathizing with participants leaves them feeling understood and supported.

“Empathy is the exact opposite of distance and coldness which, on occasion, is confused with the neutrality of a professional relationship and the need to maintain anonymity. This technical attitude and complete lack of human warmth is offensive...”⁶ to the participants and makes them feel that the person guiding the group is not accessible, that he/she is incapable of understanding them.

Evidence of empathy is, for example, when a group’s PSW listens attentively, follows the story, realizes the emotions it causes, facilitates communication and the exchange of experiences.

Neutrality

PSWs try to understand and explain sentiments or behaviors, instead of letting criticism, judgment and rejection build. They are not a judge; they do not express disapproval. PSWs are not perceived as opponents by the group, but they are also not an ally of the group. This attitude calms the group down and inspires trust, showing that PSWs are willing to help establish a helping relationship and allow the right of the participants to state their own opinions and to act according to their criteria.

Spontaneity

Spontaneity allows for creation of an environment of freedom and creativity, and invites self-expression. This is reflected in the tone, posture and imagination of the person guiding the group.

Flexibility

This is the adaptation of activities and work resources according to the particular needs of each group. From the beginning, the group gives signs of the type of relationships it needs. The ability to respond is linked to the sensitivity of PSWs to read these signs and the flexibility to select the tools based on these needs.

Initiative

Guiding a group requires an active role, stimulating participant abilities. “With this function the PSW examines, guides a search, asks for details... makes assessments, creates approaches,”⁷ asks for points of views and suggestions, and seeks responses from the group. Only after that, and if it is necessary, the PSW gives his/her own understanding of the situation.

⁵ Joan Coderch, *Teoría y técnica de la psicoterapia psicoanalítica*. Barcelona, Editorial Herder, 1990, p. 204.

⁶ Coderch, *Op. cit.*, p. 205.

⁷ Fiorini, *Op cit.*, p. 103.

Clarification of statements

PSWs intervene to assist participants in understanding some of the issues for which the group still lacks a response. These interventions need to be within reach of the participants; in other words, they should be understandable.

Use of other resources to facilitate a helping relationship

You can use other resources, such as pictures, poems, writings and other forms of non-verbal communication, to help reveal issues that oral communication cannot uncover.

The Peer Support Groups can be a supplement to other activities like:

- Recreational spaces: games
- Parties, collective celebrations
- Sports activities
- Community cookouts
- Trips
- Cultural events: dances, theater, music, poetry, stories, etc.
- Religious celebrations and rituals
- Any other activity that promotes connections, relationships and the collective feeling of community.

Document 5**PROPOSAL OF THE CONTENT FOR THE FIRST *ABRAZO*****5.1. Dynamics of Interactions****Dynamics of the net or spider web:**

Introductions and generation of confidence:

Each person presents him/herself. Whoever starts takes the ball of yarn and states his/her name and after introducing him/herself wraps some yarn around his/her hand and then passes the ball to another person. The person receiving the ball of yarn repeats the name of the previous person and states his/her own name, occupation, qualities, likes, experiences he/she wants to share and what he/she expects from this activity. They wrap themselves in the yarn and pass it to the next person to continue the game.

When everyone in the group has introduced him/herself, ask everyone to gently pull the yarn and feel the tension from the connections with the other people and with the group. Notice that even though we are connected to only two people, we are connected to everyone in the group through these connections. We talk about interdependence and how violence destroys the net and affects

a lot of people. We can discover the connections that unite us with people that we never knew. Coming together and listening allows us to give mutual support to one another.

Dynamics of ice breaker (In case it is required at any moment of the *Abrazo*)

Orange, lemon:

Everyone in the group sits in a circle, except one person who stays in the middle. This person addresses someone by saying: “Orange” and the person indicated says the name of the person to his/her right, and if they say: “Lemon” the person indicated says the name of the person to his/her left. If the person addressed makes a mistake, he/she enters the middle of the circle and becomes the leader of the game. At any moment, the leader can say “Overturned basket” and everyone changes places. Then, the person without a chair continues the game in the same manner.

5.2. Project Presentation

- Name of the Project: **Peer Support Project. Building Communities**
- Background:

The Program for Peace, Conciudadanía and AMOR organized a psycho-social support program for victims of armed conflict in Eastern Antioquía utilizing Promoters of Life and Mental Health (*Provísames*); this psycho-social program yielded many positive results.

Now, Conciudadanía has partnered with Survivor Corps, a U.S.-based organization that works with survivors of war (especially landmine victims), and with the Foundation for the Reconciliation in Bogotá, which works with the demobilized as well as the community in general. This partnership organized a program called “Building Communities, Peer Support,” which integrates the experiences of the three institutions. This program is to be initially developed for the Municipality of San Francisco and later expanded to other parts of the world.

- Institutions that drive the project and train the PSWs:

Conciudadanía (Antioquía): Corporation that encourages civil participation. This organization works to strengthen local democracy in the Department of Antioquía to ensure that rights are respected.

Survivor Corps (United States): This organization works with landmine victims from several countries. They guide peer support processes among people affected by war so that they can find a way to recover and overcome their pain and afflictions.

Fundación para la Reconciliación (Bogotá): This group is an institution specializing in the theory, spirituality, method and application of the pedagogies of Perdón y

Reconciliación (Forgiveness and Reconciliation) in order to advocate peace and coexistence.

- Objectives:

- 1. Test the methodology that integrates the experiences of the three institutions:
The methodology is implemented by training leaders in the Municipality of San Francisco to be PSWs of peer support groups.**
- 2. PSWs practice facilitating peer support groups (*Abrazos*):
Psycho-social attention for survivors, victims and ex-combatants.**
- 3. Help members of the community who have suffered violence learn to manage their anger, pain and sorrow, as a first step to forgive and reconcile with those who participated in the war, and to help others do the same.**

- Desired Results:

- 1. That victims of armed conflict be visible to society, be organized in each municipality, and be enabled to claim their rights.**
- 2. To form peer support groups (called *Abrazos*) as venues for rebuilding the social fabric and for interpersonal, family, community, and social reconciliation in neighborhoods and throughout the municipality.**

51. Project Duration:

One year.

The program develops through two fundamental processes: *Pasos* and *Abrazos*

- *Pasos* (Modules):

.....
The “*Pasos*” program component calls for two-day training workshops that are carried out every fifteen days in the meeting headquarters of Confiar. During these workshops, in step-by-step manner, each PSW is trained to create spaces for peer support both in groups and individually.

- *Abrazos*:

.....
“*Abrazos*” are the meetings that PSWs will organize with groups of people who have been affected by armed conflict in the Municipality of San Francisco and in the district of Aquitania, East Antioquía. These meetings will offer these people psycho-social support by welcoming them, listening to them, and, finally, propelling them toward reconciliation and organizational processes

Exercise—Document 6

FOOT MESSAGES AND REFLEXOLOGY

Exercise in Self-Care:

Taking into account that participants trust each other, this exercise is done in pairs, with each partner affectionately performing the massages and accepting reciprocation from their partner. Use orange oil for the massages.

Explain the importance of foot massages: they help relax the whole body because, according to reflexology, many acupressure points in the feet balance and energize the organs and different parts of the body. Massaging the feet can stimulate and improve circulation in order to heal many conditions in the body.

Hand out copies of the foot massage exercises, which includes basic instructions on how to do the exercises and identifies reflexology points on the foot. [[Hard copy, pp. 152-153 from the text, “Trauma: Healing and Transformation”](#)]

Document 7

ELEMENTS OF GROUP MANAGEMENT AND FACILITATION

PSW preparation

Preparing to lead a group process assumes that a basic internal disposition may exist in a majority of the participants. The following are some elements that enable preparation for fulfilling the role of PSW:

- Have a clear understanding that preparation is more than preparing activities to make the meeting run smoothly. Preparation is also an attitude and disposition toward the group and what will be achieved.
- Participating in education and training processes (“*Pasos*”) gives an enriching personal experience and, at the same time, prepares participants to give to others.
- Participating in the training also allows PSWs to be observed in their interactions: the way they relate to others, how they project themselves in the group, how they participate in group

work, their attitudes when making decisions, their sentiments toward interpersonal relationships. This participation allows them to recognize and understand their strengths and weaknesses.

- Another way of preparing is participation in study groups and/or forming municipal teams, preferably with other PSWs and with the *Comités Municipales* for Reconciliation, to study, share experiences and clarify thoughts and doubts in teams.
- Carefully preparing for completion of each organized *Abrazo* (during training, support will be provided for the completion of these plans).
- Reflect on the ideas, feelings and experiences that the facilitators have about the topic.
- Understand the objective. Think about what you want to achieve at the end of the process and each session.
- Understand what experiences will help you reach the objective.

The participating group: The group of *abrazados/as* or the peer support group

The participating group is the protagonist of the process; therefore, they have an active part and are not simply recipients.

Each group is different, possessing different assets and a distinct dynamic; even the meetings of the same group are different.

“There are talkative groups and quiet groups, there are optimistic groups and pessimistic groups, there are fast and slow groups. Obviously, this is an effect of the composition of specific people as well as the bonds they form between themselves and what they have experienced together.”⁸

Each group process holds a possibility for collective growth and creation; thus, it is important that all of the group’s participants experience the process completely and continuously.

After the group has bonded for some time, the members can not only participate in the process, but also in other aspects. Some may convene the participants, prepare materials, help arrange the work space, take notes.

Some ideas that support the work

To implement group work, PSWs should be clear on some ideas about how to guide them. Following are some ideas:

- The process we seek to develop is not taught rather, the process is brought about, facilitated, enriched.
- Participants are recognized as individual actors, possessing abilities, attitudes and significant experiences.
- The work is done through speaking and listening and is guided by reflection; in other words, groups reflect on specific topics or issues, seeking a group explanation with general validity and contribution from every participant.

⁸ Tobón, Mónica. *Artesanías de la vida*. “Mapas, brújulas y astrolabios”. Fundación Retrepo Barco, 1997, p. 50.

- The starting point is that each group has the resources to solve their own problems.
- Think of group exchange as a chance for different points of view to emerge, allowing for greater personal and group enrichment.
- The group structure is seen as the possibility to learn from the experience of others, to discover similarities and differences in the way individual people live different experiences, to assume reflective attitudes with respect to life, and to reconstruct the experiences that cause suffering.
- The group structure does not have to be a response or solution; the structure can generate questions or concerns in a clearer manner.
- PSWs' attitude of listening excludes the teaching methodology in which the use of words and the knowledge of the facilitator predominates. On the contrary, the work is based on the knowledge of and reflection of participants.
- The work is completed from personal experiences but as an example or illustration of a point of view that contributes to group understanding of the topic. This is not theoretical work in which only concepts are expressed.
- This is about more than letting participants blow off steam or complain about a situation that makes them suffer, or having a good time. This is about facilitators using active listening to guide the work of self-examination, rethinking, learning, distancing oneself from the experiences that cause suffering and developing new ways of seeing the experienced situations. If reflecting does not drive us to take a clear position on a topic or find an alternative, the discussion is simply complaining.
- Speech has a clarifying function; in other words, speech gives clarification so that what produces suffering is not repeated.
- The work is guided by creating a will for group exchange in which personal fear and resistances are susceptible to confrontation and improvement as a group and thoughts of change that contribute to society.
- We seek to understand aspects of internal and external reality that help to confront new situations.
- In this work, we also seek to move people to self-understanding and transformation from what affects them and limits their self-realization. This implies working with experiences to create flexible images that help participants maintain a set identity so that they can look at life from a new perspective.
- This type of work requires restricting the number of people to enable active listening and clarification (between 12 and 20).

Group emotions and self-control

When working on processes with people affected by the violence produced by armed conflict, usually personal feelings of pain, sadness, desperation, anxiety, rage and hate may be stirred up. People often feel sorry for those who are suffering or rage toward those who caused the violence. These feelings are often inevitable, but PSWs, as facilitators of groups and processes, should not lose control of emotions and objectivity.

If these feelings are not managed and controlled, PSWs will have trouble understanding what happened with the people involved in the situations of violence and it becomes difficult to provide adequate guidance. Understanding what happened allows us to manage the emotions and guide the support.

As PSWs, you have a very important role in listening to the persons affected by the conflict. This does not mean that by understanding the situations of violence you are able to resolve them. Your fundamental work is to enable people to talk about the situation (what generally allows for progress in understanding the issue), to provide guidance and, if necessary, refer them to the appropriate place.

Try to not burden yourself with the problems and anxieties of others, because this way you do not help them to resolve the problems. Understand that each person should face the situations that affect them, taking responsibility for the decisions they make.

Supporting the group processes is another way of contributing; if this leads them to find solutions to community problems and organize themselves to demand the fulfillment of their rights.

Document 8

THE RECOVERY CHART

How can we measure progress in a survivor who is recovering from a traumatic experience?

When we start providing peer support services to a survivor, we need to have some way of measuring progress:

- How would we know if the peer support a survivor receives is making a difference?
- How can we know if a survivor is making progress in their recovery?
- What results do we intend to achieve when providing peer support?
- What are the main signs of progress in a survivor who is recovering from a traumatic experience?

While we like to think of recovery as a continuing process, in fact, recovery stops and starts at different times. We all have days when we are making progress and other days when we aren't, and even some days when we go backwards. We should not expect a survivor to get back to the way they were before the traumatic event; they won't ever be the same again.

Let's go through each section of the recovery chart and talk about what changes in behavior we might expect or hope for in a survivor who is progressing towards recovery.

For each item on the Recovery Chart, the first column contains a description of what we would expect to see in a survivor who is still suffering the effects of traumatic experience. Read these descriptions and think about how that particular behavior differs from someone who has recovered fully and has returned to normal behavior as a member of the community. Then, fill in the box with what you think would be the ideal "Recovery Endpoint," where the survivor has

reached a satisfactory end point. Participants can spend a few minutes writing out their answers and then each participant should present his or her answer to the group for discussion.

[At the end of the exercise, hand out the table with the second column completed, and discuss the answers.]

The Recovery Chart

Economic well-being:	
The survivor is not seeking work and does not take part in community activities.	
The survivor begs or receives charity to support him or herself.	
The survivor lacks adequate skills to find work or support a family.	
Psychosocial well-being:	
The survivor needs help making decisions and is afraid to act on them alone.	
The survivor avoids contact with other people outside the home, has no interest in other people and does not enjoy having visitors.	
The survivor deals with stress or difficult feelings poorly and suffers from anger or depression.	
The survivor is reluctant to leave the house.	
The survivor does nothing when discriminated against or denied his or her rights.	
Physical well-being:	
The survivor has health problems but does not seek health care and is not receiving treatment.	
The survivor is unable to engage in normal activities because of pain and fatigue.	
The survivor drinks alcohol, smokes heavily, or uses drugs to escape from reality.	

The Recovery Chart (with answers)

Economic well-being:	
The survivor is not seeking work and does not take part in community activities.	<i>The survivor is working or looking for work and is involved in the community.</i>
The survivor begs or receives charity to support him or herself.	<i>The survivor makes his or her own income through work.</i>
The survivor lacks adequate skills to find work or support a family.	<i>The survivor has marketable skills and can support a family.</i>
Psychosocial well-being:	
The survivor needs help making decisions and is afraid to act on them alone.	<i>The survivor makes informed decisions and acts on those decisions.</i>
The survivor avoids contact with other people outside the home, has no interest in other people and does not enjoy having visitors.	<i>The survivor interacts socially in a positive and relaxed manner, seeks company and displays curiosity and a sense of humor.</i>
The survivor deals with stress or difficult feelings poorly and suffers from anger or depression.	<i>The survivor is able to cope constructively with stress, disputes with others or with occasional difficult feelings.</i>
The survivor is reluctant to leave the house.	<i>The survivor moves around or travels freely, is not afraid to visit new places.</i>
The survivor does nothing when discriminated against or denied his or her rights.	<i>The survivor self-advocates and engages in dialogues to affirm his or her rights.</i>
Physical well-being:	
The survivor has health problems but does not seek health care and is not receiving treatment.	<i>The survivor has knowledge of self care and seeks treatment by a health care professional when needed.</i>
The survivor is unable to engage in normal activities because of pain and fatigue.	<i>The survivor is capable of taking part in normal daily activities or sports without pain or fatigue.</i>
The survivor drinks alcohol, smokes heavily, or uses drugs to escape from reality.	<i>The survivor does not need tobacco, drugs or alcohol to cope with his or her difficult thoughts and feelings.</i>

Document 9

PREPARING WORK FOR THE GROUPS

The following are the steps for completing a support group session:

1. Initial Phase

Introducing the participants and the people who will direct the activities. In a friendly manner, introduce yourself saying your name and the work you do. Next, ask participants to introduce themselves, using an exercise designed for that.

1.1. Presentation of the proposed objectives

Clearly and concisely explain what the Schedule of the day consists of and what you hope to achieve. You should find out what expectations the group has.

1.2. Work on the norms for group interactions established by the group

Although the norms are established by the group, they should include:

- Respecting people's opinions.
- What is discussed in the group should not be discussed with people outside the group (confidentiality).
- Participation is voluntary and free expression is respected.
- What unites us is harmony and we should do everything possible to help each other.
- Be considerate and respect other expressions of sentiments and emotions.

2. Intermediate Phase

2.1. What has happened since our last meeting?

Try to create a space where people can talk about situations that are bothering them at the moment: concerns or reflections that arose since the last meeting. Personal or family situations they want to discuss. Situations that have occurred in the community and have affected people. Occurrences of either a positive or negative nature.

At the end, the coordinator collects some of the sentiments of the group and presents them. If the situation being discussed occupies all of the time, this topic should be respected and not interrupted to bring up different issues.

2.2. Central content. If work on a special topic has been prepared, this discussion should take place as planned.

To keep in mind: People who most easily express emotions such as rage, desperation, pain are the easiest to identify and are the easiest to guide. On the other hand, those that don't talk, who isolate themselves or don't consider the significance of what occurred, can be the most

vulnerable and most affected, which is important for PSWs to know so they can find alternatives for the person to express those sentiments, without being forceful.

An example: If someone talks about a situation x, ask the group if anyone else has experienced a similar situation and if they would like to talk about it. Wait for people to talk voluntarily, but if one person never talks, you can ask them directly if they have ever experienced anything similar. Or you can ask them “would you like to share with the group what you feel about the other people have expressed?” If the person does not want to talk, don’t insist, instead say “you don’t have to force yourself, when you are ready to talk, we will be here to listen to you.”

Depending on the level of tension in the group meeting, you can ask for an elaboration of their emotional reactions about what happened, and how they feel during the group experience that is going on. There are moments of tension during which you can interrupt and propose a relaxation exercise or group sharing.

3. Final Phase

This is for ending the workshop. During this phase you should summarize the issues discussed. Ask participants how they feel and what things contributed, in one way or another, to how they feel. Finish with an evaluation of the workshop following the guide prepared for it.

Document-Guide 10

DOCUMENTS REQUIRED FOR THE ACTIVITIES IN THE *ABRAZOS*

SYSTEM OF PREPARATION FOR *ABRAZO* No _____

Name of the PEER SUPPORT WORKERS:

Street or Neighborhood: _____ Municipality: _____

No. Hours for the Activity: _____

Objectives of the *Abrazo*:

Objective

1. _____

Objective

2. _____

Objective

3. _____

ACTIVITY	METHODOLOGY	SCHEDULE
Objective 1. Activities:		
Objective 2. Activities:		

Objective 3. Activities:		

How I will evaluate

Materials used

Attach the list of participants.

REPORT ON *ABRAZO* No. ____

Name of the PEER SUPPORT WORKERS:

Date of *Abrazo* _____

Street or Neighborhood _____

Municipal: _____

No. of participants: Total____ **Men**____ **Women**____

Meeting locations _____

Time of *Abrazo*_____

What were the objectives?

Main achievement:

Difficulties:

After completing this *Abrazo*, I feel:

Very satisfied ____ Satisfied ____ Barely satisfied ____

Explain why

The participation of the *abrazados/as* was:

Excellent____ Good____ Normal____ Poor____

Explain why

What can be improved for the following *Abrazos*:

PROPOSAL GUIDE FOR THE FIRST ABRAZO

Name of the *Abrazo*: “Building Trust and Acknowledging Others”

Duration: Between 3 and 4 hours

Objectives:

1. Introduce participants who will be integrated into the groups.
2. Present the program.
3. Elaborate on the agreements for the work and for living together.
4. Create mutual trust.
5. Gather general information about participants to learn their general characteristics and to know how they have been affected by the armed conflict, to be able to guide the intervention.

Activities:

1. Welcome and distribution of pins 15 minutes
2. Presentation, identification of expectations 40 minutes
3. Presentation of the proposal..... 45 minutes
4. Agreements and norms for group interactions..... 20 minutes
5. Registration and filling forms 15 minutes
6. Farewell dynamic..... 10 minutes
7. Break and assistance 15 minutes

Development of the methodology proposal:

1. Welcome and distribution of pins

Express greetings and gratitude for the assistance.
Give a pin.

2. Presentation and identification

PSWs must first introduce themselves when meeting a group that is beginning the work. Never put the introduction aside. You can do this phase in the following ways:

- Include a personal, professional and institutional presentation. For example, you can give your first and last name, say where you live, briefly talk about your qualifications as PSWs. Also, you can mention other studies and experiences and/or participations in work with survivors and with another communal group.
- Introduction of the participants: There are many ways to do this; most importantly is making the experience comfortable and allowing everyone to get to know each other. The following is a suggestion: Develop the Net (spider web) dynamic.

3. Presentation of the proposal

Taken from Document 7: Objectives of the program and institutions implementing it.

4. Agreements and norms for group interactions

All group work implies an agreement between partners; therefore, rules that regulate the process are required.

To elaborate on them, you can complete a dynamic (remember, for example, what the group did during the first Module) that will allow them to achieve the following:

- Agree on what days to meet.
- Schedule and frequency.
- Place to hold the meetings.
- The role of the facilitator and participants.
- Talk about the importance of attendance and punctuality. Explain that each group process is a chance for growth and establishing the collective; that is why it is important that every participant in the group experience the process completely and continuously.
- Rules for group interactions: these are required to regulate the relationships within the group. It is important to build them in a collective manner, to ensure they can be met.

5. Registration and elaboration of forms

Explain that they are going to fill out some forms for data collection and that by completing these forms, they are indicating that they are part of the group.

6. Farewell dynamic

Complete a closing activity.

7. Break and assistance

Materials: Forms for pins, forms for expected work, masking tape, copies of the document form for collecting information from participants, sheets of flipchart paper, etc.

**CONTROL FORM FOR ATTENDANCE TO ABRAZOS
YEAR 2010**

PEER SUPPORT WORKERS: _____

STREET OR NEIGHBORHOOD _____ **MUNICIPALITY** _____

FIRST AND LAST NAME OF ABRAZADOS/AS		1	2	3	4	5	6	7	8	9	10	11	12	TOTAL
1.														
2.														
3.														
4.														
5.														
6.														
7.														
8.														
9.														
10.														
11.														
12.														
13.														
14.														
15.														
16.														
17.														
18.														
19.														
20.														
Total attendance in each <i>Abrazo</i>														

INFORMATION FORM FOR *ABRAZADOS/AS*

1. IDENTIFICATION

First and Last Name _____ Telephone _____

Street or neighborhood _____

Municipality _____

Age _____ Civil state _____

Who you live with

Family responsibilities

2. EDUCATION

ELEMENTARY SCHOOL	HIGH SCHOOL	COLLEGE

OTHER STUDIES

You have been affected by the armed conflict. Yes___ No___

How

Keeping in mind the acts of violence that have affected your family due to the armed conflict, respond by marking an x.

	Woman/relationship (25 years and older)	Man/relationship (25 years and older)	Young adult/relationship (14 to 25 years)	Minor/relationship (0 to 14 years)
People assassinated				
Kidnapped				
Disappearance				
Displacement				
Massacres				
Sexual violence				
Psychological violence				

Peer Support Worker _____

Date _____

EVALUATION OF ABRAZO OR PEER SUPPORT GROUP No _____

Evaluation completed by the *abrazados/as*

In this meeting I felt _____
because

What we did in the *Abrazo* is helpful for

From what we did in *Abrazo*, I liked

From what we did in the *Abrazo*, I did not like

I thought the materials we used were:

Good____ Average____ Poor____

My suggestions are

Date of the Peer Support Group:_____

Name of the person responsible for the Peer Support Group_____

Document-Ritual 11

WHO AM I AND WHY DO I EXIST

Closing Ritual:

Reflect about:

- **My mission and my relationships with others, and**
- **My attitude regarding what happens around me and community service for others**

Read the message:

WHO AM I AND WHY DO I EXIST?

Do you know who I am? For what reasons do I exist? For whom do I exist? Why do I exist?

.....

Well:

I do not have a defined height because I do not want to complicate my life. Status? This state is not a true measure. My best actions are a better measure. I interact with people of all colors because I am not racist. I dress in all fashions and styles because I am universal.

Everyone wants to win me over because of my gentleness, harmony, taste, and sympathy, or also for my multicolored clothes, my aroma or calories. I am always invited everywhere: I am in all the meetings, reunions, and ceremonies. Never have I felt rejected by anyone; everyone wants me because I also want them; I make myself be known and savored by everyone without discriminating against anybody. *My life motto is "some will give me a hand and others will ask me for a hand."* I am a very social being. Everyone wants to greet me and, at the same time, offer me their services, because the truth is that I could not be who I am without the enriching complement of others.

I love children and they love me, as I love you here and now. And I will demonstrate this love.

I want to deliver myself entirely, at this moment, to You!

- **Hand out candies (different tastes and colors).**
- **Ask about their reflections regarding this message.**
- To complement the message, "for what reasons and why do I exist," present, with an overhead, the slide of the story, "The Star Thrower."

THE STAR THROWER

Loren Eisley

Long ago, there was a wise man who went to the ocean to write. He had a habit of walking along the beach before beginning his work. One day, he was walking along the shoreline. Upon looking up the beach, he saw a figure moving like a ballerina.

He smiled at the thought that someone could dance for the day. Then, he started to walk faster to catch up to the figure. Upon coming closer he saw that the figure was a young man and the young man was not dancing, but, rather, was bending down, picking something up and very smoothly throwing it into the sea.

Upon coming closer, the wise man yelled, "Good day! What are you doing?"

The young man stopped, turned, and responded:

"I am throwing starfish into the ocean."

"I suppose that I should have asked: why are you throwing starfish into the ocean?"

- "The sun has come out and the tide is going down and if I do not throw them into the sea they will die."

"But, don't you realize that there are miles and miles of beach and starfish all along it? Do you really think that your efforts make sense?"

The young man listened politely. Then he bent down, picked up another starfish, threw it into the water past the waves, and said to him: "For that one it made sense."

His answer surprised the man, and he was disconcerted. He did not know how to respond. So, he moved away and walked back to his cabin to write.

For the entire day, while writing, the image of the young man disturbed him. The wise man tried to ignore it, but the image persisted. Finally, as afternoon arrived, he realized that he, the scientist, he, the poet, had not discovered the nature behind the young person's action. He realized that the young man was doing a voluntary action, not just being an observer in the universe and watching the universe pass by; rather, the young man was deciding to be an actor in the universe and make a difference. The wise man felt ashamed.

That night he went to bed preoccupied. When the morning came, he woke up knowing that he had to do something. He got up, got dressed, and went to the beach to meet the young man. And, with him, spent the rest of the morning throwing starfish into the ocean.

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO
SURVIVORS AND CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

**MODULE 6: GRIEF, IDENTIFICATION OF ITS STAGES AND ELABORATION OF
PAIN
Paradise – February 4 and 5**

OBJECTIVES:

1. Improve the conceptual skills and methodologies to support the development of grief in groups.
2. Understand grief through our experiences and conceptual contributions about it.
3. Identify the different stages of grief and intervention forms to help work through grief.
4. Follow up the current *Abrazo* process and prepare the next one.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants enter, settle in and have breakfast. Participants sign in.	* Attendance List
9:00 – 11:30	<p>Activity 1. <u>Introduction</u></p> <p>1.1. <u>Pre-workshop quiz</u></p> <p><u>Individually</u> Each participant will complete the pre-workshop quiz that corresponds with Module 6. (Duration: 15 minutes)</p> <p>1.2. <u>Self-Care Exercises</u></p> <p><u>Plenary session</u> Complete the <u>body massages and relaxation stretches</u>. (Exercise-Document No. 1) (Duration: 45 minutes)</p> <p>1.3. <u>Presentation of the Workshop</u></p> <p>Presentation of the program and the norms of group interaction. (Duration: 15 minutes)</p>	<p>* Pre-workshop quiz</p> <p>* Exercise-Document No. 1: “Dynamics to Build Trust for Contact”</p> <p>* Bulletin board with the agenda for two days</p> <p>* Bulletin board with the norms of group interaction</p> <p>* Document-Guide No. 2: “Peer Support</p>

	<p><u>1.4. Peer Support Groups: What Happened Since Our Last Meeting?</u></p> <p><u>1.4.1. In groups</u> With a professional leading each group complete the activity: Participants shall report on the completed peer support group.</p> <ul style="list-style-type: none"> • This is an opportunity for participants to work on their own emotional states and their concerns about the work as PSWs. (Document-Guide No. 2) (Duration: 45 minutes) <p><u>1.4.2. Plenary session</u> The participants discuss how they felt during the exercise; what did they learn.</p> <ul style="list-style-type: none"> • Report on the people enrolled in the peer support groups: identification of participants (how many men and women, principle of the invited people, methods of notification). • Special situations that should be discussed in plenary session are done so now. (Duration: 30 minutes) 	<p>Group Progress”</p> <p>* Participants present the <i>Abrazos</i> report.</p>
11:30 – 1:00	<p><u>Activity 2. The Significance of Death in Our Culture</u></p> <p><u>2.1. Plenary session</u> Participants are asked to think about their own deaths for a minute and in one word try to describe their feelings and thoughts about death. Write this on an index card. Then stick the card to the board. Using the cards, create a map of emotions and sentiments about the significance of death. (Duration: 20 minutes)</p> <p><u>2.2. Reading of text</u></p> <p><u>In 2 groups</u> Read the text by Elizabeth Kübler Ross: “On Life After Death.” Write down your reflections, concerns and questions (if you have any) to present in plenary session. (Document No. 3) (Duration: 1 hour)</p> <p><u>Plenary session</u> The groups will present their reflections. (Duration: 10 minutes)</p>	<p>* Index cards * Markers * Flipchart</p> <p>* Document No. 3: “On Life After Death” by Elizabeth Kübler Ross.</p>
1:00 – 2:15	Lunch	
2:15 – 3:15	<p><u>Activity 3. Pain, Conceptualization and Stages of Grief</u></p> <p><u>3.1. Individually</u></p>	

	<p>Participants will remember and write on a sheet of paper a personal experience in which a loved one was lost: Who was lost? What were the circumstances of that loss? What did you feel? What did you do? (Duration: 15 minutes)</p> <p>3.2. <u>In 2 groups</u> Share your experience and write it down, in two columns, on a sheet of flipchart paper to bring to plenary session:</p> <ul style="list-style-type: none"> • What caused the event (natural or violent death) • Sentiments experienced • In your own words, the answer: What do you call grief? <p>(Document-Guide No. 4) (Duration: 15 minutes)</p> <p>3.3. <u>Plenary session</u> Present the charts on the flipcharts and comment on how the sentiments caused by a natural death are not the same as those caused by a violent death. (Duration: 15 minutes)</p> <p>3.4. <u>Reading “Grief”</u> <u>Plenary session</u> Read and comment on the document “Grief.” (Document No. 5) (Duration: 15 minutes)</p>	<p>* Document-Guide No. 4: “Experiences of Grief”</p> <p>* Flipchart * Markers</p> <p>* Document No. 5: “Grief”</p>
3:15 – 5:00	<p>Activity 4. <u>Analysis of Experiences</u></p> <p>4.1. <u>In 2 groups</u> Each group will describe a known violent act. On a flipchart present:</p> <ul style="list-style-type: none"> • The description of the violent act • The emotional impact it had on participant families (most common emotional symptoms) <p>4.2. <u>In the same groups</u> Read the document: “Types of Grief.” (Document No. 6)</p> <p>4.3. <u>Types of Grief</u> After reading the document, indicate if described case corresponds to:</p> <ul style="list-style-type: none"> • Anticipatory grief • Normal or abnormal grief • “Frozen” or delayed grief <p>Explain your response.</p> <p><u>Plenary session</u> Present the group work.</p>	<p>* Flipchart * Markers</p> <p>* Document No. 6: “Types of Grief”</p> <p>* Document No. 7: “Stages of Uncomplicated Grief”</p>

	<ul style="list-style-type: none"> • Read the document: “Stages of Uncomplicated Grief.” (Document No. 7) “Tasks of the Grieving Process: Ways to Confront and Supplement the Process.” (Document No. 8) 	* Document No. 8: “Tasks of the Grieving Process: Ways to Confront and Supplement the Process”
5:00 – 5:30	Break	
5:30 – 7:00	Activity 5. <u>Ritual for the Elaboration of Grief</u> <u>Plenary session</u> (Space: white blanket with flowers, a light) <ul style="list-style-type: none"> • Begin the digipoint therapy and then relaxation exercises. • Each participant puts a picture of a loved one on the blanket and writes a letter, something the participant wants to tell the loved one something new or something they didn’t say when the person was alive. <ul style="list-style-type: none"> - Sentiments caused by the loss. - How they are doing at the moment. • After the individual work, whoever wants to can share sentiments. • Burn the letters as a way of elaborating those sentiments. • Light the candles. • Invite hope, life, light (message for closing the circle). • Listen to the song “There is Always Something Else” by Alberto Cortes. (Document-Ritual No. 9)	* Document-Ritual No. 9: “Ritual for the Elaboration of Grief” * Relaxation music, * CD player * White blanket or bedding * Flowers * Color craft paper * Pencils * Incense * Pictures of people who died * Candles * Tissues * CD of the song
7:00 – 8:00	Dinner	
8:00 – 9:30	Discussion <u>Participants choose the topic</u> Participants will hold a discussion on a topic of their choosing. Participants will turn in the materials and receive information packets.	

Day 2

Time	Activity / Methodology	Materials
7:00 – 8:00	Activity 6. <u>Self-Care Exercises</u> <u>Plenary session</u> Complete the self-care exercise following the prepared program: Trip Through Paradise – guided observation.	* Exercise-Document No. 10: “Relationship Between Body and Emotion and Yoga” * Mat * Relaxation Music
8:00 – 8:30	Breakfast	
8:30 – 10:00	Activity 7. <u>Preparation of Abrazo</u> 7.1. <u>Individually</u> Each PSW will prepare Abrazo No. 2. Everyone is reminded to keep in mind the established routines: welcome, relaxation	* Document No. 11: “Proposal for Abrazo No. 2”

	<p>exercises, norms of group interaction, the main activity (The memory of war: remembering the activities completed in the corresponding Paso) and closing. (Document No. 11) (Duration: 30 minutes)</p> <p>7.2. <u>Plenary session</u></p> <ul style="list-style-type: none"> • The groups will present their work. • The group will adjust the outline and finalize the proposal. (Duration: 30 minutes) 	* Preparation Forms for the <i>Abrazos</i>
10:00 – 10:30	Break	
10:30 – 12:30	<p>Activity 8. <u>Role Play</u></p> <p>8.1. <u>Complete the role play exercise:</u></p> <ul style="list-style-type: none"> • Each group prepares an example <i>Abrazo</i> according to the objectives (assign roles for PSWs and <i>Abrazados/as</i>) (Duration: 1 hour) <p>8.2. <u>Abrazo No. 2 Dramatization</u></p> <ul style="list-style-type: none"> • Ask the rest of the group to act as observers. • At the end, hold a general discussion on the successes and difficulties of being PSWs. (Duration: 1 hour) 	
12:30 – 1:30	<p>Activity 9. <u>Post-Workshop Quiz</u></p> <p>9.1. <u>Individually</u> Each participant will complete the post-workshop quiz for Module 6.</p> <p>9.2. <u>Evaluation</u></p> <p><u>Individually</u> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session.</p> <p><u>Plenary session</u> Go over the evaluation and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major problems • Suggestions for improvement <p>Activity 10. <u>Closing Ceremony</u></p> <p><u>Plenary session</u> Watch the music video, “Celebrate Life,” by Axel Fernando. (Document-Ritual No. 12)</p>	<p>* Copies of the post-workshop quiz</p> <p>* Copies of the evaluation form</p> <p>* Document-Ritual No. 12: Music Video for: “Celebrate Life”</p>
1:30 – 2:30	Lunch	

Exercise-Document 1

DYNAMICS TO STRENGTHEN CONTACT

The centipede: Make a circle, holding each other at the waist; look to the right and start walking and at the same time sing “the centipede is a really strange bug, it looks like several bugs tied together, I count its legs and I get to 100, it moves the right leg and then the left leg, in and out and vice versa.” Then jump forward. Repeat the exercise, each time closer at the waist.

Dance it: Hand-in-hand, sing and dance in a circle: everyone dance, everyone dance, with the neighbor’s dog and the church’s cat. Then, whoever leads the game shouts and everyone repeats section by section: one hand on a peer’s ear (remove one hand from the waist and put it on the ear of the person in front of you), continue dancing in this position and then change positions (put your other hand on the nose of the peer, continue doing this until you have touched the head, shoulders, hips, knee, stomach, etc).

Document-Guide 2

DEVELOPMENT OF PEER SUPPORT GROUPS

Guide for group work

Revisiting our experiences: What happened in the past week?

In 2 groups (with professional supervision):

The goal is to resume the process based on the personal experiences of each participant, allowing them to express the doubts, feelings, emotions and situations that have caused distress since the last meeting, giving the group the opportunity to discuss these situations.

This is an opportunity for each participant to work on their own emotional states and concerns caused by the responsibilities of being PSWs.

• The participants will present a summary of the *Abraço* they have completed: The objective is for the group to learn from the experiences of participants and to make suggestions for resolving the difficulties discussed. Discuss the achievements and difficulties.

Participants present:

- Experiences since the last meeting or *Paso*
- Feelings
- Concerns

- Reflections
- Lessons learned

Participants will discuss how they felt during the exercise and what they learned from it.

If there are special situations to share with the group, this communication is done so now.

Note: Select one person per group to take notes on what is discussed so it can be shared in the plenary session.

Document 3

ON LIFE AFTER DEATH

Note to the Spanish edition

During the visit of Elisabeth Kübler-Ross to our country in April 1989, we came to an agreement with her to prepare this edition.

Eighteen years ago, the first volume was published in Spanish: *La muerte y los moribundos*. Our job is to bring to the public the other publications, to make them all available in Spanish.

To prepare oneself to accept an irreversible fact such as death is a hard and difficult task. However, those who came in contact with E. Kübler-Ross' teachings know that this is possible. Every day, the efforts that medicine makes to save humanity face the challenges of so many traffic accidents, which are more frequent and more severe. These accidents claim lives of people who are not prepared to die, youngsters who see their lives shuttered, and parents who will have to live with this pain the rest of their lives.

This book shares with the reader the personal experience that led the author to stay with terminally ill people, so they could prepare for their moment of death with dignity. We should not forget that she worked in the United States, at a time when the lack of flexible schedules and the huge size of cities kept these sick people alone for many hours. In their company, Elisabeth Kübler-Ross was able to understand the moments of loneliness and pressure that preceded many deaths. The circumstances in our country are not the same, but human beings are, and these experiences might help us prepare our loved ones and ourselves.

Chapter

Life, Death, and Life After Death

I am sharing with you some of the experiences and findings of the last decade, related to life, death and life after death, gathered since we started to seriously study the whole issue of death and life after death. After working with dying patients for so many years, it became very evident that in spite of our existence for so many millions of years as human beings we have not yet come to a clear understanding of perhaps the most important question, namely the meaning and purpose of life and death.

I wanted to share with you some of this research on death and life after death. I think the time has come when we are all going to put these findings together in a language that can help people to understand, and also perhaps help them in dealing with, the death of a loved one, especially the tragic occurrence of a sudden death when we don't quite understand why these tragedies have to happen to us. It is also very important when you try to counsel and help dying people and their families. And the question occurs over and over again, "What is life, what is death, and why do young children — especially young children — have to die?"

We have not published any of our research for many reasons. We have studied near-death experiences for decades, but we were very aware that those were *only* "near-death" experiences, and not real death.

We could not share half-truths, we also wanted to know what would happen to those people after they made the transition. The only thing the Shanti Nilaya center has published so far is a letter that I wrote and illustrated with colored pencils in response to a nine-year-old boy with cancer who lived in the southern part of the United States. He wrote to ask me a very moving question: "What is life and what is death and why do young children have to die?"

A long time ago, people were much more in touch with the issue of death and believed in heaven or life after death. It is only in the last hundred years, perhaps, that fewer and fewer people truly know that life exists after the physical body dies. But this is not the time nor the place to explain the process of this change.

We are now in a new age, and hopefully we have made a transition from an age of science and technology and materialism to a new age of genuine and authentic spirituality. This does not mean religiosity, but rather spirituality. Spirituality is an awareness that there is something far greater than we are, something that created this universe, created life, and that we are an authentic, important, significant part of it, and can contribute to its evolution.

All of us, when we were born, were endowed with a facet of divinity. That means, in a very literal sense, that we have a part of that source within us. That is what gives us the knowledge of our immortality.

Many people are beginning to be aware that the physical body is only the house or the temple, as we call it, the “cocoon”, which we inhabit for a certain number of months or years until we make the transition called death. Then, at the time of death, we shed this cocoon and are once again as free as a butterfly. We use this symbolic language when talking to dying children and their siblings.

I have worked with dying patients for the last twenty years. When I started this work, I must say, I was neither very interested in life after death, nor did I have any really clear picture about the definition of death, besides the definition from a medical point of view, with which I was obviously familiar.

When you reflect about the definition of death, you realize very soon that it only includes the death of the physical body as if a man would only exist as the cocoon. I was one of the physicians and scientists who did not ever question that. It only became a really relevant and important issue in the 1960s when the transplant of organs, especially kidneys and hearts, raised an important question as to when are we ethically, morally, and legally allowed to remove an organ out of a patient in order to save another person’s life.

It has become a major legal issue in the last few decades. Materialism has reached a point where doctors can now be sued for either attempting removal of an organ too early, when a family claims the patient was still alive, or when we wait too long and perhaps prolong a life unnecessarily. The insurance companies have added to this problem. In a family accident it is sometimes of vital importance to know who in the family died before, even if by only minutes.

Again, the issue is money, and who would benefit. Needless to say, all these issues would have touched me very little had it not been for my own very subjective experiences at the bedsides of my own dying patients.

Being a skeptical semi-believer, to put it mildly, and not interested in issues of life after death, I could not help but be impressed by several observations which occurred so frequently that I began to wonder why nobody ever studied the real issues of death. Not for any special scientific reasons, not to cover lawsuits, needless to say, but simply out of natural curiosity.

Man has existed for millions of years. However, in its present existence, which includes his likeness to God, it cannot be proved it was a few million years. Every day people die all over the world. Yet in a society that is able to send a man to the moon and bring him back well and safe, we have never put any effort into studying death and finding an updated and all-inclusive definition of human death. Isn’t that peculiar?

So in the midst of caring for dying patients and the teaching of medical and seminar students, we decided one day on the spur of the moment that we would try to come up with a new, updated, all-inclusive definition of death. It is said somewhere: “Ask and you will be given; knock and the door will open.” Or in another way: “A teacher will appear when the student is ready.”

This proved to be very true one week after raising this important question and making a commitment to finding an answer. We were visited by nurses who shared with us the experiences

of a woman who had been in the intensive care unit fifteen times. Each time this woman was expected to die, yet each time she was able to walk out of the intensive care unit to live for another few weeks or months. She was, as we would call it now, our first example of near-death experience.

This occurred at the same time as my increasing sensitivity and observation of other unexplained phenomena at the time when my patients were very, very close to death. Many of them began to “hallucinate” the presence of loved ones with whom they apparently had some form of communication, but who I personally was neither able to see or hear. I also observed that even the angriest and most difficult patients, very shortly before death, began to relax deeply, to have a sense of serenity around them, as soon as they were pain free, despite having a cancer-filled body.

Also, the moment after death occurred, their facial features showed an incredible sense of peace, equanimity, and serenity, which it was harder to comprehend in cases when the dying person was a death that occurred in a state of anger, bargaining, or depression.

My third and perhaps most subjective observation was the fact that I had always been very close to my patients and allowed myself to get deeply and lovingly involved with them. They touched my life — I touched their lives — in a very intimate, meaningful way. Yet within minutes after their death, I had no feelings for these patients, and often wondered if there was something wrong with me. When I looked at them, they appeared similar to a winter coat to be shed with the occurrence of spring, knowing it isn’t needed anymore. I had this incredibly clear image of a shell, and my beloved patient was no longer in that “shell.”

Naturally, as a scientist, I could not explain this so I would have put these observations aside if it had not been for Mrs. Schwarz. Her husband was a known schizophrenic and each time he had a psychotic episode he would try to kill his youngest son, the youngest of many children and the only one still at home. Mrs. Schwarz was convinced that if she should die prematurely, her husband would lose control and the life of her youngest son would be in danger. Through the help of the Legal Aid Society, we were able to make arrangements for her to transfer the custody of this child to some relatives. She left the hospital with a great sense of relief and a new freedom, knowing that should she not be able to live at least her youngest child was now safe.

It was this same patient who returned to our hospital almost a year later and shared her near-death experience. Experiences like this have been published in many books and magazines in the last few years and have become familiar to the general public, but our first experience was with Mrs. Schwarz, who told of having been hospitalized on an emergency basis in a local hospital in Indiana. At the time, being too sick to be transferred as far as Chicago, she remembers being admitted in critical condition. She was put into a private room in a hospital and just as she was contemplating whether she should struggle once more for the sake of the youngest child or simply let go, lean back in a pillow, and shed her cocoon, she became aware of a nurse who walked into the room, took one look at her, and dashed out. At that very moment she saw herself slowly and peacefully floating out of her physical body, hovering few feet above her bed. She even had a great sense of humor, relating that she “looked at” her body which looked pale and icky. She had a sense of awe and surprise, but no fear or anxiety.

She then told of watching the resuscitation team walk into the room, enumerating in great detail who walked in first, who walked in last. She was totally aware of every word of their conversations, of their thought patterns, and she had only one great need; to convey to them to relax, to take it easy, and to tell them that she was alright. But the more desperately she tried to convey this to them, the more frantically they seemed to work on her body. Finally it dawned on her that she was able to perceive them but they were not able to perceive her. Mrs. Schwarz then decided to give up her attempts, and in her own language she said: "I lost consciousness." She was declared dead after forty-five minutes of unsuccessful resuscitation attempts, but later on showed signs of life again, much to the surprise of the hospital staff. She lived another year and a half. Mrs. Schwarz shared this with my class and myself in one of my seminars.

Needless to say, this was a brand new experience for me. I had never heard of near-death experiences, in spite of the fact that I had been a physician for many years. My students were shocked that I did not call this hallucination and illusion, or a feeling of depersonalization. They had a desperate need to give it a label — something that they could identify — and then put it aside and not have to deal with it.

Mrs. Schwarz's experience, we were sure, could not be a single, unique occurrence. Our hope was to be able to find more cases like hers, and perhaps move in the direction of collecting data to see if this was common, rare, or a very unique experience. It has become known recently that many, many researchers, physicians, psychologists, and people who study parapsychological phenomena have tried to collect cases like this. In the last ten years, over twenty-five thousand cases have been collected from all over the world.

It may be simplest to summarize what many of these cases show people experience at the moment of cessation of physical bodily functioning. We call these near-death experiences, and all of these patients have made a comeback and were able to share with us after they recovered. We will talk later about what happens to those who do not make a comeback. It is important to understand that of the many people who have cardiac arrest or are resuscitated, only one out of ten has a conscious recollection of their experiences during this temporary cessation of vital functions. This is very understandable if we compare it with the average population. All of you dream every night, but only a small percentage are aware of their dreams on awakening.

The cases we collected are not only from the United States, but also from Australia, Canada, and other countries. The youngest involves a two-year-old child, the oldest a ninety-seven-year-old man. We studied people from different cultural and religious backgrounds, including Eskimos, original Hawaiians, Aborigines from Australia, Hindus, Buddhists, Protestants, Catholics, Jews, and several people without any religious identification including a few who call themselves agnostics or atheists. It was important for us to collect data from the greatest possible variety of people from different religious and cultural backgrounds. We wanted to be very sure that our material was not contaminated, and that it was a uniquely human experience having nothing to do with early religious or other conditioning. Also relevant is the fact that they had these experiences after an accident, murder attempt, suicide attempt, or a slow lingering death. Over half of our cases have been sudden death experiences, therefore the patients would have not been able to prepare or anticipate an experience.

We can say, after all these years of collecting data, that the following points are common denominators in all those cases of people who have had a near-death experience.

At the moment of death, all of you will experience the separation of the real immortal You from the temporary house, namely the physical body. We will call this immortal self the soul or entity, or using the symbolic language that we use when we communicate with children, we call it the butterfly in the process of leaving the cocoon. When we leave the physical body there will be a total absence of panic, fear, or anxiety. We will always experience a physical wholeness and will be totally aware of the environment in which this accident or death occurs. This may be a hospital room, our own bedroom after experiencing a coronary attack at home, or after a tragic car accident or a plane crash. We will be quite aware of the people who work with the resuscitation team, or the people who work in a rescue attempt to extricate a mutilated and hurt body from a car wreck. We will watch this at the distance of a few feet, in a rather detached state of mind, if I may use the word mind, though we are no longer connected with the mind or functioning brain at this moment in most cases.

This all occurs at the same time when we have no measurable signs of brain activity. It happens very often at the time when physicians find no signs of life whatsoever. At this moment of observation of the scene of death we will be aware of people's conversation, their behaviors, their attire, and their thoughts without having any negative feelings about the whole occurrence.

Our second body, which we will experience at this time, is not the physical body but an ethereal body. (We will talk later on about the differences between physical, psychic, and spiritual energy, which create these forms.) In the second, temporary, ethereal body we experience a total wholeness as I said before. If we have been amputees, we will have our legs again. If we have been deaf mutes, we can hear and talk and sing. If we have been a multiple-sclerosis patient in a wheelchair with blurred vision, blurred speech, and unable to move our legs, we are able to sing and dance again.

It is understandable that many of our patients who have been successfully resuscitated are not always grateful when their butterfly is squashed back into the cocoon, since with the revival of our bodily functions we also have to accept the pains and handicaps that go with it. In the state of the ethereal body, we have no pain and no handicaps.

Many of my colleagues wondered if this is not simply projection of our wishful thinking, which could be very understandable and comprehensible. If anyone has been paralyzed, mute, blind, or handicapped for many, many years, they may be looking forward to a time when their suffering is ended.

It is very easy to evaluate whether this is a projection of wishful thinking or not. Half of our cases have been sudden, unexpected accidents or near-death experiences where people who were unable to foresee what was going to hit them, as in the case of a hit-and-run driver who amputated the legs of one of our patients. When the patient was out of his physical body, he saw his amputated legs on a highway, yet he was fully aware of having both of his legs on his ethereal, perfect, and whole body. We cannot assume that he had previous knowledge of the loss

of his legs and would therefore project in his own wishful thinking that he would be able to walk again.

But there is a much simpler way to rule out the projection of wishful thinking, and that is to study blind people who do not have light perception. We asked them to share with us what it was like when they had this near-death experience. If it was just wish fulfillment, these blind people would not be able to share with us the color of a sweater, the design of a tie, or many details of shape, colors, and designs of people's clothing. We have questioned several totally blind people and they were not only able to tell us who came into the room first and who worked on the resuscitation, but they were able to give minute details of the attire and the clothing of all the people present, something a totally blind person would never be able to do.

Besides the absence of pain and the experience of a physical wholeness in a simulated perfect body, which we may call the ethereal body, people will also be aware that it is impossible to die alone. There are three reasons why no one can die alone. By no one I mean even people who would die in a desert a few hundred miles away from the nearest human being, or an astronaut who would be sent alone into the universe, miss the target, and circle around the universe until he died of natural causes.

When slowly preparing for death, as is often the case with children who have cancer, prior to death many of these children begin to be aware that they have the ability to leave their physical body and have what we call an out-of-body experience. All of us have these out-of-body experiences during certain stages of sleep. Very few of us are consciously aware of it. Dying children especially, who are much more tuned in, become more spiritual than healthy children of the same age. They become aware of these short trips of their physical bodies which help them in the transition, which help them familiarize themselves with the place they are going to.

It is during these out-of-body trips which dying patients, young and old, experience that they become aware of the presence of beings who surround them, who guide them, and who help them. Young children often refer to them as their playmates. The churches have called them angels. Most researchers would call them spiritual guides. It is not important what label we give them, but it is important to know that every single human being, from the moment of birth until the moment when we make the transition and end this physical existence, is in the presence of these guides or guardian angels who will wait for us and help us in the transition from life to life after death. Also, we will always be met by those who preceded us in death who we have loved, among them, children we lost early, or grandparents, or the mother or father, or any other person close to us in this world.

The third reason we are not alone during our transition is that when we shed our physical bodies (which might happen prior to death), even temporarily, we are in an existence where there is no time and no space. In this existence we can be anywhere we choose to be at the speed of our thoughts.

Little Suzy, who is dying of leukemia in a hospital, may be attended by her mother for weeks and weeks. It becomes very clear to the dying child that it is increasingly difficult for her to leave mommy who sometimes implicitly or explicitly conveys: "Honey, don't die on me, I can't live

without you.” So, what we are doing to those patients is to make them, in a sense, guilty for dying on us. Suzy, who has become more and more tuned in with total life, has the awareness of her existence after death and the full awareness of a continuation of life. Suzy, during the night and during normal state of consciousness has been out of her body and is aware of her ability to travel and to literally fly anywhere she wants to be. She simply asks mommy to leave the hospital. Often children say: “Mommy you look so tired, why don’t you go home, take a shower, take a rest. I am really okay now.” The mother leaves, and half an hour later the nurse may call from the hospital and say: “I’m sorry, Mrs. Smith, your daughter just passed away.”

Unfortunately, those parents are often left with a tremendous amount of guilt and shame and reprimand themselves for not having stuck it out so they would have been with their child at the moment of death. They do not understand or comprehend that no one can die alone. Suzy, unburdened of their needs, is able to let go of the cocoon and free herself quite quickly. She will then, at the speed of her thoughts, be with mommy or daddy or whoever she needs to be with.

We have all been endowed by a facet of divinity. We received this gift seven million years ago, and it includes not only the ability to exercise free choice, but also the ability to shed our physical body — not only at the time of death but in times of crisis, in times of exhaustion, in times of very extraordinary circumstances, and during a certain type of sleep. It is important to know this can happen before death.

(Man's Search for Meaning, Beacon Press)

Victor Frankl, in his very beautiful book, *The Search for Meaning*, wrote of his experience in the concentration camps. He was probably one of the best known scientists who studied out-of-body experiences many decades ago when it was not yet popular. He studied people who fell from the mountains in Europe, whose experiences went through their minds during the very brief period of maybe a few seconds during a fall, and he became aware that during this out-of-body experience time cannot possibly exist. Many people have had similar experiences with nearly drowning, or during a time of their lives when they were in great danger.

Our study was verified by laboratory research with the collaboration of Robert Monroe, who wrote the book *Journeys Out of the Body*. We have studied spontaneous out-of-body experiences as well as those induced in a laboratory supervised by Monroe and watched, observed, and shared by several scientists from the Menninger Foundation in Topeka. More and scientists and researchers are repeating this kind of study now, and have found it to be quite verifiable. Naturally, it lends itself to many aspects of the study of a dimension which is very hard to conceive of with our three-dimensional scientific approach to life.

We have also been questioned about the guides or guardian angels, about the presence of loving human beings, especially deceased members of the family who preceded one in death, and who come and welcome us at the time of transition. Again, the question comes up naturally: how do you verify such frequent occurrences in a more scientific way?

It is interesting to me as a psychiatrist that thousands of people all around the globe should share the same “hallucinations” prior to death, namely the awareness of some relatives or friends who preceded them in death. There must be some explanation for this. SO we proceed, trying to find ways to study this, to verify this, or perhaps to verify that this is simply a projection of wishful thinking.

Perhaps the best way to study this is to sit with dying children after family accidents. We would usually do this after Fourth of July weekends, Memorial Day, or Labor Days, times when families go out together and all too often have head-on collisions which kill some members of the family and bring many injured survivors into hospitals. I have made it a task to sit with the critically injured children since they are my specialty. I am aware that they have not been informed that any of their relatives have been killed. I am always impressed that they are unaware of those who preceded them in death.

I sit with them, watch them silently, perhaps hold their hand. I watch their restlessness, but often, shortly prior to death, a peaceful serenity overtakes them, an ominous sign. It is at this time that I ask them if they are willing and able to share with me what they are experiencing. They share in very similar words, “Everything is all right now. Mommy and Peter are already waiting for me.” I am aware that the mother was killed, suddenly, at the scene of the accident. But I am not aware that her brother Peter also died. Shortly afterwards, I receive a phone call from the children’s hospital that Peter had died ten minutes ago.

In all the many years that we have collected this kind of data, we have never met a child who in the imminence of their own death mentioned a person in their family that had not preceded them in death, even if by only a few minutes. I do not know how to explain this, except from the knowledge that these children are already aware of the presence of their family members who will wait for them for the time of their own transition. Then they are reunited in a different form of life that many people do not comprehend.

Another experience moved me even more than the children’s. It was the case of an American Indian. To date we have very little data since American Indians do not often talk about issues of death and dying. This young American Indian woman was struck by a hit-and-run driver on a highway. A stranger had stopped his car in an attempt to help her. She calmly told him that there was nothing else he could do for her, except one day he might get near the Indian reservation where her mother lived — about seven hundred miles away from the scene of the accident. She had a message for her mother, and maybe one day he would be able to convey this message to her. The message stated that she was okay. That she was not only okay, that she was very happy because she was already together with her dad. She died in the arms of this stranger, who was so touched that he was there at the right time and place that he drove seven hundred miles out of his way to visit the mother. When he arrived at the Indian reservation, he was told that her mate, the victim’s father had died one hour prior to the daughter’s accident of a coronary.

We have many, many cases like this where someone was dying and had not been informed or aware of the death of a family member, and yet were greeted by them. We became aware that their job was not to convince or to convert others of the facts that death does not exist, but simply

to share. If you are ready to hear it, and willing to have an open mind, you will get and find your own experiences. They are easy to have if you ask for it.

In every audience of eight hundred people there are at least twelve authentic cases of people who have had such an experience and who are willing to share it. You must be able to have an open mind and not be critical, negative, judgmental, or have a need to label it with a psychiatric label. The only thing that prevents these people from sharing their experience with others is our society is our incredible tendency to label, to belittle, or to deny such stories when they make us uncomfortable and don't fit into our own scientific or religious model. All the experiences I have shared so far will be the experiences you have when you are in a critical condition, or near death. Needless to say, all the people who shared those experiences with us have been people who made a comeback.

My most dramatic and unforgettable case of "ask and you will be given," and also of a near-death experience, was a man who was in the process of being picked up by his entire family for a Memorial Day weekend drive to visit some relatives out of town. While driving in the family van to pick him up, his parents-in-law with his wife and eight children were hit by a gasoline tanker. The gasoline poured over the car and burned the entire family to death. After being told what happened, this man remained in a state of total shock and numbness for several weeks. He stopped working and was unable to communicate. To make a long story short, he became a total bum, drinking half a gallon of whiskey a day, trying heroin and other drugs to numb his pain. He was unable to hold a job for any length of time and ended up literally in the gutter.

It was during one of my hectic traveling tours, having just finished the second lecture in a day on life after death, that a hospice group in Santa Barbara asked me to give yet another lecture. After my preliminary statements, I became aware that I am very tired of repeating the same stories over and over again. And I quietly said to myself: "Oh God, why don't you send me someone from the audience who has had a near-death experience and is willing to share it with the audience so I can take a break? They will have a first-hand experience instead of hearing my old stories over and over again."

At that very moment the organizer of the group gave me a little slip of paper with an urgent message on it. It was a message from a man from the bowery who begged to share his near-death experience with me. I took a little break and sent a messenger to his bowery hotel. A few moments later, after a speedy cab ride, the man appeared in the audience. Instead of being a bum as he had described himself, he was a rather well dressed, very sophisticated man. He went up on the stage and without having a need to evaluate him, I encouraged him to tell the audience what he needed to share.

He told how he had been looking forward to the weekend family reunion, how his entire family had piled into a family van and were on the way to pick him up when this tragic accident occurred which burned his entire family to death. He shared the shock and the numbness, the utter disbelief of suddenly being a single man, of having had children and suddenly becoming childless, of living without a single close relative. He told of his total inability to come to grips with it. He shared how he changed from a money earning, decent, middle-class husband and father to a total bum, drunk every day from morning to night, using every conceivable drug and

trying to commit suicide in every conceivable way, yet never able to succeed. His last recollection was that after two years of literally bumming around, he was lying on a dirt road at the edge of a forest, drunk and stoned as he called it, trying desperately to be reunited with his family. Not wanting to live, not even having the energy to move out of the road when he saw a big truck coming toward him and running him over.

It was at this moment that he watched himself in the street, critically injured, while he observed the whole scene of the accident from a few feet above. It was at this moment that his family appeared in front of him, in a glow of light with an incredible sense of love. They had happy smiles on their faces, and simply made him aware of their presence, not communicating in any verbal way but in the form of thought transference, sharing with him the joy and happiness of their present existence.

This man was not able to tell us how long the reunion lasted. He was so awed by his family's health, their beauty, their radiance, and their total acceptance of this present situation, by their unconditional love. He made a vow not to touch them, not to join them, but to re-enter his physical body so that he could share with the world what he had experienced. It would be a form of redemption for his two years of trying to throw his physical life away. It was after this vow that he watched the truck driver carry his totally injured body into the car. He saw an ambulance speeding to the scene of the accident, he was taken to the hospital's emergency room, and he finally re-entered his physical body, tore off the straps that were tied around him, and literally walked out of the emergency room. He never had delirium tremens or any aftereffects from the heavy abuse of drugs and alcohol. He felt healed and whole, and made a commitment that he would not die until he had the opportunity of sharing the existence of life after death with as many people as would be willing to listen. It was after reading a newspaper article about my appearance in Santa Barbara that he sent a message to the auditorium. By allowing him to share with my audience he was able to keep the promise he made at the time of his short, temporary, yet happy reunion with his entire family.

We do not know what happened to this man since then, but I will never forget the glow in his eyes, the joy and deep gratitude he experienced that he was led to a place where, without doubt and questioning, he was allowed to stand up on the stage and share with a group of hundreds of hospice workers the total knowledge and awareness that our physical body is *only the shell that encloses our immortal self*.

The next question, naturally, is: "What happens, then, after death?"

We have studied very young children who have not yet read Moody's book, *Life after Death*, nor any other literature on the subject, or listened to accounts of others like this man. Yet even our youngest patient, a two-year-old child, was able to share with us what he experienced and called the moment of death. The only difference between people from different religious backgrounds is the presence of certain religious figures, and the two year old is perhaps our best example. He had an anaphylactic allergic reaction to a drug given to him by a physician and was declared dead. While the physician and his mother waited for the arrival of the father, the mother desperately touched her little boy, crying, sobbing, and pleading with him. After what seemed to her an eternity, her little two year old opened his eyes and said in the voice of a wise old man:

“Mommy, I was with Jesus and with Mary. Mary kept telling me that my time was not right, I had to go back. I tried to ignore her, and she realized that I was trying to ignore her. She pulled me gently by the wrist and took me away from Jesus and said: ‘You have to get back, Peter. You have to save your Mommy from the fire.’” It was at this moment that Peter opened his eyes and said in a happy voice: “You know, Mommy, when she told me that I ran all the way back home.”

This mother was not able to share this incident for thirteen years, and was rather depressed because of the misinterpretation of Mary’s statement to her son Peter. Her misunderstanding was that her son was eventually the one who had to save her from the fire, from hell, and she couldn’t understand why she was doomed to hell. She was a very decent, hard-working woman of faith. I tried to convey to her that she did not understand the symbolic language, that this was a unique beautiful gift of Mary who is, like all beings in a spiritual realm, a being of total and unconditional love, unable to condemn or to criticize. I asked her for a moment to stop thinking and to simply allow her own spiritual quadrant to respond. I asked her: “What would it have been like if Mary had not sent Peter back to you thirteen years ago?” She grabbed her hair and she shouted out: “Oh my god, I would have gone through hell and fire.” Needless to say, it was no longer important to point out: “Now do you understand that Mary saved you from the fire?”

The scriptures are full of examples of symbolic language. If people would listen more to their own intuitive spiritual quadrant and not contaminate their understanding of these beautiful messages with their own negativity, their own fears, their own guilt, their own needs to punish others or themselves, they would begin to comprehend the beautiful symbolic language that dying patients use when they try to convey to us their needs, their knowledge, and their awareness.

We observed also that people from different religions see different spiritual guides. A Jewish child would not be likely to see Jesus, a Protestant child would not be likely to see Mary, not that they would not care for those children but simply because we always get what we need the most. The ones we meet are the ones we have loved the most and who preceded us in death.

After we are met by those we have loved, after we are met by our own guides and guardian angels, we are passing through a symbolic transition often described as a tunnel. Some people experience it as a river, some as a gate; each one will choose what is most symbolically appropriate. In my own personal experience it was a mountain pass with wild flowers simply because my concept of heaven includes mountains and wild flowers, the source of much happiness in my childhood in Switzerland. This is culturally determined.

After we pass through this visually very beautiful and individually appropriate form of transition, say the tunnel, we are approaching a source of light that many of our patients describe and that I myself experienced in the form of an incredibly beautiful and unforgettably life-changing experience. This is called cosmic consciousness. In the presence of this light, which most people in our western hemisphere called Christ or God, or love, or light, we are surrounded by total and absolute unconditional love, understanding, and compassion.

This light is a source of pure spiritual energy and no longer physical or psychic energy. (Spiritual energy can neither be manipulated nor used by human beings.) It is an energy in the realm of

existence, where negativity is impossible. This means that no matter how bad we have been in our life, or how guilty we feel, we are unable to experience any negative emotions. It is also totally impossible to be condemned in the presence, which many people call Christ or God, since He is a being of total and absolute unconditional love. It is in this presence that we become aware of our potential, of what we could be like, of what we could have lived like. It is also in this presence, surrounded by compassion, love, and understanding, that we are asked to review and evaluate our total existence since we are no longer attached to our mind or physical brain and our limiting physical body. We have all-knowledge and all-understanding. It is in this existence that we have to review and evaluate every thought, every word, and every deed of our existence. And we will be simultaneously aware of how we have affected others. In the presence of spiritual energy we no longer have the need for a physical form. We leave this ethereal simulated body behind and resume again in the form that we had before we were born, and the form we will have when we merge with the source, with God, when we have finished our destiny.

It is important to understand that from the moment of our existence until we return to God, we always maintain our own identity and our own energy pattern. In the billions of people in this universe, on this physical planet and in this unobstructed world, there are not two of the same energy patterns, no two people are alike (not even identical twins!). If anybody doubts the greatness of our creator, one should consider what genius it takes to create billions of energy patterns, no two alike. This is the uniqueness of the human being. I could only compare this miracle to the number of snowflakes on this planet earth, knowing that there are not two snowflakes alike. I have had the great blessing of being able to see with my own physical eyes the presence of hundreds of those energy patterns in full daylight, and it is very similar to a fluttering, pulsating series of different snowflakes all with their different lights, their different colors, and their different forms and shapes. This is what we are like after we die. This is also how we existed before we were born.

It takes up no space, no time, to go from one star to another, from planet earth to another galaxy. And those energy patterns of those beings are with us right here. If we only had the eyes to see it, we would be aware that we are never alone. We are surrounded by these beings who guide us, who love us, who protect us, who try to direct us, to help us follow the track that will fulfill our destiny. Maybe in times of great pain, of great sorrow, and great loneliness, we can get tuned in and become aware of their presence. We can ask them to make their presence known to us. We can ask them questions before we are asleep, and we can ask them to give us an answer in our dreams. Those who have been tuned in to their sleep states, to their dreams, become aware that many of our questions are answered in this state. As we get more tuned in to our own inner entity, to our own inner spiritual part, it is very understandable that we can get help and guidance from our own all-knowing self, that immortal part we call the *butterfly*.

Document-Guide 4

EXPERIENCES OF GRIEF

Work Guide

1. *Individually*

Participants will remember and write on a sheet of paper a personal experience in which they lost a loved one:

- What were the circumstances of their loss?
- What did you feel?

2. *In 2 groups*

Share your experience and write it down, in two columns, on a sheet of flipchart paper to bring to plenary session.

- What caused the event (natural or violent death)? what feelings did you experience?

Event caused by natural death	Event caused by violent death
Feelings you experienced	Feelings you experienced

In your own words, please answer: What do you call grief?

Document 5

GRIEF

Grief is the feelings and experiences caused by emotional loss, such as the death of a loved one, financial setbacks, romantic break-ups and break-ups of steady relationships, etc. The term is used as a synonym for mourning, although, strictly speaking, mourning refers to the process of resolving grief. It is the social expression of the behaviors and customs exhibited after a loss. The feeling of loss is, literally, the state of feeling deprived of someone due to their death and it implies living in mourning.

Grief is a particular form of crisis, triggered by loss, and, therefore, grief is a process with characteristic stages and specific symptoms for each one. Through this process, the person faces the pain of loss and attempts to adapt to the situation.

The expression of grief, which encompasses a wide range of emotions, is influenced by cultural norms and expectations, but the grieving process is always a complex psychological process through which the griever confronts the pain of loss and tries to break his/her ties with the lost person.

Each culture has developed attitudes, behavioral norms and rituals for death, which facilitate the grieving process and help the person express pain and accept the loss. These rituals fulfill an important psychological function for helping individuals and groups confront these overwhelming experiences and control the unknown or chaos.

The difficulty to count on social support and complete the rituals, as it happens frequently in the losses caused by sociopolitical violence, interferes with and complicates grief.

Document 6

TYPES OF GRIEF

1. Anticipatory grief

This occurs before a loss that is perceived as inevitable. It ends when the loss actually occurs, independently of the reactions that may subsequently occur. The intensity does not diminish over time, rather, this intensity can increase or decrease as the expectation of the loss increases or decreases. It can disappear completely when the expected loss is delayed, and then, when the loss of the person actually occurs, few symptoms of severe grief may be exhibited. After ending, it may be difficult to restore the previous relationship with the person who has been absent for a long time, was thought to have died, or with a terminally-ill person.

2. “Frozen,” delayed, inhibited or denied grief

This is the lack of expression of grief after a loss occurs. In some cases, its appearance is delayed until it can no longer be avoided. Frozen grief can cause pathological symptoms because the person does not face the reality of the loss: in this case, a false euphoria may be exhibited. The grief may be transferred to other, seemingly less significant, losses that are symbolic of the original, more important loss.

3. Grief in children

Grief for children is similar to the grief in adults, especially if the child is capable of understanding that death is irreversible. The grieving process is similar to separation in that both have three phases: protest, desperation, detachment. In the protest phase, the child feels an intense desire to be with his/her mother or caretaker who died and cries, pleading for return. In the detachment phase, the child begins to abandon the emotional attachment to the deceased and exhibits an awakened interest in his/her surroundings.

Acts of violence affect survivors in many ways, but usually cause one or many losses that give way to a corresponding grief. The emotional effects a survivor exhibits are primarily due to the type of threat, loss or harm produced by a specific event.

Accordingly, it is possible to differentiate some “survivor profiles,” based on the type of event. In the Colombian context, the most common profiles in the popular sectors affected by political violence are: threatened, family of a threatened individual, displaced, family of an assassinated individual, family of a missing person, survivor of a massacre, sexually abused (especially women and children).

In each of these situations, the nature of the act generated by the crisis (violence) determines the likelihood that a complication to the grieving process will arise. However, as mentioned earlier, complications in grieving also depends on the personal conditions of the affected individual and the support network they rely on.

In general, violent acts implicate many simultaneous losses, or a string of them. Thus, if the threatened individual decides to distance themselves from a high risk area, they will become displaced. The displaced individual will always carry with him/her the threat that caused him/her to be displaced. The family of a missing or assassinated person will, inevitably, be threatened and eventually displaced. This is how the survivor profile becomes defined by the violent event that occurs in that moment. This combination of factors of violence complicates the work of normal grief and, in the end, tends to complicate its resolution.

Document 7

STAGES OF UNCOMPLICATED GRIEF

Uncomplicated grief is a normal response, in the predictability of its symptoms and its development.

With uncomplicated grief, a person passes through different stages:

1. ***Shock and protest.*** This is the initial phase of intense desperation, characterized by confusion and protest. Denial can appear immediately as frequently does rage and nonconformity. The person experiences fear, nonconformity, desperation and rage. The person denies the loss (“it cannot be”). This stage can last for a few moments or days. The grieving person can return to it several times throughout the process.
2. ***Confusion.*** The person appears indifferent — as if he or she doesn’t feel the loss —, confused, but this shows that the person is protecting the self from the suffering caused by the loss. It can last for days or weeks.
3. ***Longing and searching.*** This stage of intense longing and searching for the deceased person is characterized by the inability to physically rest and the obsessive preoccupation for the deceased. The griever persistently thinks about the deceased person (or in the lost objects or situations). The griever expresses pain and discomfort (crying and sighing) and feelings of debilitation, loss of appetite, weight loss, difficulty concentrating, difficulty sleeping. The grieving person frequently dreams about the deceased person and wakes up feeling distressed at realizing that it was only a dream. Delusions or hallucinations may be present. This phase can last for several months and progressively lessens.
4. ***Depression.*** There is disorganization and desperation, the reality of the loss begins to sink in. The grieving person appears disconnected, apathetic and uninterested. The griever usually suffers from insomnia and weight loss, along with the feeling that life has lost its meaning. The grieving person is constantly reminded of the deceased: suffering an inevitable sense of despair when realizing that it is only a memory. The suffering person may feel desperation and frequently feel remorse (for what he or she did or stopped doing for the deceased). The griever may feel guilty for surviving. This stage can last for weeks or months.
5. ***Recovery and reorganization.*** The most painful sentiments diminish. The person feels that he or she wants to go back to living; that, with some adjustments, life should continue. The recovering person may feel joy when remembering the deceased person. This is a stage of reorganization, in which the most intensely painful aspects of grief begin to fade away. The deceased person or lost situation is now remembered with happiness, not only sadness. This stage lasts for several months.

The duration and intensity of grief varies depending on the characteristics of the loss, person and context. In general, the process lasts between six and twelve months, but sometimes the symptoms can last more than two years.

Document 8

TASKS OF THE GRIEVING PROCESS: WAYS OF CONFRONTING AND SUPPLEMENTING THE PROCESS

The grieving process entails complex tasks that make sense within their own cultural context. From a psychological standpoint, the tools for confronting the grieving process are related to acceptance of the loss and reconstruction of life's meaning.

Tools for confronting the grieving process

1. Acceptance of the loss through rituals and ceremonies of farewell and remembrance.
2. Adaptation to a new situation, a change of familiar roles, the meaning of the world and personal identity.
3. Relocation of the deceased persons, establishing ties with the deceased and the relationships with others.

A lot of this work is done at a specific time or in a specific way, according to cultural traditions and religious beliefs.

Accompanying the grieving process

Below there are some tips to accompany individuals or families affected by the loss of loved ones.

1. **Helping survivors confront the loss:** Talking with the person about what happened, what the person was like, their habits, etc. The person may need to talk and it is very important that this person finds someone who will listen and understand him/her.
2. **Help survivors express emotions:** Accept the expression of their emotions, especially when they are difficult to recognize, such as with anger or guilt. For example: "*I didn't do enough,*" help them remove that guilt ("*what did you do?*" "*what else could you have done?*"). Don't tell the person to stop crying or to not express their anger. Telling that person what should be felt or to forget does not work. In fact, it can reinforce the belief that you don't understand and even hinder communication.
3. **Develop ways of remembering their family:** Keeping the memory and meaning of life, with positive memories and public ceremonies, and sharing with a group of trusted people.

4. ***Give the person time to grieve:*** You have to let time pass, respecting the pace or people's rituals, family activities and public activities. Be attentive to the delayed reactions of grief. Anniversaries are prone to stronger reactions and reminders.
5. ***Help interpret the behaviors of grief as normal:*** Especially with cases of grief that have been changed by violent circumstances, many of these reactions can remain for a long period of time. It is important for the person to understand that he or she are neither sick nor losing their minds.
6. ***Some ways to express or symbolize the loss:*** Using examples of symbols that represent the loved one, write or draw expressions or messages that you would like to tell that person; reconstruct his/her memory orally or in writing, what was this person like, what did he or she believe in, what did he/she teach us.

The importance of rituals

Collective commemorations and funeral or grieving rituals help us to assimilate the losses of people-caused catastrophes. The absence of collective rituals is thought to be a risk factor for grieving complications. In some cases, these rituals cannot be observed because the victim's body has not been found; in other cases, it is because of the fear and violent atmosphere.

Many years after the Vietnam War, the population finally visited their homes and held rituals providing the family and the community with the first opportunity to mourn their losses together. (Saralee Kane, 1996)

Family Rituals:

1. Ease the separation and allow people to pay their respects to the deceased.
2. Explain that death is a fact of life; acknowledge that the death is real.
3. Facilitate the public expression of grief and describe the stages of grief.
4. The rate of reintegration into a social life can be influenced by rituals and newly associated social roles.

Community Rituals:

1. Facilitate the expression of public grief and other emotions.
2. Allow the acknowledgment of a loss.
3. Help with paying respects to and honoring the memory of the deceased.

(Bowlby, 1980)

Based on the text by Carlos Beristain.

Document-Ritual 9

RITUAL FOR THE ELABORATION OF GRIEF

Ritual for the elaboration of grief

Personal work: The idea is to acknowledge the person that is missing and the feelings this loss generates, as well as the changes that have taken place in each person's life.

Materials: Relaxation music, CD player, white blanket or bedding, flowers, colored craft paper, pencils, pictures of the deceased, pot of clay, incense, candles, copies of the digipoint exercises, the message and the song

(Room set-up: White blanket and flowers, one light)

Begin the digipoint exercises (specific points on the body and their functions [\[physical copy of the diagram\]](#)):

Points of acupuncture and digipoint for people in trauma: Acupuncture and digipoint are therapies that have been used in traditional Chinese medicine for over 4,000 years.

Pressure points work for *unblocking, balancing or increasing the body's energy*. When pressure is applied to one of these points it releases tension, allowing the repressed energy to flow more freely, enabling the body and mind to naturally heal and stabilize.

Apply pressure to each point for three minutes.

1. The temples on the side of the head: depression, worry, anxiety.
2. Points on the top of the head along the middle of the head: depression.
3. The point at the base of the skull, behind the neck: mental stress.
4. Between the eyebrows, where the nose meets the forehead: depression, nervousness, and for peace and well-being.
5. The top-most point of the shoulders, two inches from the back of the neck: anxiety, fatigue, nervousness.
6. Between the shoulder blades and the spinal column at the height of the heart: regret, anxiety, emotional disorder.
7. In the depression between the lower end of the collarbones on either side of the sternum: depression, anxiety.
8. The outer part of the upper chest, near the arm socket, four fingers from the armpit: depression.
9. The center of the sternum: nervousness, regret, depression.
10. The outer part of the forearm, below the little finger, at the depression in the wrist: fear, anxiety, nervousness.

11. Measure two and a half fingers distance from the depression in the wrist, on the inner side of the forearm: insomnia.
12. Happy dreams: in the depression below the instep of the ankle: anxiety, insomnia.
13. Calm dreams: The soft area below the outer part of the ankle: insomnia.
14. The soft area on the inside of the elbows next to the tendon: detachment.

Based on "Trauma: Healing and Transformation," Patricia Mathes Cane.

- Afterwards do relaxation and visualization exercises.

For the Facilitator:

Eyes closed, breathe in and out, become aware of the air that is entering your entire body and that is leaving with what we do not need.

Relax your body, begin to connect with your feelings for your deceased loved ones. Always breathing slowly, visualize a pink ribbon and a green ribbon. There is a pink light that symbolizes the affection and the union with the loved one; there is a green light that symbolizes the hope that they have transformed and are doing well, wherever they are. Connect with your loved one that left long ago, but that you still remember and miss. Visualize what you remember best about them: their face, their clothes, their character, their way of being; what do you miss most? Realize that they are by your side, that they are watching you and can hear you. Tell them what you want say to them, express those wishes, feelings or facts that you may not have had time to say to them when they were with us. This is a calm and loving place, shining with a pink light and it blends with the green light; you can talk with that person, be conscious of the sentiments and emotions that you currently have because of the connection with this person; we can free ourselves from them by expressing these sentiments and emotions, saying them, recognizing them, breathing... slowly... inhaling and exhaling. Emphasize the green light you see: it is a color that permeates the space you are in with your loved one. Visualize harmony; that person wants to say goodbye and acknowledge what you have shared with them. You will also say goodbye, but not without first telling them what you wish to say to them right now. The green light reminds us that there is hope for you, that you can continue down the path, even though your loved one took a different one, because when you want to you can retrieve the memory of them, remembering, honoring it so you can receive the strength that it can give you to continue living. Give them all your energy and receive theirs. It is time to leave this place, slowly return to reality, breath and walk to the door that connects you to this real place. Be aware of your legs resting on the floor, your fingers that move, your body, your eyes, and slowly open your eyes.

Individually: Each participant puts a picture of a loved one on the blanket and *writes a letter*, something the participant wants to tell the loved one, something new or something not said when the person was alive; feelings caused by the loss; how the person is doing at the moment: A letter in which the participant can honor and remember the life of the deceased, as well as appreciate what the loved one shared, and acknowledge that although the body is gone, the memory still lives on; and participants can communicate through other, non-physical ways, and that each person will continue down a singular path.

In plenary session: After the individual work, whoever wants, can share their feelings.

- Burn the letters as a way of working through those feelings.

- Light the candles.
- Invite hope, life, light. Read the message (fragment of Closing the Circle).

“We are all faced with having to close chapters, turn a new leaf, finish a phase and period in our lives so that we can move forward. We can’t remain in the present longing for the past. Not even asking ourselves why. What happened, happened. We have to let go, detach ourselves. Things happen and we have to let them go. That is why, sometimes, it is so important to destroy memories, give away gifts, change, let go, release, detach. We have to live in the present.

Promise yourself that as of this moment there will be sunflowers in every window and that the sunflowers will have the right to open in the shade; and that the windows will remain open all day until the green, where hope grows.”

Listen to the song:

There’s always something more

Alberto Cortés

There’s always something more to expect from life,
 There’s always something more in some way,
 For better or worse, there’s always something more, there’s someone to heal your injuries,
 There’s always something more than closing the blinds,
 Someone who by chance needs a friend,
 There are things to choose, things to feel, give or receive a coat.
 More, there’s always something more, someone or something more, on every corner.
 More, there’s always something more, roses to give instead of thorns.
 More, there’s always something more, something to save from failure.
 More, there’s always something more, rocks to move before slipping.

There’s always something more than counting falls,
 something to rescue from a lost cause.
 There’s things to believe in, something to learn, lights to keep lit.
 More, there’s always something more, new openings to take.
 More, there’s always something more, new adventures to find.
 More, there’s always something more than adversity, than bad luck.
 More, there’s always something more, something beyond death itself.
 More, there’s always something more, something beyond death itself.

Document-Guide 10

RELATIONSHIP BETWEEN BODY AND EMOTION AND YOGA

An Exercise in Self-Care:

Explain illness as a path. Relation between body and emotion.

Yoga

(These exercises should be done on a mat on the floor.)

Explain that yoga exercises make a person conscious of the integration of mind, body, and spirit. The word “yoga” means to unite or bring together, signifying the unification of an individual's conscious with the collective, infinite conscious that is the universe.

Start with breathing exercises, becoming aware of the inhalation and exhalation of air. Do this five times.

Standing with your feet slightly apart, start moving your body, swaying from one side to the other, loosening your arms, your legs, and your ankles. Gently, move your head around in a circular motion.

Press each of your toes into the floor, standing up straight with your heart open. Raise your arms and bring your palms together. Lean to one side and then the other, stretching the sides of your torso. Lean and stretch backward, and then forward as if to touch your forehead to your knees. Hug your knees for a moment, then, touch the floor with your palms. Stretch your right leg back behind you, into a lunge pose, then, the left leg. Rest now, with your hands together at chest-height.

Inhale, exhale; open your heart. Look up and raise your arms above your head to salute the sun. Inhale and as you exhale, open your arms and bend down to touch your knees. Bend at the waist with your arms extended like eagle wings, weightless, without letting your head fall. Inhale, exhale; make a triangle with your body, with your feet and hands on the ground, stretching out your feet and hands.

Stand with your legs together and gently bend your knees, lowering slowly and intentionally. Sit on the ground and cross your legs. Inhale and exhale; then, begin fluttering your knees like a butterfly.

Sitting up straight on the mat, start moving your legs and feet as if they were shaking, from one side to the other.

Seated, move your body together with your head to the sides and to the back. Reach your right hand down to the floor and relax your left hand. Keep your right leg relaxed on the floor and

bring your left foot over the right so that it touches the floor on the other side. Look in this direction, opening your heart.

Lie down on your mat. Bend your knees, and stretch out your hands. Gazing up, bring your knees together and lower them to the right side. Rest them on the floor for a moment, then, bring them back up and lower them over to the left side.

Sit up and stretch your legs out straight in front of you. Hold your toes in your hands and lower your hands or elbows towards your knees. Lower and rise without letting go of your toes, letting your head rise and then lowering toward your legs. If you cannot reach your feet, you can hold onto your calves.

Lie down. Bend one knee (without your foot touching the floor) and stretch out your other leg. Without touching the floor, move the bent leg around in a bicycle motion. Do the same with the other leg. Lying down, hug your knees; in this position, balance from top to bottom without letting go.

Sit up. Clasp your hands behind you and lower your head forward toward the floor. Repeat this exercise standing up, balancing in a relaxed manner.

Then, bring your palms together at chest-height. Think of someone, a person with whom you would like to share your energy in this moment. Say the words “SAT NAM,” which mean “truth is my identity.”

Illness: An Emotional and Physical Manifestation

Concepts of health and illness

Everything expressed by our bodies is a response to information from our brain, produced by internal and external stimuli. The brain is in charge of maintaining the activity of our bodily functions; it regulates our pulse and blood pressure, our breathing pattern, our body temperature, our glandular functions, our nerves, etc. When all of our body's functions are working in harmony, the body is in a state of equilibrium that we call HEALTH. If the harmony is disrupted, in other words, one of the functions loses equilibrium, we call that ILLNESS. We can also say that illness is the body's mechanism for reestablishing the equilibrium.

Traditional western medicine only considers human beings in a physical dimension, understanding illness as a display of physical symptoms that generate discomfort, caused by the dysfunction of one of the body's organs. These symptoms are tackled with medications to eliminate those symptoms and, if possible, reestablish normal functioning of the affected organ or organs. Even with all of the scientific advancements in the treatment of illnesses, medicine has been unable to prevent illness in human beings. On the contrary, every day there are new symptoms, each time more aggressive, more difficult to combat and, each time, more conditions are labeled as chronic.

If we think about human beings as beings who exhibit several dimensions — the physical, mental, emotional, spiritual — HEALTH can be understood as a balance of all of these dimensions, and ILLNESS as a disequilibrium of them. This integral perspective allows illness to be treated differently, giving traditional medicine the opportunity to become more efficient and find more definitive results.

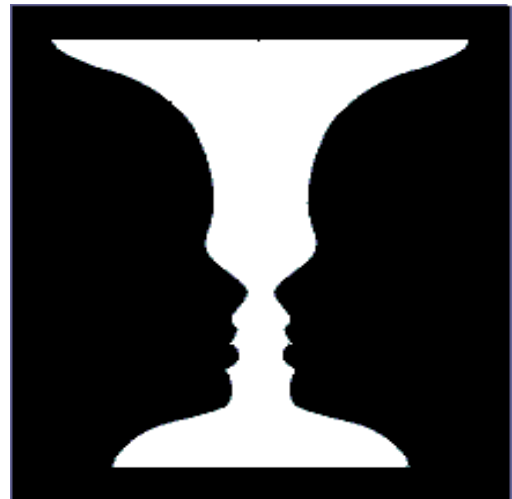
To understand human beings in equilibrium and disequilibrium, it is necessary to analyze various concepts that permit us to learn about and understand these states.

Polarity and Unity

Polarity is a dual conception of the world from two complementary forces that depend on one another, giving rise to creation and its expression as opposing phenomena: light – dark; day – night; big – small; strong – weak, etc.

Unity is the equilibrium of the two complementing forces, without one overpowering the other. As an expression of creation, human beings are understood as dual beings; through a physical body this duality is expressed in the brain.

The human brain is divided into two hemispheres: left and right. Each one controls the opposite side of the body, carrying out different and complementary functions. Depending on the environment that individuals are raised in and their learning experiences, they can develop stronger skills in one of the hemispheres and, in some case, block the skills of the other. This prevalence of some skills over others creates a biased view of the world and, therefore, the first state of disequilibrium.



We can imagine how incomplete an individual would be with only half of the brain functioning; similarly, we can imagine how biased their view of the world will be.

The shadow

The dual conception of the world is also expressed in the emotions and sentiments we experience, such as sadness – joy; fear – courage; anxiety – calmness. Depending on our culture, education, experiences, we allow some emotions and sentiments to be more strongly expressed than others.

Each time that we choose to express one pole, we are ignoring the other. For example, if we are always happy, we ignore the possibility of experiencing sadness. If we choose to always react calmly and serenely, we ignore our aggression and so on. In other words, with every choice like this, we are ignoring half of our being.

Culture imposes behavioral norms in which some sentiments are positive and others are negative, encouraging human beings to express the former and ignore the latter. Constantly ignoring half of our being leaves us feeling permanently incomplete, creating a disequilibrium that seeks completion via illness.

This biased view of the world that culture teaches us makes it difficult for us to be honest with ourselves, since we want to emulate the ideal human being that is imposed on us, making us reject what is “negative” whenever it arises; we feel guilty and we devalue the human being we are.

This reaction occurs, not only on a personal level, but also, and more frequently, on an interpersonal level. Each time we meet someone who openly expresses the sentiments or emotions that we ignore we reject them, disapprove, feel prejudice, and, in general terms, struggle to relate with them because, like a shadow, it becomes a reflection of what we consider threatening in ourselves.

The good and the bad

The concepts of good and bad are almost always associated with the spiritual dimension of human beings who learn, from the different religious teachings, the value judgments for categorizing behaviors and belief systems as good or bad, regarding bad as a sin and condemnation, and the good as salvation.

The assessment of good or bad also causes us to ignore half of our being, whether we choose to walk a path of good or a path of evil. Some oppose the war, while others defend it; some support sexual liberty, others condemn it; some think it's okay to kill, other think it is an atrocity.

After reviewing human functions in all dimensions we can conclude that disequilibrium is a constant and that if disequilibrium creates illness, then human beings are ill.

Illness presents itself as a compensation for part of our being and everything we ignore. If we ignore our aggression, it is manifest in our bodies as a symptom in our organs or the parts associated with aggression. For example, we bite our nails, grind our teeth, destroy our stomach with a high production of an acid that damages the lining (gastritis).

These dysfunctions and their association with different organs can be seen as symbolic representations in every day speech: when we say that we hate somebody's guts, it makes my blood boil, I'm breathless, piss someone off, get on somebody's nerves. These personalized expressions about others reveal our own negative side.

Illness makes me see who I am, it makes me honest with myself and compensates for what I ignore. When I feel a work overload, but am unable to take some time off for myself, be it because I cannot stand up to my boss or am unable to sit still, my body seeks balance, possibly through the flu that makes me realize how congested I am or in a situation that is destroying my gut and requires me to stay home to get better.

From this perspective, we can consider illness as an instrument for self-understanding that helps us maintain our balance, in other words, our health.

The healing process

If illness is a compensation of what we ignore in ourselves, we can say that healing is the acceptance of ourselves and of the world in its totality, with both poles.

Healing, then, is the search for the element that enables both polar forces to complement each other, creating equilibrium, harmony, unity

To find the element I need to accept what I ignored and, by accepting it, redeem myself.

Although it sounds contradictory, the more you ignore an aspect of your life or self, the more you notice it. Each time you ignore the world's miseries, more people suffer; each time the war is ignored, it gets stronger; ignoring beauty makes ugliness grow because they are not independent forces; on the contrary, one force depends on the other. The more I try to change an aspect of myself, the more I notice it and am tormented by it; the more I want something, the further away it is.

To heal, we need to accept who we are with the power of *love*. The book *The Road to Illness* offers the following definition of love: "Love is an instrument for the unification of opposites. Love begins by opening up and receiving something that until now was *outside*. Love seeks unity, love wants to unite, not separate. Love is the tool of unification of opposites because love converts the 'you' and 'me' into 'us'. Love is affirmation without limitations or reserves, love wants to be one with the universe."

The path to acceptance

To accept the world and ourselves as we are, we must first get to know ourselves, understand the reasons for our actions and reactions, and become aware of the symbols and analogies that show in us what we try to hide. We need to learn to understand ourselves to find our own path to unity.

From illness, we can travel the road to acceptance with the help of some tools that might be useful:

1. Address the symptom: recognize what you feel, where you feel it, how it feels.
2. Determine when the symptom appeared, what were the conditions of your surroundings, thoughts or dreams that overwhelmed you, what events triggered them.
3. Have a clear understanding of the symptoms, listen attentively to the figure of speech you turn to and interpret the symbols and analogies you use.
4. Ask yourself what is causing this symptom, what bothers you.

If we do not become aware of what is manifesting itself through the illness, this will be repeated when necessary and possibly more aggressive each time, in an escalating process that can have different phases:

1. We feel pressured (by thoughts, wishes, fantasies).
2. There is a change in the pattern of our bodily functions.
3. The symptoms intensify (inflammations, injuries, small accidents).
4. The symptoms become chronic.
5. An incurable illness develops (cancer).
6. Death caused by an illness or accident.

This document was developed by Angela María Gómez Arango, based on the book “The Road to Illness” by Thorwald Dethlefsen and Rudiger Dahlke.

Document 11

PROPOSAL FOR ABRAZO No. 2

Name of Abrazo: THE CONTEXT OF WAR AND THE CURRENT SITUATION

Date of completed *Abrazo* _____

Objective or Purpose:

For the *abrazados/as* to:

1. **Develop a feeling of trust and the sense of belonging to a group.**
2. Gain the elements for thinking about the war that has touched their lives and the way the community reacted to it.

Activities: The attendance list can be signed as people arrive

1. Introductory Activities (Total: 1 hour)

- 1.1. Welcome (5 minutes)
- 1.2. Self-care exercise: breathing and relaxation (15 minutes)
- 1.3. Review the norms for living together (10 minutes)
- 1.4. What happened here? Invite them to express any thoughts and concerns they've had since the last meeting (15 minutes)
- 1.5. Presentation of the purpose of this *Abrazo*, explaining its objectives (15 minutes)

2. Central Activity: A community at war and its recovery: 2 hours and 45 minutes

- 2.1. Read the story “The memory of war or when war moves” (10 minutes)
PSWs read a story that shows the context of war.

This reading should be done in a slow, clear and emotive manner.

Invite each person to express an idea in the story that stood out to them.

Listen to all of the comments.

PSWs collect the different ideas and present them to the groups again. (5 minutes)

2.2. Collective painting (30 minutes)

To continue the previous activity, participants are invited to form 2 groups. Each group:

- Creates a painting showing a community at war.
- While looking at the painting, each group develops a story explaining what they wanted to show.

2.3. Plenary session:

PSWs invite each group to: (30 minutes)

- Present their painting
- Read the story that talks about the war

When both groups are finished presenting their work: (20 minutes)

PSWs ask the following questions:

Are there any situations in these stories that our communities experienced? Which ones?

How did the people feel at that moment?

- Let everyone talk about what happened for a while. (20 minutes)

If anyone cries or seems to not feel well, encourage them to talk about why they are crying and if a shoulder and neck massage would help. Remind them that crying is not wrong; crying is a form of easing pain.

- When the majority of the people have expressed themselves and they have calmed down, ask (15 minutes): Are things still the same in this community? What has changed? Who is making these changes? How do the people feel now? Is there anything else we can do to improve our way of life?

Allow people to express themselves.

At the end, PSWs instruct everyone to think about:

- War is a very painful situation that you have endured for many years in Colombia, even though it was different for each region.
- For people to recover and communities to rebuild, we need to go through different individual, family, and community processes. The *abrazos* are a meeting space between people who have suffered in the war to talk about what happened and the way that the war has affected them, as well as to find pathways for personal, family and community recovery.
- It had been shown that the people who have suffered because of the war can rebuild their lives, learn from the painful experience and create better living conditions, but they are more successful if they participate in group processes like these.
- Be with other people who have experienced similar painful situations, help them regain their confidence in others, heal their wounds and, together, find ways to improve your life.
- In these meetings of *abrazados/as* we will complete distinct exercises and rituals that will help us feel better and happier each time. However, it is necessary for you to consistently help in all the meetings and participate in all of the activities as best as you can. (20 minutes)

3. Closing activity: Ritual (15 minutes)

- To end this activity: Make a circle, give each participant a copy of the song “I Only Ask God to Let Me Be Indifferent to the War”, and listen on a CD player.
- Whoever wants can express their thoughts about the message of the song they listened to.
- At the end, ask everyone to give themselves a hug (15 minutes)

4. Activity evaluation: How did they feel? What did they think of the methodology? [\[Turn in the evaluation form, and if they are unable to write, suggest filling it out in groups of two or three\]](#). (15 minutes)

5. Break (20 minutes)

Note: For the second *Abrazo*, bring the finished poster with the norms for living together.

Materials for this *Abrazo*:

- Masking tape, flipchart, colored vinyl, paint brushes and cards (for three groups), block paper for writing the story, CD and CD player.
- Copies of the story and the song for each participant, and evaluation forms.

Document-Ritual 12

“CELEBRATE LIFE” SONG

Closing Ceremony:

Celebrate Life

Axel Fernando

I don't know if I was dreaming,
I don't know if I was sleeping,
And the voice of an angel
Said to tell you:
Celebrate life.

Think freely,
Help everyone,
And for what you want
Fight and be patient.

Carry a light load
Don't hold on to anything

Because in this world
Nothing is forever.

Look for a star
To be your guide,
Hurt no one
Spread joy.

Celebrate life, celebrate life,
Because nothing is saved
Everything is shared.
Celebrate life, celebrate life,
Second by second and every day.

If someone betrays you
When they say "I love you,"
Put more wood in the fire
And start over.

Don't allow your dreams
To fall to the ground
The more you love
The closer the sky is.

Shout against hatred
Against lies,
Because war is death,
And peace is life.

Celebrate life, celebrate life,
Because nothing is saved
Everything is shared.
Celebrate life, celebrate life,
Second by second.

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO
SURVIVORS AND CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

MODULE 7: FEAR AND CONFRONTING FEAR

February 18 and 19, 2010

OBJECTIVES

1. Provide methods and concepts for participants:
 - To recognize the different ways a frightened person can react to a threatening situation.
 - To identify when these reactions are useful and when they become an obstacle.
 - To identify and know different ways of confronting fear.
2. Continue the previous *Abrazo* process and prepare for the following one.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants arrive, settle down and have breakfast. Participants sign in.	• Attendance List
9:00 – 11:00	<p>Activity 1. Introduction</p> <p>1.1. <u>Pre-workshop quiz</u></p> <p><i>Individually</i> Each participant will complete the pre-workshop quiz that corresponds with Module 7. (Duration: 15 minutes)</p> <p>1.2 <u>Dynamics or Group Games</u></p> <p>Trust Dynamics: “The Blind Man’s Guide.” To be done in an open area. (Exercise-Document No. 1) (Duration: 15 minutes)</p> <p>1.3. <u>Introduction to the Workshop</u></p> <p>Presentation of the program and the norms of group interaction (Duration: 15 minutes)</p> <p>1.4. <u>Peer Support Groups: What Happened Since Our Last</u></p>	<p>* Pre-workshop quiz</p> <p>* Exercise-Document No. 1: “Trust Dynamics: The Blind Man’s Guide”</p> <p>* Handkerchief</p> <p>* Bulletin board with the agenda for two days</p> <p>* Bulletin board with the norms of group interaction</p> <p>* <i>Abrazos</i> report presented by</p>

	<p><u>Meeting?</u></p> <p><u>In 2 groups</u> With a professional person leading each group, complete the activity: Participants report on the completed <i>Abrazo</i>.</p> <ul style="list-style-type: none"> • Discuss achievements and difficulties. • The group should learn from the experiences of participants and make suggestions for resolving the difficulties discussed. • Emphasize discussion of concerns, reflections, what was learned, and experiences since the last module. <p>(Duration: 50 minutes)</p> <p><u>Plenary session</u></p> <ul style="list-style-type: none"> • If there are special situations that should be discussed in plenary session, this is done now. <p>(Duration: 10 minutes)</p>	participants.
11:00 – 1:00	<p>Activity 2. <u>Political Violence and Fear</u></p> <p>2.1. <u>Plenary session</u> Present the objectives for this exercise.</p> <p>2.2. <u>Individually</u> Breathing, relaxation and visualization exercises for re-living fear.</p> <ul style="list-style-type: none"> • During the visualization each person is asked to remember a situation in which he/she, or someone he/she knows, experienced political violence; continue with the visualization until the person can return to a state of serenity. <p>(Document-Guide No. 2) (Duration: 45 minutes)</p> <ul style="list-style-type: none"> • Then, ask each participant to fill out the work-guide remembering the experiences of fear. <p>(Document-Guide No. 3) (Duration: 30 minutes)</p> <p>2.3. <u>In 2 groups</u> With a professional person leading the groups, write down the individual work on the flipchart: the facts, what caused fear in that situation, how did the person feel the fear, how did the person react to it, and was the fear helpful or not.</p> <p>(Duration: 45 minutes)</p>	<p>* Document-Guide No. 2: “Visualization for Remembering Moments of Fear” * Appropriate Music</p> <p>* Document-Guide No. 3: “Remembering the Experiences of Fear”</p> <p>* Pens * Guide * Flipchart * Markers</p>
1:00 – 2:00	Lunch	
2:00 – 3:30	<p>Activity 3. <u>Characteristics of Fear</u></p> <p>3.1. <u>Plenary session</u></p> <ul style="list-style-type: none"> • Present the group work. • Read the document: “Characteristics of Fear” • Share your thoughts about fear. 	<p>* Document No. 4: “Characteristics of Fear”</p>

	(Document No. 4) (Duration: 1:30 hours)	
3:30 – 4:30	3.2. <u>How to Confront Fear</u> <ul style="list-style-type: none"> • In groups (6 people maximum), ask each person to share a personal experience in which he/she felt fear and whether, in his/her opinion, he/she confronted fear appropriately. (Duration: 30 minutes) • Each group picks one experience that stands out and brings a creative representation of it to share in plenary session. (Duration: 30 minutes) 	.
4:30 – 5:00	Break	
5:00 – 6:00	Activity 3. <u>Confronting Fear</u> <p>3.1. <u>In 2 groups</u> Critical reading of the document “Strategies for Confronting Fear.” (Document No. 5) (Duration: 45 minutes)</p> <p>3.2. <u>Plenary session</u> Hand-in-hand, listen to the song “Your Fears,” by Alberto Plaza. Discussion focuses on the song. (Document No. 6) (Duration: 15 minutes)</p>	* Document No. 5: “Strategies for Confronting Fear” * Document No. 6: “Your Fears” * CD Player
7:00 – 8:00	Dinner	
8:00 – 9:30	Discussion <u>Participants choose the topic</u> Hold a discussion on the topic: The family.	

Day 2

Time	Activity / Methodology	Materials
7:00 – 8:00	Activity 4. <u>Self-Care Exercise</u> <p><u>Plenary session</u> Complete an alternative support exercise technique: “Dance of the Chopsticks (Tai Chi).” This technique relies on mutual trust. (Exercise-Document No. 7)</p>	* Exercise-Document No. 7: “Dance of the Chopsticks (Tai Chi)” * Chopsticks * Tai Chi music
8:00 – 8:30	Breakfast	
8:30 – 10:00	Activity 5. <u>Preparation of Abrazo</u> <p>5.1. Present and comment on the <i>Abrazo</i> No. 3 proposal. (Duration: 30 minutes)</p> <p>5.2. <u>In 2 groups</u> Prepare <i>Abrazo</i> No. 3 (“Grief and Emotional First Aid”) keeping in mind these established routines: welcome, relaxation</p>	* Document No. 8: “Proposal for <i>Abrazo</i> No. 3” * Preparation Forms for the <i>Abrazos</i>

	<p>exercises, norms of group interaction, the main activity, dynamics and closing.</p> <p>-Each group prepares a role play of the <i>Abrazo</i> to present in plenary session (assign roles for survivors and PSWs)</p> <p>(Duration: 1 hour)</p>	
10:00 – 11:00	<p>Activity 6. <u>Role Play</u></p> <p>6.1. <u>Plenary session</u></p> <ul style="list-style-type: none"> • Ask the groups to dramatize the <i>Abrazo</i> No. 3 dynamic. • Ask the rest of the group to act as observers. • At the end, hold a general discussion on the successes and difficulties of being PSWs. • Present the <i>Abrazo</i> schedules. 	
11:00 – 11:30	Break	
11:30 – 12:30	Continuation of Activity 6: <u>Role Play</u>	
12:30 – 1:30	<p>Activity 7. <u>Post-Workshop Quiz</u></p> <p>7.1. <u>Individually</u></p> <p>Each participant will complete the post-workshop quiz for Module 7.</p> <p>(Duration: 15 minutes)</p> <p>7.2. <u>Evaluation</u></p> <p><u>Individually</u></p> <p>Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session.</p> <p>(Duration: 15 minutes)</p> <p><u>Plenary session</u></p> <p>Go over the evaluation and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major problems • Suggestions for improvement <p>Activity 7.3. <u>Closing Ceremony</u></p> <p><u>Plenary session</u></p> <p>Complete the closing ritual: Conserving the Power and Value That Is in Me and In All of the Elements in the Universe (Document-Ritual No. 9)</p> <p>(Duration: 30 minutes)</p>	<p>* Copies of the post-workshop quiz</p> <p>* Copies of the evaluation form</p> <p>* Document-Ritual No. 9: “The Power Is In You, Who Is a Part of Everything and Everything is Inside You”</p> <p>* Pot of water (images of seas, lakes)</p> <p>* Ceramic Pot for lighting a fire</p> <p>* Matches</p> <p>* Cotton</p> <p>* Alcohol</p>

		<ul style="list-style-type: none"> * Container of soil (images of crops, mountains, valleys) * A large weather vane, clouds or a fan, representing air. * A large sign divided into four (representing the four elements) with a large message written saying: “I wish you the strength and the power of all the elements” *A mirror that says: You are part of the universe and the universe is in You, the Power is in You”
1:30 – 2:30	Lunch	

Exercise-Document 1

TRUST DYNAMICS: THE BLIND MAN'S GUIDE

To strengthen trust

The Blind Man's Guide: Form two lines (one formed by "blind" people and the other formed by blind person's "guide") with the same number of people, facing each other and far apart. People in the blind line should close their eyes. Then, form pairs between a guide and a blind person, without the latter knowing who the guide is; guide the blind person with the sound of your hands clapping or another object, whistling, etc.

- Change roles.
- Reflect on your thoughts and feelings.

Document-Guide 2

VISUALIZATION FOR REMEMBERING MOMENTS OF FEAR

For the facilitator:

Get comfortable, close your eyes and breathe deeply. Breathe, inhale... and exhale... inhale... and exhale. Connect with every part of your body: your feet, your knees, your arms, your back, your head. Stretch yourself and flex these body parts so you can then stretch each of them. Breathe and now, while exhaling, let yourself relax completely. Breathe, inhale... and exhale... inhale... and exhale. (Repeat 5 times).

Let's visualize: imagine you are going to a moment in the past, the place and time when you were most afraid. This moment and this place remind you of that time, that situation that makes your body feel cold... tense... terrified... your eyes and your face are seized by fear... your heart beats faster and faster... very fast... you are paralyzed... your stomach seems to open...

Your mind is filled with dark images, ghosts, persecutions, loneliness, and you are filled with fear, you are overwhelmed by fear; there is only darkness, terror, images of fear, fear from your childhood, youth or adulthood that leave and return... What scared you, frightened you, made you anxious, make you tremble: you clearly remember that moment of greatest panic, that moment when you felt as if your heart was going to leap out of your chest.

.....
We only need to hear them walk to feel terrified, even animals are frightened, any noise makes us jump; it is more than fear, it is the death that follows us, it seems like a nightmare, but we are awake, at night and during the day; we see ghosts dressed in black, hooded, armed, with terrible, murderous looks; they have taken over us, our bodies, they frighten us, threaten us and take over our house, our family, our neighbors and our village. We are controlled by panic and distrust, we can only hide; the ghosts know that they have

taken everything; we tremble just from hearing them, feeling them around, knowing that they will always appear. Our fear corners us, follows us, pursues us more and more, there is no safe place; the ghosts control every space, panic invades every space; my heart beats harder and harder, I am alert, we can hear terror walking, we can smell its strong scent, we can sense their enjoyment of fear and frightening us, it makes us tremble and we feel paralyzed and powerless. Fear invades us all, including men, courage has disappeared, the fear, panic has overpowered it. Panic, fear, fear, panic, terror, I've felt them, I've lived them, I've relived them... .. (There is silence, only music is heard)...

.....
I need to calm down... relax my body... secure my life... I breathe slowly... bringing air to my entire body... I calmly bring air to my heart...to my stomach... inhale slowly... exhale slowly, breathe, exhale, breathe, exhale, my heart beats slower... little by little my heart slows down... nervousness leaves with the air... the body receives air filled with tranquility... the air assures me... the terror slowly disappears... I feel accompanied... I feel supported... I don't feel alone... I feel trusting... I understand my fear and free myself...I move my feet... I feel them resting on the floor... I move my hands... I feel them on my lap... inhale and exhale... I am in a safe place now... I am in a calm space... tranquil... securing.

For several minutes, only music is heard... until all the participants recover.

On the count of three, slowly open your eyes, 1... 2... 3...

Document-Guide 3

REMEMBERING THE EXPERIENCES OF FEAR

Individual Exercise

Each person remembers the situation of political violence experienced by himself or herself, or someone they know, that he/she recalled during the visualization and answers each of the following questions, expressing what he/she felt:

- What event or situation was experienced?

- What were you afraid of in that situation?

- How did that fear feel?

- Do you think that fear was useful or useless? Why?

Document 4

CHARACTERISTICS OF FEAR

Intentional violence seeks to have an effect on people or groups:

- Fragments communities and ways of solidarity.
- Intimidates people: the threats, assassinations, kidnappings, massacres are attempts to instill fear in people so that distrust can exist and so that the people are paralyzed.
- Makes people feel fear. This fear can be of different things... Losing your life, losing your children, being parted from your children, losing your material goods...
- Forces many people to abandon their communities. These experiences can hit hard and leave people with deep bruises, permanently changing the group and the community.
- Inflicts wounds: victims of violence are left hurting and in pain; they try to hide from everyone and suffer alone.

Fear appears when experiencing a series of situations that threaten the physical or mental integrity of people and makes them feel terror, insecurity, anxiety. When a family member is assassinated the rest of the family experiences fear because they themselves are at risk. The fear is even greater when they have had to witness the assassination.

Situations of political violence produce many experiences that generate fear, for example:

- Fear of the unknown: fear that something might happen but we don't know what that might be or whom it could affect; for example, the fear experienced when we find out that a leader from our neighborhood is threatened, and we belong to a community or local organization.

- Fear of the known: an existing threat (an assassination, a disappearance, a kidnapping, a displacement).

Fear of the unknown is stronger when living in a closed social environment because the condition of being uninformed and the arbitrary nature of the events cause rumors that heighten the uncertainty. This is what happens, for example, in communities controlled by an armed actor, where there were assassinations with no way of reporting these events and no media reporting on these situations.

Fear of the known increases with evidence of the threat and/or continuous experiences of repression; however, *the clearer the threatening situation, the more possibilities there are to confront fear.*

When is fear useful for facilitating social control and when does fear become an obstacle?

Fear is not always negative or inconvenient. Whether fear is adaptive or maladaptive depends on its intensity, duration and usefulness for protecting a person from risks or harm. In everyday life, we may experience mild to moderate levels of fear that act as warning signs of imminent or possible risks.

Fear serves an adaptive function when this feeling contributes to a person's thinking and knowing when to retreat, when to advance, when to do something and when not to.

However, if fear is intense or prolonged, or if it presents in situations unrelated to the original events, fear produces a growing discomfort; such fear paralyzes the person and prevents him/her from acting appropriately; then, fear is maladaptive. For example, a person living in a community that has been a victim of bombings and armed confrontations can experience so much fear that this person stops going out. Such people stop talking to others for fear that they are an "enemy" that will harm them or confine their children. In the end, fear can prevent them from understanding the situation and making good decisions.

Thus, fear is useful in some cases because fear:

- helps us to recognize how far we can go and to distinguish between what is dangerous and what is not.
- serves as a defense mechanism that allows us to be cautious in threatening situations, for example, not responding to the verbal assault of armed actors, to avoid a physical assault as well.
- allows people to think and make good decisions on how to act in a threatening situation, for example, thinking about whom to report to without putting themselves at greater risk, or whom to tell what happened.
- allows people to decide what is the best way to confront a situation or to evaluate how far they can proceed in a dangerous situation.

However, fear becomes an obstacle for reacting appropriately when fear:

- makes people feel vulnerable, unprotected, easily harmed, for example, people who don't want to go out in order to avoid a threatening situation. Furthermore, fear can prevent them from taking part in activities because these persons isolate themselves, shutting themselves inside the house to avoid problems.
- makes people feel that there is nothing they can do, that they have no control over what happens to them.
- makes people react without thinking, lose control over the situation, which can lead to risking their lives and the lives of others, for example, if they run into an open range during a battle or start screaming.
- prevents people from realizing where the danger is, where the boundaries are or what is really happening.
- paralyzes people; by not acting, they put their lives and the lives of those around them at risk, for example, when there is a shooting and the person does not react to protect himself or herself.
- causes people to see everyone else (including family, true friends and good neighbors) as enemies who want to hurt them and they don't trust anyone.
- makes people feel guilty for feeling fear, for not having reacted in specific situations. People feel that they draw attention to themselves, for example, in situations in which an armed actor takes a member of their family or community.
- increases aggressiveness between the members of a group, a situation that occurs when people mutually blame themselves for what happened. This is a sign that the group is losing sight of who is actually responsible for these events.
- causes group tension and hardens people, making them reject expressions of fear, sadness or confusion.
- **At the group level**, fear generates distrust between people in the group, provoking a lack of self-expression, in other words, limiting communication; consequently, people feel alone and isolated and don't seek help.
- People try to hide their fears so that they are not noticed. This is very common among leaders, who consider showing fear as a sign of cowardice.

In sociopolitical violence

Fear becomes an obstacle when it serves the purpose of social control by preventing people and communities not only from protecting their own lives, but also from confronting the situations that threaten their dignity, which is a violation of Human Rights and an infringement of the International Humanitarian Law.

Based on TP4, AVRE, pgs. 14-28.

Document 5

STRATEGIES FOR CONFRONTING FEAR

Remember that when confronted with a threatening situation, each person reacts differently, depending on his/her personal and family history, his/her experiences prior to these situations of fear, the specific characteristics of the situation and cultural aspects; thus, there are different ways to confront fear.

However, PSWs can help manage fear at the individual and collective levels, keeping these strategies in mind.

The individual level: Strategies for confronting fear

1. **Encourage the person to say what the violent event was:** At this point, you have to express that you will keep confidential the information they don't want to disclose. You can start the conversation by saying: *"Mrs. Louise could you tell me what happened, how you are feeling? This should help unburden you, making you feel better. You don't have to tell me everything; if you want to keep some information private, you can do so."*
2. **Help the person recognize their fear:** This is done by helping a person express the feelings and thoughts that are consequences to the event and how the event affected personal and family life. Comments like: *"That situation must have made you feel very scared..."* or *"And how has your family been feeling?"* should help you guide the intervention.
3. **Provide elements that allow the person to assess the reality of the danger they're in:** For this, it is necessary to help the person obtain elements to counteract the rumor. This can be done by obtaining information through trusted persons, evaluating and assessing the reliability of the information, comparing the different stories. In this case, you can direct your intervention, guiding the person to reflect through questions such as: *"Do you trust the person giving you this information?"* *"Is there another person you can trust to ask about the truthfulness of this comment?"*
4. **Calm the person down:** Use some simple relaxation techniques. You can say to the person, for example: *"Breathe deeply, hold your breath while I count to five, one... two... three... four... five... Now, release the air very slowly, repeat."*
5. **With the person, examine which situations he/she knows how to handle, what resources he/she has, and which situations he/she doesn't know how to handle.** These last ones, therefore, generate more fear; what does the person feel in these situation, how do they react? You can say, for example: *"It seems that walking by an armed actor is a situation that causes you to feel fear, and makes you lose control. What can you do to manage this situation or avoid it?"* *"If this happens when you're with someone, do you feel better?"*
6. **Encourage the person to develop action plans at the individual and group levels:** Keep in mind previous experiences (from this person or others) managing similar situations, possible actions in case a threatening situation presents itself: where to seek protection, whom to go to, who is the best person to ask for help, whom to ask for help and how to ask, who should be protected first (the most vulnerable, those most at risk). You can ask the following

questions: “*Why don’t we talk a bit about who you can ask for help? Is there a relative you trust and can ask for help? Do you know of any agencies where there are reliable people that can help you with this situation? Let’s think of different solutions for confronting the threat, if it persists.*”

- 7. *Motivate the person to share feelings with other people*** (whom the person trusts, for example, relatives and close friends): Share the experiences of fear with other people and the ways they confront fear themselves. Doing so allows the person to recognize that others also experience fear, even though they may express it in different ways. This work contributes, on the one hand, to people not devaluing themselves for feeling fear (feelings of cowardice) and, on the other hand, to learning alternatives for managing the situation.

An example would be: “*How did it feel to talk with me? It is very important that, the same way you felt better after talking with me, you should rely on other people, your family or friends, or those that you can talk to about what you’re feeling. Share these feelings with your spouse and children; ask them how they are feeling. This will relieve the tension that everyone is feeling and should help in thinking about other ways of improving the situation.*”

When a group shares a collective threat or a when one of its members is threatened and it has an effect on the entire group, you can hold a group intervention. Here are a few useful strategies:

At the group level: Strategies for confronting fear

People who have been threatened can experience distrust; as such, PSWs should be attentive to indications of this condition and recognize when a person stops participating for this reason. In that case, PSWs should find out if there is an actual reason for non participation (for example, the presence of a person that no one knows and the distrust it creates) and, if possible, assess the situation (if there are legitimate reasons for the distrust).

There is no need to pressure people to express themselves, but PSWs do have to let the group know that the intention of armed actors is precisely this: to silence, create distrust and isolate people so that they don’t seek help.

When helping a group that is sharing a threatening situation and experiencing fear, the goal of PSWs is to help diminish the stress, encourage trusting relationships, facilitate the expression of solidarity among everyone, encourage participants to share how each one is dealing with the situation, and learn from the experiences of others.

Let’s look at some of the tools that should help PSWs reach those objectives:

- 1. *Motivate each person to express how they are feeling*** with regard to the situation, what do they think, and what impact has the situation had on their personal and family life.
- 2. *Persuade each person to express how they confront the situation, what resources they use.***
You can ask each person what he/she is doing in light of the situation, encouraging the

person to think about the support he/she is relying on or if he/she can rely on family, friends, neighbors and organizations.

3. ***Make the group see the similar and different reactions of each person and the different ways of confronting the situation.*** For example, after several people have spoken, you can intervene by commenting: *“Each of you reacted differently to this situation: Mr. John says that he feels enraged; Ms. Elaine told us that she can’t sleep and lives in fear; on the other hand, Ms. Carmen says that she will not stand idly by and is going the next village to denounce it. The important thing is that each of you reacted according to your personal situation. There are no good or bad reactions; here we can share these reactions and figure out what we can learn from other people. Ms. Carmen, why don’t you share with us what you do to stay calm...”*
4. ***Help them to assess the reality of the danger they are in.*** For this, it is necessary to help the group obtain elements to counteract the rumor. This can be done by getting information from trusted people, evaluating and assessing the reliability of the information and comparing it with other versions.
5. ***Encourage them to develop action plans to deal with threatening situations:*** Keep in mind the following aspects: where to protect oneself, who is the best person to ask for help, who you should protect first (the most vulnerable, those most at risk). It is also important to keep in mind previous experiences managing similar situations, whether your own experiences or others. In this case, you can say: *“Let’s talk a bit about what you can do to manage the situation of having an armed actor in your community. Let’s say that someone you trust tells you they will return, what would you do?”* After people respond, you can comment *“Wouldn’t that put you at greater risk? Wouldn’t it be better, for example, to remain in your homes? And, if there are children at school, what could you do? Think of someone who in these cases remains calm and to whom you can entrust this task. Are there people in the community who at that moment would require special care, because they get very nervous, because they are sick or look very old? Who could take care of them? How could you inform them of this situation? Is there someone you trust with a telephone who can do this? Who, in the community or municipality could you inform? Do you have the phone numbers of these people?”*
6. ***Do simulations*** that enable participants to practice the plans beforehand.
7. ***Promote solidarity.*** As we saw before, the group (family or community) is affected by these situations of fear, often experiencing distrust, rejection and breakup of the relationships within groups. It is important to discuss with the group that they should not confront these threatening and frightening situations alone. It is important that they see the group as a very important resource to confront these situations; they need to see the group as an environment of peer support, where they can control impulsive reactions, share experiences, and find solutions to the problems. In this sense, you can intervene by saying: *“How did it feel to share your situation with other people?”* Or, *“Each of you may have noticed that you are not alone in this situation; there are other people who have also experienced fear. Today we were able to share these feelings.”* You can also have an exercise in which participants place

their arms over the shoulders of the person next to them and ask several people to give encouraging statements to gain confidence.

8. ***In the case a person loses control***, it is a good idea to remove the upset person from the group and help the individual relax using some of the strategies previously seen; this is done to avoid increasing the group's fear and creating panic.

As PSWs, when you do these interventions, remember to incorporate the tools learned in the workshop into the group intervention.

Document 6

“YOUR FEARS” SONG

Song for finishing the work on fear.

Your Fears

by Alberto Plaza

You say you can't fly
That you don't have wings
And that without wings you can't fly.
You say that night fell
And in the darkness you can't fly
You say that winter is here
And when the snow falls it is impossible
You can't fly
You say that a hurricane approaches
And with that much wind you can't fly
You seek refuge and go
Far from reality
You have an excuse for everything
And everything freezes

Rise above your fears
Think hard about a wish and you'll get it
Just imagine that it is possible
What you want will happen
Just believe for real

You say that you can't walk

That the path is hard and you get tired
And that tomorrow you could
What will you say tomorrow and after
When you really can no longer fly
Stop being your own enemy
Surrender yourself to freedom
Spread your wings
And take advantage of the wind, it's your moment

Rise above your fears...

Break the chains of fear
You are the master and lord of the future
That is in your hands
Live your dreams
Because the past is past
And begin to fly
Rise above your fears...

Exercise-Document 7

DANCE OF THE CHOPSTICKS (TAI CHI)

An Exercise in Self-Care

The Dance of the Chopsticks (for freedom of the body and for trust in others): Participants form pairs. Each pair receives a chopstick that is 30 centimeters long. Explain to participants that they will dance freely with their partner while connected by holding the chopstick with the index fingertip of each person's right hand. Tell them to close their eyes.

This activity is accompanied by Tai Chi music.

Tai Chi is a discipline that symbolizes the great lifestyle through movement. Constant practice allows a person to open up to his/her full potential.

Explain that the movements in Tai Chi are a method for realizing the wisdom of the body. Through fluid, relaxed and peaceful movements, the body expels tension, negativity and stress, and the person attains feelings of well-being and freedom. With Tai Chi (and any free movement of the body) you can discover the goodness and beauty within a body that has always been controlled by fear and repression.

Begin the exercise:

In pairs, begin moving freely with your eyes closed.

After a little while, begin gently reading the following message.

What the body wants:
The body wants to dance
It wants to wake up and dance
It wants to rise up off the floor and dance,
It wants to go out and dance
To get up from the chair and dance
To go out with people and dance
The body wants to move
The body wants to trust and move
It wants to move and touch
And move together with other bodies,
Without fear, confident in the other,
Until the end
The body wants to fly
It wants to smell other bodies
It wants to feel like we are all together
That there is no reason to distrust
The body wants to be a body
A body safe to dance
The body connects with others
And leaves to go dance with liberty
It wants to go out into the world
It wants human heat
It wants to turn, to act with him/her and with you
It wants your energy
It wants your peace and tranquility
The body wants to know that it is not alone
That it does not have anything to fear
It wants to feel in harmony with other voices
And dissonance when it cannot give more
It wants to dance slowly and dance fast
With its own style and also in the style of others,
Listening to its feelings flow
It wants to remain still
When it is thirsty
It wants to make beautiful lines
And artistic movements
The body wants all of this.
The body wants to dance.

To finish the Tai Chi exercise, complete several guided exercises (the movement of the rocking chair, feet forward and back, palms forming a circle of light, a balloon, a shower of light, to give and receive, to open up to blessings, greetings).

Document 8

PROPOSAL FOR *ABRAZO* No. 3:

GRIEF AND EMOTIONAL FIRST AID

1. Initial activities (30 minutes)

- Presentation of the topic for the day's work (grief and emotional first aid) and review of the standards for living together. (15 minutes)
- What happened since our last meeting? Ask participants to comment on what they've felt since the last *abrazo* and, if they have any concerns or specific issues they want to comment on, to do so now. (15 minutes)

2. Central work: Grief (1 hour and 45 minutes)

- 2.1. Ask the group "what is grief to us?" and encourage the majority of the group to express what they think about what we call grief.
- 2.2. Inform the group that they will complete an exercise that will allow them to better understand grief, the way in which human beings react to grief, and what we should do when grieving. (15 minutes)

2.3. Experience-based exercise (45 minutes)

2.3.1. Ask participants to remember a personal experience, in which they experienced the loss of a loved one or the loss of material goods that are important in their lives (land, animals, agriculture, furniture).

- Ask if anyone wishes (ideally, no more than three) to discuss what happened and how it happened.
- Once each person has finished discussing the event, ask them "what did you feel after the loss? And how do you feel now?"
- If a person cries or seems distressed, give emotional aid (give him or her personal support through short shoulder and back massages, asking the group if anyone has anything they would like to express). (45 minutes)

2.3.2. When all participants have finished telling their experiences and expressing their feelings, PSWs tell them that those are feelings that any human being would have from the loss of a loved one or of material goods that are important in their lives; this suffering is called “grief.” Grief is a normal feeling that can last for several months and is expressed in different ways.

Tell them that we all should know the different feelings that we may have while grieving. This is why the following list of feelings will be read aloud, shortly. Each participant should listen and think if he/she has ever had or currently has any of these feelings (read them one by one and explain, asking if they have had any of these feelings at some point during their grief):

Shock and protest. This state is experienced for a few moments or days. There is desperation. The person experiences fear, nonconformity and rage. The person denies the loss (“it cannot be”).

Confusion. The person appears indifferent, as if they don’t feel the loss or are confused; this is how they protect themselves from the suffering caused by the loss. This state can last for days or weeks.

Longing and searching. This phase is characterized by the inability to physically rest and an obsessive preoccupation for the deceased. Grievers persistently think about the deceased person (or in the lost objects or situations). They express pain and discomfort (crying, sighing) and feelings of debilitation, loss of appetite, weight loss, difficulty concentrating, difficulty sleeping. They frequently dream about the deceased person and wake up feeling distressed at realizing that the experience was only a dream. They may have delusions or hallucinations. This phase can last for several months and progressively lessens.

Depression. Grieving persons appear disconnected, apathetic and uninterested. They feel that life has lost its meaning. They feel desperation and frequently feel remorse (for what they did or stopped doing for the deceased). They may feel guilty because they survived. This stage can last for weeks or months.

Recovery and reorganization. The most painful sentiments diminish. The person feels that he/she wants to go back to living so that, with some adjustments, life should continue. He/she may feel joy when remembering the deceased person. This is a stage of reorganization, in which the most intensely painful aspects of grief begin to fade away. The deceased person or lost situation is now remembered with happiness, not only sadness. This stage lasts for several months.

The duration and intensity of grief varies depending on the characteristics of the loss, person and context. In general, the process lasts between six and twelve months, but sometimes the symptoms can last more than two years.
(Duration: 45 minutes).

2.4. Self-help emotional aid (30 minutes)

Finish by saying that although it is natural for grief to last several months and sometimes even years, there are ways to help you live with less anguish and possibly even recover from the suffering in less time.

- Take part in rituals: religious ceremonies, prayers.
- Talk to people; talking is the best medicine.
- Share your thoughts and feelings with others; seek company.
- Allow yourself to feel bad.
- Do mild, physical exercises, alternating with relaxation. This will alleviate some of your physical reactions.
- Structure your time; keep yourself occupied.
- Don't try to lessen the pain by using alcohol or drugs; you don't need to complicate your life with substance abuse problems.
- Try to maintain a normal life schedule, as much as possible: regular hours for eating, sleeping, leaving the house, etc.
- If you can't sleep well, write during your hours of insomnia.
- Do or think about things that make you feel good.
- Rest enough to increase your strength.
- Eat balanced meals regularly (even if you don't want to).
- Recurring dreams and thoughts about the event are normal: don't try to fight them; they will diminish with time.
- Don't make drastic decisions.
- Seek to balance the hours of work and of rest.

Helping others

- Listen carefully to the affected person.
- Spend time with the affected person.
- Offer your help and your attention when listening to them.
- Assure him/her that he/she is safe, if this is true.
- Help him/her with daily tasks like cleaning, cooking, taking care of the family and children.
- Let him/her cry and be sad.
- Don't take his/her anger and other feelings personally.
- Don't tell him/her that he/she is "lucky" that the situation is not worse. Emotionally affected people do not find comfort in these phrases. Instead, tell him/her you are sorry that this has happened to him/her and that you want to understand and help him/her. (30 minutes).

3. GRIEVING RITUAL FOR THE LOSS OF A LOVED ONE (45 minutes)

Ideas for developing a ritual in memory of our loved ones who have died or disappeared:

- Preparing the altar (white sheets with flowers and petals, and a light) to place pictures of our loved ones that have died or disappeared (if no picture is available, put their first and last name on a card in large letters, so that the words are seen).
- Initial moment: the victims are aware of themselves: complete the body massage exercises because trauma and pain are connected to the body. Do massages following the digipoint therapy (everyone has a copy).
- Observe the altar that is the memorial to our loved one; those who want to express their relationship with that person can do so. They can also express the feelings created by this loss.
- Do a relaxation exercise (listening to appropriate music for this) to connect us with the moment.

Do a visualization or relaxation. Below is one possibility:

Eyes closed, breathe in and out; become aware of the air that is entering your entire body and that is leaving your body, taking with the air what we do not need.

Relax your body; begin to connect with your feelings for your deceased loved ones. Always breathing slowly, visualize a pink ribbon and a green ribbon. There is a pink light that symbolizes the affection and the union with your loved ones; there is a green light that symbolizes the hope that they have transformed and are doing well, wherever they are. Connect with your loved one who left long ago, but whom you still remember and miss. Visualize what you remember best about them: their faces, their clothing, their characters, their ways of being; what you miss most. Realize that they are by your side, that they are watching you and can hear you. Tell them what you want say to them, expressing those wishes, feelings or facts that you may not have had time to say to them when they were with us. This is a calm and loving place, shining with a pink light and blending with the green light. You can talk with that person, be conscious of the sentiments and emotions that you currently have because of the connection with this person. We can free ourselves from these thoughts by expressing them, saying them, recognizing them, breathing... slowly... inhaling and exhaling. Emphasize the green light you see; this color permeates the space you are in with your loved one. Visualize harmony; that person wants to say goodbye; acknowledging what you have shared with them. you will also say goodbye, but not without first telling them what you wish to say to them right now. The green light reminds us that there is hope for you, that you can continue down the path, even though your loved one took a different one. Why? Because when you want to, you can retrieve the memory of them, remembering, honoring them so you can receive the strength that this act can give you to continue living. Give them all your energy and receive theirs. Now, we must leave this place: slowly return to reality, breathing and walking to the door that connects you to this real place. Be aware of your legs resting on the floor, your fingers that move, your body, your eyes, and slowly open your eyes.

- Writing time: each participant writes on a sheet of paper what he/she would want to say to the person he/she lost. The participant might want to say something he/she didn't say before losing his/her loved one, or something that has happened to him/her, or how his/her life has changed since the loved one left, or simply words of venting. The participant can also write about the virtues and qualities that he/she remembers about the loved one. **IT IS IMPORTANT TO WRITE FROM THE HEART.** This is done on colored paper.

- Sharing moment: participants who wish to read what they wrote are given time to share with their peers; listen to all those who want to participate.
- Closing moment: propose burning the cards in a pot while listening to “I Come to Offer My Heart” as background music, explaining that the burning represents liberation and transformation of the pain.
- Discuss the Reading “Closing Circles” (everyone has a copy).
- Moment of light: light the candles and share these lights with your peers while expressing an intention or wish.
- Finish by listening to the song “There’s a Light” by Alejandro Lerner, or “There’s Always Something More” by Alberto Cortez.
- Later, create a bonfire in the middle of a pot of clay by tying up the candles with tape.

Reflect: How do you feel at this moment? How do you feel when leaving this *abrazo*?

Materials:

Relaxation music, CD player and a CD with the song, white blanket or sheet, flowers, rainbow or colored paper, pencils, photographs of the deceased person, candles, copy of the song, copy of the necessary documents.

Document-Ritual 9

THE POWER IS IN YOU, WHO IS A PART OF EVERYTHING AND EVERYTHING IS IN YOU

Closing Ritual:

Objective: Conserving the power of the universe, represented in the four elements (land, water, fire, air) and inside every being: the power and inner strength of each person.

First moment: Mention that concern, fear and panic, emotions that are natural and normal for certain situations, have emerged.

Second moment: Now let’s prepare our body, mind and spirit for the emergence of strength, courage and power that, at every moment, we can obtain from the universe, from its elements, and by recognizing the inner power that each of us has.

Third moment: Connection of each person with the elements and expression of sensations and reflections.

The space was previously set up with:

- Pot with a sufficient amount of water (images of seas, lakes)
- Clay pot for lighting a fire (matches, candles)
- Pot of soil (images of crops, mountains, valleys)
- A large weather vane, clouds or a fan, representing air

Place each of these in a different corner around the circle formed by the participants and around a large sign divided into four sections (representing the four elements) with a message written in very large letters saying: “I wish you the strength and power of all the elements.”

- A mirror that says: “You are part of the universe and the universe is in You. The Power is in You.”

Each participant connects with the energy and strength each element makes him/her feel. Participants go to each corner and touch the represented element with their hands, letting it pass through their body, recognizing that these elements are also in them. They express what they want to receive from the universe in order to feel secure and confident in life, to free themselves from their fears.

After that, participants go to the mirror, look at themselves, place their hands on the solar plexus chakra (center of power and of protection) and read the message, mentally or verbally, and express what gives them faith, security and courage.

Then, explain some of the characteristics of each element:

- Fire: warms, transforms, illuminates, excites
- Air: encourages, gives oxygen, inspires, gives life
- Water: refreshes, cleans, delights, generates life
- Land: nourishes, feeds, cultivates, sustains, takes root

We can also add the reflection that the elements can also cause fears, and that feeling their strength and energy or feeling fear towards them depends on personal attitude, because the power is in each one of us. Duality is a constant in life. Violence has “contaminated” the elements; they have been used to create violence.

Final message: I wish that you will always have plenty of air to breathe, fire to keep you warm, water to drink, and land to live on. I wish that you will always have the strength of all of these elements to feel secure and protected by universal wisdom.

Fourth moment: Holding hands, with the strength of the union and with the energy and courage received from the universe, thank the universe for the abundant strength given to all.

Listen to the song “I Don’t Believe in ‘Never’,” by Juanes.

I Don't Believe in 'Never'

by Juanes

When life hits me and gets me down
is when I feel the most need to rise up
that facing fear is a way to defeat it
I won't give up, I won't give my life to fear
Fear is a murderer who kills the feelings
And I know that I am not alone, I know that God is here, inside

And I need silence to be able to find
my own voice and my truth
And at the end of darkness
I don't feel alone, I know you are with me

Today I'll rise and I won't resign my heart
to do what I wanted, but I wasn't able to
I won't accept it today, I will try to be better
life has a solution, nothing is impossible
I don't believe in 'never'... no!
I don't believe in 'never'... no!

If giving up is a way of dying
then I never want to please death
I think about my family, and my heart beats stronger
One can't live thinking about dying
living without dreaming is like dying while being alive
I believe in the present,

And I need silence to be able to find
my own truth
and at the end of darkness
I don't feel alone, I know you are with me

Today I'll rise and I won't resign my heart
to do what I wanted but I wasn't able to
I won't accept today, I will try to be better
life has a solution, nothing is impossible
I don't believe in 'never'
I don't believe in 'never'

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO
SURVIVORS AND CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

MODULE 8: RAGE, ANGER AND FORGIVENESS

OBJECTIVES:

4. Understand the methodology designed for the Schools of Forgiveness and Reconciliation.
5. Explore the emotional reactions and behaviors related to conflict situations.
6. Recognize emotions, especially rage, and learn to manage them in everyday life.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants arrive, settle in and have breakfast. Participants sign in.	* Attendance List
9:00 – 11:00	<p>Activity 1. <u>Introduction</u></p> <p>1.1. <u>Pre-workshop quiz</u></p> <p><i>Individually</i> Each participant will complete the pre-workshop quiz that corresponds with Module 8.</p> <p>2.2. <u>Self-Care Exercises</u></p> <p><i>Plenary session</i> Complete the self-care exercises from: “Exercise for Physical Recognition of Emotions.” (Exercise-Document No. 1)</p> <p>1.3. <u>Presentation of the Workshop</u></p> <p>Presentation of the program and the norms of group interaction.</p> <p>1.4. <u>Peer Support Groups: What Happened Since Our Last Meeting?</u></p> <p><i>In 3 groups</i> With a professional leading each group complete the activity: Participants report on the completed <i>Abrazo</i>. • This is an opportunity for participants to work on their emotional states and their concerns about the work as PSWs.</p>	<p>* Pre-workshop quiz</p> <p>* Exercise-Document No. 1: “Exercise for Physical Recognition of Emotions”</p> <p>* Bulletin board with the agenda for two days * Bulletin board with the norms of group interaction</p> <p>* Document-Guide No. 2:</p>

	<ul style="list-style-type: none"> • Achievements and difficulties are highlighted. • The group should learn from experiences of participants and provide solutions to difficulties. • Emphasis will be placed on concerns, what was learned, and experiences since the last module. <p>(Document-Guide No. 2) (Duration: 1 hour)</p> <p><u>Plenary session</u> Participants discuss how they felt during the previous exercise; what they learned.</p> <ul style="list-style-type: none"> • If there are special situations that should be discussed in plenary session, this is done now. 	<p>“Peer Support Group Progress”</p> <p>* Participants present the <i>Abrazos</i> report.</p>
11:00 – 11:45	<p>Activity 2. <u>Introduction to Forgiveness and Reconciliation</u></p> <p>2.1. <u>Plenary session</u> Present an introduction to Forgiveness and Reconciliation. (Document No. 3)</p> <p>2.2. <u>“The Method of the ESPERE”</u></p> <p><u>Plenary session</u> Participants are introduced to the basic concepts of the ESPERE and its method. (Document No. 4)</p>	<p>* Document No. 3: “A Brief Introduction to Forgiveness and Reconciliation”</p> <p>* Document No. 4: “The Method of the ESPERE”</p>
11:45 – 1:00	<p>Activity 3. <u>Analysis of Emotions</u></p> <p>3.1. <u>Plenary session</u> Without the knowledge of participants, the facilitator recruits one or two “accomplices” to create a conflict situation in the workshop. (Document No. 5)</p> <p>3.2. <u>Plenary session</u></p> <ul style="list-style-type: none"> • Explain the purpose of the exercise “The Leader Gets Angry” • Participants comment on the exercise. <p>(Document No. 6)</p> <p>3.3. <u>Charcoal Fuses Exercise</u></p> <p><u>Plenary session</u> Complete the exercise following the instructions in the document. (Exercise-Document No. 7)</p>	<p>* Document No. 5: “The Leader Gets Angry”</p> <p>* Document No. 6: “Analysis of ‘The Leader Gets Angry’”</p> <p>* Exercise-Document No. 7: “Charcoal Fuses Exercise”</p>
1:00 – 2:00	Lunch	
2:00 – 3:30	<p>Activity 4. <u>“Managing Emotions”</u></p> <p>4.1. <u>Plenary session</u> Read “Managing Emotions” (Document No. 8)</p> <p>4.2 <u>Managing Rage</u></p>	<p>* Document No. 8: “Managing Emotions”</p>

	<p>4.2.1. <u>Individually</u> Each participant responds to the questionnaire “Exercise for Managing My Rage.” (Document No. 9)</p> <p>4.2.2. <u>In small groups</u> Participants discuss and analyze the exercise using questions like, <i>What elements from the past are still present that are influencing the way you feel your emotions?</i></p> <p>4.2.3. <u>Plenary session</u> To finish, ask participants to comment on their thoughts about the exercise.</p>	* Document No. 9: “Exercise for Managing My Rage”
3:30 – 4:00	Break	
4:00 – 6:30	<p>Activity 5. <u>Understanding Aggression</u></p> <p>5.1. <u>Plenary session</u> Study the different ways of understanding aggression, to suggest that the decision of Forgiveness can be an opportunity to refocus your lives.</p> <ul style="list-style-type: none"> • Find five participants to volunteer for a psychodrama. • Each one receives a colored card with a description of the behaviors and attitudes that they should assume for the dramatization. • Participants dramatizing the case should be clear on the purpose of this exercise so that they put energy into characterizing the attitudes he/she are asked to act out. <p>(Document No. 10) (Duration: 1.5 hours)</p> <p>5.2. <u>Plenary session</u></p> <ul style="list-style-type: none"> • Evaluate the positions taken in the conflict, trying to decide which one was best, in terms of justice and reconciliation. • Ask each of the protagonists to define their role, for example: passive, aggressive, mediator, etc. • These roles will be most useful at the end of the Module, during the closing ceremony, when participants have to identify themselves using one or more of these colors. <p>(Duration: 1 hour)</p>	<p>* Document No. 10: “Psychodrama”</p> <p>* Cards in 5 colors (green, yellow, blue, purple and red)</p>
6:30 – 7:30	Dinner	
7:30 – 9:00	<p>Discussion <u>Participants choose the topic</u></p> <p>Participants will hold a discussion on a topic of their choosing. Participants will turn in the materials and receive information packets</p>	

Day 2

Time	Activity / Methodology	Materials
7:00 – 8:00	Activity 6. <u>Self-Care Exercises</u>	* CD with the exercise on it

	<p><u>Plenary session</u> Ask participants to fill out a square split in two, each part with the same items for reversing time, to regain their balance.</p> <p>In a relaxing room with music and scented candles, participants will identify a situation in their daily lives that creates conflict, described in one square. In another square, record their feelings in these situations: What are you thinking? What do others do? What's left? What is the result? How do you think that this situation contributed to your care?</p> <p>Grade your exam. Given your current state, make a plan in each square in case the same thing happens again. Planning an action for when the situation happens again creates strategies for self-care.</p> <p>This exercise is guided by the relaxation and visualization "I Am, the Power of Thought," on the CD.</p>	
8:00 – 8:30	Breakfast	
8:30 – 9:30	<p>Activity 7. <u>Lecture on Forgiveness</u></p> <p>7.1. <u>In three groups</u> Read the text in small groups. Besides learning opportunities, readings done in this workshop serve the additional purpose of promoting a culture of Listening. For this goal, one person should read and everyone else should listen. (Document No. 11) (Duration: 30 minutes)</p> <p>7.2. <u>Plenary session</u> Participants comment on the text they just finished reading. Emphasize the sections in the text that discuss Forgiveness, such as decisions, attitudes, processes and ways of living. (Duration: 30 minutes)</p>	<p>* Document No. 11: "Forgiveness: Door to Peace of Mind"</p>
9:30 – 10:00	Break	
10:00 – 11:30	<p>Activity 8. <u>My Case</u></p> <p>8.1. <u>In small groups</u> Ask one or two of the participants to narrate an experience when they suffered aggression, recognizing the emotions experienced in the moment and elaborating on these emotions after having them. • Each group chooses one of these experiences and dramatizes the situation with one or more partners for the other participants. (Duration: 1 hour)</p> <p>8.2. <u>Plenary session</u> Write down the emotions exhibited by participants, classifying them as <i>emotions that facilitate relationships</i> or <i>emotions that hinder relationships</i>; then, help participants to reflect. (Duration: 30 minutes)</p>	<p>* Markers * Flipchart</p>
11:30 – 1:00	Activity 9. <u>Preparation of Abrazo</u>	

	<p>9.1. PSWs will prepare <i>Abrazo</i> No. 7 Prepare the <i>Abrazo</i> keeping in mind these established routines: welcome, relaxation exercises, norms of group interaction, the main activity and closing. (Duration: 30 minutes)</p> <p>9.2. <i>In 3 groups</i> Present the individually-prepared <i>Abrazos</i> and supplement them according to suggestions made. (Duration: 30 minutes)</p> <p>9.3. <i>Plenary session</i></p> <ul style="list-style-type: none"> • Each group presents its work. • The group will adjust the outline and define the final proposal. <p>(Duration: 30 minutes)</p>	* Preparation Forms for the <i>Abrazos</i>
1:00 – 2:00	<p>Activity 10. <u>Post-Workshop Quiz</u></p> <p>10.1. <i>Individually</i> Each participant will complete the post-workshop quiz for Module 8.</p> <p>10.2. <u>Evaluation</u></p> <p><i>Individually</i> Participants will fill out an evaluation form for the workshop. When they have completed the forms, they will turn them in and join the plenary session.</p> <p><i>Plenary session</i> Go over the evaluation and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major problems • Suggestions for improvement <p>Activity 10.3. <u>Closing Ceremony</u></p> <p><i>Plenary session</i> Hope: Show and define Forgiveness as a decision, marking on each participant's cheek the agreement to be open to dialogue. (Document-Ritual No. 12)</p>	<p>* Copies of the post-workshop quiz</p> <p>* Copies of the evaluation form</p> <p>* Document-Ritual No. 12: "Hope"</p>
2:00 – 3:00	Lunch	

Exercise-Document 1

EXERCISE FOR PHYSICAL RECOGNITION OF EMOTIONS

This exercise is an initial step for recognizing emotions and their impact on the way we relate to other human beings and, most of all, their impact on the physical well-being of the person experiencing them. In addition, this exercise is a way of recognizing how these emotions are physically expressed.

Initially, participants are invited to recognize the space they will be working in, to move around that space, first with their eyes open and then with their eyes closed, to the rhythm of the percussion music.

The facilitator promotes exercises for recognizing circular breathing without pauses.

In the second part, the facilitator encourages each participant to use the entire body, while blindfolded, to express different emotions: fear, anger, joy, sadness, surprise. In each case, participants are trying to express these emotions by remembering their sounds, movements, etc.

Gradually, the facilitator invites them to relax their bodies, noticing where these emotions are felt and how long they last.

Document-Guide 2

DEVELOPMENT OF PEER SUPPORT GROUPS

Guide for group work

Revisiting our experiences: What happened since the last Module?

In 3 groups (with professional supervision):

We will review the process, depending on the particular experiences of each participant; in groups, we will elaborate on our concerns, thoughts, emotions, and situations that have preoccupied our minds since the last *Paso*.

This “revisiting” is an opportunity for each participant to work on the emotional states and discomforts caused by the responsibilities of being PSWs.

- Participants will present a summary of the *Abrazo* they have completed: The objective is for the group to learn from the experiences of all participants and make suggestions for resolving the difficulties discussed. Discuss the achievements and difficulties.

Each participant will present:

- Experiences since the last meeting or *Paso*
- Thoughts
- Discomforts
- Reflections
- Lessons learned

Participants will discuss how they felt during the exercise and what they learned from this experience.

If there are special situations to share with the group, these are addressed now.

Note: Pick one person per group to take notes on what is discussed so this information can be shared in the plenary session.

Document 3

A BRIEF INTRODUCTION TO FORGIVENESS AND RECONCILIATION

We have spent the last 5 months talking about trauma, recovery and how to help others recover. We have not talked much about learning to live with transgressions, those committed by acts of violence against us or against someone we love.

Is it really possible to heal without reconciliation? Can we live with those who have acted against us, if we have not recovered from those acts? Many people believe that reconciliation is a part of the process of psychological and spiritual recovery, and that forgiveness demonstrates an advanced state of recovery from the trauma. Others say that we can never heal completely until we can look at those who have hurt us without feeling pain, bitterness or anger.

The *Fundación para la Reconciliación* has developed a step-by-step process to help us consider the nature of the offense, to live with the offender, to accept the offender as a part of the community and, lastly, to forgive the offender for some or all of their actions against us. Each of us needs to carefully think about what happened and evaluate how we feel with respect to the event.

During the next 7 Modules, we will also consider the nature of these values: truth, justice and citizenship. These values are a part of our normal lives during peaceful conditions and, as we all know, they are damaged, destroyed or twisted into unrecognizable mutations by the chaos of war. Understanding the nature of truth, justice and citizenship will help us face conflicts and tensions in ways that we can resolve old problems and prevent new ones from arising.

Document 4

“THE METHOD OF THE ESPERE”

In response to violence and its causes, the Schools of Forgiveness and Reconciliation (ESPERE) offer to teach those who have suffered from violence of any kind (in other words, everyone) how to manage their emotions and how to work on the consequences of these offenses.

Those who have suffered violence are affected on three basic dimensions of personality. These three dimensions have been called the injuries of the three S's:

- **Self-confidence:** A mistreated or assaulted person suffers from serious injury to their identity, resulting in significant problems exhibited in different stages of the injured person's life.
- **Significance of life:** Another aspect of personality that is vulnerable to aggression concerns the significance of life; those who have suffered an offense often lose the meaning and significance of life. As a result, there is difficulty understanding what needs to be done and the motivation to act is diminished.
- **Sociability:** A person that is mistreated can develop mistrust; daily interactions are complicated because of suspicions; group and team work becomes difficult.

We recognize three types of Forgiveness and Reconciliation:

- Interpersonal Forgiveness and Reconciliation: a process between two people.
- Group Forgiveness and Reconciliation: a process between groups or communities.
- Social Forgiveness and Reconciliation: a process that occurs in the case of war within a country or between nations.

We seek to rebuild the balance lost in the **three S's** using three tools:

- **A safe and confidential atmosphere.** Seeking to generate confidence and motivation for sharing intimate aspects in the lives of each participant.
- **Catharsis or inner freedom.** Sharing intimate aspects of life encourages participants to reinterpret aspects of their own life that are rarely shared with others.
- **Sociability and reconnection with others.** Establishing ties of alliance and cooperation is fundamental for individual and community life.

Furthermore, recovery requires working on four dimensions of human beings:

- **Thinking (cognitive aspect):** This dimension includes the intellectual and theoretical tools

that all human beings have, however primitive the person is. Forgiveness and Reconciliation require ways of understanding that should be collectively transmitted and reflected.

- ***Feeling (emotional aspect):*** Emotional reactions are factors determined by human action. Forgiveness and Reconciliation assume an emotional foundation and an emotional procedure of the participant's past experiences, and also a disposition to favoring the process.
- ***Doing (behavioral aspect):*** Experiences and traditional ways of acting and responding are in need of re-training in the Forgiveness and Reconciliation process. It is important to accept a behavioral change with respect to the habitual ways of responding to mistreatment and aggression.
- ***Transcending (spiritual aspect):*** Spirituality is understood as a transcendental aspect of human beings. People define life projects as ways of leaving behind a legacy for those closest to them, in their local, regional, national or international community. This is an aspect that is especially emphasized, contributing to the creation or affirmation of the meaning of each participant's life.

Document 5

THE LEADER GETS ANGRY

Complete an exercise that will cause a moment of tension among the group of participants, bringing to the surface emotions that generate a sense of distress. The activity seeks to establish the starting point of the session: demonstrating how emotions are forms of interpretation that can facilitate or complicate human interaction. **The facilitator, without the participants' knowledge, will employ the help of one or two "accomplices" in order to create a conflict during the workshop.**

Suggestions for creating chaos: Criticize the punctuality of the participants, question the envelope decoration, ignore their participation, leave the room, and the like. The duration of the activity should not last longer than 3-4 minutes because it will cause great disturbance among the group. Further, the motivation behind this chaos should be revealed to all immediately following the exercise.

Document 6

ANALYSIS OF "THE LEADER GETS ANGRY"

Explain the objective of the exercise, “The Leader Gets Angry.” In a plenary session, participants should comment on the sensations and emotions that the exercise produced in them. Allow sufficient time for participants to express what they experienced and to recover so that they are emotionally stable again. Facilitate discussion about the experience by posing the following questions:

- *How did the exercise affect your body physically?*
- *What thoughts arose during the exercise?*

Exercise-Document 7

CHARCOAL FUSES EXERCISE

- Allow participants to differentiate between two types of intelligence: emotional intelligence and rational intelligence. It is important to suggest to participants that our ability to solve problems in our everyday lives depends, fundamentally, on properly managing our emotions.
- The facilitator lights one of the charcoals and asks participants to pass the lit charcoal from one hand to the other. After the experience with the charcoal, establish an analogy between rage and the charcoal’s abrasive heat. Just as those charcoals burned the palms of your hands, anger burns your body and mind.
- You can compare the emotional lives of people to a bus driven by one emotion or another. For example: “Life is comparable to a bus with laziness, anger, resentment, rage, love and unity as passengers. This bus can end up being driven by one of these emotions; now, imagine what would happen if anger were to drive the bus?”
- It is important for the facilitator to compare these emotions to “fuses” we have inside our bodies that regulate our response mechanisms. When one of these fuses is lit, it produces a change in “voltage” that generates negative changes in ourselves, causing our relationships with others to “short-circuit.” What can we do to avoid our fuses from responding?

Document 8

MANAGING EMOTIONS

A crucial and initial aspect is approaching the psychological work on emotions. Rage, resentment, hate and the desire for revenge, among others, have been defined as emotions that do not effectively promote conflict resolution. This is one of the polemic topics in the work on the theoretical foundations of conflict resolution: at the moment, some participants or interpretative schools consider rage as a legitimate sentiment upon the recognition that a person expresses this emotion, in a conscious way or not in facing aggression (dignity model).

Rage is the first physical manifestation of the need to recover dignity when a person is ill-treated. Rage is also a form of encrypted reading; interpreting events is a process of emotional education. We have come through this route toward the work on moral sentiments.

Are emotions controllable? If they are controllable, in accordance with basic data on the experience that each of us possesses, emotions certainly seem to be controllable through disguise, deceit or covering up with other possible forms of management of emotions. However, management of emotions requires more than the development of interpretation in a process of emotional education. Emotional education is a rage, hate, or vengeance desire de-codification process. This education is an interpretative work of identity violation, and susceptible to hermeneutics in terms of human rights: identity, integrity, security, respect and many other aspects of the human condition necessary in care ethics.

Document 9

EXERCISE FOR MANAGING MY RAGE

In and of itself, rage is neither good nor bad. Rage is an emotion that appears without our ability to control it. It is important to know what you will do with this rage and what behaviors you will exhibit when the emotion emerges.

Invite each participant to answer the following questionnaire. (The *Asociación Afecto, Bogota/ Colombia* facilitated this inventory).

1. What made you angry when you were a child or an adolescent?

2. When I was angry, my mother typically

1. Never noticed
2. Noticed, but ignored it
3. Made me feel embarrassed
4. Helped me feel better
5. Forbid me from feeling angry
6. Other...

3. When I was angry, my father typically

1. Never noticed
2. Noticed, but ignored it
3. Made me feel embarrassed
4. Helped me feel better
5. Forbid me from feeling angry
6. Other...

4. Now, I get angry because of the following reasons.
5. Imagine that anger is a person or a natural phenomenon and draw it.

Document 10

PSYCHODRAMA

CASE

You are a member of the Smith family. Your neighbors, who have been living near you for four years, face economic problems: the father lost his job and the three sons don't work, even though they finished their schooling. For about three months, your family noticed an increase in the water bill. After examining the bills, you realize that an excess of \$800 was consumed and, as such, decide to call someone to check the installation for a leak.

When the plumber finishes his inspection, he finds an illegal connection in your water tank, which is reported to you. *Each family member should adopt the position described on their card.*

Red Card (Rage): You are infuriated, hurling insults at your neighbors who you want to charge for the difference. You tell the plumber to disconnect the hose they installed and state that, when you get the chance, you will break their windows and take over \$800 worth of stuff from them.

Purple Card (An eye for an eye): You are angry. How can it be that, all this time, you have been providing for water for the neighbors; you feel offended, robbed. You tell the plumber to disconnect the hose and decide to get revenge. As the saying goes, "an eye for an eye, a tooth for a tooth," so you plan to take their bicycle that is worth \$800, which is how much they owe.

Blue Card (Legalist): Your neighbors must be in a very desperate economic situation to let their water be cut off and connect to your tank. The situation in the country is very difficult and these poor souls are without work, but that does not justify them illegally connecting to your house's tank so that you pay for the water they use. That is why you are asking the plumber to disconnect the hose.

Yellow Card (Passivity): You know the neighbors and the difficulty of the situation they are going through, being that none of the family members are working despite putting a lot of energy into finding work. But, as with many people, they have not found anything. Even though you think they were wrong to connect to your tank, you think that, in order to avoid any problems, it is better to put up with this offence quietly and see what happens. You think that once their situation improves, they will realize that what they did was wrong and make amends.

Green Card (Reconciliation): You understand the situation of your neighbors. It is not easy to find employment in this country; however, you don't think it is fair for you to have to pay for them, so you decide to talk to the neighbors and explain the situation. You will suggest the following: they should pay back the \$800 it cost you to have them connected to your tank these past months, however, they can keep the connection as long as they recognize the cost of water; if you can't reach an agreement with them, you decide to ask the plumber to remove the connection.

The cards given to participants in the dramatization are placed in a visible location, keeping the green card in the center and emphasizing the personality characteristics of each of them.

Keeping the significance of the cards visible will help during the closing ceremony, when participants identify with one or more of these behaviors or attitudes.

Document 11

FORGIVENESS: DOOR TO PEACE OF MIND

Robín Casarjian, *Forgiving*, Editions Urano S.A. 1998

There are many ways to define forgiveness, because forgiveness is many things. Forgiveness is a decision, an attitude, a process and a way of life. It is something we offer another person and something we accept for ourselves.

Forgiveness is **a decision**, to see beyond the limits of another person's personality, their fears, idiosyncrasies, neurosis and mistakes; the decision is a way to see a pure essence and does not place conditions based in personal history but, rather, sees with unlimited capacity and always worthy of respect and love. In reality, when we forgive, it is possible to see the full picture (identities based on or dependent on fear), but we see this picture in the context of light that illuminates the core of each one of us. Forgiveness is **an attitude** that assumes a disposition to accept responsibility for our own perceptions, understanding that they are options, not objective facts.

Forgiveness is the attitude of choosing to see a person that, perhaps, has been automatically judged and realize that, in reality, they are more than the appalling, insensitive person we see.

A consequence of understanding that our perceptions are options is that by changing the perception we also change the emotive reactions. Instead of the angry man that you saw attacking you five minutes ago, you can now see a small child, frustrated and scared, who is responsible for lacking tact or mature common sense. If in our childhood we were denied love, understanding and comfort, as adults, we live with a hurt child inside us. Forgiveness enables us to perceive that this child—despite the senseless behavior and beyond the past conditioning factors and the screaming—is asking for help, love and respect.

Forgiveness is **a process** that demands a change in our perceptions, time and again. This change isn't something that happens all at once. Our normal point-of-view is confused by past judgments and perception that are projected to the present. In this view point, we are easily deceived by appearances. When we choose to change our perspective for a deeper point-of-view, which is broader and more encompassing, we can recognize and reinforce the greater truths of who we are and who everyone else is. As a result of this change, a greater understanding and compassion for us and for others emerges. Each time we make this change, we weaken our ego's control over our perceptions and we enable ourselves to stop running and to be free our past. Forgiveness is usually experienced as a feeling of happiness, peace, love and opening of the heart, relief, expansion, confidence, freedom, joy and a feeling of doing the right thing.

Forgiveness is **a way of life** that gradually converts us from being victims of our circumstances to be empowered and loving, co-creators of our reality. This way of life assumes an agreement to see each moment as something new, with clarity and without fear. This way of life includes a disappearance of the perceptions that hinder our ability to love. Finally, it is essential to forgive at every given moment if we wish to be free, healthy and capable of moving forward; yet, in a broader sense, forgiveness is a way of relating with each other that is always present, clear, compassionate and comprehensive.

Forgiveness teaches us that we can be decisively in disagreement with someone without removing our affection. It takes us further away from our fears and survival mechanisms toward a brave point-of-view: a view that offers us a new range of choices and freedom, where we can rest from our struggles. It takes us to where peace is not a stranger. It gives us the possibility of knowing our true strengths.

Forgiveness **is not in what “we do,” but rather in how “we perceive”** people and circumstances. It is a different way of looking at what is being done and what has been done. Independently of what each chooses to do, the event of considering behaviors as an expression of fear and a petition for love and respect will permit me to adopt an attitude that does not contribute to an increase of fear. Consequently, the response is more likely to be truly useful.

Sometimes we make decisions in the name of forgiveness, even though we have not forgiven absolutely. It is important not to confuse forgiveness with ignoring your own feelings, necessities and desires. Forgiving does not mean being passive and maintaining a job or relationship that evidently does not work or is harmful to us. It is important to be clear on your own limits.

If we are willing to let unacceptable behaviors repeat in the name of “forgiveness,” we are most likely using “forgiveness” as an excuse to avoid our responsibility to care for ourselves or to avoid making changes. In a work situation, for example, forgiveness does not exempt you from resolving your problems the way you want or finding another job if the one you have makes you unhappy. The borderline between forgiving and eluding is often subjective: each person needs to discover which is which for themselves, being completely honest with one's self.

Forgiving one's self: The challenge

Forgiving one's self is probably the greatest challenge that we can encounter in life. It is the process of learning to love and accept ourselves for who we are "come what may."

However, there is an enormous resistance to forgiving one's self because, like with any other important change, it is a death. The tendency to consider ourselves as insignificant or worthless dies. Embarrassment, blame and self-criticism die. "I am embarrassed that I got so fat;" "I always feel guilty for not have said good-bye;" "I will stop feeling guilty if things turn out well;" "I will forgive myself when she forgives me." How many times has the willingness to love and accept ourselves depended on circumstances being different than what they are? What self-criticisms would we have to let go of in order to forgive ourselves?

The objective of forgiveness is to shed light on the deceptions, fears, judgments and criticisms that keep us from playing the role of warden for ourselves. It is discovering the option of renouncing that heartless work that allows us to nourish the complete truth of who we are.

Forgiving one's self is a fabulous beginning. It is linked with the experience of compassion, love and pleasure experienced in our greater Self, beyond all definition.

Document-Ritual 12

HOPE

Ask participants to form a circle. Then, one by one, they step in front of the group and paint one side of their face with the color (red, blue, purple, yellow or green, from Document 10) that matches the emotion that affected them during past situations of conflict, saying "*Until today I have been...*"

Afterwards, they will paint the other side of their face with the color that signifies the emotion they want to strive for at the end of the process, saying: "*As of today, I commit myself to...*"

You can ask members of the group to give a reflection or a sentence about Forgiveness and the importance of deciding to forgive. You should prepare a reflection of support in case there are no volunteers.

For this ritual, it is recommended to have the song "Color of Hope" by Diego Torres playing in the background, or to sing this song at the end of the module as a good bye.

Color of Hope
by Diego Torres

I know what's in your eyes
with just looking at you,
You're tired of walking and walking
and going around,
always in circles in the same place

I know that windows
can be opened
to change the atmosphere depends on you
it'll help you,
It's worth it once more

To know it's possible,
to want it to happen
to get rid of our fears, to expel them
to paint our faces with the color of hope
to tempt the future with our hearts

It's better to get lost
than never having boarded
better to fall in temptation than giving up trying
even though you see it's not that easy to
start

I know that impossible can be achieved
that sadness will go one day
and it'll be like that, life changes and will change

You'll feel your soul flying
for singing one more time

It's better being able to shine
than just trying to look at the sun

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO
SURVIVORS AND CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

MODULE 9: FORGIVENESS, COMPASSION AND EMPATHY FOR THE OFFENDER

OBJECTIVES:

7. Understand the different, possible perspectives of offense.
8. Reflect about the value of forgiveness.
3. Recognize the value of others.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants arrive, settle in and have breakfast. Registration.	* Attendance List
9:00 – 10:00	<p>Activity 1. <u>Introduction</u></p> <p>1.1. <u>Pre-workshop quiz</u></p> <p><i>Individually</i> Each participant will complete the pre-workshop quiz that corresponds with Module 9. (Duration: 20 minutes)</p> <p>1.2. <u>Self-Care Exercise</u></p> <p><i>Plenary session</i> “The Empathy Carrousel.” (Exercise-Documents No. 1) (Duration: 20 minutes)</p> <p>1.3. <u>Presentation of the Workshop</u></p> <p>Presentation of the program and the norms of group interaction. (Duration: 20 minutes)</p>	<p>* Pre-workshop quiz</p> <p>* Exercise-Documents No. 1: “The Empathy Carrousel”</p> <p>* Bulletin board with the agenda for two days</p> <p>* Bulletin board with the norms of group interaction</p>
10:00 – 10:45	<p>Activity 2. <u>Additional Values of Forgiveness</u></p> <p>Plenary session Read the document “Against the Irrationality of Violence, Here</p>	<p>* Document No. 2: “Against the Irrationality of Violence, Here We</p>

	<p>We Propose the Irrationality of Forgiveness and Reconciliation.”</p> <ul style="list-style-type: none"> • Reflect on the importance of forgiveness. <p>(Document No. 2)</p>	Propose the Irrationality of Forgiveness and Reconciliation”
10:45 – 11:45	<p>Activity 3. <u>The Offense</u></p> <p><u>Individually</u> Invite participants to write “<i>I am offended by...</i>” on a sheet of paper and to complete a list of at least five situations that offend them.</p> <p><u>In small groups</u> When participants finish writing their lists, in small groups, they will share those situations (behaviors or attitudes of others) that offend them and they will read their list again, changing the title to say “<i>I also offend when I...</i>”</p> <p><u>Individually</u> Invite participants to work on the central topic of “The Offense.” Individually, each participant will write down his/her responses to the questions.</p> <p><u>Plenary session</u> Participants present their points of view on offense and questions they answered. (Document No. 3)</p>	<p>* Document No. 3: “The Offense”</p>
11:45 – 12:30	<p>Activity 4. <u>Views and Perspectives</u></p> <p><u>Plenary session</u> Present participants with three illustrations. On a sheet of paper, each person writes what is happening in the illustration displayed by the facilitator. The participants are not allowed to exchange interpretations.</p> <p>Finish by debating the message of the exercise (different points of view), inviting participants to reflect on the contributions that the message gives to the comprehension of offenses and other people. (Document No. 4)</p>	<p>* Document No. 4: “Views and Perspectives”</p> <p>* 3 illustrations</p>
12:30 – 1:00	<p>Activity 5. <u>New Eyes</u></p> <p><u>Plenary session</u> Try to see someone like me in the other person.</p> <ul style="list-style-type: none"> • Each participant looks in a small mirror (while wearing a mask) and reads “Your Better Face.” • After finishing the story, the group gathers in a circle. Each participant describes how he/she will act when offended and 	

	he/she will promise to see people with different eyes. • Finish by having participants give themselves a smile, and give their peers a hug. (Document No. 5) (Duration: 30 minutes)	* Document No. 5: “New Eyes” * Mirrors
1:00 – 2:00	Lunch	
2:00 – 2:30	Activity 6. <u>Friends and the Offense</u> <i>In 3 groups</i> Read the text “The Offense” and invite participants to collectively reflect on some of the topics related to the offense. <i>Plenary session</i> Ask participants questions prepared in advance. (Document No. 6)	* Document No. 6: “Group Reflection: Friends and the Offense”
2:30 – 3:30	Activity 7. <u>Adverse Conditions</u> <i>Plenary session</i> • Give each participant a card, asking them to write the quality that best describes them as a person. • Stick the card on each participant’s back. Everyone has their hands behind them as if they were tied (at no time should their hands actually be tied). • Complete the activity and reflect on the activity and its objective. (Document No.7)	* Document No. 7: “Dynamic of Gilligan’s Island” * Cards
3:30 – 4:15	Activity 8. <u>Compassion</u> <i>In small groups</i> Read “Compassion.” To facilitate a culture of listening, one person will read and the others listen. (Document No. 8) <i>Plenary session</i> Participants comment on and analyze the text read.	* Document No. 8: “Compassion”
4:15 – 4:45	Break	
4:45 – 5:15	Activity 9. <u>Positive aspects of others</u> <i>Plenary session</i> • Complete an activity to begin recognizing the offender as “another human being.” • Accompany with soft music. (Document No.9) (Duration: 30 minutes)	Document No. 9: “Mirror Exercise” * Mirrors * Soft music
5:15 – 6:15	Activity 10. <u>The Empty Chair</u> <i>Individually</i> Complete an imaginary meeting with our offender to understand the different perspectives of the offense.	

	<u>Plenary session</u> After the music, reorganize the classroom. In plenary session, reflect on what happened during the exercise: how you felt, was this exercise an easy or difficult experience, what happened. (Document No. 10)	* Document No. 10: “The Empty Chair” * Instrumental music
7:00 – 8:00	Dinner	
8:00 – 9:30	Discussion <u>Participants choose the topic</u> Participants will hold a discussion on a topic of their choosing. Participants will turn in the materials and receive information packets.	

Day 2

Time	Activity / Methodology	Materials
7:00 – 8:00	Activity 11. <u>Self-Care Exercise</u> <u>Plenary session</u> Complete an alternative support exercise technique: “Dance of the Chopsticks (Tai Chi).” (Exercise-Document No. 11)	* Exercise-Document No. 11: “Dance of the Chopsticks (Tai Chi)” * Chopsticks * Tai Chi music
8:00 – 8:30	Breakfast	
8:30 – 9:30	Activity 12. <u>Peer Support Groups: What Happened Since Our Last Meeting?</u> <u>In 3 groups</u> With a professional person leading each group complete the activity: Participants report on the completed <i>Abrazo</i> . • Discuss the achievements and difficulties. • The group should learn from the experiences of participants and make suggestions for resolving the difficulties discussed. • Emphasize discussion of concerns, reflections, what was learned, and experiences since the last module. (Document-Guide No. 12) (Duration: 1 hour) <u>Plenary session</u> Participants discuss how they felt during the previous exercise; what they learned. • If there are special situations that should be discussed in plenary session, this is done now.	* <i>Abrazo</i> reports presented by participants. * Document-Guide No. 12: “Peer Support Group Progress”
9:30 – 11:00	Activity 13. <u>Preparation of <i>Abrazo</i></u> 13.1. The facilitator will prepare <i>Abrazo</i> No. 9 Prepare the <i>Abrazo</i> keeping in mind these established routines: welcome, relaxation exercises, norms of group interaction, the	* Preparation Forms for the <i>Abrazos</i>

	<p>main activity and closing. (Duration: 30 minutes)</p> <p>13.2. <u>In 3 groups</u> Present the individually prepared <i>Abrazo</i> and supplement it according to the suggestions made. (Duration: 30 minutes)</p> <p>13.3. <u>Plenary session</u></p> <ul style="list-style-type: none"> • Each group presents its work. • The group will adjust the outline and define the final proposal. (Duration: 30 minutes) 	
11:00 – 11:30	Break	
11:30 – 12:00	<p>Activity 14. <u>Closing Ceremony</u></p> <p><u>Individually</u> The Potter: Invite participants to work with a ball of clay to create a symbolic image representing their offender. It is important to keep silent right now. If you want, you can have background music. (Document No. 13)</p> <p><u>Plenary session</u> Each participant presents the figure he/she created, explaining the symbolism he/she used to represent his/her offender. In turn, each person will mark the figure with two drops of green acrylic paint as a signature of the commitment that each participant will make.</p>	<p>* Document No. 13: “The Potter”</p> <p>* Music</p>
12:00 – 1:00	<p>Activity 15. <u>Post-Workshop Quiz</u></p> <p>15.1. <u>Individually</u> Each participant will complete the post-workshop quiz for Module 9.</p> <p>15.2. <u>Evaluation</u></p> <p><u>Individually</u> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session.</p> <p><u>Plenary session</u> Go over the evaluation and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major problems • Suggestions for improvement 	<p>* Copies of the post-workshop quiz</p> <p>* Copies of the evaluation form</p>
1:00 – 2:00	Lunch	

Document - Exercise 1

SELF-CARE EXERCISE

THE EMPATHY CARROUSEL

The group forms two concentric circles in such a way that they form pairs. The people in the outer circle face the center of the circle where they should find their pair; the circles should turn in the direction the facilitator indicates (note: each circle should turn in opposite directions). When the facilitator gives the order, the circles should stop turning and everyone finds a new partner to complete one of the 8 levels of the carrousel. Once they have finished the action of the given level, they begin to turn again; there should be no talking during this exercise to internalize the emotions felt.

The 8 levels and orders to be done in pairs are:

Look at each other for one minute without talking or laughing.

A hug that lasts 1 minute during which it is important not to talk.

Those in the outer circle are blindfolded and those in the inner circle approach them and gently touch their face, while the blindfolded participants try to recognize what they are feeling.

Reverse the roles and now people in the inner circle are blindfolded while those in the outer circle touch their face with their hands.

At this moment, both are blindfolded and reciprocally touch each other's face and internalize what they feel.

Those in the outer circle are, once again, blindfolded and turn so that they face the same direction as those in the inner circle (with their backs to their partners); those in the inner circle approach and give their partners a one minute back massage; it is important to control the laughter and the sensations it produces.

Reverse the roles and now those in the inner circle are blindfolded, while those in the outer circle give their peers a back massage.

Both blindfolded, they approach each other until the front of their bodies touch and with their hands on each other's back, they simply feel the other for a minute in complete silence, reflecting on what this provokes.

It is important to complete breathing exercises that facilitate the participants' attention when the group becomes dispersed. After finishing all of the suggested sequences, reunite to take turns reflecting on how they felt and the perceived sensations or emotions and why they think they manifested; it is also necessary to focus on intertwining conflict with this discussion and how we respond to some emotions and the consequences this has on communities.

Document-Guide 2

AGAINST THE IRRATIONALITY OF VIOLENCE, HERE WE PROPOSE THE IRRATIONALITY OF FORGIVENESS AND RECONCILIATION

What is a map and why do we need maps in the forgiving and reconciliation process?

When we take a route or when an event occurs we ask: how do we get from one place to another? Or how did that event happen? Where does it start? A series of other questions will occur, seeking to find a place in the site or the facts. The maps explain or guide a journey that we make on how an event occurred.

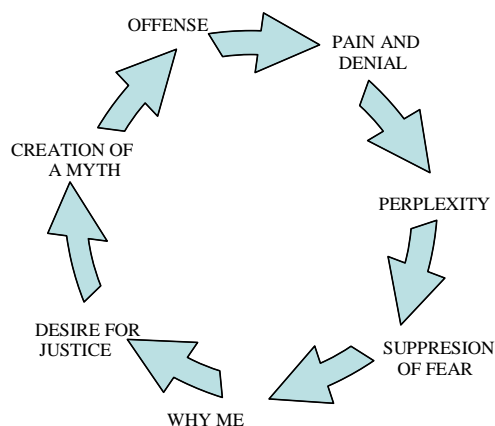
Maps have been designed to explain the phases and ways in which a person lives and experiences rage and pain after having suffered an attack, like the maps to guide us through the path of forgiveness and reconciliation.

The debate on forgiveness and reconciliation raises several questions:

- What is interpersonal forgiveness?
- Can we design a model for helping people to forgive?
- What are the psychological benefits to forgiving?
- What are the social benefits of forgiveness?

Another map that guides the work of forgiveness and reconciliation recognizes the following levels for processing forgiveness, which will be discussed in detail later on: Cognitive, Emotional, Spiritual, Physical, Behavioral, Economic, and Environmental.

Another map, proposed for the understanding of the effects produced by aggression in people, assumes that victims experience profound psychological, emotional and moral pain, initiating a cycle of sensations, emotions, pain, thoughts and behaviors that can be represented in the following diagram:



(Based on the book *Dimensions of Forgiveness*, Templeton Foundation Press, 1997, Pennsylvania, United States)

From this map, Dr. Olga Botcharova proposes “Seven steps toward reconciliation.” This path begins when the survivor is in a state of confusion (stage 3 of the first circle). According to Dr. Botcharova, before the feelings of pain, shock and thoughts of denial, people who have been attacked require an opportunity to heal. Only by identifying and naming each fear and acknowledging them can a survivor go from darkness to light.

When we are told to make a decision, we should assess the benefits we will receive. There are ways of looking at things that the majority of people use frequently without realizing. These procedures must be understood to be maintained, improved or modified, if necessary.

The decision to forgive has a series of benefits that we should list. Forgiveness is a process that we define as follows:

Against the irrationality of violence, here we propose the irrationality of forgiveness and reconciliation.

VALUES ADDED TO FORGIVENESS

When we are offered something good or the opportunity to change our lives, we evaluate and assess the benefits we will get from that change. When making the decision to forgive, we find ourselves needing to assess the benefits we will get through change.

In the box assessing forgiveness we can distinguish six scales or levels that shape human nature: emotional, cognitive, spiritual, behavioral, physical and economic.

Physical Scale: The body is the most valued human feature: the body is life itself. Health is the fundamental value, even though we occasionally forget its importance. Daily rage and hate produce emotions that make us sick; you can learn to defend against them through forgiveness, which promotes healing (mental health and physical health).

Emotional Scale: We all know what emotions are, even if we find it difficult to define them. However, we can say that happiness is the most solicited emotion among humans; it includes love, health, joy, etc. Everyone rejects and is uninterested in unhappiness, which is associated with pain, crying and sadness. Forgiving is a way of permitting laughter, humor and love. Thus, we recognize happiness and joy as being associated with health.

Cognitive-Behavioral Scale: (Understanding-Acting). Through cognition, we understand the powers of knowing, understanding, and interpreting. Knowledge is another fundamental human aspect. Reflecting and knowing forgiveness lets us modify our behaviors. When we know what we want for ourselves and for others, we make commitments and behave in socially accepted ways; we improve our self-esteem and others accept us for our way of thinking and behaving.

Spiritual Scale: The spiritual dimension is the dream of a better world; it is the place to meet others. The spirit is encouragement, strength and hope's very engine. There are several spirits: the creative spirit, the civic spirit, the athletic spirit and others, like when someone reflects on what they say and what they do, their faith and conviction. Spirit is the encouragement and confidence in the possibility of realizing our ideas; it is the impulse that brings us to realize our decisions. When we decide to forgive, we strengthen the encouragement and promote confidence and hope for building a world in which harmony, respect and kindness are fundamental elements of everyday life.

Economic Scale: All the positive modifications in our emotions, health, knowledge, behavior and spirit are reflected in an improvement of our attitude toward work. Thus, we facilitate coordination and cooperation. Productive output increases and group relations become more agreeable. If forgiveness positively contributes to the integral improvement of our existence and benefits each scale of life, we understand its contribution to the development of our economic activities, savings and concentration.

Community-Environmental Scale: Human relationships are part of the environment; all contributions to human well-being are the result of a contribution to the social assets of a human group. Each benefit of forgiveness at the individual level is also a community contribution. Thus, when we avoid physical and mental illnesses, it is not only an individual "save," but also a collective one. When the amount of hours of medical attention the sick receive because of pain and resentment expressed as physical and psychological ailments decreases, we are saving the public resources or giving time and attention to heal the illnesses of other patients.

With forgiveness, we also avoid an increase in violence and the cost of security; we improve the coordination and cooperation of people participating in the development of projects, allowing management and administration to optimize resources; we improve the quality and competitiveness of our products, etc. The community contributions of individual health permit the development of our social environment.

Based on Jairo Díaz

Document 3

THE OFFENSE

Invite participants to write "*I am offended by...*" on a sheet of paper and to compile a list of at least five situations that offend them.

When participants finish writing the list, in small groups, they will share those situations (behaviors or attitudes of others) that offend them and they will read their list again, changing the title to say "*I also offend when I...*"

Invite participants to work on the central topic of "The Offense." Individually, each participant will write down his/her responses to the following questions:

- What is an offense?

- Who have you offended?

- How did you feel afterwards?

- When you were the offender, did you ask for forgiveness? Why or why not?

- What were your reasons for offending that person?

Document 4

VIEWS AND PERSPECTIVES

Present participants with three illustrations. On a sheet of paper, each person writes what is happening in the illustrations displayed by the facilitator. Participants are not allowed to exchange interpretations. Then, ask for their responses and show the different perspectives if there are any. Ask those who know the illustrations not to reveal this in the exercise.



- Illustration one: Letters — Numbers.
- Illustration two: Dragon — Person.
- Illustration three: Stairs going up — Stairs coming down.

Finish by debating the message of the exercise (different points of view), inviting participants to reflect on the contributions that the message gives to the comprehension of offenses and other people.

Document 5

NEW EYES

Try to see someone like me in the other person.

- Each participant looks in a small mirror (while wearing a mask) and reads “*Your Better Face.*”
- While reading, participants should observe themselves carefully (face, mask, eyes, body, position of the body).
- After finishing the story, the group gathers in a circle; each participant removes the adhesive covering the mask in front of the mirror and describes how they will act when offended and promises to see people with different eyes.
- Finish by having participants give themselves a smile and to their peers, a hug.

YOUR BETTER FACE

In a small and faraway village, there was an abandoned house.

One day, a dog, looking for refuge from the sun, managed to get inside through a hole in one of the doors. The dog slowly climbed the wooden staircase. When he reached the top, he found a door ajar: he slowly entered that room. To his surprise, he saw 100 other dogs, attentively observing how he observed them. The dog began to move his tail and raised his ears little-by-

little; the other 100 dogs did the same. Then, he smiled and barked happily at one of them. The dog was surprised to see that the other 100 dogs also smiled at him and barked happily. When the dog left the room he thought: “What a pleasant place! I’m going to visit more often!”

Sometime later, another stray dog entered the same room, but differently than the first, when he saw the other 100 dogs in the room, he felt threatened, that they were looking at him aggressively. Then, he began to growl: obviously, he saw how the other dogs growled at him. When this dog left the room, he thought: “What a horrible place! I’m never coming back here!”

In front of the abandoned house there was an old sign that said: “House of the 100 Mirrors.” “You are not responsible for the face that you have; you are responsible for the face you make.”

Document No. 6

GROUP REFLECTION: FRIENDS AND THE OFFENSE

Invite participants to collectively reflect on some of the topics related to the offense. **Begin by reading the following text (first in small groups and then in a large group):**

The Offense

An Arab legend says that two friends traveled through the desert and at a certain point they argued and one punched the other. The offended one, without saying anything, wrote in the sand: **Today, my best friend punched me.**

They continued forward and reached an oasis where they decided to bathe themselves. The one who was punched began to drown, and was saved by his friend. After recovering, he took a knife and carved in a stone: **Today, my best friend saved my life.**

Intrigued, the friend asked: Why did you write in sand when I hurt you and now you write on a stone?

Smiling, the other responded: When a great friend offends us, we should write in the sand where the wind of the oblivion and forgiveness can erase the offence and turn it over; on the other hand, when something magnificent happens, we should record the memories of our heart in stone, where no wind in the world can erase it.

After reading the lecture, ask the participants the following questions:

- How do you define offense now, after the exercises and the reading?
- Why is there a difference?
- What does understanding mean?
- What does forgiveness mean to us now?

Document 7

GILLIGAN'S ISLAND DYNAMICS

Hand out a sheet of paper to each of participant, asking them to write a quality/characteristic with which they most closely identify.

Stick the paper to each participant's back. Participants will position their arms behind them as if their hands were tied (under no circumstance will their hands actually be tied).

- **The context of the game:** We are on an island and there is no possibility for survival. A helicopter comes that can only save three people. We will use a test to decide who will be able to go: **within five minutes, obtain three of your companions' cards without losing the one on your back.**
- **The rules:** Do not physically attack your companions and do not hold onto or cover your own card on your back with your hand.
- **After completing the activity, we will ask:** What happened? What did you realize? What action was generated? How did you feel? What strategies did you use while you played? Did these strategies work or should we change them? Did anyone cheat or feel cheated? (The most important questions here are the ones that have to do with what happened and what we can do differently next time.)

Reflect about the existence of adverse conditions in the world and in one's inner world that, at times, provoke people to behave negatively towards others; to protect themselves or salvage their integrity. In the case of the offender, what limiting or debilitating conditions took you to express yourself in the way that you did?

Invite participants to note how the human condition is polarized (feminine/masculine, good/bad, black/white), that these poles exist in each and every one of us. Depending on the context and the circumstances that develop in our lives, we tend to employ one side more than the other.

The core object of this section of the module is to construct a distinct, positive image of the offender—not to justify him/her, but rather to recognize that he/she is a human who has potential, who is also endowed with the notions of giving and receiving, aggressive power and defensive power, and the ability to ask and respond.

When I recognize that I am not the only human being in the world who has been a victim of an offense, I can approach other situations, understanding that my point of view is a product of the situations I have experienced. I can understand that there are others around me who construct different points of view.

Invite participants to evaluate how people have a light side to which we attribute all positive qualities and a dark side to which we attribute the characteristics that we consider negative. On one side or the other, this view does not encompass a person's entire being. We need to open our minds and recognize the “other” in his/her totality, acknowledging that there are more characteristics in him/her than those that from our perspective seem positive or negative.

Document No. 8

COMPASSION

Social values express interest in others. They presume that the individual forms part of a family, living in a community, in a nation and in humanity; they presume that social interests are more important than individual interests. In exchange, as competition increases, individual interests surpass the community's social values. Each person is looking out for their own interests.

An economy without scruples, a world market that functions at the speed of light and at a global scale, the instability of poor countries and the structure of unemployment, all of these conditions produce not only disadvantages, but also exclusions. The disadvantaged people are in the system, even if in the margin: the excluded are on the outside. Today, more and more people are excluded.

The minimum ethical reaction to this reality is compassion toward the victims. It is the attitude that can be a model of civility to humanity, redefining the relationships between human beings. Compassion humanizes.

Compassion is more than a profound act or a set of acts of humanity towards another. It is a fundamental attitude, and as such, capable of generating acts of compassion. All men and women, even the most brutal, are not immune to compassion; it is part of the essence or nature of a person.

“I feel, then I exist”

The modern age is characterized by the realm of reasoning, especially analytical reason. Tenderness, emotions, sensibility: even these have been logically organized.

However, we realize that it is dangerous to leave the destiny of man and social organization only to analytical reason. By itself, reason becomes irrational.

In human beings, there is more than cold reason, which is objective and calculating: there is the capacity to feel. We build the world based on emotional ties. A person's first information is not reason, but rather emotion, that ability to sympathize, empathize, and be compassionate. The first

impulse is in the heart, not in the head; that is why rationalization needs to be balanced with compassion.

The human being: A being of care and compassion

A philosopher says that the basis of the existence of people is living with nature, with trees, animals and human beings. There is also a deeper meaning to this definition. Existing is always co-existing, relating, and creating your own identity to share with others. In other words, existing is caring for someone, being responsible for them, attentive and dedicated, but also being worried and concerned for others.

Those who worry about others are always affected and emotionally attached to the other. Knowing how to care, worrying is a key element of a person and this feeling represents the basis of compassion. It is not a passive, secondary emotion; it is sharing one's own passion with the passion of others. It is stepping outside of one's self, one's own circle and stepping into the world of others to suffer with them, to care for them, to enjoy and walk with them, to create a shared life.

In conclusion, you can say that compassion is first and foremost, concern for the life of another. Compassion implies renouncing having power over them; it is conserving life and favoring it. Secondly, compassion seeks to create a relationship with those who are suffering or are penalized for life. From there, the doors to a society that includes and integrates everyone open, in which cooperation is more valuable than competency.

Rescuing the soul

The dimension of emotions and care, from which compassion is born, are not enough of a foundation. Today, it is necessary to reeducate people so that these dimensions can be sustained inside themselves. Logical reasoning has made many of us insensitive to the pain of others, deaf to the messages of the universe, indifferent to the sanctity of the world's mysteries. In a word, it has taken our soul.

The soul makes men and women spiritual beings, ethical beings, capable of responsibility, veneration and respect.

Compassion helps create a new attitude of human beings, which is more benevolent and more harmonious. Those who suffer have an indisputable authority because they talk about the depth of every human being, touching on those instances in which the person's essence is expressed through care and compassion. Compassion in the presence of external suffering has the ability to place the nations' cultures and politics, however different they are, at the level of all religions. They are all asked to leave their circle and find themselves in the service of a new way of living, coexisting with everyone else.

Based on the text by Gian Franco Testa

Exercise-Document 9

MIRROR EXERCISE

1. In order for participants to start recognizing the presence of the offender as another human being, ask them to form two circles, one circle inside the other, with participants keeping their backs to each other. Give each participant a mirror and invite them to position this so they can see part of their face and the face of the other in it. Ask them about what they are experiencing (difficulty or ease in finding the others in the mirror).

Accompany this moment with soft music.

2. Answer the following questions:

- What do you see?
- How are the eyes of the person in the mirror?
- What are their physical features?
- What is the color of his/her skin, the shape of his/her eyes, etc.?

3. Then, ask participants to close their eyes and try to see the person in the mirror on a non-physical level.

4. Finally, ask the following questions:

- Besides what you first saw, what else do you think there is?
- What did you discover?
- Now that you've seen this person in a different way, what changed?
- Besides what the person does or experiences in his/her social, community, family or personal environment, what do you think is this person's essence?
- What does he/she feel in his/her heart?
- What do you imagine is in the soul of this person, inside this person?
- If the eyes are the windows to the soul then, when we look in a mirror, do we see our exterior or can we use the mirror to look into our eyes and into our soul?

Finish the exercise by inviting participants to continue with the following moment, maintaining a solemn atmosphere, without talking and without making any contact with other participants.

Document 10

THE EMPTY CHAIR

If possible, find a more peaceful place, a salon or a chapel. There will be soft music and two chairs per person. In this exercise, it is important to maintain a solemn atmosphere.

1. Each participant sits in front of an empty chair. In this chair is the “other” (the offender).
2. Close your eyes while trying to find a comfortable position.
3. The facilitator will direct the session with questions such as:
 - What do I tell him/her?
 - What is he/she telling me?
 - We avoid harsh words...
 - What explanation does he/she give me for what happened?
 - What explanation do I give him/her?
 - I imagine the person’s soul... (Allow for a prolonged silence).

Later in plenary session:

- Stop the music and return to the classroom. Inquire about what occurred during the exercise. How did they feel, was it an easy or difficult experience, what happened? The purpose of the exercise was to allow for the expression of descriptive words on the experience. You may hold a session called “In One Word.” This is an invitation for participants to define the experience in only one word, without any other comments; one by one the participants join in and the workshop continues.
- Collect the previous experiences and encourage the participants to recognize the others. Usually, we believe we know everything about people, based on our first impressions of them.
- Emphasize the way we create images of others, based on the initial behaviors we see. Thus, we deny the possibility of different relationships with other people; for that reason, we easily attribute sentiments, emotions and attitudes to other people, without permitting a deeper communication that would facilitate knowing and understanding them (**this is bias**).

Document Exercise - 11

DANCE OF THE CHOPSTICKS (TAI CHI)

An Exercise in Self-Care

The Dance of the Chopsticks (for freedom of the body and for trust in others): Participants form pairs. Each pair receives a chopstick that is 30 centimeters long. Explain to participants that they will dance freely with their partner while connected by holding the chopstick with the index fingertip of each person's right hand. Tell them to close their eyes.

This activity is accompanied by Tai Chi music.

Tai Chi is a discipline that symbolizes a powerful attitude toward life through movement. Constant practice allows a person to open up to his/her full potential.

Explain that the movements in Tai Chi are a method for realizing the wisdom of the body. Through fluid, relaxed and peaceful movements, the body expels tension, negativity and stress, and the person attains feelings of well-being and freedom. With Tai Chi (and any free movement of the body) you can discover the goodness and beauty within a body that has always been controlled by fear and repression.

Begin the exercise:

In pairs, begin moving freely with your eyes closed.

After a little while, begin gently reading the following message.

What the body wants:
The body wants to dance
It wants to wake up and dance
It wants to rise up off the floor and dance,
It wants to go out and dance
To get up from the chair and dance
To go out with people and dance
The body wants to move
The body wants to trust and move
It wants to move and touch
And move together with other bodies,
Without fear, confident in the other,
Until the end
The body wants to fly
It wants to smell other bodies
It wants to feel like we are all together
That there is no reason to distrust
The body wants to be a body
A body safe to dance
The body connects with others
And leaves to go dance with liberty
It wants to go out into the world
It wants human heat
It wants to turn, to act with him/her and with you
It wants your energy
It wants your peace and tranquility
The body wants to know that it is not alone
That it does not have anything to fear

It wants to feel in harmony with other voices
And dissonance when it cannot give more
It wants to dance slowly and dance fast
With its own style and also in the style of others,
Listening to its feelings flow
It wants to remain still
When it is thirsty
It wants to make beautiful lines
And artistic movements
The body wants all of this.
The body wants to dance.

To finish the Tai Chi exercise, complete several guided exercises (the movement of the rocking chair, feet forward and back, palms forming a circle of light, a balloon, a shower of light, to give and receive, to open up to blessings, greetings).

Document-Guide 12

DEVELOPMENT OF PEER SUPPORT GROUPS

Guide for group work

Revisiting our experiences: What happened in the past week?

In 3 groups (with professional supervision):

The goal is to resume the process based on the personal experiences of each participant, allowing them to express the doubts, feelings, emotions and situations that have caused distress since the last meeting, giving the group the opportunity to discuss these situations.

This is an opportunity for each participant to work on their own emotional states and concerns caused by the responsibilities of being PSWs.

• The participants will present a summary of the *Abrazo* they have completed: The objective is for the group to learn from the experiences of participants and to make suggestions for resolving the difficulties discussed. Discuss the achievements and difficulties.

Participants present:

- Experiences since the last meeting or *Paso*
- Feelings

- Concerns
- Reflections
- Lessons learned

Participants will discuss how they felt during the exercise and what they learned from it.

If there are special situations to share with the group, this communication is done so now.

Note: Select one person per group to take notes on what is discussed so it can be shared in the plenary session.

Document 13

THE POTTER

In this exercise, try to metaphorically represent the essence of the offender and promise to promote the positive aspects of this person, inviting everyone else to strengthen the bond of the meeting by recognizing the value of others.

- The facilitator invites participants to work with a ball of clay to create a symbolic image representing their offender. It is important to keep silent right now. If you want, you can have background music.
- Participants present the figures they created, explaining the symbolism they used to represent their offender. On their turn, each person will mark the figure with two drops of green acrylic paint as a signature of the commitment that each participant will make.

GYM- KANA

OBJECTIVE

Encourage teamwork, unleashing the potential of individual qualities and, therefore, generating a reflection about our commitment to the other in making decisions.

DEVELOPMENT OF GYM-KANA

This activity is to be done in groups; people will move with their hands tied together; there should be physical challenges on the route. For each challenge the group completes, they receive a piece of a jigsaw puzzle so they can build the whole puzzle at the end among all of participants.

The activities are completed in the following manner:

Each group is directed to a different station. In that station they will find a physical challenge that will require them to obtain a key.

The challenges are as follows, with respect to their station number:

1. Potato sack race (station near the soccer field): this requires each person to share a sack with the peer to their right and hop down the path where they will find a key at the end.
2. The soapy plastic for transporting water (soccer field): the group is in charge of filling a pot with water; this water is to be transported in their mouths, passing it through the soapy plastic.
3. Take the sweets out of the punch ball (basketball court): A mix of fruit, water and cornstarch.
4. In the pool: transport water with a towel by soaking it in the pool and passing it above your heads until it reaches the final teammate, who will squeeze the water out into a bucket, repeat until the bucket is full.
5. Reflect on the experience and build the phrase with the acquired keys.

Note:

- ❖ At the beginning of the activity, give each group their corresponding course.
- ❖ Each station is composed of two judges and each one has a corresponding number.

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO
SURVIVORS AND CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

MODULE 10: PEER SUPPORT IN PRACTICE 2
April 15 and 16

OBJECTIVES:

1. Understand how the Individual Recovery Action Plan (IRAP) is used to help a survivor develop a plan for the next 12 months of his or her life.
2. Learn how to link and refer survivors to locally available services, agencies and institutions so that a survivor can obtain assistance in solving problems.
3. Learn how to help survivors and their families manage crisis situations.
4. Preparation for IRAP (in *Abrazo* and home visits).

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants arrive, settle in and have breakfast. Participants sign in.	* Attendance List
9:00 – 10:30	<p>Activity 1. Introduction</p> <p>1.1. <u>Pre-workshop quiz</u></p> <p><u>Individually</u> Each participant will complete the pre-workshop quiz that corresponds with Module 10.</p> <p>1.2. <u>Dynamics or Group Games</u></p> <p><u>Plenary session</u> Dynamics or group games: “Secret Feelings” (Exercise-Document No. 1)</p> <p>1.3. <u>Presentation of the Workshop</u></p> <p>Presentation of the program and the norms of group interaction. (Duration: 30 minutes)</p> <p>1.4. <u>Peer Support Groups: What Happened Since Our Last Meeting?</u></p> <p>1.4.1. <u>In 2 groups</u></p>	<p>* Pre-workshop quiz</p> <p>* Exercise-Document No. 1: “Secret Feelings”</p> <p>* Bulletin board with the agenda for two days</p> <p>* Bulletin board with the norms of group interaction</p> <p>* Document-Guide No. 2: “Peer Support Group Progress”</p> <p>* Participants present the <i>Abrazo</i> reports.</p>

	<p>With a professional leading each group complete the activity: Participants report on the completed <i>Abrazo</i>.</p> <ul style="list-style-type: none"> • This is an opportunity for participants to work on their own emotional states and their concerns about the work as PSWs. (Document-Guide No. 2) <p>1.4.2. <u>Plenary session</u> Participants discuss how they felt during the previous exercise; what they learned.</p> <ul style="list-style-type: none"> • If there are special situations that should be discussed in plenary session, this is done now. 	
10:30 – 12:00	<p>Activity 2. <u>The Individual Recovery Action Plan</u></p> <p><u>Plenary session</u> Introduction to the Individual Recovery Action Plan (IRAP) methodology and the IRAP Form.</p> <ul style="list-style-type: none"> • Individual recovery objectives. (Document No. 3) 	* Document No. 3: “The IRAP”
12:00 – 1:00	<p>Activity 3. <u>Links and Referrals to Services</u></p> <p><u>Plenary session</u> PSWs should set up links and referrals to services to help survivors</p> <ul style="list-style-type: none"> • Distinction between links and referrals. • Participants will reflect on the pros and cons of links and referrals. (Document No. 4) <p>(Discussion-Documents No. 5)</p>	<p>* Document No. 4: “Linking and Referring”</p> <p>* Discussion-Documents No. 5: “Links and Referrals to Services”</p>
1:00 – 2:00	Lunch	
2:00 – 4:00	<p>Activity 4. <u>Sources of Help and Support</u></p> <p>4.1. Panel of the Institutions that Provide Help Participants learn about programs and services that public agencies at the municipality and departmental level provide to victims of armed conflict in San Francisco. (Exercise-Documents No. 6)</p>	* Exercise-Documents No. 6: “Sources of Help and Support: Creating a Resource Map”
4:00 – 4:30	Break	
4:30 – 6:30	<p>Activity 5. <u>Preparation for the Elaboration of IRAP</u></p> <p>5.1. <u>Plenary session</u> Review the fundamental elements from Practice 1. Explain the guide for the elaboration of IRAP. (Duration: 1.5 hours)</p> <p>5.2. <u>In pairs</u> Complete the practice exercise for the elaboration of IRAP: In pairs, the PSWs will develop their own IRAP. (Duration: 1 hour)</p>	

	5.3. Plenary session Present some of the IRAP (maximum 5) and comment on them. (Duration: 30 minutes)	
7:00 – 8:00	Dinner	
8:00 – 9:30	Discussion: <u>General and Familial</u> (requested by participants)	

Day 2

Time	Activity / Methodology	Materials
7:00 – 7:30	Activity 6. <u>Self-Care Exercises</u> <i>Plenary session</i> (Exercise-Documents No. 7)	* Exercise-Document No. 7: “Secret Feelings”
7:30 – 8:00	Breakfast	
8:00 – 9:00	Activity 7. <u>Crisis Resolution with Survivors</u> 7.1. Plenary session Participants will reflect on the crisis that PSWs often encounter and on the methods for helping survivors. • Emphasize the importance of communication and trust. (Discussion-Document No. 8)	* Discussion-Document No. 8: “Crisis Resolution with Survivors”
9:00 – 10:00	Activity 8. <u>Situations that Require Intervention</u> 8.1. Plenary session Think about the two aspects of a crisis: • The situation that produces the crisis • The survivor’s emotional response Participants will think about the kinds of emotional responses that a survivor may have. (Discussion-Document No. 9)	* Discussion-Document No. 9: “Crisis Situations”
10:00 – 10:30	Break	
10:30 – 11:30	Activity 9. <u>Recognizing and Responding to Mental Health Emergencies</u> 9.1. Plenary session Think about the possible mental health emergencies of survivors and PSWs possible responses in those cases. (Document No. 10)	* Document No. 10 “Recognizing and Responding to Mental Health Emergencies”
11:30 – 1:00	Activity 10. <u>Peer Support Role Play Exercises</u> 10.1. Plenary session • Complete the exercises in which participants alternate between the role of PSWs and the role of survivors. • The facilitator only gives instructions to the survivor. • Participants in the role play comment on their experiences and then listen to the opinions of the rest of the participants. (Exercise-Document No. 11)	* Exercise-Document No. 11: “Peer Support Role Play Exercise”
1:00 – 2:00	Activity 11. <u>Post-Workshop Quiz</u>	* Copies of the post-

	<p>11.1. <i>Individually</i> Each participant will complete the post-workshop quiz for Module 10.</p> <p>11.2. <u>Evaluation</u></p> <p><u><i>Individually</i></u> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session.</p> <p><u><i>Plenary session</i></u> Go over the evaluation and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major problems • Suggestions for improvement <p>Activity 12. <u>Closing Ceremony</u></p> <p><u><i>Plenary session</i></u> (Document No. 12)</p>	<p>workshop quiz</p> <p>* Copies of the evaluation form</p> <p>* Document No. 12 Document to be developed</p>
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Exercise-Document 1

SECRET FEELINGS

Dynamics to strengthen respect and companionship

The workshop leader asks the group to form a circle. He/she places a sign with a nice message, which has not been seen by the person, on the back of each participant. Some of the people will have a repeated message. Ask participants to move throughout the room so that they can read everyone else's sign and to do what the sign says to do to their peers.

Messages on the signs:

Give me a kiss

Give me a quick back massage

Tell me something nice

Give me a hug

Take my hands and look at me with kindness

Dance with me

Caress my head

Brighten my day by tickling me

Document-Guide 2

DEVELOPMENT OF PEER SUPPORT GROUPS

Guide for group work

Revisiting our experiences: What happened in the past week?

In 3 groups (with professional supervision):

We will review the process, depending on the particular experiences of each participant; in groups, we will elaborate on our concerns, thoughts, emotions, and situations that have preoccupied our minds since the last *Paso*.

This “revisiting” is an opportunity for each participant to work on the emotional states and discomforts caused by the responsibilities of being PSWs.

Participants will present a summary of the *Abrazo* they have completed: The objective is for the group to learn from the experiences of all participants and make suggestions for resolving the difficulties discussed. Discuss the achievements and difficulties.

Each participant will present:

Experiences since the last meeting or *Paso*

Thoughts

Discomforts

Reflections

Lessons learned

Participants will discuss how they felt during the exercise and what they learned from this experience.

If there are special situations to share with the group, these are addressed now.

Note: Pick one person per group to take notes on what is discussed so this information can be shared in the plenary session.

Document 3

THE IRAP: THE INDIVIDUAL RECOVERY ACTION PLAN

An important part of the recovery process is for the survivor to identify and describe life priorities (objectives) in the areas of economic opportunity, health, and rights and to develop a plan on how to achieve these objectives. This is called the Individual Recovery Action Plan, or IRAP. The IRAP consists of objectives and specific steps (activities) by which to meet these objectives. PSWs can help survivors identify their priorities, describe their priorities as objectives and then outline a realistic plan of activities designed to reach each objective.

Developing a plan and writing it down can be a major step forward for survivors. Creating such a plan is a sign of hope; the belief that objectives can be achieved is motivating. Carrying out activities successfully and completing objectives, one by one, builds the survivor's self-confidence. Following a clearly outlined plan also helps PSWs measure survivor progress. Objectives and activities can be periodically re-evaluated and changed if progress is not being made.

Objectives should be written in a specific format, known as the **SMART** format. This forces us to think about and create objectives that are clear and can be achieved.

Objectives should be...

Specific as possible, describing who will do what, using what means or tools.

Measurable, so that everyone knows when the objective has been achieved.

Achievable, meaning that the survivor can expect to attain them.

Relevant, related to other goals in the survivor's life.

Timely, achievable within a reasonable period and at the right time.

**BUILDING COMMUNITIES
INDIVIDUAL RECOVERY ACTION (IRAP)
Municipality of San Francisco**

District or neighborhood_____

Survivor's Name_____

PSW's Name _____

Date of IRAP preparation (*Abrazo*)_____

Meeting Result: Total development of the IRAP ____
 Partial development of the IRAP ____
 No development of the IRAP ____

Date of IRAP follow-up (Home Visit)_____

Complete revision of the IRAP ____
Partial revision of the IRAP ____
No revision of the IRAP ____

HEALTH

By health, we mean the emotional, spiritual and physical well-being of a person. These dimensions are so closely related to each other that when a change occurs in one of them, the change immediately influences the others. Nevertheless, it is important to identify each one and figure out how we can contribute to their ongoing improvement.

In our Western culture, the focus on health has been directed more to curing illnesses or existing discomforts, rather than to supporting healthy living; from this perspective, people think of health only when symptoms of illness arise (when there is pain, suffering, mental and physical debilitation, etc.). The biggest problem is that we expect everything from doctors and the medications they prescribe. We barely take any responsibility for our own health and well-being.

In the past few years, with the influence of Eastern culture, health is beginning to be considered as a precious treasure that needs to be cared for and protected. The idea is for each person to be responsible for and care for his/her own health, taking the necessary actions to prevent illnesses and improve well-being in all aspects. This approach not only contributes to our improved personal and social well-being, but is also more economical because it is not based on expensive—and sometimes risky—medications. Moreover, this approach can reduce the number of medical consults.

How to improve it?

Improving physical, mental and spiritual well-being requires healthy practices, such as:

- Doing daily breathing, stretching and relaxation exercises and full body movement (walking or bicycling, for example).
- Eating a healthy, balanced and nutritious diet (including vegetables, fruits, grains, proteins and some starch), according to our activities and available resources.
- Having harmonious relationships with oneself and with others. Practicing meditation and proper communication.
- Seeking healthy recreational activities and rest. Practicing sports, recreation and walking in healthy and clean environments.
Avoiding as much as possible substances that are harmful to our body or distort our reality, such as alcohol, drugs and cigarettes.
- Monitoring your health condition through occasional medical check-ups with qualified professionals, preferably in alternative medicine.

Note: These suggestions are easier and more gratifying if done as a group. This will encourage others to develop an IRAP and, with group peers, seek the best health conditions.

4.006 Describe the objective for the recovery of Health (physical and/or emotional)	4.007 Activities for achieving the recovery objectives	4.008 Who should complete the activities (Survivor, PSW, both?)	4.009 Expected date for completing the activity Day/Month/ Year	4.010 Activity start date Day/Month/ Year	4.011 Activity end date Day/Month/ Year (if the activity did not occur, put a zero in this column)	4.012 Activity results 1. Successful 2. Unsuccessful	4.033 Date of activity results Day/Month/ Year ?????	4.014 Status of the recovery objective 1. In progress 2. Achieved 3. Not achieved	4.015 Date when the recovery objective was confirmed as achieved or not achieved Day/Month/ Year
	Activity 1		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 2		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 3		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 4		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 5		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	

EDUCATION

Education is an open door for the opportunities that life offers. Education offers us the possibility to understand our reality and gain knowledge for improving the life of our family and community; also for acquiring the personal abilities that help us improve our work and participation in the areas and with groups that we know.

A person without an education, generally, is a timid, insecure person who lacks self-confidence and has difficulty relating to other people. Furthermore, this person is vulnerable because other people can easily abuse their good faith.

Now, there are many opportunities for people who desire an education. There are two types of education, the education we receive through educational institutes (formal education) and the education offered by State agencies with social improvement programs, NGOs or that we attain through reading. Ideally, we would like to receive every form of education.

Hopefully, in the rural and urban municipal communities, no one lacks at least a basic education, which, in Colombia, goes until the 9th grade. Formal training offers more and more possibilities for adults to receive a primary and secondary diploma: evening programs, weekend programs and self training with GED exams. The computer is another permanent source of information and knowledge; it is not good to be computer illiterate. Cellular phones will become a type of handheld computer.

Municipalities also have training programs in important areas of art, trade, civic duty, etc. You should find out what a location offers, and which of these informal courses you should take.

4.006 Describe the objective for the recovery of Education	4.007 Activities for achieving the recovery objectives	4.008 Who should complete the activities (Survivor, PSW, both?)	4.009 Expected date for completing the activity Day/Month/ Year	4.010 Activity start date Day/Month/ Year	4.011 Activity end date Day/Month/ Year (if the activity did not occur, put a zero in this column)	4.012 Activity results 1. Successful 2. Unsuccessful	4.033 Date of activity results Day/Month/ Year ?????	4.014 Status of the recovery objective 1. In progress 2. Achieved 3. Not achieved	4.015 Date when the recovery objective was confirmed as achieved or not achieved Day/Month/ Year
	Activity 1		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 2		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 3		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 4		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 5		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	

HOUSING

Physical space organizes our minds and emotions; it greatly influences our state of mind and our health. To have an adequate house, you do not need to spend a lot of money. Sometimes, with small changes and improvements, we can greatly improve our homes.

Adequate housing has clearly separated spaces for the kitchen, bedroom, bathrooms and social rooms (such as living and dining rooms). It is well ventilated, clean, and organized. It does not have to be a luxurious house.

You should learn about the municipal plans for housing improvement. Nevertheless, if a municipality does not have such plans or they are full, you can create neighborhood committees that, through exchange programs, organize systems for mutual assistance in which people who participate benefit from everyone's work.

4.006 Describe the objective for the recovery of Housing	4.007 Activities for achieving the recovery objectives	4.008 Who should complete the activities (Survivor, PSW, both?)	4.009 Expected date for completing the activity Day/Month/Year	4.010 Activity start date Day/Month/Year	4.011 Activity end date Day/Month/Year (if the activity did not occur, put a zero in this column)	4.012 Activity results 1. Successful 2. Unsuccessful	4.033 Date of activity results Day/Month/Year ?????	4.014 Status of the recovery objective 1. In progress 2. Achieved 3. Not achieved	4.015 Date when the recovery objective was confirmed as achieved or not achieved Day/Month/Year
	Activity 1		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 2		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 3		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 4		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 5		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	

Economic Opportunities

Economic Opportunities

Income is not necessarily received through employment. Many people earn a living thanks to the entrepreneur abilities they develop and the skills they gain in a trade or for providing a service that provides them with an income.

Whether in the country or in the city, there are ways to increase our income if we increase our abilities to produce high-quality items. By socializing, joining other people with similar interest as our own, we can also create income. We can consult with other people and enable ourselves to gain new knowledge; we can improve our work, find a more desirable kind of goods and raw materials, find new markets to offer our products, etc. Training, organizing and acting with others is a way to find new economic opportunities.

4.006 Describe the objective for the recovery of Economic Opportunity	4.007 Activities for achieving the recovery objectives	4.008 Who should complete the activities (Survivor, PSW, both?)	4.009 Expected date for completing the activity Day/Month/Year	4.010 Activity start date Day/Month/Year	4.011 Activity end date Day/Month/Year (if the activity did not occur, put a zero in this column)	4.012 Activity results 1. Successful 2. Unsuccessful	4.033 Date of activity results Day/Month/Year ?????	4.014 Status of the recovery objective 1. In progress 2. Achieved 3. Not achieved	4.015 Date when the recovery objective was confirmed as achieved or not achieved Day/Month/Year
	Activity 1		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 2		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 3		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 4		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 5		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	

LEGAL COUNSEL

Legal Counsel

Victims have rights established by law; a right to truth, justice and reparation. We need to claim these rights so that they are enforced. However, victims must know these rights and how to ensure they get enforced; there are State agencies and organizations for the support of victims, such as the Representative's office and the Attorney General's office, where victims can seek help.

Although proceedings for enforcing these rights can take a long time, victims should not renounce them. It is necessary for victims to seek counsel from these State agencies and learn about their rights.

4.006 Describe the objective for seeking Legal Counsel	4.007 Activities for achieving the recovery objectives	4.008 Who should complete the activities (Survivor, PSW, both?)	4.009 Expected date for completing the activity Day/Month/ Year	4.010 Activity start date Day/Month/ Year	4.011 Activity end date Day/Month/ Year (if the activity did not occur, put a zero in this column)	4.012 Activity results 1. Successful 2. Unsuccessful	4.033 Date of activity results Day/Month/ Year ?????	4.014 Status of the recovery objective 1. In progress 2. Achieved 3. Not achieved	4.015 Date when the recovery objective was confirmed as achieved or not achieved Day/Month/ Year
	Activity 1		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 2		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 3		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 4		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 5		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	

CIVIC PARTICIPATION

Participation is being a part of the whole; it requires us to get involved. Participation is engaging in decisions that influence everyone's lives. The first thing required for participation is willpower, moving away from passivity; for that, you must care for people, the municipality, the neighborhood, the family. Participation is not easy because, since childhood, we have been taught to be passive; we are still children waiting for someone to decide for us and to tell us what to do; we are waiting for others to do things for us. To participate, we must emancipate ourselves, become autonomous, "full-grown adults," knowing that the future is ours to change, much like when we leave our parents to face the future on our own.

We should participate in meetings organized in the community for the purpose of improving the situation of the group. We should intervene in organizations and form peer support groups when problems arise in the neighborhood or district, for example, in relation to a stream, trash, transportation, public order, education, health, etc.

However, we should also participate in municipal decisions that have to do with development planning, with preparation of a participatory budget. We should participate in open town meetings, in civilian assemblies, etc. When a community is organized and participates in the municipality decision-making process, it is more easily heard and included in the planning process of the municipal government. Each community, each organization, each family, each person should develop their own life plans because "the future is ours to change."

CIVIC DUTY (spaces for participating in the municipality: social organizations and other participation spaces)									
4.006 Describe the objective for the recovery of Social Empowerment	4.007 Activities for achieving the recovery objectives	4.008 Who should complete the activities (Survivor, PSW, both?)	4.009 Expected date for completing the activity Day/Month/Year	4.010 Activity start date Day/Month/Year	4.011 Activity end date Day/Month/Year (if the activity did not occur, put a zero in this column)	4.012 Activity results 1. Successful 2. Unsuccessful	4.033 Date of activity results Day/Month/Year ?????	4.014 Status of the recovery objective 1. In progress 2. Achieved 3. Not achieved	4.015 Date when the recovery objective was confirmed as achieved or not achieved Day/Month/Year
	Activity 1		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 2		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 3		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 4		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	
	Activity 5		Day Month	Day Month	Day Month	Successful ____ Unsuccessful ____		In progress__ Achieved__ Not achieved__	

COMMUNITY SERVICE							
4.066 Describe the Community Service project	4.067 Is this an individual or group project? 1. Individual 2. Group	4.068 End result of the community service project: 1. Goods 2. Services 3. Others	4.069 Briefly describe the good, service or other.	4.070 Who will the community service project benefit: 1. A survivors 2. An individual or family 3. An institution or organization 4. The general community	4.071 State of the project 1. In progress 2. Achieved 3. Not achieved	4.072 Community service project start date Day/Month/Year	4.073 Community service project end date Day/Month/Year
	Individual _____ Group _____	Good _____ Service _____ Other _____		A survivor ____ An individual ____ A family ____ An institution ____ The general community ____	In progress ____ Achieved ____ Not achieved ____	Day _____ Month _____	Day _____ Month _____

Signatures of the Recovery Team Members	Names of the Recovery Team (print)	Signature Date
Survivor Signature :	Survivor Name (print)	
Peer Support Worker Signature:	Peer Support Worker Name (print)	

Document 4

LINKING AND REFERRING

PSWs play a critical role in helping survivors connect to existing services in their communities. PSWs should work with existing services and provide survivors with tools such as knowledge of self-care and self-advocacy, to empower them. This includes giving survivors information so that they can seek out existing community services on their own. We refer to this as linking and referring.

Link – a measure taken by PSWs to accompany survivors to locally-available agencies and organizations.

Referral – a measure taken by PSWs to direct survivors to locally-available service providers. In a referral, PSWs do not accompany survivors.

PSWs link and refer survivors to help them find employment, go to school, get health care, and advocate for their rights. This kind of “networking” is one of the most important parts of the peer support approach, because these actions allow a survivor to access resources independently and to develop his or her own “support network.”

Document-Discussion 5

LINKS AND REFERRALS TO SERVICES

A survivor’s needs are usually complex and no one agency or organization can serve all of them. To address issues related to housing, employment, health care, government benefits, etc., PSWs must develop a network of contacts among local organizations and agencies that work with survivors and who are able to assist them in specific ways.

PSWs **link** or **refer** survivors to other organizations for assistance depending on the situation. A ‘**link**’ is when PSWs accompany survivors to an agency or organization and help survivors obtain assistance. A **referral** is when PSWs orient survivors as to how and when assistance can be obtained, so that survivors can arrange services for themselves. Links are used in emergencies or when survivors lack skills and confidence to advocate for themselves. Referrals are more appropriate when survivors are capable of seeking assistance with little or no help.

Let’s talk about the pros and cons of links and referrals.

Questions

Possible Answers

Questions

Possible Answers

1. What are the pros and cons of *Links*?

Links – Pros:

- Promotes direct contact between PSWs and agencies or organizations that assist survivors
- Allows PSWs to advocate for survivors
- Allows PSWs to evaluate the quality of services
- PSWs can provide transportation

Links – Cons:

- More costly in terms of time and money
- Disempowering if done frequently
- Service providers may not want to work with PSWs if they are not familiar with the position

2. What are the pros and cons of *Referrals*?

Referrals – Pros:

- Encourages independence
- Educational
- Less costly for PSWs

Referrals – Cons:

- Difficult to be sure that survivors actually went or received adequate services
- Survivors may not be able to advocate for themselves effectively
- Survivors may exaggerate failure to get more help from PSWs

3. When would you *link* and when would you *refer*? What kinds of situations would *require* you to link a survivor? Give examples.

PSWs can decide if they need to personally accompany (link) survivors or if a referral is sufficient.

Some survivors appreciate the support of PSWs who can introduce them to people who can address their problems. Other survivors have enough confidence to seek out services on their own, once they know how to get there.

Emergencies: When survivors have serious health problems, PSWs should personally accompany them to a clinic or hospital and see that survivors receive medical attention. Other health problems can be handled through referrals.

Questions

4. To help PSWs start to develop a network of contacts, what would you recommend?

Possible Answers

- Get names and addresses of organizations that help survivors.
- Think about the most likely issues that survivors face during recovery.
- Talk to other professionals who work with survivors; every time they give you a contact, make a note of it.
- Keep a list of service providers with whom you have had positive experiences and those who have not been helpful. You may not have much choice about whom you can refer people to, but you can tell others what to expect.
- Talk to survivors about their experiences during the recovery process. Who was helpful? Who would they recommend?

Exercise-Document 6

CREATING A RESOURCE MAP OF SOURCES FOR HELP AND SUPPORT

In your geographic region, what agencies, organizations or individuals can you name that could provide assistance for some of these issues?

PROBLEM	RESOURCE
Health	
Education	

PROBLEM	RESOURCE
Housing	
Economic Opportunity	
Legal Counsel	
Civic Participation	

PROBLEM	RESOURCE
Community Service	
Household Violence	
Other	

Questions about the Resource Map Exercise

What types of problems did you find it most difficult to think of resources for? Which ones were the easiest?

Did you think of any problems that were not included here?

Which problems are the most serious ones for the survivors that you know?

Are there any “umbrella” agencies or organizations that provide assistance for many of these issues?

What are the major areas in your community where services are lacking? What could be done to correct this?

How do people deal with these problems when there are no services to assist them?

Exercise-Document 7

SECRET FEELINGS

Dynamics to strengthen respect and companionship

The workshop leader asks the group to form a circle. He/she places a sign with a nice message, which has not been seen by the person, on the back of each participant. Some of the people will have a repeated message.

Ask participants to move throughout the room so that they can read everyone else's sign and to do what the sign says to do to their peers.

Messages on the signs:

Give me a kiss

Give me a quick back massage

Tell me something nice

Give me a hug

Take my hands and look at me with kindness

Dance with me

Caress my head

Brighten my day by tickling me

Discussion-Document 8

CRISIS RESOLUTION WITH SURVIVORS

All PSWs must be able to resolve crisis situations, or at least control these situations until help arrives. In this session, we will discuss common crises that PSWs may encounter, and methods for helping survivors get through these crises and continue with their lives.

We should emphasize at the outset that:

No peer support worker should ever endanger him- or herself while trying to calm a survivor or anyone else who is potentially violent.

Nonetheless, the skills that PSWs use to build a trusting relationship can be crucial in getting the survivor to think about what is happening and how they feel about it, and in helping him or her formulate a plan of action.

Peer support is about communication: Listening actively and talking about feelings, hopes, the past and the future. For PSWs to really make a difference in a survivor's life, they must master certain communication skills to make survivors feel comfortable and think constructively about the future.

Has anyone worked with someone that you think had a mental health condition? Please tell us about that experience. What made you think there was an emergency and what did you do about it?

Discussion-Document 9

CRISIS SITUATIONS

Situations that require intervention

Let's consider some common crisis situations that PSWs may have to deal with. We are really concerned with two aspects of a crisis:

The situation that produced the crisis.
The survivor's emotional response.

People respond differently to difficult situations, depending on their coping skills and their resilience. If a person has been under severe stress, a small incident may lead to a dramatic emotional response. A person with few coping skills and little resilience may not tolerate a stressful situation well.

Participants discuss: What types of emotional responses to a crisis might a survivor have?

Participants suggest criteria for defining crisis situations. Most, if not all, should fit into one or more of these categories:

Survivor is depressed and hopeless, possibly (or openly) suicidal
Survivor is emotionally distraught, desperate or in a panic
Survivor is very angry or frustrated
Survivor is overcome with grief or sorrow due to a sudden loss
Survivor is out of touch with reality

Document 10

RECOGNIZING AND RESPONDING TO MENTAL HEALTH EMERGENCIES

Priorities: You will see several places in this document where you are advised not to leave the survivor alone and then told that **if you feel in danger, leave the area**. In every case, your own safety comes first. You should not leave someone alone who is violent, suicidal or out of touch with reality, because they may harm themselves. But if you do not feel safe, you should leave and ask for professionals to take charge of the situation. If the survivor is not dangerous but simply unable to care for him- or herself, then you will need to ask a family member, friend, neighbor to look after the survivor until they can obtain treatment.

Extreme Emotional Distress: If the survivor is crying, breathing very rapidly, trembling or showing other signs of being in distress, you must try to find out the cause of the problem and how long it has lasted. If the survivor is willing and able to talk to you, the first thing to find out is whether the survivor is suicidal or dangerous to other people. Simple open questions like “What are you thinking about doing? Do you have a plan?” can get the survivor to start talking about what they are considering. As the survivor grows calmer you can ask more specific questions.

If you are sure that they are not dangerous, you may be able to help by providing peer support. If you suspect the survivor is a danger to him- or herself or to other people you cannot leave the survivor alone at this time. **If at any time you feel in danger, you should leave the area and seek out additional help.**

Risk of Suicide or Self-Injury: If the survivor expresses a wish to die, or has deliberately injured him- or herself in the past, you will need to seek immediate help from medical professionals, the survivor’s family or another authority that can act in the survivor’s best interests. You cannot leave the survivor alone at this time. **If at any time you feel in danger, you should leave the area and seek out additional help.**

Suicide Warning Signs:

Unusual sadness or withdrawal: Long-lasting sadness and withdrawal can be due to depression, which is often associated with suicide. Choosing to be alone and avoiding friends or social activities are signs of depression. The survivor may lose interest in activities that he or she previously enjoyed.

Sudden calmness: Suddenly becoming calm after a period of sadness or moodiness can be a sign that the survivor has made a decision to end his or her life.

Changes in appearance: A survivor who is considering suicide suddenly become less concerned about his or her personal appearance.

Recent trauma or life crisis: A major life crisis might trigger a suicide attempt. Crises include the death of a loved one, divorce or break-up of a relationship, a major illness, loss of a limb, loss of a job or serious financial problems.

Making preparations: Often, a survivor considering suicide will begin to put his or her personal business in order. He or she might visit friends and family members, give away possessions, make a will or clean up his or her home.

Threatening suicide: Not everyone who is considering suicide will say so, and not everyone who threatens suicide will follow through with it. However, every threat of suicide should be taken seriously.

Dangerous Behavior or a Threat to Others: Again, if the survivor appears angry and tells you that they would like to harm someone else, you will need to seek immediate help from medical professionals, the survivor's family or another authority that can act in the survivor's best interests. You cannot leave the survivor alone at this time. **If at any time you feel in danger, you should leave the area and seek out additional help.**

Loss of Touch with Reality: In some cases, a survivor may lose touch with reality, as when they

Talk to themselves

See or hear things that other people do not

Seem confused about who they are, where they are and what is happening

Refuse to talk or fail to answer questions

Stop eating, bathing or caring for themselves

Loss of touch with reality is a serious condition that may have medical causes and may require treatment. If it seems that the survivor is not able to care for him- or herself, you will need to seek immediate help from medical professionals, the survivor's family, or another authority that can act in the survivor's best interests. You cannot leave the survivor alone at this time. **If at any time you feel in danger, you should leave the area and seek out additional help.**

Peer Support Worker's Response to Mental Health Emergencies: If you suspect a mental health emergency where a survivor may injure him- or herself or others, you should react immediately and do not leave the survivor alone. Get help from health professionals, the survivor's family or someone else who can act in the survivor's best interests.

Take the threat seriously. Anyone talking about wanting or planning to die needs immediate attention. Most people who try to kill themselves talk about this or act in ways that show they are in deep despair.

Ask the survivor to give you any weapons he or she might have. Take away sharp objects or anything else they could use to hurt themselves.

Respond to the situation. If a suicidal person turns to you, it is likely that they believe you are caring, informed and willing to help. Do not ignore the situation – respond.

Listen. Let the survivor talk about their troubles and feelings. You don't need to say much and there are no magic words. If you are concerned, your voice and manner will show it. Your presence will give him or her relief from being alone with the pain; let him or her know you are glad he or she turned to you. Be patient, sympathetic and respectful of the survivor's feelings.

Ask about the survivor's plans directly: By asking a survivor about plans, you are showing that you care, that you take them seriously, and that you want the survivor to share their pain with you.

“Are you having thoughts of suicide?”

There are many ways to phrase the question, but be clear that you are talking about suicide: Are you thinking about dying? Ending your life? Going away forever? Giving up?

Have you felt this way before?

Have you tried to hurt yourself before?

Have you thought about how to do it?

Do you have what you need to do it?

When do you plan to do this?

Similarly, if you have reason to suspect that a survivor is planning to injure someone else:

Have you thought about how to do it?

Do you have what you need to do it?

When do you plan to do this?

Do you understand the consequences this may have?

Do not leave the survivor alone. If the survivor is talking about killing him- or herself or someone else now or soon, do not leave the survivor alone. Send someone else for help, or call for help on your mobile phone. Talk and listen until help arrives. Stay with the survivor, or take him or her to a place where others can help.

Involve the family when possible. The involvement and support of family is useful and important in these situations. PSWs cannot be a survivor's only source of support.

Offer support. Use the same communication and peer support skills that you use in other situations to help the survivor know that he or she is a valuable member of society, that what happens to him or her is important to you and that there are reasons to have hope for the future.

Get help. When the signs are clear that the survivor wants to die, get help. Contact a professional counselor for advice. People and places who may be able to help:

General health clinic

Mental health clinic

Psychologist or psychiatrist

Doctor, nurse, social worker

Traditional healer or alternative health practitioner

A local leader or a religious leader who is sympathetic and caring

Someone who has been through a similar triggering situation

In addition, you can:

Explain your concerns to the survivor and their family and what you would like to do.

If you take the survivor to a mental health facility, you should stay until you are sure he or she has received the best possible treatment available.

Visit the survivor regularly after the crisis is over to see how he or she is feeling.

Exercise-Document 11

PEER SUPPORT ROLE-PLAYS

We will now conduct a series of role-plays where each participant will perform once in the role of a PSW and once in the role of a survivor.

We are doing this exercise for several reasons:

1. Role playing will give you each a chance to experience what PSWs feel when they provide peer support to a survivor.
2. Role playing will give you a chance to make decisions and solve problems the way you must when working with survivors.
3. Role playing will give you a chance to pose questions or problems the way survivors do when they meet with PSWs.

After each-role play we will discuss what we saw. First, role-players comment on what happened; then, the rest of the participants comment. Finally, the facilitator offers his or her own remarks.

Ask participants to be gentle and constructive in their criticisms. Role playing in front of others is stressful and we don't want to make this more difficult than it already is.

Procedure: Participants divide into pairs and each pair presents two role-plays in which a PSW counsels a survivor. In the second dialogue, the pair should switch roles. The instructor gives the scenario instructions **ONLY TO THE SURVIVOR-role** participant; in the course of the role- play, the survivor presents the problem to the PSW. They then discuss solutions until they reach an agreement.

On a flipchart page, an instructor writes in large letters:

- Problem
- Solution
- Body Language
- Verbal Communication
- Use of Peer Support
- Attitude & Responses

Participants then discuss aspects of the role-play related to:

1. The type of **problem** and the **solution** agreed upon by the PSW and the survivor
2. **Body language** on the part of the PSW
3. **Verbal communication** between the PSW and the survivor
4. The use of **peer support** techniques by the PSW during the role-play
5. The **attitude** and **responses** of the survivor and the PSW in the course of the role-play.

Recommendations for participants:

Be conscious of your body language: Posture, gestures, tone of voice and facial expressions are important. Show concern, interest and self-confidence, and observe other participants when they are performing role plays.

Offer support but avoid stock assurances: Sincerity counts; it is difficult to provide quality peer support unless you care about the survivor. Watch your colleagues to see if they seem sincerely concerned and supportive.

Provide a realistic solution to the problem: The survivor is counting on you to help them out. If you don't know the answer, think of someone who might know it. Transportation, communications and information are all relevant here. Watch others to see if they can provide a realistic course of action to address the problem.

Stay calm: Your self-confidence and ability to reason will make the difference between a problem and a crisis. Don't let the survivor's desperation infect you.

ROLE-PLAY SCENARIOS

Trainers are encouraged to review these scenarios and alter them or substitute others that may be more familiar and appropriate to the local cultural context.

SCENARIOS CREATED FROM THE SAN FRANCISCO CONTEXT

SCENARIO #1: The survivor has broken his or her leg and can't work. The survivor is afraid of losing his or her job. The survivor is upset and frightened, and doesn't know what to do.

SCENARIO #2: The survivor will interview for a job (painting houses or making clothes), but the survivor doesn't believe that he or she will get the job, or that he or she can do the job. The survivor lacks self-confidence and is afraid of responsibility.

SCENARIO #3: The survivor has had a fight with his or her family and is very angry with them. The survivor wants advice from the PSW about what to do.

SCENARIO #4: The survivor is sad because it is the anniversary of the death of a loved one. The survivor is overcome with grief and can't think about anything else.

SCENARIO #5: The survivor has met a man who may have committed a crime against the survivor's family during the war. The survivor is agitated and does not know what to do.

SCENARIO #6: The survivor lost his or her job because the boss wants to hire a member of his own family. The survivor is very angry and is considering going to the home of the boss to threaten him.

SCENARIO #7: The survivor is recovering from amputation surgery that took place two days ago. The survivor wants to know what will happen to him or her, now that he or she is an amputee.

SCENARIO #8: The survivor is depressed, can't sleep because of bad dreams, cannot eat, has not left the house in many days, does not want to look for a job and does not want to talk to the PSW.

***NOTE:** Participants may develop other scenarios if they wish, but the problem must be made clear to the audience within the first few minutes of the role play.*

Document 12

CLOSING RITUAL

The treasured airplane (life project)

Objective:

Think about the importance of having clear goals, expectations and projects that you desire and about the need to create a map or a plan that represents everything you desire to achieve. Keep in mind that to improve oneself, you do not have to wait for anything: instead, go out and meet the goal.

Activity:

Each participant will receive a sheet of paper with a spiral on it. "The spiral symbolizes the growth process and holistic evolution, knowing one thing in the context of another, connectivity and union with the cosmic energies. The spiral is a continuum, development, emancipation, rebirth; it is the start and the end, birth and death, the spiral is transformation.

Think about a goal or project that you are determined about, in relation to the family, the community, the leadership they exercise, politics, employment, study, health, income, etc. and how they are represented in the picture.

Read the messages written on the paper and then build an airplane that represents the project of life, and send them flying as a symbol that achieving our goals demands an intense drive and assuming responsibilities for doing what needs to be done to stay in the air.

Listen to the song "Color of Hope" by Diego Torres.

Color of Hope

I know what's in your eyes
with just looking at you,
You're tired of walking and walking
and going around,
always in circles in the same place

I know that windows
can be opened
to change the atmosphere depends on you
it'll help you,
it's worth it once more

To know it's possible,
to want it to happen
to get rid of our fears, to expel them
to paint our faces with the color of hope
to tempt the future with our hearts

It's better to get lost
than never having boarded
better to fall in temptation than giving up trying
even though you see it's not that easy to
start

I know that impossible can be achieved
that sadness will go one day
and it'll be like that, life changes and will change

You'll feel your soul flying
for singing one more time

It's better being able to shine
than just trying to look at the sun

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO SURVIVORS AND
CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

MODULE 11: TRUTH

OBJECTIVES

1. Realize that there are many versions of the same event, depending on how you look at it.
2. Stress the importance of communication and dialogue as a basis for forming the truth.
3. Recognize the therapeutic value of truth, facilitating a new relationship with the subject of Forgiveness.
4. Stress the need for new narratives to overcome the distance produced by the offense.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants arrive, settle in and have breakfast. Registration.	* Attendance List
9:00 – 10:30	Activity 1. <u>Introduction</u> 1.1. <u>Pre-workshop quiz</u> <u>Individually</u> Each participant will complete the pre-workshop quiz that corresponds with Module 11. 1.2 <u>Self-Care Exercise</u> <u>Plenary session</u> Complete the exercise in the program: “Sunrise Salutations.” (Exercise-Documents No. 1) 1.3 <u>Presentation of the Workshop</u> Presentation of the program and the norms of group interaction. (Duration: 20 minutes)	* Pre-workshop quiz * Exercise-Documents No. 1: “Sunrise Salutations” * Bulletin board with the agenda for two days * Bulletin board with the norms of group interaction
10:30 – 12:00	Activity 2. <u>Constructing Truth</u> 2.1. <u>Plenary session</u> <ul style="list-style-type: none"> • The facilitator reads or tells the participants the story in the box. • Participants comment on what the message of the story is. 	* Document No. 2: “The Little Earthworms”

	<p>(Document No. 2)</p> <p>2.2. <u>In 3 groups</u></p> <ul style="list-style-type: none"> Each group receives a bag with jigsaw puzzle pieces. Each group's bag also has pieces to the puzzles of the other groups. These pieces are mixed up so that the groups need to exchange pieces to complete their puzzle. <p>(Document No. 3)</p> <p>2.3 <u>Fundamentals of Constructing Truth</u></p> <p><u>Plenary session</u></p> <p>Participants reflect on the exercise in Activity 2.2 while the facilitator reads Document No. 4.</p> <p>(Document No. 4)</p>	<p>* Document No. 3: "Jigsaw Puzzle Dynamics"</p> <p>* One 60 cm x 60 cm jigsaw puzzle per group.</p> <p>* Document No. 4: "Reflection"</p>
12:00 – 1:00	<p>Activity 3. <u>Obstacles in the Construction of Truth</u></p> <p>3.1. <u>In 3 groups</u></p> <ul style="list-style-type: none"> Form three groups and hand out a packet of clues. These are designated routes. Tell the story of a case with different paths and statements and have participants find a solution to the enigma. 	<p>* Document No. 5: "Group Dynamics: Truth and the Elderly"</p>
1:00 – 2:00	Lunch	
2:00 – 2:30	<p>Continuation of Activity 3.1</p> <p><u>Plenary session</u></p> <ul style="list-style-type: none"> Ask participants: What is the lesson or message of the history of the elderly? The group discusses forms of interpretation that appeared in the case of the elderly. After the discussion, read "The Elephant and the Blind, Wise Men." <p>(Document No. 5)</p>	
2:30 – 4:00	<p>3.2. <u>Life Stories</u></p> <p><u>In 3 groups</u></p> <p>Ask participants to remember anecdotes that show mistakes produced by false interpretations, for example, greeting a person believing they were someone else, or cases when a family member is blamed for something they didn't do.</p> <p>(Duration: 30 minutes)</p> <p>3.3. <u>Plenary session</u></p> <p>With background music, the facilitator guides the participants through a list of truth and lies.</p> <p><u>In small groups</u></p> <p>After meditating, the participants work in groups of three, commenting on the experience.</p>	<p>* Exercise-Document No. 6: "Meditation"</p> <p>* Soft Music</p>

	<u>Plenary session</u> Participants share their interpretations of the exercise and the messages they received as a contribution to the eventual Reconciliation process. (Exercise-Document No. 6) (Duration: 1 hour)	
4:00 – 4:30	Break	
4:30 – 5:30	Activity 4. <u>Producing Truth</u> <u>In groups of three</u> Reading of “Fellow Human Being or the Other” <u>In plenary session</u> <ul style="list-style-type: none"> • Begin by stressing the importance of clear communication and honesty in constructing truth. • Invite participants to comment on the text they read. (Document No. 7)	* Document No. 7: “Fellow Human Being or the Other”
5:30 – 6:30	Activity 5. <u>Need for New Narratives</u> <u>Individually</u> Participants respond to the following three questions: <ul style="list-style-type: none"> • What happened? • Why did the offense occur? • For what? <u>Plenary session</u> Invite participants to share their responses to these questions. (Document No. 8)	* Document No. 8: “Logics of Truth”
6:30 – 7:30	Dinner	
7:30 – 9:00	Discussion <u>Participants choose the topic</u> Participants will hold a discussion on a topic of their choosing. Participants will turn in the materials and receive information packets.	

Day 2

Time	Activity / Methodology	Materials
7:00 – 8:00	Activity 6. <u>Self-Care Exercise</u> <u>Plenary session</u> Reflect on the ways of caring for ourselves and for others; the peace circle is a dialogic strategy for promoting self-care. (Document No. 9)	* Document No. 9: “Circle of Peace , To Care for Ourselves”
8:00 – 8:30	Breakfast	
8:30 – 9:30	Activity 7. <u>Peer Support Groups: What Happened Since Our Last Meeting?</u> <u>In 3 groups</u>	* Document-Guide No. 10: “Peer Support Group Progress”

	<p>With a professional leading each group, complete the activity: Participants report on the completed <i>Abrazo</i>.</p> <ul style="list-style-type: none"> • Discuss achievements and difficulties. • The group should learn from the experiences of participants and make suggestions for resolving the difficulties discussed. Emphasize discussion of concerns, reflections, what was learned, and experiences since the last module. <p>(Document-Guide No. 10) (Duration: 1 hour)</p> <p><u>Plenary session</u> Participants discuss how they felt during the previous exercise; what they learned.</p> <ul style="list-style-type: none"> • If there are special situations that should be discussed in plenary session, this is done now. 	* Participants present the <i>Abrazos</i> reports.
9:30 – 11:00	<p>Activity 8. Preparation of <i>Abrazo</i></p> <p>8.1. PSWs will prepare <i>Abrazo</i> No. 10 (to be determined) Prepare <i>Abrazo</i> No. 10 keeping in mind these established routines: welcome, relaxation exercises, norms of group interaction, the main activity, dynamics and closing. (Duration: 30 minutes)</p> <p>8.2. In 3 groups Present the individually-prepared <i>Abrazos</i> and supplement them according to the suggestions made. (Duration: 30 minutes)</p> <p>8.3. Plenary session</p> <ul style="list-style-type: none"> • Each group will present its work. • The group will adjust the outline and define the final proposal. <p>(Duration: 30 minutes)</p>	* Preparation Forms for the <i>Abrazos</i>
11:00 – 11:30	Break	
11:30 – 12:30	<p>Activity 9. Communication</p> <p><u>In groups of 3</u> Reading of “Communication Strategies.” (Document No. 11)</p> <p><u>Plenary session</u> Invite the participants to discuss the content of the readings on communication.</p>	* Document No. 11: “Communication Strategies”
12:30 – 1:30	<p>Activity 10. Post-Workshop Quiz</p> <p>10.1. Individually Each participant will complete the post-workshop quiz for Module 11.</p> <p>10.2. Evaluation</p>	<p>* Copies of the post-workshop quiz</p> <p>* Copies of the evaluation form</p>

	<p><u>Individually</u> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session.</p> <p><u>Plenary session</u> Go over the evaluation and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major problems • Suggestions for improvement <p>Activity 10.3. <u>Closing Ceremony</u></p> <p><u>Plenary session</u> Pot of clay: Participants gather around a pot of clay. Each person gives one or more brushstrokes (color acrylic paint); they will paint their own version of the offense while committing to remember and enact the reflections made about truth. (Document-Guide No. 12)</p>	<p>* Document-Guide No. 12: “Pot of Clay”</p> <p>* Pot of clay</p> <p>* Paintbrushes</p> <p>* Acrylic paints</p>
1:30 – 2:30	Lunch	

Exercise-Document 1

SUN SALUTATION

Self-care Exercise

The Sun Salutation is a very comprehensive exercise because it combines breath control and the main positions in one continuous movement. To complete this practice properly, one should know the phases or sequences of the Sun Salutations in the yoga. This exercise is also an excellent general warm up to start a yoga session, since it enhances circulation, warms and relaxes the whole body, trains the muscles and joints, synchronizes the major nervous systems, massages the organs (liver, stomach, spleen, intestines and kidneys), normalizes the activity of the endocrine glands (particularly the thyroid), focuses the mind on the present and facilitates concentration and calmness.

In Hindu mythology, the sun (the sun king) is worshiped as a symbol of health and immortality. In the Sun Salutation, the positions are linked, each with its own pattern of breathing and mantra, so that each chakra is activated during the sequence. In practice, people suffering from hypertension and pregnant women should especially careful. Here are the most common Sun Salutation steps, with a total of 12 positions:

Prayer position: Stand erect, feet and legs together, the spine straight but relaxed, arms at your sides. Inhale deeply and exhale bringing the palms together in front of the chest in the position of a respectful greeting. Mantra: *Salutation to the One who is Friend to All.*

Raised arm position: Inhale and raise your arms straight above the head, shoulder width apart. Bend your upper body slightly backward from the waist, neck relaxed, pushing the pelvis forward with straight legs. Mantra: *Salutations to the Shining One.*

Hand to foot position: Exhale and bend forward with your back perfectly straight, the pubic bone toward the back and the head between the arms until the fingers or palms of the hands touch the floor (if you can't reach, bend your knees). Stretch your legs and lift the knee. Try to touch the knees to the forehead without forcing and keeping the legs straight. In the final position fill the abdomen air. Look to your navel. Mantra: *Salutation to the One who induces Activity.*

Extended step position: Inhale and stretch the right leg behind you, supporting the knee and instep on the ground, with arms outstretched, hands flat on the ground next to the front foot (left), with left leg bent, pressing the thigh against the stomach and chest. At the end of the movement, let the weight of your body rest on your two hands, left foot and right knee. Mantra: *Salutation to the One who Illuminates.*

Mountain pose: Hold your breath, straighten your right leg and place both legs together, hands flat on the floor and arms outstretched. Lift your hips and bow my head to form an inverted V. Mantra: *Salutation to the One who moves quickly in the Sky.*

Salutation with eight limbs: Exhale and slowly bend your arms, elbows tucked in and at your sides. Rest your knees on the ground first, then your chest and finally your chin so that in final position, only the toes, knees, chest, hands and chin touch the ground. The hips and abdomen are slightly off the ground. Mantra: *Salutation to the Giver of Strength.*

Cobra pose: Inhale and lift the body from the waist, stretching your arms with elbows bent at your side, with hands pressed on the ground and aligned with the shoulders, buttocks tightened and shoulders down. Mantra: *Salutation to the cosmic Center of All Energy.*

Mountain pose: Exhaling, raise the hips to the roof and lowering the head so that it is between the arms, the body should form two sides of a triangle and the eyes look to the navel. In the final position, the arms and legs should be straight, heels and head close to the ground (same as number 5) Mantra: *Salutation to the Lord of Dawn.*

Inhale and bring your right foot between your hands bringing the knee to the chest. Leave the left knee on the ground and look forward (same as number 4) Mantra: *Salutation to the Son of Aditi.*

Exhale and bring the left foot next to the right foot, bend from the waist and stretch the knees, keeping your palms together at the feet on the ground (same as number 3) Mantra: *Salutation the Benevolent Mother.*

Inhale and stretch your arms forward, then up and back over the head, bending the torso gently from the waist down (same as number 2). Mantra: *Salutation to the One who is fit to be Praised.*

Exhale and slowly return to standing position. Lower your arms to your sides and join the palms of the hands (same as number 1) Mantra: *Salutation to the One who brings Enlightenment.*

Document 2

THE LITTLE EARTHWORMS

The facilitator reads or tells the participants the “Story of the Little Earthworms.” For a greater effect and impression on the group, begin reading the first two lines and stop to allow the group to comment on it, afterwards, as a conclusion, read the last line.

Story of the Little Earthworms

A voice was heard in the woods saying: “Dangerous animals are ducks, chickens and sparrows.”
“Animals that are not dangerous are tigers, panthers and lions.”

This is what the earthworm mother said to her daughters before leaving them alone in the woods.

- Ask the group what the message of the story is.

Document 3

JIGSAW PUZZLE DYNAMICS

Materials: One 60 cm x 60 cm jigsaw puzzle per group, on a cardboard or styrofoam surface, with the following message: **A secret to communication is using the “*Sweet and Serene Word.*” Shouts, threats and insisting on the damage that was made aggravate conflicts.**

Activity

The participants form three groups. Each group receives a bag with jigsaw puzzle pieces. Each group’s bag also has pieces to the puzzles of the other groups. These pieces are mixed up so that the groups need to exchange pieces to complete their puzzle.

Rules of the game

- Teammates cannot talk to one another.
- Participants in one group cannot talk with participants in another group.
- You cannot ask for a puzzle piece or make gestures to ask for it.
- You are only allowed to give and receive pieces from the other groups.
- Time limit for completion: 5 minutes.

Document 4

REFLECTION

Constructing truth requires openness to the ideas and concepts of others. Each piece is a truth that, when combined with another, provides a set of tools that facilitate human relationships based on respect and unity.

The jigsaw puzzle represents the reality that surrounds us. It is the same with the truth. There are different letters, symbols and meanings of truth that are fundamental to a person's life. We collect the parts if there is a deep desire to find the rest.

In this activity, two general concepts are described within the Reconciliation framework:

- The construction of truth is an exercise that links two people.
- In the real world, the principles of life are governed by the community's rules and values.
- Sometimes, constructing the truth requires a mediator.

Mediation: The role of mediator is important. The mediator is a person accepted by both parties that facilitates constructive dialogue and acts to guarantee the completion of the designated procedures for bridging the gap between them. The mediator is like the platform that helps build the bridge. The mediator is a vessel to prevent the conflict from spilling over. It is like a pot that acts as a middleman between the fire and the food being cooked. Without the pot, the food would not be properly cooked; the fire alone burns everything.

The mediator is also a witness to the Reconciliation process: Having a mediator present at a reasonable distance, is enough for two people to advance in the first few steps of Reconciliation. When the offender and the offended are alone, it is very difficult to arrange a meeting between them.

Constructing truth is a process through which a version of what happened to the individuals, communities or societies is established. This is the path to Reconciliation.

Doubts, unanswered questions or conflicting versions hinder the restoration of relationships. In the work of constructing truth, it is very important to remember the ways of re-establishing communication. It is easier to create truth when communication does not produce aggression and allows the understanding of the different parties.

We suggest that the work of constructing the truth be accompanied by a witness from the moment that two people begin the Reconciliation process. A witness is one of the mediation strategies that do not give the mediator a highly involved role in interpersonal reconciliation.

Document 5

GROUP DYNAMICS: TRUTH AND THE ELDERLY

Through this activity, try to recognize obstacles in finding the truth.

Form three groups and give each one of them a packet of clues. These are called 'routes.'

The exercise is a case story in which there are different paths and statements that enable the assumptions to become part of the solution.

There are three different routes. Each route allows the development of a hypothesis and a truth about what happened. Give each group a route. **It is important to insist that they need to figure out who the guilty party is.** The story has blank spaces so participants can pick a place they know according to their region or country.

Indicate to the participants that, since they have been named the **TRUTH** detectives, they are going to recreate the event.

Once the groups reach a verdict, they will give their judgment about what happened and present it to the other groups, so they will know what happened.

Thank everyone for all the effort they put into figuring out the truth and their impartiality in creating a version of the events, because someone will have to pay the price for your verdict. Good luck in the investigation.

Story

In the downtown area of _____ there is a house owned by an old couple who lives there, along with a series of other people who are tenants.

People who live in the house, besides the owners, are:

Two men: an uncle and his nephew.

A family with a mother and 3 children, a 19-year-old young man, a 12-year-old boy, and a 4-month-old girl.

A couple (husband and wife).

Each group of people has its own bedroom and shares the other rooms in the house, such as the kitchen, bathroom, and laundry room.

The people living in the house discovered that the old couple is not experiencing economic difficulties, as they originally thought because of their modest lifestyle. There is no clear reason for why someone

would open their house to strangers, since they already receive a pension for the old man's retirement, rent from two other houses that are also downtown and proceeds from two city buses. Furthermore, they have an older son who brings them groceries and some money to cover their expenses. The old couple doesn't trust banks, so they put their money in a locked box and the old man keeps the key around his neck at all times. According to what the son tells the residents of the house, they have more than \$250,000 saved there.

One day, the old couple disappeared and was found dead in a farm near _____. No one comes by the house, nothing is claimed and the box with the money is not in the house anymore.

These are the questions:

- What happened to the elderly couple?
- To the money?
- Who might be guilty?

Brown route

- The uncle and nephew (called UNCLES from now on) were the previous owners of the buses, but the elderly acquired them as payment for their debt from cockfights.
- Some of the neighbors said that, after a couple drinks, the UNCLES badmouthed the old couple because they were cheaters.
- The UNCLES' debt was caused by the elderly son, who always wanted to get the buses.
- The day that the old couple disappeared, the UNCLES had left for _____, but no one knows if they were actually there.
- When the elderly couple disappeared, the UNCLES were found working at a company that paid very well and regularly, so they were buying a house in order to leave the one they were living in.
- When they were interrogated, they said that they were not in _____ and that they did not need the money.

White route

- The couple does not have an alibi and they receive money from welfare.
- In the house, nobody paid attention to them, nor were they taken into consideration when making decisions that affected everyone.
- The couple almost never left the house because they said they had nothing to do outside.
- Before living in that house, they never met the elderly couple.
- During the investigation, they said they had no motive to want them dead. Furthermore, they swore that they did not know the village near _____.
- The man was a representative of the community Organization in the neighborhood where he lived all his life, and it hurt him that no one noticed him; he felt that if he did something important, people would finally recognize him.

Black route

- The family was displaced in Colombia and has some land in _____, from which they permanently received money, even though they could not return there because of a threat.
- The young man always said that his mother thought they should not use the money they received, and that was why they lived in the elderly couple's house, he constantly complained about how stingy his mother was.
- The family says that they are scared to go to the city, since they have had some complicated experiences after leaving _____.
- When the elderly couple disappeared, the family had left for a while and did not return until three days later; they said that they were visiting family, but this family traveled and could not be found.
- Money never worried them, but they have never had money to spend, since the mother always controlled it.
- The mother always told the neighbors that the old couple has a lot of money and that they needed it more than anyone else who lived in the house because children have a lot of needs.

The true story

The elderly went on a vacation to their house in the countryside and they took their money with them because they believed it was not safe to leave it in the house with so many strangers living there, and, therefore, it would be better if they removed any source of temptation.

When they arrived at the farm, they did not realize that there was a gas leak because the rats had eaten through the pipes, and they died from asphyxia; the money remained at the farm and when their son received the information he removed the box with the money.

In plenary session, ask participants: What is the moral or message of the elderly couple's story?

Case discussion

Continue the exercise by discussing how the following interpretations appeared or not in the case of the elderly couple.

- **Attribution:** The value given to the data in the moment and situation that a person interprets them. Under certain circumstances, depending on intentions or prejudices, people believe that they understand the situation in which an event unfolds, producing incorrect interpretations of the events.
- **Assumptions:** On occasion, the experiences of a person cause a tendency to generalize in similar situations, thinking that the significance of a new situation is the same as the significance of the similar previous situation. This experience teaches us that we must ask ourselves if all new situations are necessarily the same as the previous ones.
- **Context:** Interpretations suggested by the time and place in which the events occurred. Not every person who stands on a corner is a potential attacker.
- **Justification:** Reasons given to validate our actions without further analysis and discussion.

The Elephant and the Blind Wise Men

There were once six wise men living in a small village.

The six wise men were blind. One day someone brought an elephant to the village. The six wise men looked for ways to know what an elephant was like, since they couldn't see.

"I know," said one of them. "We can feel it!" "Good idea," said the others. "Now we will know what an elephant is like." So, the six wise men went to "see" the elephant. The first one felt the elephant's large ears, slowly touching it forward and backward. "The elephant is like a large fan," shouted the first man. The second one felt the elephant's legs. "It's like a large tree," he exclaimed. "Both of you are wrong," said the third man. "The elephant is like a rope." This one had examined the tail.

Just then, the fourth man who had examined the tusks said:

"The elephant is like a spear."

"No, no," shouted the fifth man. "It's like a tall wall," he had felt the elephant's side. The sixth man had picked the elephant's trunk.

"You are all wrong," he said. "The elephant is like a snake." "No, no, it's like a rope." "Snake." "A wall." "You are wrong." "I am certain."

The six men went on about it in a never-ending discussion for hours, without coming to an agreement about what the elephant was like.

This story has probably made all of you smile, thinking, what's the problem? That's it! Each man could only "see" in their minds what they felt with their hands. As a result, each one was convinced that the elephant was like what they felt. They did not listen to each other.

Those men were involved in a conflict based on perception (what they believed they "saw"). Fortunately, the conflict did not end violently. However, unfortunately, they still don't know what elephants are like.

The conflict is as old as the story itself. Human beings have always tried to understand their world and communicate it to everyone else. However, this is not easy, because not every person sees a problem in the same way. If you read this old story from India, you will discover one of the causes for misunderstandings between people.

Exercise-Document 6

MEDITATION

With background music, guide the participants through this inventory of truths and lies.

- First, ask participants to remember what they experienced and felt when lied to.
- Next, suggest that they remember what they felt when they told a lie to another person.
- Finally, travel through the tunnel of doubt, asking participants about the doubts that they have about some of the events in their life. It is important to emphasize the need for people to find an answer to the concerns they have, which is, in fact, the need to recover trust, interest in others or the significance of life.

After the meditation, the participants will separate in three groups and comment on their experience.

In plenary session, participants will share their analysis of the exercise and the messages they received as input in the Reconciliation process.

Document 7

FELLOW HUMAN BEING OR THE OTHER

At this time, introduce the idea of the “fellow human being.” We will no longer think of the offender as the subject of Forgiveness; from now on we will refer to him/her as OTHER.

Generating Truth

What is truth? In general, we are not accustomed to ask ourselves about the meaning of life, why a person is the way he/she is, what a person comprehends about something that another person tells him/her, or why he/she understood it that way when it was not what was intended or suggested. The truth has much to do with the way we think about situations that arise in everyday life—for example, asking why we get sick has led to the acquisition of medical knowledge. Asking if the earth is round or flat brought about study of astronomy, mathematics and physics, and the same occurred in many other disciplines, including the definition of what truth is.

Let’s do an exercise that can be useful for understanding what truth is and how we can produce it. Do you know what you are seeing when you gaze at the stars? Finish the following sentence about what you see when you look at the sky on clear nights: I see _____. Well, when we look at the sky and see the moon, the planets, the stars, the comets, the clouds and the constellations, we are actually looking at the past. How so: **the past**? Yes, the past; what we see is light from years ago. It took hundreds of thousands or millions of years for the light emitted from that star to travel to our eyesight, and it continues reaching us. It enters through our eyes, like sound enters through our ears, odor through the nose, and caresses through the skin.

These examples function as a way of thinking about truth or trying to answer the questions, “what is truth? How does one know the truth?” If someone says, for example, that when we look at the sky on a starry night we are looking at the stars as they are today, they are actually telling a lie. We already know

that what our eyes and brain are seeing is the star's past, and that we do not really know if it still exists today or if it has already died. It is as if we were looking at a photo album of our grandparents and say that they are living just because, in this moment, we are looking at them. Someone could tell us that this is a record of the family's history, not the present.

When I believe someone is offending me, I can ask myself, “Is he/she really insulting me? How did he/she interpret it? If there was a third person observing me and my offender, would the witness perceive the situation the same way I did or the way the other person perceived the situation?”

For us, the truth consists of an agreement that is reached between the offender and the offended about what happened, observing certain rules that favor the encounter in order to cultivate truth after I have encountered my Other.

One can make an extensive list of human conditions that lead to ambiguities and false evaluations. We should be vigilant that they do not produce in us determination, indifference, anxiety, worry, rumors, or improper intrusions into the lives of others. These impediments constitute the beginning of a long list of human conditions that can distort one's interpretation of what happened in a given moment between two or more people—impediments that distance one from the truth.

In a plenary session: Note the importance of clear and honest communication and how it helps us know what the truth is. Participants will comment on the text they read.

Document 8

THE LOGIC OF TRUTH

It is important to recognize three types of logic that are used in the reconstruction of truth and how these types correlate to the process of Reconciliation: the “logic of events,” the “logic of sense,” and the “logic of necessity or existence.”

These categories of logic respond to 3 questions:

- The “logic of events” answers the question “**What happened?**” This question refers to the succession of events. Sometimes people's versions of what happened during a conflict do not match. For this reason, it is necessary for those involved to convene and partake in a Reconciliation process with the intention of producing a new account of what happened. In other words, together they will come to an agreement about how they interpret the event.
- The “logic of sense” answers the question “**Why did the offense happen?**” The events require an explanation. When progress is made in this area, the potential for understanding the acts is improved.
- The “logic of necessity” answers the question “**For what?**” What is the use of a new account of the events?

However, there are occasions in which it is not necessary to agree upon a new interpretation of the offense. In these circumstances, the manner and place in which the event happened is clear to the offender and the person offended. In this case, the new narrative is determined by the need to start a Reconciliation process and proposes that: “we want to move forward with Reconciliation because we both have decided to create the opportunity for coexistence, cooperation and solidarity since we need these values for our existence.”

When creating truth, we do not reject the need of the offended person to receive reparation for the injuries caused by the offender. This occurs after the creation of a new narrative. Once the truth is established, the offender and the Other should decide on the appropriate reparation for that particular case.

In a plenary session, invite participants to respond to the following question: **How do you understand the types of logic with regard to the need to create a new narrative as part of the Reconciliation process?**

Exercise-Document 9

SELF-CARE EXERCISE

Create a relaxing environment with scents, candles and relaxation music. Sitting in a circle, think about the daily actions we perform to take care of other people, what thoughts move daily through our minds as part of our responsibilities towards others, what do we say to take care of others. After a short reflection guided by our breathing and recognizing our body, as well as sitting in a circle, we will talk about the tradition of the circle of peace, and we will prompt a conversation based on these three questions: How do you feel today?, how do you take care of other people?, how would you like to be taken care of?

Finally, we will reflect on the following: if the responsibility of self-care belongs to each one of us, do you think that these injuries that are not healing are helping to our own care? What should you do to take better care of yourself?

Document-Guide 10

DEVELOPMENT OF PEER SUPPORT GROUPS

Guide for group work

Revisiting our experiences: What happened in the past week?

In 3 groups (with professional supervision):

The goal is to resume the process based on the personal experiences of each participant, allowing them to express the doubts, feelings, emotions and situations that have caused distress since the last meeting, giving the group the opportunity to discuss these situations.

This is an opportunity for each participant to work on their own emotional state and concerns caused by the responsibilities of being PSWs.

- The participants will present a summary of the *Abrazo* they have completed: The objective is for the group to learn from the experiences of participants and to make suggestions for resolving the difficulties discussed. Discuss the achievements and difficulties.

Participants present:

- Experiences since the last meeting or *Paso*
- Feelings
- Concerns
- Reflections
- Lessons learned

Participants will discuss how they felt during the exercise and what they learned from it.

If there are special situations to share with the group, this communication is done so now.

Note: Select one person per group to take notes on what is discussed so it can be shared in the plenary session.

Document 11

COMMUNICATION STRATEGIES

The assertive person:

- Knows and defends his/her own rights, while respecting everyone else.
- Talks with fluency and serenity. His/her eye contact is direct but not defiant. She/he is comfortable and relaxed.
- Is capable of disagreeing openly, asking for clarification without feeling offended or overexcited. She/he knows how to say “no” and accepts mistakes.
- His/her thought process is rational, allowing himself/herself to be flexible and tolerant.

- Has a high self-esteem; is satisfied with his/her interpersonal relationships and feels respect for himself/herself as well as for others.
- Gives the impression of knowing how to control his/her emotions.

We propose two definitions of assertiveness:

- Capacity to see the good in others and say it with humbleness and enthusiasm.
- Behavior that allows a person to act based on his/her interests or needs, comfortably express his/her true feelings, defend himself/herself without inappropriate anxiety or exercise his/her rights without denying the rights of others.

In practice, **being assertive** is:

- Saying “no,” without offending.
- Asking for a favor or clarification if needed.
- Expressing feelings in a compassionate and affectionate manner.
- Expressing personal opinions, without dogmatisms.
- Maintaining one’s rights while respecting the rights of others.
- Asking for clarification without getting hurt or overexcited. Speaking with fluidity and serenity.
- Openly disagreeing and asking for clarification without getting offended or overexcited.
- Knowing how to say “no” and accepting one’s own mistakes.

When a person communicates assertively, besides positive verbal language, he/she uses the following appropriate body language:

- Eye contact.
- Gentleness in the tone and volume of his/her voice.
- Use of the hands.
- Facial expressions.
- Fluidity of speech.
- Posture.
- Physical distance.

In general, problems in interpersonal communication exist because of the following reasons.

- Assertive communication is blocked by excessive anxiety.
- People do not have proper training in social skills for communication.
- Lack of self-esteem or self-confidence causes a lack of interpersonal relationship skills.
- Most unassertive people share a rigid, inflexible way of thinking that functions in black and white, and prevents them from adequately resolving problems they face.

Communication skills refer to:

- The ability to understand: Interpreting and responding to what is happening and, most of all, adequately responding to the demands of others.
- The ability to relate to others in a socially accepted and valued manner, mutually beneficial or primarily beneficial to others.

Characteristics of the skills:

- They are acquired through training and practice.
- They include verbal and nonverbal behaviors.

- They include effective and appropriate responses to situations.
- They make a person more socially accepted.

Many people lack communication skills because of their previous learning experience (psychological or verbal mistreatment, or other types of punishment), and also because they have been inadequately rewarded or because they have not had adequate role models.

Basic social skills

1. Listening

- Look at the person who is talking.
- Think about what is being said.
- Wait for your turn to talk.
- Say what you mean.

2. Maintaining a conversation

- Say what you mean.
- Ask the other person what he/she thinks.
- Listen to what the other person says.
- Say what you think.
- Make a final comment.

3. Asking a question

- Ask what you mean to ask.
- Decide whom the question is for.
- Think of the different ways there are to ask the question and pick one.
- Pick the most appropriate place and occasion to ask the question.
- Ask the question.

4. Thanking

- Decide if the other person did something that deserves thanking.
- Pick the most appropriate moment to thank the person.
- Thank them in a friendly tone.
- Let the person know why you are thanking them.

5. Complimenting

- Decide what you want to praise the other person on.
- Decide how to give the compliment.
- Pick a place and time to do it.
- Give the compliment.

Advanced social skills

1. Asking for help

- Decide what your problem consists of.
- Decide if you want help.

- Think of the different people that can help you and pick one.
- Tell the person your problem and ask him/her for help.

2. Giving instructions

- Decide what needs to be done.
- Think of people who can do it and pick one.
- Ask the person to do what you want him/her to do.
- Ask the other person if he/she understands what he/she has to do.
- If necessary, modify or repeat the instructions.

3. Following instructions

- Listen attentively to what you are being told to do.
- Ask for an explanation of what you don't understand.
- Decide if you want to follow the instructions and tell the other person.
- Repeat the instructions to yourself.
- Do what you were told to do.

4. Apologizing

- Decide if you want to apologize.
- Think in the different ways you can apologize.
- Pick the most appropriate time and place.
- Apologize.

Skills related to feelings

1. Know your own feelings

- Understand what happens to your body so you know what you feel.
- Think about what happened to make you feel this way.
- Think about what you feel.
- Think about how you can control your feelings.

2. Expressing feelings

- Concentrate on what is happening with your body.
- Think about what happened to make you feel this way.
- Think about what you feel.
- Think about the different ways you can express what you feel and pick one.

3. Understanding the feelings of others

- Observe the other person.
- Listen to what the other person says.
- Imagine what the other person could be.
- Think of how you can show that you understand what the other person feels.
- Decide on the best way to approach it in practice.

4. Resolving fear

- Determine if you are scared.

- Think about what causes a person's fear.
- Understand if the fear is real.
- Take measures to reduce the fear

5. Self-reward

- Think if you have done anything that merits a reward.
- Think about what you can say to reward yourself.
- Decide what you can do to reward yourself.
- Reward yourself.

Obstacles and aids in communication

Obstacles in communication

1. Verbal and nonverbal disagreements

Attitudes, behaviors, gestures and movements that contradict what is verbally expressed. *Example: A person is making gestures of discomfort, and when asked if something is bothering him/her, he/she responds "no."*

2. Breaks in communication

Phrases or actions intended to avoid unpleasant feelings, without an agreement to continue communicating. *Example: Slamming the door, leaving the room, staying quiet and not expressing the experienced emotion.*

3. Overgeneralization

Broad and vague expressions that are not completely true. Words such as Always, Never, Everything, and None are used. *Example: You never arrive on time to an appointment.*

4. Using "should"

Statement that imposes an activity in mandatory way. *Example: "You should be friendlier"; "you shouldn't feel bad"; "you shouldn't have done that."*

5. Assuming instead of confirming

Drawing conclusions about the Other without basis; assuming that you know what the other feels or thinks without confirmation. *Example: "He must have taken the other street to avoid me."*

6. Premature advice

Giving someone a solution without completely understanding the problem. *Example: Assuming that the other person doesn't understand the problem well: "Don't be silly, do the same to them!" "It happens to everyone!"*

7. Justifying yourself

When criticized, trying to show that what you did is okay from a certain perspective. *Example: "I was late because I didn't expect that traffic jam."*

8. Logical argument

Using logic to understand events without acknowledging the other person's feelings. *Example: After a love break-up, "There are many other women!"*

9. Negative attributions about the Other

Negatively judging an action or aspect of the other person. *Example: "You only care about yourself!"*

10. Interventions that are too long

Long interventions that impede the participation of others in the conversation.

11. Intentionally changing conversations

Using expressions for the purpose of avoiding topics important for the relationship, including changing topics or ignoring the other person's messages and signals.

12. Bringing up the past

Centering the conversation on what happened in the past, where everyone has their own version.

Example: You yelled at me eight days ago, when you didn't keep your promise.

13. Silent resentment

Feeling resentment toward another, without expressing the experienced emotion. *Example: Staying quiet and not saying anything in response to the other person's questions.*

14. Threatening

Giving the person a word of warning. *Example: "If you do that, you can forget about me," "If you wrong me again, you will never see me again."*

15. Stereotyping

Labeling the other person's behaviors. Calling them names. *Example: "You're a brat," "Don't be chicken."*

16. Sarcasm

Expressions of irony and/or hostility that exaggerate situations and are inconsistent with reality and nonverbal behavior. *Example: "Your generosity is surprising, we believe you."*

17. Commanding

Expressions that demand or ask something of the other person, without giving an alternative. *Example: "Never talk to him again," "Don't bring up that topic again."*

18. Excessive, inappropriate comments

Inappropriate and excessive praises that are generally manipulative. *Example: "The jacket is lovely, very pretty; gorgeous."*

19. Speaking for another

Answering for another person without letting them participate in the conversation. *Example: "Obviously, he/she is not coming," "She/he definitely won't talk to me again."*

20. Passing judgment on others

Analyzing the behaviors of another person, passing interpretive judgment on a specific behavior.
Example: "Whenever you smile like that it looks like you're hiding something."

Aids in communication

1. **Phrases such as:** "I know, I want, I like." *Example: "I'd rather go to the movies than to a soccer match."*
2. **Appropriate expression of sentiments:** *Example: "I felt alienated when he began to scream."*
3. **Appropriately postponing communications:** *Example: "I am really annoyed right now, give me some time and we can talk later."*
4. **Reflections about the other:** *Example: "I get the impression that what I said really bothered you."*
5. **Direct question:** *Example: "Do you not want to be with me, do you feel uncomfortable here?"*
6. **Agree with part of the criticism:** *Example: "Maybe it's not like that, but even so, there are things that are uncomfortable to me."*
7. **Ask them to be more specific in their criticism:** *Example: "Exactly what bothers you about the situation?"*
8. **Negotiation:** *Example: "Let's visit your mother, then you help me with chores."*
9. **Self-disclosure:** *Example: "Something happened that made me very sad, I'm really good at my job."*
10. **Recognizing another person's positive aspects:** *Example: "Your report was exactly what I wanted; you improve so much every time, congratulations."*
11. **Trying to reach an agreement:** *Example: "Would you prefer to talk now or later?"*
12. **Expressing intentions:** *Example: "I'm really tired and I don't want to go out."*

Some important recommendations for meeting with another person to create the truth:

- Remember the relaxation exercises.
- Tell the offender that you have been participating in a Forgiveness and Reconciliation process and of the benefits you got from physical and spiritual health.
- Explain to the person with whom you are starting a Reconciliation process the idea of establishing the truth of what happened before reuniting to talk about justice and the pact.
- Raise the possibility of a reunion through a pact and a celebration, after producing truth and justice. Listen to the person's version of what happened.
- Don't question the other person's version of what happened.

- Remember the relaxation exercises; tell the other person how you saw him/her before and how you see him/her now, and what you feel.
- Propose a new meeting for the person to talk about justice and a pact.

Invite him/her to make a new appointment and tell him/her that you will return to the support group to share the experience with your peers who are going through the same process and propose a new meeting after the following workshop (justice).

Document 12

POT OF CLAY

Keep a solemn atmosphere during each ritual; the participants maintain the spirit and transcend the moment.

The participants gather around a pot of clay. Each person gives it one or more colored brushstrokes (acrylic paint). They will paint their current version of the offense while committing to remember and tell the reflections made about truth. This is a collective work that will be broken; the facilitator will gather each piece.

The facilitator will keep the pieces of the pot to rebuild it as a group in Module 15.

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO SURVIVORS AND
CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

MODULE 12: JUSTICE

OBJECTIVES

1. Reflect on the concepts of justice and impunity.
2. Reflect on the criteria for the use of punishment.
3. Promote the concept of restoration as a component of the demand for justice.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants enter, settle in and have breakfast. Participants sign in.	* Attendance List
9:00 – 10:00	Activity 1. <u>Introduction</u> 1.1. <u>Pre-workshop quiz</u> <u>Individually</u> Each participant will complete the pre-workshop quiz that corresponds with Module 12. 1.2. <u>Self-Care Exercise</u> <u>Plenary session</u> Complete the self-care exercises in the program: “Body Relaxation Exercises.” (Exercise-Document No. 1) 1.3. <u>Presentation of the Workshop</u> Presentation of the program and the norms of group interaction. (Duration: 20 minutes)	* Pre-workshop quiz * Exercise-Document No. 1: “Body Relaxation Exercises” * Bulletin board with the agenda for two days * Bulletin board with the norms of group interaction
10:00 – 10:30	Activity 2. <u>Impunity</u> <u>Plenary session</u> <ul style="list-style-type: none"> • Present participants with a series of games in which the loser is punished. • On a flip chart, write the punishment that the three losers will 	* Exercise-Document No. 2: “Impunity”

	<p>receive.</p> <ul style="list-style-type: none"> • Invite the participants to share their responses to the questions. <p>(Exercise-Document No. 2)</p>	
10:30 – 11:30	<p>Activity 3. <u>Moral Criteria, Customary Law and Institutional Justice</u></p> <p><i><u>Plenary session</u></i></p> <ul style="list-style-type: none"> • Reading of: “Moral Criteria, Customary Law and Institutional Justice.” • Participants reflect on the concepts of moral criteria, customary law and institutional justice. <p>(Document No. 3)</p>	<p>* Document No. 3: “Moral Criteria, Customary Law and Institutional Justice”</p>
11:30 – 1:00	<p>Activity 4. <u>Inventory of Punishment</u></p> <p><i><u>Individually</u></i></p> <ul style="list-style-type: none"> • On a sheet of paper, each of the participants will write a list of punishments they’ve given and a second list of punishments they’ve received. • At the end, each participant will answer the questions. <p><i><u>In 3 groups</u></i></p> <p>The answers to these questions are shared in small groups.</p> <p><i><u>Plenary session</u></i></p> <p>Invite participants to create two or three conclusions in agreement with each other.</p> <p>(Document No. 4)</p>	<p>* Document No. 4: “Inventory of Punishment”</p>
1:00 – 2:00	Lunch	
2:00 – 4:00	<p>Activity 5. <u>Justice</u></p> <p>5.1. <u>Individually</u></p> <p>The participants reflect on the questions that were raised.</p> <p>(Document No. 5) (Duration: 30 minutes)</p> <p>5.2 <u>Restorative justice</u></p> <p><i><u>In 5 groups</u></i></p> <ul style="list-style-type: none"> • Reading of: “Restorative Justice” and “Promoting Justice.” • After reading, each group will prepare their answer to one question. Each group will receive a different question. <p>(Document No. 6) (Duration: 20 minutes)</p> <p><i><u>Plenary session</u></i></p> <ul style="list-style-type: none"> • Each group presents the response to their question. • Participants comment on the text and the answers to the questions. <p>(Duration: 40 minutes)</p>	<p>* Document No. 5: “Justice”</p> <p>* Document No. 6: “Restorative Justice” and “Promoting Justice”</p>

4:00 – 4:30	Break	
4:30 – 5:30	Activity 5.3. <u>What Is Restorative Justice?</u> <u>Plenary session</u> Participants read and comment on the text: “What Is Restorative Justice?” (Document No. 7) (Duration: 1 hour)	* Document No. 7: “What Is Restorative Justice?”
5:30 – 6:30	Activity 6. <u>My Case</u> <u>Individually</u> <ul style="list-style-type: none"> Remind the group of the three major injuries caused by offenses. Ask participants to work on the following exercise, using the inventory of injuries as an evaluation guide. <u>Plenary session</u> <ul style="list-style-type: none"> Discuss the discoveries in terms of Self- and Hetero-Restoration, commenting on what participants felt during the exercise. Propose that participants present one or two experiences of interpersonal or group processes to promote justice, in which restoration was the central theme of the process. (Document No. 8)	* Document No. 8: “My Case: Self-Restoration and Hetero-Restoration”
6:30 – 7:30	Dinner	
7:30 – 9:00	Discussion <u>Participants choose the topic</u> Participants will hold a discussion on a topic of their choosing. Participants will turn in the materials and receive information packets.	

Day 2

Time	Activity / Methodology	Materials
7:00 – 8:00	Activity 7. Self-Care Exercise <u>Plenary session</u> (Document No. 9)	* Document No. 9: To be Developed
8:00 – 8:30	Breakfast	
8:30 – 9:30	Activity 8. <u>Peer Support Groups: What Happened Since Our Last Meeting?</u> <u>In 3 groups</u> With a professional leading each group complete the activity: Participants report on the completed <i>Abrazo</i> . <ul style="list-style-type: none"> Discuss the achievements and difficulties. The group should learn from the experiences of participants and make suggestions for resolving the difficulties discussed. Emphasize discussion of concerns, reflections, what was 	* Document-Guide No. 10: “Peer Support Group Progress” * Participants present the <i>Abrazo</i> reports.

	<p>learned, and experiences since the last module. (Document-Guide No. 10) (Duration: 1 hour)</p> <p><u>Plenary session</u> Participants discuss how they felt during the previous exercise; what they learned.</p> <ul style="list-style-type: none"> • If there are special situations that should be discussed in plenary session, this is done now. 	
9:30 – 11:00	<p>Activity 9. Preparation of <i>Abrazo</i></p> <p>9.1. PSWs will prepare <i>Abrazo</i> No. 11 (to be determined) Prepare the <i>Abrazo</i> keeping in mind these established routines: welcome, relaxation exercises, norms of group interaction, the main activity and closing. (Duration: 30 minutes)</p> <p>9.2. In 3 groups Present the individually prepared <i>Abrazo</i> and supplement it according to the suggestions made. (Duration: 30 minutes)</p> <p>9.3. Plenary session</p> <ul style="list-style-type: none"> • Each group presents its work. • The group will adjust the outline and define the final proposal. <p>(Duration: 30 minutes)</p>	* Preparation Forms for the <i>Abrazos</i>
11:00 – 11:30	Break	
11:30 – 12:30	<p>Activity 10. Apologizing</p> <p><u>In 3 groups</u> Discuss the Reading of: “How to Apologize.” (Document No. 11)</p>	* Document No. 11: “How to Apologize”
12:30 – 1:30	<p>Activity 11. Post-Workshop Quiz</p> <p>11.1. Individually Each participant will complete the post-workshop quiz for Module 12.</p> <p>11.2. Evaluation</p> <p><u>Individually</u> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session.</p> <p><u>In plenary session</u> Go over the evaluation and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major problems 	<p>* Copies of the post-workshop quiz</p> <p>* Copies of the evaluation form</p>

	<ul style="list-style-type: none"> • Suggestions for improvement <p>Activity 11.3. <u>Closing Ceremony</u></p> <p><i><u>Plenary session</u></i></p> <p>The Flower of Life: Adjust the ritual by reading the text: “The Perfect Heart.” (Document No. 12)</p>	<p>* Document No. 12: “The Flower of Life”</p>
1:30 – 2:30	Lunch	

Exercise-Document 1

TOTAL RELAXATION EXERCISE

“Total relaxation” is a neuromuscular technique that is very easy to learn and is recommended for releasing stress and daily concerns.

Achieving complete relaxation consists of working on the different areas of the body separately and gradually. The amount of time required for a session decreases with practice; at the beginning, spend 20 to 30 minutes on relaxation every day.

General guidelines to “body relaxation”:

- Complete the relaxation exercise on a soft carpet or on a mat in a calm and comfortable place. Make sure there is nothing to distract you around.
- Wear loose clothes and take off your shoes. This will help you achieve total relaxation.
- Lay down, facing upwards, with your arms extended down the side of your body and your legs outstretched. Inhale and exhale deeply three times. Imagine the tension in your body being freed during the breathing. Then, breathe normally as you continue to relax your body.
- Loosen your entire body, starting with your lower extremities (from your feet to your head). With time you will learn to feel the difference between tension and relaxation. You can listen to music during the session or complete this work with another person.

Relax in 10 steps:

1. Bend your feet toward your body. Tense them for a few seconds. Then, relax the muscles and feel how the tension has diminished. Stretch the tip of your feet and feel the tension in your calves. Keep the position for a few seconds and then relax.
2. Bring your legs together very tightly. Keep the position for a few seconds and then relax. Tighten your buttocks, tensing the muscles in that area as much as possible. Keep them tense for a few seconds and then relax.
3. Contract your abdomen, generating tension in the muscles. After a few seconds, relax. Check to make sure the lower part of your body is relaxed, if you find otherwise, repeat steps 1 and 2.
4. If you don't suffer from back problems, lift your spine off the floor without detaching your shoulders from contacting the floor. Tighten the raised area and then relax.
5. Shrink slightly your shoulders to expand your thorax. Tense the area and then relax. Tense your shoulders, lifting your arms. Keep the position. With your arms against the floor try to touch your ears with your shoulders. Then relax, placing the shoulder blades gently on the floor.
6. Close your fists tightly. Keep the tension and then relax your fingers. Repeat the exercise, but this time separate the arms from the floor and feel the tension in the forearms. Keep for a few seconds and relax.

7. Now focus on the upper part of your arms. Place your arms on your body next to your chest. Keep the position for a few seconds and relax, placing your arms on the floor with your palms facing up.

8. Make gentle moves with your head, first to one side and then to the other, and then, resting your chin on your chest. Tighten and relax. Tense your jaws by clenching your teeth. Keep for a few seconds and relax by leaving your mouth open. Tighten your lips, keep them tight and then relax. Press your tongue to your palate, keep the tongue there, and then relax.

9. With your eyes closed, move them with a circular motion to relax your eyelids. Relax your forehead and your scalp. Keep the tension and then relax; feel your face muscles become relaxed.

10. To finish, breathe gently and leave your mind blank. Stay in the lying down position for a few minutes and enjoy being relaxed. Get up slowly and avoid stressful activities for a short period.

Exercise-Document 2

IMPUNITY

Propose a series of games to participants in which there are losers, who are penalized.

On a flip chart, write the punishment that the three losers will receive. [\[These are examples; the facilitator can choose other forms of executing the dynamics of this exercise\].](#)

- Punishment for the first loser: example, buy each group member a juice.
- Punishment for the second loser: example, bring a glass of warm, red wine to the classroom, balancing it on the head without touching it with your hands.
- Punishment for the third loser: example, perform an imitation of one of the participants.

First game: “*Zip Zip Bong.*” Participants sit in a circle “passing” the word “*zip*” to the person on either their right or left with their lips covering their teeth. The next person must do the same, and so on. If a participant wants to change the direction of the passage, he or she must say the word “*bong*” instead of “*zip*.” The goal is to pass the words around the circle without showing one’s teeth. If a participant shows any teeth, that person made a mistake and is punished.

Second game: “*Red Light/Green Light.*” Participants form a line on one side of the room, and the facilitator stands on the other side. When the facilitator says “*Green light,*” participants can run as fast as they want toward the opposite side of the room. At any time, the facilitator can say “*Red Light,*” and participants have to freeze in place. If anyone makes a mistake he/she is punished.

Third game: “*Simon Says.*” Participants form a line with the facilitator, who plays the part of Simon; the facilitator stands in front, facing everyone else. Participants must do what Simon tells them to do when asked with a phrase beginning with “Simon says.” For example, if Simon says “Simon says

jump,” participants must jump. Those who make a mistake are punished. If Simon says “jump” without first saying “Simon says,” participants should not jump. Those who make a mistake are punished.

For the facilitators:

Don’t enforce any of the previous punishments for the purpose of introducing the notion of impunity and the feeling of rage it creates.

The facilitator will randomly leave the classroom. Upon returning to the classroom, he/she will interrupt the game without enforcing any of the punishments and will continue by talking about any topic. When people react because the punishments weren’t enforced, raise the concept of impunity and the discomfort this creates.

It is important that the facilitator demonstrate the demand for a perfect justice system can hinder its application. At times, even the most perfect systems require the use of justice such as amnesty and pardons. Discussing acquittal is a form of recognizing punishment; in this sense, we prefer to talk about justice. Allow participants to reflect on the meaning of punishment when seeking to promote justice.

In plenary session, invite participants to share their responses to the following questions:

- Is promoting justice the same as promoting punishment?
- Why is justice understood as punishment?
- Is justice the same thing as punishment?
- What are the consequences of impunity?
- In your case, how was impunity given?

Document 3

MORAL CRITERIA, CUSTOMARY LAW AND INSTITUTIONAL JUSTICE

In this activity, we present the concepts of **moral criteria, customary law and institutional justice**.

Moral criteria: A set of beliefs that people use to determine if their actions are right or wrong.

Customary law: Daily, we judge others and we use these acts of judgment to decide whether to apply a type of sanction, penalty or restitution. This is the area where our morals are applied, the philosophical basis of the justice system that is embodied in each of us, independently from the institutional judicial system of penal law.

Institutional justice: This is the conception of sanctions developed by the State and the disciplinary system that is applied through society’s penal code.

Each person accepts some type of penal code. Participants reflect on the concepts of moral criteria, customary law and institutional justice.

Document 4

INVENTORY OF PUNISHMENT

On a sheet of paper, each participant will write a list of punishments that person has given and another list of punishments that person has received. After finishing, each participant will answer the following questions in writing:

- What is the relationship between the punishment and the offense made?

- How does the punishment I impose repair me? (The purpose of this question is to determine the significance of punishments that you give and what is gained from that punishment).

- Is there someone I owe justice to? (I am the victimizer)

The answers to these questions are shared in small groups.

In plenary session, invite participants to develop and agree upon two or three conclusions.

Document 5

JUSTICE

Individually, participants will reflect on the following questions:

- What do I understand justice to be?

- What is the justice that I expect to get in the Reconciliation process with my Other?

- What does punishment contribute to?

- Why should a person be punished for having committed an offense?

Document 6

RESTORATIVE JUSTICE

In 5 groups: Participants will read a text about restorative justice; then, each group will prepare answers to the following questions:

- What is restorative justice?
- How does one promote restorative justice?
- What is the difference between punishment and restoration?
- How can there be a restorative process between the Offended Party and the Other?
- Is revenge a form of justice?

RESTORATIVE JUSTICE

The whole process of restoration against an offense raises three basic aspects:

- Psychological restoration
- Physical or material restoration
- Restoration under the law

The Reconciliation implies two fundamental elements: truth and justice. We already discussed truth. Now we will discuss justice.

When we think about justice from the perspective of Reconciliation, usually reparation and restitution for wrongdoing come to mind.

Generally, we use two types of justice: punitive justice (which imposes punishment) and corrective justice (which ensures restitution). Frequently, it is necessary for us to use restorative justice (which allows the Other to recover). As we are part of a culture that unconsciously promotes violence, the type of justice that we use and call for most is punitive justice. We are inclined to respond to one wrongdoing by committing another harmful act. One of the most extreme examples of this is that we think we are doing justice by imposing sentences of the death penalty or imprisonment for life. In most cases, the same jails become another bad aspect for society when they breed a culture of more delinquents. It is in these jails where rage, hatred and desire for revenge multiply.

Today, some countries are starting to enforce the concept of restorative justice. This is a justice that restores, rebuilds and repairs that which has been damaged. It rebuilds relationships and ensures the promise of a better future. It rejects crime and mistakes. It does not reject the criminal.

Restorative justice emphasizes the dignity of the Other as much as the offended party, placing more importance on recovering the social connection than on obtaining restitution for the offense. The reconstruction of relationships, the reinforcement of communication between the victim and the victimizer, and the strengthening of community ties become a priority beyond punishment or the enforcement of the law.

Restorative justice does not exempt a wrongdoer from reparation for the damage he/she caused. However, many times, it is impossible to repair the damage: for example, the loss of a loved one, the amputation of a hand, the memory of the agony caused by a torturer, or the humiliation felt by being a victim of kidnapping or extortion. In these cases, a concrete gesture of economic restitution needs to come together with gestures of symbolic reparation. In South Africa, as well as in other countries like Guatemala and El Salvador, symbolic reparations have been made in the forms of plaques, park names, schools, and streets in honor of the victims. The purpose of such reparation actions was to help victims, survivors and communities recover their sense of control and significance in their own lives.

THE PROMOTION OF JUSTICE

The **promotion of justice** is a necessary condition for the process of Reconciliation. A person, community or society that claims to move forward in Reconciliation should promote justice. Restorative justice is one alternative, in which doing justice entails more than simply punishing a culprit. With Restorative Justice, the offended party and his/her offender should be restored.

The justice process entails three basic requirements:

- Restore the human potential that is affected by the offense, as summarized by the **three S's**. This is the most psychological aspect of restoration.
- Restore the physical and material harm that was done.

- Satisfy the principles of justice, since codes and laws punish those who act outside of the norms of coexistence. These sanctions range from the deprivation of freedom to the deprivation of other rights. However, in the case of restorative justice, criminal law is regarded in a different way than merely the right to punish; this concept will generate much discussion in this module.

Another important factor to take into account is that not all offenses that a person suffers are subject to interpretation by the codes; these offenses might be subject to an application of justice that people decide according to the circumstances and ways of understanding the offenses.

Currently, we understand the importance of these discussions regarding justice, Forgiveness and Reconciliation in Colombia, because the nation is trying to negotiate alternatives and encourage the demobilization of illegal armed groups; consequently, violence and crime rates are very high, and abuse within the family setting is destroying the basic social unit.

In a plenary session, each group will present their answers to the questions. Then, all of the participants will reflect on the text they just read.

Document 7

WHAT IS RESTORATIVE JUSTICE?

In 3 groups: Read “What is Restorative Justice?”

After reading the document, participants will answer the following questions as a group:

- What do I understand justice to be?
- What is the justice I expect to get in the Reconciliation process with my Other?
- What does punishment contribute to?
- Why should a person be punished for having committed an offense?

WHAT IS RESTORATIVE JUSTICE?

The definition of **Restorative Justice** emphasizes the process and the result.

Restorative Justice is a process through which parties to a specific crime decide collectively how to treat the consequences of the crime and its implications for the future.

Restorative Justice is different than the current penal system in many ways:

1. It views criminal acts in a larger framework. Instead of defending the crime as a simple legal transgression, it recognizes that offenders hurt victims, communities and even themselves.
2. It involves more parties in response to the crime. Instead of giving roles only to the government and the offender, it also involves the victims and communities.

3. It measures success differently. Instead of measuring how much punishment to give for breaking the law, it measures how many injuries have been repaired or prevented.

Meetings between victims, offenders and the community: Meetings between victims, offenders and affected members of the community are important modes of addressing the dimension related to crime and justice. The following three methods are quality “marks” of Restorative Justice. Each one requires the offender to take responsibility for the crime. Each one is limited to the parties and those who participate voluntarily.

- **Mediation between victim and offender:** This is a process that gives victims the opportunity to meet with the offender in a safe and structured setting to discuss the crime with the assistance of a trained mediator. The objectives of mediating between the victim and the offender include allowing the victim to willingly meet with the offender and encouraging the offender to both understand the impact of the crime and take responsibility for the resulting damage; thereby, providing the victim and the offender with an opportunity to develop a plan to repair the damage.
- **Meeting with the family or community group:** This process gathers together the victim, the offender, family, friends and important supporters from both sides to decide how to address the consequences of the crime. The objectives of the meeting include giving the victim an opportunity to be directly involved in the response to the crime; increasing the offender’s awareness of the impact of his/her actions and giving him/her the opportunity to take responsibility for it; providing the offender with a support system to make amends and shape his/her future behaviors; and, finally, allowing both the offender and the victim to connect with each other, with the community’s key support.
- **Peace treaties or circles of judgment:** This is a process designed for developing a consensus among community members, victims, victims’ attorneys, offenders, judges, prosecutors, defense counsels, police and court officials on a sentence that appropriately addresses the concerns of all the parties involved. The objectives of the circle include promoting the recovery of all the affected parties; giving offenders opportunities to make amends; giving victims, offenders, family members and communities a voice and a shared responsibility in finding constructive solutions that address the fundamental causes of criminal behavior; and creating a sense of community based on the community’s shared values.

Repairing the damage caused by the crime

Each justice restoration process — mediation between victim and offender, meeting with family or community group, and peace treaties or circles of judgment — ends with an agreement on how the offender is to make amends for the damage caused by the crime. Two criminal justice punishments are traditionally used in the restorative response to the crime.

Restitution and community service

Restitution: The payment of a sum of money, on the part of the offender, to compensate the victim for the financial losses caused by the crime. It is justified from the restorative perspective as a method of holding the offender responsible for his/her wrong doings and as a method of repairing the damage done to the victims. The restitution can be determined in the course of the mediation, meeting or circles; it can

also be ordered by a judge. In other words, it is a potentially restorative result that can be the outcome of a restorative process or a conventional justice process.

Community service: This is work done by the offender to benefit the community. It is justified from the restorative perspective as a method of addressing the damage experienced by the community when a crime occurs. It can be used for compensation or as a way of rehabilitating the offender. What distinguishes its use as a restorative response is the attention given to identifying the specific damage suffered by the community as a result of the offender's crime and the effort to ensure that the community service the offender performs will repair that specific damage. Thus, for example, offenders who write graffiti on residential buildings are assigned community service to remove the graffiti from the building in that neighborhood.

In plenary session: Participants share opinions from group discussion.

Document 8

MY CASE: SELF-RESTORATION AND HETERO-RESTORATION

This activity promotes Self-restoration and Hetero-restoration in the construction of justice.

Participants will remember the three main injuries (**three S's**) caused by offenses:

- **Self-confidence:** I am incapable of doing some or many things; I will be wronged and hurt again.
- **Significance of life:** Why am I here? Who am I?
- **Sociability:** I can't interact with other people. I will never again interact with my Other. There is no point in being part of a group or cooperating with anyone.

Explain the concepts of Hetero-restoration and Self-restoration to the participants:

- **Hetero-restoration:** When the Other repairs and restores the **three S's** they offended. Material aspects, psychological aspects and the application of codes are considered in the restoration.
- **Self-restoration:** Its purpose is the same as hetero-restoration, except that this restoration consists of actions that the offended person does him- or herself to recover the affected dimensions of the **three S's**.

Individually: Participants work individually on the following exercise, using the inventory of injuries as an evaluation guide.

Exercise

1. Answer according to the **three S's**. What restoration do you expect from your Other?

2. Participants write what actions they will take to recover from the injuries to the **three S's**.

In plenary session: Participants will reflect on what they discovered in terms of **Self-restoration** and **Hetero-restoration**, commenting on what they felt about the exercise.

Testimony

Propose that participants present one or two experiences of interpersonal or group processes of promoting justice, in which restoration was the central theme of the process.

Exercise-Document 9

SELF-CARE EXERCISE

To be developed

Document-Guide 10

DEVELOPMENT OF PEER SUPPORT GROUPS

Guide for group work

Revisiting our experiences: What happened in the past week?

In 3 groups (with professional supervision):

The goal is to resume the process based on the personal experiences of each participant, allowing them to express the doubts, feelings, emotions and situations that have caused distress since the last meeting, giving the group the opportunity to discuss these situations.

This is an opportunity for each participant to work on their own emotional states and concerns caused by the responsibilities of being PSWs.

- Participants will present a summary of the *Abrazo* they have completed: The objective is for the group to learn from the experiences of participants and to make suggestions for resolving the difficulties discussed. Discuss achievements and difficulties.

Participants present:

- Experiences since the last meeting or *Paso*
- Feelings
- Concerns
- Reflections
- Lessons learned

Participants will discuss how they felt during the exercise and what they learned from it.

If there are special situations to share with the group, this communication is done so now.

Note: Select one person per group to take notes on what is discussed so these findings can be shared in the plenary session.

Document 11

HOW TO APOLOGIZE

Another form of reparation is **apologizing**. Each time we make reparations, whether implicitly or explicitly, we are apologizing. However, it is necessary to apologize explicitly, in other words, it is necessary to do so personally. This is why we cannot apologize through another person. The effort of expressing the apology with words has important implications.

Apologizing is important because by doing so:

- You recognize the wrongful act.
- You accept some kind of responsibility for the act.
- You express remorse for what happened.
- You promise never to repeat the offense.

The basic problems in apologizing are:

- Lack of sincerity.
- Lack of a clear promise to change.
- Incomplete recognition of wrong doing.

In the most sincere **apology**, there is the paradox that no matter how sincere it is, apologies cannot undo what has been done, and yet, it is somehow mysteriously achieved. This is why apologizing has

unanticipated effects. The mystery of an apology is that, aside from words, actions reinforce interpersonal relationships.

In plenary session: Participants will comment on the reading and the different types of reparation presented.

Document 12

THE FLOWER OF LIFE

This activity promotes restoration as a central element in the petition for justice.

The facilitator will start the activity by reading the following text:

THE PERFECT HEART

One day, a young man was standing in the center of a town, proclaiming that he possessed the most beautiful heart in the entire area. A large crowd of people congregated around him; everyone stood in admiration and confirmed that his heart was perfect, as they had not seen any blemishes or scars.

Yes, everyone agreed that his heart was the most beautiful heart that they had ever seen. Upon seeing everyone's admiration, the young man felt even prouder. With great fervor he set out to ascertain that he did indeed possess the most beautiful heart in the whole region.

Soon, an elderly man approached him and said:

“Why do you say this, if your heart not is as beautiful as mine?”

Surprised, the crowd and the young man looked at the old man's heart. They saw that, though vigorously beating, this heart was covered in scars and there were areas where missing pieces had been replaced with others that appeared to have not been perfectly secured in place, as there were stitches and uneven edges.

Moreover, there were holes where deep pieces were missing. The gaze of the people startled him. “How could he say that his heart was more beautiful?” they thought.

The young man contemplated the elderly man's heart and upon seeing his ungainly state, he began to laugh. “You must be joking,” he said. “Compare your heart with mine... Mine is perfect. Yours is a collection of scars and pain.”

“That's true,” said the elderly man, “your heart appears perfect, but I would never get involved with you... Look, each scar represents a person to whom I gave all of my love. I tore out pieces of my heart and gave pieces to each person that I have loved. Many in their time have presented me with a piece of

their heart, which I have placed in the open spots in my own. Since the pieces are not the same shape, the edges do not quite align, but I am happy because they remind me of the love we have shared.”

“There have been times when I gave a piece of my heart to someone, but that person did not offer a little bit of theirs in return. That's where the holes are. To give love is a risk. Despite the pain that these wounds have caused me by remaining open, I remember to continue loving and keep the hope alive that one day, perhaps, they will return and fill the hole they have left in my heart.”

“Now, do you understand what is truly beautiful?”

The young man remained silent, tears running down his cheeks. He approached the elderly man, tore out a piece of his young and beautiful heart, and offered it to him.

The elderly man took it and placed it in his heart. Then he tore out a piece of his own heart, now old and battered, and with it he covered the open wound in the young man's heart.

The piece molded to the spot, but it was not perfectly aligned. Because the pieces were not identical, they could see the edges where they did not exactly fit. The young man looked at his heart that was not “perfect” but nevertheless shone much more beautifully than it did before because the love of the elderly man flowed through him. “Now I can see how beautiful your heart is!”

After the reading:

The facilitator will work with a paper flower called the “flower of life,” that will connect to a series of threads that attached to each of the participants.

The “flower of life” is placed in the center of the group gathered around it. Each participant will proceed to tie his/her thread to each of the orifices of the flower, expressing his/her commitment to promote restorative justice in his/her own case and in his/her culture, generally. Those who cannot tie their thread to one of the orifices of the flower can tie their thread to the threads of other participants, expressing their own commitment.

The facilitator will cut some of the threads, showing how breaking one or two relations affects the balance of the entire group. This is the central message of the exercise: to show how, when two people break off relations, they affect the relations of the groups they are related to. Restoration is the recovery of the internal balance between the two and, by extension, their groups. Forgiveness and Reconciliation are a collective effort, even when it is only between two people.

To finish, the facilitator will repair the broken parts and invite participants to keep this promise: “Our commitment to society, from now on, will be to opt for Reconciliation and seek Restorative Justice, allowing us to construct a society that can **see through the eyes of others** and encourage **cooperation**.”

At the close of the ceremony, the facilitator will give each participant a gift—a “*bag to repair wounds*.” It contains band-aids for different kinds of injuries that affect Self-confidence, the Significance of life, and Sociability.

For this reason, expressions of sorrow and remorse are very effective and are vital to this process. At the same time, it is important to recognize that the offended person has the power to accept or not accept the apologies. In this way, the victim is given the opportunity to regain control, respect and dignity.

Based on Martha Minow, "Between Vengeance and Forgiveness."

EMBRACE TRUTH
DESIGN FAMILIES
DESIGN A WORKSHOP
DESIGN SELF-CARE

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO SURVIVORS AND
CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

MODULE 13: MUNICIPALITY AND LOCAL DEMOCRACY

May 27 and 28, 2010

OBJECTIVES

1. Understand the relationship between the needs (rights) of a survivor in his/her daily life and the municipality's function as the fulfiller of these needs.
2. Recognize what a municipality is, what its competences are, how it operates, and how to participate to demand the appropriate rights.
3. Elaborate on the concepts of local democracy and citizenship.
4. Visualize how PSWs can coordinate their work with the municipality's dynamic.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants arrive, settle in and have breakfast. Registration.	* Attendance List
9:00 – 10:00	<p>Activity 1. <u>Introduction</u></p> <p>1.1. <u>Pre-workshop quiz</u></p> <p><u>Individually</u> Each participant will complete the pre-workshop quiz that corresponds with Module 13. (Duration: 15 minutes)</p> <p>1.2. <u>Self-Care Exercise</u></p> <p><u>Plenary session</u> Complete the self-care exercise according to: “Body Relaxation Exercise.” (Exercise-Documents No. 1) (Duration: 30 minutes)</p> <p>1.3. <u>Workshop Presentation</u></p> <p>Presentation of the program and the group interaction rules. (Duration: 15 minutes)</p>	<p>* Pre-workshop quiz * R/Maryluz</p> <p>* Document-Exercise No. 1: “Body Relaxation Exercise” * R/Maryluz</p> <p>* Bulletin board with the agenda for two days * Bulletin board with the group interaction rules * Document-Guide N° 2: “Development</p>

		of Peer Support Groups” * R/Beatriz
10:00 – 12:30	<p>Activity 2. <u>My Municipality</u></p> <p>2.1. <u>Creating a mental map, and visualizing the “Municipality”</u></p> <p><i><u>Plenary session</u></i> On a card, each person writes down names they associate with the word “municipality.”</p> <ul style="list-style-type: none"> • Share responses with the group. <p>(Duration: 30 minutes)</p> <p>2.2. <u>In 3 groups</u></p> <p>Group 1: Keeping the cards in mind, create a script about “What is a Municipality and How is it Run?”</p> <p>On a poster board, paint a map of the municipality of San Francisco showing the city, the streets, rivers and highways; what does it produce?</p> <p>Group 2: Keeping the cards in mind, create a script about “What is a Municipality and How is it Run?”</p> <p>Paint the urban segment of the municipality of San Francisco on a poster board: the physical part (main buildings and public areas) – the inhabitants (existing organizations, their objectives and their main accomplishments in the past year).</p> <p>Group 3: Keeping the cards in mind, create a script about “What is a Municipality and How is it Run?”</p> <p>Paint the public administration on a poster board: administration agencies and the responsibilities of each.</p> <p>Write down the functions of:</p> <ul style="list-style-type: none"> • The mayor • The town council • The representative <p>(Duration: 1.5 hours)</p> <p><i><u>Plenary session</u></i> <ul style="list-style-type: none"> • Share all the results of the group work. Complete with additional information and comment on the work.</p>	<p>* Flip chart paper or poster board</p> <p>* Sheets of bond paper</p> <p>* Crayons</p> <p>* Paintbrushes and paint</p> <p>* Scissors</p> <p>* Masking Tape</p> <p>* R/Maryluz</p> <p>* Document No. 3: “What is a Municipality and How is it Run?”</p> <p>* R/Benjamín</p> <p>* Maryluz</p> <p>* Beatriz</p>

	2.3. Complete the reading in Document No. 3 “What is A Municipality and How Is it Run?”	
12:30 – 2:00	Lunch	
2:00 – 3:30	Activity 3. <u>The Old and New Colombia</u> 3.1. <u>Plenary session</u> Draw a graph (see picture), and describe Colombia “before” and “after” the Constitution. (Duration: 30 minutes) 3.2. <u>In 3 groups</u> <ul style="list-style-type: none"> • Reflect on the present reality in Colombia: advances and setbacks of the democracy. • Reflect on the role of citizenship in the construction of democratic Colombia, according to the Constitution. (Duration: 30 minutes) <u>Plenary session</u> Share the group work. (Duration: 30 minutes)	* Document No. 4. * Article “The Old and New Columbia” * R/Benjamin
3:30 – 4:00	Break	
4:00 – 6:30	Activity 4. <u>Citizenship and Local Democracy.</u> 4.1. Discussion with Benjamin. Based on document 4.	* Document No. 5: “Democracy and Citizenship” * R/Benjamin
6:30 – 7:30	Dinner	
7:30 – 9:00	Discussion <u>Participants choose the topic</u> Participants will hold a discussion on a topic of their choosing. Participants receive information packets and resources.	

Day 2

Time	Activity / Methodology	Materials
7:00 – 7:30	Activity 5. <u>Self-Care Exercises</u> <u>Plenary session</u> (Document No. 6)	* Document No. 6: To be developed
7:30 – 8:00	Breakfast	
8:00 – 9:00	Activity 6. <u>Peer Support Groups: What Happened Since Our Last Meeting?</u> 6.1. <u>Plenary session</u> Participants report on the completed <i>Abrazo</i> . <ul style="list-style-type: none"> • Discuss the achievements and difficulties. • The group should learn from the experiences of the participants and make suggestions to solve the discussed difficulties. Emphasize discussion of concerns, reflections, what was learned, and	* Copy of <i>Abrazo</i> report * R/Maryluz

<p>9:00 – 10:00</p> <p>10:00 – 10:30</p>	<p>experiences since the last <i>Paso</i>. (Document-Guide No. 7) (Duration: 1 hour)</p> <p>Activity 7. <u>Preparation of <i>Abrazo</i></u></p> <p>7.1. <u>In teams of PSWs</u> Each facilitator will prepare <i>Abrazo</i> No. 13 (Justice) keeping in mind the established routines: welcome, relaxation exercises, group interaction rules, the main activity, dynamics and closing. (Duration: 30 minutes)</p> <p>7.2. <u>Plenary session</u> Each participant will present the <i>Abrazo</i> he/she has prepared and adjusts this according to the suggestions made. (Duration: 30 minutes)</p> <p>Activity 8. <u>Preparation “Family Workshop”</u></p> <p>8.1. <u>Plenary session</u></p> <ul style="list-style-type: none"> • Present a proposal outline to the group with their objectives and possible activities. • The group will adjust the outline and define the final proposal. 	<p>* R/Beatriz</p>
<p>10:30 – 11:00</p>	<p>Break</p>	
<p>11:00 – 1:00</p>	<p>Activity 9. <u>Coordination of the “Peer Support” Process and Life in the Municipality</u></p> <ul style="list-style-type: none"> • Presentation of the Life in the Municipality Plan project. Reactions, comments and suggestions for the coordination. 	<p>* Ilder Tangarife and Nelson Duque</p>
<p>1:00 – 2:00</p>	<p>Activity 10. <u>Post-Workshop Quiz</u></p> <p>10.1. <u>Individually</u> Each participant will complete the post-workshop quiz for Module 13.</p> <p>10.2. <u>Evaluation</u></p> <p><u>Individually</u> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session.</p> <p><u>Plenary session</u> Go over the evaluation and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major difficulties • Suggestions for improvement <p>Activity 11. <u>Closing Ceremony</u></p>	<p>* Copies of the post-workshop quiz * MaryL</p> <p>* Copies of the evaluation form</p>

	<u>Plenary session</u>	<p>* Document No. 7:</p> <p>To be developed</p>
2:00 – 3:00	Lunch	

Document-Exercise 1

SELF-CARE EXERCISE

To be developed

Document-Guide 2

DEVELOPMENT OF PEER SUPPORT GROUPS

Guide for group work

Revisiting our experiences: What happened in the past week?

In 3 groups (with professional supervision):

We will review the process, depending on the particular experiences of each participant; in group; we will elaborate on our concerns, thoughts, emotions, and situations that have preoccupied our minds since the last *Paso*.

This “revisiting” is an opportunity for each participant to work on the emotional states and discomforts caused by the responsibilities of being PSWs.

• Participants will present a summary of the *Abrazo* they have completed: The objective is for the group to learn from the experiences of all participants and make suggestions for resolving the difficulties discussed. Discuss the achievements and difficulties.

Each participant will present:

- Experiences since the last meeting or *Paso*
- Thoughts
- Discomforts
- Reflections
- Lessons learned

Participants will discuss how they felt during the exercise and what they learned from this experience.

If there are special situations to share with the group, these are addressed now.

Note: Pick one person per group to take notes on what is discussed so this information can be shared in the plenary session.

Document 3

WHAT IS A MUNICIPALITY AND HOW IS IT RUN?

The municipality is the territory where we live. It is a small homeland that provides us with our livelihood, and whose past, present and future we share. Having a homeland is like having a family. The family is an institution of peer support between partners, and an appropriate environment for raising new human beings who will integrate into the society. We all are born in a country, in a municipality, in the same way that we are born into a family. The goal is the same: for people and families to have the security of health, education, housing, nourishment; in a word, their dignified life is a public interest. The government's role is to guarantee that basic human needs are fulfilled; that is why the services are called public services. Everyone contributes to the development of the municipality and everyone has the right to benefit from it.

The municipality is the basic agency through which the State (national level) immediately connects with local citizens. In the municipality, men and women share the anxieties and joys of daily life, while living and contributing to their economic, social and political development. This coexistence causes big and small conflicts that should be solved every day, and that are exacerbated or alleviated depending on its national context.

The municipality is, therefore, responsible for providing public services. Based on the contributions of citizens (taxes and national funds transfers), the municipality must meet the basic needs of health, sanitation, housing, education, sports, etc. In other words, the municipality is the place where the goals of the State to achieve a common well-being are met.

According to the Constitution of 1991, one of the State's purposes is to "facilitate everyone's participation in decisions that affect them, and the economic, political, administrative and cultural life of the nation." Furthermore, the Constitution states that the duty of the person and citizen is to "participate in the political, civic and communal life." And there are special moments for this participation: the drafting of development plans, participation estimates, the society for public management (accountability, lobbyists). To make this possible, governments should facilitate participation, in other words, allow, promote and enable citizen participation.

The municipality, under the Constitution, has become the ideal space for the development of political, economic and social democracy in our country and for implementing individual and organized democratic participation.

The Municipality is responsible for:

- Providing public services required by law.

- Building infrastructure as demanded by local progress.
- Ordering the development of its territory.
- Promoting community participation, and the cultural improvement of the residents. (Political Constitution. C.P.Art 311)

Who Runs the Municipality?

The Mayor – The Municipal Council – The Local Administrative Committee – The Representative.

The powers of these public servants are:

1. The Mayor

The Mayor's powers:

1. Honor and enforce the Constitution, the law, the government's decrees, the regulations (from the Departments) and the Council's agreements.
2. Maintain public order. The Mayor is the primary authority of the municipality's police force.
3. Manage the municipality: ensure that the functions and implementation of the services it oversees are completed. Appoint and remove subordinates and managers or directors of public agencies.
4. Shut down or merge entities and municipality agencies, in accordance with the respective agreements.
5. Timely submission to the Council of draft agreements on plans and programs of economic and social development, public works, an annual budget of revenues and expenses, and any other document deemed necessary for efficient operation of the municipality.
6. Sanction and enact the Agreements passed by the Council, and object to the ones considered to be inconvenient or in opposition to the legal order.
7. Collaborate with the Council for proper execution of Council duties.
8. Oversee municipality expenditures, according to the investment plan and the budget.

It is the Mayor's duty to promote the improvement of citizens' lives.

Some of the responsibilities and functions that the mayor handles for the community are:

- Promote and guarantee the democratization of the Municipality.
- Advance a participatory and transparent government.
- In accordance with social and community organizations, finance and develop procedures for instruction in and education for democratic values and fundamental rights.
- Agree with the community on the Development and Investment Plan, and make it widely available.
- Report on the mission's progress, at least twice a year in compliance with article 91 of the 136 law of 1994.
- Facilitate access to the investigation and auditing on the administration's actions.

The Mayor relies on the civilian population when making decisions such as:

- Joining a Province or a Metropolitan Area already constituted by other Municipalities. (C.P. Art. 319 y 321)
- Assigning the use of land in the Municipality where the development of tourism, mining or other projects threatens to create significant change leading to a transformation of the traditional activities of the Municipality.
- Appointing magistrates from the list of three candidates proposed to the Local Administrative Board. (Art. 118, law 136/94)
- Entering into contracts for the provision of services or public works with community organizations. (Art. 141, law 136/94)
- Agreeing to investment projects and the annual budget.

The Municipal Council

The Council constitutes the Administrative Corporation of the Municipality. The duties include:

- Regulating the efficient provision of public services by the Municipality.
- Adopting the economic and social development plans as well as the public works plan.
- Authorizing the Mayor to enter into contracts and temporarily perform duties of the Council.
- Determining taxes and local expenditures.
- Dictating the organizational standards of the budget, and issuing an annual budget of revenues and expenditures.
- Determining the structure of the Municipality Administration.
- Creating State Industrial and Commercial Enterprises, and authorize the creation of Societies of Mixed Economy initiated by the Mayor.
- Monitoring and controlling the activities related to the construction and sale of real estate housing.
- Choosing the Representative and the Municipality Comptroller.
- Regulating land use.

- Dictating the necessary standards for the control, preservation and defense of the Municipality's environmental and cultural heritage.

The Municipality Representative

He/She is elected by the City Council. He/She is in charge of administrative control in the municipality and performs the duties of the District Attorney at the municipality level. His/Her functions are:

- Protect the public's interest.
- Monitor the conduct of public officials.
- Defend and promote human rights.

Document 4

THE MUNICIPALITY AND CITIZEN PARTICIPATION

Every law which regulates a constitutional right (health, housing, utilities, education) has created a space and a mechanism that guarantees the right to participation. Let's consider just a few of them that are applicable at the municipality level.

Spaces for Participation

Town Meeting

This is a public meeting of the Municipal Councils or of the Local Administrative Boards in which the residents can participate directly to discuss issues of community interest. "During each period of regular sessions of the Municipal Councils, District Councils or Local Administrative Board there should be, at least, two sessions (of town meetings) in which the issues of the residents of the municipality, district, locality, commune or small departments are considered." (Art. 81, law 134). This means that cities must conduct a minimum of six each year and eight in small municipalities.

Citizen Lobbyists

Their formation depends on the free initiative of citizens. Citizens can request a consultation with the Municipality Representative, whose duties include promoting their formation and operation. It is important to keep in mind that each project into which public funds are invested, are subject to investigation: for, example, the SISBEN, the ICBF programs, health services, among others.

Territorial Councils for Planning (CTP) and Municipal Councils for Rural Development

These are necessary tools that provide space for coordinating development. Civil society members participate through representatives from different organizations, with the intention of guaranteeing that they will take the needs and interests of everybody into account when deciding on development factors and on the investment of public money.

The Municipal Councils can strengthen these councils by assigning them more functions, but never weaken them by leaving space for participation (Article 349 of the Constitution; Articles 9, 12, and 44 of Law 152 regarding Planning; Article 61 of Agrarian Law 101 of 1993).

Local Administrative Committees

These tools of local administration committees for participation have a great potential for empowering public sectors, covering all of the neighborhoods and including sidewalks. Its creation depends on the will of the Municipal Council and they develop based on delegated functions of those in the District Offices and Regional Centers.

Means of Participation

- **The Vote:** To participate in the designation of representatives and other public decisions, such as:
- **The Plebiscite:** It is the pronouncement of the town supporting or rejecting an executive decision, through the President of the Republic's convocation.
- **The Referendum:** It is the Call to the People so that they can approve, reject or repeal a rule. It can be on the national, regional, departmental, district or local level. It can be initiated by the public.
- **Public Consultation:** This is a question to the people, proposed by an authority as the President, the Governor, the Mayor, etc., regarding an issue on the national, departmental, regional, district or local level.
- **Legislative and Normative Public Initiative:** This is the right of a group of citizens to present proposed bills to Congress, agreements to the Municipal Council, ordinances to the Departmental Assembly, and resolutions to Local Administrative Committees.

Document 5

LOCAL DEMOCRACY AND CITIZEN PARTICIPATION

Lincoln, the North American president who proclaimed liberty for the slaves, defined *democracy as the power of the people, by the people, and for the people*. Democracy is a way of social functioning, agreed

upon by the members of a society. The golden rule of democracy is to consider citizens as equal under the law.

When organizing a cooperative, or any other organization, we create a form that tends to the interests of those involved; for example, the Administrative Council of a cooperative. The executive institutions of a democratic state result from the historical process of organizing society, with the goal of meeting the needs and interests of the members of the society; it is a process that matures slowly. In countries where democracy has not yet matured, political patronage, authoritarianism, and corruption inhibit the emancipation of citizens and, therefore, the power of the people is replaced by the power of the ruler or of a political patron, or is sometimes supported by an illegal, armed group.

Locke, a promoter of democracy, said that, to be a citizen, a young person should become free, in that his/her opinion, and a vote should be determined according to both his/her own criteria and, for example, those of his/her father. In terms of women, it used to be thought that they would never be able to ascertain full citizenship because they were always subject to others: to their parents, first of all, and later to their spouses; they were never emancipated and, therefore, could not quite become full citizens. Of course, history has demonstrated the contrary.

One female leader, a victim of armed violence, commented recently that she had voted for a candidate who had given a gift of 200,000 pesos to be able to acquire an efficient stove—one of the stoves that Cornare handed out. The cost of the stove is 1,200,000 pesos, of which Cornare provided one million and that each beneficiary should provide the rest. Well, thanks to the gift from the politician, she could have a stove in her house. This person, like thousands in Colombia, voted according to her legitimate interests.

In effect, the right to vote was historically expanded to the people who have interests to defend: proprietors, lawyers, slaves, women, etc. A person votes to make an impact in public decisions. The problem arises when we do not have public interests to vote for and, therefore, we only vote for our private interests. This type of situation is what political patronage and corruption take advantage of; a person votes in exchange for a lunch, a mattress, a roof, a grant, a stove, or for 20,000 to 200,000 pesos. The political patrons take advantage of the particular needs of the voters to be in a position where they can have control over public monies, which is the money of the people, and, therefore, should be used for the benefit of the public interests. For this reason, as Antanas Mockus advised, “public money is sacred.”

Widespread Interests in the Interest of the Public

We strengthen democracy when we make sure that the vote is oriented for the public interest. It is appropriate to ask: Do the processes of planning a community—our Life Plans for Reconciliation—really contribute to the creation of a public interest, for which it is worth it to vote?

One community planning process attends to many particular interests: of distinct population sectors, of distinct regions. One possibility is that each sector fights to have some of its interests or necessities included in the municipal development plan or in the annual budget. This situation uses the political patron to make electoral promises: I will do 'this' for the young generation, 'this' for the women, for the victims, for those who live in the countryside...Of course, much remains only in promises, but who

achieves their goal, while in debt of permanently supporting the same candidate, becomes a captive vote of the patron, which guarantees that he can be in a position to be elected for years.

The community planning processes, as is the case of Life Plans for Reconciliation, offers a permanent venue for consideration and coordination where people can meet to discuss which of those interests should be widespread, so the interests of victims, for example, would not only be their issue, but rather of the whole community; in this way, one particular interest can be converted into a public interest.

In the municipalities of the Nariño Department and the Cauca Department, where prospective planning processes and sustainable regional development strategies have been advanced (many with the method proposed by the Suyusama Corporation), the communities not only have an impact on governmental programs and on the budgets with proposed outlets/opportunities of their Life Plans, but also various Popular Mayors. Many Council members have been elected to contribute to the implementation of those plans from positions of representation and of public management.

What works, then, is not only a *deliberative* democracy, but a *participatory* and *representative* democracy: not only with the right to vote but also the right to be elected. That is to say, citizens influence public power so that management and public money is applied in public ways and, therefore, in a “clean” way to achieve the objectives indicated by the public.

Is Life Plans for Reconciliation making a political training school to strengthen local democracy and establish a politicized population that votes for public interests and not only for private interests? Will contributing our Life Plans for Reconciliation make the State more reliable, our relations more democratic, our society more just and equitable?: All to create conditions so that armed violence is not repeated in our territory?

Perhaps the next local elections will tell us if Life Plans for Reconciliation are political training schools because they may create a collective subject concerning public interests. The possibility will reveal itself and we will see.

Document No. 6

CLOSING CEREMONY

To be developed

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO SURVIVORS AND
CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

MODULE 14: RECONCILIATION: LET'S MAKE A PACT

OBJECTIVES:

1. Analyze the different types of Reconciliation.
2. Generate a favorable emotional state for a possible encounter with the offender.
3. Find ways to facilitate the process of Reconciliation and Forgiveness.
4. Develop of a draft of the pact and train in dialogue with the Other.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants arrive, settle in and have breakfast. Participants sign in.	* Attendance List
9:00 – 10:00	<p>Activity 1. <u>Introduction</u></p> <p>1.1. <u>Pre-workshop quiz</u></p> <p><i>Individually</i> Each participant will complete the pre-workshop quiz that corresponds with Module 14.</p> <p>1.2. <u>Self-Care Exercise: Dynamics of Self-Esteem</u></p> <p>Complete the dynamic “ant massage” and “give and take” to strengthen self-esteem and appreciation of others. (Document-Exercise No. 1)</p> <p>1.3. <u>Presentation of the Workshop</u></p> <p>Presentation of the program, its goals, and the norms of group interaction. (Duration: 30 minutes)</p>	<p>* Pre-workshop quiz</p> <p>* Exercise-Document No. 1: “Dynamics of Self-Esteem”</p> <p>* Bulletin board with the agenda for two days</p> <p>* Bulletin board with the norms of group interaction</p>
10:00 – 12:00	<p>Activity 2. <u>Reconciliation</u></p> <p>2.1. <u>Plenary session</u> Begin a dialogue with participants on the possibility of Reconciliation and strategies for achieving this. (Document No. 2) (Duration: 1 hour)</p>	* Document No. 2: “Strategies That Facilitate Reconciliation”

	<p>2.2. <u>Types of Reconciliation</u></p> <p><u>In 3 groups</u> Critical reading of “Types of Reconciliation.”</p> <p><u>Plenary session</u> Participants share their analysis of the different pacts presented. (Document No. 3) (Duration: 1 hour)</p>	<p>* Document No. 3: “Types of Reconciliation”</p>
12:00 – 1:00	<p>Activity 3. <u>Possible Encounter With the Offender</u></p> <p>3.1. <u>Individually</u> Participants will sit comfortably in chairs or (if possible) lie down on mats and listen attentively to the facilitator’s instructions.</p> <p>After the exercise, reunite the group and share only the feelings experienced. (Document No. 4) (Duration: 1 hour)</p>	<p>* Document No. 4: “Safe Environment” * Soft Music * Scents</p>
1:00 – 2:00	Lunch	
2:00 – 3:00	<p>Activity 3.2. <u>The Experience</u></p> <p><u>Individually</u> Ask participants to think about the following questions:</p> <ul style="list-style-type: none"> • How do you feel? • What did you feel when you saw the other? • What do you want from the other? • How did your body react to seeing or imagining the other? <p><u>In 3 groups</u> Share answers to the questions.</p> <p><u>Plenary session</u> After sharing responses, read: “Lost Dream.” (Document No. 5) (Duration: 1 hour)</p>	<p>* Document No. 5: “Sharing the Experience” “Lost Dream”</p>
3:00 – 4:30	<p>Activity 4. <u>Joe and Forgiveness</u></p> <p>4.1. <u>Plenary session</u></p> <ul style="list-style-type: none"> • Before reading, the facilitator will share the background with participants. • With background music, read the text: “Cleaning the Pain.” (Document No. 6) (Duration: 30 minutes) <p>4.2. <u>Reflection</u></p> <p><u>Plenary session</u></p>	<p>* Document No. 6: “Joe and Forgiveness” * Music</p>

	<p>Analyze aspects of the reading “Joe and Forgiveness.”</p> <p><u>Individually</u> Participants write two letters, telling the process they experienced; one is addressed to the offender or someone who knows the case, and the other letter is addressed to themselves.</p> <p><u>In 3 groups</u> Participants share their comments on their experience in writing the letters. (Document No. 7) (Duration: 1 hour)</p>	<p>* Document No. 7: “Reflection” * Paper * Envelopes</p>
4:30 – 5:00	Break	
5:00 – 5:30	<p>Activity 5. <u>Pacts for Conflict Transformation</u></p> <p><u>In 3 groups</u> Read the text: “Conflict Transformation.”</p> <p><u>Plenary session</u> The facilitator invites participants to discuss the content of the reading on pacts. (Document No. 8)</p>	<p>Document No. 8: “Conflict Transformation”</p>
5:30 – 6:30	<p>Activity 6. <u>Transforming Conflicts</u></p> <p><u>Individually</u> Invite participants to remember a recent conflict they had; ask them to draw it on a sheet of paper in any way they wish, while answering some questions. (Duration: 10 minutes)</p> <p><u>In 3 groups</u></p> <ul style="list-style-type: none"> • Once participants have finished the exercise, they share their responses to each case with their group members. • Afterwards, give participants a message. • After receiving the message, invite participants to answer the questions individually, while staying in their groups. <p>(Duration: 45 minutes)</p> <p><u>Plenary session</u> Participants share what they learned from the exercise. (Document No. 9) (Duration: 15 minutes)</p>	<p>* Document No. 9: “Transforming Conflicts” * Paper * Markers</p>
6:30 – 7:30	Dinner	
7:30 – 9:00	<p>Discussion <u>Participants choose the topic</u></p> <p>Participants will hold a discussion on a topic of their choosing.</p>	

Day 2

Time	Activity / Methodology	Materials
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7:00 – 8:00	Activity 7. <u>Self-Care Exercise: Yoga</u> <u>Plenary session</u> Complete the exercise in the program: “Yoga Exercises” (Exercise-Document No. 10)	* Exercise-Document No. 10: “Yoga Exercises” * Mats * Relaxation music
8:00 – 8:30	Breakfast	
8:30 – 9:00	Activity 8. <u>Peer Support Groups: What Happened Since Our Last Meeting?</u> <u>In 3 groups</u> With a professional person leading each group, complete the activity: Participants report on the completed <i>Abrazo</i> . <ul style="list-style-type: none"> • Discuss achievements and difficulties. • The group should learn from the experiences of participants and make suggestions for resolving the difficulties discussed. • Emphasize discussion of concerns, reflections, what was learned, and experiences since the last module. (Duration: 30 minutes) <u>Plenary session</u> Participants discuss how they felt during the exercise; what they learned. <ul style="list-style-type: none"> • If there are special situations that should be discussed in plenary session, this is done now. 	* <i>Abrazos</i> report presented by participants.
9:00 – 10:00	Activity 9. <u>Preparation of <i>Abrazo</i></u> 9.1. <u>PSWs will prepare <i>Abrazo</i> No. 12 (closing of <i>abrazos</i>)</u> Prepare the <i>Abrazo</i> keeping in mind these established routines: welcome, relaxation exercises, norms of group interaction, the main activity, dynamics and closing. 9.2. <u>In 3 groups</u> Present the individually-prepared <i>Abrazos</i> and supplement them according to the suggestions made. 9.3. <u>Plenary session</u> <ul style="list-style-type: none"> • Each small group presents its work. • The group will adjust the outline and define the final proposal. 	* Preparation Forms for the <i>Abrazos</i>
10:00 – 11:00	Activity 10. <u>Preparation of the Closing Events:</u> 10.1. <u>Family Meeting and Exchange</u> 10.2. <u>Taking San Francisco for Reconciliation</u>	* Copy of the Proposal of events
11:00 – 11:30	Break	
11:30 – 1:00	Activity 11. <u>My Case</u> <u>Individually</u> Each participant writes a dialogue guide with the Other, in which he/she is invited to create a pact.	* Document No. 11: “My Case” * Paper

	<p><u><i>In 3 groups</i></u> Taking turns, participants will present the dialogue in which they negotiate the agreements of the pact.</p> <ul style="list-style-type: none"> • After the presentation, the group will give suggestions to improve the communication process. <p><u><i>Plenary session</i></u> Participants share their experience with the puppet show. (Document No. 11)</p>	
1:00 – 2:00	<p>Activity 12. <u>Post-Workshop Quiz</u></p> <p>12.1. <u>Individually</u> Each participant will complete the post-workshop quiz for Module 14.</p> <p>12.2. <u>Evaluation</u></p> <p><u><i>Individually</i></u> Participants will fill out an evaluation form for the workshop. When they have completed the form, they will turn it in and join the plenary session.</p> <p><u><i>Plenary session</i></u> Go over the evaluation and discuss:</p> <ul style="list-style-type: none"> • Major achievements • Major difficulties • Suggestions for improvement <p>Activity 12.3. <u>Closing Ceremony</u></p> <p><u><i>Plenary session</i></u> Liberation from hatred:</p> <ul style="list-style-type: none"> • Participants will reach a place tied together. There, they will burn or undo the ties and affirm their will to free themselves of all hatred, anger or rage that kept them tied up for so long. • They will take their masks and burn them, promising to see life with new eyes. • They will wash their hands and face in a tub or fountain of water with flowers, declaring their commitment with Reconciliation, while the rest of the participants say in unison: “So shall it be.” End the ritual with a hug. (Document No. 12) 	<p>* Copies of the post-workshop quiz</p> <p>* Copies of the evaluation form</p> <p>* Document No. 12: “Liberations” * Tub or fountain of water with flowers</p>
2:00 – 3:00	Lunch	

Exercise-Document 1

DYNAMICS OF SELF-ESTEEM

For strengthening self-esteem, love for one's self and appreciation of others:

Ant massages: In pairs, massage your peer (who will close his/her eyes) (ask him/her for permission to touch him/her) as if you were ants (simulate with your fingertips) slowly or quickly walking all over the body of your peer, from the head down to the feet and back up, going over every part of the body again. Afterwards, change roles. Thank each other for the "present" you have given each other.

Giving and receiving: Form a circle. Someone begins the dynamic by saying: "From the peer (say the name of the peer on your left), I take the quality (name the quality or value that you wish to take) and to the peer (say the name of the peer on the right) I give my quality (mention one of your own qualities)." This continues until the circle is finished. This exercise is for recognizing your own value and that of your peers.

Document 2

STRATEGIES THAT FACILITATE RECONCILIATION

- The facilitator will start a dialogue with participants (in plenary session) on the possibilities of reconciliation and the strategies for achieving this.
- Reconciliation is not always possible: if the offender died, if you don't know where he/she is, if he/she doesn't want to reconcile.
- There are cases in which reconciliation presents levels of difficulty, such as when a child has been raped by a family member.
- Other times, reconciliation remains in a state of passive co-existence, without reaching cooperation, much less solidarity, which is the highest and most admirable level of reconciliation.
- What strategies encourage reconciliation?

Document 3

TYPES OF RECONCILIATION

We can identify three possible types of Reconciliation:

- The first level is Reconciliation of **coexistence**. In this process, two people reach an agreement in which they decide to sustain a cordial relationship, without major interaction or cooperation. In this relationship, aggression and mistreatment disappear in exchange for an agreement of no aggression that can be translated as: you're there and I'm here, without aggression.
- The second level is Reconciliation of **cooperation**. Two people reach an agreement in which they decide to sustain a relationship of basic cooperation, without major social or affective interaction. It can be translated as: we meet when necessary and that's it, without aggression.
- The third level is Reconciliation of **solidarity**. It is an agreement through which the two people decide to continue an affective relationship of solidarity and cooperation, building together opportunities for harmonious interaction and mutual support.

These levels of reconciliation can also be achieved between groups, in what has been called community reconciliation, and are applicable to the processes of social reconciliation. We have just presented three possible contexts of reconciliation: *interpersonal, community and social*. Similarly, the pacts can be made at these three levels of Forgiveness and Reconciliation.

Interpersonal reconciliation refers to the reestablishment of the relationship between two people. In a community context, reconciliation is the reunion of groups (blocks, neighborhoods, gangs, etc.). In a social context, reconciliation includes the peace process adapted for a large social group, such as in a nation that has suffered the tragedies of war, or between nations.

According to the types of Reconciliation described, we can identify three possible types of pacts.

To analyze:

Pacts of coexistence: Here, there is no aggression, but the two are either indifferent to or ignore each other. They are two realities near each other without interacting, as established by pacts of non-aggression. Do you know any cases of countries that coexist? Do you know any cases of people who coexist? What are the essential elements of coexistence?

Pacts of cooperation: The parties have a relationship of basic cooperation. They don't enter into a deep, affective relationship. What are some of the necessary elements of cooperation? Do you know of any cases?

Pacts of solidarity: In this case, two people, communities or social groups decide to resume a path of harmony together. What are its elements? How can this condition be developed and attained?

In plenary session: Participants share their analysis on the possible types of pacts presented.

Document 4

SAFE ENVIRONMENT

The following exercise involves relaxation techniques while visualizing situations that are likely emotionally difficult for participants.

Music and pleasant scents will accompany this exercise to encourage relaxation.

Keep in mind: *“If I do not accept and make my personal process, then I cannot come to understand and reconcile with my offender.”*

The exercise is carried out in three stages: contraction – relaxation – symbolic encounter.

Participants will be seated comfortably in their chairs, or (if possible) lying down on mats. They will then listen attentively to the facilitator's instructions:

- Concentrate on the music and find the position in which you are most comfortable.
- Bring your awareness to your body and begin to note the different parts: feet, legs, knees, your torso, your stomach, the beating of your heart sending blood to your arms, your hands, your fingernails. Tense up the different parts of your body, recognizing how the tension resembles the sensation of pain that the offense caused.
- Exhale completely four or five times. Continue breathing smoothly, being careful not to exhale forcefully. Imagine that as you exhale, you breathe out all of the bad; when you inhale, you breathe in good thoughts. Exhale the tensions and inhale friendship and compassion. Exhale anger and resentment. Inhale Forgiveness and Reconciliation. Can you feel the air flowing through your mouth, your throat, your head? Let the air leave through your mouth and feel the current flowing through your arms and hands. Keep your chest relaxed, even when there is no air entering. Do you contract your stomach when you inhale? Can you feel the smooth inhalation reach down into the bottom of your stomach and pelvis? Do you note the tension releasing in both sides of your ribs and in your back? Note any tension in your throat, your jaw or any obstructions in your nose.
- Now, concentrate on a situation or person that causes anger, pain, or anxiety making sure that you keep paying attention to your breath. Imagine that you are on a path to a marvelous forest: walk through the trees, the sun illuminating everything around you. There is a fountain with crystal-clear water, singing birds, and flowers. Now, imagine that your offender is near.
- Have you constricted your breathing? In case this scenario was to happen, why are you constricting it?
- Bring your attention back to breathing deeply.
- Imagine which strategy you will use when you meet your offender.
- Continue maintaining awareness of the rest of your body. Has any part of you tensed up at the thought of your offender? Why? Are you listening to what this means? What have you discovered?
- In what location will you encounter your offender? Will there be a witness?
- What will help you reach out to the offender? What new attitudes are possible?
- Imagine that you are writing a letter to your offender. What would you write? What would the first line be?

With music playing softly in the background, the facilitator will then allow for a prolonged period of silence, in which participants can take time to consider how they would write their letter.

- To complete the exercise, the facilitator will ask participants to slowly bring their awareness back to the room, noticing their feet, their legs, their stomach, slowly opening their eyes, etc.
- As you become aware of your body again, notice how each part—the feet, the legs, the knees, your torso, your stomach—has relaxed.

Document 5

SHARING THE EXPERIENCE

After finishing the safe environment exercise, everyone regroups and shares only his/her feelings. Don't try to discuss the work; just try to stabilize the group, emphasizing what each person feels with regard to the idea of meeting with the Other.

Ask participants to answer the following questions individually, so they can share answers later in small groups:

- How do you feel?
- What did you feel when you saw the other?
- What do you want from the other?
- How did your body react to seeing or imagining the Other?

After finishing, the facilitator will read the following text:

LOST DREAM

Upon entering the village, a man insulted the Buddha. Not everyone appreciated Buddha's attitude and some resented that their children were his disciples. When passing a crowd, someone raised their voice and insulted the figure dressed in white that was calmly approaching. Buddha raised his head and their eyes met. Nothing more.

The following day, that man, ashamed, approached Buddha and asked for forgiveness. "I could not sleep at all last night," he said, "and I will not be able to sleep until you forgive me for what I did yesterday."

Buddha replied: "Well, I slept peacefully all night long. There is nothing to forgive. Yesterday was yesterday, and today is today. Perhaps you should forgive me for having been unable to sleep on my account."

Buddha continued walking.

Document 6

JOE AND FORGIVENESS

[Before the reading, the facilitator will tell participants the following background]:

Tony needed money to feed his children. One morning he decided to go out and commit an armed robbery. He went to Joe's store and a struggle ensued. Tony shot Joe in the spine. The bullet injured the spine and left Joe paraplegic.

This left Joe infuriated with what happened. His wife became tired of his frequent aggression and left the house; his sons are staying with the grandparents. James, his friend, helped him to react positively. After a lot of effort, he managed to get Joe to meet with Tony's mother. Tony was in jail. It was an intense visit that slowly made Joe understand Tony's suffering and fragile side. Finally, Joe agreed to write a letter to the person that injured him.

With background music, the facilitator will read the text "*Cleaning the Pain*" to participants:

Cleaning the Pain

Robert Enright

I was surprised by the peacefulness I felt when I dropped the letter in the mailbox.

James noticed it and told me: "I know that you are calmer, but I am going to ask you to do one more thing in this path of forgiveness you're on."

"What is it?" I thought, as I stared at the roof of my car.

"...I want you to practice cleaning the pain from what Tony did to you," he said.

"I don't understand what you're saying," I said. "What is cleaning the pain? What does it mean?"

Calmly, James explained to me: "Think about it like this. Imagine a sponge for cleaning the floor. Our emotional pain is like trash on the floor. That trash is a danger to our children, our wives, our friends and even to the person who wronged us. If you decide to be the sponge to clean the pain Tony caused you, you will prevent the trash from hurting yourself and everyone else."

I saw how my pain had spread in such a way that it affected my wife, my children and my friends. I became an intolerable person.

"Yes, James. My wife left me." I said it without wanting to believe it.

James didn't answer.

"My children suffered simply because I did not know how to manage my pain."

James stayed quiet.

"How can I be that sponge that cleans the dirt?" I asked.

"When you decide to clean your pain, you prevent the pain from affecting other people. It is also a gift to Tony, since you won't seek vengeance with him."

I knew that James was right. I didn't completely understand the concept of cleaning the pain but, the more I practiced it, the more I felt the rage inside of me fading.

Days and years went by; I appreciatively remember the path that James made me take. I remember feeling a lot of skepticism and rage when I started. I finished my journey understanding that it was my salvation. Before beginning that path, I was in danger of suffering twice as much: first, from my paralysis and second, from my rage and hatred.

Still today, neither my arms nor my legs work. I am not sure that Tony received my gift of Forgiveness. Not knowing love, it is possible that he won't see it as such. However, that doesn't matter. I wish the circumstances were different, but at least I have peace, a peace in my heart that I never thought I would reach. I keep practicing Forgiveness in many unjust circumstances in life. I've become accustomed to it.

To those who have not made the effort to forgive, my story might sound very strange.

To those who have taken this path, you do not need any further explanation.

Document 7

REFLECTION

Propose that participants analyze the following aspects in a large group:

- What reflections did the lecture of Joe's experience generate with regard to the themes we have developed up until today?
- What is the perspective of the offended? How do you see the possibility of forgiving?
- What does the lecture say to each participant in relation to the offense they worked on in this workshop?

Without commenting, participants will complete the following exercise:

Participants will write **two letters** about the process they've undergone: one for the offender or someone who knows the case, and the other letter for themselves. The letter will be saved or given to the offender, according to the Forgiveness and Reconciliation process that each of them is going through. This exercise is not to share; each participant saves the letters in their folder or notebook and continues with the work and the ritual.

If the offender has died or if the whereabouts are unknown, you can write the letter and leave it in a mailbox without an exact destination or you can put the letter in a bottle and drop it into a river or into the sea.

Finally, in small groups, share your comments on the experience of writing the letter.

Document 8

CONFLICT TRANSFORMATION

Conflict transformation

In the transformation of conflicts, we should consider four elements: the people, the principles or criteria, the alternatives and the results.

1. The people

In a conflict, interests, values and concerns need to be addressed. Generally, each party is centered on what he/she wants and he/she forgets to find out what the other party wants, or why they are negotiating.

- a) You need to separate people from the problem. Instead of fighting with other people, why not unite with them to solve the problem; in other words, focus on the “the something” that is being fought over. Social sciences remind us that if we separate people from the problem, we can be reasonable with people (understand them, treat them well) and tough on the problem (confront it, tackle it). In this case, both parties win.
- b) Determine personal responsibility. Fighting requires at least two people: both are responsible in some way (for example, one hits and the other lets himself/herself be hit). How do I resolve this situation? What can I do about this? Finding a solution to the problem also requires at least two people: the solution to the problem cannot be a monologue.
- c) Some problems we can solve ourselves; others, we cannot. Whose problem is this? How does it affect me? If the problem is not mine, what can I do to help the situation? If the problem is someone else's, what can I learn from it? If the problem is with me, how can I resolve it? Etc.

2. Principles or criteria

These are values that people highlight when deciding on how to resolve the conflict. Which elements should guide my life and mark my actions? It is important to define them and, hopefully, write them down.

3. The alternatives

Alternatives are the possible solutions to the conflict. Instead of asking, “What is the solution?” it is better to ask, “What *are* the solutions?” Multiple remedies to the problem facilitate the dialogue that brings us closer to the alternative with the most positive consequences. Experts call this, “Working to increase the reasons for doing this”; so that there are more reasons for each person.

4. The results

These relate to the object of the conflict, its cause and the relationship between the people who are negotiating. If someone obtains something at the cost of the other, both of them lose the fight because the relationship is lost. A good agreement results in every person winning, getting something they want and, at the same time, maintaining a positive relationship with each other.

Negotiating a pact: Feels like a business pact (losses and gains).

Agreeing on a pact: Comes from the heart (compassion and giving). It is the deepest human dimension!

Agreeing on a pact

How do you offer reconciliation to the person you offended?

After healing from the injury:

- Make an appointment to meet with the people you have offended.
- Find a private place to ask for Forgiveness. It is easier if there are no spectators.
- Tell the person you offended that you want to apologize.
- Try to tell that person specifically what mistakes you’ve made. Don’t beat around the bush.
- Ask for Forgiveness: “I want to ask for your Forgiveness for...”
- Immediately afterwards, promise to change your behaviors: “I promise to never do that again.”
- Keep your promise.
- Don’t insist or wait for the other person to accept your apology or to forgive you.
- Apologies are not exchanges.

How do I offer Reconciliation to the person who offended me?

- Create an appropriate environment for the encounter, without publicity and with ease.
- Approach the person, willing to lovingly accept them: Reconciliation is not a victory over your adversary.
- Don’t look for an agreement at all costs: definitive separation without hurting each other is a form of Reconciliation.
- Express your desire to find a positive future for the both of you.

ABOUT PACTS IN GENERAL

A pact is an agreement between parties that define some compromises and relationship characteristics from the moment the pact is signed. A pact does not imply Reconciliation. If two people, who have distanced themselves, experience the Reconciliation process, it is possible that they will not want to share and will prefer mutual respect; thus, they establish a pact of coexistence that can be the start of a new form of relationship.

Imagine two people agreeing to no longer yell at each other or hurt each other with words, having a healthy respect for their differences, or two countries that neither interact nor maintain a relationship of any kind, yet agreeing to not invade each other's borders.

In general, the pacts between people are invisible: they are not written anywhere. We never wrote down our agreements to not arrive late to an appointment, to not criticize people behind their backs, to not raise our voices in a discussion, to cooperate in house chores, to lower the volume of the radio when others are sleeping, to not try to win all the time, etc.

There are other pacts that are protected by the law, ensuring that they are kept and penalizing pact-breakers when they are not. The employee has a pact with the employer: he/she will work in exchange for a salary; if either party breaks their agreement, the work contract or pact defines penalties so that each party knows what to expect from the other.

Pacts are a way of guaranteeing a future of cooperation. Pacts are made, not only between people, but also between groups and nations. Companies and countries often develop pacts as a way of guaranteeing cooperation.

Forming partnerships or associations between people to reach a goal is a pact they make without the existence of a conflict. Thus, there are pacts to initiate work, pacts to reinstate work when there has been conflict or aggression, and new pacts for when situations, without the existence of conflict or aggression, require establishing new and improved conditions for satisfactory relationships.

In plenary session: Invite participants to discuss the content of the readings on pacts.

- A good pact satisfies the interests of both parties. It is the best possible option.
- A good pact includes well-planned compromises that are realistic and operational.
- In case of contributing to the separation of the parties, a good pact facilitates cooperation.

Document 9

TRANSFORMING CONFLICTS

Invite participants to remember a recent conflict they had; ask them to draw it on a sheet of paper in any way they wish, while answering the following questions:

- Do you remember your first reactions to the conflict? Write them down.
- What words did you use at the time of the conflict? Write down the strongest and most vulgar.
- What words did the person you had the conflict with use? Write down the strongest words this person used.
- What did you need from this person?
- Did you get what you needed? Why or why not?

After participants have completed the exercise, invite them to share their responses with their group members; then, ask them to finish by answering the following questions for each case:

- What could you have done to not get caught in a situation that did not help you get what you needed?
- What other words do you think you could have used during the conflict to demonstrate to that person that you respect him/her and that you recognize his/her dignity?
- Write down some possible reasons to explain why the person you had a conflict with has behaved in that manner. Make an effort to find reasons you would never have imagined.

Continue by giving participants the following message: **In conflicts, you will always find that your interests and those of the other person can be satisfied, so long as people act with dignity and respect. Even if there is no agreement, both parties will appreciate that respect and dignity are present.**

Once this message is given, invite participants to respond to the following questions individually, while remaining in their groups.

- What was your interest and what was the other person's interest, in your situation?
- In the case of the conflict you had, could your interests and those of your adversary been satisfied with both of you benefitting, or in other words, with a *win-win*? Write how.
- At this moment, how can you summarize these strategies for a peaceful and successful solution to conflicts?

Continue the exercise by asking participants, from now on, to remember the following when faced with a conflict:

A conflict is a valuable opportunity to strengthen relationships with others.

Later, tell participants: remember that many athletes train with other athletes when they have an upcoming competition. Similarly, conflicts can be considered as an opportunity to train ourselves in the oldest art of humanity: respectful discussion and constructive conflict resolution.

A difficult peer, an ill-tempered neighbor or a person who responds negatively when we ask them for a favor (for example, in a bank or in a public office), can become our "trainer" without him/her even realizing this. Thus, we gain experience and don't let ourselves get caught in conflicts; in boxing, this person is called a **sparring partner**.

End the session by asking each participant to answer the following question:

- Do you have someone close to you that you have conflicts with and, from now on, can see him/her as your trainer for learning how to peacefully resolve conflicts? Draw him/her, share the drawing with your group members and tell them who that person is.

Finish the exercise by reminding participants that wise people know that conflicts, rather than being the cause of violence, can be converted into occasions for becoming better people and gaining friends.

In plenary session: Participants share what they learned from this exercise with the entire group.

Exercise-Document 10

YOGA EXERCISE

An Exercise in Self-Care: Yoga

(These exercises should be done on a mat on the floor.)

Explain that yoga exercises make a person conscious of the integration of mind, body, and spirit. The word “yoga” means to unite or bring together, signifying the unification of an individual's conscious with the collective, infinite conscious that is the universe.

Start with breathing exercises, becoming aware of the inhalation and exhalation of air. Do this five times.

Standing with your feet slightly apart, start moving your body, swaying from one side to the other, loosening your arms, your legs, and your ankles. Gently, move your head around in a circular motion.

Press each of your toes into the floor, standing up straight with your heart open. Raise your arms and bring your palms together. Lean to one side and then the other, stretching the sides of your torso. Lean and stretch backward, and then forward as if to touch your forehead to your knees. Hug your knees for a moment, then, touch the floor with your palms. Stretch your right leg back behind you, into a lunge pose, then, the left leg. Rest now, with your hands together at chest-height.

Inhale, exhale; open your heart. Look up and raise your arms above your head to salute the sun. Inhale and as you exhale, open your arms and bend down to touch your knees. Bend at the waist with your arms extended like eagle wings, weightless, without letting your head fall. Inhale, exhale; make a triangle with your body, with your feet and hands on the ground, stretching out your feet and hands.

Stand with your legs together and gently bend your knees, lowering slowly and intentionally. Sit on the ground and cross your legs. Inhale and exhale; then, begin fluttering your knees like a butterfly.

Sitting up straight on the mat, start moving your legs and feet as if they were shaking, from one side to the other.

Seated, move your body together with your head to the sides and to the back. Reach your right hand down to the floor and relax your left hand. Keep your right leg relaxed on the floor and bring your left foot over the right so that it touches the floor on the other side. Look in this direction, opening your heart.

Lie down on your mat. Bend your knees, and stretch out your hands. Gazing up, bring your knees together and lower them to the right side. Rest them on the floor for a moment, then, bring them back up and lower them over to the left side.

Sit up and stretch your legs out straight in front of you. Hold your toes in your hands and lower your hands or elbows towards your knees. Lower and rise without letting go of your toes, letting your head rise and then lowering toward your legs. If you cannot reach your feet, you can hold onto your calves.

Lie down. Bend one knee (without your foot touching the floor) and stretch out your other leg. Without touching the floor, move the bent leg around in a bicycle motion. Do the same with the other leg. Lying down, hug your knees; in this position, balance from top to bottom without letting go.

Sit up. Clasp your hands behind you and lower your head forward toward the floor. Repeat this exercise standing up, balancing in a relaxed manner.

Then, bring your palms together at chest-height. Think of someone, a person with whom you would like to share your energy in this moment. Say the words “SAT NAM,” which mean “truth is my identity.”

Document 11

MY CASE

The purpose of this activity is to facilitate participant development in drafting a pact and their training in dialogue with the Other.

Each participant will write a dialogue outline with the Other, where the writer will invite him/her to create a pact. To facilitate in creating the outline, raise the following question: “What type of pact do I want to make with my Other? (What do I want to negotiate?).

Each participant will create two puppets: one puppet representing the Other and the other representing himself/herself.

In small groups: Taking turns, the participants will present his/her dialogue in which they negotiate the agreements of the pact. After the presentation, the group will give suggestions to improve the communication process using the following questions:

- How assertive was the communication?
- Does the pact reflect the desired type of Reconciliation?

After sharing suggestions, the dialogue is modified and presented a second time in which an agreement is negotiated.

Remember:

- A negotiation is not a monologue; the negotiation expresses an interpersonal relationship.
- In an agreement, both people win.

In plenary session: Invite participants to share in plenary session their experience with the puppet show.

Document 12

LIBERATION

In each ritual, a solemn atmosphere is created; participants will maintain the spirit and transcend the moment.

Try to represent the decision to move toward the Reconciliation process, approaching the person who is the subject of Forgiveness:

- Participants will reach a place tied together. There, they will burn or undo the ties and affirm their will to free themselves of all hatred, anger or rage that they have been “tied to” for so long.
- They will take their masks and burn them, promising to see life with new eyes.
- They will wash their hands and face in a tub or fountain of water with flowers, declaring their promise of Reconciliation, while the rest of the participants say in unison: “So shall it be.”
- End the ritual with a hug.

**PEER SUPPORT TO TRANSFORM VICTIMS AND EX-COMBATANTS INTO SURVIVORS AND
CITIZENS
PASOS Y ABRAZOS
TRAINING PROGRAM FOR PEER SUPPORT WORKERS
Municipality of San Francisco**

MODULE 15: MEMORY AND RESTITUTION

June 24 and 25, 2010

CLOSING AND EVALUATION OF THE TRAINING PROCESS

OBJECTIVES:

1. Understand the importance of memory in the recovery process and in history.
2. Discuss the PSW process and its significance in their lives. Participants will become aware of the personal changes they experiences during the process of becoming and working as PSWs.
3. Complete four surveys of the process.

Schedule

Day 1

Time	Activity / Methodology	Materials
8:00 – 9:00	Participants enter, settle in and have breakfast. Participants sign in.	* Attendance List
9:00 – 10:00	<p>Activity 1. <u>Introduction</u></p> <p>1.1. <u>Self-Care Exercises</u></p> <p>Exercises for relaxation, visualization and introspection. Communicating with one's self. Biodance. Mandalas. To recognize your dignity, your luck, your magic. Mi motto is. (Duration: 40 minutes) (Exercise-Document No. 1)</p> <p>1.2. <u>Presentation of the Workshop</u></p> <p>Presentation of the program and its goals. (Duration: 10 minutes)</p> <p>1.3. <u>Application of the Self-Esteem Test</u> (Duration: 10 minutes)</p>	<p>* Exercise-Document No. 1: "Mandala" "Biodance"</p> <p>* Paper with the Mandala design</p> <p>* Crayons</p> <p>* Bulletin board with the agenda for two days</p> <p>* Self-Esteem Test</p>
10:00 – 12:00	<p>Activity 2. <u>Memory</u></p> <p>2.1. <u>In 3 groups</u></p> <p>Critical reading of "New Memory."</p>	* Document No. 2: "New Memory"

	<p><u>Plenary session</u> Discuss the content of the reading. (Document No. 2)</p> <p>2.2. <u>Collective Memory</u></p> <p><u>In 3 groups</u> Each group will prepare a representation of a good or bad event for the collective memory of people. This should be done as a mime presentation.</p> <p><u>Plenary session</u></p> <ul style="list-style-type: none"> • Each group will present the representation they prepared. • The other groups will try to guess the event being represented. • Reflect on the activity. <p>(Document No. 3)</p> <p>2.3. <u>The Importance of Memory</u></p> <p><u>Plenary session</u> Before the reading in small groups, the facilitator will read “Memory Manifesto” to the participants.</p> <p><u>In 3 groups</u> Reading of “The Importance of Memory in History.” Afterwards, each group will answer the reflection questions. (Document No. 4)</p>	<p>* Document No. 3: “Collective Memory”</p> <p>* Document No. 4: “Good Memory-Bad Memory”</p>
12:00 – 1:00	<p>Activity 3. <u>Celebrations of Memory</u></p> <p>3.1. <u>Plenary session</u></p> <ul style="list-style-type: none"> • The facilitator will share the reading “Celebration.” • Reflect on the content of the texts “Celebration,” “The Importance of Memory in History” and “Memory Manifesto.” <p>(Document No. 5)</p> <p>3.2. <u>Acts of Celebration</u></p> <p>-My case -Restoration of the broken pot -SHALOM Ritual (Document No. 6)</p> <p>3.3. <u>Application of the Reconciliation Test</u></p>	<p>* Document No. 5: “Celebration”</p> <p>* Document No 6 “Restoration” “Shalom” * Broken pot of clay * Paints</p>
1:00 – 2:00	Lunch	
2:00 – 4:30	<p>Activity 4. <u>Impacts of the Experience in the Lives of the PSWs</u></p> <p>4.1. <u>Introduction</u></p> <p>The goal is to gain awareness of the personal changes experienced during the formation process and the PSW practice.</p>	

	<p>4.2. <u>Individually</u> Each PSW draws two pictures. One picture will show how life was before this experience and a second one will show the changes that occurred because of the training process: in your way of being, in your way of thinking, in the types of activities you participate (by yourself, with others, in life in general). (Duration: 30 minutes)</p> <p>4.3. <u>In 3 groups</u> Under professional supervision, each group of PSWs will present the conclusions of their reflections to everyone else.</p> <p>The facilitator:</p> <ul style="list-style-type: none"> • encourages each participant to analyze his/her experience in depth • summarizes the key elements shared by the group and highlights the most significant changes <p>(This meeting will be recorded) (Duration: 1 hour)</p> <p>4.4. <u>Plenary session</u> The facilitators present the conclusions of each group. (Duration: 1 hour)</p> <p>4.5. <u>Application of the Post-traumatic Test</u></p>	<p>* Poster board sheets (2 for each PSW) * Crayons</p> <p>* Flipchart * Markers</p>
4:30 – 5:00	Break	
5:00 – 7:00	<p>Activity 5. <u>Preparation of Activities</u></p> <p>5.1. <u>Family exchanges</u> -Review the developed proposal. -Collect the results on the <i>Abrazos</i> work on “treasures” and review the most significant ones for the cards in each group. -Adjust the elements of the proposal if necessary.</p> <p>5.2. <u>March on San Francisco for Reconciliation</u> -Review the proposal. -Preparation of the awareness workshop. -Adjust the elements of the proposal if necessary.</p>	<p>* Copies of the Proposal for the Family Exchange Meeting</p> <p>* Copies of the Proposal of the event</p>
7:00 – 8:00	Dinner	
8:00 – 12:00	<p>Discussion</p> <p>Discussion group with visitors and closing ceremony</p>	

Day 2

Time	Activity / Methodology	Materials
7:00 – 8:00	<p>Activity 6. <u>Self-Care Exercise</u> Ritual: Cleaning the Pain (Document distributed in Module 14)</p>	* Mask

		* Water Fountain
8:00 – 9:00	Breakfast	
9: 00 – 9:30	Application of the Rand 36 “Health” Test	
9:30 – 10:30	Activity 7. <u>Collective Preparation for the Graduation Ceremony</u> 7.1. Group work 7.2. <i>Plenary session</i> Gather the work of the group 7.3. Appoint a committee for writing and presentation in the graduation ceremony.	
10:30 – 11:00	Activity 8. <u>Symbolic Closing Act and Presentation of a Certificate</u> The group will form a circle and hold hands. Expression of farewell feelings.	
11:00 – 2:00	Break End of the process. Farewell meeting.	

Document 1

MANDALAS

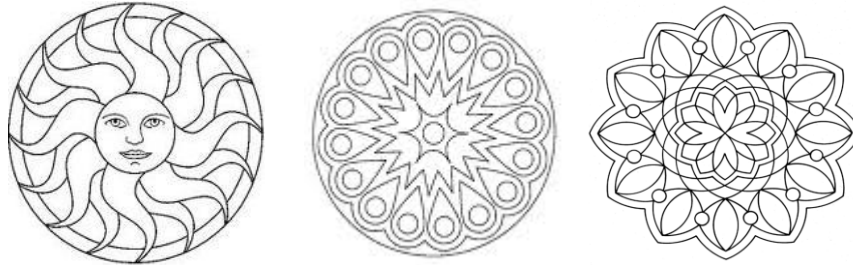
Mandala is a word that in Sanskrit means sacred circle. This circle is used for meditating, focusing energy and balancing disorders produced by different factors that cause change and destabilization.

Mandalas are diagrams or schematic representations that are symbolic of the macrocosm and the microcosm. “Mandala”: “a geometric and symbolic representation of the universe.”

The mandala is a circular symbol that has existed since the start of humanity. Many different cultures agree that the mandala leads to a path of unity with one’s self.

The completion of mandalas is effective for harmonizing, stabilizing and controlling states of crisis, anxiety and lack of balance. The mandala is a thousand-year-old art that, through graphic support, allows us to reach meditation and concentration, to extract our own nature and creativity. The mandala is an instrument of thought.

The mandala is also a form of art-therapy. Its therapeutic qualities allow us to recover our balance, our self-understanding (creative intuition and interpretation of our own beliefs), our peace and inner calm (concentration and forgetting about our problems). All of these are necessary to live in harmony.



Among the various relaxation techniques is the painting of mandalas. This relaxation technique does not require any specific discipline, since whoever makes them colors them according to their own aesthetic tastes and imagination. This can be done by people of any age and it can strengthen creativity.

It is an easy exercise; simply color in the different geometric elements. Each person chooses the colors, color intensities and coloring materials they want (watercolor, acrylic, crayons, colored pencils, etc.).

According to psychology, the mandala represents the human being. Interacting with these art forms helps heal both psychic and spiritual fragmentation. It is like beginning a journey toward your essence. It opens unknown doors and allows your inner wisdom to come out. Integrating mandala work into your life will center you and give you the feeling of peace in the midst of a storm.

BIODANCE

What is biodance?

Biodance is a system of personal growth based in biology; understanding that the organic and psychic are nothing more than two aspects of the same reality. With that global perspective of people, the primary objective of a biodance is the integration of the human being in relation to yourself, your others and your environment. It is **“a system of affective integration, organic renovation and relearning the original functions of life...”** Rolando Toro.

What is biodance based on?

Biodance works as a sequence of integrated exercises induced and stimulated by **music, spirited singing and dancing**. Individually and in groups, it recovers and reinforces the five basic ranges of expression of human potential: **Vitality, Sexuality, Creativity, Affectivity and Transcendence**.

How can biodance help us?

Regular practice of Biodance dissolves chronic motor tensions in the body. It supports a positive temperament, reinforces the immune system, **and reinforces self-esteem and valuation of one's own body**. It also **stimulates positive interpersonal contact** and helps us find new reasons to live.

Biodance origin and history

The prefix “BIO” is derived from the Greek term *bios*, meaning LIFE. The word “DANCE” is derived from French and is defined as meaningful, integrated movements. Thus, the term Biodance was created as a metaphor for the “Dance of Life.”

Rather than a show, dances are profound movements born in the privacy of ourselves. Thus, **dancing is to assume the movements of our own way of being in the world**.

Biodance is a method created by Rolando Toro, a Chilean psychologist and anthropologist who, nearly 40 years ago, was inspired by anthropological and ethological sources. The fundamental theories of Biodance come from Biology, the study of life and living.

Toro used his clinical experiences with psychiatric patients to verify the experiences that music can induce in people. He concluded that each change required specific musical stimulations and that **music has healing abilities capable of changing chronic physical and emotional states**.

Biodance is a system of integration and human development based on the experiences induced by music, movement and emotions. Its objective is to help with the resolution of inner conflicts and in the harmonious development of personality. It utilizes exercises and music organized for the purpose of increasing a person's tolerance for stress, promoting organic renovation and improving communication.

This definition involves affectivity, such as the capacity to bond with fellow human beings, the biological processes of organic repair and the rediscovery of new existential activities.

Its objectives include improving the quality of life to achieve physiological and mental stability for solving inner conflicts, and the harmonious development of personality. Affect integration, organic renovation and rediscovery of the original functions that maintain and protect life are the goals of biodance.

- Biodance utilizes movement, music and emotion in group work involving interactions with ourselves and others. Thus, it is a re-training of all the communication processes and it maintains health.
- Biodance generates life within life when rigid movements are replaced with integrated, unified movements.
- Biodance increases optimism when faced with such difficult challenges that the joy of living is lost. Biodance induces integrated experiences that allow us to develop a deep understanding of our identity, awakening new motivations for living.
- Biodance has made spectacular advancements, both in the integral development of the human being and, in therapy, for illnesses with a strong psychosomatic component.

Looking within ourselves, we seek to understand who we really are and what we have to offer others. This allows us to be a better friend to ourselves. Understanding ourselves better, we will like ourselves more and be more apt to love ourselves and, thereby, give everyone else our best.

Biodance and expressive movement are useful for every person who wishes to free him- or herself in a positive way, fully communicate with him- or herself and with others. It produces a balance between the physical, emotional and mental states. It is therapy for the soul, giving more peace and creating more love in the hearts of those who practice it.

Biodance is freeform dancing. It does not require previous study. It is an excellent and entertaining method of doing physical activity and maintaining a state of equilibrium and health.

“Dance as if no one is watching”

Document 2

NEW MEMORY

If offense produces “Bad Memories,” then forgiveness and reconciliation produce “New and Good Memories.” This enables the creation of new narratives that liberate a person from the slavery of their past and can help project a new future.

In the political process of overcoming large-scale social conflicts, we often find programs supporting reconciliation and forgiveness. However, in psychological terms, we can identify resistance to forgetting, forgiving and reconciliation. These are the resistance of memories, bad memories.

It is impossible to forget, considering that the injuries are scars on existence itself. Remembering the scars is an irrationality of life, a distrust of others and a loss of self-identity. The offense does not let its victims recognize themselves in the mirror. Wounds from the offense are indifference itself and the absolute risk of endangering one’s own ethics of self-care and care of others.

The past is a living power that creates forms of interpretation. It binds those who harbor feelings of pain, anger and a desire for revenge to an identity of victimization. The victim's memory is a form of identity; it is a narrative that imprisons, a form of fixation. From then on, the paths of life will be scarred by the offense.

Here, we find the reason for re-creating memory. The new narratives are new forms of interpretation; in some ways, they are a liberating, yet hidden work. The new memory returns to the past to free the person from his/her identity as a victim, the only seemingly appropriate identity since the painful events. The new memory allows for the appearance of new scenarios of expression; it is a form of renovation.

Giving meaning (*logic of meaning*) to the events, remembering and sharing the memory is a form of liberation; breaking the silence is a way to give new value to the experiences.

Remembering in groups is a path for merging (*Reconciliation of solidarity*) with the principles of truth, reparation and restoration, freedom, solidarity and peace. The new memory becomes a life project that triumphs over grief and death. Creating a memory is to rise above memory; when revisiting the events, we embrace them with the capacity to regenerate and create. Memory is a new version of resentment, in which the victim's passive attitude during the past offense is overcome by the creative activity in the new narratives. It is, ultimately, a new past for the victims.

The new memory fuels us so we can continue fighting and grants us the possibility of healing ourselves. Recovering the past is essential; this does not mean that the present should be controlled by the past, but rather, the present should use the past as it desires.

The events that we recover with the memory can be interpreted literally (*literal memory*) or figuratively (*figurative memory*). On the one hand, that event — for example, a painful part of my past or of the past of the group I belong to — is preserved without changes and does not take us beyond itself. In that case, the associations with that event maintain continuity: I emphasize the causes and consequences of that act, I discover all the people that could be associated with the initial creator of my suffering and I harass them in turn, establishing also a continuation between who I was and who I am now, or the past and the present of my village. I extend the consequences of the initial trauma to every instant of my existence.

Or, without negating the singularity of the event, and after recovering it, I decide to use it as one manifestation among others belonging to a more general category that serves as a model to understand new situations, with new actors. It is a two-fold operation: on the one hand — as we do in psychoanalysis or when dealing with grief — I neutralize the pain caused by the memory, controlling it and marginalizing it; but on the other hand, I open that memory to an analogy and a generalization, I create an example and learn a lesson from it.

The past becomes the origin for present actions, and, in this case, I try to find explanations for my analogies. Thus, we can say, that literal memory, if taken to the extreme, is risky, while figurative memory is potentially liberating.

Document 3

COLLECTIVE MEMORY

This exercise seeks to encourage participants to remember collective events that have historical significance for the group.

Each of the 3 groups prepares and presents a dramatization of a good or bad event for the collective memory of people. This dramatization should be a mime presentation. Later, in plenary session, each group will present the dramatization while the other groups try to discover the represented event.

In plenary session: The participants reflect on the following:

- How would you explain the existence of these events in the collective memory?
- Why do we preserve the memory of these events through the generations?

Document 4

GOOD MEMORY — BAD MEMORY

The facilitator will read the following **Memory Manifesto**.

Memory Manifesto

As the saying goes, to remember is to live. Remembering happiness is a way of strengthening the soul. When the memory is a bad one, life is saddened. When the pain of past experiences freezes the future, it is necessary to redefine the past with a clear, fundamental objective. Learning from the past is a joyous task, if life is the goal of memory.

When anger and hate freeze you, when vengeance turns into a way of recovering the meaning of existence, it is necessary to understand the danger of a memory. Revisiting the past should be seen as a necessary life strategy for recovering life.

Bad memories should serve the purpose of rectifying the past in the present moment and in the future. Life cannot flourish when trapped in the dark labyrinths of pain and tragedy.

Good memories strengthen the spirit; they are memories that encourage. Happy memories empower a person into having a healthy life, and understanding one's own personal and collective identity. Revisiting good memories from the past promotes an improved recurrence of yesterday. Thus, we propose celebration and memory as closure to this path of Forgiveness and Reconciliation.

In 3 groups: Read “The Importance of Memory in History.”

THE IMPORTANCE OF MEMORY IN HISTORY

The totalitarian regimes of the twentieth century sought to achieve total control of memory. Such a dangerous ambition had never been thought of before. Admittedly, rough and ready stabs at steering collective memory were made in earlier ages through the destruction of documents and public monuments. For example, the Spanish conquerors of South America made great efforts to uproot and put to the flame anything that bore witness to the former grandeur of the vanquished. Because they were not totalitarian, however, these regimes attacked only the official repositories of memory they let many other forms of remembrance survive, in oral narratives and poetry, for instance. But the tyrants of the twentieth century realized that mastery of information was the key to the conquest of people and lands. They sought to bring even its most secret repositories under control. Their plans did not always work out, but there can be little doubt that, in some cases, all traces of past events have been utterly destroyed...

Remembering the past is indispensable. This does not mean that the past should rule the present; on the contrary, it should be used by the present as desired. It would be horribly cruel to keep on reminding someone of the most painful parts of his or her own past: the right to forget exists as well.

One of the main justifications given by the Serbs to explain their aggression toward other people of the former country of Yugoslavia is based in history: any suffering the Serbs caused was nothing more than their revenge for what the Serbs suffered in the past; recently (during World War II) and long ago (the conflicts between the Turks and the Muslims). If the past is to rule the present, then neither the Jews nor the Christians, nor the Muslims are going to give up their claims on Jerusalem. In Brussels, in March 1988, a group of Israelis and Palestinians sat at the same table on the explicit understanding that “just to start talking, we have to put the past in parentheses.” In Northern Ireland, both extremist parties were determined neither to forgive nor forget and, until very recently, continued to add names to the long list of victims of “the Troubles”, with each assassination prompting a revenge killing, a never-ending cycle, a new Romeo and a new Juliet. It has been convincingly argued that many of the problems of the African American community derive not from current discrimination but from that community’s inability to overcome the traumas of its past history, and from the consequent temptation, as Shelby Steele puts it, “to exploit their own past sufferings as a source of power and privilege.”

Based on “The Control of Memory” by Tzvetan Todorov.

Thought-provoking questions

After reading, the groups will reflect on the following questions:

- What is the necessary amount of memory for painful personal and collective events?
- Is memory a form of Restorative Justice?
- Are rage, anger and the desire for vengeance a form of memory?
- Is it possible to abuse memory?

Document 5

CELEBRATION

The facilitator will read the following text to participants.

Celebrating is Transcending

The great tragedy of an offended person (victim) is the price that this person pays with the deepest part of his/her being. Basically, three essential areas of life are affected: the significance of existence, the sense of security/control, and the social connection. In other words, their spirit becomes gravely ill. This tragedy affects the person's soul. Thus, the person whose soul is suffering must learn the art of caring for the soul. This is what we call healing the soul and similarly, recovering spirituality. Spirituality is a person's dreams, their ideals, and their true drive. A person has **spirit** when his/her life is complete in every sense.

Spirituality is expressed through celebration. We celebrate important moments in life. Not only do we celebrate success and happiness, but also sadness and loss. The act of celebration helps us transcend and rise above any difficulty. In cases of sadness, celebration is a valuable tool in helping recover the soul's health; celebration helps people recover the spirit in their lives and retrieve the deepest parts of their existence.

In the chaos caused by violence, celebration is a form of returning order and consistency to life. Even if the offender is not present, I can move forward with a celebration that seals the pact of a reconciliatory attitude that I will assume from now on. Celebration provokes altruism. I present the decision to live a life governed by goodness, tenderness, and never again by hate and the desire for vengeance.

Celebrations of memory and restitution become powerful moments of healing when they are celebrations intentionally prepared to help the victims of the community recover justice and truth – as the two essential elements of forgiveness and reconciliation – as a symbolic form, but not less real. The possibility that those crimes will be repeated is rejected. Creating Memory is a powerful mechanism for redeeming the past and guaranteeing a better future.

In plenary session: Reflect on the content of the texts “Celebration,” “The Importance of Memory in History,” and “Memory Manifesto.”

Celebration is, without a doubt, the most important moment in the Forgiveness and Reconciliation process. This is when the commitments are sealed.

WHAT TYPES OF CELEBRATION ARE WE GOING TO COMPLETE?

In 3 groups, participants will prepare examples of 3 types of celebration: a celebration of an agreement and of new life, memory and reparation with victims in the community, and collective acts to promote mutual support throughout the neighborhood.

There are **three** types of celebrations necessary for bringing about this last part of the path. Ideally, these celebrations are completed separately.

Each of the three types of celebration seeks to:

1. Strengthen the pact made with my Other and celebrate a new life.
2. Publically announce the path you've taken and the impact of Forgiveness and Reconciliation in the participants' lives.
3. Express solidarity with the people of the community who have been victims of some violence and solidarity unity through the celebration of memory and reparation.

1. Celebration of an agreement and of new life

This is a celebration done by the people or groups directly involved in the Reconciliation process to officially seal an agreement for a new relationship. In many cases, the person who is the object of the Forgiveness and Reconciliation will only be virtually present.

Some ideas that can be applied are the following:

- If the group is Christian, they can make a vow in front of a cross, which is the symbol of Forgiveness and Reconciliation par excellence.
- Plant a tree, fertilize it, water it... and make a commitment.
- Turn in a card or letter with a message you wrote at that moment. In this case, it is necessary for the parties to reflect on the usefulness of the process and on the peace that was achieved at a personal level, but also as a couple and as a group. Depending on the context, you can offer to read from the Bible or some other text that is significant to participants.
- Finish the celebration with food or a special toast to seal the agreement.
- Singing can add significance and passion to the celebration.

2. Celebration of memory and reparation with victims in the community

Just as through the history of culture in all civilizations sacrifices represent the effort to recover the sacred value of things, in the same way, the sacrifice of people in our community should serve to unite (**repair: put together the pairs**) all people involved.

This is a symbolic representation that the leaders of a community organize to help survivors in their group heal. This celebration seeks to recover the social connection between the survivors and the community.

It is called a celebration of memory because it seeks to make the community recognize the pain of the survivor and it guarantees that what happened will not be repeated. It tries to neutralize and eliminate future violence in the community.

3. Collective acts to promote mutual support throughout the neighborhood

A nice tradition was created for ending the final training module: participants, happy with the effect that the Forgiveness and Reconciliation workshop has had on their lives and in their environments, parade down the streets of their neighborhood or village. With banners, messages, songs, and mimes, they announce, with joy, what they have achieved and express their wish for many more people to achieve as much.

It is a collective act, or a public gathering, made up by two basic moments: the parade and the congregation in a public place.

The facilitators are given total creative freedom for organizing this event. Aside from the suggestions made earlier, you are free to use music, dance, art, or other ways of expressing the joy of Forgiveness and Reconciliation.

Supplemental Ideas for the Celebrations:

- Each participant could provide alternative ways of celebrating. Forgiveness and Reconciliation can be worked on through other methods. Some participants have developed **chocolate** meetings, **bread and words** meetings and **neighborhood discussion groups**, where you can speak about cooperation, Forgiveness and Reconciliation.
- In the final celebration, it is important for each participant to make a public promise planning to be **reconciliatory** from now on.
- The facilitator should include in the final celebration a ceremonial aspect of Dedication and Envoy of each one of the participants as a **reconciliatory** agent.

Document 6

RESTORING THE POT

The group of participants will restore and repaint the broken pot from the past Module on Truth. Each one has made a promise to encourage restorative justice in their immediate environment and in their community

SHALOM

To end, participants will split into two groups: one will form an inner circle and the other will form an outer circle. The inner circle will face the outside of the circle and the outer circle will face the inside of the circle. If the number of participants is even, the facilitator will not participate. If the number of participants is odd, the facilitator will participate in a group so that the activity can still be completed.

The facilitator will ask participants to look into each other's eyes during the rest of the ritual. Begin the ritual with a brief training for the participants, so that everyone has a clear understanding of the movements.

Once you are standing and facing each other, participants will begin to sing **SHALOM** as follows:

Shalom for you (shake right hand)

Shalom for me (with the right hands still together, shake left hand)

Shalom, shalom (stand up and sit down slowly with your hands pressing against each other)

God gives you peace (hug to your right)

God gives you love (hug to your left)

Shalom, shalom (raise your hands for the first shalom while your open palms press against each other, and do a quick genuflection, keeping your hands together for the second shalom).

Then, change partners and repeat the movements until you come back to the person with whom you started the song. This is how the ritual should end.



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