

AJAR's Unlearning Impunity Series

Mosaic

A Manual for Rebuilding Lives
and Communities After Torture



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A Manual for Rebuilding Lives and
Communities After Torture

Edition

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AJAR's Unlearning Impunity Series

*Stone & Flower: A Guide to Understanding and Action for
Women Survivors*

*Mosaic: A Manual for Rebuilding Lives and Communities After
Torture*



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and Communities After Torture

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About This Manual



About This Manual

Acknowledgements

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Support for the production of this manual comes from the European Instrument for Democracy and Human Rights (EIDHR).

Who We Are

Asia Justice and Rights (AJAR) is a non-profit organization that seeks to strengthen human rights and work for the alleviation of entrenched impunity in the Asia-Pacific region. AJAR facilitates learning and dialogue about human rights, documentation, and holistic processes to promote healing, empowerment, and advocacy for victims of human rights violations, their families, and their communities.

AJAR believes that low levels of accountability and high levels of impunity are the major contributing factors to ongoing human rights violations in Asia. Dictators and authoritarian regimes promote cultures of low accountability so that abuse of power and mass theft of national resources may continue undisturbed. Transitions to democracy are often accompanied by cultures of corruption, nepotism and impunity that were the foundations of former authoritarian regimes. AJAR believes that the most effective way to combat impunity and achieve our goals is to invest in people committed to the long-term struggle for human rights. This includes victims, survivors, human rights activists, and recognized reformers in government and other institutions.

Victim and Survivor: A Note on Terms

The term “survivor” is often considered most appropriate to describe people who suffered abuse in the past but over time are able to rebuild their lives and their futures. Although AJAR is committed to the principles of empowerment and participation, some of the people with whom we work identify themselves as victims and do not consider themselves survivors. In Indonesia, the word “victim” has strong religious resonance for many groups. It was not until the 1990s, when human rights workers created a word for “survivor” (*penyintas*) that the concept developed in Indonesia. In Timor-Leste, some government officials actively campaign against using the word “victim” and yet victims feel that they are not surviving. In some countries it may still not be safe for members of civil society who were tortured to speak openly about their experiences or to identify themselves as victims. In this manual we use the words “victim” and “survivor” interchangeably. We use the term “victim” to capture the legal definition used in human rights conventions and treaties. We also use the word survivor to show the strength of those who suffered torture and their ability to recover and to help other victims. We believe that victims and survivors should have the freedom to identify themselves as victims, as survivors, or in any way that they choose.

Since 2014, AJAR and its partners have focused on developing participatory approaches in our work with torture survivors, their communities, and advocates. As we continue to learn about men’s and women’s experiences of torture and their struggles to survive and be heard in situations of impunity, we gain a greater understanding of the shortcomings and blind spots of transitional justice frameworks, human rights documentation, and post-conflict initiatives. AJAR continues to develop a methodology for community-based participatory transitional justice as a way to challenge and complement mechanism-focused transitional justice approaches.

We believe that societies in transition must engage in a long-term process of “unlearning impunity.” A critical part of AJAR’s long-term goal to combat impunity for torture in Asia is to create processes that empower survivors of torture, particularly in countries in transition where legacies of mass torture remain unaddressed. Our current work focuses on countries involved in transition from a context of mass human rights violations to democracy with a particular focus on Indonesia, Timor-Leste, Myanmar, and Sri Lanka.

Why and for Whom We Wrote this Manual

Victims of torture, especially when it is committed within the context of widespread or systematic human rights violations, experience trauma that is deeply embedded inside themselves and their families. In countries where impunity is the norm, the lack of acknowledgement of torture and its impact transforms trauma into a festering wound in both the personal lives of victims and survivors, and in society.

It is not only victims who suffer. Those who work closely with victims and have an intimate knowledge of their experiences of

torture and trauma, may also experience trauma. Prolonged exposure to trauma, without a strategy or mechanisms to deal with it, may cause vicarious or secondary trauma, severe stress, psychological fatigue due to support of victims (compassion fatigue), and saturation (burnout).

AJAR's work with both victims of torture and with those who are close to them is motivated by the need for education and services to support victims' recovery following the demise of dictatorships and conflict. Participants in AJAR's learning networks include victims of past human rights violations, former political prisoners, and human rights defenders as well as befrienders, mentors, advocates, and organizers of victims at the local level. AJAR facilitates recovery interventions and rehabilitation, integrated with education and advocacy activities at the community level.

This training manual integrates human rights, legal, and psycho-social approaches. It uses materials produced by AJAR programs, including adaptations from AJAR's first manual in this series, *Stone & Flower*, to strengthen state accountability for the elimination and prevention of torture and impunity in Asian countries, including Indonesia, Timor-Leste, Myanmar, and Sri Lanka. *Mosaic* was written with at least three groups in mind. The first group comprises victims of torture as well as those who work closely with



them (we call them *befrienders*, adopting a term from the Sri Lankan context), including family members, close friends, counselors and human rights defenders. Befrienders are often not recognized and their capacity unrealized. The modules in this manual can help members of victims' communities and victims' befrienders to deepen and expand their insights about their rights as citizens that should be protected not only by national constitutions, but also by national and international law. A second group that can benefit from this manual is volunteers and staff of human rights organizations, and community organizers. This manual was also written for community workers, nurses, educators, as well as for religious and local leaders. It is important that community workers gain a deeper understanding of torture and the stories of torture victims not just for victims' recovery, but for the well-being of communities and society in general.

This manual is not primarily intended as a guide to investigate, document, report, and accompany cases of torture through a judicial process. Although information obtained through this training process may be used for such a purpose, depending on each victim's informed consent, the main purpose of this manual is to help empower victims, their befrienders, and human rights defenders so they are better able to pursue legal redress for torture. Victims must first understand the crime that has been committed and be able to explain



what they have experienced in order to participate effectively in a legal process. In keeping with this intention, the modules in this manual are oriented towards increasing knowledge, promoting healing, and strengthening the capacity of individuals, groups, and communities to advocate for the rights of victims of torture. The manual is designed to help victims and their advocates prepare themselves for a long process towards further healing and justice. Participants together with their organizations or communities will determine the extent to which this training can contribute to that process in a sustainable manner.

The manual clearly identifies torture as a crime that should be prosecuted and for which its perpetrators should be held accountable. It is hoped that with this understanding those who use this manual will be better equipped to defend and uphold victims' denied rights.



Guidelines for Facilitators



How to Use this Manual

This training manual has been designed to use flexibility with groups ranging from 12-20 participants. It presents a series of step-by-step modules, divided into five sections, that will take between five and ten days to complete, depending on resources, time available, the overall focus of the workshop, and other local factors. Introductory sessions include team building, discussions about ethical guidelines and confidentiality, and a relaxation exercise that can be repeated periodically throughout the training.

Section II provides a general orientation to torture including reflection on participants' experiences or observations of torture in the past as well as the present. This section also strengthens knowledge of definitions of torture according to national and international laws, and introduces transitional justice as a framework for both an analysis of torture and a path for reparation of victims.

In light of the dearth of mental health professionals such as psychologists and trained counselors in countries where AJAR works, Section III focuses on a study of trauma and other impacts related to the experience of torture or working with torture victims. It also includes activities for self-care and community-based rehabilitation of victims.

Section IV comprises various participatory methods that AJAR has developed, including modules previously published in AJAR's *Stone & Flower* (the first manual of the Unlearning Impunity series), written for women survivors of human rights violations. The modules from *Stone & Flower* included here have been adapted for use by mixed groups that include both male and female victims of torture as well as for groups that may have limited experience of torture.

Exercises in Section V focus on advocacy skills and techniques that encourage on-going community and legal support for torture victims/ survivors. This section also helps prepare victims themselves to advocate for fulfillment of their rights.

Each module has several components, including a description of the objective, materials, and the steps used to conduct each activity. All the modules are complete and can be used alone or in combination with any of the other modules in this manual. We suggest that you begin each module with a brief explanation of the purpose and, in your introduction, connect the module with previous ones to create a common thread of meaning throughout the learning process.

Some modules include study sheets that summarize selected international, regional, and national human rights laws and principles. These sheets are intended as study materials for facilitators and as handouts for workshop participants. Although the manual has been designed for use in a workshop of several days, facilitators can use the activities in different ways. One option is to design a learning process where participants gather several times a month over a period of several months. This works well for participants who live fairly close to each other, and who have a regular meeting schedule. Whether used in a workshop of several days or over a period of several months, participants should make a commitment to the learning process. As far as possible, make decisions about the timing and venue with participants' needs in mind. When planning the process, ask yourself:

- Are some times of the year busier for participants than others?
 - Will some workshop locations feel safer to participants than others?
-



Participatory Learning

AJAR is committed to participatory learning that places the experiences of participants at the center of the learning process.¹ Each individual comes to a training workshop with knowledge and, sometimes, horrific experiences of torture, that are tied to a particular history and local context. These are things each individual knows better than anyone else. They shape who that person is and how he or she interacts with

others. Although adults of all ages must take responsibility for their learning and interaction with others, the modules in this manual facilitate a process of learning through participation. Exercises draw on participants' experience and invite critical reflection about torture and the relationships of power it embodies. When everyone in a training session feels free to share with each other, and to carefully listen to and learn from each other, then a meaningful, participatory, and collective learning process is born.

Maximizing participation requires attention to group dynamics and use of methods that encourage participants to engage actively with each other and in the process. Facilitators must be sensitive and use their skills to:

¹ AJAR has been influenced by the pioneering work of popular educators and researchers such as Paolo Freire (Brazil), Orlando Fals Borda (Colombia), Rajeesh Tandon (India), Budd Hall (Canada), and Patricia Maguire (USA). Their commitment to the empowerment of marginalized peoples through participatory methods has contributed to AJAR's learning process that includes a commitment to the participation of women and victims of human rights violations in post-conflict contexts in Asia.

-
- *create a sense of trust and security among participants.* Experiences of torture may instill feelings of suspicion and distrust among different ethnic and cultural groups. Equal participation of all workshop participants can help to overcome barriers and develop respect for differences. One way to do this is to begin each session with a game (“ice-breaker”) or song that is chosen and led by the participants in turn.
 - *be inclusive.* Groups may include a diverse mix of participants: men and women, young and old people, physically agile and immobile, of different sexual orientations, victims of torture or not, from different geographic regions (some participants may have lived in combat zones, others not), have different faiths, or come from different social-economic, language, or ethnic groups. Be aware of these differences before the training begins so that you are better prepared to address tensions or problems that may arise as a result of them. Ensure that a skilled interpreter is available, if needed, and always allow enough time for translation and communication among participants who speak different languages. If you find that differences are creating problems for the learning process, use your best judgment to decide if a tension can be used as an opportunity to deepen learning or whether it is better to address the issue outside group training sessions.
 - *prevent a few participants from dominating discussion.* It is not unusual for a few participants to dominate group discussion, especially if cultural patterns influence communication habits in group discussions (e.g., according to gender, age, status hierarchies, etc.). You can invite those who have not spoken much to express their opinions first, break into pairs or small groups, change composition of group discussions or paired tasks, ask different individuals to present results from group discussions, or simply ask each participant in turn to respond to a discussion topic. Rearranging where participants sit can help, especially if exclusive cliques have begun to form. You can also ask participants to help monitor participation and together find ways to encourage each participant’s active participation.
 - *be sensitive to gender dynamics:* several activities in this manual ask participants to work in pairs. In some groups, having a man and woman pair together for an activity may not be an issue, but for some pairing a man and woman together may hamper rather than enhance open communication. Form pairs accordingly.
-

Unlearning Impunity

As stated in the section “Who We Are” above, AJAR seeks to support people committed to the long-term struggle for human rights as a key approach to combating impunity. It is important that torture survivors, their befrienders, and other human rights defenders have knowledge about human rights principles and tools in order to effectively influence states to eliminate torture and fulfill victims’ rights to truth, justice, and reparation. The human rights framework related to torture plays a key role in the design of modules in section two of this manual. Activities that encourage familiarity with key human

rights principles as they relate to torture have been integrated into the learning process. It is recommended that facilitators take time prior to the training for an introduction to and discussion of the modules in section two, particularly the human rights study sheets and handouts. This will strengthen the process and results. An experienced facilitator can direct these activities to help consolidate knowledge of human rights instruments that give special attention to responses to torture in conflict and post-conflict contexts.



Note About Literacy

Most activities in this manual have been designed with lower level literacy in mind. Over the years AJAR has developed the use of visual metaphors and objects from nature as effective learning tools for participants with minimal literacy skills. However, the activities in this manual can be supplemented by written reinforcement of key concepts and themes. For some activities you may want to pair participants who have literacy skills with those who do not, or consider ways to include others, including family members, in a few key activities that require literacy skills. For example, in a training on gender justice, (literate) children of some participants helped their mothers to write “my life” postcards, facilitating a conversation that was long overdue within the family.

Tips to reinforce cognitive or “head” learning include the following points.

- Pose open-ended questions that encourage reflective responses.
- Encourage participants to ask each other questions.
- Invite participants to restate statements by other participants, using their own words, to deepen understanding.
- Ask participants to explain why they agree or disagree with the statements of other participants.
- If there are disagreements among participants, try to draw conclusions about each side of an argument. If it is important for you, as the trainer, or for your organization to take a clear stand on an issue, be sure to explain the principle or principles behind the position.
- At the end of each session, summarize discussions and invite comments to check participants’ comprehension.

Documenting and Evaluating the Process

It is important that the workshop is documented. This includes photographing and recording discussions. This should be done by someone other than the facilitator or participants. The documentation should begin with the first sessions, but may need to be modified depending on participants’ decisions regarding informed consent. The workshop documentation process must be carried out in accordance with individual participants’ wishes regarding sharing their personal information and any conditions they may place on access to it.

It is also important to prepare a simple way to organize the information that is shared during the workshop. All original products (drawings, photos, etc.) should be considered the property of the participants, but, depending on informed consent, the organization that conducts the workshop should be sure to obtain digital photos of all products participants create during the workshop (mosaics, river of life pictures, timelines, body maps, community maps etc.) as well as all audio/video files of workshop sessions. Workshop materials and products can be collected and organized during the workshop. One method is to create a digital portfolio for each participant, including pictures of all materials that person produces during the workshop. Be sure individual items are clearly marked by name and date. Digital photographs of collective “products” such as a joint Stone & Flower diagram, joint timeline, etc. can be photographed and kept in a group portfolio clearly identified by workshop dates and location.²

² An example of a simple template to facilitate management of the data generated through this participatory research-learning process is available in Appendix C.



Reasons to integrate simple data management into the overall learning process include:

- well-organized data will enhance both analysis of problems as well as ongoing advocacy efforts with the workshop participants;
- management of workshop data facilitates good reporting of the process; and
- a simple system for organizing workshop data will be an advantage should your organization want to develop a more sophisticated data management system, for example a survivors' database, or sharing the data with partners who may have such a database.

Scheduling enough time for participants to evaluate the activities and reflect on how they are coping emotionally and with each other is a vital component of learning. It is especially important to provide support throughout the training for participants who have experienced trauma. Module 15 provides a step-by-step explanation for conducting a comprehensive evaluation that will help bring closure to the workshop. However, facilitators are encouraged to adapt the steps in this final evaluation module to conduct a brief evaluation at the end of each day. A daily evaluation can provide participant feedback about the activities and materials used (are they interesting? are they relevant?), but also about how participants are feeling, both individually and as a group. A brief daily evaluation can help facilitators and participants to make adjustments that will enhance trust, comfort, and learning for everyone.

Check Lists and General Tips³

PREPARATION

- Do you have information about the background of the participants?
- Have you checked all the training equipment (projectors, extension cords, sound system, laptops, lights, back-up generators, etc.)?
- Do you know where the materials required for each session are stored (paper, white board and markers, tape, glue, other materials as described in the modules)?
- If working with a co-facilitator or a group of facilitators, have you discussed a clear division of tasks and responsibilities?
- Have you taken time to study the learning materials and handouts, particularly on the legal framework regarding torture?
- Have you checked the meeting space at the beginning of each day? Is it neat, clean, and inviting? Will it feel safe and comfortable for participants? Is equipment ready for use?

TRAINING SESSIONS

- Are you ready with an introduction to the overall workshop/training as well as for each module?
- Do you have a process for agreeing on basic guidelines related to care of the meeting facility, maintaining a clean space, information regarding meals or health care, use of hand phones, etc.?
- Do you have a plan for dealing with trauma, negative attitudes, or

problematic behavior during a session?

- Are you prepared to provide a summary of discussion for each module and provide time and space for debriefing?

RUNNING OUT OF TIME?

If you are running out of time during a session:

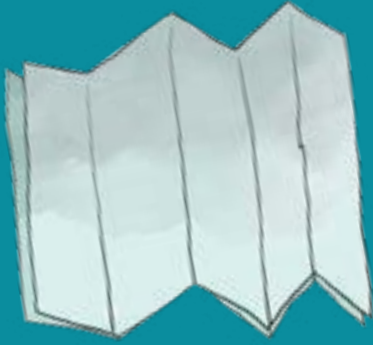
- do not skip over the beginning or end, but remove or simplify steps in the middle of an activity;
- shorten time for small group discussion;
- shorten time for reporting back in a plenary session;
- begin and end on time, honouring snack and meal breaks;
- stick to the schedule or, change it through a collective, consensual process.

MAKING A PRESENTATION?

If you make a presentation:

- rehearse ahead of time
- keep it simple and use language that participants will understand easily;
- vary the tone of your voice and keep it friendly
- if you are enthusiastic about the material, it will show
- check to be sure all participants can see and hear your presentation
- keep your presentations as interactive as possible; take regular breaks for questions and discussion if your presentation is longer than 15 minutes
- make it visually interesting; remember Power Point and Prezi are tools to enhance learning through visual images, and are less useful for presenting large amounts of text – use lots of pictures, photos, symbols, and graphics in presentations

³ Some material in this section has been adapted from "Participatory Training Techniques, Effective Presentations," *Facilitator's Manual, International Human Rights Training Program*, Equitas: International Centre for Human Rights Education, 2010, p. 249.



Glossary



Human rights: These are rights that each person has regardless of their nationality, age, gender, ethnic group, race or religion. Human rights include social-economic rights, such as: food, clothing, housing, education, health care, and work opportunities; and civil-political rights, such as: the right to life, to vote, to associate with others, freedom of opinion, freedom from torture and ill-treatment, freedom from slavery, and equal protection by the law.

Impunity: Impunity means that the people responsible for serious crimes and human rights violations are not investigated, arrested, brought to trial, or given an appropriate sentence and punishment. States are required to combat impunity. They can do this in several ways, including via establishment of truth-seeking processes, by bringing perpetrators to court, assisting victims and providing reparations, and ensuring that victims do not experience further violence and discrimination.

Reparation: Reparation refers to what helps to repair or heal a victim of human rights violations. There are different kinds of reparations:

- **MATERIAL REPARATIONS** are concrete forms of assistance that include: *compensation* (payment for damages), *rehabilitation* (services to address victims' health, education, economic needs), and *restitution* (returning what was lost during the conflict such as re-employment, full citizenship, return of stolen or repair of damaged property). Reparation also includes giving families the opportunity to have proper burial ceremonies for their loved ones who were victims of killings.

- **SYMBOLIC REPARATIONS** have a primarily symbolic value and can include: *apologies* from those responsible for the violations, *monuments* or other forms of recognition dedicated to victims, *memorialisation* such as national days of remembrance, renaming public places and streets after past events, marking former massacre and detention sites, *locating missing persons and recovering the remains* of deceased victims.

- **COLLECTIVE REPARATIONS** are material and/or symbolic reparations designed for a community or specific group of victims. Material reparations for the community may take the form of improved infrastructure or some other project, such as a community center, that will help the community as a whole to recover.

Torture: According to the UN Convention Against Torture (CAT), 'torture' refers to any acts that cause severe physical or mental pain, conducted by an official, or someone ordered by officials, to obtain a confession or information; as punishment for something the person did or is suspected of having done; as intimidation or to force the person to do something; or for a reason that is based on some kind of discrimination.

Transitional justice: Transitional justice refers to programs designed to address the impact of massive human rights abuses for societies moving from conflict or authoritarian rule towards peace and democracy. These may include judicial and non-judicial mechanisms implemented during the period of transition. Examples of transitional justice mechanisms are truth commissions, prosecutions of perpetrators

of serious crimes, reparations programs for victims, and various institutional reforms to protect human rights, including reform of the security sector (police and military).

Trauma: Trauma means an emotional shock caused by severe mental, emotional, or physical stress or pain, such as torture. Trauma often overwhelms a person's normal ability to cope and adapt to life so that she or he feels powerless.

Violence against women: The United Nations defines violence against women (VAW) as violence that causes physical, sexual or mental harm or suffering to women. Two other terms often used in relation to VAW are gender-based violence and sexual violence.

- **GENDER-BASED VIOLENCE** is violence based on a person's gender, that is, it is based on social and cultural expectations about the roles a person should play in the home and society. Gender-based violence often reinforces unequal power relations by directing violence at those who play a subordinate role in society.

- **SEXUAL VIOLENCE** targets individuals on the basis of their biological sex. It means violence targeted at a person's sexuality and/or that is committed by sexual means. It includes sexualized torture, rape, attempted rape, sexual slavery, forcing individuals to strip naked or to have sexual intercourse. Anyone, including a husband or other family member, can commit sexual violence.

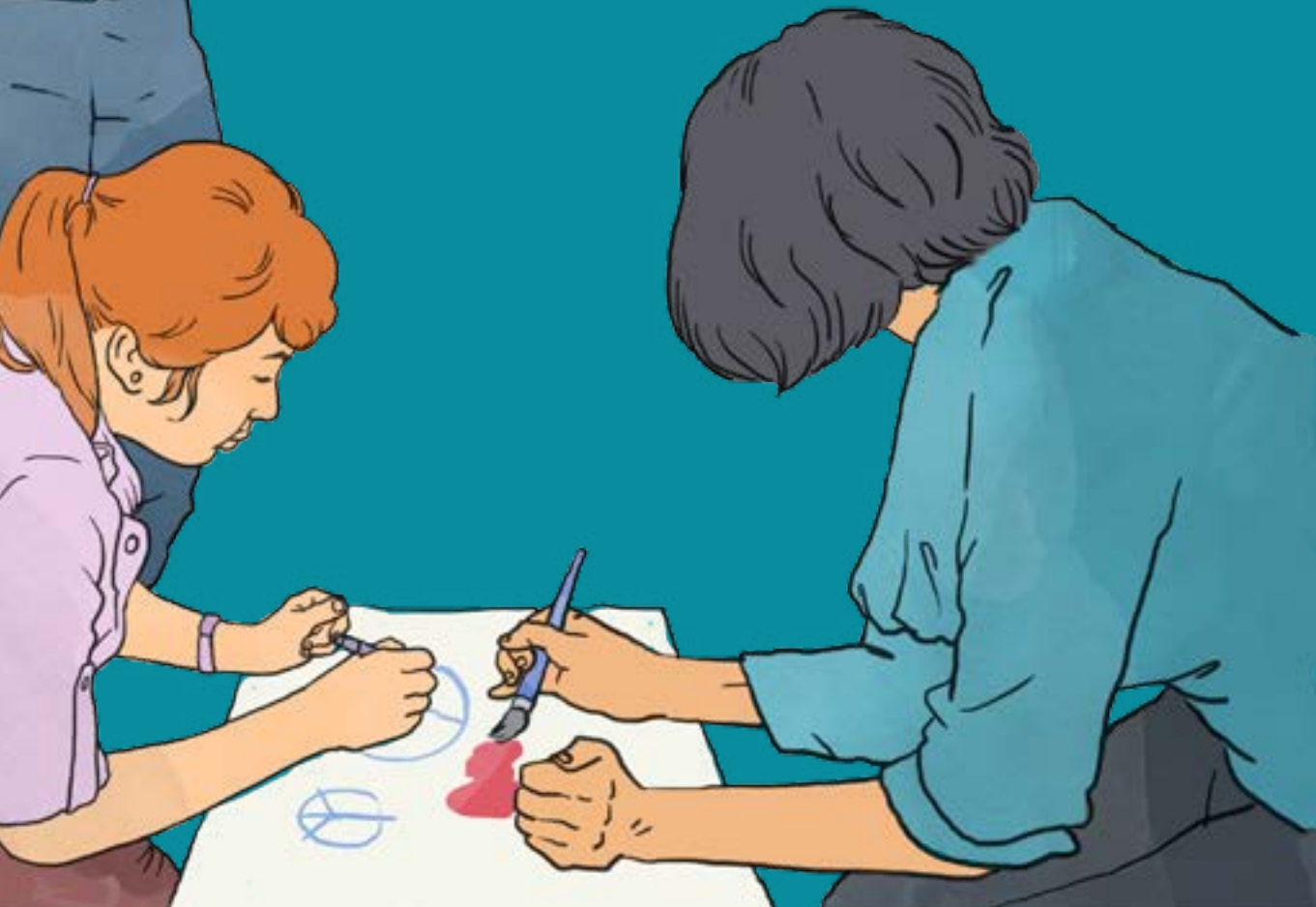






SECTION I

Getting Ready



Module 1

Introductions, Ethical Guidelines, Relaxation

BASIC PRINCIPLE

The development of community and friendships in a training workshop begins with introductions and requires consensus on ground rules.

OBJECTIVES

Participants and the facilitator(s):

- begin to know each other better
- discuss their expectations and concerns
- reach consensus about basic guidelines for the workshop
- learn about AJAR's ethical guidelines and informed consent
- relax physically and mentally to enhance the sense of a safe space and mutual trust

Activity

1

Introductions

TIME

1 hour

MATERIALS

- sheets of paper or card
- pens or coloured markers



Steps

1. WELCOME:

Welcome participants to the workshop and briefly introduce yourself and any other people who will be facilitating the workshop. Immediately move into the “Coffee and Sugar” game.

2. COFFEE AND SUGAR GAME:

- Participants are divided into pairs with a partner they do not know. They find

a comfortable place to sit together and decide who will be “coffee” and who will be “sugar”.

- When participants are ready to begin, the facilitator explains how the game will work.
- The facilitator calls out “coffee” (or “sugar”). The person playing that role begins to ask questions of his or her partner to obtain as much information

as possible. Participants may take notes about the information they get from their partner.

- When 30 seconds is up, the facilitator immediately shouts out again either the word “coffee” or “sugar” to determine who will ask questions and who will answer them in the next round. (The word chosen by the facilitator is always the one who asks questions.)
- The process is repeated for a total of six short rounds. Participants do not know who gets to ask or answer in any given round until the facilitator shouts out the word. The facilitator is free to choose how many rounds will be given for each word; there is no need to make it three rounds each.
- After six rounds each person will share information about his or her partner with the whole group.
- Discuss which pair got the most information from each other and why. If the facilitator did NOT give pairs an equal chance to interview each other, invite a brief reflection on that. How did it feel if one person got more chances to either ask or answer questions?

3. PURPOSE OF WORKSHOP:

Introduce the workshop and explain that its purpose is to better understand torture by sharing and studying experiences of torture in the past and present, learning what laws say about torture, and exploring together ways we can support victims of torture and advocate for their rights. The activities will encourage high participation and critical reflection.

4. GROUP RULES:

Facilitate a discussion regarding ground rules to be respected throughout the workshop; e.g., rules about the use of hand phones, being respectful of each other, importance of confidentiality, leaving and entering the meeting space, keeping the meeting space clean and safe (what to do about outsiders joining or observing the group), gathering on time, monitoring each other’s participation, etc. Share basic information re. meals, rooms, provision of medicines and medical service if needed, etc. Review the schedule and be sure everyone agrees with it. Allow time for questions and discussion. Rules are not intended to inhibit participants, but to ensure a smooth learning process, so be sure that all participants are comfortable with the “rules” and agree to follow them.

5. HOPES AND CONCERNS:

Invite participants to share any hopes or concerns they may have about the workshop.

Note To Facilitator

- If you think it helpful, feel free to post the “rules” participants have agreed to honour on a wall for easy reference throughout the training.
 - Regarding rules about entering or leaving the meeting room, too much movement can be distracting which is why some guidelines about it are useful. On the other hand, if a participant becomes distressed or uncomfortable during a session, he or she should feel free to leave the room as needed.
-

Activity

2

Ethical Guidelines

TIME

30-45 minutes

MATERIALS

- Handout 1: “Ethical Guidelines”
- Facilitator study sheet: “Istanbul Protocol” (facilitator studies this prior to the activity)



- Handout 2: “Informed Consent Form”

Steps

1. INTRODUCTION:

Distribute the Handout: “Ethical Guidelines” to each participant and lead a brief discussion. What do participants think about the guidelines? Are they clear? Why is each one important?

2. ISTANBUL PROTOCOL:

After the discussion, briefly introduce the Istanbul Protocol:

- This is an international document to guide legal investigations of torture, a kind of ethical guideline for investigating torture;
- Although this protocol is written for professional legal and medical workers, the guidelines are important

for everyone to understand (provide a summary of the main points based on the facilitator study sheet)

3. UNDERSTANDING INFORMED CONSENT:

Give particular attention to the issue of informed consent as a way to protect the rights of people who share their stories. Options range from no consent to consent with conditions (e.g., using a pseudonym or omitting parts of a story) to full consent. Respondents must be given a clear idea of what they are consenting to, i.e., how results of their information (narratives, pictures, items produced during a workshop) will be used in the future. They must always feel free to say “no”.

4. FILL IN THE FORM:

Distribute the informed consent form and study it with the participants. Give them time to make a decision about how they will fill in the form. Discuss ways that these participants, or other informants in the future, may change their decision about informed consent at any time.

5. USE WITH ALL PARTICIPANTS:

Although this activity is particularly important for participants who are victims of torture, it can be a powerful learning tool with others as it invites them to imagine the fears that might keep a victim from giving his or her full consent.

6. IMPLICATIONS FOR WORKSHOP DOCUMENTATION:

If there are participants who do not wish to grant consent at any level, be sure to take

enough time to process the implications of that for the group. Be clear about what the group is comfortable with in terms of audio or video recordings of the sessions. If some do not agree with this level of documentation, that should be honoured. The main point is to understand group consensus or consent regarding group processes and individual consent regarding documenting and sharing individual inputs.

Note to Facilitator

- When working with participants with low literacy skills you can obtain a thumb print or a recorded verbal agreement instead of a written signature. Some victims may be reluctant to put their name on any list or form due to traumatic experiences in the past (e.g., lists that were used to illegally arrest and torture individuals). Come to an agreement about what forms of consent are both culturally appropriate for your context, and that also uphold the basic principle of informed consent as stated in the Istanbul Protocol to respect the autonomy and best interests of the victim.
 - Some victims and survivors of torture may initially hesitate to give consent for the use of their stories. However, through contact with others sharing in the same learning process, these individuals often gain courage and confidence and by the end of the process are ready to give informed consent. Therefore, check periodically throughout the process to see if participants want to change earlier decisions regarding informed consent.
-

Ethical Guidelines

MODULE 1, ACTIVITY 2, HANDOUT 1

In conducting activities with torture victims, AJAR seeks to uphold ethical principles in line with those stated in the Istanbul Protocol (see below). We share a responsibility to conduct our activities according to the following principles:

- **DO NO HARM:**

The most important ethical consideration is to do no harm to participants. Issues about safety (e.g., potential threats to a participant or family members because of sharing sensitive information), triggering trauma, or any other negative impact that may harm the subject must be addressed before the activity may proceed.

- **INFORMED CONSENT:**

Workshop participants, especially victims of torture, should be informed about the purpose of activities that record or document their experiences of torture (including possible publications or advocacy efforts in the future) so they fully understand it. Individuals must have the opportunity to voluntarily agree or refuse to share their stories. They may choose to limit the amount or the type of information they share. Consent may be in the form of a signature or, when working with participants who have low literacy skills, a thumbprint or a digitally recorded



verbal agreement that can be obtained at the beginning of the workshop.

- **CONFIDENTIALITY:**

A participant's identity (name, position, address, etc.) may not be shared with others outside the workshop or used in any publication except with the clear agreement of the participant.

- **MUTUAL BENEFIT:**

The learning process must increase the capacity of individuals and civil society groups in building knowledge; acknowledge the ownership of local knowledge; produce materials in languages that are accessible; and ensure that workshop participants have access to these products and benefit from the learning process.

- **NON-DISCRIMINATION:**

During workshop activities, the facilitator must be sensitive to differences among participants (sex, age, religion, ethnicity, cultural, etc.) to help ensure full participation by all. Address any issues of discrimination among participants or concerning their safety and well-being that may emerge during the training.

- **USE OF DATA:**

Facilitators/organizers should have a clear agreement about the use of any data that is collected including where and how it will be stored and how it can be accessed in the future.

Istanbul Protocol

MODULE 1, ACTIVITY 2, FACILITATOR STUDY SHEET

In 2000 the UN General Assembly and the UN Commission on Human Rights adopted the Istanbul Protocol. This is “a set of international guidelines for the assessment of persons who allege torture and ill-treatment, for investigating cases of alleged torture, and for reporting such findings to the judiciary and any other investigative body”.⁴

The protocol was developed mainly for legal and medical workers, as well as official investigators and prosecutors. It focuses on the duty of the state to investigate allegations of torture, and provides minimum standards for collecting evidence and documenting torture.

The Istanbul Protocol affirms that the purpose of effective investigation and documentation of torture and other ill-treatment is to:

- clarify the **facts**, including whether torture or other ill-treatment took place
- establish **responsibility** of individuals and states

- establish **patterns** of violations
- identify measures needed to **prevent recurrence**
- facilitate **prosecution** and provision of **reparation** to victims.

In many of the contexts where we work, however, impunity is the norm. There is very little political commitment from authorities to implement these guidelines in order to ensure effective remedies. Much of the documentation work we do uses participatory methods with survivors of torture, whose experience of torture took place years or even decades ago. However, the use of participatory methods may support the empowerment of survivors and strengthen them in the long struggle to access justice and reparations. At the same time, basic information about the facts, responsibility, and patterns of torture can still be collected. Additionally, as stated in the Ethical Guidelines handout, we should follow ethical principles in working with survivors of torture.

⁴ The official name of this document is *Istanbul Protocol: Manual on the Effective Investigation and Documentation of Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment*. The English version is available online at <http://www.ohchr.org/Documents/Publications/training8Rev1en.pdf>.

Informed Consent Form

MODULE 1, ACTIVITY 2, HANDOUT 2

LETTER OF AGREEMENT

Name

Address

I agree to share information about my experiences of torture with the following conditions:

(two choices are given in the brackets; please circle your choice)

1. (My real name / a pseudonym) may be used in any publications.
2. My words and stories (may / may not) be quoted and published.
3. My photos (may / may not) be published.
4. Audio and video recordings that include my voice or images of me (may / may not) be published.
5. My information, except for the conditions already mentioned above (may / may not) be used for victims' rights advocacy.
6. Other conditions _____

Signature / Thumb Print

Date: _____

Location: _____

Name of Befriender or Interviewer: _____

Activity

3

*Paintings of Gratitude***TIME**

30-40 minutes

MATERIALS:

- large tiles or large pieces of paper – about 50-60 cm. square or oblong-shaped (one set per table/work area)
- coloured paints: three to four full sets (one per table/work area)
- brushes: one for each participant
- permanent markers of different colours and sizes: several per table/work area

*Steps***1. PREPARATION:**

Have about three or four tables or areas of the room ready for small group work. Each table or work area has a set of the above materials ready for use.

2. PAINT COLLECTIVE PICTURES:

- Divide participants into three to four small groups. They may be grouped according to a common experience of trauma or common geographic region. Ask each group to gather at a separate table or work area already.
- Give groups about 15-20 minutes to make a collective painting that illustrates something for which they are grateful; for example, a collection of different objects or a picture of a particular location. The groups may find that it helps to first draw a picture on the tile or paper and then paint it.

3. PRESENTATION:

When the paintings are finished have each group introduce their members and give an explanation of the painting they created together.

4. COLLECT AND PHOTOGRAPH THE PAINTINGS:

Display the paintings in the room for a day or so. Be sure that each painting has a card with it that identifies the members of that group and take digital photos of the paintings. After about a day, quietly collect and wrap the tiles/pieces of paper in newspaper, then store them in a large, opaque bag. They will be used again in Module 8: Mosaic.

Variation

- If tiles or ceramics are unavailable, the paintings can be made on large pieces of paper.
-

Activity

4

Guided Relaxation

TIME

20-30 minutes

MATERIALS

- recorded ambient music
- cushions, mats
- Facilitator Worksheet: "Full Relaxation Script"



Steps

1. CLAIMING SPACE:

Explain that the relaxation exercise will last about 15 minutes. Invite participants to get a cushion or mat and claim a space for themselves. Ask them to choose a position that is comfortable for them, either sitting or lying down.

2. MUSIC:

Once all participants are settled and ready to begin, turn on the recorded music if you choose to use it during the exercise—nature sounds also work well. Keep the music at a low volume.

3. GUIDED RELAXATION:

In a low voice, begin reading slowly from the full relaxation script (see facilitator worksheet). Maintain a calm, soothing voice throughout the exercise.

4. OBSERVE:

As you read, notice how people respond. It is not unusual for a participant or two to fall asleep during the relaxation. If that

happens, don't worry, just touch them gently to wake them at the end.

5. DEBRIEFING:

When you have finished the script and participants are again sitting up and alert, invite them to reflect on the experience. Invite participants to discuss different things they do to help themselves or others to relieve stress or that helps to calm them when they are distressed.



Full Relaxation Script

MODULE 1, ACTIVITY 3, FACILITATOR WORKSHEET

As you read the following script, use a low voice and speak slowly, at about half the speed of normal conversation.

RELAXATION SCRIPT

Make yourself comfortable on your chair or on the floor. Be sure you have enough space and are not touching anyone else. I would now like each of you to gently close your eyes if you feel comfortable to do that. Relax your body by taking a few deep breaths, letting your arms lie loosely at your side or on your lap.

Listen to my voice as you begin to focus on your breathing: in and out, in and out. As you breath out, tension flows out; with each breath you feel more relaxed and peaceful. Breathing in relaxation; breathing out tension: In and out, in and out. Feel yourself sinking more deeply into a relaxed state as you listen to my voice. With each breath you feel more relaxed and peaceful. Breathing in and out, in and out. Let each muscle in your body relax completely as you take your breath all the way into your abdomen. With each breath out, any tension you have been holding gently leaves your body. If any thoughts come into your head, let them pass by like clouds in the sky. There is nothing else you need to focus on right now, just the sound of my voice and the rhythm of your slow, relaxed breathing.

Take your attention to the top of your head. Feel the waves of relaxation spread from the muscles in the top of your head down through your face and into your neck and shoulders. Breathe in relaxation; breathe out tension. Feel the muscles in your cheeks, your jaw, relax, and let go of any tension you may be holding. Let your mouth curve into a gentle smile, letting it open slightly as you breathe out with a gentle “aah”.

Now feel the relaxation spread from your shoulders down your torso, down your chest into your stomach, down your upper back and into your lower back. The front and back of your body is letting go of any tension you have been holding onto. Feel all the tension leave your body through your arms and legs, from your shoulders out through your arms, released through your fingers. The waves of relaxation pushing the tension from your torso, down through your legs and out through your toes. The tension and stress is moving far, far away from you. As the tension leaves your body, you feel a warm, glowing sensation inside your body. You feel good all over, comfortable, grounded, relaxed. Notice how the relaxed sensation moves with your breath, getting deeper and deeper.

If at any time you begin to feel tense or anxious, bring your attention back to your breath . . . in and out. This is a time to focus on the feelings of relaxation, let your thoughts move through you without paying them attention. Breathe in and out, in and out; reconnect with a grounded, relaxed feeling.

In a couple of minutes I am going to ask you to slowly come back to this room. [Be quiet for awhile, with only the music playing if you are using music.]

Pay attention to your breathing and notice how your relaxed body feels. Hear the sounds in the room; notice what you can hear outside the room. Slowly start to move your fingers and toes, gently bringing yourself back to the room. When you are ready, you can open your eyes and gently sit back up if you are lying down.

Torture, Human Rights Law and Transitional Justice



Module 2

Past and Present Torture

BASIC PRINCIPLE

Humans have a right to be free from torture and ill-treatment.

OBJECTIVES

Participants:

- develop empathy for victims of past torture
- recognize and identify everyday forms of contemporary torture and ill-treatment
- develop initial analysis of torture



*Activity***1***Torture in Past Conflicts***TIME**

1.5 to 2 hours (depending on how many videos are shown)

MATERIALS

- AJAR's In Defiance video clips can be viewed directly online or by playing the attached DVD. The facilitator should preview them prior to the session. Please select at least one female and one male interview to show and discuss, more if time permits
- laptop, projector and a screen or clear wall space to project the videos
- large sheets of newsprint
- tape
- coloured markers

In Defiance Video Series

- Putu Oka Sukanta, male (~6 min)
- Sri Sulistyowati, female (~6 min)
- Tan Swie Ling, male (~6 min)
- Mujiati, female (~3.5 min)
- Sri Suprapti, female (~3.24 min)
- Sri Wahyuni, female (~5.04 min)
- Sutikno, male (~6.23 min)

Also:

- "Don't Be Afraid, We Will Be With You" (Myanmar/Burma, ~19.5 min)

*Steps***1. INTRODUCE IN DEFIANCE VIDEOS:**

Explain that there will be more discussion about the situations in which torture occurs in later sessions, but that now participants will study a violent period in Indonesian history marked by crimes against humanity that included torture.

2. SHOW AJAR'S IN DEFIANCE VIDEOS:

Show at least two of the AJAR In Defiance videos—one featuring a man, one a woman. More can be shown if time is available. Ask participants to pay attention not just to what the people say, but to also observe their body language and the setting (what their homes are like).

3. SMALL GROUP DISCUSSION:

Divide participants into small groups and allow about 15 minutes for guided discussion of the videos. Post the discussion questions below on a big sheet of paper or project them onto a screen:

- How do you feel after watching the videos?
- What do you think about the victims? (Remember, they are telling their stories almost 50 years after their experiences of torture.)
- What happened to the victims?
- Was the torture for the man and the woman the same? (this comparison question works better if all four videos are viewed)
- Does their story explain why they were tortured and who tortured them?

4. BRIEF PLENO:

Give the groups a few minutes to finish their discussion. Invite each group to share only two of the most important or meaningful points that were raised in their group discussion.

5. INTRODUCE “DON’T BE AFRAID, WE WILL BE WITH YOU” VIDEO:

Ask a resource person to provide a brief introduction to this video that features women’s experiences of torture and abuse in Myanmar.

6. DEBRIEFING:

In a large group guide a general discussion with the following questions:

- If the people in these videos were in this room with us right now, what would you want to say to them or to ask them?
- The series of short videos about 1965 torture survivors in Indonesia is called “In Defiance”. Why do you think AJAR chose this name?

- In your opinion, what do the people in these videos need?

7. COMPARE STORIES:

Put up two large sheets of newsprint at the front of the room where all participants can see them clearly. Label one sheet “Similarities” and the other one “Differences”. On the “Differences” sheet, draw a line down the middle to create two columns. Mark one column “Indonesia” and the other “Myanmar”. Invite participants to identify similarities and differences they noticed in the stories, particularly in regard to torture, and write down the key points of their responses. When you are done, review the list and ask what patterns emerge. What conclusions can they draw about torture?

Variation

Depending on your location and the group involved, you can present a more global face to torture by choosing stories by survivors from countries beyond southeast Asia. Another place to begin is a series of 16 videos by Torture Abolition and Survivors Support Coalition/TASSC called “Breaking the Silence”. This series includes, among others:

- a group of torture survivors from different countries now living in the US (~8 min): <https://www.youtube.com/watch?v=gkxebNoBR8Q>
- Alwan (Lebanon & Syria, ~5 min): <https://www.youtube.com/watch?v=VdjniCjKg4>
- Fatuma (Kenya, ~3 min): <https://www.youtube.com/watch?v=dacXF3jqetI>
- Nora (Honduras, ~5 min): <https://www.youtube.com/watch?v=r5NXhE4Wj7I>
- Bobby Garcia & Taja (Iraq, ~1.5 min): <https://www.youtube.com/watch?v=xadYRHgar4Q>

Activity

2

Torture and Ill-treatment Today

TIME

2.5-3 hours

MATERIALS

- several large sheets of newsprint
- tape
- coloured markers
- pens for writing
- Handout: “Role-Play Scenarios”: prepare about four-five copies of each scenario. Use the scenarios provided or feel free to develop other scenarios, better yet use actual cases of torture that may be particularly relevant to your local or national situation.
- Participant Worksheet: “Torture Survey”
- regular paper (if participants need extra)
- Facilitator Worksheet: “Torture Tally Sheet: Template”; on a large sheet of newsprint, prepare a tally sheet ahead of time based on this template.



Steps

1. FACILITATOR INTRODUCTION:

Protection from torture and cruel, inhuman, and degrading treatment is a basic human right. For this activity, participants will consider forms of torture and ill-treatment that people may experience as a part of daily life. This abuse is not something that happens only during armed conflict, but can happen in many situations.

2. INTRODUCTION TO ROLE-PLAYS:

Divide participants into three to five groups, depending on the total number of participants. Each group will receive a role-play scenario handout that describes a particular situation of torture and cruel and degrading treatment. Feel free to develop other scenarios that may be particularly relevant to your local or national situation. Give the groups 30-40 minutes to prepare the role-plays.

Guidelines:

- Ask groups to honour a performance time limit of 10 minutes.
- Give a few examples of how people can use mime/pantomime to help create sets: opening and closing a door; two participants face each other and touch each others' palms above their heads to create a doorframe that actors can move through; etc.
- Invite participants to use easily available, simple props: items from the kitchen, scarves or other items of clothing, chairs, mats, etc.
- Provide a few tips to help with audience orientation such as creating signs to explain different scenes, e.g.: "In the Classroom" or "At the Principal's Office." Another method is to introduce characters prior to a performance.

3. ROLE-PLAY PRESENTATIONS:

Each group presents a 10 minute role-play.

4. GROUP DISCUSSION:

Allow adequate time for discussion.

- What was it like to prepare and perform the role-plays? Easy? Difficult?
- What did you learn from watching the role-plays?
- Did any of the role-plays include an explanation or reason for the ill-treatment?
- Have you experienced or witnessed torture and ill-treatment in any of these forms?
- What do you think can be done about everyday forms of torture and ill-treatment?

5. SHORT BREAK:

Take a short break by leading participants in some stretching exercises or a quick, invigorating game or song. This activity is long and the subject matter heavy, so some movement to release tension will help participants focus on the last part of the activity.

6. WRITTEN "SURVEY":

Distribute the "Torture Survey" worksheet and ask participants to answer the questions as best they can. (Alternative for participants with low literacy skills is to discuss the questions in pairs.) Allow about 15-20 minutes for this.

7. TALLY INDIVIDUAL RESPONSES:

Explain there is not enough time for everyone to share their stories, but that they can still share information through a quick survey of responses. This will help to identify any patterns that may emerge.

Post the large Torture Tally Sheet you have prepared ahead of time (using the Facilitator Worksheet as a template). Ask participants to raise their hands as you work through the categories so that you can tally the results as you go along. **[Note:** It is recommended you use a hard copy of the tally sheet rather than doing this with an Infocus /projector since a manual approach reinforces the sense of a tally.]

8. IDENTIFY PATTERNS:

Have participants look at the final totals for each question. Do any patterns of torture and ill-treatment emerge? What are they? What conclusions can they draw from this summary of individual incidents of torture and ill-treatment?

Variations

- It may be difficult for participants to perform role-plays about torture, either because they evoke traumatic memories or because participants may want to turn them into caricatures or spoofs. Consult with participants to decide the best method for this exercise. If you do not use role-plays, the scenarios can be adapted for small group discussion instead.
- Another option is to have a discussion in one large group instead of role-plays. Invite participants to list all types of torture and ill-treatment they observe or know about in current, everyday life. You may supplement their list based on the role-play scenarios and invite discussion based on the questions above.

Role-play Scenarios

MODULE 2, ACTIVITY 2, HANDOUT

ROLE-PLAY SCENARIO 1: CORPORAL (PHYSICAL) PUNISHMENT

Corporal Punishment at School: Prepare a 10-minute role-play to illustrate corporal punishment at school. Your group will need to decide:

- what age group you want to portray;
- who will be the teacher and students;
- what kind of setting you want
 - 📖 You may choose to show a student or a group of students who are naughty and have created a situation where a teacher loses his/her temper, then punishes the students by beating them.
 - 📖 Or you may create a scenario where a teacher is being questioned after he or she has beaten a student or students, or has disciplined the students in such a way that has caused them injury.
- whether the role-play will highlight a particular context as part of the corporal punishment. For example, a particular context might be students who are so badly behaved that some sort of discipline is needed. Another context might be a group of students who come from a different social-economic class, or a minority ethnic group that is singled out for corporal punishment.

ROLE-PLAY SCENARIO 2: POLICE ABUSE

Abuse by Police: Prepare a 10-minute role-play to illustrate ill-treatment— physical, mental, or both—by police. Your group will need to create a situation in which police officers interact with a citizen or group of citizens (you can make their identity specific in terms of age, sex, religion, or ethnicity if you decide that is relevant to the play). If police brutality is common in your community, you may choose to develop your play based on an actual case you know about or have read about. You may also want to show different degrees of brutality by police officers. What are different ways that police may engage in cruel, inhuman, or degrading treatment towards someone? Do police beat or behave in other cruel ways towards someone whom they have arrested? Perhaps there is inhuman or degrading treatment by police even when someone has not been arrested, e.g. harassment during a routine inspection of drivers' licenses, vehicle registration, etc. In your role-play show what may be considered typical, even "acceptable", police behavior that is actually a denial of the right to be free of torture and ill-treatment.

ROLE-PLAY SCENARIO 3: HUMAN TRAFFICKING

Human Trafficking: Poorly educated young women, including underage girls, are especially vulnerable to networks of human trafficking, a form of modern-day slavery. Governments have a responsibility to protect their citizens—including foreign workers—from human trafficking. However, officials sometimes turn a blind eye to the powerful mafia-like networks responsible for this crime, and some may even benefit from them. Prepare a 10-minute role-play that shows torture and ill-treatment in the context of human trafficking. Victims, often from isolated villages, are recruited with promises of a good job in the big city. Sometimes their parents agree to the offer, but sometimes they leave home without the knowledge of their families, especially if they are unmarried. A time of waiting in a transit house and the use of false documents (to make girls appear older than they are) are common experiences. Once in an employment setting, which may be in a foreign country with a foreign language, handphones and passports are confiscated and the women and girls are basically held captive, or example in a brothel, a factory, or a private home. Without protection, and unable to communicate because of a language barrier, these women are susceptible to all kinds of abuse and ill-treatment that may include sexual violence.

ROLE-PLAY SCENARIO 4: DEATH PENALTY

Death Penalty (Capital Punishment): Recent interpretations of human rights law suggest that use of the death penalty violates the Convention Against Torture and Cruel, Inhuman, and Degrading Treatment (CIDT). Prepare a 10-minute role-play that shows the severe mental trauma experienced by a person sentenced to death and is waiting for execution on death row. There may also be physical abuse if prison conditions are inhuman and degrading. It may help your group to know about something called the “death row phenomenon”:

The “death row phenomenon” is a relatively new concept . . . [It] refers to a combination of circumstances that produce severe mental trauma and physical suffering in prisoners serving death row sentences, including prolonged periods waiting for uncertain outcomes, solitary confinement, poor prison conditions, and lack of educational and recreational activities.

“The Death Penalty and the Absolute Prohibition of
Torture and Cruel, Inhuman, and Degrading Treatment or Punishment,”
Juan E. Mendez (UN Special Rapporteur on Torture),
Human Rights Brief 20, Issue 1 (2012),
[http://digitalcommons.wcl.american.edu/cgi/viewcontent.cgi?
article=1849&context=hrbrief](http://digitalcommons.wcl.american.edu/cgi/viewcontent.cgi?article=1849&context=hrbrief)

Keep in mind that some forms of execution are considered clear examples of torture such as stoning or killing by gas (because of the amount of time it takes).

You may also want to consider cases of people who turn their lives around while in prison, but are still executed. An example of this is Myuran Sukumaran and Andrew Chan, Australians who were arrested for smuggling drugs, tried, and killed under Indonesia's death penalty law despite efforts to save them. See: "Kerobokan inmates write letters in bid to save Bali Nine members on Death Row," *The Guardian* (7 Feb 2015), <http://www.theguardian.com/world/2015/feb/07/kerobokan-inmates-write-letters-in-bid-to-save-bali-nine-members-on-death-row>

ROLE-PLAY SCENARIO 5: ROLE OF THE MEDIA

Role of the Media: Media in all forms—radio and television news, newspapers, online news services, social media, advertisements, and movies—can influence public perceptions of torture and cruel, inhuman, and degrading treatment by making it seem normal and commonplace. Prepare a 10-minute role-play that illustrates this point. The choices for doing this are endless, but just to get your group thinking, consider the following scenarios:

- the impact of media violence—some of it portraying torture and ill-treatment—on teenagers;
- a newsroom with news editors trying to make decisions about which stories and photographs to publish and which stories should be prioritized as "headline news";
- a group of parents who are discussing a film or advertisement that features torture or ill-treatment.

The point is that media can make people of all ages insensitive, even blind, to the brutal realities of torture and ill-treatment so that it is not perceived as a serious human rights violation, but simply part of one's cultural reality.



Torture Survey

MODULE 2, ACTIVITY 2, PARTICIPANT WORKSHEET

TORTURE AND ILL-TREATMENT AROUND US: INDIVIDUAL SURVEY (PAGE 1)

Choose one incident of torture or ill-treatment you know about that has happened in the area where you live. Briefly describe what happened in the space below and then answer the questions. Use extra paper as needed.

1. When did the abuse occur? (draw a circle around the best answer)
 - a. this year
 - b. last year
 - c. more than two years ago
 - d. more than five years ago
 - e. don't know

2. Where did the abuse occur? (draw a circle around the best answer)
 - a. in a home
 - b. in a government facility (government office, public/state school, police station, detention center, etc.)
 - c. in a private facility (private school, religious building, business office, etc.)
 - d. other (explain: _____)
 - e. don't know

3. Who was the victim?
 1. male or female? (draw a circle around the best answer)
 2. adult or child? (draw a circle around the best answer)
 3. ethnic identity if known:
 4. religious identity if known:
 5. political identity if known:
 6. anything else important to note about the victim's identity?

4. Who was the perpetrator?
 - a. male or female? (draw a circle around the best answer)
 - b. adult or child? (draw a circle around the best answer)
 - c. ethnic identity if known:
 - d. religious identity if known:
 - e. political identity if known:
 - f. anything else important to note about the victim's identity?

**TORTURE AND ILL-TREATMENT AROUND US:
INDIVIDUAL RESPONSE (PAGE 2)**

5. Did the victim and perpetrator know each other? If so, please explain.

 6. What forms of torture and ill-treatment did the victim/s suffer? (circle all that apply)
 - a. physical
 - b. sexual
 - c. psychological
 - d. verbal
 - e. discrimination (explain: _____)

 - f. other (explain: _____)

 7. What was the impact of the abuse on the victim? Short answer.

 8. Was the perpetrator/were the perpetrators ever punished in any way? Short answer.

 9. Did anyone try to protect the perpetrator/s? Short answer.

 10. Do you think there are groups of people that permit this situation to occur or even make it worse? (parents, bureaucrats, religious leaders, etc.) Short answer.
-

Torture Tally Sheet: Template

MODULE 2, ACTIVITY 2, FACILITATOR WORKSHEET

Use this template to draw a large tally sheet on newsprint for use in the training. The tally sheet needs to be large enough so that all participants can observe the tally of responses as you move from one question to the next.

TORTURE AND ILL-TREATMENT AROUND US: TALLY SHEET (PAGE 1)

Use this template to create an identical matrix on a large sheet of paper. Mark the number of participants' responses (hands raised) after each choice is read out loud.

1. When did the abuse occur?
 - a. this year:
 - b. last year:
 - c. more than two years ago:
 - d. more than five years ago:
 - e. don't know:

2. Where did the abuse occur?
 - b. in a home:
 - c. in a government facility:
 - d. in a private facility:
 - e. other:
 - f. don't know:

3. Who was the victim?
 - a. male: female:
 - b. adult: child:
 - c. anything important to note about the victim's identity?

4. Who was the perpetrator?
 - d. male: female:
 - e. adult: child:
 - f. anything important to note about the victim's identity?

**TORTURE AND ILL-TREATMENT AROUND US:
TALLY SHEET, (PAGE 2)**

5. Did the victim and perpetrator know each other?
yes: _____ no: _____
6. What forms of torture and ill-treatment did the victim/s suffer? (circle all that apply)
- a. physical:
 - b. sexual:
 - c. psychological:
 - d. verbal:
 - e. discrimination:
 - f. other:
7. Do you consider the impact of the abuse on the victim . . .
short-term: _____ long-term: _____
8. Was the perpetrator/were the perpetrators ever punished in any way?
yes: _____ no: _____ don't know: _____
9. Did anyone try to protect the perpetrator/s?
yes: _____ no: _____ don't know: _____
10. Do you think there are groups of people that permit this situation to occur or even make it worse? (parents, bureaucrats, religious leaders, etc.)
yes: _____ no: _____

Module 3

Defining Torture

BASIC PRINCIPLE

Torture can occur in different situations and can be committed by both public officials and individuals in the private sphere (homes, schools, businesses, etc.) when condoned or tolerated by the state.

OBJECTIVE

Participants understand the basic definition of torture and how it is different from and also similar to other forms of violence.



TIME

1 hour

MATERIALS

- sheets of paper
- coloured markers
- tape
- Handout 1: “Torture in UDHR, ICCPR, CAT”
- Handout 2: “Who Commits Torture?”

*Steps***1. BRAINSTORMING:**

Ask participants to brainstorm as many words as possible that they associate with the word “torture”. Write each word on a separate card and tape it on a large whiteboard/board.

2. CATEGORIZE:

Ask for volunteers to group the word cards into categories; for example, Acts; Impact; Perpetrators; Victims; Location.

3. STUDY THE DOCUMENTS:

Distribute Handout 1: “Torture in UDHR, ICCPR, CAT” and ask participants to take turns reading aloud the articles on torture in the UDHR, ICCPR, and CAT.

4. THREE ELEMENTS OF TORTURE:

You or a resource person (if available) explain the three key elements of torture: 1) severe pain, 2) intentionally inflicted or sanctioned for a particular purpose, 3) by a public official.

5. DISCUSSION:

Ask participants to recall examples from everyday life that were dramatized in role-plays or discussed in the previous activity (see Module 2, Activity 2 above). Can domestic violence, corporal punishment in schools (a teacher hitting a student as punishment), or an employer beating his/her domestic servant be considered as acts of torture? Distribute Handout 2: “Who Commits Torture?” and discuss the wider definition of torture formulated by the ICCPR and affirmed by the UN Human Rights Committee. What are

the advantages of including individuals from the private sector in the prohibition of torture? What are some of the disadvantages?

Note to Facilitator

- The CAT defines torture and ill-treatment to always involve public officials. This means that an official (e.g., a member of the security forces such as police officer, soldier, or prison guard) either directly took part in torturing someone, ordered torture, or did nothing to prevent or stop it.
 - The advantage of a more strict definition of torture is that the advocacy to stop and prevent it can be more focused. A disadvantage is that the conditions that qualify as torture are more rigid and may not include cases where severe pain is inflicted by a person not officially connected to the state.
 - However, CAT says that “involvement of public officials” includes those who tolerate an act of torture and/or allow the act to happen often (“prevalent”). This is how CAT has been interpreted to include domestic violence and human trafficking as acts of torture.
 - The ICCPR is more flexible in how it defines torture: it refers to the state’s duty to prevent people from being tortured. Thus, torturers can include persons who are not public officials, including private citizens.
-

Torture in UDHR, ICCPR, CAT

MODULE 3, HANDOUT 1

UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR), 1948

ARTICLE 5:

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

INTERNATIONAL CONVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR), 1966

ARTICLE 7:

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. In particular, no one shall be subjected without his free consent to medical or scientific experimentation.

UN CONVENTION AGAINST TORTURE AND OTHER CRUEL, INHUMAN OR DEGRADING TREATMENT OR PUNISHMENT (CAT), 1974

ARTICLE 1:

Torture is

... any act by which severe pain and suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind ... when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity. It does not include pain or suffering arising only from or incidental to legal forms of punishment.

There are three elements of torture:

1. There is an act that causes severe pain/suffering
2. There is intention (the act was committed intentionally) and a purpose (to get a confession, to punish, or to discriminate)
3. There is the involvement of a public official (directly or by sanctioning or allowing the act to occur)

Cruel, Inhuman or Degrading Treatment or Punishment is often referred to in shorthand as “other ill-treatment.”

UN CONVENTION AGAINST TORTURE AND OTHER CRUEL, INHUMAN OR DEGRADING TREATMENT OR PUNISHMENT (CAT), 1974

ARTICLE 16:

States must prevent

... other acts of cruel, inhuman or degrading treatment or punishment which do not amount to torture as defined in article 1, when such acts are committed by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity.

The definition of ill-treatment shares some of the same elements as those found in the definition of torture:

1. There was an act that caused some pain/suffering
2. There was involvement of a public official (directly or by allowing the act)

However, intent and purpose are not required to prove ill-treatment.

Both the CAT and the ICCPR affirm that the state has an obligation to:

- protect all persons from torture or other ill-treatment
- investigate all allegations of torture or other ill-treatment
- make laws that criminalize torture and ensure that the laws are implemented
- ensure that confessions made under torture cannot be used in court
- train state officials about what is torture and ill-treatment
- uphold the rights of victims of torture to justice and reparations.



Who Commits Torture?

MODULE 3, HANDOUT 2

As stated in Module 3, Handout 1, the **INTERNATIONAL CONVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR), 1966**, prohibits torture.

ARTICLE 7:

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. In particular, no one shall be subjected without his free consent to medical or scientific experimentation.

The UN Human Rights Committee (HRC) is a statutory body established under the ICCPR to ensure the implementation of this covenant. In 1992, the HRC produced a General Comment (No 20) on Article 7 extending the state's obligation to prevent torture to include acts committed by individuals in the private sector (and not just public officials). In this document the HRC re-affirmed that torture can also be inflicted by persons who are not public officials:

2. . . It is the duty of the State party to afford everyone protection through legislative and other measures as may be necessary against the acts prohibited by article 7, whether inflicted by people acting in their official capacity, outside their official capacity or in a private capacity.

The HRC also included beatings as punishment as an act of torture. The HRC stated that the prohibition of torture:

5. . . must extend to corporal punishment, including excessive chastisement ordered as punishment for a crime or as an educative or disciplinary measure. It is appropriate to emphasize in this regard that article 7 protects, in

particular, children, pupils and patients in teaching and medical institutions.

The Committee Against Torture has made Concluding Observations (Greece 2002, Argentina 2004, Bahrain 2005, Nepal 2005, Ecuador 2006) that “the prevalence of violence against women and girls, including domestic violence” may constitute official sanction, thus allowing domestic violence (and other violations such as female genital mutilation) to be seen as torture. It has also made Concluding Observations (Greece 2004, Austria 2005, Nepal 2005) that “states involved in or tolerating trafficking and exploitation, including sexual exploitation, are in violation of Article 16.” This committee’s Concluding Observations on Indonesia (2008) also include a section on trafficking.

TRAFFICKING AND VIOLENCE AGAINST MIGRANT WORKERS

20. . . the Committee remains concerned at the high estimates by the State party of victims of trafficking, as compared to the limited number of investigations of such cases, and at the absence of information on prosecutions and convictions. The Committee is also concerned at reported cases of ill-treatment of migrant workers, especially women, reportedly abused by Indonesian recruiting companies, which often place them in situations that impair the enjoyment of their human rights while abroad, including debt bondage, forced labour and other ill-treatment, including sexual abuse (art. 16).

The State party should take all necessary measures to implement

the current laws combating trafficking and provide protection for victims and their access to medical, social rehabilitative and legal services, including counselling services, as appropriate. The State party should also create adequate conditions for victims to exercise their right to make complaints, conduct prompt, impartial and effective investigation into all allegations of trafficking and ensure that perpetrators are brought to justice and punished with penalties appropriate to the nature of their crimes.

The State party is strongly encouraged to strengthen the role of Indonesian diplomatic and consular missions abroad, in accordance with Presidential Instruction No. 6/2006, reinforcing the Citizens' Advisory Services, as well as its cooperation with countries receiving Indonesian migrant workers. The State party should ensure independent monitoring of terminal 3 of Jakarta international airport, including by civil society organizations.⁵

⁵ Source Committee Against Torture (2008), "Consideration of Reports Submitted by States Parties Under Article 19 of the Convention", Concluding observations of the Committee against Torture INDONESIA, refworld; <http://www.refworld.org/publisher,CAT,,IDN,4885cf822,0.html>

Module 4

Transitional Justice and Torture

BASIC PRINCIPLE

Transitional justice is a framework to support analysis of and develop responses to experiences of trauma due to massive human rights violations.

OBJECTIVES

Participants have a clear understanding of the core idea of transitional justice. They will:

- understand root causes, practices, and impacts of mass human rights violations



*Activity***1***Tree of War, Tree of Transitional Justice⁶***TIME**

2 hours

MATERIALS

- two large pieces of paper, each with the outline of a tree that includes a trunk and branches
- smaller pieces of paper cut into various shapes: rectangles, leaves, fruits, roots
- markers
- tape
- Handout 1: “What Is Transitional Justice?”
- Handout 2: “UN Guidelines on Transitional Justice”



⁶ This activity has been adapted from *The Road to Peace* by Emily Farrell & Kathy Seipp (Minneapolis, MN, USA: The Advocates for Human Rights, 2008), Lesson 2, Activity 1: The Roots of War, page 11; www.theadvocatesforhumanrights.org/uploads/road_to_peace_web_version_2.pdf

Steps (Part A) “Tree of War” (or Conflict)

1. DRAW FRUITS OF CONFLICT:

Referring to the tree template, ask participants to brainstorm the impacts of armed conflict. They can talk about their own context or other conflicts they are aware of. Ask participants to write words on the leaf- or fruit-shaped pieces of paper to illustrate the idea of the fruits of conflict; e.g., “people being displaced”, “lost opportunities to study”, “killings”, “mass detention”, etc.

2. DRAW TREE TRUNK THAT SUPPORTS CONFLICT:

Ask participants to brainstorm about **who** is involved in the acts that create and sustain conflict; and **how** they contribute to or sustain the conflict. These can be listed on rectangle pieces of paper and placed vertically on the diagram of the tree trunk.

3. DRAW ROOTS OF CONFLICT:

Next ask participants to brainstorm about the underlying causes of conflict; e.g., discrimination against certain groups, unfair distribution of resources or power, greed, violation of human rights, impunity, etc. Causes should be written on the root-shaped pieces of paper and placed as the roots of the tree.

4. REFLECTION:

Allow some time for participants to observe the tree of war or conflict and make some general observations.

(Part B) Growing a “Tree of Transitional Justice (TJ)”

5. REFLECT ABOUT A TJ TREE:

Next to the conflict tree put up another tree template and ask participants to think of what needs to happen so that the conflict tree can be transformed into a tree that grows justice and not war. (Substitute the word “peace” instead of “justice,” if this better suits your context.) Ask the following questions:

- What needs to happen for victims to feel satisfied?
- What needs to happen so that these violations do not happen again?
- What should happen to the people who committed crimes?
- How can the next generation learn lessons from the past?

6. DRAW PARTS OF A TJ TREE:

As participants brainstorm ideas, try to organize their suggestions (on the trunk of the second tree) into the main approaches used in transitional justice, ie. truth-seeking, criminal justice, reparative justice, institutional reform, and memorialization. You can do this by dividing the trunk into four or five vertical sections.

7. ROOTS AND FRUITS OF TJ TREE:

Some suggestions may relate to addressing the root causes (place these suggestions in the roots of the tree) or

dealing with the impact of the conflict (leaves and fruits).

8. UNDERSTANDING TJ:

Invite participants to make some general observations about the two trees. Explain that moving from war or conflict to peace requires many changes or transitions. Distribute Handout 1: “What is Transitional Justice?” and explain the concept of transitional justice. Give special attention to the section, ‘A Holistic Approach’, and use the elements of TJ to evaluate the TJ tree. Distribute Handout 2: “UN Guidelines

on Transitional Justice” and discuss the UN principles.

9. CLOSING:

Close the session by summing up and providing a brief summary of the main elements of transitional justice. This can be done by the facilitator or a resource person who has observed this process.

Variation

Depending on time, this exercise can be done in smaller groups.

What is Transitional Justice?

MODULE 4, ACTIVITY 1, HANDOUT 1

WHAT IS TRANSITIONAL JUSTICE?

A BACKGROUND⁷

Transitional justice is an approach to systematic or massive violations of human rights that both provides redress to victims and creates or enhances opportunities for the transformation of the political systems, conflicts, and other conditions that may have been at the root of the abuses.

A transitional justice approach thus recognizes that there are two goals in dealing with a legacy of systematic or massive abuse. The first is to gain some level of justice for victims. The second is to reinforce the possibilities for peace, democracy, and reconciliation. To achieve these two ends, transitional justice measures often combine elements of criminal, restorative, and social justice.

Transitional justice is not a special form of justice. It is, rather, justice adapted to the often unique conditions of societies undergoing transformation away from a time when human rights abuse may have been a normal state of affairs. In some cases, these transformations will happen suddenly and have obvious and profound consequences. In others, they may take place over many decades.

WHERE TRANSITIONAL JUSTICE COMES FROM

The field first emerged in the late 1980s and early 1990s, mainly in response to the political transitions that took place in Latin

America and Eastern Europe—and the claims for justice advanced during those transitions. At the time, human rights activists and others were concerned with the question of how to address effectively the systematic abuses of former regimes but still reinforce—and not derail—the political transformations that were underway. Since these changes were popularly called “transitions to democracy,” people started calling this new multidisciplinary field “transitional justice” or “justice in times of transition.” Transitional justice measures that were adopted included prosecutions, usually of regime leaders; truth-telling initiatives, such as opening up state archives and establishing official truth commissions; the creation of reparations programs for victims; and the vetting of public employees, especially (but not exclusively) members of the security forces.

Transitional justice emerged as part of a recognition that dealing with systematic or massive abuses requires a distinctive approach that is both backward- and forward-looking: transitional justice measures aim not only to dignify victims, but also to help prevent similar victimhood in the future. The long-term goals of transitional justice measures are to promote peace, democracy, and reconciliation, with the idea that these conditions help to prevent the systematic or massive violation of human rights.

TRANSITIONAL JUSTICE TODAY

Transitional justice today is a diverse and vibrant field. As it has grown, it has found common ground with social justice movements, as well as the fields of conflict resolution, peacebuilding, and historical memory, to name a few.

⁷ UN Peacebuilding Commission, 20 February 2008, https://www.un.org/en/peacebuilding/pdf/doc_wgll/justice_times_transition/26_02_2008_background_note.pdf

As transitional contexts have shifted from the post-authoritarian societies of Argentina and Chile to the post-conflict societies of Bosnia and Herzegovina, Liberia, and the Democratic Republic of the Congo, new practical challenges have forced the field to innovate and expand its boundaries. Ethnic cleansing and displacement, the reintegration of ex-combatants, reconciliation among communities, and the role of justice in peace building—these have all become important new issues for transitional justice practitioners to tackle. The reintegration of ex-combatants, for example, is an important issue for several reasons. First, among the ranks of ex-combatants may be perpetrators or even masterminds of massive human rights violations. Second, in general, ex-combatants often receive money and job training as incentives to disarm, whereas victims typically receive little or nothing at all in order to help rebuild their lives. Such imbalances are morally reprehensible, and also unwise. They may foster resentment, making receiving communities more reluctant to reintegrate ex-combatants, and they may also threaten post-conflict stability.

As transitional contexts have shifted geographically from Latin America and Eastern Europe to Africa and Asia, transitional justice practitioners have also engaged with local—sometimes called “traditional”—justice measures, which can offer an important complement to transitional justice. In some countries, such as Sierra Leone and Uganda, communities may wish to use traditional rituals in order to foster reconciliation of warring parties or reintegrate ex-combatants. In such cases, the role of transitional justice is to ensure that a holistic approach is taken—one that may include the ritual, but that neither excludes the possibility of criminal justice for those most responsible for serious crimes, nor the implementation of other justice measures, such as reparations, to provide additional forms of redress.

Globally, from Australia and the United States to Guatemala and South Africa, social justice movements have adapted transitional justice measures in order to gain redress for legacies of systematic injustice. These movements often focus their efforts on abuses relating to long-term exclusions generated by socio-economic, racial, or gender inequality, instead of the physical abuses, such as murder and forced disappearance, that were at the heart of many early transitional justice efforts.

As the field has expanded and diversified over the past twenty years, it has also developed an important foundation in international law. One part of the legal basis for transitional justice traces its initial inspiration to the 1988 decision of the Inter-American Court of Human Rights in the case of *Velásquez Rodríguez v. Honduras*, in which the Inter-American Court found that all states have four fundamental, or minimal, obligations in the area of human rights. These are:

- To take reasonable steps to prevent human rights violations;
- To conduct a serious investigation of violations when they occur;
- To impose suitable sanctions on those responsible for the violations; and
- To ensure reparation for the victims of the violations.

The essence of the decision has been explicitly affirmed by the subsequent jurisprudence of the court, and implicitly affirmed and endorsed in the jurisprudence of the European Court of Human Rights and UN treaty body decisions such as the Human Rights Committee. It has also been directly incorporated into many important UN documents such as the 1997, 2004, and 2005 reports of UN special rapporteurs on the fight against impunity, and the 2004 report by the Secretary-General on the Rule of Law and Transitional Justice in Conflict and Post-

Conflict Societies. The 1988 creation of the International Criminal Court was also significant, as the Court's statute enshrines state obligations of vital importance to the fight against impunity and respect for victims' rights.

A HOLISTIC APPROACH

Although transitional contexts always involve many moral, legal, and political dilemmas, the challenges of dealing with systematic or massive human rights violations can be among the most politically sensitive and practically difficult. The political balance of power is often delicate, and successor governments may be unwilling to pursue wide-ranging transitional justice initiatives—or they may be unable to do so without putting their own stability at risk.

In the wake of massive violations, interest in criminal justice often takes center stage, both because of the need to hold accountable those responsible for massive violations, and because of the inherent drama of courtroom trials. This was the case in Argentina, where the public was riveted by the trials of the military junta leaders in the early 1980s. But criminal justice can encounter problems as a stand-alone approach to seeking justice. Especially with instances of massive abuse, such as genocide, there may be tens or even hundreds of thousands of victims and perpetrators. How can they all be dealt with fairly through the judicial system, when there is likely to be an acute caseload problem? Plus, the judiciary may be dysfunctional, since the majority of police, prosecutors, and judges may be too weak or corrupt, or too few in number, to be able and willing to act in the public interest and ensure victims' rights to justice.

Aside from the question of whether judicial measures have the capacity to redress

systematic or massive violations of human rights, there is the question of whether they are adequate, by themselves, to do so. Indeed, transitional justice operates on the conviction that they are not. The many problems that flow from past abuses are often too complex to be solved by judicial measures—such as trials—alone. After two decades of practice, experience thus far suggests that, to be effective, transitional justice should be holistic. That is, it should be made up of several initiatives that complement and reinforce each other. The elements of such initiatives often include:

Criminal prosecutions: judicial investigations of those responsible for human rights violations. Prosecutions frequently give great weight to investigating those considered most responsible for massive or systematic crimes.

Truth commissions: ad hoc commissions of inquiry established in, and authorized by, states for the primary purposes of investigating and reporting on key periods of recent past abuse. They often make recommendations to remedy such abuse and to prevent its recurrence.

Reparation programs: state-sponsored initiatives that aim to contribute to repairing, on a massive scale, the material and moral consequences of past abuse experienced by certain classes of victims. They typically distribute some mix of material and symbolic benefits to victims.

Security system reform: wide-ranging programs to transform the military, police, judiciary, and related state institutions from instruments of repression and corruption into instruments of public service and integrity.

Memorialization: efforts include museums, memorials, and other means of preserving public memory of the victims and of raising moral consciousness about past abuse, in

order to build a bulwark against its recurrence.

HOW TRANSITIONAL JUSTICE MEASURES WORK TOGETHER

Practically and conceptually, the various measures of transitional justice call for one another. This logic becomes clear when one considers the possible consequences of implementing any one of them in isolation from the others.

Without any truth-telling, institutional reform, or reparation efforts, punishing a very limited number of perpetrators can be viewed as scapegoating or a form of political revenge. Truth-telling, in isolation from efforts to punish abusers, reform institutions, and repair victims, can be viewed as nothing more than words. Memorialization efforts, also, are likely to seem shallow and insincere when not complemented by more robust efforts. Reparation without any links to the other transitional justice measures may be perceived as ‘blood money’ – an attempt to buy the silence or acquiescence of victims. Similarly, reforming institutions without any attempt to satisfy victims’ legitimate expectations of justice, truth, and reparation, is not only ineffective from the standpoint of accountability, but unlikely to succeed in its own terms.

Implementing these measures with the appropriate structure and sequence can be a complex challenge. There are a few general rules that bear mention. First, transitional justice measures should be structured in a way that helps to maximize complementarity and minimize conflict or contradiction. Second, interrelationships among measures should not be too vague or too complex, which may have the counter-productive effect of causing confusion about each measure’s aims and thereby inhibiting public participation and support. And third, the different measures

of transitional justice should ideally be sequenced in a manner that helps preserve and enhance the constituent elements of the transition itself—democracy and peace—without which all transitional justice possibilities may diminish in scope and quality.

LOOKING AHEAD

Ultimately, there is no single formula for dealing with a past marked by massive and systematic abuse. Each society should—indeed must—choose its own path.

To date, practice has taught us that a society’s choices are more likely to be effective when they are based on a serious examination of prior national and international experience. Such examination reduces the likelihood of repeating avoidable errors, which transitional societies can rarely afford to make. Ensuring active consultation with, and participation by, victim groups and the public is another crucial factor. Without such consultation and participation, the prospect of designing and operating credible and effective transitional justice policies is greatly reduced.

Moreover, the potential benefits of transitional justice initiatives will likely affect more people when a gender-mainstreaming approach cuts across all of them. Transitional justice measures that neglect the distinct and complex injuries women have suffered, as well as gendered patterns of abuse that may have affected both women and men in their access to justice, will miss key opportunities to address the gendered legacies of authoritarianism and conflict.

It is also important to ensure ongoing intellectual and practical exchange between transitional justice specialists and those working in other closely related fields such as conflict resolution,

democratization, development, peacebuilding, and anti-corruption. This process is essential to creating policies that are both comprehensive and realistic.

Finally, because transitional justice is a relatively new field, there is a need to continuously assess the empirical impact of transitional justice measures. Through assessment, future policies will stand the

best chance possible of achieving the immediate goal of providing redress for victims, as well as the longer term goals of peace, democratization, and reconciliation.

UN Guidelines on Transitional Justice

MODULE 4, ACTIVITY 1, HANDOUT 2

UN GUIDELINES ON TRANSITIONAL JUSTICE⁸

In 2010, UN Secretary-General, Ban Ki Moon, issued 10 Guiding Principles on the United Nations approach to transitional justice “as a critical component of the United Nations framework for strengthening the rule of law”:

1. Support and actively encourage compliance with international norms and standards when designing and implementing transitional justice processes and mechanisms.
2. Take account of the political context when designing and implementing transitional justice processes and mechanisms.
3. Base assistance for transitional justice on the unique country context and strengthen national capacity to carry out community-wide transitional justice processes.
4. Strive to ensure women’s rights.
5. Support a child-sensitive approach.
6. Ensure the centrality of victims in the design and implementation of transitional justice processes and mechanisms.
7. Coordinate transitional justice programs with the broader rule of law initiatives.
8. Encourage a comprehensive approach integrating an appropriate combination of transitional justice processes and mechanisms.
9. Strive to ensure transitional justice processes and mechanisms take account of the root causes of conflict and repressive rule, and address violations of all rights.
10. Engage in effective coordination and partnerships.

⁸ Taken from “Guidance Note of the Secretary-General: United Nations Approach to Transitional Justice,” March 2010; http://www.unrol.org/files/TJ_Guidance_Note_March_2010FINAL.pdf.

Activity

2

Transitional Justice and Accountability for Torture

TIME

2 hours

MATERIALS

- picture of the “Transitional Justice” tree from Activity 1
- markers
- cards (two colours)
- tape
- Handout: “A Truth Commission’s Findings and Recommendations on Torture”

Steps

1. PREPARATION:

Divide participants into pairs and pass out blank cards and markers.

2. ACCOUNTABILITY:

Ask each pair to identify ways that accountability for torture can be sought through the various transitional justice mechanisms. Ask participants to write each method on a card (colour 1); e.g., trials, inquiries/truth commissions, reparations programs, institutional reform, memorialization, etc.

3. REALITY:

Using the other card (colour 2), ask the pairs to discuss whether this has taken place in their context or in a specific context that they know of? What have been the results of transitional justice? For example, have there been trials against torturers? Have victims of torture received recognition and reparations? Have the police, army, and the judicial system made key reforms to stop torture? What has

been the impact of transitional justice for survivors and society? If these interventions have yet to take place, what do we need to do to make them happen?

4. PARTICIPANT PRESENTATIONS:

Ask the pairs to share their main points. They can tape their cards on the appropriate branch of the transitional justice tree.

5. STUDY HANDOUT:

Distribute the Handout: “A Truth Commission’s Findings and Recommendations on Torture”. Ask participants to read it in pairs and discuss these questions: What are the key lessons learned from the Timor-Leste truth commission about torture? How might these lessons apply to your own situation?

6. SUMMARIZE:

Ask each pair to provide a summary of the most interesting part of their discussion. Ask the pairs not to repeat the same point that has already been shared in order to keep the discussion interesting.

A Truth Commission's Findings and Recommendations on Torture

MODULE 4, ACTIVITY 2, HANDOUT

A TRUTH COMMISSION'S FINDINGS AND RECOMMENDATIONS ON TORTURE⁹

In 2001, shortly after the new nation Timor-Leste emerged from centuries of Portuguese colonial rule and more than two decades of conflict and a brutal occupation by Indonesian security forces, it established a truth commission known as CAVR. CAVR's primary mandate was to seek the truth about human rights violations committed by all sides during the Indonesian occupation between 1974-1999. In 2005, CAVR produced *Chega!* (www.chegareport.net) a report that documented the systematic crimes that took place, including unlawful killings, enforced disappearances, famine, forced displacement, arbitrary detention, and torture.

CAVR FINDINGS ON TORTURE

Despite the prohibition on torture under Portuguese, Indonesian, and international law, CAVR found that detention, torture and ill-treatment occurred routinely throughout the conflict period of 1975–1999. Statements taken by CAVR identified 8,508 victims of torture and 6,872 victims of ill-treatment. As this evidence was collected from only 1% of the population and the practice of detention and torture was common, the total number of victims would be far higher. Most victims were in Dili, were young men involved in resistance activities, and were in detention

at the time of their torture and ill-treatment. Women comprised 12% of torture victims and 8% of victims of ill-treatment.

CAVR also found that 82% of the perpetrators were members of the Indonesian military, police, and their auxiliaries. Members of Fretilin (resistance to the Indonesian occupation) were responsible for about 11% of reported cases and UDT, a conservative political party founded following Portuguese colonial rule, for some 3.5%, primarily during the civil war period in 1974-1975. The practices of torture and ill-treatment were usually brutal and sometimes resulted in death. *Chega!* lists at least 40 ways in which Indonesian security forces inflicted torture and ill-treatment. CAVR concluded that:

(a) Indonesian practices of detention, torture and ill-treatment were systematic and “were condoned and encouraged at the highest levels of the security apparatus and the civil administration [and that] the use of torture amounted to crimes against humanity and war crimes”;

(b) Fretilin/Falintil¹⁰ was responsible for detention, torture and ill-treatment in 1975 and early 1976, and again in 1976–1978 when it engaged in extreme violations of victims' rights, including subjecting many to inhumane conditions, beatings and torture in violation of the Geneva Conventions; and

(c) the torture and treatment of prisoners by UDT (in 1975) were violations of its obligations under

⁹ Adapted from input for regional seminar on Transitional Justice and Torture, written Pat Walsh, 2016.

¹⁰ Falintil was the armed wing of Fretilin.

Common Article 3 of the Geneva Conventions.

CAVR RECOMMENDATIONS

CAVR expressed concern that many victims continue to suffer physical and mental health problems as a consequence of violations that included prolonged or repeated torture. Vulnerable victims identified by CAVR included young men in urban areas, disabled middle-aged men, ex-political prisoners, and torture survivors.

To address these issues, CAVR recommended that:

1. victims who continue to suffer physically or mentally from torture receive professional diagnosis, counselling, and other forms of rehabilitation;
2. Timor-Leste establish a reparations programme for the most vulnerable victims, including torture victims;
3. Indonesia, the US, Britain and France (as permanent members of the Security Council who provided military backing to Indonesia) and both international and Indonesian corporations (that profited from the sale of military equipment to Indonesia) contribute to this reparation programme;
4. Indonesia initiate judicial proceedings against relevant officers in command positions;
5. the international community takes punitive measures, such as travel bans and freezing of assets, against those indicted for crimes against humanity, including torture;
6. the UN institute an international tribunal if Indonesia fails to take action against those responsible for crimes against humanity;
7. Timor-Leste investigate the East Timorese and Indonesians whose names appear in code in *Chega!*¹¹
8. Indonesia declassifies records related to human rights violations in Timor-Leste; and
9. Timor-Leste establishes a follow-up institution to CAVR and mandate it to work with the government to assist victims of torture.

CURRENT SITUATION (2016)

None of the above recommendations have been accepted or implemented. To date, Timor-Leste has focussed mainly on war veterans. In 2008, parliament drafted legislation for a reparations programme and a follow-up institution to CAVR, but did not complete discussion or finalise the laws, and these drafts have now lapsed.

On October 2016, the Council of Ministers passed a decree law establishing the Centro National Chega tasked to preserve memory and strengthen solidarity with the most vulnerable survivors of human rights violations in the past.

Given this opportunity, there are two main issues to act on: (a) the welfare and rights of torture survivors in Timor-Leste and (b) stopping practices of torture everywhere.

(A) WELFARE AND RIGHTS OF TORTURE SURVIVORS

- **Study current needs of Timorese survivors:** This study could be done

¹¹ In keeping with the right to be presumed innocent until proved guilty (Universal Declaration of Human Rights, Article 11), names of alleged perpetrators were not made public. However, CAVR handed over the list of names of perpetrators to the government of Timor-Leste in 2005. Unfortunately, there has been no follow-up on many of the recommendations in the CAVR report, *Chega!*, including recommendations to continue investigations.



with the assistance of a specialist international NGO. A study is needed because CAVR collected its evidence over ten years ago. The study might also review what CAVR reported and recommended on torture, talk to survivors and family members whose names can be found in *Chega!*, and talk to government and NGOs about current services. The study can identify needs and recommend appropriate responses to those who suffer from the impact of torture such as professional diagnosis of their conditions, counselling, rehabilitation, etc. as recommended by CAVR.

- ***Make the problem a public policy issue:*** The needs and rights of torture survivors are not currently a priority in Timor-Leste. Initiatives (such as interviews, seminars based on the report, reviews of the relevant sections of *Chega!*, or visits by experts) are needed to get the attention of media, parliament, and other government bodies (including the ministries of health, social solidarity and justice) to ensure that social and political leaders are better informed and active advocates to address the rights of victims of torture.
- Establish, without delay, the Centro Nacional Chega! Ensuring the participation of survivors of torture in designing and implementing programs to rehabilitate and acknowledge victims of torture, as recommended by the CAVR.

(B) STOP PRACTICES OF TORTURE EVERYWHERE

The people of Timor-Leste can help those working to end torture globally in several ways. They can:

- collaborate with other torture victims and relevant NGOs to end torture;
- publicise stories of torture and the impact of torture;
- educate the community (schools, students, religious groups, etc) about torture and international law;
- ensure that domestic law and practices (by police, courts, military) comply with international commitments;
- commission studies on the mind-set of torturers (personality, gender, etc.);
- take cases to court (crimes against humanity are not subject to statutes of limitation);
- ask governments to punish perpetrators of torture;
- access official records in line with victims' "right to know" which states that victims have a right to seek, receive and impart information of this kind and that governments have a duty to preserve and make accessible such documentation;
- invite the UN Special Rapporteur on Torture to return to Timor-Leste to follow up earlier reports;
- present a report to the UN Committee Against Torture; and
- ask governments and corporations that gave military aid to Indonesia to contribute to the UN Fund for Victims of Torture.

Activity

3

*Rights of Torture Victims***TIME**

1 hour

MATERIALS

- newsprint
- coloured markers
- tape
- candles and matches
- large metal bowl filled with sand; label it with a large sign: “Bowl of Impunity”
- Handout: “UN Principles to Combat Impunity”
- facilitator study material: “UN General Assembly Resolution on 16 December 2005, 60/147. Basic Principles and Guidelines on the Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law (online reference at <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N05/496/42/PDF/N0549642.pdf?OpenElement>)

*Steps***1. FACILITATOR PREPARATION:**

Prior to this activity, study the Handout: UN Principles to Combat Impunity and the UNGA Resolution on Basic Principles and Guidelines on the Right to a Remedy and Reparation (online resource) so you have a good grasp of them.

2. IMPUNITY AROUND US:

Have participants sit in a circle on the floor. Explain that impunity means a person does not have to take responsibility for doing something wrong. Ask participants to think of situations where people do not have to take responsibility for doing something wrong in everyday life. Have participants

write each response on a piece of paper and place it in a large metal bowl filled with sand—the “Bowl of Impunity”—that is placed in the middle of the circle.

Responses might include: “parents who repeatedly fix mistakes that their children make”, “husbands who get away with beating their wives”, “public servants who continually engage in corruption”, etc.

3. SITES OF TORTURE—COUNTRY MAPS:

Divide participants into three or four groups based on their countries or geographic areas of origin. Give each group a large sheet of newsprint and markers. Each group draws a rough map of

their country or geographic area of origin within the country and marks the cities, villages, military bases, or other locations where they know torture and other human rights violations took place.

4. SMALL GROUP DISCUSSION:

When the maps are complete, ask the groups to discuss the following:

- Look awhile at the maps and remember all the people who have been tortured and the pain it has caused.
- Have there ever been trials for these crimes, including torture? If yes, what made it possible to conduct the trials?
- If not, what is the situation that continues to protect the perpetrators?
- How do you think these situations could change?
- How does one deal with a situation where massive crimes took place and the judiciary has a limited capacity to deal with all the cases?

5. GROUP PRESENTATIONS:

Ask each group to present its map and the main points of discussion.

6. SUMMARIZE:

You may do a summary on a bigger map that shows all the countries, integrating the information presented by the groups.

7. PHOTOGRAPH THE MAPS:

Be sure each map is clearly marked in terms of location and approximate time period of the torture. Have participants take photographs of each map produced.

8. DESTROY THE MAPS:

If participants have spread out around the room, have them regather in a circle around the “Bowl of Impunity”. Ask each

group to retrieve its map, tear it into small pieces, and toss the pieces into the “Bowl of Impunity”.

9. STUDY THE HANDOUT:

Distribute the Handout: “UN Principles to Combat Impunity”. Give participants time to read and discuss these principles in the group.

10. BURNING IMPUNITY WITH ACTION:

Distribute candles, one to each participant. Ask participants to consider a concrete action that matches each of the principles to combat impunity. These are simple actions they might take, individually or with others, in the places where they live. For each concrete example mentioned, have a participant light a candle. Once the candles have been lit, have participants carry the candles to the Bowl of Impunity and use them to burn the pieces of paper in the bowl that represent examples of impunity.

Variations

- If all participants are from the same country or area of origin, they can draw maps of the same country and compare results.
- Depending on time available and location, you may wish to substitute the “Bowl of Impunity” with a large bonfire pit outdoors so that the final step of “Burning Impunity” is conducted not in a bowl, but is instead a large bonfire.

Note to Facilitator

- This is an opportunity to discuss political barriers to bringing

perpetrators of serious crimes to justice. Participants may express frustrations when hearing a presentation on victims' rights when their political context is marred by impunity.

- There is some risk involved in this activity because of the use of fire. Therefore, you may want to conduct this activity, or the last step of this

activity, outdoors. Be sure the "Bowl of Impunity" is large enough to accommodate all the pieces of paper you want to burn and that it is filled with plenty of sand. Whether the activity is conducted indoors or outdoors, have a container of water readily available to put out the fire.



UN Principles to Combat Impunity

MODULE 4, ACTIVITY 3, HANDOUT

HANDOUT: UN PRINCIPLES TO COMBAT IMPUNITY

*“Impunity” means the impossibility ... of bringing the perpetrators of violations to account—whether in criminal, civil, administrative or disciplinary proceedings—since they are not subject to any inquiry that might lead to their being accused, arrested, tried and, if found guilty, sentenced to appropriate penalties, and to making reparations to their victims.**

The rights of victims of gross human rights violations and violations of international humanitarian law include:

- access to justice;
- reparation for harm suffered;
- access to information about violations and reparation mechanisms
- guarantees of non-repetition of violations.**

From the perspective of transitional justice, these four rights of victims are in accordance with a holistic approach that encourages:

- revealing the truth
- demands for prosecution of perpetrators
- reparation for victims
- institutional reforms to ensure non-repetition of violations

** Promotion and Protection of Human Rights; Impunity, Report of the independent expert to update the Set of Principles to combat impunity; Addendum, Updated set of principles for the protection and promotion of human rights through action to combat impunity, E/CN.4/2005/102/Add.1, Definitions; A. Impunity, p. 6.*

*** Paraphrased from Basic Principles and Guidelines on a Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law, UNGA/RES/60/147, 21 March 2006.*



SECTION III

*Trauma
and Self-Care*

Module 5

What is Trauma?¹²

BASIC PRINCIPLE

Victims of torture and their befrienders can be strengthened through knowledge about trauma, its related conditions, and its impact on one's daily life.

OBJECTIVE

Participants understand key terms: trauma, secondary trauma, and burnout, and the signs of each as experienced by victims and their befrienders.



¹² This module is adapted with permission from the Trauma Center's Trauma Support Model Handbook (2014), pp 7-12.

TIME

2 hours

MATERIALS

- Handout 1: “Post-Traumatic Stress Disorder”
- Handout 2: “Responses to Trauma”
- Facilitator Worksheet: “PTSD Highlights” (prepared ahead of time)
- tape
- paper
- whistle
- large and small markers
- Beverly James quote: prior to this activity, prepare the following quotation on a large piece of paper or cardstock:

Trauma occurs when an actual or perceived threat or danger overwhelms a person’s usual coping ability.

Beverly James,
a leading psychologist

- four large sheets of newsprint with headings as follow:
 - Physical Responses to Trauma
 - Behavioral Responses to Trauma
 - Emotional Responses to Trauma
 - Psychological Responses to Trauma

Steps

1. CONSIDERING TRAUMA:

Begin this activity by asking participants to sit quietly, close their eyes, and think about someone they know, including themselves, who has experienced a traumatic event. Think about the person’s age, sex, general situation (social-economic-political), and what caused the trauma. This is a quiet reflection that does not involve any writing or speaking. After 1-2 minutes, ask participants to open their eyes.

2. SUMMARIZE HANDOUT:

Distribute Handout 1: “Post-Traumatic Stress Disorder” to the participants. At the top of the whiteboard write: POST-TRAUMATIC STRESS DISORDER (PTSD). Explain that a person with PTSD will remain

disturbed after the traumatic event has occurred. Tape the “PTSD Highlights” cards on the whiteboard as you go through the handout’s main points. Have the participants take turns reading out loud the last page of the handout about the four broad categories of trauma and invite a brief discussion. Do the categories make sense to them? Do they have examples from their own experiences/contexts of the different categories?

3. DRAW TRAUMATIC EVENTS:

Have each participant select one story about an individual who has experienced a traumatic event in his or her life. Check to be sure that a range of experiences is represented, e.g., domestic violence, rape,

torture, witnessing a killing/massacre, etc. Distribute paper and coloured markers and ask each participant to make a drawing to tell his/her story.

Example: Maria Menezes fled her home in Letefoho, Timor-Leste. She could not take his beatings any longer. Like many women in Timor-Leste and worldwide, she believed that she deserved all the beatings. After all, he paid a good price for her as a bride. But when her child dragged her broken body to the neighbour, she realised that for the sake of the children, she needed to escape. At least now she could sleep although she still woke up at night.

4. PRESENTATIONS:

Allow participants only about 5-6 minutes to present their stories with the use of their drawings. After everyone has presented, post the Beverly James definition of trauma and ask participants to refer to Handout 1 on the components (diagnostic criteria) of PTSD to identify whether the stories presented are linked to PTSD.

Discuss:

- Were the events presented traumatic (involve actual or threatened death, serious injury, sexual violence)?
- Who was traumatised?
- What were the symptoms of PTSD?
- What types of trauma (which categories) were represented by the participants' stories?

5. BRAINSTORM RESPONSES TO TRAUMA:

Explain that responses to trauma differ from person to person. Some people take a long time to recover from a traumatic event and the effects may remain longer than expected. Some may recover sooner. Other people are able to deal with trauma for a short while, but then the effects might

recur when another traumatic event happens. Tell participants they are going to reflect on how they and the communities they serve experience trauma. Divide participants into four groups and ask them to arrange themselves in a circle. Ask each group to designate one member as a runner. Tell them this activity involves quick brainstorming. They will take a sheet of paper and try to list as much as they can on it, but after one minute you will blow the whistle and that is the sign that they must pass their sheet of paper clockwise to the group to their left and continue the list on the paper received from the group to their right. Place the large markers and the four sheets of newsprint marked with headings for responses to trauma (physical, behavioural, emotional, psychological) face down in the middle of the circle. When you blow the whistle, the runners from each group hurry to the middle of the circle and get one sheet of paper and several of the large markers to take back to their respective groups. The groups are to list as many different responses or symptoms of trauma according to the sheet they have. After one minute, blow the whistle. Groups must pass their lists to the group on their left and continue working on the list they receive from the group on their right. Continue this process until each list has been passed to every group once.

6. GROUP REFLECTION:

Have the groups tape the lists on the whiteboard. Distribute Handout 2: "Responses to Trauma" and take a few moments to compare participant responses with those on the handout. Explain that there may be some overlap between different categories depending on how people understand or define the different kinds of responses. Remember, the point is not to get stuck in a debate about whether a response is emotional or psychological, but to look at the broad impact of trauma, both at the time of the event as well as after it has occurred.

Post-traumatic Stress Disorder

MODULE 5, HANDOUT 1

Post-traumatic Stress Disorder: Components (Diagnostic Criteria)

- A. A person has been exposed to actual or threatened death, serious injury, or sexual violence in one or more of the following ways:**
1. Directly experiencing a traumatic event(s)
 2. Witnessing, in person, a traumatic event(s) as it occurred to others.
 3. Learning about a traumatic event(s) that occurred to a close family member or close friend.
 4. Experiencing repeated or extreme exposure to aversive details of traumatic events (e.g., first responders collecting human remains; police officers repeatedly exposed to details of child abuse, those who document large-scale human rights violations, etc.).
- B. A person has one (or more) of the following symptoms associated with the traumatic event(s), but beginning after the traumatic event(s) have occurred:**
1. Recurrent, involuntary, and distressing dreams in which the content and/or effect of the dream are related to the traumatic event(s)
 2. Flashbacks in which the individual feels or acts as if the traumatic event(s) were recurring. (Such reactions may occur on a continuum, with the most extreme expression being a complete loss of awareness of present surroundings.)
 3. Intense or prolonged psychological distress at exposure to the internal or external cues that symbolise or resemble an aspect of the traumatic event(s).
- C. Persistent avoidance of things associated with the traumatic event(s) that begin after the traumatic event(s) has occurred.**
1. Efforts to avoid distressing memories, thoughts, or feelings about or that are closely associated with the traumatic event(s).
 2. Efforts to avoid external reminders (people, places, conversations, activities, objects, situations) that arouse distressing memories, thoughts or feelings about the traumatic event(s).
- D. Negative changes in cognition and mood that begin or worsen after the traumatic event(s) occurred as evidenced by two (or more) of the following:**
1. Inability to remember an important aspect of the traumatic event(s) (typically due to amnesia and not to other factors such as head injury, alcohol, or drugs).
 2. Persistent and exaggerated negative beliefs or expectations about oneself, others, or the world.

3. Persistent, distorted cognitions about the cause or consequences of the traumatic event(s) that lead the individual to blame him/herself or others.
4. Persistent negative emotional state (e.g., guilt, shame, fear, horror).
5. Markedly diminished interest or participation in significant activities.
6. Feelings of detachment or estrangement from others.
7. Persistent inability to experience positive emotions (e.g., inability to experience happiness, satisfaction or loving feelings).

E. Marked changes in arousal and reactivity that begin or worsen after the traumatic event(s) occurred as evidenced by two (or more) of the following:

1. Irritable behaviour and angry outbursts (with little or no provocation), typically expressed as verbal or physical aggression toward people or objects.
2. Reckless or self destructive behaviour
3. Hypervigilance
4. Exaggerated startled response
5. Problems with concentration
6. Difficulty falling or staying asleep or restless sleep.

F. The disturbances (criterion B, C, D and E) last more than a month.

G. The disturbances cause significant distress or impairment in social, occupational, or other important areas of functioning.

H. The disturbances are not caused by the physiological effects of a substance e.g., medication, alcohol, or by another medical condition.

Diagnostic and Statistical Manual of Mental Disorders (DSM V), APA 2013, <http://psy-gradaran.narod.ru/lib/clinical/DSM5.pdf>

TRAUMA CAN BE CATEGORISED INTO FOUR BROAD CATEGORIES:

1. Single traumatic event	One sudden, unexpected incident.
2. Multiple trauma	When more than one traumatic incident occurs in a short time. It can also be a single trauma that leads to another trauma.
3. Continuous trauma	When people are exposed to ongoing trauma. This involves living with constant threat of danger and violence.
4. Complex trauma	A prolonged, repeated traumatic event. There is usually a relationship between the victim and the person who inflicts the trauma. The victim may be dependent on the perpetrator. The victim may be under his/her control and may not have the resources to escape the situation.

Responses To Trauma

MODULE 5, HANDOUT 2

When a trauma occurs, a person's body and mind react. When experiencing trauma, an individual is affected physically, behaviourally, emotionally, and psychologically.

PHYSICAL RESPONSES TO TRAUMA

• Change in sleep pattern	• Headaches	• Back aches
• Hyperactive or underactive	• Tired	• Easily startled
• Loss of sexual drive	• Increased desire for sex	• Body aches; e.g., stomach ache
• Numbing	• Nausea	• Diminished motor coordination

BEHAVIOURAL RESPONSES TO TRAUMA

• Difficulty concentrating	• Difficulty making decisions	• Difficulty resolving problems
• Difficulty remembering	• Unable to think about anything but the incident	• Nothing seems to matter
• Crying more than usual	• Restless, agitated, unable to relax	• Feeling listless and unmotivated
• Do not want to socialise	• Want to socialise all the time	• Stuttering or stammering
• Avoidance of reminders of the trauma	• Relationship problems	• Withdrawn
• Changes in lifestyle	• Drop in school or work performance	• Increase in substance abuse
• Increase in washing or bathing	• Flashbacks	• More dependent on others

EMOTIONAL RESPONSES TO TRAUMA

• Fear	• Emotional numbing	• Over-sensitivity
• Irritability	• Feeling different about others	• Feelings of helplessness
• Guilt	• Anger	• Anxiety
• Over protection of self and others		

PSYCHOLOGICAL RESPONSES TO TRAUMA

<ul style="list-style-type: none">• Violent fantasies	<ul style="list-style-type: none">• Depression	<ul style="list-style-type: none">• Self blame
<ul style="list-style-type: none">• Blaming others	<ul style="list-style-type: none">• Negative views of the world	<ul style="list-style-type: none">• Negative views about life
<ul style="list-style-type: none">• Lack of trust	<ul style="list-style-type: none">• Recurring distressing dreams	<ul style="list-style-type: none">• Recurring distressing memories

PTSD Highlights

MODULE 5, FACILITATOR WORKSHEET

Prepare these cards of PTSD Highlights (key terms/definitions) ahead of time. Write the following terms in large, bold letters on separate sheets of paper or cardstock. Tape these cards on the whiteboard as you summarize the participant's handout about PTSD.

Person has experience: exposure to actual or threatened death, serious injury, sexual violence

Person shows symptoms: bad dreams, flashbacks, distress caused by things that trigger memories or resemble the traumatic event (smells, men in military uniform, etc.)

Person avoids things related to traumatic event: distressing memories, thoughts, feelings, people, places, activities, conversation, etc.

Negative changes in person:

- victim blames him/herself or others for event
- persistent negative emotions (e.g., guilt, shame, fear)
- can't experience positive emotions (happiness, loving feelings)
- diminished interest or participation in activities
- feel isolated or estranged from other
- angry outbursts
- reckless or self destructive behaviour
- easily startled
- problems with concentration
- problems with sleep

The disturbances of PTSD:

- last more than a month
- cause significant distress or disturb important aspects of functioning (socially, at work, etc.)
- are not caused by drugs, alcohol, medicine

Module 6

Responding to Victims of Trauma

BASIC PRINCIPLE

Victims of torture and their befrienders can be strengthened through knowledge about trauma, its related conditions, and its impact on one's daily life.

OBJECTIVES

Participants will increase their understanding of:

1. empathy, apathy, and sympathy;
2. typical responses to trauma; and
3. how to respond appropriately to trauma.



Activity

1

*Empathy, Apathy, Sympathy*¹³

TIME

1 hour

MATERIALS

- whiteboard
- markers
- Facilitator Worksheet: “Empathy, Apathy, Sympathy”
- Infocus projector
- Participant Worksheet: “How Do We Respond to People’s Trauma?”

Steps

1. BEGIN WITH AN IMAGE:

To help participants begin to understand how empathy is different from apathy and sympathy, use the material from the facilitator worksheet. Project the image from the worksheet onto the whiteboard so that all participants can see it while reading aloud the analogy from that sheet.

2. TYPICAL RESPONSES:

Have participants sit together with a partner, then distribute the Handout: “How Do We Respond to People’s Trauma?” Give participants about 15 minutes to discuss with their partner the questions at the top of the handout.

3. PLENO:

Allow a few minutes for participants to share their understandings of empathy and how it differs from sympathy. Write on the whiteboard key terms for empathy mentioned by participants. Conclude this discussion by writing this definition of empathy in large letters on the whiteboard:

Empathy is the ability to understand another person’s distress, without either ignoring its significance or being overwhelmed by one’s own emotional response.

(Gibson, Swartz & Sandenbergh, *Counselling and Coping*, 2002:9).

¹³ This activity is adapted with permission from the Trauma Center’s Trauma Support Model Handbook (2014), pp. 13-17.

4. SMALL GROUP DISCUSSION:

Ask the pairs to join with two other pairs to form small groups of six participants.

- Ask participants to share with each other traumatic events they have experienced or witnessed that reflect the different responses of apathy, sympathy, empathy.
- After about 10-15 minutes, ask the groups to select two or three of the examples shared and discuss what an empathetic response to the trauma would be like.
- Choose one case for presentation in the larger group that will include an explanation of the different responses—apathy, sympathy, and empathy.
- The aim of the small group discussion is for participants to start sharing empathic ways of dealing with victims who have experienced trauma, but also to engage with how detrimental sympathy and apathy can be as responses.

5. PRESENTATIONS:

Each small group will present its example to the larger group by briefly explaining the context of their example and then give examples of how the befriender can be sympathetic, apathetic and empathetic. After each presentation allow time for other participants to ask questions or for brief discussion.

6. WRAP UP:

Ask participants to close their eyes and think about a traumatic event they have experienced. Ask them to imagine the kind of empathy that would have been the ideal response for the trauma they felt. Invite them to remember this ideal in their work with torture victims struggling with trauma.

Apathy, Sympathy, Empathy

MODULE 6, ACTIVITY 1, FACILITATOR WORKSHEET



A man who had fallen to the bottom of a deep well was shouting loudly for someone to come and help him. A passer-by heard his cries, but continued on his way. His lack of compassion showed that he was **apathetic**. Another man who passed by a little later heard the same cries for help. He felt overwhelmed with distress about the man's plight and, driven by **sympathy**, threw himself into the well where both he and the original victim remained helplessly stuck. A woman passed the well and heard the cries of the two men who are trapped in the well. With **empathic** understanding for their distress, she called out that help was on its way and quickly fetched a rope ladder that she let down to enable them to escape. (Gibson et al., 2002)

How Do We Respond to People's Trauma?

MODULE 6, ACTIVITY 1, PARTICIPANT WORKSHEET

QUESTIONS FOR DISCUSSION WITH A PARTNER:

- When we are called upon to assist a victim of torture, how do we respond towards that individual?
- What is your understanding of “empathy”?
- Discuss with your partner what it means to empathise with someone who has experienced a traumatic event.
 - How does one understand another person’s distress?
 - What in your actions or words show that you understand the person’s distress?

A large rectangular box with a light blue background and a thin teal border. Inside the box, there are four horizontal rows of red dots, each row containing 20 dots, intended for writing answers to the discussion questions.

Activity

2

Appropriate Ways to Respond to Victims of Torture

TIME

1 hour

MATERIALS

- whiteboard
- markers
- Infocus projector or newsprint for reassurance statements.
- Facilitator Worksheet: “Reassurance Statements”
- coloured cards
- small markers
- Facilitator Worksheet: “Reassurance Statements”
- Handout: “Trauma Support Work: Dos & Don’ts”

Steps

1. FACILITATOR INTRODUCTION:

Be sure participants are sitting in a circle. Tell them that reflection is a powerful, yet inexpensive and easily accessible tool a befriender can use. Yet, we do not use this tool enough. When a befriender makes time to reflect on his/her practise, personal and professional growth can happen. We are able to manage the hurts that accompany helping victims of torture because we become more conscious of our practise (what we do and say) when helping them.

2. REFLECTION ON REASSURANCE STATEMENTS:

Explain to participants that often when we give support to victims of torture, we want to give reassurance. Use the Infocus

projector to project onto the whiteboard the Facilitator Worksheet: “Reassurance Statements”. Ask participants to consider these statements that are often made to victims and then ask them:

- If you were experiencing a trauma, how would you react to these statements?
- Why do you think befrienders give these reassurance statements to victims of torture?

Give participants about 10-15 minutes to discuss these questions.

3. OVER-IDENTIFICATION WITH A TORTURE VICTIM:

Explain to participants that one reason for giving reassurance to victims of torture is because of something called over-



identification. In your own words, explain what over-identification is based on the explanation in the facilitator worksheet. Ask participants if they have examples of over-identification. You may choose to note their responses on the whiteboard.

4. PREVENTING OVER-IDENTIFICATION:

Distribute several coloured cards and a coloured marker to each participant. Ask them to jot down ideas about what a befriender could do to prevent over-identification. While they are writing on their cards, write at the top of the whiteboard: Preventative Strategies to Avoid Over-Identification. When participants are finished, invite them to

tape their cards on the whiteboard. Have a volunteer read the different ideas. Responses may include: keeping a diary, having support sessions with other bendifenders, knowing your limits (e.g., know when you need to refer a case to a professional).

5. DOS & DON'TS OF TRAUMA WORK:

Conclude this activity by distributing the Handout: "Trauma Support Work: Dos & Don'ts". Discuss the dos and don'ts. Ask participants if any of these seem familiar to them. Which seem like the hardest guidelines to implement and why? Give them an opportunity to respond to each other's concerns.

Reassurance Statements

MODULE 6, ACTIVITY 2, FACILITATOR WORKSHEET

Try not to worry about it.
It will all get better soon.
Ah it's a shame, but it will be OK.

IF YOU WERE EXPERIENCING A TRAUMA, HOW WOULD YOU REACT TO THESE STATEMENTS?

One reason a befriender gives such statements of reassurance is over-identification. This term refers to situations when the befriender's own experiences are similar to that of the person befriended and this clouds his or her judgement, often leading the befriender to be sympathetic rather than empathetic. Over-identification can be avoided by increasing one's self-awareness. For example, you are a befriender and in your past you were raped. The rape may have happened many years ago. You may have received counselling or other support and may be coping very well. But your journey of overcoming trauma may be very different from the victim you are supporting. As a result, reassurance statements like these or others may not be appropriate.

Trauma Support Work: Dos & Don'ts

MODULE 6, ACTIVITY 2, HANDOUT

Dos

- Listen patiently
- Be yourself and be sincere
- Be aware of your feelings
- Accept what the person says as true for him/her
- Focus on the person, not the problem; be aware of how the person is experiencing the problem
- Value your position as one of privilege
- Be aware of your posture and the tone of your voice
- Avoid being judgmental
- Approach your trauma support work with humility
- Be trustworthy and reliable
- Accept human flaws
- Remain relaxed and calm
- Respect confidentiality and privacy
- Convey empathy by reflecting feelings
- Listen for the feelings behind the words
- Use the silence
- Help the person discover feelings the she/he may not be aware of
- Allow the person to express feelings
- Clarify together what the issues are for the person
- Ask only questions that are necessary to achieve trauma support objectives
- Believe that the person has the ability to find the solution for him/herself
- Enable the person to find his/her own solutions
- Allow the person freedom to make his/her own decisions

Don'ts

- Preach or tell the person what to do
 - Judge the person; e.g. by saying: "You shouldn't have done that."
 - Moralise
 - Generalise; e.g., say: "Most of us feel that way at some time."
 - Make false reassurances
 - Make promises that you cannot keep
 - Interpret or analyse
 - Give advice
 - Talk too much—you should only talk for 10-20% of the time
 - Dominate the counselling session
 - Impose your ideas or assumptions about the person
 - Block strong emotions
 - Be afraid of strong feelings
 - Take responsibility for the person
 - Contradict the person; e.g. by saying: "I don't think that you should feel that way."
 - Try to guide the person to make decisions that you think would be good for him/her
 - Be abrupt, authoritative
 - See yourself as responsible for making the person better
 - Overstep trauma support boundaries
 - Patronise the person by talking down to them
 - Punish a person who is uncooperative
 - Interrogate the person
-

Module 7

Awareness, Balance, Connection

BASIC PRINCIPLE

Victims of torture and their befrienders have a right to heal from the impact of trauma and secondary trauma.

OBJECTIVES

Participants will increase their understanding of how to address and prevent occurrences of trauma. They will:

- recall and analyze their own coping strategies
- learn the ABC model for addressing trauma and secondary trauma and how it applies to physical, emotional, and spiritual self-care
- learn practical self-care strategies for their physical, emotional, and spiritual well-being
- develop a self-care plan to enhance their healing and resilience



*Activity**1**Coping Strategies***TIME**

1.5 hours

MATERIALS

- whiteboard
- large sheets of newsprint
- various kinds of coloured markers, crayons, pastels, coloured pencils
- regular paper
- tape
- recorded ambient music
- cushions, mats

*Steps*

1. DRAW “FEELING” TREES: Have participants form a circle. Place a stack of paper and various kinds of coloured markers in the middle of the circle. Invite participants to draw a tree that represents how they feel at the beginning of the day. Once they have finished the first drawing, ask them to take a second sheet of paper and draw a tree that represents how they feel at the end of the day.

2. SMALL GROUP DISCUSSION: Participants divide themselves into small groups of two to three people. In the small groups they share their tree drawings and explain what they mean. After the small group work is finished, invite them to display their drawings on the walls.

3. REFLECTION: Bring everyone back into the circle and invite group reflection.

Ask participants what the tree drawings reveal about their current physical and emotional health. What do the drawings indicate about the impact of work on their wellbeing? Connect this discussion to the symptoms and signs of trauma, secondary trauma, and burnout discussed in the previous activity.

4. BRAINSTORM ABOUT RESPONSES TO STRESS: Invite participants to brainstorm about all the different ways they cope with stress. Record responses on a large sheet of newsprint posted at the front of the room. When you have completed a list of responses, ask participants which responses are more effective and why? Keep this list for use in Module 7, Step 1.

5. ANTIDOTE GAME: Have participants stand side-by-side in a line along the back of the room. You stand at the front of the room and read a number of statements about how participants care for themselves as victims of torture or as befrienders. If a participant can honestly agree with a statement when it is read, then he or she takes one step forward towards the front of the room.

ANTIDOTE TO SYMPTOMS OF TRAUMA AND SECONDARY TRAUMA:

I get enough sleep.
On most days, I take time for relaxation.
I have friends who support me. I have some quiet time several times a week when I meditate, pray, or just sit quietly with myself. I have a hobby that I do regularly. I regularly read or listen to local, national, and/or international news.

I visit family or friends regularly. I have regular massages. I take time for activities that I enjoy. I exercise regularly. I am regularly involved in a local community activity. I eat healthy food. I write regularly in a journal about how I am feeling. I regularly sing or play music. I play a game with a group of other people at least once a month.

At the end of this exercise, ask participants what difficulties they face in coping with trauma. What makes these good habits difficult to realize in their daily lives? Ask the person who comes furthest forward in the game to provide “tips” about how they have managed to cope with trauma/secondary trauma.

Activity

2

The ABCs of Physical Self-Care

TIME

1.5–2 hours

MATERIALS:

- Handout 1: “The ABCs of Physical Self-Care”
- Handout 2: “Transforming Trauma”
- 3 large pieces of stiff card stock labeled: A=Awareness, B=Balance, C=Connection
- soft music
- several small bottles of coconut oil or other massage oil
- large paper or whiteboard
- markers
- tape



Steps

1. LEARNING A NEW ABC:

Distribute Handout 1: “The ABCs of Physical Self-Care”. Depending on participants’ levels of literacy, invite them to read the handout themselves or read it aloud and have participants follow along. Invite questions.

2. BODY SCULPTURES:

Divide participants into three groups – one for A=awareness, one for B=balance, and one for C=connection. Give the groups a short time, only about 5 minutes, to come up with a “body sculpture” to represent their letter. They may choose to all strike the same pose (or similar poses) as individuals, or they may choose to work together to create one collective sculpture. When time is up, ask the groups to come forward, one at a time to demonstrate their body sculpture. Be sure to have someone

hold the respective label by each group as they pose and take several photos of each pose.

3. RELEASING ENDORPHINS:

Ask participants to stand in a circle. Share the contents of Handout 2: “Transforming Trauma”, preferably by paraphrasing it. Ask participants to enter the circle one at a time and act out a vigorous form of physical exercise. Have other participants guess what the exercise is. Ask participants to try and not repeat an exercise that has already been performed. (Examples that can be used if participants get stuck: jogging; dancing; vigorous or power walking; chopping wood; climbing a hill/mountain; swimming; moving rocks; rowing a boat; playing physical games like football, tennis, or other running games; aerobic exercises; hoeing a garden/field;

etc.). Once everyone has performed, ask what kind of movements they might recommend for someone who does not exercise regularly or might have trouble with rigorous exercise.

4. WHAT YOU EAT:

Divide participants into two groups—one all women and one all men. Have them discuss the same questions: What foods are healthy and unhealthy? How do you know which is which? What have you observed about the eating/drinking habits of people who experience stress or trauma? Have one person in each group keep notes. After about 10 minutes of discussion, have a brief plenary session to compare responses. In what ways are results of the men’s and women’s groups similar and different?

5. HAND/ARM MASSAGE:

Have participants choose a partner they are comfortable touching. Turn on the music and place the bottles of massage oil around the room so that participants can access the oil easily. Explain that you will guide them through a process to thoroughly massage their partner’s hands and arms. For a good massage work the hand and arm for at least 5 minutes before switching to the opposite hand and arm. Invite participants to use massage oil as they wish. When they are ready, read the following instructions (repeat it four times – twice for one partner of the pair and twice for the other partner):

- Place one hand of your partner between your two hands.
- Open the palm of your partner’s hand.
- Gently press the palm with your fingers, stretching the muscles of the hand.
- Massage the muscles and tendons between the bones of the hand.
- Support the wrist with your palm.
- Work from the wrist downwards towards the fingertips.
- Massage the upper part of the hand.
- Massage each finger and joint visualising the tension pouring out of the fingertips.
- Massage the muscles around the wrist and forearm.
- Massage the upper part of the arm towards the elbows.
- Follow the same procedure with the other hand.

Participants can continue to develop their massage skills outside the workshop with a friend or family member. If massage becomes part of a planned self-care strategy, they may want to think about someone who could serve as their “self-care” buddy.

6. GOING BACK TO ABC:

Ask participants to recall the meaning of ABC discussed at the beginning of this session. How do the concepts of awareness, balance, and connection relate to physical self-care? What is their relevance? Write participants’ insights on a piece of large paper or the whiteboard. At the end of this activity, distribute Handout 2: “Transforming Trauma” that you paraphrased earlier.

The ABCs of Physical Self-Care

MODULE 7, ACTIVITY 2, HANDOUT 1

As discussed in the previous sessions, the impact of trauma, secondary trauma, and burnout can disrupt the lives of victims, their befrienders, and the families of both. Although vulnerability to trauma and secondary trauma is unavoidable for many, it is important that the symptoms do not continue for an extended period of time. It is helpful to have some strategies in place to address the stress of trauma and secondary trauma that are able to challenge the despair that torture victims and their befrienders often experience.

Strategies for reducing the impact of trauma and secondary trauma such as stress, depression, and demoralization are based on three central aspects that can be easily remembered as:

- A=Awareness
- B=Balance
- C=Connection

A is for awareness. Awareness about our inner world means that we attend to ourselves, including our emotions (what we are feeling), our bodily sensations, our needs, our resources, our limitations, and our dreams. By paying attention to ourselves, we can set in motion strategies for self-care. Awareness requires that we take enough time to understand what we are experiencing and are quiet enough for reflection.

B is for balance. Balance between the office and home, work and “play”/rest is a key element in building resilience. Creating balance within oneself is to be mindful of all the parts that make us who we are. It means taking time to exercise both one’s mind and one’s body, taking time for one’s family and work, and enjoying leisure time. Consciously creating balance in our lives reminds us of our capacity for choice.

C is for connection. Maintaining a connection and openness to one’s family, friends, and members of one’s community can reduce feelings of isolation that may grow as a result of trauma or working with traumatised people. Torture victims and their befrienders may feel unable to talk about the trauma they have experienced either directly or indirectly (e.g., stories they have heard) and so must bear the pain they feel on their own. However, if torture victims and their befrienders want to continue healing themselves or help others to heal, they cannot do it alone. They need family, friends, and colleagues with whom they can communicate open and honestly and with whom they can be vulnerable. More importantly they need to feel a connection with something larger than themselves, whether it be nature, the universe, a spiritual source of strength, or simply humanity.

Transforming Trauma

MODULE 7, ACTIVITY 2, HANDOUT 2

In previous sessions we discussed the impact of trauma, secondary trauma, and burnout, and some of the different ways you have coped with it. We will now practice some exercises to help you expand or improve the strategies you already use so you can be healthy, strong, and positive survivors of torture and benefactors of them.

There are two fundamental ways we can transform the impact of trauma and secondary trauma.

1. The first way is to take good care of our bodies, minds, and hearts so that we can continue doing our work and make positive contributions to our families and communities.
2. The second way is to transform negative perceptions that we may have about ourselves and the world we live in, as well as change feelings of helplessness and hopelessness that result from trauma and secondary trauma.

Recovery takes time, just as it often takes time for symptoms of trauma and secondary trauma to develop. Self-care or self-nurturing strategies to support our bodies, our minds, and our spirits include reconnecting with our bodies, setting limits to our work, getting enough sleep, eating healthy foods, and taking time to include pleasurable, comforting, and relaxing activities in our lives.

RELEASE ENDORPHINS

In this session we will focus on physical wellness by practicing strategies that can strengthen our resilience and combat the symptoms of trauma, secondary trauma, and burnout. One strategy is to do things that release endorphins, chemicals in your

brain that give a relaxed “feel good” feeling that can help us to relax. *The body’s nervous system that functions automatically and outside of our conscious control is largely driven by our breathing patterns. By changing our breathing we can produce more endorphins and reduce anxiety and feelings of anger.* Relaxation techniques that focus on breathing are one way to change breathing patterns and increase endorphins that help to lighten trauma symptoms. Another way to release endorphins is through rigorous exercise.

NUTRITION¹⁴

Diet can also play an important role in stress relief. No single food or even a single food group can provide everything we need, so a healthy diet includes a variety of foods to help us get all the nutrients we need and maintain our energy balance. Energy balance is where the calories taken in from food and drinks equal the calories burned by the body. We need energy not only to conduct everyday tasks like walking and cooking, but also for bodily functions like breathing, pumping blood, and even using our brains to think. When our intake and output of calories becomes unbalanced it can lead to health problems.

The key to a healthy diet is moderation and balance. Protein-rich foods are good for stress relief as they contain an amino acid that helps maintain a good mood. Because a lack of sleep leads to irrational, moody behaviour and lowers energy levels, ensure a great night’s sleep by

¹⁴ Adapted from British Nutrition Foundation website: <https://www.nutrition.org.uk/healthyliving>.

avoiding too much alcohol, caffeine, or nicotine. Eating lots of fresh fruits and vegetables, especially if organic (grown without chemical fertilizers or pesticides) is good; whereas foods high in fat and sugar are best considered treats to be eaten only in small amounts.

Food additives that spice or enhance flavor, such as monosodium glutamate, are chemical substances that can harm your body, especially when trauma can lower your resistance and make your body more susceptible to disease. Develop the habit of reading the ingredients of packaged and processed foods, especially snack foods, and avoid products that use synthetic flavorings.

HAND MASSAGE

Massage is an excellent way to relieve stress and tension. You can practice basic massage skills in many places—at home, at work, or, to the extent that self-massage is possible, while traveling. The hands, wrists, and arms can hold a lot of tension and even pain, especially if you work a lot with your hands. Massaging hands, fingers, and joints can relieve poor circulation while at the same time calming and soothing the mind and spirit.

For a good hand/arm massage, spend at least five minutes on one side before switching to the other. Massage oil can facilitate a deeper massage.

- Place one hand of your partner between your two hands.
- Open the palm of your partner's hand.
- Gently press the palm with your fingers, stretching the muscles of the hand.
- Massage the muscles and tendons between the bones of the hand.
- Support the wrist with your palm.
- Work from the wrist downwards towards the fingertips.
- Massage the upper part of the hand.
- Massage each finger and joint visualising the tension pouring out of the fingertips.
- Massage the muscles around the wrist and forearm.
- Massage the upper part of the arm towards the elbows.
- Follow the same procedure with the other hand.

Participants can continue to develop their massage skills outside the workshop with a friend or family member. If massage becomes part of a planned self-care strategy, they may want to think about someone who could serve as their “self-care” buddy.

Activity

2

The ABCs of Emotional and Spiritual Self-care

TIME

2 hours

MATERIALS:

- Handout 1: “ABCs of Emotional and Spiritual Self-Care”
- coloured cards (blank)
- coloured markers
- tape
- string
- Handout 2: “Spirit Clouds”
- a large sheet of newsprint with the following questions written on it:
 - What makes you feel connected to your spirit?
 - What makes your spirit feel joyful?
 - Do you have a family that supports you and helps you experience a spiritual connection?
 - Do you have a community that supports you and helps you experience a spiritual connection?
- string stretched across the room
- clothespins

Steps

1. FACILITATOR INTRODUCTION:

The facilitator paraphrases the first paragraphs of Handout 1: “ABCs of Emotional & Spiritual Self-Care” as an introduction to this activity.

2. “SHOW AND TELL”:

- Preparation: In the invitation to the workshop, be sure that participants are asked to bring something for this “show and tell” session that shows or represents something about their realized or potential creativity; e.g., a music recording, a musical instrument, a song, a drawing, a poem, a kitchen utensil (to represent cooking), a carving, a photo (if the person is a photographer), a drawing or photo of a participant’s garden or something she/he built, etc.
- Sharing: Participants sit in a circle and take turns at “show and tell” about their item or demonstrating their talent by singing a song or reading a poem. Once all have shared, ask participants how their creativity helps to heal them emotionally and spiritually.

3. SPIRITUAL SELF-CARE:

Paraphrase the section about spiritual self-care from Handout 1: “ABCs of Emotional & Spiritual Self-Care”. Remind participants that their spirituality is connected to their deepest sense of meaning and purpose. Ask participants to close their eyes while you slowly read to them the questions written ahead of time on a piece of paper. Pause briefly after each question. When you are finished, tape the paper at the front of the room so it is easily visible to everyone and then ask

participants to open their eyes. Distribute Handout 2: “Spirit Clouds” and ask them to finish completing the “clouds” and adding more as needed by identifying what are the meaningful spiritual connections in their lives. Also ask participants to colour and decorate their spirit clouds. When they are finished, ask them to take a clothespin and pin their spirit cloud to the string that has been hung for this purpose. Give participants time to observe the spirit clouds.



ABCs of Emotional and Spiritual Self-Care

MODULE 7, ACTIVITY 3, HANDOUT 1

Besides caring for themselves physically, torture victims and their befrienders can also care for themselves emotionally and spiritually. They can learn to process emotions and reinvigorate a spirit for the work they do. Befrienders of torture victims can remember what drew them to do this kind of work in the first place and what they love about the work they do.

Befrienders may neglect themselves because they perceive the needs of victims and their communities as so much greater than their own. But working as a befriender who hears many stories of torture and observes the lives of torture victims on a daily basis will have both a positive and negative effect on the befriender's energy. Not only bodies, but minds and spirits also need rest and replenishment. Awareness, balance, and connection are important not only for physical health, but also for emotional and spiritual well-being. It is important that those who befriend and support torture victims, permit themselves the time and space to be spontaneous, free to laugh and play, and to be painters or poets! Emotional and spiritual care can help

survivors/victims of torture and their befrienders to laugh and to rest. Periodic escape from painful feelings and the responsibility to care for others is a piece of emotional and spiritual self-care.

SPIRITUAL SELF-CARE

It is important not only for victims of torture and their befrienders to be connected to other people, but also to be connected to what nourishes and sustains them whether that be an experience of the natural world and its beauty, a sense of the universe, a connection with a god or deity, humanity, a religious or spiritual community, or a sense of one's inner self. A sense of spiritual connection can help prevent the loss of meaning and hope that often accompanies trauma/secondary trauma. One of the keys to transforming trauma/secondary trauma is to discover what renews and replenishes one's spirit, and to be able to reconnect with one's internal sense of joy, wonder, purpose, and hope. Emotional and spiritual self-care means torture victims and their befrienders take care of their spiritual connections.

Spirit Clouds

MODULE 7, ACTIVITY 3, HANDOUT 2

*Time to pray,
meditate, reflect.
What is the best time for me to
do this?*

*Creative energy!
What things have you
created or want to create?*

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Module 8

Personal Self-Care Plan

BASIC PRINCIPLE

Victims of torture and their befrienders have a right to heal from the impact of trauma and secondary trauma.

OBJECTIVE

Participants design a practical self-care plan for their physical, emotional, and spiritual well-being.



*Activity**1**Review and Reinforce ABCs***TIME**

30 minutes

MATERIALS

- the list of coping mechanisms from brainstorm exercise, Module 6, Activity 1, Step 4.
- large sheets of newsprint
- markers
- tape
- Handout: “Self-Care Begins with You: Examples of ABC”

*Steps***1. ABC AS DISCUSSION FRAMEWORK:**

Post the results from Module 6 brainstorming session about coping with stress. Divide participants into three groups—A, B, C—for a discussion of the ABCs of self-care. Give each group a large sheet of newsprint and markers to record the results of this second round of brainstorming. Provide the following instructions:

- Group A: Discuss specific strategies or actions that victims of torture and their befrienders can use to promote self-care through awareness; e.g., awareness of feeling isolated; awareness that tiredness could be linked to one’s diet.
- Group B: Discuss how to promote self-care through balance; e.g., balance work at a computer screen

with regular breaks to do some stretching.

- Group C: Discuss how to strengthen connections, both with oneself and with others; e.g., invite a friend to lunch.

Encourage groups to use the posted list from Module 6 as a starting point. Which points from that list relate to awareness? Which relate to balance? Which relate to connection? Each group records points from their discussion to present.

2. GROUP PRESENTATIONS:

Have representatives from each group come forward to post the group findings—Group A: Awareness; Group B: Balance; Group C: Connection. Allow time for participants to respond through questions and add to each other’s lists.

3. HANDOUT:

Following group presentations, distribute Handout 1: “Self-Care Begins With You”. Invite a critical review of the points: Which points have been mentioned already? Are there additional suggestions? How do participants feel about these examples? Would they work in their contexts? Why or why not? Mark the examples where there is consensus with a couple of stars: * *

4. A NOTE ABOUT AWARENESS:

Emphasize that awareness is the essential first step for torture victims to understand the range of both positive and negative feelings they have experienced in the past and may continue to experience, and the impact on their lives. Awareness also helps befrienders to prevent or diminish the impact of secondary trauma. If a torture victim lacks awareness, then it is less likely that other active self-care strategies will function well. If people are unaware that they are stressed, tired, or emotionally exhausted, they are less likely to be pro-active in caring for themselves.

5. SELF-REFLECTION (OPTIONAL):

This “stop and breathe” exercise is for individual reflection. If participants want to share their experience, they can, but it is not necessary. Ask participants to close their eyes and take a few deep breaths, then read the following script in a slow, soothing voice:

Think about how you are feeling right now. Pay attention to your heartbeat—is it fast or slow? Are you hot? Cold? Is your mind racing, thinking about lots of different things or can you concentrate on my words? Do a mental scan of your body from your head down to your feet. Do you feel any tension anywhere in your muscles? Do you feel tension in your head? Your eyes? Your shoulders? Continue on down, taking time to pay attention to each part of your body? If you are feeling tense, or your mind is racing, what do you think it might be related to? [Remain silent for a while.] In a minute I will ask you to open your eyes.

Distribute small notepads to the participants and invite them to write down any thoughts following this exercise, but only if they want to. After a few minutes, check to see if there are any questions or comments before continuing with the next activity.

Self-Care Begins with You: Examples of ABC

MODULE 8, ACTIVITY 1, HANDOUT

AUTHENTIC AND SUSTAINABLE SELF-CARE BEGINS WITH YOU: EXAMPLES OF ABC

AWARENESS, CONNECTION WITH SELF

- Start the day with a relaxing ritual. Rather than jumping out of bed as soon as you wake up, spend at least fifteen minutes meditating, writing in a journal, doing gentle stretches, or reading something that inspires you.

BALANCE

- Adopt healthy eating, exercising, and sleeping habits. When you eat right, engage in regular physical activity, and get plenty of rest, you have more energy and resilience to deal with life's hassles and demands.
- Set boundaries. Don't overextend yourself. Learn how to say "no" to requests on your time. If you find this difficult, remind yourself that saying "no" allows you to say "yes" to the things that you truly want to do.
- Take a daily break from technology. Set a time each day when you completely disconnect. Put away your laptop, turn off your phone, and stop checking email.

BALANCE, CONNECTION

- Nourish your creative side (Balance, Connection – with self and others). Creativity is a powerful antidote to burnout. Try something new, start a hobby or fun project, dance, join a choir, build something. Choose activities that have nothing to do with work!

AWAREMENT, CONNECTION WITH SELF

- Exchange information and feelings with people who can understand you and the work you do. Listen to others who are suffering. Express your needs verbally.
- Accept where you are on your path. (Awareness, connection with self) Be kind to yourself. Understand that those close to you may not be there when you need them most

AWARENESS, BALANCE, CONNECTION WITH OTHERS

- Seek to enhance your awareness through further study and education. Find ways to learn what you need and want to study through both formal and informal channels. Use this education to take positive action to change your environment.

Activity

2

Designing a Self-Care Plan

TIME

1 hour

MATERIALS

- Participant Worksheet: “Self-Care Planning Tool”
- pens

Steps

1. FACILITATOR INTRODUCTION:

Explain that this session will put together pieces and ideas from previous activities to help participants to design their own personal self-care plans. It requires them to make a commitment to their own physical, emotional, and spiritual wellbeing. There is no one, perfect self-care plan. Each person is unique so plans will vary according to each participant’s experiences and what works best for him or her. Once finished these plans will be concrete, self-care programs that participants can take home to continue practicing, hopefully for the rest of their lives! These plans are a starting point to help heal them from and prevent ongoing trauma and the “hurts of helping” (secondary trauma). Responsibility for implementing the plans resides with them, so encourage them to be as realistic as possible. If the plans are too ambitious, participants may find it difficult to stay committed to practicing them.

2. COMPLETE THE FORM:

istribute the Participant Worksheet: “Self-Care Planning Tool” to each participant. Discuss the form in detail to be sure participants understand it well. Allow for questions and any suggestions for changing the wording of the worksheet. Offer the option of working with a partner, especially if some participants have low literacy skills. However, be sure to stress that these are personal plans. What works for one participant may not work well for another. Ask participants to fill in as much of the form as possible, deciding on at least one goal or strategy for each category (physical, emotional spiritual). Emphasize that this is not a test and that they should not force themselves to fill in the form completely if they feel there is really something they are not ready to commit to. Allow plenty of time for this step, about 20-30 minutes. Move around the room during this step to make yourself available if participants have any questions as they are filling in the form.

3. REFLECTION:

When participants have finished filling out the form, ask them how it felt and if they think they will be able to actually use the

plan. Conclude the activity by inviting participants to follow along as you read the last page of the Participant Worksheet: "Self-Care Planning Tool."



Self-Care Planning Tool

MODULE 8, ACTIVITY 2, PARTICIPANT WORKSHEET

As you fill in this plan, consider these questions:

- Once I leave this workshop, what am I going to do to lead a more balanced lifestyle?
- Am I satisfied with my relationships with my family and friends? Is there anything I would like to be different?
- What activities make me happy? Am I making time for these activities in my life (hobbies, walks, time with friends, etc.)?
- How does my body feel? What can I do to look after it?
- How physically active am I in a normal week? What am I doing currently to keep myself active?
- If I spend a lot of time at a desk, do I make sure to take a break (e.g., during lunch) where I don't talk about work?
- How can I make time to time to connect or chat with my co-workers?
- Do I have peer support? Is there someone I can "debrief" with when I have had a difficult day?
- Are there any skills development, training, or educational activities that I would like to attend?
- How can I hold myself accountable to the commitments I make to myself?

As you fill in the following form, try to decide on at least one strategy or goal for each category (physical, emotional, spiritual) that you want to make a commitment to for your own self-care and wellbeing. Try to be as realistic as possible about what you are able to do. This will be your Personal Self-Care Plan to take home with you!

PERSONAL SELF-CARE PLANNING TOOL

PHYSICAL	Body work/ exercise/ movement	Sleep	Nutrition	Other
My commitment	I will: every day? week? month?	I will: every day? week? month?	I will: every day? week? month?	I will: every day? week? month?
EMOTIONAL	Set boundaries/limits	Get support/help	Develop knowledge, skills, experience	Other
My commitment	I will: every day? week? month?	I will: every day? week? month?	I will: every day? week? month?	I will: every day? week? month?
SPIRIT	Creative expression/ Humour/Contact with nature	Self-awareness/ Evaluate your own healing	Relaxation/Meditation/ Spiritual Practice	Other
My commitment	I will: every day? week? month?	I will: every day? week? month?	I will: every day? week? month?	I will: every day? week? month?
CONNECTION	Connect with family, friends, co-workers, groups (peers, support group)	Celebrate events/create new rituals	Identify projects to do with a few others or in a group	Other
My commitment	I will: every day? week? month?	I will: every day? week? month?	I will: every day? week? month?	I will: every day? week? month?

I will review this plan every _____ months.

EVALUATE YOUR PLAN!

Once you have selected a goal or strategy for each category, analyse any resistance you may have to putting this goal into action and any resources you may need.

Set a timeline to re-evaluate your self-care plan—reviewing it every three or four months is a good idea. Notice and appreciate the changes you have made!

When you review your plan, you can evaluate what is working, what is not working, and whether you want to make any changes or add new commitments.

One way to evaluate your progress is to rate each commitment in terms of frequency:

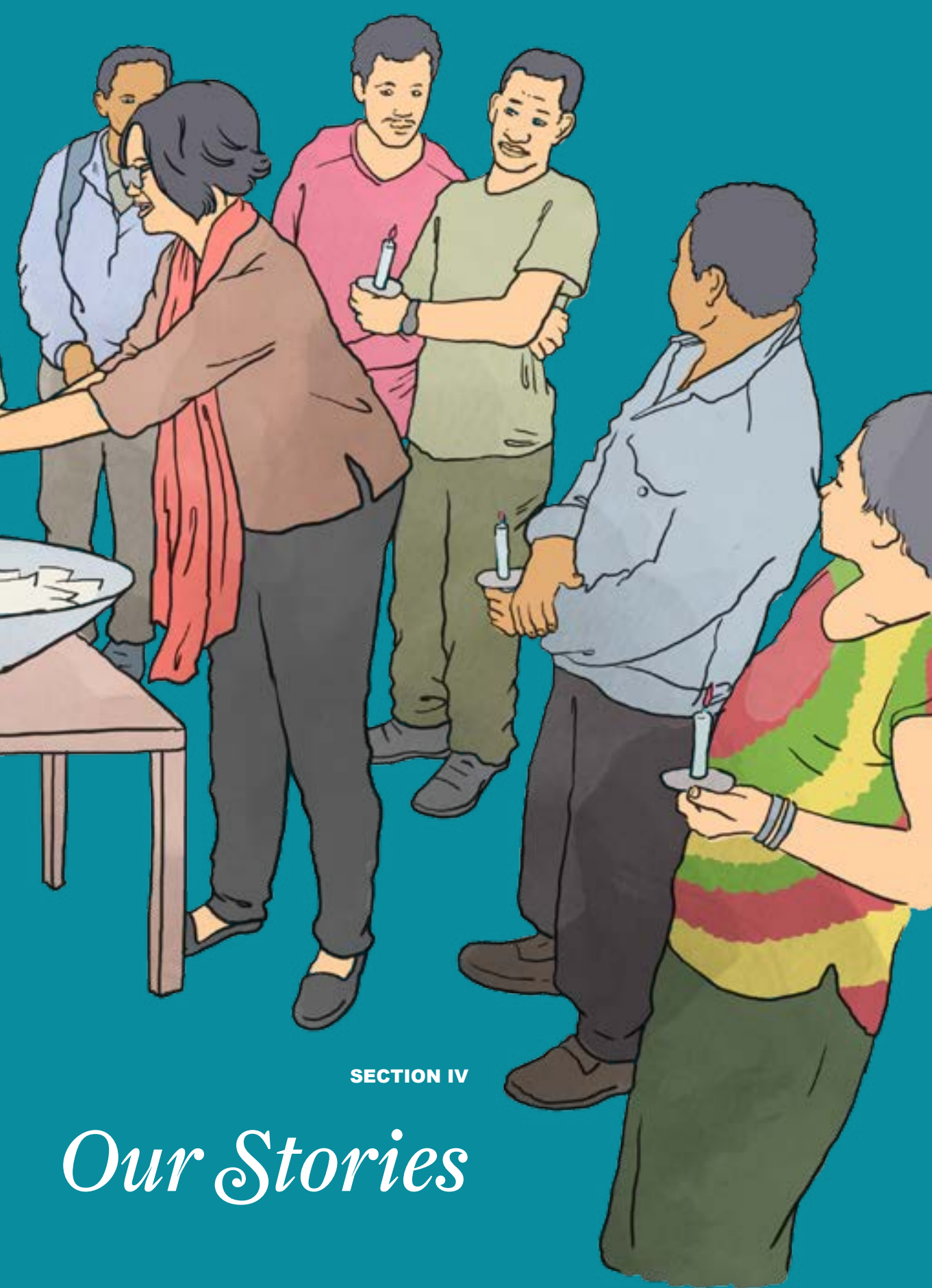
1. more than the time planned for it
2. same as the time planned for it
3. less than the time planned for it

You can also ask yourself if the behavior or activity pleases you (if you are doing it) and whether you not it is making any difference in terms of the impact and prevention of trauma or secondary trauma in your life.

A Self-Care Plan is a starting point to help heal and prevent the hurts and pains related to trauma and secondary trauma (that may result from helping torture victims). Emphasise to participants that if at any point they feel they are suffering from symptoms of trauma or secondary trauma and the self-care strategies in their plan are not helping, they should try to seek help, such as consult with a medical practitioner or, if available, a counsellor, who can provide them with professional help. Seeking support and counselling is not a weakness but a sign of awareness that can help torture victims and their befrienders to build resilience.



Documenting



SECTION IV

Our Stories

The activities in Section IV are designed particularly for continued support of torture survivors as they begin to remember and document their experiences in different ways. Some of the modules and activities included here—Memory Box, Body Mapping, Livelihood Portraits—draw on modules from a previous AJAR manual, *Stone & Flower: A Guide to Understanding and Action for Women Survivors*. The activities here have been adapted for a broader audience with a specific focus on torture and ill-treatment.

To emphasize a point made at the beginning of this manual, this section is not intended primarily as a guide for the full investigation and in-depth documentation of torture required for judicial proceedings. Although some of the information produced may be useful for such a purpose, these activities are best understood as “entry-level” exercises to help survivors simply remember and share with others the torture and ill-treatment they have experienced.

Along with adaptation of modules from AJAR’s *Stone & Flower* manual, the

activities here have also been informed by the purpose of investigations outlined in the Istanbul Protocol as described above (and repeated here):

- clarify the **facts**, including whether torture or other ill-treatment took place
- establish **responsibility** of individuals and states
- establish **patterns** of violations
- identify measures needed to **prevent recurrence**
- facilitate **prosecution** and provision of **reparation** to victims.

Although the specific objectives for each module in this section are a bit different, the basic principle that underlies these various objectives is much the same: *victims have a right to heal through expressing their own experiences of torture and having those experiences acknowledged by others*. These exercises also lay the documentation groundwork that can be further developed for purposes of advocacy that seek the fulfillment of victims’ civil, political, social, and economic rights, including their rights to truth, justice, human security, and reparation.

Module 9

Mosaic

OBJECTIVE

Participants explore how survivors of torture rebuild their lives and understand the right to rehabilitation.



TIME

1.5–2 hours

MATERIALS

- “Women at the Hotel Flamboyan”: this 26-minute AJAR video can be viewed directly online or by playing the DVD attached to this manual.
- laptop, Infocus projector, and a screen or clear wall space to project the video
- up-beat recorded music (may be played on laptop, audio recorder, etc.)
- Facilitator Worksheet 1: “Icebreaker: Musical Chairs Plus”
- Facilitator Worksheet 2: “Elements of a Healing Mosaic”
- **Mosaic Kit** (one kit for each small group, so about 3-4 kits)
 - a hard surface such as a piece of stiff cardboard, very heavy card stock, or a piece of thin triplex/wood – approximately 1 meter square. This will serve as the backboard for the mosaic.
 - bits of tile, china, or terracota that were broken up as part of the icebreaker game
 - four stones (or circles of cardstock paper), each marked with one element of the healing mosaic as follows:
 - “foundations for sustaining life”
 - “resilience of spirit”
 - “security, justice, recognition”
 - “hope for the future”
 - clay or play dough (alternatively, blank sheets of paper)
 - strong glue
 - paints
 - small candles
 - bright ribbons
 - coloured markers

Steps

1. ICEBREAKER:

You may play any game that will have winners and losers, but a recommended one is musical chairs. See Facilitator Worksheet 1: “Icebreaker: Musical Chairs Plus” for instructions.

2. SHOW THE VIDEO:

Show the “Women at the Hotel Flamboyan” video which is the story of a torture survivor, Maria de Fatima from Baucau, Timor-Leste

3. BRIEF DISCUSSION:

Allow for some initial comments or reactions, encouraging reflection on the way Maria’s life was shattered.

4. BRIEF DISCUSSION:

Take the bag of tiles that was smashed during the musical chairs game and open it, dividing the contents into 3-4 smaller bags (for the mosaic kits). Ask participants if they recognize the tiles. How do they feel about having shattered the paintings of gratitude?

5. INTRODUCTION TO MOSAICS:

Explain that a mosaic is an object that is created from patching together broken pieces of glass, tile, or china. Ask participants if they have examples of mosaic-like objects in their lives (for example, stained glass objects, flower

pots, bits of cloth that have been patched together to make something, etc.). Mosaics are a symbol of how victims of torture can patch together their shattered lives to create something new.

6. CREATE MOSAICS:

- Divide participants into the same small groups that created the paintings of gratitude during the introduction activities in Module 1. **OPTION** (if Hotel Flamboyant video is watched): Ask groups to identify the challenges that Maria faces in rebuilding her life as shown in the film and as they can imagine beyond the film.
- Ask participants to reflect on how torture has shattered their lives or lives of people they know. What challenges do torture victims face in rebuilding their lives? Ask the groups to use markers to write a key word or words for each challenge identified on a broken piece of tile/china.
- Distribute a mosaic kit of materials to each group. Ask the groups to look at the four stones (or circles of card stock) in their mosaic kit and discuss what each one means: “foundation for life”; “resilience of spirit”; “security, justice, recognition”; and “hope for the future”. You may wish to post a large copy of the explanation on Facilitator Worksheet 2: “Elements of a Healing Mosaic”—on a board for easy reference.
- Ask the members of each group to work together to create a mosaic, much as they did when they created their paintings of gratitude. Participants are to use a variety of materials from their kits: the broken pieces of china/tile, the four stones (circles) that represent different “building blocks” or elements used in rebuilding broken lives, candles,

ribbons, etc. Participants can use the clay, play dough, or glue to help piece together the mosaic. Encourage them to add anything else they can find around them (flowers, leaves, etc.), including the addition of bright colours using the paints and markers provided, to help create a beautiful mosaic. Give the groups enough time to build a mosaic that shows how the broken pieces can be used to create something beautiful.

7. PROCESS THE MOSAICS:

At the end of the exercise, give participants time to look carefully at each mosaic, identifying the different materials used and the overall effect. Ask each group to explain the story behind their mosaic.

8. REVIEW AND SUMMARIZE:

Conclude this module by reiterating the elements involved in rebuilding lives and the principles that enabled the broken pieces to be put together again into something beautiful. Remind participants that in the next several activities they will be remembering painful experiences and that these mosaics are proof of their ability to remember with strength and hope.

9. TAKE PHOTOS:

Remember to photograph the mosaics, both during the process of creation along with the groups by their final products.

Variation

- If tiles/ceramics are unavailable and the paintings of gratitude in Module 1 were done on paper, then these paintings can be torn up as part of the icebreaker game and the bits of paper, rather than tile, be used in constructing the mosaics.



Ice Breaker: Musical Chairs Plus

MODULE 9, FACILITATOR WORKSHEET 1

Besides the teambuilding benefits of playing a game together, another purpose of this game is to produce the broken bits of tile that will be used to construct the mosaics. However, it is hoped that participants do not realize this purpose while they are playing the game, but only during the process of the activity.

1. Place chairs about 4-6 feet apart to form a large circle. The chairs may all face outwards from the middle of the circle or, for a greater challenge, may be placed to face different directions. The total number of chairs is one less than the total number of participants.
2. Take the painted tiles created during the Introductions Module (Activity 3: Gratitude Paintings), and place them in the middle of the circle. Be sure the gratitude paintings cannot be seen or identified, but are bundled up in newspaper and placed in a bag.
3. Play recorded music while participants walk/skip/dance around the perimeter of the circle.
4. After a minute or two of music, turn off the music without any indication or warning. As soon as the music stops, participants are to quickly sit in a chair.
5. The one person who does not manage to get a chair is handed a hammer and asked to express his or her disappointment by going to the middle of the circle and hitting the bag and its contents for a few seconds. Others may spur on the loser: "That's it!" – "Go for it!" – "Let loose!" etc.
6. After a couple of good hits of the bag, resume the music. This is the signal for the loser to leave the circle and remain on the sidelines, while the remaining participants play another round, circling the chairs until the music is once again stopped. Be sure you remove one chair from the circle each round.
7. The game continues until only one person, the winner, remains. By the end of the game the contents of the bag should be well shattered.

Elements of a Healing Mosaic

MODULE 9, FACILITATOR WORKSHEET 2

Elements of a Healing Mosaic for Survivors of Torture*

Foundations for sustaining life: This is about how survivors can fulfill basic needs such as food and water, shelter, health care, and education for their families.

Resilience of spirit: This is about how survivors can muster and draw on their inner/spiritual strength to recover from the brutal violence and inhumanity they experienced.

Security, justice, recognition: This is about how survivors can feel safe, feel that they have been treated justly, and feel that their experience has been acknowledged by members of their families, communities, and society in general.

Hope for the future: This is about survivors' hopes to build a better life in the future for themselves and their children. These hopes may include access to education, information and technology, livelihood projects, etc.

* These four elements of the "healing mosaic" grew out of a workshop using results of participatory action research done with women survivors in Timor-Leste, facilitated by ACbit and AJAR in November 2015.

Module 10

River of Life

OBJECTIVES

- Survivors of torture create a holistic view of themselves as persons.
- Survivors of torture are empowered by drawing a “timeline” of their own lives and having the experiences depicted acknowledged by others.



TIME

1.5–2 hours, depending on number of participants

MATERIALS

- several sheets of flipchart paper taped together to create a long horizontal strip of paper about a half meter wide/tall and two meters long; prepare a long strip of paper for each participant
- tape
- coloured markers

Steps

1. PREPARATIONS FOR “RIVER OF LIFE”

- Distribute a long strip of blank paper and several coloured markers to each participant. Invite participants to sit in rows or a very large circle, facing their strips of paper.
- Explain that for this exercise they will draw their lives like a flowing river. The river may be clear, fresh, and smooth at times, and at other times become murky, hit rapids and boulders, turn into a big waterfall, etc.
- Invite participants to think back to their earliest memories and recall their childhoods and images they may have of that time. They can mark the beginning of their river with a drawing or two to represent this time in their lives. Explain that they will continue to draw their “River of Life”, marking different points along the river with some of the highlights—both positive and negative—in their lives.
- Be sure to stress that this is NOT a drawing contest and that they do not need to worry about making beautiful pictures. The idea is to make symbols and images along the path of the river as a way to see how they have experienced joys, sorrows, and suffering at different points in their lives.

2. DRAW “RIVER OF LIFE”:

Invite participants to find a comfortable location for remembering their lives and drawing their rivers. Allow about 30 minutes for drawing. When time is up, ask participants to either post their timelines on a board/wall or roll up their timeline until it is time for them to present their river of life.

3. PRESENTATIONS:

Invite each participant to present his or her “River of Life”. If there are many participants and limited time, ask them to choose only two or three major events along the river to explain.

4. PLENO AND SUMMARIZE:

Make notes of the presentations. Once everyone has presented, summarize any recurrent “themes” or major events that appear on the different rivers. Give special attention to how participants represent conflict and experiences of torture and other human rights violations in the overall river of life. Ask participants to compare these points on the rivers. Are these drawings larger or smaller, lighter or darker, than other points on the river?

Note to Facilitator

• CAPTURE THE IMAGE:

Don’t forget to photograph each “River of Life”!

Module 11

Mapping Torture

OBJECTIVE

Victims of torture continue a healing process while creating documentation useful for advocacy and continuing education.



Activity

1

Mapping Sites of Torture

TIME

2 hours

MATERIALS

- newsprint
- coloured markers
- tape (for posting maps during each group presentation)
- Handout: “Examples of Village Maps”

Steps

1. INTRODUCTION:

Ask participants what different kinds of maps they have seen or know about. What kinds of information can maps give us? Show examples of community maps used for different purposes.

2. LEARNING FROM MAPS:

Distribute the Handout: “Examples of Village Maps” and give participants a couple of minutes to study the two maps. Invite a brief discussion by asking what types of information they see. What questions do they have about the maps? Explain that maps can also give information about torture.

3. MAPPING SITES OF TORTURE:

Give each participant a large piece of paper and several markers. Explain that they are to draw a picture of the village,

compound, or geographic region where they or others experienced torture. Identify all the locations where people experienced torture. Allow 15-20 minutes for this step.

4. EDIT MAPS:

Before the maps are presented to the large group, ask participants to pair up and explain their maps to a partner first. They are to use this exchange to help each other improve their maps.

5. PRESENTATION:

Give each participant about five minutes to present her or his map.

6. DISCUSSION:

Ask participants:

- What is the same or different about the sites of torture presented?
- What are some ways they might use their maps after they return home?

7. PHOTOGRAPH THE MAPS:

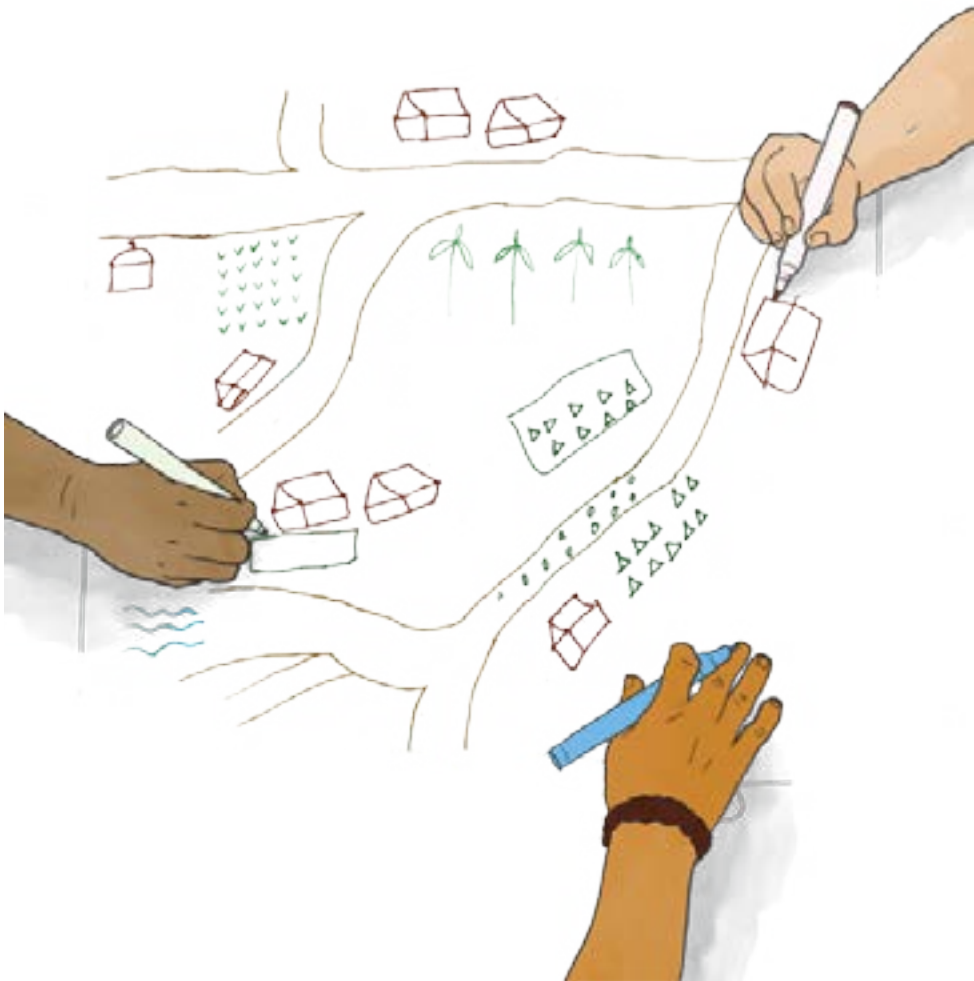
Be sure each map is clearly marked in terms of location and approximate time period of the torture. Have participants take photographs of each map produced.

Variations

- If all participants are from the same village or region of origin, they can draw maps of the same location and compare results.

Examples of Village Maps

MODULE 11, ACTIVITY 1, HANDOUT



Activity

2

Body Mapping

TIME

3-4 hours

MATERIALS

- paper: tape together several sheets of paper to create a sheet large enough to accommodate body silhouettes
- plenty of large and small yellow and blue coloured markers
- Handouts:
 1. “Sexual Violence Against Women”
 2. “UN Resolution to Eliminate Violence Against Women”
 3. “Rape and Other Forms of Sexual Violence as Torture”

Steps

1. PREPARATION:

- Prepare two different rooms or areas of a large room for this activity. One area is for women to work; the other for men. Be sure participants understand the different spaces and have adequate privacy so they can work freely on their body maps.
- Ask participants to find a partner of the same sex. Give each pair two long pieces of flipchart paper (the length of their bodies), a large marker, and smaller yellow and blue markers.



2. FACILITATOR INTRODUCTION:

Introduce this activity by explaining that bodies can show signs of what a person is experiencing not just physically but also mentally and emotionally. However, it may take time and patience to understand how a person's body is trying to "speak". Invite participants to remember previous activities during the training where they identified some of the physical symptoms of trauma and secondary trauma (you can review them a bit). The experience of torture and working with victims of torture can cause such symptoms. Ask participants to now carefully consider their own bodies. Are they aware of places of hurt, but also of pleasure?

3. DRAW BODY MAPS:

Each pair chooses a comfortable place to draw their body maps. One person lies down on the paper, and her/his partner draws around the person's body with a large marker to make a silhouette. Then the partners switch positions. Be sure each silhouette is clearly labeled with the participant's name.

4. COLOUR BODY MAPS:

When everyone has drawn her/his partner's silhouette, ask participants to complete their silhouettes by adding colours or symbols to the different parts of the silhouette. Explain:

- Use blue to colour areas of the body where you have experienced or still do experience suffering, pain, or sadness;
- Use yellow to colour areas of the body where you have experienced or still do experience happiness, positive energy, and strength.

5. DISCUSSION:

When participants have finished colouring their silhouettes, invite them to gather again into a large group to discuss their body maps. Depending on group

dynamics, you may choose to have this discussion in an integrated male/female group or keep the discussion segregated by sex.

6. COMPARE MAPS:

When everyone has spoken invite reflection on several questions:

- Are there similarities among the different body maps?
- Are there areas of the body that tend to be blue on most of the body maps?
- When does a participant notice the pain? When does it get stronger?
- When or how does the pain (blue-coloured areas) get less or completely go away? What can we do to turn the blue colours into yellow? How can we relax our muscles or reduce the tension in our bodies that is resulting in physical pain?

Remind participants that even when the blue areas relate to a medical condition, the pain they feel may become more intense when they are under stress.

7. Write down the key themes that emerge during discussion.

8. RAPE AND SEXUAL VIOLENCE AS TORTURE:

- Explain that the elements of torture discussed in Module 4 above may include rape and sexual violence.
- Explain that in situations of armed conflict and massive human rights violations, it is not uncommon for a greater number of women to experience sexual violence than men, but that men may also experience it.
- It can be very difficult for men and women who have experienced sexual violence to speak about it because of the personal and cultural shame involved. Nevertheless, it is important to understand that such forms of abuse are crimes.

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- Invite participants to discuss things that might be helpful to victims of rape and sexual violence.
 - Distribute three handouts on sexual violence for further study outside this session.

9. REMINDER:

Be sure to photograph the body maps according to informed consent that has been given. Participants may keep their body maps.



Sexual Violence Against Women

MODULE 11, ACTIVITY 2, HANDOUT 1

Women often experience different kinds of violence and violations than men during conflict and post-conflict situations. Many of those who experience torture, including sexual violence, are women and girls. During periods of displacement women are especially vulnerable to sexual abuse and discrimination. Even in their own homes, many women face the terror of severe and repeated violence. Discrimination against women is often unacknowledged, and this contributes to impunity that allows violence against women to continue unchecked, even in post-conflict situations.

Whatever the situation, international law recognizes rape and other acts of sexual violence as human rights violations. Acts of sexual violence that occur during conflict may also be considered violations of international humanitarian law (laws of war), crimes against humanity, or acts of genocide. States, therefore, are obligated to protect women's right to live without physical, sexual, psychological, and economic violence in all situations, including conflict and post-conflict situations.

CEDAW ON WOMEN IN CONFLICT PREVENTION, CONFLICT, AND POST- CONFLICT SITUATIONS 2013, GENERAL RECOMMENDATION 30

This recommendation provides a brief analysis of discrimination and violence against women in the specific contexts of conflict prevention, and conflict and post-conflict situations. It also explains

aspects of international law that are relevant to the rights of women refugees or those living in occupied territories.

Recommendations for States regarding women in conflict and post-conflict contexts include:

• VIOLENCE AGAINST WOMEN:

Develop legislation to prevent all forms of violence against women; investigate and punish all forms of violence, using sensitive procedures for sexual violations; ensure women's access to justice; standardize methods for collecting data on violence against women and men; allocate adequate resources for women's reparation; and offer medical, legal, and psychosocial services to victims of sexual violations.

• TRAFFICKING:

Prosecute all those involved in trafficking, including public officials; provide gender-sensitive training to immigration officials, border police, and others on how to identify vulnerable women/girls; and adopt a gender-sensitive policy to protect migrant women from trafficking.

• CONFLICT RESOLUTION:

Eliminate barriers to women's participation in resolution of conflicts; ensure women's participation at all decision-making levels in national institutions, including security forces and the judicial system; and ensure that women and women's organizations are included equally in all levels of negotiation and mediation processes, as well as in reconstruction efforts.

UN Resolution to Eliminate Violence Against Women

MODULE 11, ACTIVITY 2, HANDOUT 2

<p>UN Resolution to Eliminate VAW 1993-1994 UN General Assembly Resolution 48/104 on the Elimination of Violence Against Women</p>	<p>This resolution provides a clear definition of VAW and lists women’s basic human rights to life, equality, security, health, work, and freedom from discrimination and torture. States are not allowed to use cultural or religious traditions as an excuse to ignore VAW. Things that states can do to eliminate VAW include: ratify and implement CEDAW, develop and uphold national laws that punish perpetrators of violence against women; prevent VAW through support for political and cultural mechanisms to protect women; provide special rehabilitation assistance to women victims of violence; ensure adequate budget support for government programs to eliminate VAW; conduct and support research to be shared publicly on the different forms of VAW, including analysis of its causes and impact; and work with women’s organizations and other CSOs at all levels to eliminate VAW.</p> <p>Particular attention is given to the UN system. All UN agencies should realize the rights of women and the principles of this document. This includes cooperation, especially at regional and international levels, through educational efforts such as seminars; ensure that exchanges within human rights treaty bodies address VAW; issuing reports, particularly about social problems and the world situation, that include analyses of violence; and promoting development of guidelines and manuals about VAW.</p>
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Rape and Other Forms of Sexual Violence as Torture

MODULE 11, ACTIVITY 2, HANDOUT 3

WHAT IS RAPE?¹⁵

The definition of rape under international law has become clearer with the decisions by international tribunals. For example:

- The International Criminal Tribunal for the former Yugoslavia considered in its judgment in the *Furundžija* case in 1998 that rape required “coercion or force or threat of force against the victim or a third person”.¹⁶
- In its later ruling regarding the *Kunarac* case in 2001, however, the Tribunal considered that there might be other factors “which would render an act of sexual penetration non-consensual or non-voluntary on the part of the victim”, and that this consideration defined the accurate scope of the definition of rape under international law.¹⁷
- The International Criminal Tribunal for Rwanda in the *Akayesu* case in 1998 held that “rape is a form of aggression” and that “the central elements of the crime of rape cannot be captured in a mechanical description of objects and body parts”. It defined rape as “a physical invasion of a sexual nature, committed on a person under circumstances which are coercive”.¹⁸

¹⁵ Material in this handout has been adapted from International Committee of the Red Cross (ICRC), Rule 93. Rape and Other Forms of Sexual Violence, https://www.icrc.org/customary-ihl/eng/docs/v1_rul_rule93; and Redress, “Rape as Torture,” [http://www.redress.org/downloads/final-rape-as-torture-\(1\).pdf](http://www.redress.org/downloads/final-rape-as-torture-(1).pdf)

¹⁶ ICTY, *Furundžija* case.

¹⁷ ICTY, *Kunarac* case, Judgment (Ibid., § 1734).

¹⁸ ICTR, *Akayesu* case, Judgment (Ibid., § 1726).

The International Criminal Court (ICC) under the Rome Statute (1998) took the decisions above and created the following definition of the crime of rape:

*The perpetrator invaded the body of a person by conduct resulting in **penetration, however slight**, of any part of the body of the victim or of the perpetrator with a sexual organ, or of the anal or genital opening of the victim with any object or any other part of the body. The invasion was committed by force, or by threat of force or **coercion**, such as that caused by fear of violence, duress, detention, psychological oppression or abuse of power, against such person or another person, or by taking advantage of a coercive environment, or the invasion was committed against a person incapable of giving genuine **consent**.*

Although this is a very technical definition, it is important to note two key elements:

- that penetration took place (however slight) to any part of the victims’s body by the perpetrator; and
- that it took place in a situation of coercion (it was forced).

This means that both men and women can be victims of rape. It also means that prison guards who demand “sexual relations” from detainees can be charged with rape, because detainees cannot give genuine consent.

INTERNATIONAL HUMAN RIGHTS LAW

- International human rights law prohibits sexual violence, including rape, primarily through the prohibition on torture and cruel, inhuman or degrading treatment or punishment. Both the European Court of Human Rights and the Inter-American Commission on Human Rights have declared the rape of detainees as cases of torture.
- The European Court of Human Rights has also ruled that strip-searching of a male prisoner in the presence of a female prison officer is degrading treatment.

INTERNATIONAL HUMANITARIAN LAW/IHL (RULES OF WAR)

Rape and other forms of sexual violence are prohibited by IHL in situations of both international and non-international armed conflict. Even when rape and sexual violence are not mentioned, the language of IHL legal instruments makes the prohibition clear. Below are some examples:

- Common Article 3 of the Geneva Conventions prohibits “violence to life and person” including cruel treatment, torture, and “outrages upon personal dignity”. This guarantee of personal dignity applies to everyone, both civilians and combatants in a conflict.
- Article 75 of Additional Protocol I of the Third Geneva Convention states that “outrages to personal dignity” includes “humiliating and degrading treatment, enforced prostitution and any form of indecent assault”.
- Article 4 of Additional Protocol II adds the word “rape” to the list of “outrages to personal dignity”. The expressions “outrages upon personal dignity” and “any form of indecent assault” refer to any form of sexual violence.
- Rape, enforced prostitution, and any form of indecent assault are war crimes

under the Statutes of the International Criminal Tribunal for Rwanda and of the Special Court for Sierra Leone.

- According to the International Criminal Court, “committing rape, sexual slavery, enforced prostitution, forced pregnancy ... enforced sterilization, or any other form of sexual violence” are considered serious violations that constitute war crimes.
- According to a number of military manuals, rape, enforced prostitution and indecent assault are identified as war crimes.
- The UN Security Council, UN General Assembly, and UN Commission on Human Rights condemned the sexual violence that occurred during the conflicts in Rwanda, Sierra Leone, Uganda and the former Yugoslavia.
- The European Parliament, Council of Europe and Gulf Cooperation Council have condemned rape in the former Yugoslavia as a war crime.

INTERNATIONAL CRIMINAL LAW: RAPE AS TORTURE

In 1998, the International Criminal Tribunal for Rwanda (ICTR) made a judgement that rape can amount to torture.

Like torture, rape is used for such purposes as intimidation, degradation, humiliation, discrimination, punishment, control or destruction of a person. Like torture, rape is a violation of personal dignity, and rape in fact constitutes torture when it is inflicted by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity.

ICTR, Prosecutor v Jean-Paul Akayesu (1998) ICTR-96-4-T, Trial Chamber Judgment of 2 September 1998

This judgement was also affirmed in other rulings in the ICTR and the ICTY (International Criminal Tribunal for the former Yugoslavia).

Module 12

Memory Box

OBJECTIVE

Survivors of torture and ill-treatment develop personal/family archives.



TIME

1-2 hours

MATERIALS

- personal items that each participant brought for this module
- coloured paper
- large and small coloured markers
- strong glue
- items for decoration: pieces of ribbon, local fabrics, shells, leaves, twigs, tiny stones, etc.
- a large sheet of newsprint or white board
- large shoe boxes, cans, baskets or other containers to store personal items (one container/box for each participant)
- Facilitator Study Sheet: “Memory and Memorials” (to be studied by facilitator prior to session)

Steps

1. WHY REMEMBER?

Have participants divide into pairs. Explain that this exercise is intended to help them remember and talk about their past experiences of torture and ill-treatment. Ask them to begin by discussing with their partners the reasons why it is important to remember experiences related to past violence and conflict. What helps them to remember and talk about painful memories of the past? After about 10 minutes, have pairs share some of their main points about “Why remember?” in the larger group.

2. EXPLAIN THE MEMORY BOX:

Explain to participants that each person will be given a “memory box” to store items related to both sad and happy memories that they brought with them. At the end of the training they will take their boxes back to their homes to share the contents with other family members.

3. DECORATE BOXES:

- Have participants sit in a large circle on the floor and spread out the items they brought with them to put in their memory boxes. Ask them to spend a few minutes looking at the items they brought with them and inviting them to draw pictures or collect items for anything else they may want to put in their boxes.
- Distribute a “memory box” (basket, plastic container, shoe box, etc.) to each participant and give the participants about 10 minutes to decorate their boxes in any way they wish. They may draw or glue pictures or other items to the boxes.

4. FILL THE BOXES:

Go around the circle and invite participants, one at a time, to explain the items as they place them in their memory box. If time is short, they may still place all the items they brought into their boxes, but ask them to limit their explanations to only a few of the items that are especially meaningful to them.



5. SHORT BREAK:

Once all the memory boxes have been filled, take a short break for a snack, game, and stretching exercise.

6. DISCUSSION OF COLLECTIVE MEMORY:

Ask participants to brainstorm about different events and memorial sites that their countries celebrate to remember the past. Have them write the events and dates on cards and tape them inside a large matrix like the one below. (Feel free to design your own based on the local situation.)

TABLE OF COLLECTIVE (PUBLIC/NATIONAL) MEMORIES

Name of Country (or Local Area): _____

NO.	Name and/or explanation of event or memorial (statue, museum, special festival, etc.)	Location of event or memorial	Date of event or memorial	Condition of event or memorial (run down? totally neglected? well maintained?)	Degree of interest (high? low? ignored?)
1.					
2.					
3.					
4.					
5.					

7. REFLECTION:

What do participants notice from this type of list about official memory of the past? What kind of history is celebrated in collective memory? Ask participants what kind of public memorials might work in

their communities and countries to remember victims of torture and ill-treatment. Supplement the discussion based on your study of the Facilitator Study Sheet: "Memory and Memorials".

Note to Facilitator

If the modules in this manual are presented as part of a single workshop conducted over several days, be sure the letter of invitation asks participants to bring meaningful “memory items” from their lives for use in this Memory Box module. The items should be small enough to fit inside a medium-sized basket or box; e.g., photographs or letters, pieces of clothing, objects from a special event, etc. They should include things that represent their experiences of torture, discrimination, or other human rights violations.

Variations

There are several options for preparation of the memory boxes:

- Participants can be asked to bring their own boxes to the workshop.
- Facilitators can provide boxes that have already been decorated or do not need decoration, e.g. some kind of traditional container (a woven basket, large betel nut container, traditional ceramic pot, etc.) and omit the activity for participants to decorate their own boxes.
- Introduce participants to materials and a location where participants can decorate their own boxes, but ask them to do this outside of workshop sessions.
- If the modules are conducted over a period of several weeks, distribute the memory boxes early in the process and then have participants bring them back, along with the contents, a month or two later towards the end of the sessions to fill them and discuss them together.

Memory and Memorials

MODULE 12, FACILITATOR STUDY SHEET

Many victims of human rights abuses cannot forget the pain of the past, and many cultures have rituals to assist personal and communal healing. States also have a duty to preserve the memory of mass human rights violations that occurred during armed conflict or repression. Efforts to preserve such memories can contribute to public understanding and awareness about past abuses, and provide lessons about how truth is needed for a better future. Memorials, museums, and commemoration activities are important ways to educate the public, establish an accurate historical record, and prevent repetition of violence. Many local initiatives to preserve memory have emerged in post-conflict settings around the world because communities need to remember the victims and the atrocities they suffered. Each local effort contributes to building a collective national history. Such efforts can help to reconstruct society, re-establish the rule of law, and build lasting peace. Below are a few examples of commemoration and memorials in Asia:

- In Indonesia, victims of past abuses gather in front of the Presidential Palace in Jakarta every Thursday to hold a silent vigil with black umbrellas. In this way victims from different contexts come together to demand justice.
- In Timor-Leste, an association of victims commemorates victims of past massacres at sites of killings across the country. Many of these commemorations are conducted at a local level to remember a particular incident and for members of local communities to reflect on the lives lost. Families often bring photographs of their loved ones to these events. The office of Timor-Leste's truth commission (2002-2005) was a former prison and torture center that was transformed into a space for truth and reconciliation.

Now there is a permanent exhibition at this location that depicts the commission's process and its findings.

- In Bangladesh, the Liberation War Museum was established by civil society to commemorate martyrs and memories of the 1971 war. It shows how popular struggle and human sacrifice contributed to the fundamental principles of democracy and nationalism that are part of Bangladesh's constitution. The museum features photographs, documents, and materials used by freedom fighters of the war. This museum has also sponsored the excavation of two killing fields and preserves one site, including the human remains found there. Through displays and regular programmes, the Liberation War Museum is a living museum that encourages visitors to participate in building national unity and a tolerant society that opposes human rights abuses.
 - The Documentation Center-Cambodia (DC-Cam) is an NGO that grew out of a research project on genocide conducted by Yale University. The researchers formed DC-Cam as a national organization to continue to collect testimonies about massacres and political violence during the Khmer Rouge regime, to prepare data for bringing to trial perpetrators who are still alive, and to educate the public about genocide prevention. DC-Cam has collected a large archive of material including testimonies, photographs, and data regarding sites of violence. It has mapped 189 prisons and 19,403 mass graves, and facilitated the establishment of 80 memorials of the genocide throughout Cambodia.
-



Module 13

Livelihood Portraits

OBJECTIVE

To provide awareness and baseline data for potential advocacy work.



TIME

2 hours

MATERIALS

- enough paper for each participant to have several sheets
- dried kidney beans, other large dry beans, or small stones (enough for each participant to have 15-20 each)
- sheets of newsprint
- large and small coloured markers
- Handout: “Social and Economic Rights”

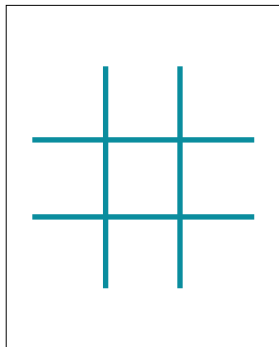
Steps

1. REFLECT ON LIVELIHOODS:

Ask participants to think about their livelihoods. How do you meet the needs of your family? How do you support and feed them? What things do you use?

2. PREPARE THE PAPER:

Distribute the paper, small markers, and beans or stones so that each participant gets one sheet of paper and about 15-20 beans or stones. On the sheet of paper have participants draw 9 boxes like this:

**3. DRAW LIVELIHOOD ACTIVITIES:**

Ask participants to write or draw a picture of each kind of activity they do or each major resource they use to produce a livelihood for their families. Draw one activity or main resource in each box (the total may be less than nine activities).

4. RATE THE LIVELIHOOD ACTIVITIES

Ask participants to decide which activity or resource is the most important. The more important the activity/resource, the more beans/stones are placed in that box on the paper. Use all the stones/red beans. If an activity/resource is not very important, do not place any beans/stones on it.

5. SHARE THE PORTRAITS:

Invite men to gather in one place and women in another. Invite each participant to explain his or her livelihood “portrait”. Ask the participant to answer these questions:

- a. What kind of rights and access do you have to the resources (land, house, livestock, garden plots, etc.)?
- b. What risks do you face in meeting the livelihood needs of your family? (e.g., risks related to weather, human or animal diseases, personal security, domestic violence, etc.)
- c. Is it possible that the livelihood activities/ resources will disappear/run out?
- d. What is your strategy to address the situation if the resources disappear/run out?

6. COMPARE BEFORE AND AFTER CONFLICT:

Ask participants to remember the resources they had before the conflict. Are they the same or different (more? less?) than the resources they have now? Why? Ask them to explain if anything else about their livelihoods has changed since their experiences of torture and ill-treatment?

7. COMPARE MALE AND FEMALE LIVELIHOODS:

Ask participants to compare the livelihood portraits of the men and the women. Are there any noticeable differences? If so, what are the differences and why do they exist?

8. ACTION:

What changes are needed to ensure that the access of torture victims to resources will improve in the future? What steps must we take? This discussion may be brief as it will be explored further in Module 15: Advocacy for Healing: Accessing Social & Legal Services.



Social and Economic Rights

MODULE 13, HANDOUT

The ICESCR protects a broad range of economic, social, and cultural rights that include the right to:

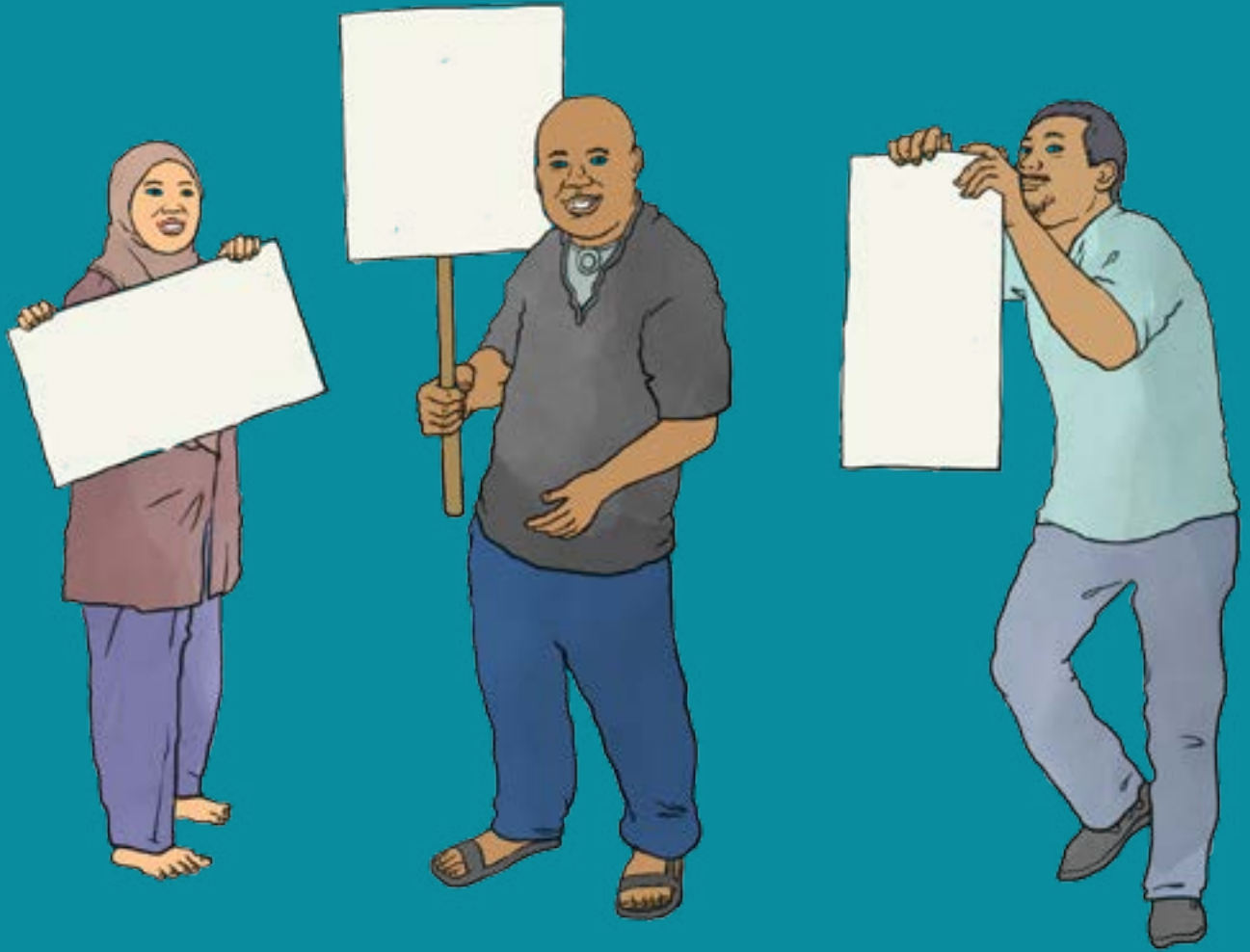
- work and to have fair and favorable working conditions
- join trade unions and take collective labor action
- social security
- protection of the family, including protection for mothers and children
- an adequate standard of living, including the right to food, clothing, and housing
- health
- education
- benefits of science and culture
- participate in cultural life.

There are several important reasons to give special attention to economic, social, and cultural rights. Violent conflicts often mean that poor men and women become poorer. What little they once had—a house, a bit of land to farm, a few chickens or goats—is often destroyed during conflict. Violent conflict may leave poor people

more impoverished than ever, yet post-conflict programs often neglect economic restitution or empowerment programs. Faced with serious economic and social needs, economically marginalized men and women may not have time or opportunities to participate in post-conflict truth seeking, judicial, and peace-building initiatives. At the same time, post-conflict situations can also provide opportunities for legal and social changes. It is important, therefore, that survivors of torture understand their rights in order to influence new legislation and advocate measures that can better protect and fulfill their economic, social, and cultural rights. For example, the right to an adequate standard of living can be the basis for survivors of torture to argue that they have the right to own land.

The key principles of economic, social, and cultural rights are non-discrimination and fairness. Torture victims' understanding of the ICESCR and of these principles can help them to create new economic, social, and cultural systems that allow them to fully enjoy these rights.





SECTION V

*From Victims to
Human Rights
Defenders*

Module 14

Mountain of Strength and Vulnerability

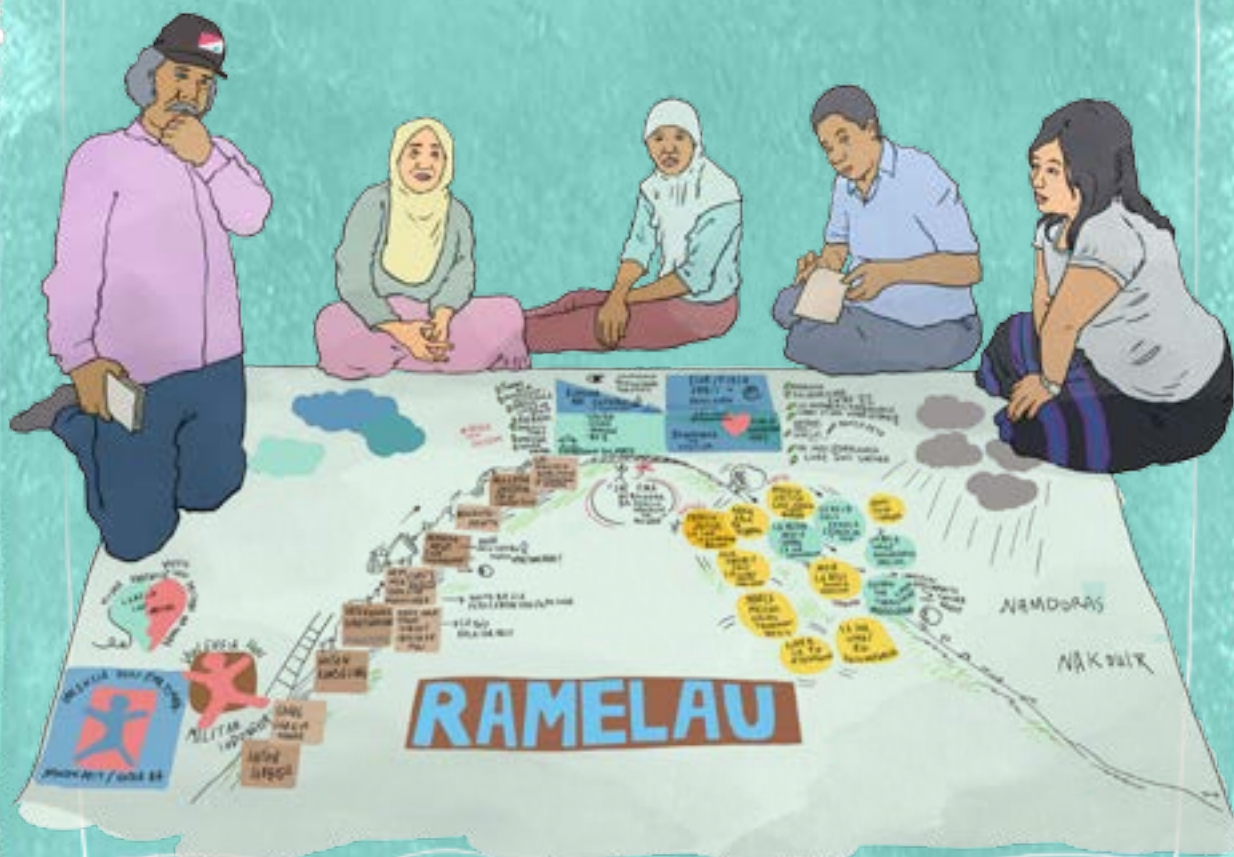
BASIC PRINCIPLE

Sharp analysis is a stepping stone to effective advocacy.

OBJECTIVES

Survivors of torture and their befrienders:

- gain experience with simple analysis of their social, economic, cultural, and political realities.
- gain a deeper understanding of why some victims are more vulnerable to trauma, poverty, discrimination and other difficulties than others.



TIME

1 hour

MATERIALS

- whiteboard or newsprint
- small white cards—about four-five for each participant
- markers
- tape

*Steps***1. IDENTIFYING VICTIMS:**

Distribute blank cards and markers to the participants. Ask them to take a few moments to remember victims of torture they know who are still living. Working alone or in pairs, have participants sketch simple faces or write the initials of four-five victims they know, including themselves as appropriate, one on each blank card.

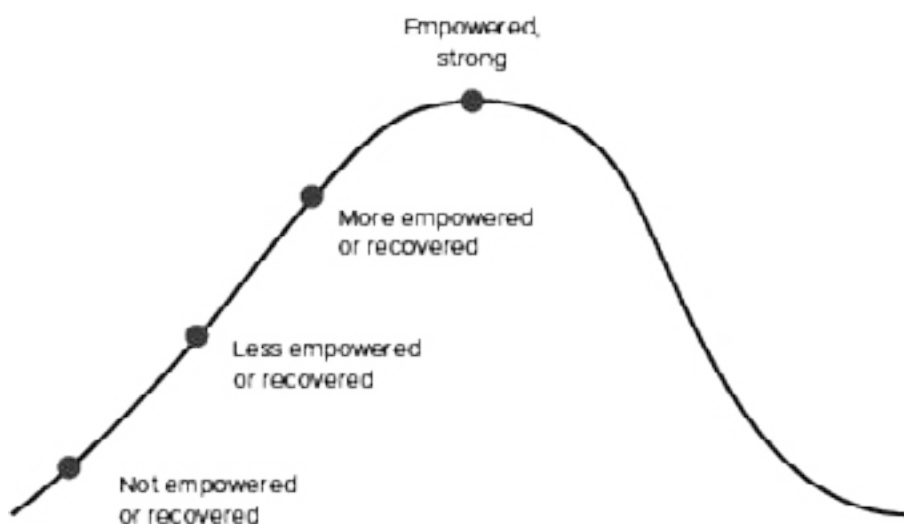
2. DEGREES OF EMPOWERMENT:

Divide the whiteboard into two parts with a vertical line down the middle. When participants are finished, have them tape the cards along a line that you have drawn on the left half of the whiteboard or newsprint. The line is marked for degrees of empowerment like this:

The cards that represent victims who are considered to be in a very weak position or situation (they still experience trauma, are very poor, very sick all the time, victims of domestic violence, etc.) are taped on the left end of the line. Cards that represent those who are most fully recovered and empowered are placed at the right end of the line with those in between taped according to their respective degrees of empowerment.

3. ANALYZING EMPOWERMENT:

Ask participants to look at the line of empowerment and discuss what factors contribute to the well-being and empowerment of these individuals. You



can make notes on your own pad or write directly under the line.

4. ANALYZING VULNERABILITY:

Repeat the last step, but this time ask participants to look at the other end of the line and discuss reasons why some victims continue to suffer. What individual, family, and community factors contribute to victims' vulnerability to poverty, illness, etc?

5. CONSOLIDATE AND SUMMARIZE ANALYSIS:

For the last 10-15 minutes of this session, summarize participants' input about factors that contribute to victims' strengths and vulnerabilities. On a large piece of paper taped on the whiteboard, draw a picture of a large mountain. Along the right slope of the mountain draw dark, swirling spirals or landslides that represent different factors that contribute to victims' poverty, hopelessness, lack of resiliency, illnesses, etc. This is the slope of victims' vulnerability. You can move cards from the weak end of the empowerment line and tape them along the right slope of the mountain. These are victims whose lives do not improve because they are being

crushed by one landslide after another. On the left slope of the mountain, draw steps moving from the bottom of the mountain up towards the peak. Label each step with the key factors mentioned by participants that contribute to the strength of victims. These may include such concrete things as having a land certificate, owning your own house, having a savings account, owning some livestock, etc. Remember to also list factors that contribute to resiliency of spirit such as a victim's participation in a strong religious community, having family members who provide financial or emotional support, a victim's status prior to the conflict (e.g., one's economic or educational status), etc. Be sure to identify additional "landslides of weakness" or "steps of strength" to the mountain drawing if there are things the participants may have overlooked. Explain that the peak of the mountain represents the lives of victims who are strong and empowered. It does not mean that victims who have reached the top of the mountain do not have problems, but that they have adequate economic, social networks and relationships, and spiritual resources to address their problems when they arise.

Module 15

Advocacy for Healing: Accessing Social and Legal Services



BASIC PRINCIPLE

Victims have rights to justice and reparation for the torture they experienced.

OBJECTIVES

Participants gain knowledge about how they and other victims can advocate on behalf of their own healing by:

- creating and conducting a needs assessment related to accessing social and legal services
- developing an action plan to access social and/or legal services
- having a better understanding of why and how to lobby a public official
- gaining an initial introduction regarding the benefits of legal aide

*Activity***1***Victims' Vulnerability Assessment***TIME**

1 hour

MATERIALS

- large sheets of newsprint
- markers, tape
- coloured cards
- paper and pens
- results from Module 12: Livelihood Portraits
- drawing from Module 13: Mountain of Strength & Vulnerability
- Facilitator Worksheet: "Victim's Vulnerability Assessment Checklist"

*Steps***1. CONSIDERING A VICTIM'S VULNERABILITY:**

Review the vulnerability slope of the mountain of strength and vulnerability drawing from the previous module (Module 13). Also consider the results of livelihood portraits in Module 12. These materials provide an initial picture of victims difficulties in accessing social services available through state agencies.

2. CANVAS PARTICIPANTS' EXPERIENCES:

Ask participants if any of them have benefited from any type of assistance, either from the government or another organization. Have them explain.

3. CREATE A CHECKLIST:

- Distribute several cards to each participant. Ask them to think about types of assistance that could help victims at the bottom of the "Mountain of Strength & Vulnerability" to climb up to the top. As participants come forward to post their responses, have one or two volunteers help to group similar responses.
 - Once all the responses have been collected and categorized, read them aloud and make additions or rewordings based on discussion with the group. You can use the Facilitator Worksheet: "Victim's Vulnerability Assessment Checklist" as a reference.
-

4. CONDUCT AN ASSESSMENT:

Once participants are satisfied with the check list, distribute paper and pens. Have participants complete the checklist in pairs, having them interview their partner based on the check list. Ask each participant to identify at least three priorities as chosen by his or her partner.

4. COMPARE PRIORITIES:

Have participants share some of their vulnerabilities and priorities as discussed with their partner. Compare priorities to see if any dominant patterns emerge.

5. DISCUSSION:

What would be some next steps participants might take to find assistance for addressing their greatest vulnerabilities and identified priorities?

Victim's Vulnerability Assessment Checklist

MODULE 15, ACTIVITY 1, FACILITATOR WORKSHEET

The following checklist is based on an Indonesian-language format initially developed in 2014 by one of AJAR's partners, JPIT, as part of participatory research on gender justice that AJAR conducted with partners throughout

Indonesia, Timor-Leste, and Myanmar. Although victims were invited to fill in the forms themselves, it was found to be far more effective to have a befriender discuss the form with each victim and fill in the form for her.

VICTIM'S VULNERABILITY CHECKLIST

Name: _____ Date: _____

Describe problems or challenges you face in meeting your basic rights in the following areas.

1. Physical health
2. Mental health (e.g., still suffer from trauma)
3. Spiritual health (e.g., a need for pastoral visitation)
4. Food (is access to food guaranteed or not?)
5. Water (is access guaranteed or not? What problems are faced in accessing water?)
6. Housing
7. Transportation
8. Land
9. Household economy
10. Legal issues related to past violations or current problems
11. Have you ever received assistance from the government? Explain.
12. Have you ever received assistance from anyone or any organization besides the government?
13. Have you ever experienced obstacles in efforts to access assistance?
14. What are your hopes/priorities in relation to accessing social and/or legal services?
15. Other notes

Activity

2

Lobbying a Public Official



TIME

2 hours

MATERIALS

- chairs, table, other items to simulate the office of a government official
- newsprint
- large markers
- some examples of a good media release and/or an example of local media used on behalf of a citizens' action, either a newspaper article or some video footage

Steps

1. CHOOSE A FOCUS:

Look at priorities of the previous needs assessment activity and ask participants to choose three or four that will be the focus of this activity. Divide participants into 3-4 groups and give each group a different priority need.

2. DEVELOP A PLAN:

On a sheet of paper, each group will list the steps they would take to address the priority need of their group through government services. Begin by considering the types of information needed and how to get it: "What do you need to know and how can you get that information?"

Consider things like the schedules of key stakeholders targeted for lobbying, budgets related to the chosen advocacy goal, a legislator's voting record on various issues, including information that may be available on-line. Discuss ways to obtain information that may be difficult to access by those with limited literacy skills. Are

there any allies/stakeholders who can help?

3. CHOOSE AN OFFICIAL TO LOBBY:

Have participants in each group choose a government office or bureau they feel is strategic for accessing the services relevant to their priority need.

4. EXPLAIN THE ROLE-PLAY:

Tell participants that they are to create a role-play that simulates a formal visit to an official at the government agency or bureau they have identified. Some members of the group will play the role of torture survivors who will be lobbying the government official(s), to be played by other members of the group. Ideally the role-play will dramatize a visit to an actual government office or official that participants know.

5. DEVELOP THE ROLE-PLAY:

Ask the participants to develop a 15-minute role-play. Have each group decide who will play each specific role and what they will say. Move among the small groups as they are planning and practicing their role-plays to provide input to their discussions and offer tips to help make the role-play as realistic as possible. Remind the torture survivors that they need to be as clear as possible about their expectations and what they want from the official they visit. Suggest that they also invite others to join them when making their visit to the official. Prompt participants who are playing the role of a government official to provide a positive response while also asking questions of those who lobby her/him to gain a clear idea of what it is they want.

**6. CONDUCT THE ROLE-PLAY:**

Have participants conduct the role-play while you take notes on weak and strong points.

7. DISCUSSION:

Once all groups have made their presentations, have participants discuss what they thought about the role-plays: What went well and what did not? At what points did the victims'/ survivors' group feel prepared and unprepared? Had they remembered to include a media component as part of the role-play? What should one do if a government official is clearly trying to get a bribe before offering information or services? What should one do if a government official does not want to help? What arguments might persuade such an official to support torture victims/ survivors? Thinking through such questions is a good way to prepare for a visit to a government office/official. Again, urge the participants to be as specific as possible regarding what they want from the official they visit.

8. FEEDBACK:

You can provide additional input at this time about points to remember that can make for a successful meeting with a government official:

- initial approach (what is needed if the official does not know you or any of your friends?)
- awareness of body language (e.g., is eye contact considered culturally appropriate or not?)
- how to behave confidently, but not arrogantly
- the importance of conveying a message simply and clearly,
- sensitivity to an official's busy schedule (timing of a visit is important)
- getting an official's commitment on some point, etc.

9. REFLECTION:

Ask participants what they learned about visiting and lobbying a government official that will be useful when they actually visit one.

Activity

3

*Legal Aid:
Existing Resources in Our Community***TIME**

2 hours

MATERIALS

- newsprint
- large markers
- some examples of news items or case studies of how victims have brought their torture cases to court
- invite an experienced, sympathetic lawyer who has worked with victims of torture (or would be interested in working with victims of torture) to help facilitate this session. Ideally this person can provide input on ways to approach officials and access legal aid in the participants' specific context. Each country will have specific laws and mechanisms to enable access to legal aid.

*Steps***1. INPUT BY RESOURCE PERSON:**

Invite the resource person to present the existing legal aid scheme in your country and ways for survivors of torture to get access to free legal assistance. If such a scheme does not exist, then what are other ways to get legal assistance; for example, is pro-bono legal assistance available?

2. Q & A:

Provide ample time for questions from participants. Encourage participants to raise issues from their own experience or the experience of others. This is a good time for participants to share information with each other.

3. DISCUSSION OF TORTURE CASE:

Distribute some news items/case studies about torture survivors bringing their case to court. Ask a participant to read out or summarize the case and discuss it with the resource person in the group. Was the case successful? How? Did it fail? Why?

4. KEY LESSONS AND CONTACT INFORMATION:

The facilitator should take notes on newsprint of the key lessons learned, as well as pertinent information such as phone numbers and street/email addresses of lawyers and legal aid centres that participants can contact. At the end of this activity, review these points with participants.



Module 16

Advocacy for Community Healing: Taking a Stand Against Torture

BASIC PRINCIPLE

The elimination of torture is a right of both individuals and communities.

OBJECTIVES

Participants:

- understand basic principles behind actions to resist torture
- learn from examples of resistance as part of an advocacy agenda

Activity

1

Principles for Taking Action

TIME

1.5 hours

MATERIALS

- paper
- markers
- two large pieces of paper with the outline of a giant flower blossom on each sheet. Each blossom needs at least five petals on it. Take one drawing of the flower blossom and cut the flower into petal pieces. Be sure the petals are large enough so that three to four people can sit around it.
- “action principle” cards: write action principles on the cards (one card for each principle): non-violence, free engagement of participants (victims, befrienders, etc.), consensus decision-making, focus (has a clear objective), good communication (clear, open, frequent)

Steps

1. INTRODUCTION:

Explain that the next several activities will focus on the ideas and skills needed to take action that can effectively address the issue of torture in the past and in the present. Also spend a few minutes to discuss what it means to move from being a victim to becoming a human rights defender. What is the difference?

2. MOTIVATION FOR ACTION (SMALL GROUP DISCUSSION):

Divide participants into five groups. Hand out paper and markers and ask them to make a list of at least five reasons it is important to fight against or to resist torture.

3. GROUP PRESENTATIONS:

After 10 minutes, ask the groups to post their lists at the front of the room. Facilitate a discussion of the lists. What reasons repeatedly emerged in the different groups?

4. PRINCIPLES FOR TAKING ACTION (SMALL GROUP DISCUSSION):

Distribute one “action principles” card to each group. Ask the groups to discuss the action principle on their card. Remember, these are principles to guide people who are *working together* to fight torture. In what way is the principle important for a group in their location to work on torture? How might they revise it to be more appropriate? What would the principle

practically mean when applied to the struggle to account for and to end practices of torture and ill-treatment in the contexts of torture they know? Ask groups to discuss a couple of concrete examples of how the principle would work in practice. Allow about 10-15 minutes for group discussion.

5. FIRST “FLOWER OF ACTION PRINCIPLES”:

Ask groups to come forward one by one to tape their principle on the outline of a giant flower blossom and give a summary of their small group discussion. When they have all posted their cards on the blossom discuss the flower as a complete blossom. Are there other important principles to include? Are some of the principles less important? Invite participants to create a blossom of principles that is most meaningful to them. Assist them to revise the flower if required—add petals and new principles or remove/replace petals they feel are not that important.

6. DECORATE THE “FLOWER OF ACTION PRINCIPLES”:

Once participants have agreed on the principles they feel are most important for taking action against torture, give each group one giant flower petal, a set of coloured markers, and one of the final action principles. The groups are to decorate their petal in any way they wish as long as the action principle is clearly written on the petal. Give them 5-10 minutes to do this and then ask them to come forward and tape the petals together to form a giant flower blossom at the front of the room or the middle of a circle.

7. UPHOLD THE PRINCIPLES:

Conclude this activity by asking participants what can help human rights defenders to agree to principles and uphold them?

Note to Facilitator

During this activity, it may be useful to remind participants that this discussion (and the flower being created) is not about an action plan, but about the principles that are needed to develop a good plan.

Activity

2

Existing Opportunities: Plan to Prevent Torture

TIME

1 hour

MATERIALS

- large sheets of newsprint
- markers
- tape

Steps

1. INTRODUCTION:

In this activity, participants are facilitated through a series of steps to help them systematically review the legal framework needed to prevent torture and seek redress when it occurs.

2. CONSIDERING CAT:

Prior to this activity, collect information about the ratification status of participants' countries regarding the CAT. Before sharing this information with participants, ask them first what they already know about their country's ratification of CAT. If their country has ratified it, were there any reservations related to it? The next step is to see what national laws and policies exist to implement a country's ratification of CAT.

3. REVIEW THE LEGAL FRAMEWORK:

Prior to this activity, collect information about laws of the participants' countries that relate to torture. Before sharing this information with participants, ask participants to tell what they may already



know about national laws related to torture.

4. DISCUSSION:

Ask participants to consider the current legal framework for the prevention of torture in their respective countries. What are the strengths and weaknesses? What changes are needed and are they possible to make?

5. PLAN TO PREVENT TORTURE:

Divide participants into groups of about four to five individuals, giving each group one piece of large paper. Give them about 10 minutes to develop a simple plan for the prevention of torture in their communities and in their countries. Ask each group to present their plan and invite the other participants to evaluate it:

- Is it a realistic plan?
- Is the plan sufficiently simple?
- What aspects of the plan need more attention or planning?
- How much money will it cost to implement?

Activity

3

Web Connections**TIME**

2 hours

MATERIALS

- large sheets of newsprint
- coloured cards or small sheets of coloured paper
- markers
- tape

*Steps***1. INTRODUCTION:**

A key aspect of advocacy work is to identify and build on existing networks as well as to create new ones. This activity introduces a tool to support development of this aspect of advocacy.

2. DRAWING THE TOOL:

Draw a circle in the middle of a large sheet of newsprint and label it “Victims’ Community”. Draw about six to eight spokes radiating outwards from the middle circle; draw them so they are about halfway to the edge of the paper. At the end of each spoke draw another circle. Ask participants to help you name each of these mid-level circles according to different groups that have a role to play in advocating for an end to torture. Give the participants a chance to think and respond. These circles might be labeled: government, human rights organizations, religious organizations, media, political parties/leaders, etc. Then draw a second

set of spokes radiating out from each of these “organization” circles, and draw circles at the end of the spokes you have just drawn—one circle per spoke.

3. ADVOCACY ROLES:

Divide participants into small groups, assigning a different “organization” circle to each small group. Ask the groups to discuss the various advocacy roles that could be played by the organization or group assigned to them and what change that role might achieve in terms of preventing torture. Write each different role down on a separate piece of coloured paper and then tape the different roles in a circle pattern around the organization circle. Allow time for each group to present and explain the different roles it has assigned to their “organization” circle. Which roles do they feel are most important to develop or encourage, and how?

4. PLANS:

In small groups, have participants outline a step-by-step plan to encourage their governments to take a strong stance against torture. Have participants present and strengthen each other's plans.

5. CLOSING:

Ask participants what conclusions they can draw by looking at the drawing of web connections once it is complete.





SECTION VI

Winding Down

Module 17

Closing

BASIC PRINCIPLE

Evaluation is an important component of adult nonformal education.

OBJECTIVES

Participants have an opportunity to:

- evaluate the content and process of the workshop, and
- respond to their rights to justice and reparation.



Activity

1

Workshop Evaluation

TIME

30 minutes-1 hour

MATERIALS

- paper
- pens
- empty box
- white board or large piece of paper and marker

Steps

1. EVALUATION:

Distribute the paper and pens to the participants. Ask each to respond to the following questions that you write on a large sheet of newsprint or on the whiteboard. They do not need to write their names on the paper, but may do so if they wish. NOTE: participants with poor literacy skills may want to do this with a partner who is willing to write their answers for them.

- which activity was the most fun for them and why?
- from which activity did they learn the most and why?
- which activities were difficult or confusing and why?
- what changes would you make in your community?
- what changes would you make to this training?

When participants are finished, they can place their evaluations in the empty box.

VARIATION 1: HANDPHONE EVALUATION¹⁹

MATERIALS

- large coloured cards cut in the shape of a handphone (HP) with some of its attributes (leave plenty of space for writing)
- pens or coloured markers

¹⁹ AJAR thanks the staff of *Sanggar Suara Perempuan* (SSP), [Space for Women's Voices] in SoE, South Central Timor, Indonesia, for this evaluation idea.



Steps

1. EVALUATION:

Hand out the cards and tell participants they are sending an SMS about the workshop—in either words or pictures—to a friend or family member. The SMS is to describe three things new that the participant learned from the workshop. Participants tape their SMS messages on a piece of newsprint.

2. SHARING:

The facilitator reads the written messages; participants who did drawings explain their drawings.

VARIATION 2: STONE AND FLOWER EVALUATION

MATERIALS

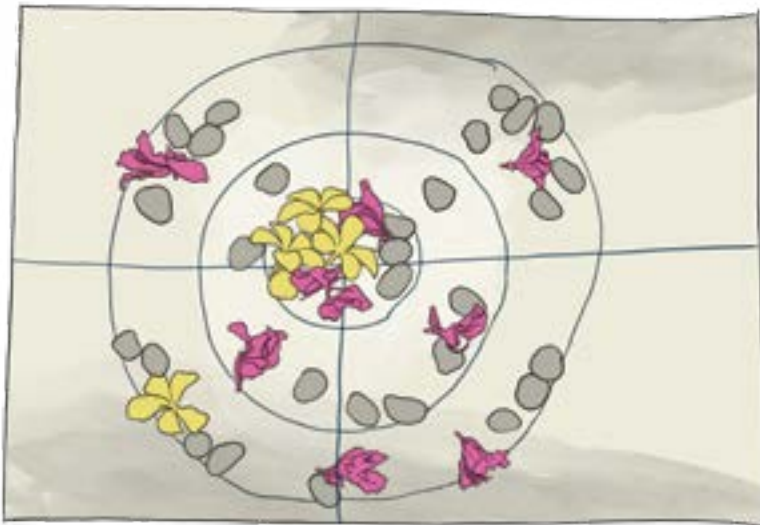
- newsprint
 - large and small coloured markers
 - tape
 - a container full of flower petals or green leaves and a container full of stones
 - a half-sheet of newsprint with the name of each module and activity conducted during the workshop along with a picture to represent it.
-

Steps

1. STONE & FLOWER

EVALUATION:

Spread out the prepared sheets that represent each session of the workshop in a large circle around the room. Be sure it is clear what session each sheet represents. Ask participants to get flowers and stones from the respective containers and evaluate each session with a flower (positive) or a stone (negative). They may have something both positive and negative



to say about an activity, in which case they can place both a flower and a stone on it.

2. RANK ACTIVITIES:

Once this has been done, you may choose to then rank the sessions from most positive to most negative.

3. DISCUSSION:

Discuss the participants' evaluations, noting what were the most useful activities and why.

4. EVALUATION OF FACILITIES, ETC.:

Evaluation of logistic aspects of the workshop: accommodations, meals, etc., can be conducted verbally.

5. INVITE RECOMMENDATIONS:

You can conclude the evaluation by asking participants to give input on recommendations they would make if a similar workshop is conducted with others in a different community.

Activity

2

*Closing Reflections***TIME**

1 hour

MATERIALS

- coloured cards with a string tied to each
- large and small coloured markers
- tape
- large tub/basin with water, large tub/basin without water
- water pitcher or dipper
- a couple of hand towels
- a large candle and medium-sized candles (enough for all: participants, facilitator, workshop photographer/recorder)
- matches
- **OPTIONAL:** an audio recorder or laptop with recorded music

*Steps***1. PREPARATION:**

Allow a bit of time between the evaluation and this activity to prepare the space. If using recorded music, have it ready to go. Place mats on the floor in a circle. Place coloured cards (with strings), markers, and unlit candles in the middle of the circle.

2. BEGIN WITH SOFT MUSIC:

When the room is ready, invite participants to sit in a circle on the mats. Begin the session with recorded music or a song that everyone knows. Softer contemplative music rather than rousing, energetic music is recommended.

3. DEEP BREATHING:

Rehearse the deep breathing exercise from Module 1, Activity 2: inhale (4 counts),

hold (7 counts), and exhale it (8 counts).

This time, invite participants to imagine some injustice or pain that they still carry in their lives. As they inhale, they are taking in fresh air they get from various sources of strength—friends, religious faith, working with others to realize their rights, etc. As they exhale, invite them to imagine that they are expelling the hurt from their bodies so that it is not bottled up inside.

4. WATER RITUAL (OPTIONAL):

Continue the background music or invite participants to create music with soft singing or humming. If this activity is not conducted close to moving water, invite each participant to come forward where the water and empty basin are, take a

deep breath, and extend their hands. Dip up some water with the dipper and as they let out their breath, pour water over their hands. They should feel free to splash some on their face if they want. Have the hand towel available for each participant to dry her hands and face. Be sure to include yourself at the end, asking a participant to pour the water for you.

5. EMPOWERMENT DRAWINGS:

Once this “cooling” activity has been conducted, invite participants to think about the sources of strength and hope that helped them keep going after the experience of trauma or secondary trauma. Invite them to take a coloured card and draw a picture on each side of it. On one side of the card ask them to draw a picture that shows a source of strength that comes from outside of themselves (an external source); on the other side of the card ask them to draw a picture that shows the strength that comes from inside of themselves (an internal source such as caring for and playing with their children, cooking, planting a garden, praying, helping someone else who is hurting, etc.). Ask participants to choose an object inside or outdoors that can represent a source of power for them. Go around the circle and invite each participant to explain their card and the object they selected. Each concludes his or her explanation by going to the chosen object (rock, tree, chair, light, etc.) and hanging, tying, or taping his or her “empowerment drawing” to that object.

6. MUTUAL AFFIRMATION (OPTIONAL):

Ask participants to help each other securely tape a blank sheet of paper on their backs. Participants then go around to each other and write or draw something positive about each participant on the sheet of paper taped to his or her back: What positive things have they observed about each participant that shows the power within him or her? Comments may relate to a participant’s creativity, kindness,

commitment to support torture victims, the strength to overcome debilitating trauma, etc. When everyone is finished have participants sit in a circle and remove the sheets of paper from their backs. Invite each participant in turn to share the positive things that were written or drawn about her or him.

7. SHARE HOPES:

Conclude the session by lighting a large candle in the middle of the circle, explaining that we get re-energized and renew our hope when we come together with others. When we share our ideas and strengths with each other, we can create a larger light than if we try to make changes on our own. As we return to our separate lives, we carry a piece of each other with us. Have participants each light their candle from the middle candle and allow time for them to each share a hope they have for the future.

8. CLOSING MOVEMENT (OPTIONAL):

Participants stand up, still in a circle. Everyone lifts up their hands towards the sky (for inspiration), bends over towards the ground (to remember sources of strength), and looks to the person on their left and then on their right (as a reminder that healing can come through sharing and support).

Optional steps you can include. Also, feel free to create activities of your own that carry a sense of ritual.

Note to Facilitator:

- Consider conducting this activity outdoors at a location with running or moving water such as a stream, lake, or ocean beach if such a location is easily accessible and weather permits.
- Time available and perhaps cultural factors will determine how many of the optional steps you can include. Also feel free to create activities of your own that carry sense of ritual.



Mosaic

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and Communities After Torture

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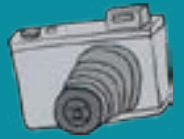


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