

CAPACITAR: HEALING TRAUMA, EMPOWERING WELLNESS

A Multicultural Popular Education Approach to Transforming Trauma



A resource for people healing and transforming trauma in organizations, communities and society, including trauma theory, research, outcomes, case studies and program applications

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Capacitar also gives deepest thanks to our many teams, trainers and multipliers around the world who have generously contributed their insights and experiences to this report and who enthusiastically embody our vision: healing ourselves, healing our world!

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Capacitar is an international network of empowerment and solidarity. Based in California as a nonprofit organization, Capacitar's vision is: healing ourselves, healing our world. Capacitar teaches simple practices of healing, team-building and self-development to awaken people to their own source of wisdom and strength so they can reach out to heal injustice, work for peace and transform themselves, their families and communities. Using a popular education approach, Capacitar works in over 35 countries in the Americas, Africa, Europe, the Middle East and Asia. Capacitar is a Spanish word meaning to empower, to encourage, to bring each other to life.



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Preface

This report is offered as a resource for those working to heal trauma and empower wellness around the world. Based on the experiences and reflections of hundreds of Capacitar participants and team members, the report gives an overview and analysis of the impact and outcomes of Capacitar’s multicultural popular education approach to trauma healing. Through a participatory process of action and reflection, we have learned from the people in the field what practices and theories are most effective for the healing of individuals and groups. And we have come to a deeper understanding of the power of “body literacy” as a healing resource and what this means for empowering the person and the community. Along the way, we have tried to incorporate the wisdom shared by the people into our program development and methodology. This report, then, represents a two-year process of studying and reflecting on what Capacitar has been doing and learning over the past 23 years.

This report has the following goals:

- To present an overview and background for Capacitar’s holistic approach to trauma healing.
- To underscore Capacitar’s vision of living in wellness as the focus for work with trauma.
- To offer the data, findings and outcomes from the Trócaire-supported Research and Reflection Project that involved interviews with 210 persons from 12 countries.
- To present the human face of Capacitar’s work through case studies and testimonies from 5 world areas.
- To offer examples of programs that can be adapted for use by a broad cross-section of organizations and institutions: education, health, mental health, development, human rights, youth services, women’s groups, parish activities, military, political, etc.
- To be a catalyst for vision and change within organizations, communities and societies through the healing of trauma and violence within leadership.

The report is not finished as with each new training in yet another country or culture we continue to learn more about trauma healing and wellness. We invite you to share your experiences with us to add to the growing wisdom in the field. May this report contribute to our collective commitment to heal ourselves, heal our world.

Joan Rebmann Condon, M.A.
Capacitar Special Projects Coordinator



Patricia Mathes Cane, Ph.D.
Capacitar International Founder/Director



September 1, 2011
Santa Cruz, California

Overview of the Research and Reflection Report

For the past 23 years, Capacitar’s programs and outreach have grown and developed through a participatory process of action and reflection that incorporates the wisdom and experiences of people in the field. When Trócaire invited Capacitar to engage in a Research and Reflection Project, this gave us the opportunity to study and analyze the impact of our approach on individuals, organizations and larger communities.

Section 1 of this report gives an overview of trauma theory and Capacitar’s popular education approach using energy-based modalities to empower people and communities.

Section 2 presents Capacitar’s research that studied the impact of use of the practices on individuals, organizations and systems and its outcomes and findings.

Section 3 offers five case studies from different world areas (Rwanda, Timor Leste, Honduras, Ireland and El Paso, Texas/Juarez, Mexico) to demonstrate the wide range of use and outcomes in our work.

Section 4 presents different applications and curriculum plans integrating Capacitar methods into existing programs and organizations.

Section 5 offers a summary and conclusions on the study along with reflections on the challenges encountered in different cultures and systems. Areas for further study and development are discussed..

Section 6 gives Capacitar’s Emergency Kit of Best Practices (*also available in 14 languages at www.capacitar.org*), FAQs—Frequently Asked Questions, three earlier studies of Capacitar impacts, and references and resources.



Capacitar 20th Anniversary Global Conference—Santa Barbara, California



Section 1: Capacitar's Approach to Trauma Healing and Wellness Education

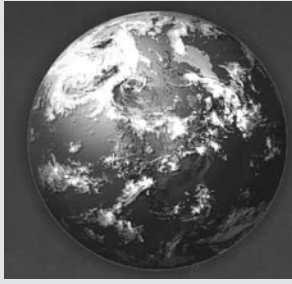
Section 1 gives an overview of trauma theory and Capacitar's popular education approach using energy-based practices to empower individuals and communities. Intergenerational and systemic trauma healing and transformation are also discussed.

- Capacitar History and Body Literacy
- Trauma: PTSD, VT, Intergenerational and Systemic Trauma
- New Approaches to Trauma Healing and Recovery
- Capacitar's Holistic Popular Education Approach to Healing
- Recovery and Empowerment
- Societal and Global Healing

We can't do the work of social transformation without personal and community healing. Capacitar gives us significant tools to deal with our own trauma and to transform the stress of our organization so we can better serve our communities.
—Rwanda team leader



Capacitar Rwanda workshop for HIV/AIDS group



*As they healed their traumas
and transformed their lives,
people were empowered to
reach out to bring peace
and healing to their families,
communities and societies.*

*Capacitar is
the missing piece we need!*

*—Director of a Tanzanian
Psychiatric Hospital*

*Capacitar gives us ways to care
for ourselves as we care for
those with HIV/AIDS.*

—AIDS Caregiver, South Africa

*These techniques have helped
to break chains and years of
suffering in secret
within our population.*

—Community Leader, Bronx, New York

Capacitar: Healing Trauma, Empowering Wellness

Capacitar's program of trauma healing and wellness education grew out of 23 years of experience collaborating with grassroots and professionals in many cultures. Mali, a young South African traumatized from torture during the Apartheid era, challenged us: "As I struggle with the stigma of HIV, as well as the trauma of my history, I want you to teach me how to live well. And I want to share what I learn with others in my community!" With a popular education approach to trauma healing, people like Mali and countless others around the world have embodied and demonstrated the efficacy of Capacitar's method and vision: healing ourselves, healing our world.

History

Capacitar began in 1988 during the war in Nicaragua when founder Pat Cane was invited to work on an art festival in the barrios of Managua. To survive the stress of her work, Pat practiced Tai Chi and acupressure for self-care. Nicaraguan colleagues commented: "Your art is great, but teach us what you do to care for yourself." The people intuitively recognized the value of ancient wellness practices to deal with the violence and trauma of their lives. With this insight Capacitar was born. From Nicaraguans came the word "capacitar"—a Spanish verb meaning to empower, to encourage, to bring to life—that became the name of an organization and the spirit of a movement. And from a grassroots center in Managua came the inspiration for the method of popular education.

Body Literacy

Based on the theory of Brazilian Paulo Freire (1970), popular education awakens people to their own wisdom and capabilities and empowers them to multiply what they learn in the community. Capacitar adapted Freire's approach, emphasizing "body literacy" and integrating skills for body, mind and spirit in a program of multi-cultural wellness education. The first Capacitar workshops gave people simple tools (such as body movement, acupressure and tapping exercises) that they could use for themselves to deal with the ongoing stress and trauma of war, political and domestic violence, poverty and disaster. As they healed their traumas and transformed their lives, people were empowered to reach out to bring peace and healing to their families, communities and societies. As word of Capacitar circulated in solidarity circles, Guatemalan union leaders under threat and friends in Chile under the dictatorship requested workshops. In 1995, Capacitar coordinated the Healing Tent in China for the NGO World Forum of Women, and within a few years Capacitar's outreach began to grow. Capacitar currently works in over 35 countries in the Americas, Africa, Europe, the Middle East and Asia.



In many places where Capacitar works people have little access to medical or psychological care to heal the wounds of their traumatized lives. Often a therapy model does not fit the needs of grassroots people. Capacitar offers valuable skills to support the healing process and to empower communities.

Resource for Healing and Empowerment

In many places where Capacitar works people have little access to medical care or to psychotherapy to heal the wounds of their traumatized lives. Often a client-therapist model does not fit the needs of grassroots people, who for most of their lives have been disempowered by state, church, educational or medical institutions. In some countries the cultural traditions, rituals and healing practices that were used for centuries to support the natural healing of the individual and the community have been lost or discredited in the face of the destruction of communities, the relocation of refugees or the advances of the “modern” way of life. Capacitar’s trauma healing and wellness approach offers invaluable skills to professionals as well as to grassroots individuals and groups to support their healing process and to empower them in their communities. The methods can also complement the work of medical and mental health services.

The Face of Trauma

Trauma is never an abstraction, but shows itself in human faces and individual stories. From Capacitar’s first years in Central America the story of María Carmen comes to mind. María Carmen was a union leader in Guatemala, who lost her hand in an industrial accident. After twenty-three operations and skin grafts, she was extremely depressed and rarely slept. Even more traumatizing, she lost her job and her union was destroyed in a political struggle at the plant where she worked. María Carmen had lived through the assassination and disappearance of a number of union leaders and she and her colleagues often received death threats. Now her job and her union were gone, as well as the sense of meaning for her life. As a widow and single mother of four children and five grandchildren, María Carmen felt she could no longer support her family. She suffered all the signs described as posttraumatic stress disorder (PTSD): flashbacks, insomnia, nightmares, depression, anxiety, body pain and headaches. María Carmen’s doctors gave her strong medications to alleviate many of the symptoms she was experiencing but, since she was poor, she often did not have the money to pay for them. She also vacillated between taking her medications or leaving them because she didn’t want to feel numbed by the drugs. Out of desperation her family and union friends asked to include María Carmen in Capacitar’s work to give her a sense of meaning and to help with her health condition. As she learned Tai Chi, visualization, acupressure, massage and other practices, there was a definite change in her. She was less depressed, had fewer headaches, slept better, and had a more positive outlook on life. And she began to share what she learned with her family and those in her community.

María Carmen is a dramatic example of the countless people dealing with stress and trauma who have participated in Capacitar programs through the years. Her story exemplifies the overwhelming challenge of traumatized people who have limited access to medical or mental health resources. And it demonstrates the empowering impact of Capacitar’s method and approach to trauma healing.

Fight-Flight Response

According to leading traumatologist Bessel Van der Kolk, Ph.D. (1996), "Experiencing trauma is an essential part of being human; history is written in blood. Some people have adapted to terrible life events with flexibility and creativity, while others have become fixated on the trauma and gone on to lead traumatized and traumatizing existences." When a person is in danger the "fight-flight" response takes over in the body to help the person survive. In the organism there is an increase in alertness, breathing, blood pressure and heart rate, along with decreased activity in digestive, reproductive and immune systems. The strong physiological reactions and tremendous surge of energy connected to the fight-flight response are normal and highly effective to help the person flee or protect themselves at the time of danger. However, if the danger is prolonged, the bodily response or traumatic reaction can take over in the body, mind and spirit of the person.

Psychologist Peter Levine, Ph.D. (1997) describes PTSD symptoms as caused by blocked energy or a "freezing response" in the person. After the fight-flight reaction if energy has not been resolved or discharged, it remains trapped or "frozen" in the nervous system. Levine theorizes: "A threatened human must discharge all the energy mobilized to negotiate that threat or it will become a victim of trauma. This residual energy does not simply go away. It persists in the body and often forces the formation of a wide variety of symptoms. These symptoms are the organism's way of containing (or corraling) the undischarged residual energy."

Posttraumatic Stress Disorder—PTSD

PTSD is now seen as a very common disorder resulting from being exposed to extreme stress. By definition in the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV), the person "experienced, witnessed, or was confronted with an event or events that involved actual or threatened death or serious injury, or a threat to the physical integrity of self or others; the person's response involved intense fear, helplessness, or horror" (1994). PTSD is recognized as the person's inability to cope because of being overwhelmed with the traumatic experience in body, mind, and spirit.

A large number of people live with some degree of traumatic symptoms. A person may experience hyper-arousal, reliving of the trauma, and avoidance or numbing. With hyper-arousal the person will be hyper-vigilant and easily startled, irritable with outbursts of anger, have difficulty with concentration and have difficulty falling or staying asleep. The person may have a number of bodily reactions including: dizziness, blurred vision, altered consciousness, irregular or rapid heartbeat, tremor, headache, weakness, nausea, vomiting, abdominal pain, diarrhea, shortness of breath, irregular breathing, hyperventilation, urge to urinate, perspiration or fever. They may have recurrent memories or distressful dreams of the event. They may have hallucinations or flashbacks or experience intense distress when exposed to cues that symbolize or resemble an aspect of the traumatic event. After some

Experiencing trauma is an essential part of being human; history is written in blood. Some people have adapted to terrible life events with flexibility and creativity, while others have become fixated on the trauma and gone on to lead traumatized and traumatizing existences.

*—Bessel van der Kolk,
Traumatologist*

A threatened human must discharge all the energy mobilized to negotiate that threat or it will become a victim of trauma. This residual energy does not simply go away. It persists in the body and often forces the formation of a wide variety of symptoms.

—Peter Levine, Psychologist



Goma refugee camp, Congo DRC

US Trauma Estimates:

** An estimated 70% of adults in the US have experienced a traumatic event at least once in their lives. Up to 20% of these people will develop PTSD.*

- An estimated 5% in the US (13 million people) have PTSD at any given time.*
- Approximately 1 in 13 people will develop PTSD in their lifetime.*
- An estimated 1 in 10 women will develop PTSD in their lives. Women are about twice as likely to develop PTSD as men.*

*—Sidran Institute: Traumatic Stress Education and Advocacy
www.sidran.org*

PTSD Incidence:

Current studies have shown that the following populations are likely to suffer PTSD at some point in their lifetime:

- 30% of veterans*
- 45% of battered women*
- 50% of sexually abused children*
- 35% of adult rape victims*

Rates of PTSD in police are 4-6 times higher than in the general public. With professional fire-fighters, PTSD symptoms can be as high as 18%.

—from National Institute of Mental Health NIMH and other PTSD sources

period of time with hyper-arousal and intrusive symptoms, the person may react with avoidance and numbing as a means of self-protection. The person may not be able to recall details of the trauma, may avoid thoughts, feelings or interactions associated with the trauma, as well as avoid activities, places or people that arouse memories of the trauma. They may feel detached or estranged from others with a loss of the capacity for love or intimacy. They may also lose hope in the future, and live with a sense of meaninglessness and proximity to death.

Unique Experience of Trauma

Each person has a unique experience of trauma depending upon many factors including their personality, family history, emotional makeup, age, relationships, culture, support system and coping ability. The whole person is affected by the trauma and the foundation of the person's life is shattered. There are marked changes in body, mind, emotions and behaviors. The person's view of themselves, of the world and of other people is changed. They usually experience a wide range of strong feelings including sadness, grief, depression, guilt, rage, irritability and fear. They feel helpless and hopeless. They see the world and others as a threat and can no longer trust. Symptoms of traumatic stress are found in many grassroots people who have gone through personal traumas, political violence and natural disasters. Besides the horror of the current trauma, many of the victimized also have their experience compounded with flashbacks to earlier traumas from childhood, such as incest, physical violence, accidents or death of loved ones.

Vicarious Trauma—VT

In most of the countries where Capacitar works, vicarious or secondary trauma is another level of trauma encountered in a broad cross section of people—caregivers, social workers, teachers, medical professionals, psychologists, trauma workers, police, military, humanitarian or aid workers, religious, community and development leaders, hospice workers, HIV/AIDS caregivers and those serving the impoverished in their communities. Even if these persons have not been exposed directly to a traumatic or life-threatening event, they can still begin to manifest traumatic stress symptoms. Psychologists Karen Saakvitne and Laurie Pearlman (1996) describe how the nature of the job, the kinds of clients, the pressures at work or the workplace itself can contribute to vicarious trauma.

Yet another aspect of trauma encountered in the field is what some call CTSD or Continuing Traumatic Stress Disorder: a person can't get away from what causes the trauma. The person has an ongoing experience of fight-flight and their body is on constant alert to survive real or imagined dangers. These include persons living in war zones, in oppressive societies, in homes where there is incest or domestic violence, in places of poverty or natural disasters, in places of physical or psychological threat and in schools or institutions where there is bullying or abuse. As with direct or vicarious trauma, the symptoms are the same.

Intergenerational Trauma

When trauma is viewed at a systemic or global level, intergenerational and cultural patterns, as well as religious and social mores, can be seen as contributing factors. Our lives mirror our family and societal histories. In many families and cultures trauma is often repeated from generation to generation. The Scriptures speak of the “sins of the fathers affecting the third generation.” The indigenous peoples counsel us to remember that “whatever we do affects all beings to the seventh generation.” Sandra Bloom, M.D. (1997), has studied how traumatic affect gets passed on to each successive generation: “By ignoring traumatic affect and memory we do not make it disappear; we just create a psychic abscess that infects the rest of the person and subsequent generations.” To stop societal and intergenerational trauma requires that we look at the legacy of attitudes, beliefs and mores that affect the whole system. To begin a process of healing means that we address the “sins of the fathers” within the society, as well as within the person.



Nicaragua

Traumatogenic Systems

As societies around the world deal with growing scandals of sexual or physical abuse in church, military, educational and political institutions, the systemic structures, procedures and practices of institutions themselves are being called into question. In War and the Soul, psychologist Edward Tick, Ph.D. (2005) describes trauma in veterans and the impact of war on the person, family and nation. In Bearing Witness: Violence and Collective Responsibility, Sandra Bloom, MD and Michael Reichert, PhD. (1996) analyze how institutions in many societies are organized around unresolved traumatic experiences and how major institutions and practices, such as child rearing and military formation, are “traumatogenic” and are the cause of trauma. “Virtually all of our human systems are organized around trauma and the prolonged, transgenerational, and often permanent effects of traumatic experience.” In Power Under: Trauma and Nonviolent Social Change, Steve Wineman, Ph.D. (2003) analyzes how unhealed violence within leaders can often impact organizations and whole nations when unresolved personal traumas are projected onto individuals, communities and societies.

New Approaches to Trauma Healing

Many professionals working in the field of trauma are beginning to recognize that for many persons a traditional Western medical approach using cognitive psychotherapy and medication is not enough. New research shows that healing and recovery involve a holistic process on the levels of body, mind, spirit, and emotions. Psychiatrist David Servan-Schreiber, in his landmark book Healing Without Freud or Prozac (2003), explains the functions of cognitive and emotional brains in the process of trauma healing. The cognitive brain, the center of language and thought, is the focus of cognitive therapy and most traditional methods of psychiatry. However, it is the emotional brain that governs psychological wellbeing and most of the body's physiology, and many emotional disorders result from dysfunc-

In many families or cultures trauma is often repeated from generation to generation. To stop societal and intergenerational trauma requires that we look at the legacy of attitudes, beliefs and mores that affect the whole system.

By ignoring traumatic affect and memory we do not make it disappear; we just create a psychic abscess that infects the rest of the person and subsequent generations.

— *Bearing Witness*
Drs. Sandra Bloom, Michael Reichert

The primary task of treatment is to reprogram the emotional brain so that it adapts to the present instead of continuing to react to past traumatic experiences. It is generally more effective to use methods that act via the body and directly influence the emotional brain rather than use approaches that depend entirely on language and reason, to which the emotional brain is not as receptive.”

—David Servan-Schreiber, Psychiatrist



Honduras

tion in the emotional brain. Servan-Schreiber recognizes that the primary task of treatment is to reprogram the emotional brain so that it adapts to the present instead of continuing to react to past traumatic experiences. “To achieve this goal it is generally more effective to use methods that act via the body and directly influence the emotional brain rather than use approaches that depend entirely on language and reason, to which the emotional brain is not as receptive.” Servan-Schreiber theorizes that the emotional brain contains natural mechanisms for self-healing or an “instinct to heal”. He recognizes that the brain has an innate capacity to find balance and wellbeing, akin to the natural balance mechanisms in the rest of the body.

Trauma Treatment and Recovery

Bessel Van der Kolk (1996) describes the goals of a treatment plan as: stabilizing the person; de-conditioning traumatic memories and responses; re-establishing secure interpersonal connections; and accumulating positive emotional experiences. Judith Lewis Herman, M.D. (1992) in Trauma and Recovery, notes that the core experiences of trauma are disempowerment and disconnection. She sees recovery as based on the empowerment of the survivor and the creation of new connections, all taking place in the context of relationships. Herman describes the stages of recovery from trauma to include: establishment of safety; reconstruction of the trauma story to make meaning; and reconnection between the survivor and their community.

Psychologists and therapists using different treatment approaches agree that with trauma, the person gets “stuck” in the experience. The focus of therapy then is to empower the person to move beyond helplessness and the trauma of the past so that they can live effectively in the present. Therapy enables the person to regain control over emotional responses; to recognize emotionally arousing stimuli as different from the original trauma; to see the trauma in the context of life; and to recognize the meaning of the experience, transforming wounds into wisdom. In short, trauma healing involves a process of recovering the balance and wellbeing of body, mind, emotions and behaviors.

Neuroscience and Brain Healing

Current research in neuroscience is also opening the way to a variety of innovative body-mind approaches to trauma healing and wellbeing. The fields of Somatic Psychology and Transpersonal Psychology offer different approaches for work via the body with trauma and recovery. The pioneering research of HeartMath (2000) has developed invaluable methods for transforming “chaos” patterns in the “heart brain” to ones of “coherence” and wellbeing. Neuroscientists Daniel Amen (1998) and Norman Doidge (2007) have studied the impact of trauma on different parts of the brain and the remarkable resilience and neuroplasticity of the brain to change and heal itself. Jon Kabot-Zinn (2005),

with his pioneering work in mindfulness, as well as neuropsychologist Rick Hanson and neurologist Richard Mendius (2009) have popularized the insights of neuroscience and spirituality to empower people to heal dysfunction and negative patterns in the mind so they can live with greater compassion and wellbeing.

Capacitar's Holistic Approach to Trauma Healing

According to transpersonal psychologist Aminah Raheem, Ph.D. (1987), cognitive and talk therapies are not enough to address the healing of traumatic experience. What is needed is an approach based on a holistic paradigm that recognizes the fundamental unity of body, mind, spirit and emotions, and the healthy flow and balance of energy. Asian and indigenous cultures recognize energy as the fundamental unifying principle of healing.

Capacitar use a popular education holistic approach, working with the energy system to empower the person and the community in their healing process. A key premise to this approach is that the person has an inherent capacity to return to balance and wholeness—body, mind, spirit and emotions. Peter Levine's insight (1997) that sees traumatic stress symptoms as caused by blocked energy that is not discharged at the time of fight-flight is key to Capacitar's approach. According to Levine's research, healing occurs through release of the undischarged energy as well as through a strengthening of the natural flow of energy in the system. Through the release of blocks and the renewed flow of energy the person returns to a state of dynamic balance and wellbeing.

Through years of work in the field, Capacitar has found that many practices, such as Tai Chi, Pal Dan Gum, fingerholds, tapping exercises, acupressure and the holds, promote the release of blocked energy and a return to balance. Capacitar's approach recognizes the fundamental unity of body, mind, spirit and emotions and focuses on the energy system and balance of the whole person. The simple practices taught in Capacitar workshops promote the unblocking, awakening, balancing and nourishing of the energy system. Traditional methods of psychotherapy and medication usually treat the symptoms of trauma, and often are not sufficient to heal the deeper traumatic experiences stuck in the emotional brain and the body of the person. Through popular education methods, Capacitar gives people tools they can use for themselves to awaken "body literacy" and empower the "instinct to heal" in themselves and their communities.

Energy and Trauma Healing

A holistic approach to healing has been recognized for many centuries in Eastern and indigenous cultures. When a culture lives with a consciousness of the fundamental unity of all being, the experience and effects of traumatic events can be quite different. His Holiness the Dalai Lama (1997) has described Tibetan monks who spent their lives in concentration camps and prisons, yet very few had symptoms of posttraumatic stress disorder as diagnosed in Western cultures. For



Honduras

The person has an inherent capacity to return to balance and wholeness—an "instinct to heal." Healing occurs through release of undischarged energy as well as through a strengthening of the natural flow of energy in the body, mind, spirit and emotions of the person.

Through popular education methods, Capacitar gives people tools for what they can do for themselves to awaken "body literacy" and to empower the "instinct to heal" in themselves, their families and communities.

The healing or restructuring of old traumatic patterns should follow the opening and releasing of energy held within them. . . Wounds and limiting patterns can be transformed into valuable resources. . . Bodywork is usually essential to release traumas from the tissues, and to assist in restructuring them in the consciousness. . . Depth transformation can be accomplished by bringing new perspectives and creating new realities around the traumas.

*—Aminah Raheem, Ph.D.
Transpersonal Psychologist*



Haiti

thousands of years Buddhists have been aware of the healing capacity of the mind and the power of consciousness. It is only within the last twenty years that some Western physicians, biologists, and psychologists have begun to recognize this fundamental unity and the relationship between emotional states and mental and physical wellbeing. Neuropsychologists Hanson and Mendius (2009) and other neuroscientists are studying the impact of meditation, breathwork and other Eastern practices on brain structure, development and healing.

A holistic model of healing sees health as an ongoing dynamic process involving interdependent physical, psychological and social dimensions. Disease and trauma represent an imbalance and a disruption in the equilibrium of the whole system. Aminah Raheem (1987) in Soul Return describes what is at the heart of healing trauma: “The healing and/or restructuring of old traumatic patterns should accompany or follow the opening and releasing of energy held within them. . . Wounds and limiting patterns can be transformed into valuable resources. . . Bodywork is usually essential during such depth transformation processes, to release traumas from the tissues, and to assist in restructuring them in the consciousness. . . Depth transformation can be accomplished by bringing new perspectives and/or creating new realities around the traumas.”

Recovery and Empowerment of the Individual and System

The healing process includes a number of stages that involve the empowerment of the survivor, the creation of new connections, along with making meaning of the experience. Capacitar methods include work with the different stages of the recovery process to promote the healing of the wounds as well as the recuperation of the inner strength and energy of the person. The community can provide the place and the container where a person may consciously put words and meaning to their traumatic experience. In many developed countries where an individualistic culture prevails, the person often lacks community connection and resources. Capacitar groups can provide an energetic connection with the community for many individuals. Healing takes place through sharing and group rituals that integrate and give meaning to personal and communal traumas. With traumatic experience, different human capacities are also damaged or destroyed. Psychologist Erik Erickson (1998) defined the basic capacities of the person as trust, autonomy, initiative, competence, identity and intimacy. In the recovery process these must likewise be recreated and reclaimed by the person.

It is not enough to alleviate the physical or emotional symptoms of PTSD. Healing also involves a deeper transformation of the whole system—from the person, their relationships, and their environment, down to cellular and energetic levels. In many ways this profound healing is like a rebirth. The way traumatic experience is handled can be a catalyst for growth and transformation. Wounds of the past can be transformed into wisdom. There is a return to wholeness and balance, which are the natural state of the person and the community. Richard

Moss, M.D., describes this balance: "Wholeness is the key to aliveness. It is more than just physical vitality, it is radiance, coming from being at one with yourself and your experience. Life then flows through you and radiates from you."

Aminah Raheem sees the healing process as an awakening of the whole person: "If I were living from the whole of me, what would I be like? Awakening in body, mind, emotions, and soul brings us to wholeness. . .It is a learning process of recovering the soul, of liberating the body and consciousness to follow its destiny."

Societal and Global Healing

Just as healing trauma involves the individual and the community, so it is necessary to look at the larger systems and the global issues causing traumatic events. Many persons suffer anxiety and depression not only from their personal traumas, but also from the current crises in the larger world—climate change, environmental catastrophes, economic crisis, food shortages, genocide, political and domestic violence and natural disasters. Sixty years ago, social psychologist and philosopher Eric Fromm (1955) wrote of the challenge of trying to live sanely in an insane society. Trauma is no longer only an individual experience, it is also a societal and a global reality.

In facing the challenges that surround us, we can no longer find answers within the context of old worldviews. As Einstein said, we cannot solve problems with the same thinking that created them. We must go to a higher perspective. If we can move beyond depression and despair, the global trauma that we see daily in the mass media is gradually pushing us to a higher and deeper level of awareness and a growing recognition of our interconnection and interdependence. With a consciousness born of spiritual practice, our individual and collective traumas can become catalysts, giving us the opportunity and empowering us to heal and transform our wounds into wisdom. Cultural historian Thomas Berry in *The Great Work* (1999) describes our time as a chaotic transition from cenozoic to ecozoic times. Berry exhorts us to move from being a disruptive force on this earth to being a benign presence recognizing that all individuals and institutions must be engaged in this "Great Work". Buddhist scholar Joanna Macy (1998) inspires us to face the despair and grief of our times and calls us to be actively engaged in the "Great Turning" through our work, commitments, and conscious choices. Our personal and collective recovery depends on our being engaged in this process of healing and transformation.

Many new fields are arising that must be assessed and incorporated into our perspective on trauma healing and transformation: Liberation Psychology (Martín-Baró, 1994) (Watkins, 2010) addresses the empowerment of individuals and communities in the process of healing and liberating societies. Ecopsychology (Rozak, 1993) recognizes that the health of the person is profoundly interconnected with the health of the ecosystem and the planet. Our models of trauma healing and recovery must have systemic, spiritual and global perspectives.

Just as healing trauma involves the individual and the community, so it is necessary to look at the larger systems and the global issues causing traumatic events. Many persons suffer anxiety and depression not only from their personal traumas, but also from the current crises in the larger world. Trauma is no longer an individual experience, it is also a societal and a global reality.

If we can move beyond depression and despair, the global trauma that we see daily in the mass media is gradually pushing us to a higher and deeper level of awareness and a growing recognition of our interconnection and interdependence. Our individual and collective traumas can become catalysts, giving us the opportunity and empowering us to heal and transform our wounds into wisdom.

As trauma on many levels impacts us, we are challenged to reclaim our capacity to live with health of body, mind and spirit. As we work with personal and global trauma, we are called to reawaken our deepest wisdom and commitment to compassionate service to heal ourselves and to heal and transform the pain of our world. This is the vision and mission of Capacitar.

We join with the Earth
and with each other
with our ancestors and all beings of the future
to bring new life to the land,
to recreate the human community,
to provide justice and peace,
to remember our children,
to remember who we are.
We join together as many and
diverse expressions
of one Loving Mystery,
For the healing of the Earth
and the renewal of all Life.

—CAPACITAR Vision
from the UN Prayer of the Sabbath



Multicultural Wellness Training, Hammersmith, England



Section 2: Capacitar Research and Reflection Project

Section 2 presents Capacitar’s research, impacts and outcomes with the use of Capacitar practices and methods on the individual, organizations and systems. Examples of the application of the work in larger systems and organizations are also described.

- Background and Overview
- Research and Method
- Findings: Individual, Organization, Systems
- Summary and Conclusions



Capacitar strengthens us, helps us manage our energy. It helps us to recharge the batteries and take care of ourselves as we do our work to heal sexual violence.

—Nicaragua

Capacitar US National Conference, San Diego California

Capacitar Research and Reflection Project

Background and Overview of Project

Since the founding of Capacitar and the development of outreach in different countries, curriculum and methods have been regularly evaluated by participants and team members at the end of each training. In a participatory process, suggestions and learnings have been incorporated into programs. Several qualitative research studies have also been carried out—Cane 2000, Condon 2002, Howard 2006 (*See Appendix*)—to evaluate the impact of Capacitar practices and methods on the lives of participants.



Core Team: Mary Litell, Pat Cane, Joan Condon

After learning about Capacitar in Ireland in 2003, Trócaire staff and partners participated in trainings in different countries. They observed the impact of the work in the field, especially in places of great trauma, like Rwanda and Timor Leste. Because of the effectiveness and far-reaching impact of the methods, Trócaire supported Capacitar outreach with partners in Sri Lanka (2005), Rwanda (2006-2011), Burundi (2007-2009), Uganda (2010), Sierra Leone (2008), Nigeria (2009-2010), Timor Leste (2007) and Haiti (2011). Members of Trócaire Maynooth staff also participated in trainings in Ireland and Northern Ireland.

In 2009, Capacitar International, as one of Trócaire's strategic interest partners, was invited by the Governance and Human Rights Team to develop a Research and Reflection Project with the following goals:

- To promote growth and development in core leadership of Capacitar International.
- To develop an effective process to gather data from our work in the field.
- To develop and build into our work a reflection process that enables us to identify learnings from data and experiences and make changes within the organization to achieve a greater impact.
- To document and disseminate learnings and findings to teams and community partners at regional and cross-country levels.
- To make Capacitar known to other social and political actors outside our network.
- To initiate dialogue and interchange with larger organizations and political and social actors to impact policies and structures leading to systemic change.

From February 2009 through October 2010, Special Projects Coordinator Joan Condon directed the research process visiting 12 countries, interviewing and videotaping 210 persons and sending out questionnaires to numerous Capacitar people around the world. A core team that included Founder/Director Pat Cane, International Trainer Mary Litell and Project Coordinator Joan Condon, met regularly in Santa Cruz, California to develop questionnaires and reflect on the process. During the 18 months of research and reflection several hundreds of people were drawn into the action, either at the time of trainings, during in-country visits or through e-mail correspondence.

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People were generous and enthusiastic as they shared their stories, testimonies and reflections. The overall process was an exciting experience in each country as participants contributed to the process and took ownership of the global vision and mission of Capacitar.

Questionnaires, focus groups and interviews conducted in many languages gathered quantitative and qualitative data on:

- Pre/post emotional, spiritual and physical states of training participants.
- Personal use of Capacitar in participants' daily lives.
- Multiplication of Capacitar trainings by participants in organizations and/or communities.
- Types of challenges faced by Capacitar team members.
- Qualitative and systemic change in individuals, teams and organizations.

Along the way, meetings were held to analyze data gathered so that core leadership could use it to reflect on broader Capacitar experiences, extrapolate learnings and identify and make changes in programs, methodology and the organization to achieve greater impact. Powerpoint presentations and reports were developed to share and disseminate learnings and findings. A new website was created and launched, with country pages that can be uploaded from the field, to better promote interaction and dialogue within the Capacitar network and with other groups.

Although the project was completed, the process continues at many levels. Questionnaires continue to be used by teams to gather ongoing data. In-country teams share their learnings, stories and materials through the website. And teams are beginning to network and outreach to other social and political actors through meetings, presentations and interchanges.

The following pages of Section 2 share impacts and outcomes.

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Honduras



Nicaragua



Northern Ireland



Timor Leste

Research Questions and Focus

Capacitar International (CI) has more than 23 years experience providing trauma healing and wellness trainings that teach simple and effective tools people can use to empower themselves to heal from trauma and live in wellness. It has provided trainings in more than 35 countries. Trainer observation convinced CI that the integration of the practices into people's lives had a positive impact on overall wellbeing. Trainers also saw that Capacitar was being integrated into organizations and adapted for use in their programs, resulting in organizational change, multiplication beyond the initial training group and in work for systemic change. So the research questions developed focused on individual, organizational and systemic change.

The primary methods for gathering information were interviews, focus groups, questionnaires, symptom scales and training evaluations. CI interviewed 210 people in 12 countries either individually or in focus groups. Everyone interviewed had completed one of the Capacitar in-depth training programs: Multicultural Wellness Education or Trauma Healing Training. These programs consist of either three two-and-a-half day sessions or four two-day sessions spaced over a year. Each participant also completed a practicum where they applied what they had learned with others.

Capacitar sent questionnaires to training participants in areas where it could not conduct live interviews. The research team gathered evaluation sheets from trainings and used symptom-change questionnaires in selected trainings. Also in selected places CI gathered information in order to analyze the spillover effect of training using a modified pathway analysis netmapping tool.

Participants in the study were from 18 countries: USA, Canada, Nicaragua, Guatemala, Honduras, El Salvador, Argentina, Brazil, Ireland, Northern Ireland, England, Timor Leste, Indonesia, Rwanda, Burundi, Tanzania, Ghana and South Africa. They included helping professionals, grassroots leaders and people from the community. The majority of participants reported leading stressful lives and many were traumatized by experiences in their lives, including survivors of the genocide in Rwanda and survivors of massacres and political violence in Timor Leste, Nicaragua, Guatemala, Honduras and El Salvador.

Findings: Individual and Organizational Levels

As the CI team looked at the research, general trends on impacts and outcomes for individuals and organizations became evident. These impacts were not dependent on culture or country. The spillover effect also did not seem dependent on culture or country.

Individual Impacts and Outcomes

Capacitar teaches body literacy. Often people don't know what is happening in their own bodies: how a headache or stomach pain may be a result of stress or trauma, how nightmares and flashbacks can surface because of blocked traumatic experiences. In Capacitar workshops participants learn to identify where their body is tense or hurting and to understand that their physical or emotional symptoms may be the result of other things in their lives. Then they learn simple effective practices they can do for themselves, empowering them to be in charge of their own self-care and healing.

Typically, by using Capacitar practices, training participants experienced a diminution of physical symptoms related to stress and trauma including fewer headaches and stomach problems. They also report improved emotional states: more energy, less fatigue and less anxiety. The chart below represents the change in symptoms in 32 participants in a training group in Rwanda before and after using Capacitar practices, February 2010. This data is typical for most groups in different countries.

Symptom	Before Training	After Training	Number of Participants
Headaches	23	4	32
Stomach Pain	12	2	32
Nightmares	27	0	32
Insomnia	17	0	32
General Body Pain	14	5	32
Fatigue	28	2	32
Depression	9	1	32
Anxiety/Fear	22	8	32
Strong Emotions	15	3	32
Amnesia/Memory Loss	5	2	32
Flashbacks	19	7	32
Other Symptoms	4	2	32

Rwanda: February 2010

Testimonials

Before [Capacitar] my solution for headaches and other body pain was pills. Now I use the tools (breathwork and acupuncture) to take care of headaches and other pain.

“Selena” is a community domestic violence counselor in Honduras. She and the counseling team work in their communities with women in abusive relationships. They use the Capacitar tools for self-care and teach them to the women who come to them because of an abusive relationship.

A woman (Rwanda) had suffered from headaches for 5 years. She had been to many doctors and been prescribed many medicines. Nothing worked. She worked with a Capacitar trainer one hour a week for 4 months and did the practices (Tai Chi, breathwork, pain drain, etc.) on her own. She now takes no medication.



Trauma Healing Training—Chile

Testimonial

I realized I needed to leave the work I was doing and take care of myself.



Argentina

Cristinia was working in a home for women and children victims of violence and sexual abuse in Argentina. She had to bring the best of herself to care for these traumatized women and children, and she did. But she recognized that she was burning out. As she learned Capacitar practices and developed deeper insight into herself through the Capacitar training, she realized she needed a change. She left the job. She misses the work, but the Capacitar training helped her understand that it is okay to take care of herself.

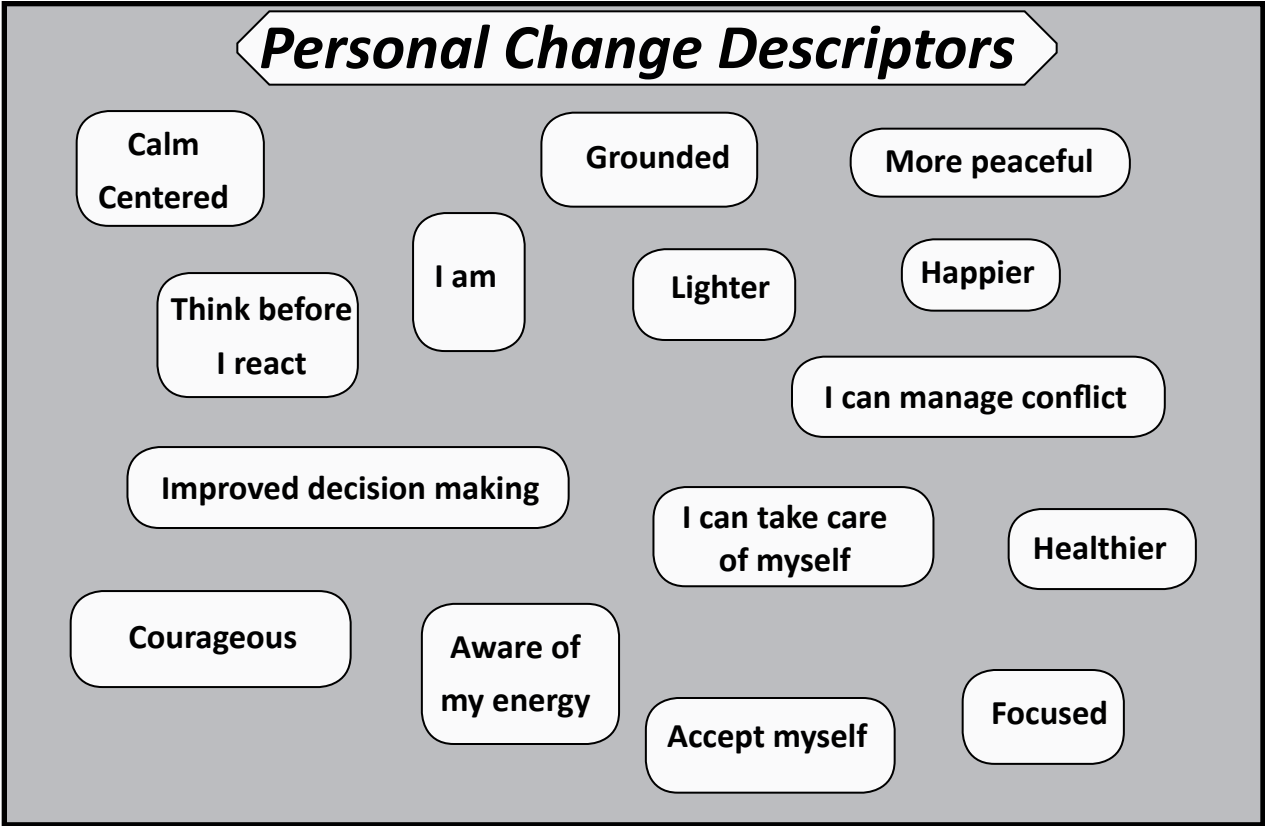
Significant Change:

The use of Capacitar practices leads to significant change in people’s lives. One hundred percent of the people interviewed who had completed the Capacitar in-depth Trauma Healing or Multicultural Wellness Education program reported significant change. For some it was improved family and work relationships. Others changed jobs or other situations that they recognized as unhealthy. Many reported finding new meaning and a new way of looking at their life and life experiences.

The research team asked individuals to describe their personal change or transformation. Some people chose descriptors, some a sentence or two and others drawings and symbols.

SAMPLES OF ADJECTIVES CHOSEN BY PARTICIPANTS TO DESCRIBE CHANGE	
<u>BEFORE CAPACITAR</u>	<u>AFTER CAPACITAR</u>
Anxious, fearful	I can control these feelings
Overwhelmed	Lighter, more grounded
Depressed	Contented, valued
Stressed, agitated	Calm
Stressed, fatigued	Less tired, not angry
Headaches & backaches	No more headaches or backaches

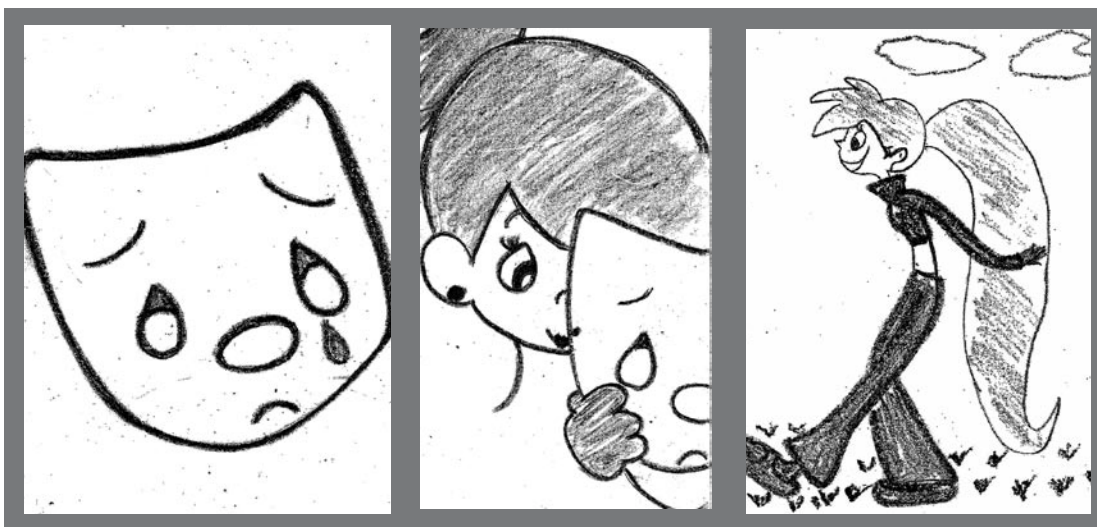
- SENTENCE DESCRIPTIONS FROM DIFFERENT COUNTRIES/CULTURES**
- I look for moments of grace and beauty in my life. (USA)
 - I no longer give away my power. (Ireland)
 - Capacitar was the spark that ignited my creativity. (N. Ireland)
 - Capacitar has opened my world completely. (USA)
 - Capacitar has helped me to strengthen myself in my life. (El Salvador)
 - I can manage whatever happens to me. (Rwanda)
 - It’s taken my spirituality to a whole new level. (England)



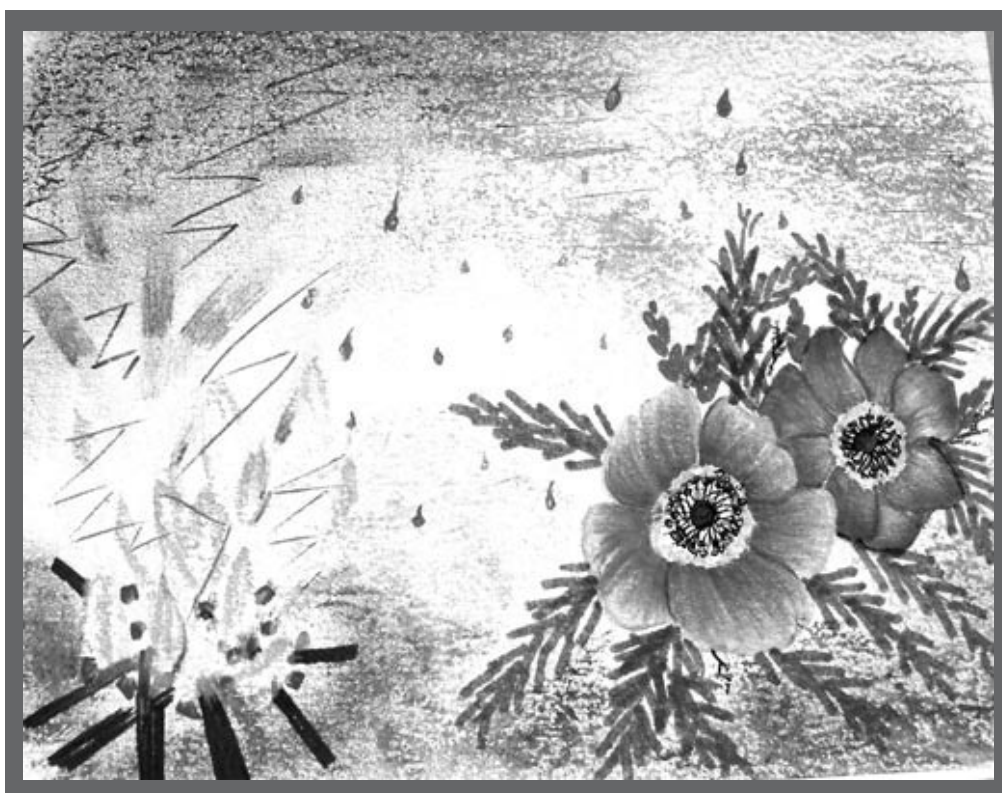
Personal descriptors of participants from interviews
After using Capacitar practices regularly



Rwanda: Genocide Survivor
Before and after Capacitar training, 2008-2009



El Paso, Texas: Mexican woman detainee in immigration detention center
Before and after 6-week cycle of Capacitar workshops, 2011



Burundi: Survivor of violence
Before and after Capacitar training, 2009

Transformational Stories

One of the impacts of using Capacitar practices that people often report is the ability to control their emotions, especially fear and anger. The following comments come from interviews with people from different countries and cultures and from Capacitar trainings.

Guatemala

Capacitar has changed my life. The violence is still inside me and it is a continual battle to change. When I'm angry, I breathe deeply. It helps me think and realize again that I don't want to react or harm others.

Ireland

A boy about 10 years old was angry all the time and getting into trouble at school. One day he came to his counselor and said that someone on the playground had kicked a football at him on purpose. Instead of reacting angrily, he said he turned away and held his finger.

England

A 3-year old boy was very angry when his mother had a new baby. To get attention from his mum he started to kick or pinch his little sister to make her cry. In desperation the mother learned the fingerholds and said to her son: "Everytime you want to hit your sister, rather than doing that, take a hold of your anger finger and come and tell me." The boy got love and praise from his mum and transformed his anger.

Rwanda

A counselor, whose job it is to give people the results of their HIV tests, says that when the tests are positive it is very difficult. After she gives people the results she uses Capacitar practices with them to help them manage their emotions as they always cry. She also uses the practices with people in follow-up to help them continue to manage their anxiety, fear and anger.

Timor Leste

A victim of domestic violence lived in a women's shelter for a month. She became angry easily and was aggressive with other women. She also had difficulty sleeping. The staff taught her breathwork and fingerholds and she was able to recognize her problem behavior and become less aggressive. She also began to try to build friendships with the other women.

Uganda

In Ugandan schools where it is still common practice for teachers to beat their students, many are now learning the fingerholds and tapping exercise to clear their anger and frustration before starting their day in the classroom. They are also teaching their students the practices to help them manage their behaviours.

Mexico

In Juarez, where many people are killed daily in the ongoing drug cartel warfare, the fingerholds and tapping have become important practices in many communities to help people manage their feelings of terror and grief.

Testimony

At the women's center where I worked in El Paso, I could see the differences in how people led their lives. This was especially true with the victims of domestic violence. They came in very broken, very afraid of everything and with no self-confidence. Often they would not make eye contact and they were very wary of sharing in a group. They were afraid that what they shared would go beyond the group. When we did Capacitar it was amazing to see the energy shift. These women became a powerful group of leaders.



Texas

One woman was a wonderful baker and had a real gift for cake decorating. When she came to the group she was very shy and quiet. I asked her if she would teach the next cake decorating class. She responded, "No, I can't. I don't have the confidence to do it." After I worked with her using Capacitar practices, she became the cake decorating teacher and has taught about 250 women to do cake decorating. She is a wonderful natural teacher but a lot of it was Capacitar.

Organizational Impacts and Outcomes



Guatemala

Testimonial

We had conflicts in our organization. (An organization in Guatemala that accompanied the clandestine grave exhumation teams.) There were four projects and everyone was on their own road. The Capacitar facilitator promoted the integration of all teams and all team members. We learned to take care of ourselves, to use the tools, such as Tai Chi, fingerholds, hand massage, and body work, for ourselves. We also learned to recognize our own weaknesses and accept the co-responsibility for working together. Teams began to lead Tai Chi for everyone in the morning. All this really helped in difficult moments of conflict.

Many people trained by CI have introduced Capacitar practices into their organizations. They recognized the impact the practices had in their own lives and believed sharing them with staff would improve staff relationships and the culture of the organization. In some organizations in this study Capacitar is totally integrated into organizational culture and in others Capacitar is used at staff level and at program level.

Staffs trained in Capacitar practices report improved relationships with each other and better relationships with clients: more unity and support among staff and more welcoming and accepting behaviors with clients.

Use in Programs

One of the positive things about Capacitar practices is how they can be adapted to fit many different programs, providing added benefit to program clients. In addition to the primary goal of a particular program, clients learn empowering self-care techniques to help them heal their own stress and trauma. Programs that include the practices serve children, families, seniors, prisoners, students, HIV/AIDS patients, caregivers, single parents, immigrants, refugees, human rights activists, widows, etc., in a cross section of countries and cultures.

In Rwanda, Capacitar is used with rural survivors of genocide. One counselor reported survivors say things like, “Now I can sleep like a child—I no longer have nightmares.” In New York, Capacitar methods are used in a children’s afterschool program, in anger management programs and in special weekends for immigrant families. In Massachusetts, they are used in programs for the homeless; in Ireland, in pre-school and school programs and public health and family service programs; in Nicaragua, Honduras and Timor Leste in programs for abused women and children. Also in Timor Leste, Capacitar practices are helping teachers and students improve their relationships, and police and prison guards help victims and perpetrators. In California, the practices are helping war veterans as they manage both physical and emotional pain from their experiences. Those who work in Restorative Justice programs use them for self-care and as tools for their work with both victims and perpetrators. Front Line Defenders, based in Ireland, has integrated Capacitar practices into some of their trainings for human rights defenders as has an international training team for women human rights activists. (See Section 4, pages 51-53 for a sample of a training for human rights activists integrating Capacitar practices.)

Larger Systems: Impacts and Outcomes

Capacitar methods and practices model openness to new ideas and ways of thinking and doing. In our age of chaos and upheaval due to war, political unrest, economic crisis, natural disasters and pandemics, entire populations are traumatized. It is critical for larger systems to embrace new ideas and new ways to work with people within systems so that those systems are not, in themselves, traumatizing but instead foster empowerment, respect, justice and peace.

Spillover Effect

The Capacitar model, based in popular education which embodies a cycle of reflection and action for change, expects training participants to share what they have learned within their families, communities, and organizations. This research shows that they do. (See graphic below for a netmap of the spillover effect in Rwanda and Section 4, pages 48-50.)

This multiplication, or spillover, is critical in the work to change societal systems. When people are able to manage their personal stress and trauma, self-perception and behavior changes, as reflected in the individual change and personal transformation piece cited earlier. As individuals change—become less stressed, less angry, calmer, feel more in control of their own lives— family and community relationships are positively impacted. This helps create more caring and humane systems within families, communities and organizations, which then impacts the larger society. This, of course, is a long-term process.



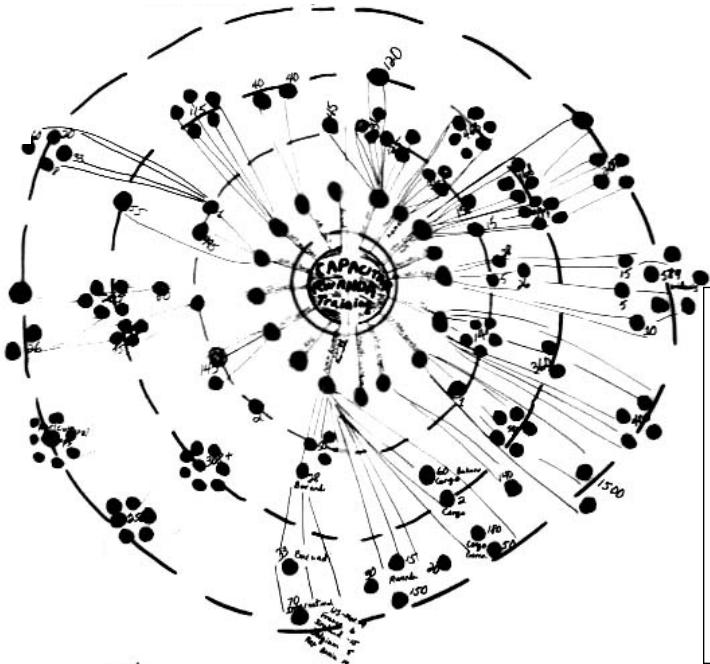
Northern Ireland

Testimonial

In Northern Ireland, Capacitar-trained leaders identified organizations and systems open to new ways of working. One of these was the Southern Health and Social Service Trust. Key people in the organization participated in Capacitar training and then began to integrate it into their own programs.

“Capacitar is still being offered at institutional level. It became mainstreamed within the Trust as a health promotion aid. It is not just for those affected by The Troubles. It has moved from those affected by The Troubles, to mental health, to overall health promotion within the Southern area board.”

NETMAP of OUTREACH by 27 Participants to 8,302 Contacts—Rwanda



N = 27 Participants from 17 Organizations in 4 Provinces of Rwanda

INFLUENCE LEVEL
Level 3—Strong: 1,619—use by participants, use in organizations and services program, multiplied with groups and communities.
Level 2—Medium: 2,962—use by participants and in organizations
Level 3—Small: 3,721—use by some participants

When Capacitar is done as a session with staff there's always good humor and spirits have been lifted.

—Ireland

Our team has a level of confidence and friendship we didn't have before.

—Guatemala



Los Angeles: Restorative Justice Staff



Watts: Presentation Learning Center



Northern Ireland: Library and Education Boards' Critical Incidence Response in Schools

Larger systems can be changed from the top by identifying and training decision makers, from the bottom by training people in programs and program delivery or a combination of both. But the key is to train individuals. People change and changed people change other things. It is like tossing a stone into a pond and the impact ripples out.

Application in Larger Systems

When Capacitar has been integrated into an organization's or system's program, it has been as a result of actions taken by individuals. Part of CI training is to help people identify where and how they can begin to introduce Capacitar. Based on the experience shared by people in this study, it is often easier to integrate it into programs than to engage higher decision-making staff in large organizations who have many tasks. The following are some of the many examples of how Capacitar is being integrated into larger systems and programs. Some of these examples have developed since the research project was completed.

Los Angeles, California—Office of Restorative Justice

After one key member of the staff completed the Capacitar training, the Office of Restorative Justice of the Diocese of Los Angeles sent additional staff members through the training. They have introduced the practices in jails in the Los Angeles area. Capacitar practices are used regularly at Restorative Justice staff meetings, retreats for prisoners, work with family victims, outreach programs with youth-at-risk and for programs at homeless shelters. *(See Section 4, page 57.)*

Watts, California—Presentation Learning Center

A learning center that focuses on the needs of the Latino community in Watts has integrated Capacitar methods throughout their programs. Most of the people in the area deal with the trauma of street violence, drive-by shootings, drug drops and gangs. The Capacitar tools give people resources to deal with the daily challenges of life in a poor community and to heal and transform the patterns of violence. *(See Section 4, page 59.)*

El Paso, Texas—Detention Center

Two women who completed the training program in El Paso have begun a Capacitar pilot project in an immigrant detention center sponsored by Jesuit Refugee Services. Cycles of 6-week workshops are offered to detainees who suffer from depression, anxiety and trauma as they await legal process or deportation. *(See Section 4, pages 54-56 for the curriculum for this program.)*

Northern Ireland—Southern Health and Social Service Trust

The Northern Ireland Southern Health and Social Trust board, which sent more than 20 people through the training, has integrated Capacitar methods into its programs for seniors, children, carers, youth etc.

Armagh, Northern Ireland—Southern & Western Education and Library Boards

Members of the Pupil Personal Development Services in Southern and Western

Education and Library Boards are implementing Capacitar practices as part of the Board Critical Incident Response in Schools. The team is working to support the mental health and wellbeing of children and families in the Armagh area impacted by a history of violence during The Troubles.

Ireland—An Cosan

In Tallaght, near Dublin, Capacitar methods have been integrated into programs at An Cosan, which offers community services for families, pre-school children and women. There is even a program using Capacitar practices for grandparents who have to care for their grandchildren. (See Section 4, pages 60-61.)

Honduras—Centro Mujeres Visitación Padilla

Centro de Mujeres Visitación Padilla in Honduras has integrated Capacitar at all levels of the organization. This organization has been at the forefront of change in the laws on domestic violence and mandatory military service.

South Africa—Operation Hunger

In South Africa, Capacitar is a part of the program of Operation Hunger, an organization that works on the national level in townships and poor rural communities with health, water and garden projects.

South Africa—HIV/AIDS Care Ministry

Capacitar skills are used by over 100 volunteer caregivers for self-care and for use in services and caregiving in Port Elizabeth with hundreds of people with HIV/AIDS.

Southern Sudan—Diocesan Peace Programs

Representatives from six dioceses in Southern Sudan are receiving Capacitar training as part of the implementation of diocesan peace programs as Southern Sudan takes on the challenge of building the world's newest country.

Timor Leste—Schools

Teachers in Dili and other parts of Timor Leste who have received Capacitar training are introducing the practices to their students and to their colleagues, thus slowly changing the way teachers and students interact and the way students interact with each other.

Uganda—Schools

A new initiative focused on child protection policies in schools run by the Sisters of the Sacred Heart is integrating Capacitar practices in classroom procedures to change methods of discipline among teachers and to give students ways to manage their behaviors.

Panama—Gender Violence and Refugee Programs

Social service organizations and gender violence programs are using Capacitar methods in their outreach working with domestic violence, sexual abuse, gender issues, HIV/AIDS, youth-at-risk and refugee services.



Uganda: Sacred Heart School



South Africa: HIV/AIDS Care Ministry



Southern Sudan: Diocesan Peace Program



Panama: Trauma Training for outreach with refugees and to heal violence



Nigeria

Many participants said that their new-found ability to manage their emotions—fear, anger, sadness, anxiety—has helped them to live more fully and in wellness. The use of Capacitar tools has empowered persons to take on the responsibility for their own health and wellbeing.

When Capacitar practices are integrated into an organization, there is an improvement in relationships among staff members and better relationships between staff and clients.

Larger systems, such as health and education, are difficult to change. Often they are not open to new ideas or ways of doing things and they have a vested interest in the status quo and protecting their own way of doing things. However, as we have seen in this study, the beginnings of change in some places has begun as individuals who work in systems learn Capacitar practices and begin to use them in their work and institution. But how large an impact Capacitar will have on larger systems will have to be monitored longer term.

Summary and Conclusions

This research study has clearly shown the positive impact of the use of Capacitar practices in individual lives. Many have said that their new-found ability to manage their emotions—fear, anger, sadness, anxiety—has helped them to live more fully and in wellness. Many also report a decrease in physical symptoms that are often related to stress and trauma, such as headaches, body pain, flashbacks and nightmares, with the use of the practices. The use of these tools has empowered persons to take on the responsibility to manage their own health and wellbeing.

This study has also shown that when Capacitar practices are integrated into an organization, there is an improvement in relationships among staff members and better relationships between staff and clients.

Capacitar practices can be easily adapted to other programs. They can be used with positive results in programs for women, children, students, parents, teachers, the disabled, refugees, activists, seniors etc. They give program facilitators valuable tools to add to what they already use.

The Capacitar model of training participants to teach others creates a spillover effect with people sharing with family, friends and colleagues and, in some cases, integrating it into organizational programs.

Capacitar is beginning to be introduced into some larger systems in some areas but this impact will have to be monitored longer term to measure outcome.

This study corroborates the experience and observations of Capacitar trainers over the years: there is significant positive impact from the use of Capacitar practices for the individual and for organizations and institutions. Capacitar will continue to reflect on the experiences and wisdom of the people who take part in its programs and on the experiences of its trainers in the many cultures and countries where it works to continue to learn and to refine its programs.



Section 3: Case Studies

Section 3 offers Case Studies of five world areas to demonstrate the wide range of use and outcomes in different organizations and cultures.

- Rwanda
- Timor Leste
- Honduras
- Ireland
- El Paso, Texas/Juarez, Mexico: US/Mexican Border



Trauma Healing Training, Rwanda

Case Study: Rwanda



In 1994, ethnic violence in Rwanda led to genocide and the death of over 800,000 Rwandans. Today Rwandans struggle with personal and collective trauma, forgiveness and reconciliation as they work to build a peaceful future. According to a research study by Dr. Paul Mahoro and Dr. Naasson Munyandamutsa, 28.54 percent of Rwandans suffer from Posttraumatic Stress Disorder (PTSD). Eighty-eight percent are adults, the majority women.

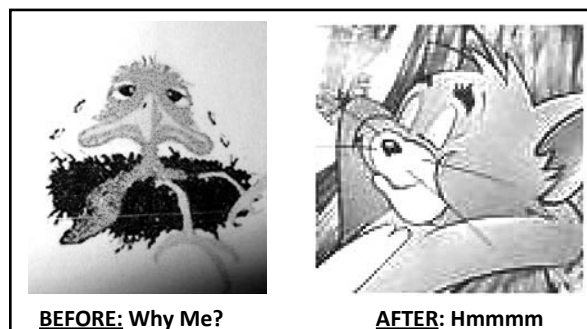
It was to empower people to heal from this trauma and its effects, including the loss of hope, anger over the injustice, depression and the vicarious trauma of people working with survivors, that brought Capacitar International (CI) to Rwanda in 2006 for introductory workshops. Trauma Healing and Transformation (THT) intensive training began in 2007. The CI goals were and are to empower people to heal themselves so they can live more fully and work for forgiveness and reconciliation, and to form multipliers who teach the practices to others. This multiplication, or spillover effect, increases the impact of the original training because a far greater number of people are empowered to heal thus creating a greater impact in the society and its institutions.

All organizations that have integrated Capacitar methods into their work report improvement in relationships among staff and with clients: greater team spirit, greater tolerance for each other, greater enthusiasm for their work, more caring with each other, more trust in each other, better communication and more unity.

Capacitar interviewed 31 people all of whom had completed the Trauma Healing and Transformation training program. Twenty-two were finishing the last module of a second-year leadership program. As in the larger study, all participants report significant positive impact in their personal lives. Among the adjectives used to describe themselves after learning Capacitar are: grounded, centered, proud, I can take care of myself, dynamic, self-confident, not angry, solid and strong, good self-esteem; courageous, hopeful, clear.

Testimonies

At 16, “Jeanne” saw her whole family killed. Alone in the midst of the violence she managed to travel to Burundi and lived with a family. Eventually she went to Europe to study. Fourteen years after the genocide, she returned to Rwanda. Once back, she became extremely depressed. Working with a Capacitar Rwanda trainer she learned to use Capacitar practices. These practices transformed her life. They helped her defeat depression and let go of anger. “Jeanne” expressed her personal transformation in the drawings below.



The Capacitar practices transformed her life. They helped her defeat depression and let go of anger.

A young woman who was raped during the genocide had suffered asthma attacks for 15 years (since the genocide). She stayed in her house in fear. She learned Capacitar practices from a counselor at Kirambi Center. She had been without an asthma attack for 8 months (at the time of the interview) and no longer just sat at home. She learned to sew and is moving on with her life. She does find that if she neglects her regular Capacitar practice, her fear returns, especially when she sees men with machetes.

Organizational Change

Many participants in this study work in social change organizations. All organizations that have integrated Capacitar methods into their work report improvement in relationships among staff and with clients: greater team spirit, greater tolerance for each other, greater enthusiasm for their work, more caring with each other, more trust in each other, better communication and more unity.

One example is Igiti Cy'ubugingo (Tree of Life), a small nonprofit offering services in trauma healing and HIV, founded in 2000 by Dr. Genevieve Van Waesberghe MMM. This organization works with women and families in distress: widows, prostitutes, single mothers. It has recently added a new program for couples, including pre-marital counseling. The work includes trauma counseling and an Education for Life program to help HIV positive people manage their emotions and learn how to help their family and others affected by HIV/AIDS. These programs all include Capacitar practices. Six members of staff, the founding director and new director were interviewed. The staff reports improved communication, mutual respect and a sense of unity. The staff and new director both reported that the transition of the team to the new director was helped by the Capacitar practices they did each day. As staff recognized that the practices helped them personally, they introduced them to clients. Narcisse, the psychologist said, "We wondered would it work with clients? We tried it and verified it." One staff member summed it up saying, "There has been an enrichment at the Center because people have done their personal work."



There has been an enrichment at the Center because people have done their personal work.

—Staff, Igiti Cy'ubugingo

We wondered if Capacitar would work with clients.

We tried it and verified it.

—Psychologist, Rwanda



Igiti Cy'ubugingo, Butare

The popular education approach to trauma healing, which includes training multipliers, makes it possible to cost-effectively empower more people to heal. This is the Capacitar model. In Rwanda, 27 people who took the Capacitar THT training shared practices with over 8,000 other people. Over 1600 of those trained in this initial spillover are not only using the practices for themselves but have also become multipliers by sharing the practices in their organizations and service programs. Clients of these programs then use them in their lives and share in their communities. (See Section 4, page 48-49 for the netmap of the initial spillover effect of the 27 people directly trained by CI.) The initial spillover has reached across borders into the Democratic Republic of the Congo, Burundi, Tanzania, Kenya, South Sudan and Burundi.

Each person healed represents an important contribution to healing trauma. Those who have been traumatized affect all those around them and the society as a whole. Healed individuals become productive members of the society and help the society develop. Healing from PTSD is also an important step in forgiveness and reconciliation, fundamental to people living together with mutual respect and in peace.

Capacitar Rwanda

As part of their commitment to continue the healing, Rwandans trained by Capacitar have founded Capacitar Rwanda, now a legal NGO. With support from Trócaire Rwanda they have an office in Kigali and a two-person staff, who facilitate workshops throughout the country. Workshops have been given for Trócaire partners, other NGO staff and helping professionals. (See Section 4, page 50.) Some of the participants in these workshops then attend the in-depth training given by a Capacitar International trainer.

The dedication of the board and staff of Capacitar Rwanda and funding for this group from Trócaire Rwanda plus the continued solidarity and training by Capacitar International means that more Rwandans will have the opportunity to learn Capacitar practices and heal from the trauma of the genocide and the continuing trauma for many of poverty and illness. The partnership between CI and Capacitar Rwanda is also negotiating to train health and mental health professionals at the national level with the goal of reaching even greater numbers and impacting and improving outcomes in the health system.

Each person healed represents an important contribution to healing trauma. Those who have been traumatized affect all those around them and the society as a whole. Healed individuals become productive members of the society and help the society to develop.



Trauma Healing Training

Case Study: Timor Leste

In 2002, Timor Leste (TL) achieved independence and became the world's poorest nation. It had been a Portuguese colony for 300 years, then occupied by Indonesia for 25 years. Violence and repression by the Indonesian military and the paramilitaries followed the vote for independence in 1999. People fled to the mountains or to West Timor where refugee camps formed. The trauma of the struggle to survive years of repression, violence and poverty has resulted in individual, collective and intergenerational trauma. This often leads to anger and violence and impacts the development of the country.

Capacitar International (CI) was invited to begin a trauma healing training program in 2001. The goal was to initiate a transformative process to empower people to heal from the trauma of their personal and collective history as they also began to build a new nation.

CI interviewed 34 people: 11 teachers, 4 students, 3 religious, 2 people in public safety, 6 from nongovernmental organizations (NGO's), 6 former Timor Aid staff now working for either NGO's, the UN or in other social services, the present CEO of Timor Aid, and Maria Dias (Pronto Atu Serbir), who first invited Capacitar to TL. Thirty-three of the interviewees had received Capacitar training either directly from CI or from the Capacitar-trained staff at Timor Aid. All reported significant positive impact in their personal lives. Sixty-six percent identified "better able to control my anger" as the most significant change. Anger is one of the symptoms and results of transgenerational trauma. This improved ability to manage emotions—anger, fear, sadness— has resulted in better family relations, better relations with colleagues in organizations and with students in schools.

Sixty-six percent identified "better able to control my anger" as the most significant change. Anger is one of the symptoms and results of transgenerational trauma. This improved ability to manage emotions—anger, fear, sadness— has resulted in better family relations, better relations with colleagues in organizations and with students in schools.



PRADET Trauma Healing Training, Dili



Things may not be the way I want them but I can now accept the fact that I lost someone I really loved. And through Capacitar I found hope. I still remember but I can get on with my life



Capacitar changed my personality. It reduced my anger and fear and changed part of my spirituality. My behavior changed. I control my emotions better, am calmer and more patient in dealing with other people."



Testimonials

"I can control my anger better. I no longer hit my students." This man teaches high school. In the past he was often angry and frustrated with his students. Now he uses fingerholds to manage his anger and can interact with his students in a more positive way. He also shares the practices with his family, using the pain drain with his wife when she has headaches and, he says, it has really helped. Last year (2009) when his wife was delivering their first child, she asked him to do the fingerholds for her while she was in labor. He did. The delivery went smoothly. They are expecting their second child and plan to use the fingerholds again.

A Timorese staff member of an international NGO said, "It is not because I am being interviewed (that I am saying this) but it (Capacitar) changed my personality. It reduced my anger and fear and changed part of my spirituality. My behavior changed. I control my emotions better, am calmer and more patient in dealing with other people."

Jose (not his real name) was driving from Dili to his home district with his fiancé and her mother. They had an accident and his fiancé and her mother were killed. For three years he struggled with what had happened. He felt there was no point in continuing to live. He had flashbacks of the accident. He tried alcohol and that didn't help. He tried to keep really busy and that didn't help. In 2006, he was invited to the basic Capacitar training given by the Timor Aid Capacitar staff. As he learned the practices, he felt a small shift within himself. He then went to two Capacitar seminars (in-depth trainings) and felt a big shift in himself and his emotions. "Things may not be the way I want them but I can now accept the fact that I lost someone I really loved. And through Capacitar I found hope. I still remember but I can get on with my life."

A Timor National Policewoman, who deals with sexual and domestic abuse cases, uses the practices to calm herself before she conducts an interview with a victim. She also teaches them to the victim so they can manage their emotions during interviews.

Organizational Change

Staff from organizations interviewed said that the use of Capacitar has improved staff relationships. An example is PRADET, an organization that provides counseling and other psychosocial services to people who suffer from trauma, mental illness and other psychosocial problems. The staff begins each day with 15 minutes of Tai Chi. They find this helps the counselors focus and motivates them in their work. As one counselor said, Capacitar has had a positive impact on the culture of the organization with the staff feeling more united. The counseling staff also teaches Capacitar to individual clients, to clients in the Safe House in the capital, and to community leaders, police, students and parents in the districts.

The popular education model of multiplication contributed to spillover in Timor Leste, as it has in other countries. The initial spillover was the training of the

Timor Aid Capacitar team. Due to limited financial resources, CI trainers could not travel to Timor several times a year as they did to other places. Thus, in collaboration with Timor Aid, a Timorese NGO, Capacitar concentrated on training a core of trainers. This team then replicated CI trainings in each of the country's 13 districts. Once a year, Timor Aid brought people from the districts together for a four-day seminar given by CI trainers. Timor Aid also translated into Tetum and published the Capacitar Living in Wellness: Trauma Healing Manual. This initial spillover continues to ripple outward. Teachers share the practices with students and colleagues. Luis, a teacher trained in Capacitar, told about a new teacher in his school. He was very nervous and was not getting on well with the students. He became very angry with them. Luis taught him breathing and visualization. The more the new teacher practiced, the better he could control his anger, and the more his interaction with his pupils improved.

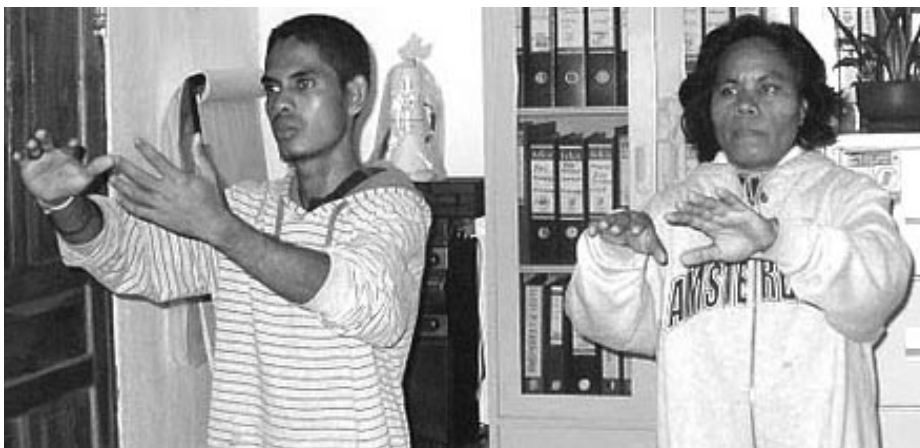
Staff in an NGO that works with victims of domestic violence teaches the practices to women in the shelter. One woman who stayed a month in the shelter was easily angered and became aggressive toward the other women. The staff taught her breathing and fingerholds. She began to manage her emotions so that she no longer screamed at people and acted aggressively. She then began to build friendships with the other women.

Maria Dias of Prontu Atu Serbir has shared Capacitar with many people including families, children, patients in her clinic, religious in various parts of the country and with people in the neighborhood where she lives. During the 2006 crisis, when political and civil violence broke out within Timor Leste and gangs burned houses and neighborhoods, she used it a lot with people in her neighborhood, especially the children who were very fearful. She believes it changed the climate in the community. The young people don't drink the way they did before and she doesn't hear the shouting from homes that she heard before.

Healing Intergenerational Trauma

Breaking the chain of collective and intergenerational trauma is a process. But as each of the teachers (the 11 in this study and many others trained by Timor Aid staff) shares Capacitar with students in his or her classroom, students learn skills to deal with the emotional symptoms of trauma: anger, fear, anxiety, sadness and low self-esteem. The relationship between teacher and student has also improved as teachers control their own anger and become more approachable and interact positively with their students. This lays the groundwork in the schools for change that will reach into families and society and help to break the chain of transgenerational trauma.

Timor Aid no longer has a Capacitar trauma healing program. International funding ran out. The members of the team now work for other NGO's. However, volunteers from the team are working to set up a national training for the fall 2011, which will be facilitated by a Capacitar trainer. People who have already received some training will be invited to this seminar to help solidify their skills so they can share with others.



Capacitar has had a positive impact on the culture of the organization with the staff feeling more united.



Capacitar opened me to life. I was living in the dark. Nothing interested me. I realized I could continue on the road in darkness or I could choose the road to light.

—Gladys Lanza, Centro Visitación Padilla

As women learn the practices, they begin to understand the relationship of body, mind and spirit and are empowered not only to deal with the physical results of their stress and trauma but also to find inner serenity even while they struggle to feed and clothe their families.

Case Study: Honduras

When Hurricane Mitch pounded Honduras in 1998 Capacitar International (CI) had been scheduled to give trauma healing workshops. Neither trainer could get into Honduras because of the storm. But CI promised to support the people of Honduras as they struggled to deal with the trauma of the hurricane added to the trauma of living for years in poverty amid political and military violence. In 1999, CI delivered an in-depth intensive Trauma Healing and Transformation training. Instrumental in organizing this training was Gladys Lanza of Movimiento Mujeres Para La Paz: Visitación Padilla. She had attended earlier CI workshops and had experienced the healing process of her personal trauma from 26 years of struggle within the union movement.

Gladys is an example of the Capacitar belief that healed people work to heal families, organizations and societies which, ultimately, leads to systemic change. When Gladys came to her first Capacitar training she was, in her own words, “angry, impulsive, in some sense violent.” She saw years of union work come to naught when the government destroyed the union and fired thousands of workers. She had joined Movimiento Mujeres Para La Paz: Visitación Padilla (VP), a women’s political organization that works actively for peace and democracy by developing and implementing strategies to deal with violence against women, political participation and reproductive rights. She was, at the time of the interview, the National Coordinator.

Seeing Gladys’s anger and frustration, in 1992, VP sent her to a Capacitar training. “Capacitar opened me to life. I was living in the dark. Nothing interested me. I realized I could continue on the road in darkness or I could choose the road to light.” Gladys chose the road to light and life not only for herself but for the organization. “At the close of the training, I was changed. I began to grow. I can’t say I left all my anger behind but I began to realize all that we are as human beings, all we have within.”

Recognizing how much Capacitar practices had helped her let go of anger and helped her continue her work for women with a sense of peace and love, Gladys trained others in VP. Over the years the Capacitar spirit and practices have become fundamental to the organization.

Individual and Organizational Change

With insights gained in Capacitar training, VP recognized and better understood the reality for the extremely poor women with whom they work—the daily trauma of trying to survive. They discovered that as women learn the practices, they begin to understand the relationship of body, mind and spirit

and are empowered not only to deal with the physical results of their stress and trauma but also to find inner serenity even while they struggle to feed and clothe their families.

Today every woman who comes to VP learns at least some of the Capacitar practices, and Capacitar is an integral part of the domestic violence program. The domestic violence team live and work in the neighborhoods. When women in an abusive relationship seek them out, the team teaches them Capacitar practices to help them deal with their trauma while they decide on the future of their relationship. Team members also use the practices for their own self-care, and VP has developed a manual that includes Capacitar practices.

VP also has a clinic staffed by a psychologist who provides one-on-one treatment for women traumatized by domestic violence or violence related to the political protests against the government. She uses the practices with clients and teaches them how to use them for themselves, empowering them to take on their own healing.

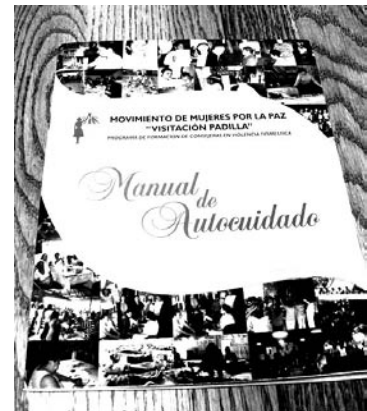
Within the organization, team and staff relationships have improved. The result is a sense of peace and harmony that has helped advance their work more quickly and more effectively. This, of course, did not happen overnight. It has been a process over the years. The women worked on their own issues addressing each one's way of thinking to reach a better understanding of each other and of themselves. They learned to communicate without taking offense. Gladys says, "We have grown in the organization because we can express ourselves, saying what we think and being able to say no to something without being hurtful."

Societal Change

VP also works to change Honduran society. VP political pressure helped pass a domestic violence law and another to strengthen the law. It also worked for



We have grown in the organization because we can express ourselves, saying what we think and being able to say no to something without being hurtful.



Manual for Self-care



Capacitar practices give the women the tools to use as they live with the trauma of political violence to keep themselves strong and serene. As Gladys puts it, Capacitar helps me “to live peacefully inside the violence.”

10 years to end obligatory military service. (They see the military as one of the basic causes of violence in the country.) They achieved this; however, with the political situation since the 2009 coup d'état, the government is trying to reinstate obligatory military service. VP has returned to a struggle they thought was over. VP is also active in the political Popular Resistance (PR) movement. This group organized in response to the coup d'état in 2009 when the military forced the elected president from power. After a transition period, a presidential election was held which the Popular Resistance (PR) believes was illegal.

Within the PR movement and within VP there are differing opinions on this difficult issue. But, because Capacitar has been so integrated into the culture of the organization, the women are able to discuss the differences without rancor, using practices to manage their emotions. In the PR movement VP has championed nonviolent struggle. As a result of the support for the PR and other human rights work, VP has been targeted with break-ins and the staff with death threats. In the past two years Gladys has had to go into hiding twice and the co-coordinator was arrested on trumped up charges. In March of this year (2011), Gladys and two others from VP were beaten by police while protesting the imprisonment of striking teachers and a tear gas grenade was later fired at her home. But VP continues its work for peace, democracy and women's rights.

Capacitar practices give the women of VP the tools to use as they live with the trauma of political violence to keep themselves strong and serene. As Gladys puts it, Capacitar helps me “to live peacefully inside the violence.”



Inaugural Trauma Healing Training—Honduras

Case Study: Ireland

The division in Ireland between those who believe that Ireland should be one state, the Irish Republic, and those who believe the North of Ireland should stay within the United Kingdom goes deep, especially in the North where Protestants are a majority and Catholics a minority. Historically, this has often led to violence and, in more recent times, to the violence of The Troubles. The Troubles are generally dated from the late 1960's until the Good Friday agreement in 1998. Among other things, the Good Friday agreement called for recognition of the suffering caused by the violence in Northern Ireland's recent past, recognizing the trauma of much of the population. In addition, all of Ireland—Republic and Northern Ireland alike—have populations living in poverty and families traumatized by alcoholism and domestic violence.

It was in this context that Capacitar International (CI) began work in Ireland in 2003. The first in-depth Multicultural Wellness Education/Trauma Healing Training began in 2004. To date more than eleven in-depth trainings have been held in the Republic and five in Northern Ireland with over 400 participants. Tutor training and leadership workshops have also been held to develop teams and outreach in all of Ireland.

CI interviewed 24 people from both North and South who completed the in-depth training and the Tutor program, an additional year of study and practice. The individual impacts in all of Ireland reflect those of the larger study with participants reporting a significant positive change in their lives which they attribute to the use of Capacitar practices. One interviewee put it this way: "I feel that I'm different and operating in a different way. If you're leading a team it makes things change if you change. I'm more aware if something's going off in a group and bring in a [Capacitar] practice. I'm more healthy and balanced. I have tools I can use."



I feel that I'm different and operating in a different way. If you're leading a team it makes things change if you change. I'm more aware if something's going off in a group and bring in a [Capacitar] practice. I'm more healthy and balanced. I have tools I can use.



Multicultural Wellness Training—Cork

Capacitar teams in Ireland have worked with youth, seniors, the homeless, the disabled, women of different age groups missionaries, religious, mental health patients, general community groups, parents of disabled children, caregivers, support groups, refugees, torture survivors, grandparents, new parents, those living with cancer and Alzheimer's, nurses, human rights defenders, cross-border groups and community health volunteers. Some have also offered outreach workshops to groups and communities in Peru, Brazil, Sri Lanka, Nigeria, Kenya, Zambia and South Africa.

All of the people interviewed have embraced the Capacitar method of teaching others what they have learned. Among those with whom they have shared the practices are their friends and family and in their work with youth, seniors, the homeless, the disabled, women of different age groups and in different situations, missionaries, religious, mental health patients, general community groups, parents of disabled children, caregivers, support groups, refugees, torture survivors, grandparents, new parents, those living with cancer and Alzheimer's, nurses, human rights defenders, cross-border groups and community health volunteers. Some of the people have also offered outreach workshops to groups and communities in Peru, Brazil, Sri Lanka, Nigeria, Kenya, Zambia and South Africa.

Organizational Use in Programs

In organizations, Capacitar has been integrated more often at the program level than at the governance level. A number of people trained by Capacitar, who have key program jobs in their organizations, have had the vision to recognize how it can benefit the people their program serves. They all report that it helps their clients.

Use with Children and Families

In An Cosan, a Center for Leadership, Learning and Social Enterprise in Tallaght West that works for social change, Capacitar practices have become part of the Fledging program. This program includes accredited training for early year's educators and classes for parents and grandparents. Included in the accredited courses are: Self-Care for Professionals Working in the Community – Capacitar Practices; One-day Workshops in Self-Care – Capacitar Practices; and, Health and Wellbeing – Capacitar Practices for Grandparents.

When Bridget (not her real name) came to Capacitar training for grandparents at An Cosan, she was very skeptical. At 73, she was raising two teenage granddaughters after their mother, her daughter, died of cancer. The girls had effectively been abandoned by their father and older siblings. They were hurt, bitter, difficult and refused any help. The school was calling her every day because of their unacceptable



An Cosan—Tallaght, Dublin

behavior. Bridget learned Capacitar practices in the grandparent’s program and when she is at the end of her tether with the girls, they help her manage her own emotions. Because she can control her emotions she has maintained a good relationship with the girls and the three are now very close. Bridget is no longer a skeptic about Capacitar. In fact, she gave a presentation at a conference on how powerful the use of the practices has been in her life.

The practices have also been integrated into a family center that offers therapeutic support to children and families. A multidisciplinary team does individual therapy, family therapy, group work with parents, etc. One of the team worked with a boy and his mother to help them express what they felt and talk about what had happened in their family and included Capacitar practices in this work. One day the mom and son were together in a shopping center. The mother was really stressed. The boy said, “Mom, hold your finger.” He showed her which one. “Oh yeah,” she said and held her finger decreasing her stress. Another boy could not control his temper and was always in trouble at school. The counselor taught him the fingerholds. One day he came to his counseling session and said that someone had kicked a football at him and instead of getting angry and responding in kind, he turned away and held his finger.

Use with Refugees and Asylum Seekers

Spirasi, a humanitarian, intercultural, non-governmental organization that works with asylum seekers, refugees and other disadvantaged migrant groups, with special concern for survivors of torture, is located in Dublin. The Capacitar Wellness program is used as part of the multidisciplinary holistic approach to Spirasi’s care of torture survivors. When one client in this program goes home after her session, her five-year-old son asks her what exercises (the word used in Spirasi for Capacitar practices) she learned today. She will then do them with him. He and Capacitar practices are helping draw her back into life. *(For more information on the results of the use of Capacitar practices with clients of Spirasi, see Section 4, page 62.)*

Use with Education, Health and Social Services

In the Southern Health and Social Service Trust, an agency that serves more than 300,000 people in the Southern part of Northern Ireland, Capacitar was first introduced as a health promotion aid in a program that served people traumatized by The Troubles. The program goal was to improve the mental and emotional wellbeing and had three principles: a holistic approach, empowerment and respect for personal dignity. Program leadership recognized that Capacitar shared these principles. Capacitar was found to be so effective in this program that it has been institutionalized within the Trust first in the mental health program then in overall health promotion.

In Armagh, five members of the Pupil Personal Development Services in the Southern and Western Education and Library Boards are implementing Capacitar practices as part of the Boards’ Critical Incident Response to Schools. This helps support the health and wellbeing of children and families in this area impacted by a history of violence during The Troubles.



Capacitar practices are used as part of a Critical Incident Response in Schools to help support the health and wellbeing of children and families in an area impacted by a history of violence during The Troubles.

Use in Adult Education and Community Outreach



Capacitar Ireland outreach to Sri Lanka

Capacitar has also become an integral part of New Directions, a company in Newry. New Directions provides second chance opportunities for people in adult education through a variety of programs around stress management, management techniques, team work and team development and life transitions. They work with education facilities, community groups, women’s groups, cross-border North and South groups and in Kenya, Zambia, Nigeria and South Africa. The two principals say that Capacitar has everything to do with how they operate their company. It is integrated into all they do, even when they work with high-level management.

One story they shared was about a class in a school in a disadvantaged area where the children come from families with a lot trauma. A young boy at the school had died tragically when a goal post fell on his head in full view of many people—a traumatizing event for more than just the child’s family. The boy’s teacher was very affected. She had just had a baby and was overcome by fear of what might happen to her child. The children in the class (10 and 11-year olds) became stuck in their grief and, to some extent, were using it as a crutch. The teacher couldn’t let the class go. The team from New Directions worked with the class for six weeks. They took them through the practices: fingerholds, Emotional Freedom Tapping, visualization, Pal Dan Gum, Tai Chi. After the six weeks, the teacher was ready to move on and could help the children bring closure so they could also move on.

With youth ministry, Capacitar lets them see through what society, sometimes teachers and parents, put on them.

“Doing the practices they see a bit of light and hope and have a bit of fun.”

Use in Youth Ministry

The Pilgrim Ministry is promoting Capacitar practices within their programs, which serve teenagers (approximately 15-18 years of age). According to the Ministry team, the Capacitar practices are invaluable. They are interactive and they meet the young people where they are and, at the same time, ground them. Capacitar lets them see through what society, sometimes teachers and parents, put on them. “Doing the practices they see a bit of light and hope and have a bit of fun.”



Multicultural Wellness Training, Newry

Use for Staff Development

In Trócaire, an organization that supports development projects in many world areas, Capacitar training for some staff has helped staff understand how trauma can affect the development process and the need to address it as part of a development program. Trócaire in Maynooth has a weekly Capacitar session offered for staff by CI-trained facilitators. Front Line Defenders, an organization that works with human rights defenders, also has a short Capacitar session each week for interested staff. Although not everyone comes, one participant pointed out that using Capacitar is really good for teambuilding.

Capacitar Ireland

With this active group of trained Capacitar multipliers, Ireland has formed Capacitar Ireland to include all Ireland. It is legally constituted with a board of directors and part-time staff. It provides introductory workshops facilitated by teams trained by CI. One of the challenges for this group is the team members who give workshops do so in addition to their own professional work and family commitments, which sometimes makes it difficult to schedule workshops. Another is managing get-togethers when people are spread across all of Ireland. A third that is shared with CI is how to move Capacitar into the larger systems such as education. As one mental health worker pointed out: a lot of healing still needs to be done in Ireland and it is really important to get Capacitar to the young people, into schools to both teachers and students. (At present, members of the Pupil Personal Development Services for the Southern and Western Education and Library Boards are receiving Capacitar training and are integrating practices into their work.) A fourth, also shared with CI, is how to leverage the work and the positive impact the use of the practices has demonstrated within the Southern Health and Social Service Trust to other Trusts in other geographic areas, encouraging change both for clients and within systems. A fifth is to continue to promote the participation of all peoples in both North and South to heal trauma and promote reconciliation.



A mental health worker pointed out: a lot of healing still needs to be done in Ireland and it is really important to get Capacitar to the young people, into schools to both teachers and students.



Teachers of Ireland at a Capacitar training

Case Study: El Paso, Texas/Juarez, Mexico—US-Mexico Border



The team has shared Capacitar practices with high school and college students at a Peace Camp, women and families in a parish in Juarez who are having to deal with death and trauma from the violence, health promoters, end of life participants, nursing students, community women's groups and spirituality groups.

I looked down all the time, depressed and feeling like a victim. With the practices, I can now look up and see the beauty of life and enjoy it.

—El Paso Participant

El Paso, Texas and Juarez, Mexico sit on either side of the US-Mexican border. Separated by a chain link fence and countries of citizenship, the people of El Paso and Juarez live in a cross-border, cross-cultural society that experiences trauma on a daily basis. While El Paso has been heralded as one of the safest cities in the USA, it has a significant undocumented population that has fled the violence and killings in Juarez and a significant incidence of domestic violence. In Juarez, over 3000 people were murdered in 2010, the majority in drug cartel-related violence. Families on both sides of the border struggle to deal with the killings and with the fear and anxiety engendered by living in a place where you never know who the next victim will be. An unknown number of women have also been murdered in Juarez and no one knows who is doing it. Mexican people risk violence and arrest to cross the border seeking a better life and then face the trauma of living undocumented in a society that is becoming more and more anti-immigrant. Many women on both sides of the border also live with the trauma of violence in the home and the continuing trauma of poverty.

In this context Capacitar began outreach in El Paso and Juarez in 2004 with trauma healing and self-care workshops held in both places because of the difficulty for many Mexicans to cross the border. The in-depth Multicultural Wellness training has been given for two consecutive years in El Paso in partnership with Centro de Mujeres de La Esperanza. It has included some participants from Juarez who can legally cross the border. At times, trainings have not been held in Juarez because of the danger to people from El Paso. This was true in March 2010 just after an employee of the US consulate and her husband were murdered right next to the site where Capacitar held its training.

Capacitar interviewed the members of the El Paso Capacitar team (Capacitar en La Frontera) who were in their second year of training. As in the general study, each team member reported that the use of Capacitar practices had made significant positive change in their lives. One woman said, "When I do the exercises it makes a huge difference in my day. I can focus better, there's a lightness and ease about how I face the day." Another compared herself to the woman in Scripture who looked down all the time, depressed and feeling like a victim. With the practices, she can now look up and see the beauty of life and enjoy it.

Use in the Community

The team has shared the practices with high school and college students at a Peace Camp, women and families in a parish in Juarez who are having to deal with death and trauma from the violence, health promoters, end of life participants, nursing students, community women's groups and spirituality groups. One person opens the board meeting for a women's organization with Tai Chi. She finds it releases a lot of tension, lowers anxiety and builds a sense of unity and compassion among board members.

Another uses it for people who have returned to school. She says, “When returning students do not come from a culture of study, they have a lot of negative messages. They think they can’t do it, so they don’t. By doing some of the exercises I help them change the messages. For some it is one 5-10 minute session, for others a couple of sessions. They become softer. Their self-esteem grows. I stop hearing so much negative self talk.”

A nurse practitioner teaches the practices to patients having a gynecological exam. Sometimes, she says, “They are very nervous or are reliving a traumatic event. “I have them do fingerholds and teach them Emotional Freedom Tapping. The fingerholds immediately help them have composure and participate and they don’t feel like I’m doing something to them. They leave reassured and with their self-esteem intact and they’ve triumphed.”

Use in El Paso Detention Center

Undocumented immigrants face the fear of discovery each day and if they are discovered, they are put into detention camps while their cases are adjudicated. To help women who have been detained, two members of the team have begun a pilot project in the El Paso Detention Center. They designed a six-week program and have given three cycles to women in the center. (See Section 4, pages 54-56.) The women were asked to draw before and after symbols reflecting the change using Capacitar practices has made for them as they live with the trauma of detention and possible deportation. Each of the drawings reflected positive change.

Outreach in Juarez

Capacitar was able to complete a program for the Women’s Commission and the City of Juarez for ninety psychologists, social workers and community leaders. At the first workshop in this program everyone came dressed in black. They were very anxious and fearful and not willing to share. One of the organizers said, “We could see a physical change in people by the end of the training day. And we could really



El Paso Detention Center

The women were asked to draw before and after symbols reflecting the change using Capacitar practices has made for them as they live with the trauma of detention and possible deportation. Each of the drawings reflected positive change.



Capacitar en La Frontera—Teams from El Paso and Juarez.

In Juarez, people stay in their homes for fear of their lives. Everyone has lost family or friends in the crossfire. In one gathering, the women asked that Capacitar teach them how to deal with their fear. Practices were taught to help them manage their daily feelings of terror and panic. Groups now meet in four different neighborhoods each week to practice together to give themselves courage and strength.

see a change between trainings. When the participants came back for the next training there was a lot more energy. They were talking and some relationships had been built. They were wearing different colors. The fear was still there but we could see that the practices they had learned had helped them ground themselves and helped them deal with trauma they were experiencing themselves and with their families.” The city of Juarez gave a certificate in recognition of this program and wanted to continue the program.

Border Challenges

But the challenge of the border—the ongoing violence-- means that a consistent program on the Juarez side has not been possible. Since the time of the interviews, violence in Juarez has only escalated and many people have moved out of the area or have crossed the border to protect their families. Those without resources have had to stay in Juarez, where the streets appear almost deserted except for large numbers of police and military. People stay in their homes for fear of their lives. Everyone has lost family members or friends in the crossfire. Capacitar groups in Juarez continue to meet for mutual support. In one gathering, the women asked that Capacitar teach them how to deal with their fear. And, of course, the practices were taught to help them manage their daily feelings of terror and panic. Groups now meet in four different neighborhoods each week to practice together to give themselves courage and strength. On the El Paso side, a group of women meets regularly to practice Tai Chi and pray in solidarity for peace and healing at the border.

Capacitar remains committed to this work on the border. The pilot program in the Detention Center is a first step in influencing change in the detention and deportation system through the chaplaincy program. If this program continues to show positive impact, Capacitar will try to expand it within the Detention Center and to other centers.



Juarez, Mexico



Section 4: Application of Capacitar Methods in International Programs

Section 4 describes different applications as well as program plans that have been developed by organizations or Capacitar teams in various fields.

- Rwanda: Netmap of Popular Education Outreach
- Rwanda: Outreach to Development Partners
- Asia-Thailand: Human Rights Workshop Agenda
- US-El Paso, Texas: Program for Detainees in Detention Center
- US-Los Angeles, California: Restorative Justice Program
- El Salvador: School Program—Healing Children from Violence
- US-Watts, California: Community Learning Center Program
- Ireland: Program for Grandparents and Children
- Ireland: Mental Health Program for Refugees and Torture Survivors



Presentation Learning Center: Watts, California

Multiplier Impact of Popular Education Outreach in Rwanda

Capacitar uses a popular education teaching methodology based on the work of Paulo Friere, the Brazilian educator. Friere believed that each person comes to the learning process with the wisdom of their own experience on which they can build. Part of what people bring is the innate wisdom of their body. Capacitar practices help people tap into this innate wisdom that empowers them to heal themselves from stress and trauma. Capacitar methods also embody the Friere principle of respect and dialogue between teacher and student and the idea of praxis—that what you learn leads to informed action to make a difference in the world. As people learn Capacitar practices, they also learn how to share them with others. It is expected that people trained by Capacitar will act—share what they learn creating a spillover effect—making a greater difference in the world. The following is an example of the spillover effect of 27 training participants in Rwanda.

Rwanda Community Outreach Workshops

During 2008-2009, 27 multipliers offered workshops to 8,302 persons from the following groups:

Schools
Ministry of Health
Prisoners
Orphans

Youth Groups
Prostitutes
Agricultural Workers
Child Head of Households

Trauma Counselors
Widows, Single Mothers
HIV/AIDS Groups
Religious Congregations



Trocaire Rwanda Director Paul Watson (left) and Program Officer Modeste Sibomana (right), meeting with Capacitar Research Coordinator Joan Condon, Capacitar Rwanda Director Antoinette Gasibirege, SH and Capacitar International Founder/Director Pat Cane.

Netmap of Outreach to 8,302 Contacts

N = 27 training participants from 17 organizations in 4 provinces of Rwanda.

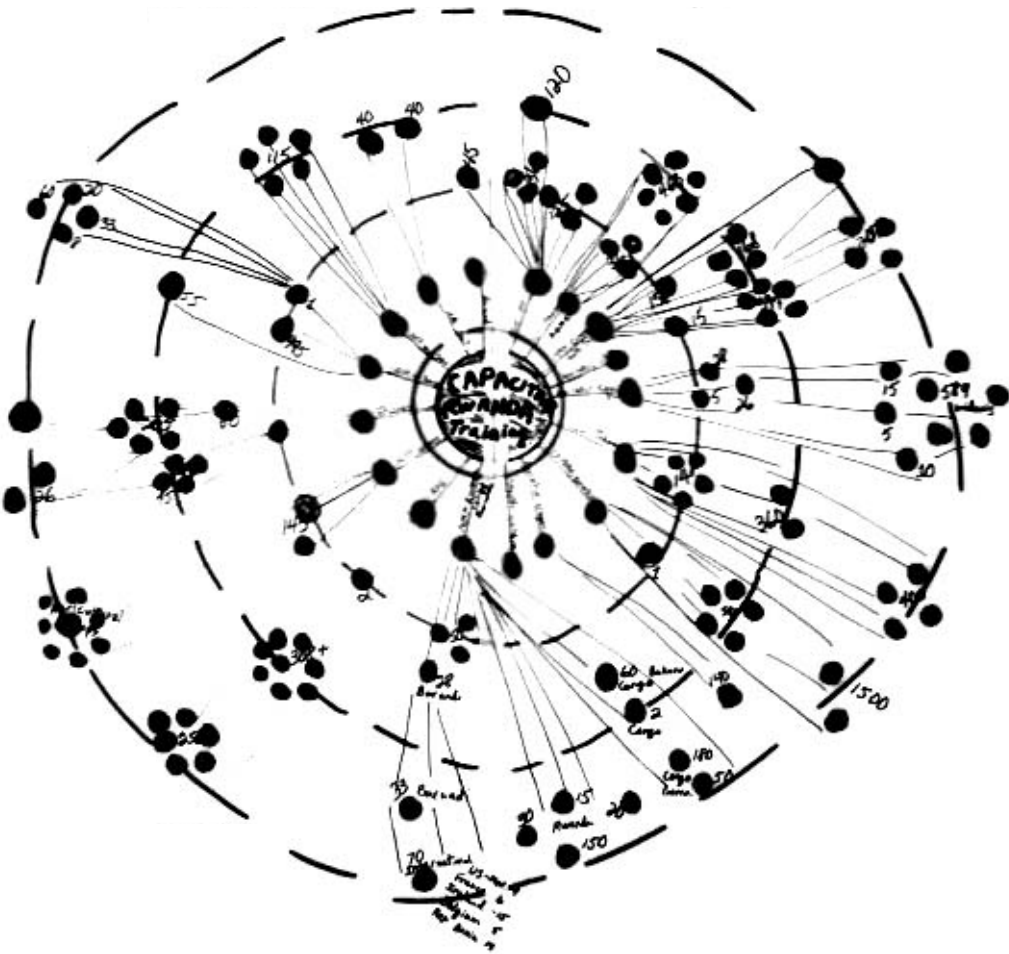
Outreach was also done in 4 other countries.

Influence Levels

Level 3—Strong: 1,619—use by participants, use in organizations and services program, multiplied with groups and communities.

Level 2—Medium: 2,962—use by participants and in organizations.

Level 3—Small: 3,721—use by some participants.



Capacitar Rwanda Outreach to Development Partners

Since 2010, Capacitar Rwanda has offered trainings and supervision to development partners supported by Trócaire Rwanda. The purpose of this outreach is to contribute to the healing of trauma and stress in social change organizations that have been impacted by the history of violence and genocide. Often the challenge of development organizations is the unhealed trauma of leadership. A development officer once commented that you can't expect healthy services and positive outcomes from organizations if the leaders have never addressed their own trauma and the organizational structures are unhealthy. This is especially true if the clients served in the community are the very traumatized, as often is the case in Rwanda. According to a recent study 28.54 percent of Rwandans suffer from Posttraumatic Stress Disorder (PTSD). Eighty-eight percent are adults, the majority women.

Capacitar Rwanda's strategic goal is to heal trauma and stress in the society through teaching Capacitar practices to organizations serving the most vulnerable 80% of the population. To date over 125 organizations and groups have received workshops or trainings and 31 organizations are using Capacitar methods as part of their programs. Some of the many organizations that are beneficiaries of Capacitar Rwanda's work are:

- WeACT: accompanies persons with HIV/AIDS
- Icyizere: a psychiatric center in Kigali that works with the traumatized
- Kirambi Community Health and Development Project: works with agriculture, health and HIV
- Commission for Justice and Peace, Diocese of Ruhengeri: does peace and justice outreach in parishes
- Caritas Butare: offers services to women in villages, agricultural projects, economic development, etc.
- IBUKA: accompanies survivors of the genocide
- AVEGA: offers services to widows of the genocide, orphans and children who are head of households
- UNR: National University of Rwanda, School of Clinical Psychology
- Hope and Homes for Children: works with children who are genocide or AIDS orphans
- ARCT—National Association of Trauma Counselors of Rwanda: offers trauma counseling and services
- CNLG—National Commission of the Fight Against Genocide: develops policies and educational programs
- IPFG: Association that works with women's rights and gender issues
- HAGURUKA: Association for the defense of women's and children's rights.

Capacitar Rwanda trainers have also offered workshops for teachers and schools in different areas. The Capacitar manual for teachers has been translated into Kinyarwanda and will be available for schools in 2011. Capacitar thanks Capacitar Rwanda Director Antoinette Gasibirege and Assistant Director Gilbert Mutagombwa for their report.



Capacitar Training 2011

Impacts of “Counterterrorism Measures” on Women’s Human Right Activism in Asia

Agenda

Bangkok, Thailand

Objectives:

- To collectively reflect on the impact of ‘counterterrorism measures’ (CTMs) on activism using both integrated security and sustaining activism frameworks;
- To support women human rights defenders to *embrace protection and well-being* as integral to human rights activism;
- To build knowledge on CTMs and on-the-ground strategies developed by women human rights defenders to address CTMs through one-on-one in-depth interviews with each of the participants;
- To facilitate a platform of support for women human rights defenders working in similarly difficult conditions in the region;
- To develop activist-based recommendations to influence donors and policymakers and strengthen the ability of UAF to leverage activist insights, experiences, and sustainability needs in the philanthropic community.

Time	Session	Facilitator	Activity	Handouts
Day 1, May 9				
9:00 – 10:30	Opening Plenary: introductions <ul style="list-style-type: none"> - Introductions of participants, facilitators - review of objectives, program - Interviews and buddy system - Expectations setting 	Names have been omitted for security reasons	Tai Chi Creating Center	Concept Note
10:30 – 12:30	Session 1: ‘Being human’: Concept – Consciousness of Integrated Security <ul style="list-style-type: none"> - Personal reflections on security - Concept of Integrated security - Collective understanding of integrated security 		Body Literacy	

12:30 – 14:30	Lunch			
14:30 – 17:00	Session 2: “We live and breath our context”: CTMs and the Impact of Insecurity <ul style="list-style-type: none"> - Contextual Analysis: CTMs - Causes and consequences of insecurity - Personal/Professional security concerns 		Breathing exercise	Briefing Paper on CTMs
17:00 – 17:15	Group Photo			
18:30	Facilitators and Organisers Meeting			
19:30	Dinner			
Day 2, May 10				
9:00 – 9:30	Recap and Overview of Day 2		Sun Salutation	
9:30 – 12:30	Session 3: “The fish don’t talk about the water”: Understanding Risk and Assessing Threats, Vulnerabilities <ul style="list-style-type: none"> - Relationship between risk, vulnerabilities and threats - Risk in the context of attack against identities - Assessing threats (private/ private) - Threats that constitute violations of women’s human rights - Immediate and long term consequences - Structural discrimination defines vulnerability 		What threat does to your body: Head – Neck- Shoulder release	
12:30 -14:30	Lunch			
14:30	Optional outing			
20:00	Facilitators and Organisers Meeting			

Day 3, May 11				
9:00 – 9:30	Recap and Overview of Day 3			
9:30 – 12:00	Session 4: “The best protection is in our movement”: Identifying personal and communal capacities and sustaining movements <ul style="list-style-type: none"> - Well-being as integral to personal capacity - Power in relation to capacities - Connecting with communities and movements for protection and support 		The Holds	Wellness assessment What is wellness
12:00-13:30	Lunch			
13:30 – 15:30	Session 5: “Planning for anything but madness”: planning for integrated security <ul style="list-style-type: none"> - loving chaos! - Introduction to security planning - Security planning in a state of chaos 	Capacitar-trained facilitator	Emotional Freedom Technique (EFT)	Chaos theory
15:30 – 17:30	Session 6: “The personal is political”: reflections and recommendations <ul style="list-style-type: none"> - Personal commitments - Recommendations, including for philanthropic community - Next Steps - Evaluation 	Other facilitator		Evaluation form
19:00	Dinner/closing			
Day 4, May 12				
10:00	Facilitators’ debriefing			

This workshop was hosted by the Urgent Action Fund for Women’s Human Rights, Asian Forum for Human Rights and Development and Cordaid.

Capacitar International thanks the facilitators for sharing this agenda. Names have been deleted for security reasons. The wellness activities were facilitated by a Capacitar-trained facilitator.

Capacitar Program for Detainees in El Paso Detention Center

Capacitar workshops can be tailored to empower people living in different types of traumatic situations. Workshops have been developed for people living with HIV/AIDS and cancer, for survivors of natural disasters and violence, etc. This example of a targeted basic curriculum was developed by two women trained by CI in El Paso. It is for a pilot program in the El Paso Processing (Detention) Center, which brings Capacitar practices to undocumented immigrants awaiting disposition of their cases or deportation. Most detainees, because of their separation from home, family and country, exhibit some level of traumatic stress: physical and emotional symptoms, anxiety and depression. The program is offered as spiritual counseling under Jesuit Refugee Services and is led by two chaplains. Because the majority of detainees at this facility are Latinos, the program is offered in Spanish. Capacitar International thanks the team for their report: Chaplains Kathy Braun, OSF, Rita Specht, RSM and Richard Sotello, SJ.

Program Goals

- To improve the health and wellbeing of detainees.
- To improve the mental health and capacity of detainees to cope and to transform their situation.
- To provide wellness skills for stress and trauma that detainees will be able to use in their current situation and in their future lives.
- To improve the general wellbeing of the detainee population.

Objectives

- Detainees participating in the six-week program will be able to multiply Capacitar best practices within the detainee population and, in the future, within their families and communities.
- Through the regular use of the practices on a daily basis, detainees will lessen symptoms related to stress, anxiety and depression.

Probable outcomes

- Fewer conflicts among detainees because of skills to release strong emotions
- Less use of psychotropic medication
- Fewer sick calls



El Paso Detention Center chaplains leading a Capacitar workshop with women detainees

Curriculum: Capacitar 6-week workshop cycle, Sessions: 1 1/2 hours

The program is led by a team of two Capacitar-trained facilitators who are also detention center chaplains. Participants must sign a consent form but can stop attending at any time. Handouts of new materials are distributed at each session. In each session participants will reflect on: What happened? How their bodies feel now? The goal is to teach body literacy and a means to express it (self-reflection and vocabulary).

Week 1

Context: Why here? Ask, what has been your experience of healing? Present that participants can benefit from stress reducing activities.

Introduction: What is Capacitar?

Breathwork: As you breathe in, find a place within you that you recall where you feel at peace, safe. (Page 1 of Capacitar Emergency (ER) Kit)

Tai Chi: 4 movements (Rocking, Shower, Push-Pull & Flying) – incorporate breathing; page 1 ER Kit

Finger Holds: Use imagery of breathing out the feeling/emotion connected to each finger; page 2 ER kit

Peer Teaching: Use:

Dyads - Try teaching dedos (fingerholds) to another person or

Triads – One participant is teacher, one is student, one is coach (coach uses manual or handout).

Acupressure points:

1) Body scan/examen del cuerpo: identify the parts of the body where pain/hurt is; p 53 Capacitar Trauma Healing and Transformation (THT) manual.

2) Acupressure points: headache p 30; constipation, nausea, stomach p 40; (all THT manual)

3) Give ER kit handout on acupressure.

Tarea/homework: Remind them to do exercises during the week.

Written Pre-Evaluation

Closing: Circle Dance: Peace Song/Shalom

Week 2

Breathing: As you breathe in, find a place within you that you recall where you feel at peace, safe.

Review: Did you do your homework? How was that for you? What was most helpful?

Tai Chi: History on Tai Chi; 4 basic movements and add 1-2 new movements

EFT/ Emotional Freedom Technique: Toquecitos o golpecitos. Handout ER kit

Acupressure: To relieve pain and stress, add points for back, varicose veins.

Self Measurement: What do you notice has changed? Let's start measuring ourselves now. (can put at beginning.) Handout of evaluation sheets.

Peer Teaching: Dyads: teaching fingerholds to another or Triads: teacher, student, coach (use handout).

Closing: Danza de Liderazgo/Leadership Dance

Week 3

Breathing: As you breathe in, find a place within you that you recall where you feel at peace, feel safe.

Review: What helped? How often? Did you share with others?

Tai Chi: Review 4 basic moves; add 1-2 new ones.

The Holds: Feel the light coming from your hands to your body. Imagine yourself in a safe space. Bring your own images, e.g. where you can see beauty or with God at your side. Handout from "Living in Wellness: Trauma Healing" manual p 35.

Pal Dan Gum: No shouting, breathing out strongly; instead of pointing finger, hold palm of hand flat.

Fingerholds: Review

Emotional Freedom Technique (EFT): Review

Peer Teaching: Dyads or Triads: invite participants to try teaching one new thing.

Measurement: Body scan: What do you notice has changed in your body?

Closing: Circle Dance: Peace Dance/Shalom

Week 4

Breathing: As you breathe in, find a place within you that you recall where you feel at peace, feel safe.

Review: How did your week go? What helped? How often? Did you share with others?

Tai Chi: All movements that have been taught.

Immune System Boost: (Slowly, to music) p 36 in "Living in Wellness" manual; handout

Head Neck Shoulder Release: ER kit

Peer Teaching: Dyads or Triads: invite them to try teaching one new thing.

Body Scan: What do you notice has changed?

Salute to the Sun: (If time) – pp 27-28 in "Living in Wellness" manual.

Closing: Danza de Liderazgo/Leadership Dance

Week 5

Breathing: As you breathe in, find a place within you that you recall where you feel at peace, feel safe.

Review: What practices did you use? What practices did you find helpful?

Tai Chi: 4 basic movements

The Holds: Review

Polarity: Head and neck polarity points

Hand Massage: Pages 47-48 in "Living in Wellness" manual. NEED HAND CREAM

Pain Drain: Handout "Living in Wellness" p. 37

Pal Dan Gum: Review

Tarea/Homework: Think of an image or symbol of yourself before you started the Capacitar class and another of yourself now. How do you feel energetically, physically and/or emotionally? In the next class we will have time to draw these. Do you feel okay about sharing with the others in the class?

Tarea/Homework: Choose one of the practices that was helpful for you and prepare to teach it to the group.

Closing: Shalom/Peace Dance

Week 6

Tai Chi: All movements

Measurement: Draw an image of symbol of yourself at the beginning and end of this series of classes.

Sharing: Tell the group about your symbol.

Demonstration: Teach one practice to the group.

Pal Dan Gum: Review

Guided Visualization: Sacred Place p. 33-34 and healing of self and world reflection-- because participants are healing, the world is healing. Each one's healing brings hope and light to our world.

Presentation of Certificates: Celebrate the women's success.

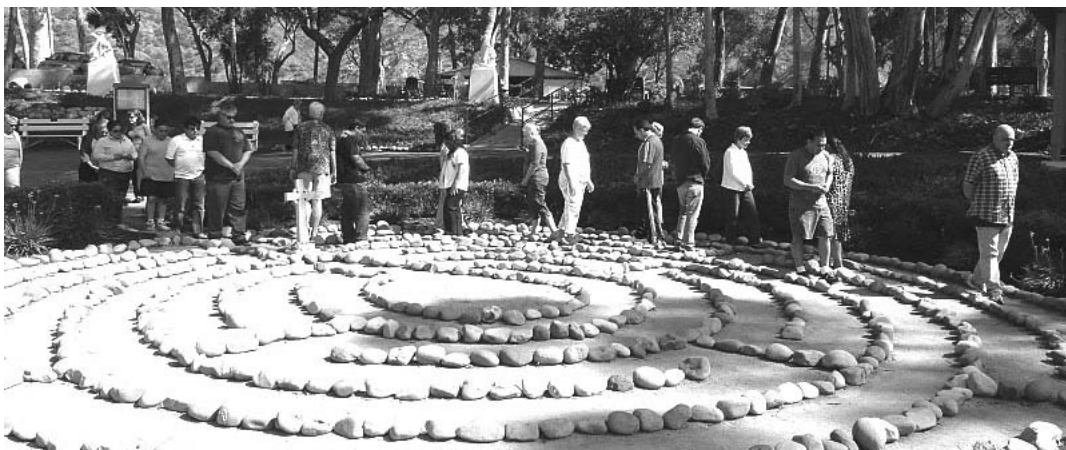
Closing Circle: Leadership Dance

Restorative Justice Program—Los Angeles, California

The Office of Restorative Justice and its staff provide pastoral care for the incarcerated and their families and victims. They seek to affect changes in public policy regarding incarceration, changing the retributive model of justice to a restorative one which seeks to reconcile and restore persons, faith communities and society at large. A staff of 30 chaplains, volunteers and program coordinators ministers to thousands of men, women and youth incarcerated in the jails and detention camps of Southern California. Their ministry is with victims of crime: murder victim's family members, incarcerated male and female juveniles and adults, family members of the incarcerated, people on parole, people trying to get out of gangs and people in immigration detention.

One of the great needs of staff and volunteers is for self-care since the ministry is often exhausting and draining. When one of the directors of the Restorative Justice Office learned about Capacitar in 2008, he immediately saw the benefit of having members of his staff trained. The goal was to incorporate the practices into the organization and outreach as well as to use them for self-care. The director did a self-care inventory with each of his staff before meeting together. To date about 15 men and women connected with Restorative Justice ministries have participated in an in-depth training with some very effective outreach applications.

One woman who is the coordinator for victims of violent crimes accompanies them through their grief and bereavement. The Capacitar tools have been very helpful for self-care during funerals and the time of accompaniment and for use by grieving family members who themselves have often been caught in the crossfire of gang rivalries. She describes one of the victims whose grandson was murdered. "She has benefited from Capacitar because the pain was too hard to bear. She now is even willing to go and share her testimony of healing and forgiveness." Another woman works with mothers of youth-at-risk who have been identified by law enforcement for their violent conduct. She teaches the mothers parenting skills, integrating Capacitar practices, to help them improve the behaviors of their children so they don't end up in jail. Another chaplain at a youth detention camp reported that after teaching one young man the fingerholds, he started weeping and said, "I am not a monster." In the words of the coordinator of victims of crime: "When people experience Capacitar they experience healing of heart and soul. The world needs to heal from so many wounds. We need to come together to respond to the calling of peace not war. We are fighting the war within our communities, not being able to let our children play out in front of their homes without the fear of a bullet killing them. When we ask for peace we also need to have faith so we can make a difference in our youth, children and families." Capacitar thanks Restorative Justice Co-Director Father George Horan and Rita Chairez, Coordinator of Family Victims of Violent Crimes, for their report.



Restorative Justice team retreat

Healing Children from Violence in El Salvador

Recognizing the effect that societal and family violence was having on children, the Capacitar El Salvador team designed and implemented a program for children from the Ruiz Araujo School in Suchitoto, El Salvador in 2007 and 2008. The goal was to help children heal from the wounds of violence. Although these children were not yet born when the civil war ended in El Salvador, their families are still impacted by that trauma and by the increasing violence as gangs move into the area. Many children are also traumatized as families split apart when one or both parents emigrate to the United States for work. This leaves many single-parent families or children living with grandparents or other family members. Domestic abuse and sexual abuse also traumatize some children.

In order to choose children for the project the Capacitar team interviewed teachers at the school. They identified children with behavioral problems in school or who came from homes where there was physical or psychological abuse, a history of sexual abuse, or abandonment by one or both parents because of family violence or emigration to the USA. When the project started, the teachers didn't go by the list but sent their most difficult students. Fifty children were chosen for the project and they were divided into two groups: 25 from grades 1-3 and 25 from grades 4-6. Each group met weekly with the Capacitar team and gatherings were also held with teachers and parents. The project included Capacitar practices, art work, group sharing and other activities. Eighty-eight percent of the children stayed with the project until it ended.

The teachers reported the following results for the children:

- 53% improved their grades.
- 72% improved relations with schoolmates.
- 77.78% improved their school attendance.
- 75% exhibited less violence in their behavior.
- 55.56% completed their assigned schoolwork.

Some children reported that what they learned was to respect themselves and each other and to share with others. Parents who participated in the program said they learned new ways to deal with the difficulties with their children and to better control themselves. Parents also said they saw better behavior at home and more willingness to help with household chores and improved relationships with siblings. The teachers reported that Capacitar practices have helped them professionally and personally as they learned new tools to deal with the problems of students and to manage their own stress. They also believe that the project helped them better understand the reality of their students' lives. Thank you to the Capacitar El Salvador team, Leonor Sánchez and Maty Escobar, for their report.

Children reported that they learned to respect themselves and each other and to share with others.

Parents said they learned new ways to deal with the difficulties with their children and to better control themselves.



Community Learning Center—Watts, California

For decades, the Watts area of Los Angeles has been characterized by ongoing domestic violence, gang-related violence, drive-by shootings, drugs, poverty, marginalization and the many challenges of refugee and undocumented communities. For the last ten years the Presentation Sisters have run a learning center in San Miguel Parish to provide a caring community where Spanish-speaking adults, many of whom are immigrants transitioning into a new culture, can avail themselves of educational opportunities in their own area. The center offers classes in English as a second language, U.S. History and citizenship preparation, computer skills, parenting skills, nutrition, crafts, sewing, folkloric dancing, drama and holistic health. Child-care is provided while parents attend class, and there is a weekly meeting for seniors. To date the center has empowered over 400 people to become U.S. citizens and hundreds of adults have completed their high school equivalency certificate or various levels of study.

Since September 2008, Capacitar has collaborated with the Presentation Learning Center in Watts offering workshops and a retreat. In 2010, staff, teachers, volunteers and parish leaders from the center participated in a Multicultural Wellness training. Capacitar-trained staff have integrated practices into many of the Learning Center classes to help men, women and teachers release their stress and trauma so they can more effectively focus and learn in the midst of the challenges of their lives. The ultimate goal of the work is to transform the violence of the neighborhood, to help families heal their own trauma and to promote community wellbeing. At the start of each day about 35 people meet in the school yard for Tai Chi, often to the sound of police-surveillance helicopters flying overhead. Classes are begun with Pal Dan Gum, fingerholds or tapping to clear worry and stress and to help the people focus on their learning. Acupressure points are also used to help with many aches and pains and health issues.

One of the center coordinators describes her experience: “I practice Tai Chi and other techniques with about 30 adults four times a week before night classes. Often the people arrive very tired and stressed after work and a long commute, so the Tai Chi has a visibly transforming effect on the participants. Smiles and laughter are characteristic of the group as they leave to go to their classes. Everyone is relaxed and the spirit of community among the participants is tangible.” Another coordinator who uses Tai Chi and guided imagery with over 200 men and women with whom she meets monthly for adult religious education commented: “I felt a deeper healing of childhood and adult wounds and a sense of ‘letting go’, wholeness and peace.” Many of the people describe how the fingerholds and acupressure have helped them with their emotional and physical pain. Often the mothers will use the fingerholds themselves when they are angry with their children or they will teach it to them in order to help them manage their problems and emotions. Many of the participants notice how much they have changed because of the Capacitar methods and are very motivated to use the practices in their daily lives. Capacitar thanks Sisters Catherine Burke, PBVM, and Jane Bonar, PBVM, for their report.



Holistic Health Practices in the Grandparents Program—Tallaght, Ireland

An Cosan, located in Tallaght West, Ireland, provides community-based education for adults. The area it serves has a high degree of poverty and disadvantaged households. Among the people living in this area are a good number of grandparents, particularly grandmothers, who are actively raising grandchildren. This at the same time as many of them are still raising their own children and are single parents. Many of these grandparents take on the responsibility of their grandchildren because of the problems of their children, the parents of their grandchildren. These problems include parental drug abuse, parental divorce or separation, the death of a parent, alcoholism or domestic abuse. The staff at An Cosan decided to offer a program to the grandparents that would help them deal with their own trauma and stress as well as help them with their grandchildren.

An Cosan designed and implemented a program to introduce simple wellness practices to the grandparents and created a safe space for the grandparents to come together to learn these practices and to share with each other. The group met once a week for two-and-a-half hours. Capacitar practices were basic to the program. Those taught included: Tai Chi, meditation, Pal Dan Gum and body movement, visualization, breathwork, tapping, acupressure for alleviating pain and stress, fingerholds for managing emotions and Salute to the Sun.

Evaluation was integral to the program. At the start of the program questionnaires were given to participants to evaluate emotional, mental, spiritual and physical wellbeing. This showed high levels of stress and trauma in the group. The questionnaires were given again at the program's close. According to the evaluation report, "There were many positive outcomes for the grandparents involved. The interviews and the observation of the programme at intervals throughout its delivery, proved that for all of the women who participated, this programme was a life-changing experience that provided them with essential skills for coping with the levels of stress and trauma in their lives."

The women evidenced improved self-esteem, a feeling of empowerment, increased motivation, a more positive outlook, greater ability to deal with the day-to-day difficulties, increased confidence and determination to develop personally and both decreased stress and the ability to better cope with stress. At the end of the program those with health problems such as asthma, high blood pressure and arthritis also said their health had improved.

An observer reported: "I noticed that participants got stronger in themselves. They changed from thinking that they had to do everything their sons and daughters expected them to do and began to realise that they had a choice. They started to value themselves more and take better care of themselves. Other obvious things were that they reported sleeping better and finding their own personal space."

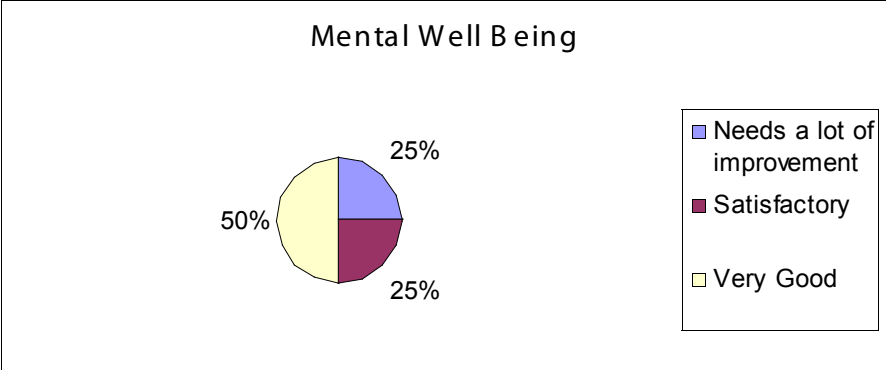
The evaluation report also noted, "The range of benefits identified include emotional, physical, mental and spiritual improvements in the women's lives. The general outcome of the programme was that the women felt empowered to make decisions in their lives, to be more assertive and to practice the techniques they had learned in order to lead more relaxed and less stressful lives on a daily basis." Another positive result from the training was the women who participated formed a grandparent's group to continue to support each other and other grandparents raising grandchildren.

The application of Capacitar in the Grandparents' Program illustrates the positive impact these practices have on helping people who are raising the next generation to manage their own wellness so they can better raise healthy and productive members of society.

Capacitar thanks Helen Maher for sharing the program evaluation report, and Marian Baker and Bernie Coleman for sharing their knowledge and experience in the Grandparents Program.

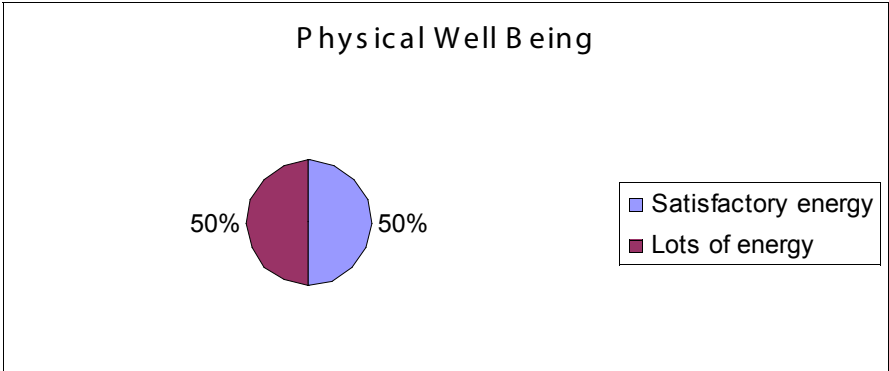
Changes in Mental Wellbeing

This pie chart reflects the mental wellbeing of participants at the close of the training. It indicates a substantial improvement. At the start of training only 8% of participants reported their mental wellbeing as very good. At the close of the training 50% said that their mental wellbeing was very good.



Changes in Physical Wellbeing

This pie chart of participants' physical wellbeing is based on the responses to the questionnaire at the end of the training. It illustrates a significant increase in wellbeing from the start of the program with participants reporting a lot more energy. At the start of the program only 15% reported having a lot of energy. By the end of the training it had increased to 50%. No one stated they had little physical energy.



Capacitar Wellness Programme – Its Application and Efficacy with Multicultural Torture/Trauma Survivors – an Irish Experience

The Centre for the Care of Survivors of Torture /Spirasi is based in north inner city Dublin (Ireland) and has a total of 50 staff and 31 active volunteers. In 2010 Spirasi provided services to almost 1000 clients of whom 300 were new referrals. Since its inception in 2001 this Centre has provided multidisciplinary rehabilitation to over 3000 survivors of torture. International research shows that 10-35% of asylum seekers have been tortured. From 2004-2010 the total number of torture survivors seen by Spirasi equates to 9.6% of the asylum seeking population in Ireland.

The Capacitar Wellness Programme became part of the multidisciplinary holistic approach to the care of survivors of torture adopted by this Centre, as part of an internationally recognised form of best practice, in 2005. The programme continues to be offered as a self-care and empowerment intervention to individual clients as part of “stage one” trauma work – stabilizing and resourcing – and in combination with Psycho Education to short-term and support - single and mixed gender - groups. It is offered in combination with Psychotherapy and Art Psychotherapy for individual clients. It forms part of our Interpreter Training Programme, our Therapists’ and Staff Training Days.

Referral is through Multidisciplinary Initial Assessment.

It has been our experience that this non-invasive, non-intrusive approach is particularly beneficial for:

- Stage one trauma care – stabilizing and resourcing of clients.
- Individual clients for whom touch would be culturally inappropriate, or are still too traumatised to tolerate touch, as in Reflexology, Chinese Massage or Acupuncture, also offered at this Centre.
- For those on Humanitarian Leave to Remain, who are in the asylum process for many years. These practices help contain these clients while they live in a state of prolonged uncertainty and instability.
- For those ‘alienated from themselves, their general wellbeing and their bodies’ (Courtois, ‘Complex Trauma, Complex Reactions’ p 420).
- For those who need a culturally appropriate intervention.
- For those who cannot ‘feel’ their bodies.
- Client commitment to regular self-care empowers, builds, strengthens and adds to their own resources and capabilities.
- This programme can be used in the absence of an interpreter.
- It is experiential and engages client’s attention and participation.
- It offers choice to clients whose decision-making ability has been deliberately thwarted and provides:
- ‘Safety, affect regulation, skill-building, self-care, education and support’ which according to Courtois (2004) (p 418) are essential in the ‘stabilization’ stage of recovery.

Capacitar thanks Monica Chambers and Margaret O’Reilley for their report.



Section 5: Summary, Challenges and Recommendations

Section 5 presents a summary and conclusions of the study along with reflections on strategic approaches to the challenges encountered when working in different cultures and systems. Areas for further study and development are discussed.

- Individual Challenges
- Challenges of Cultures and Systems
- Recommendations for Further Study and Development



Capacitar Middle East Network

Summary, Challenges and Recommendations

The practices and methods Capacitar teaches have had a positive impact on individuals and organizations and in institutions and systems where it has begun to be used. The people interviewed for this study all used Capacitar practices, many integrated them into their work places and found positive results.

It is critical to look at the challenges Capacitar faces as it seeks to help alleviate the suffering of the many traumatized people in our world facing the chaos of political violence, ethnic violence, economic crises, food insecurity and natural disasters.

Based on the analysis of the information gathered during this study through interviews and focus groups, from questionnaires, symptom scales, program evaluations and netmapping, CI can report that the practices and methods it teaches have had a positive impact on individuals and organizations and in institutions and systems where it has begun to be used. The people interviewed for this study all used Capacitar practices, many integrated them into their work places and found positive results. All the organizations represented in this study had also integrated Capacitar into their programs and, depending on the organization or institution, into their governance. However, it is critical to look at the challenges Capacitar International faces as it seeks to help alleviate the suffering of the many traumatized people in our world facing the chaos of political violence, ethnic violence, economic crises, food insecurity and natural disasters.

Individual Challenges

When people come to a Capacitar workshop and learn the practices, they feel better. But Capacitar practices are not a one-time cure-all for physical, emotional, mental and spiritual struggles with stress and trauma. To have longer-term positive results a person must make a commitment to integrate some of the practices into their daily lives. The young woman in Rwanda who after learning Capacitar has been able to move on with her life says that if she neglects her practices the fear comes back. She has learned the value of disciplined practice. For CI this is a challenge: how to motivate people to begin to build practices into their daily life in order to benefit from the daily and longer-term positive effects.

Challenges of Cultures and Systems

Providing programs in a large number of countries and cultures, CI faces several challenges.

- **The Challenge of Language**

Translation and interpretation: It is critical to find translators and interpreters who understand the concepts of energy work, healing and popular education, or to work with them so they understand the concepts. Facilitators must prepare translators in advance working with them to develop appropriate vocabulary in order to convey the concepts within the context of the culture. Some languages do not have words that convey the concepts directly, and it is necessary to find a word or words or a metaphor appropriate to that country or culture. In Timor Leste, Capacitar trainers worked with translators to find a word in Tetun to describe the essence of a person, where in English we might

use the word “soul” or “being”. Tetun did not have a word that communicated the concept, so with the agreement of the Timorese, it was decided to use an Indonesian word. In Kinyarwanda there is no word for feeling or emotion (psychological terms). Rwandans say how do you think rather than how do you feel. So translators had to find a way to communicate the concept of feelings in the way it is used in CI materials.

Translation of Manuals and Materials: Capacitar works in over 35 different countries where people speak many different languages. Our manuals and teaching materials are developed in English reflecting our base in the USA. So it is an ongoing challenge to translate our resources for people with whom we work. Our Emergency Kit is available on our website in 14 languages. The Capacitar Trauma Healing and Transformation Manual has been translated into Spanish and French, and the Living in Wellness: Trauma Healing Manual into Spanish, French, Kinyarwanda, Arabic, Hebrew and Tetun. A short version of the original Capacitar Basic Manual has been translated into Haitian Creole. The Living in Wellness: HIV/Aids Manual is in Setswana and the Living in Wellness: Cancer Manual is in Spanish. Capacitar for Kids is just being published in Spanish and Kinyarwanda. However, the challenge remains to find translators and the financial resources to get these and other materials into languages to meet the needs of people in parts of Africa and Asia.

- **Adaptation of Materials**

Often countries or cultures have a specific focus and it is important for the trainer to adapt materials for that focus. For example, in Uganda a new focus in some of the schools is on child protection policy and trainers have adapted their teaching materials and the teacher’s manual to reflect that focus. In work with HIV/AIDS groups in Belize and Southern Africa, the materials were adapted to focus on the needs of people suffering from HIV/AIDs and their caregivers.

- **Understanding of Energy Work**

Because CI works in many different world areas with many different cultures and with a cross-section of people from professionals to grassroots, misunderstandings sometimes arise as to exactly what energy work is. Capacitar trainers have to be aware of the nuances of culture, whether it is the culture in another world area or the culture of the institutions of people who come to training. In some areas of the world Capacitar work might be accused of being witchcraft. In others it has been called New Age and has been criticized by ecclesiastical institutions who misunderstand energy work. This is often due to a lack of education or understanding of the science of energy and that Capacitar practices are health practices not occult practices. Many are thousands of years old and come from an Eastern model of healing. It is important to be able to cite resources such as those listed in the appendix of this document. And to be able to cite National Institute



Southern Sudan

When people come to a Capacitar workshop and learn the practices, they feel better. But Capacitar practices are not a one-time cure-all for physical, emotional, mental and spiritual struggles with stress and trauma. To have longer-term positive results a person must make a commitment to integrate some of the practices into their daily lives.

One strategy for impacting organizations is from the ground up where Capacitar trains people who work in programs and then share in their work place. When the positive impact is felt, the leadership can be approached with the positive results.

of Health and National Center for Complementary and Alternative Medicine studies that show the benefit of Tai Chi, meditation, breathwork, acupuncture, visualization, etc. The challenge for Capacitar trainers is to be aware of the nuances within the group or culture and to keep up-to-date on scientific studies, rather than being threatened by those who question one of the practices.

• **Gatekeepers and Institutions:**

For Capacitar to effectively impact the larger actors requires access to larger institutions and systems. It is often a challenge to get by the gatekeepers who reflect the institutional preoccupation with the status quo. So Capacitar always has to consider strategy. If you have a gatekeeper with vision, open to new ways of doing things, they can pave the way into the institution.

An example of this is the Southern Health and Social Service Trust where a key person saw the value of Capacitar and integrated it into her programs. From there it moved to other programs, although it has not been integrated at the highest levels of the organization. The other strategy is from the ground up where CI trains people who work in programs who then share in their work place. When the positive impact is felt, the leadership can be approached with the positive results. This is an ongoing challenge and CI has to make the effort to meet with larger actors of institutions to present the positive outcomes of its work but also to work with actors at other levels, recognizing that entry is often from below once the positive results are in place.



PRADET Trauma Healing Training, Timor Leste

For Further Study and Development

Maria Dias of Timor Leste was a woman in resistance during the Indonesian occupation years. Her family had been part of the resistance for three or four generations under Portuguese rule. She truly understands the intergenerational impact of trauma. When she invited Capacitar International to train in Timor, she was very clear that the trauma needed to stop now, with her generation. This, for Maria, meant that the focus needed to be on educating the children. Maria has continued to do this from her home and clinic in the Becora section of the capital, Dili, working with children and mothers. Various teachers in Timor Leste have used the practices for themselves and with their students. But it has not been adopted as part of the education curriculum for the country's schools. This is true not just for Timor Leste but for other countries and other institutions that reach large sectors of the population in all countries: education, health, mental health, development and justice.



Maria Dias truly understands the intergenerational impact of trauma. When she invited Capacitar to train in Timor, she was very clear that the trauma needed to stop now, with her generation. This, for Maria, meant that the focus needed to be on educating the children.

Challenges and Strategies with Institutions

This is the greatest challenge for Capacitar International: to develop strategies using the findings from this study to reach the larger actors in organizations and institutions.

Education: Children, as the future of the world, need tools to combat the stress and trauma that inevitably will be part of their life and may already be. Capacitar can provide some of these tools. The practices have been used in schools in El Salvador, Timor Leste, USA, Uganda, Rwanda, Tanzania, South Africa, Northern Ireland and Ireland either as part of pilot projects or introduced by teachers into their classrooms with success. Like the teachers who were part of the Healing Children from Violence Project (*Section 4, page 58*) in El Salvador who said that Capacitar practices helped them both personally and professionally, all educators need tools for themselves and to use with students. One study of the use of Capacitar practices in South Africa focused on the high rate of teacher burnout in township schools. In Capacitar's experience this issue of burnout or vicarious trauma is impacting teachers and educational systems in many developed and developing countries.

- Capacitar needs to develop a strategy and find the resources to launch a project along with a study to measure the benefits to teachers and students in schools, which they can present to the larger actors in the educational system.

Health: Large health institutions often are not open to alternative or complementary health practices, which they think are not based in hard science. In Indonesia, however, staff at some hospitals have received training by CI-trained multipliers. In other areas, some individual doctors and nurses are using Capacitar successfully in their own practices. Home-care nurses in Ireland are teaching



In Indonesia staff at some hospitals have received training by Capacitar-trained multipliers.

practices to new parents when they make visits to newborns and young children. One has taught various practices to the 150 volunteers and the nursing team who visit about 2000 parents a year. Capacitar has become an accepted part of the health promotion program at the Southern Health and Social Service Trust in Northern Ireland. In Nairobi, Kenya, Capacitar practices are taught as part of the outreach work of the AIDS clinic at a large hospital. Practices are used by both hospital personnel and volunteers for self-care, as well as with caregivers, patients and their families in community outreach. Each of these experiences has yielded positive outcomes.

- Capacitar must identify larger actors in these systems in the countries where it works and with its partners develop a country-specific strategy to leverage the outcomes of this study to open opportunities in the larger health system. At present talks are in process with a large health system in Rwanda to train staff in Capacitar practices.

Mental Health: Organizations, groups or individuals in mental health organizations in Rwanda, Tanzania, Ireland, Northern Ireland, Nicaragua, Timor Leste, USA and Argentina use Capacitar practices as part of their work with people seeking mental health care. A counselor at the Penobscot Nation in the USA uses it with her clients and a mental health counselor for the homeless has shared it with other staff and made packets to give to clients in Massachusetts. In Argentina it is an integral part of a center that provides training to health and mental health professionals as well as to grassroots peoples. According to the doctor/psychiatrist who is one of the key trainers at this center, acceptance of Capacitar methods by “professionals has been and is a longer process. When we train professionals we move more slowly building on theory.”

Many of the larger actors in the mental health system are wary of energy work. However, with the acceptance of some body-based therapy by well-known traumatologists such as Bessel Van der Kolk and Peter Levine, and the work of psychiatrist David Servan-Schreiber as well as the advances in neuroscience, the foundation is being laid for use of Capacitar practices. In 2010, the Capacitar Founder presented the keynote for the Nevola Conference, convened by the Maine Dartmouth School of Family Medicine, addressing over 300 psychologists, health and mental health professionals and leadership of community organizations. The theme was Spirituality and Trauma with an emphasis on self-care. Often the entry point for presenting Capacitar to mental health professionals is self-care because the burnout rate is high in many communities. Usually when mental health professionals learn the practices for themselves, they recognize the benefit of Capacitar for their clients.

- Capacitar needs to develop strategies to engage the mental health community and institutions with data demonstrating the benefits of the practices for both professionals and clients.

Justice: Justice systems deal with both perpetrators and victims. Each has a trauma that needs healing: the victim in order to make sense of what has happened and the perpetrators to understand the causes and effects of their actions. The Restorative Justice program of the Diocese of Los Angeles, California (*Section 4, page 57*) uses Capacitar practices with both victims and perpetrators. They have victim advocates and they also work in the jails and prisons through the chaplaincy program. Therefore, one strategy for Capacitar to reach the larger actors in the justice system in the USA is through the chaplaincy program which is part of every prison. It is in this way that the pilot Capacitar project in the El Paso Detention Center (*Section 4, pages 54-56*), where undocumented immigrants are kept awaiting deportation or other disposition of their cases, gained access.

- Capacitar will share the learnings and outcomes of these programs with other Capacitar groups in other countries with the goal of moving Capacitar into justice systems.

Development: It is difficult for development projects to be successful at the rate funders usually want when the people implementing them are traumatized. Generally the role of trauma has been neither recognized nor factored into the development process. Most development projects take place in areas where people have been and are traumatized by natural disasters, poverty, political and civil violence and have inherited the trauma of their antecedents. The recognition of Capacitar by Trócaire as a strategic interest partner has opened the door to some

It is difficult for development projects to be successful at the rate funders usually want when the people implementing them are traumatized. Generally the role of trauma has been neither recognized nor factored into the development process. Most development projects take place in areas where people have been and are traumatized by natural disasters, poverty, political and civil violence and have inherited the trauma of their antecedents.



Argentina: Training for psychologists and educators

development projects.

- Capacitar must develop a strategy to leverage the findings of groups and organizations in this study to reach actors in other large agencies and educate them on trauma and its effect on development and Capacitar as a method to heal from trauma and improve development outcomes. This document is part of that strategy.

We again thank Trócaire and the Governance and Human Rights Team for the support that made this study and this document a reality. The data gathered in this study, its analysis and the elaboration of this report are invaluable as Capacitar and its core leadership strategically plan on how to bring Capacitar practices to the larger actors and larger systems in fulfillment of its mission: healing ourselves, healing our world.



Muslim Women's Center, Tanzania



Section 6: Appendix

Section 6 gives the Capacitar Emergency Kit of Best Practices used in workshops and trainings (available in 14 languages at www.capacitar.org) and Frequently Asked Questions-FAQs. Three research studies on Capacitar are included along with trauma healing references and resources.

- Emergency Kit of Best Practices
- FAQs—Frequently Asked Questions
- Research Abstract
- Life Change Study
- Participant Change Study
- References and Resources



Women Planting Seeds of Peace—Diocese of Juba: Southern Sudan



CAPACITAR Emergency Response Tool Kit

Patricia Mathes Cane, Ph.D., Capacitar Founder/Director

Tools for Wellbeing

The health of body, mind and emotions is continuously affected by trauma, violence, weather, diet, environment, daily news, and the challenges of life. The use of simple ancient healing skills can empower us to live with peace and wellbeing no matter what is happening around us. The following Capacitar exercises are offered to be used at times when we feel drained, scattered or depressed. These tools are for all of us, whether we are survivors of trauma, caregivers working with others or persons overwhelmed and stressed by daily life. The challenge is to build these practices into our lives and lifestyle, so they become second nature and can be called upon whenever we are aware of stress, energy drain, depressed feelings or loss of center. Please copy, distribute and use these yourself and with others. More practices and theory can be found in our manuals and website www.capacitar.org.

BREATHWORK

Breath is the source of life, bringing fresh energy into the tissues and cells to nourish body, mind and the whole person. When we breathe out, accumulated stress and toxins are released. Breathing through a stressful time is an effective way to let go of the tension that accumulates in the body. A few long deep breaths at a difficult moment can completely change the way we handle a situation. Breathwork combined with images of light or nature can promote feelings of peace, calm and focus.

- **Abdominal Breathing** Sit comfortably supported and close your eyes. Breathe deeply and center yourself, letting go of all worries and thoughts. Place your hands on your abdomen, breathe in deeply through your nose and imagine the air moving down through the body into your center within your abdomen. Imagine that your abdomen fills with air as if it were a balloon. Hold your breath for a few moments and then exhale slowly through your mouth, contracting the muscles of your abdomen, letting go of all the tension in your body. Continue abdominal breathing for several minutes. If thoughts come into your mind, gently release them, returning to the image of the air moving in and out of your body.
- **Breathing in Nature** Nature is a great resource for healing and grounding. With feet on the ground, breathe in deeply imagining that your feet are long roots running into the earth. Breathe in earth energy, breathe out stress, tension and pain.

TAI CHI ENERGY EXERCISES

Rocking Movement

Stand with feet separated, shoulder-width apart, hands at sides. Raise your heels and with palms facing upwards raise your hands to the level of your chest. Turn your palms downward and move your hands downward while you lower your heels and raise your toes in a rocking movement. Continue slowly rocking back and forth, breathing deeply. With each move relax your shoulders, arms and fingers. Do the exercise smoothly and slowly. Breathe deeply and imagine that your feet are planted securely on the earth. As you raise your hands imagine that you are able to bring down into body and mind healing energy to cleanse and fill you. This is a very beneficial movement for trauma and depression.



Shower of Light

With left foot forward, raise your hands up over your head, then move them downward as if showering yourself with light. Feel the energy cleansing and filling your being. Repeat on the right side, with right foot forward. Breathe in the shower of light, and then exhale and let go of any negativity within you. Feel the light cleansing and renewing you. This is an excellent for persons who are depressed or dealing with past wounds of trauma.

Let Go of the Past and Open to Receive

With left foot forward, palms curved softly downward, push your hands outward in a gentle arc, letting go of all tension, negativity and violence within you. Turn palms upward and draw them back towards the chest, breathing in peace and healing. Repeat with right foot forward. Breathe out pain and violence. Breathe in peace and healing.



Fly through the Air

With your left foot forward, your left hand upward, swim or fly through the air. The motion should be free and light with arms and shoulders relaxed. Repeat the movement on the right side starting with your right hand upward. Fly freely through the air letting go of all that weighs you down, feeling light, alive and free. Open your heart to all the possibilities for your life and healing. This is good to release pain in back, shoulders and head.



FINGERHOLDS TO MANAGE EMOTIONS

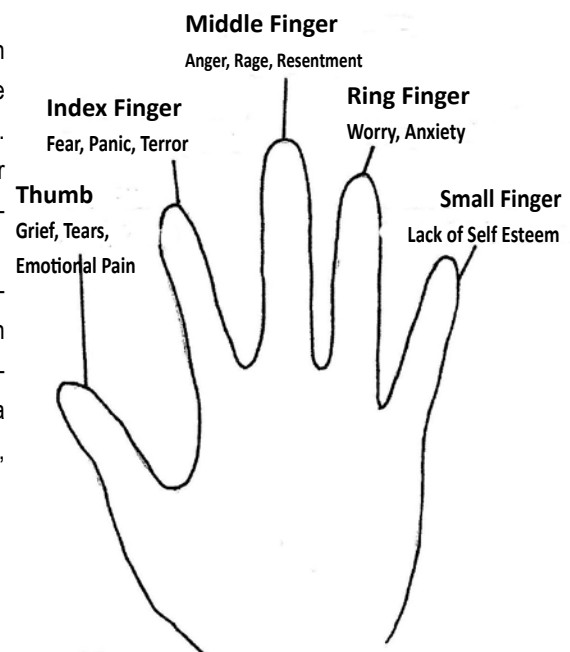
The following practice is a simple way to work with emotions by holding each finger. Emotions and feelings are like waves of energy moving through the body and mind. Through each finger runs a channel or meridian of energy connected with an organ system and related emotions. With strong or overwhelming feelings, energy can become blocked or repressed, resulting in pain or congestion in the body. Holding each finger while breathing deeply can bring emotional and physical release and healing.

The fingerholds are a very helpful tool to use in daily life. In difficult or challenging situations when tears, anger or anxiety arise, the fingers may be held to bring peace, focus and calm so that the appropriate response or action may be taken. The practice may also be done for relaxation with music, or used before going to sleep to release the problems of the day and to bring deep peace to body and mind. The practice may be done on oneself or on another person.

FINGERHOLD PRACTICE:

Hold each finger with the opposite hand 2-5 minutes. You can work with either hand. Breathe in deeply; recognize and acknowledge the strong or disturbing feelings or emotions you hold inside yourself. Breathe out slowly and let go. Imagine the feelings draining out your finger into the earth. Breathe in a sense of harmony, strength and healing. Then breathe out slowly, releasing past feelings and problems.

Often, as you hold each finger, you can feel a pulsing sensation as the energy and feelings move and become balanced. You can hold the fingers of someone else who is angry or upset. The fingerholds are very helpful for young children who are crying or having a tantrum, or they can be used with people who are very fearful, anxious, sick or dying.



For Protection and To Center Oneself:

Hold fingertips together and cross ankles (left over right). Breathe deeply and imagine that you are resting in a safe place deep within yourself.



EMOTIONAL FREEDOM TECHNIQUE—EFT

The Emotional Freedom Technique (EFT) developed by Gary Craig, Ph.D., is very useful for unblocking and healing strong emotions, fears, anxiety, emotional pain, anger, traumatic memories, phobias and addictions, as well as for alleviating body symptoms and pain, such as headaches and overall body pain. The technique is based on the theory of the energy field of body, mind and emotions, along with meridian theory of Eastern medicine. Problems, traumas, anxiety and pain can cause a block in the energy flow of the body. Tapping or pressing acupressure points connected with channels or meridians of energy can help move blocked energy in congested areas and promote the healthy flow of energy in the body and in mental and emotional fields.

(Adapted with permission from the EFT materials of Gary Flint, Ph.D. Emotional Freedom Technique.)

EFT Practice:

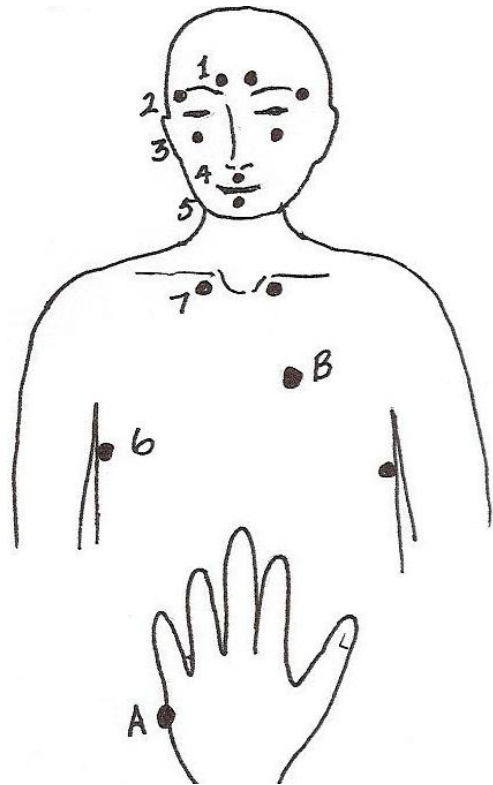
1. Think of an issue to work with and measure your anxiety level:

Choose to work with a problem, worry, phobia, anxiety, traumatic memory or negative self-concept. Using a scale of 0—10, measure the level of anxiety that you feel when thinking about the issue. (0 means no anxiety, 10 means extremely high level of anxiety). If it is difficult to quantify or measure with a number, use a simple scale such as: (none, small, medium, large) or (little to big) or (short to tall).

2. Tap the sequence of Acupressure Points 9-12 times:

Breathe deeply and tap 9 to 12 times with index & middle fingers :

- Points above where the eyebrows begin 1
- Points at the side of the eyebrows 2
- Points below the pupils of eyes on bone 3
- Point below the nose 4
- Point below the lips on the chin 5
- Points below armpits (about 4 inches down) 6
- Points below clavicles on sides of sternum 7



3. Tap point A at side of hand and say:

Tap the Polarity Reversal Point A at the side of the hand while saying 3 times:

“In spite of the fact I have this problem, I’m OK, I accept myself.”
(Wording may be adapted for culture or age of person.)

4. Repeat the sequence in #2 & #3

Repeat sequence until anxiety level is down to 0-2.



5. Rub the Sore Spot B:

Rub or press the Sore Spot located on the left side of the chest about 3 inches below the left collar bone and 2-3 inches to the side of the sternum.

THE HOLDS

This practice consists of several simple energy holds that may be done on oneself or on another person for anxiety, emotional or physical pain, traumatic memories, strong emotions, such as anger or fear, insomnia and for deep relaxation. Through the energy of our hands we have the power to bring profound peace, harmony and healing to body, mind and emotions. As the practice is used on oneself or on another, hold in mind and heart a deep sense of peace, light and spaciousness. The holds can be done for several minutes each, accompanied by deep abdominal breathing to promote greater release. The touch is very light, and if someone fears touch because of pain or their history of abuse, the holds may be done off the body working in the energy field. Always ask permission when you do any practice involving touch of another person.

Halo Hold

Stand behind the person. Hold palms in the energy field on either side of the head several inches away from the person.

Head Hold

One hand lightly holds the head high on the forehead; the other hand holds the base of the skull. The energy of the hands connects with parts of the brain related to memories and emotions.

Crown Hold

Thumbs of both hands together contact crown center at the top of head. Fingertips softly touch area across the forehead. Along with deep breathing this hold is used in different bodywork modalities to promote emotional release.

Shoulder Hold

The hands rest lightly on the shoulders, the place in the body related to anxiety, excess baggage or the burdens of life.

Heart Hold

One hand rests across sternum high on chest. The other hand touches upper back behind the heart. The heart area often holds emotional pain, wounds of the past, grief and resentment. Breathe deeply and imagine the heart pain draining down into the earth. You can also do this hold several inches off the body respectful of the person's boundaries.

To finish. Lightly brush off the energy field with the hands. The tops of the feet may also be held to ground the person.



HEAD NECK SHOULDER RELEASE

This acupressure practice releases pain, tension and congestion in the upper back, shoulders, neck and head. Often with trauma and stress, energy becomes blocked in shoulders, neck and head. Most of the energy channels or meridians flow through this area, resulting in a “bottle neck” of tension in some people. This practice can easily be done on oneself, or on another person, either seated or lying comfortably face-up. This is a very good practice for anxiety at night or when one is unable to sleep. If doing this with another person, be sure that you keep clear boundaries, and if you feel their energy coming into your hands, imagine that it can flow through and down into the earth. With slightly curved fingertips, press into each of the sets of points (1-6) for 1 to 2 minutes, or until the energy pulse is clear, strong and flowing. The points will usually be very sensitive. During the practice you can imagine energy flowing upward and out the top of the head while breathing deeply. To end the practice imagine that your feet are rooted to the earth to ground you. If working on another, you can hold the tops of their feet for a few moments to ground them.

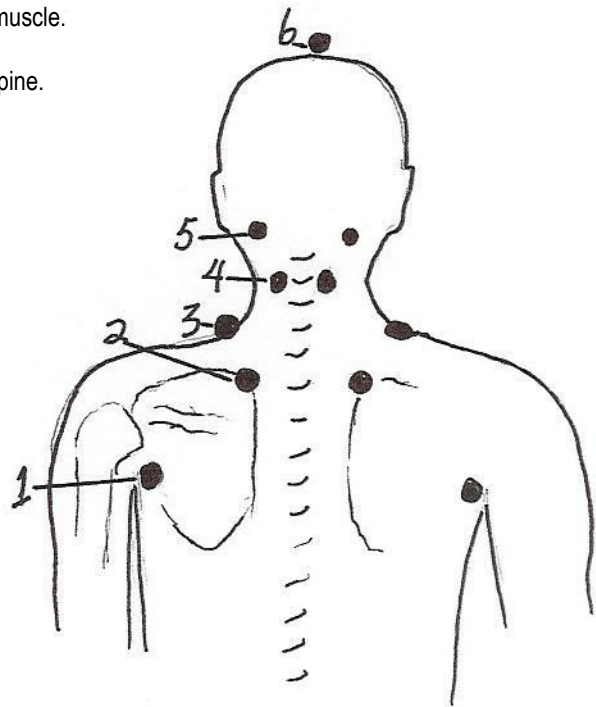
(Adapted from the work of Aminah Raheem and Iona Teegarden.)

Sets of Points:

1. About an inch outside the bottom of the shoulder joint where the arm connects to the trunk of the body.
2. At the top of the inside curve of shoulder blades about 2 inches from the center of the spine.
3. On top of the shoulders at the base of the neck in the trapezius muscle.
4. Midway up the neck in the band of muscles on either side of the spine.
5. In the hollows at the base of the skull at the sides of the head.
6. The crown center at the top of the head.

To Finish:

Hold the tops of the feet for grounding. Or if done on oneself, imagine that the feet are rooted in the ground. Breathe deeply and feel peace and harmony in body, mind and emotions.



ACUPRESSURE FOR PAIN AND TRAUMATIC STRESS

Depression

These acupressure points are for depression and emotional heaviness to bring a sense of peace and wellbeing.



Crown of head

Hold lightly the top of the head. There are three acupressure points in a line in this area.

Forehead between the Eyebrows

With the fingertips of one hand hold the sensitive area between the eyebrows where the nose connects with the forehead.



Base of Skull at the Sides of the Head

Interlace fingers, place your hands behind your head, and with the thumbs press the two points at left and right sides of the base of the skull in the indentation between the muscles and bones.



Head Hold

Place one palm on the forehead connecting with the cognitive brain, and the other palm at the base of the skull, connecting with the emotional brain. Hold position for several minutes to calm the emotions, alleviate headaches and relax the mind.



Anxiety, Crisis & Overwhelm

Point in the Outer Wrist

Press point in the indentation on the outside of the crease of the wrist, down from the small finger.

Point on Top of the Shoulders

With the fingertips of both hand hold the points on top of the shoulders. The arms may be crossed if this position is more comfortable.



Sore Spot

Locate a sore spot in the left side of the chest about 2-3 inches down from the collar bone and about 2 inches to the side of the sternum.

Fainting, Crisis & High Blood Pressure

This point can be used on oneself or another if a person is fainting or in crisis.

Point Beneath the Nose

With index fingertip or knuckle of the finger, press into the point directly below the nose on the upper lip.



Insomnia

Point in Forehead with Point in Center of Chest

Hold at the same time the point in the middle of the forehead and the point in the middle of the chest.



PAL DAN GUM

Pal Dan Gum is a series of ancient exercises from China and Korea used for thousands of years to promote health, strength, longevity, and spiritual awareness. The exercises release tension and balance the energy channels or meridians of the body. If practiced regularly they purify and recharge the inner organs and meridians, improve the circulation of blood and body fluids, promote the flexibility and resiliency of muscles and joints, improve posture, and eliminate many chronic ailments. Morning is a good time to practice Pal Dan Gum, as a way to start the day with focus and energy. These exercises are excellent for daily use by persons with anxiety, chronic pain, depression or traumatic stress.

Upholding the Heavens

Stand with your feet shoulder-width apart, arms at your sides. Inhale and with palms up, slowly raise your hands above your head. Interlace your fingers and turn your palms upward. Stand on tiptoe and stretch toward the sky as if your hands were touching and upholding the heavens. Look upward as you stretch, maintaining this hold for a few seconds. Then breathe out, unlock your hands and slowly bring your arms back down. Repeat 3 or 4 times.

Touching Heaven and Earth

Stand straight with feet separated, wrists crossed at the level of the solar plexus. Inhale and extend your left arm above the head with palm touching the sky. Lower your right hand behind your back with palm touching the earth. Inhale as you push up to touch the sky and down to touch the earth. Exhale and return to starting position. Repeat the exercise this time stretching upward with your right arm. Repeat both sides 3 or 4 times.

Opening the Bow

Stand with feet separated more than shoulder-width, knees bent, as if you were riding a horse. Cross your wrists and arms in front of your chest, hands clenched, left arm in front of the right. Extend the index finger of your left hand, and imagine that you are holding a bow. Pull the bow string with your right hand, while pushing out your left arm until it is fully extended. Inhale deeply while turning your head to the left. Focus on your left index finger, imagining energy pulsing out the tip. Exhale and release the bow, returning your arms to a crossed position at your chest, right hand in front of the left. Turn and repeat opening the bow to the right side. Repeat 3 or 4 times.

Opening the Heart—Looking Behind You

Stand with feet separated, knees relaxed, arms crossed in front of your chest, left hand in front of the right. Breathe deeply while pulling your arms to the sides and back, turning your head slowly to the left, looking back as far behind you as possible. Your chest is arched up and out, while your palms touch the earth. You will be able to feel the stretch in your arms, wrists, neck, and eyes as you look behind. Exhale, return your head and arms to the starting position, with right hand in front of the left. Repeat turning to the right side. Repeat 3 or 4 times.

Swinging the Trunk and the Head

Stand straight with feet separated shoulder-width, knees relaxed, hands on your hips. The weight of your body is equally distributed on both sides. Breathe deeply and exhale, as you bend your upper body to the left. Slowly and carefully stretch forward, then to the right, then to the back, as if you were stretching in waist circles. Do not strain yourself doing this exercise. Inhale as you return to the original position. Exhale and repeat 3 or 4 more times starting from the left side. Then change sides and repeat 3 or 4 times.

Punch and Shout with Fists

Stand with feet separated, knees bent. At waist level with palms facing upward, make fists with your hands. Inhale, open your eyes wide, and as you exhale, punch your left fist (then your right) directly forward, turning your fists over so that they face downward when fully extended. As you punch your fists forward, discharge your breath and your inner tension with a loud “Ho” sound. Turn to the right and repeat. Turn to the left and punch again. Repeat sequence in the 3 directions another 3 times.

Roar Like a Lion

Finish with the Lion’s Roar. Pull arms outward and to the sides, extending the fingers to form claws. Pull arms forward, bending forward with a ferocious roar, stretching all the muscles in your face and jaw. As you do the movement imagine you are able to release all the tension and words that are stifled in your throat and jaw. Roar with a full voice coming from deep within. Relax completely, bent over with hands touching the ground. Slowly straighten body to standing position, breathing deeply and relaxing the shoulders.



TRAUMA AND THE INSTINCT TO HEAL

There are many new methods being developed to treat depression, anxiety and traumatic stress. Medical professionals studying the impact of trauma on the body, now recognize that the human brain is composed of a “cognitive” brain responsible for language and abstract thinking, and a “limbic or emotional” brain responsible for emotions and the instinctual control of behavior. The emotional brain controls much of the body’s physiology, autonomic responses and psychological wellbeing. Cognitive psychotherapy and medication are the usual methods used for stabilizing and treating traumatized persons, but in many cases this approach is not enough, nor is it appropriate in many cultures. In his book *The Instinct to Heal*, psychiatrist David Servan-Schreiber, M.D. (2004), says that “emotional disorders result from dysfunctions in the emotional brain. . . The primary task of treatment is to ‘reprogram’ the emotional brain so that it adapts to the present instead of continuing to react to past experiences... It is generally more effective to use methods that act via the body and directly influence the emotional brain rather than use approaches that depend entirely on language and reason, to which the emotional brain is not receptive. The emotional brain contains natural mechanisms for self-healing: ‘an instinct to heal’.” This instinct to heal is the natural ability to find balance and wellbeing in body, mind and emotions.

Capacitar: A Popular Education Approach to Trauma Healing

In working with the traumatized, Capacitar’s methods involve awakening and empowering this “instinct to heal”. Because the experience of grassroots trauma is so vast, Capacitar uses a popular education approach rather than an individual therapeutic approach, placing in people’s hands simple body-based skills they can use for themselves to release stress, manage emotions and live with balance in the midst of the challenges of life. A key to this approach is the inherent “instinct” or wisdom in the organism to return to balance and wholeness. Healing occurs through the release of undischarged energy as well as through a strengthening of the natural flow of energy. With the renewed flow of energy the person returns to a state of balance and wellbeing.

Living in Wellness

Living with wellbeing is a very different experience of health than stabilizing symptoms or curing mental or physical disease. In contrast to a scientific worldview of health that involves “fixing or curing”, wellness in Eastern and indigenous models is based on wholeness and harmony in the energy or life force of body, mind and emotions. When energy is flowing freely and without obstruction through the channels and energy centers of the body, the person experiences good health, emotional balance, mental clarity, and overall wellbeing.

The practices offered in this Capacitar Emergency Tool Kit help to awaken this state of wellbeing, providing tools for the healing of past wounds and for the recuperation of inner strength and energy in the person. The practices have been used with many thousands of people in 26 countries and many different cultures. They have been found to be helpful for persons with traumatic stress, as well as for self care for those working with others. These practices are meant to be used as part of daily life to help rebalance depleted, congested or excessive energy, as well as to nourish and build core energy. Regular use of practices such as Tai Chi, acupressure, and breathwork help to alleviate traumatic stress symptoms manifesting as headaches, body pain, stomach disorders, diarrhea, insomnia, anxiety, and chronic fatigue. But it is not enough to only alleviate physical or emotional symptoms. Healing involves a deeper change in the whole system—from the person, their relationships, and their environment, down to cellular and energetic levels.

The way traumatic experience is handled can be a catalyst for growth and transformation. Past wounds can be transformed into wisdom to live more fully. There is a return to balance and wholeness, the natural state of the person and the community. As individuals heal they in turn are able to reach out to their family, community and the larger world to bring health and wholeness to the human family.

For other resources, manuals and CDs of practices, see our Capacitar website: www.capacitar.org.

*We join with the earth and with each other
With our ancestors and all beings of the future
To bring new life to the land
To recreate the human community
To provide justice and peace
To remember our children
To remember who we are.
We join together as many and diverse expressions
Of community and empowerment,
For the healing of the earth and the renewal of all life.*

—Capacitar Vision from the UN Prayer of the Sabbath



CAPACITAR : Frequently Asked Questions—FAQS

What is Capacitar?

Capacitar is:

- A spirit of empowerment and solidarity
- A network connecting people on 5 continents
- An organization—Capacitar International—based in California
- A team of international trainers
- People in over 35 countries who live with the Capacitar spirit—using practices in their lives and multiplying them in their families, work and communities.

How many people are part of Capacitar?

The Capacitar network includes hundreds of thousands of people in five world areas (North and South America, Africa, Asia, the Middle East and Europe) who have learned Capacitar practices and incorporated them into their lives, work and communities. A small staff in California directs the 501c3 nonprofit organization, Capacitar International. Capacitar International has a training team that responds to invitations for trainings and represents the organization in the field. In many countries Capacitar local teams and groups of multipliers have developed their own organizations that sponsor ongoing gatherings, workshops and outreach.

What does ‘solidarity’ mean to Capacitar?

Since its founding in 1988, Capacitar has accompanied grassroots people in places of war, violence, poverty and disaster. We have walked in solidarity with those working for justice, peace and reconciliation in their communities. Because of our two-fold commitment to heal ourselves and heal our world, we have gained the trust of people living in places of trauma and violence. The credibility of Capacitar with so many grassroots people is directly connected to this commitment of personal and societal healing and transformation.

How can Capacitar effectively work with so many different cultures?

Capacitar work embodies a fundamental respect for and sensitivity to cultures and traditions. Using popular education methods, Capacitar develops in its trainers and participants principles of multicultural understanding. In Capacitar workshops facilitators create an atmosphere of respect for cultural systems including: language, boundaries, gender issues, learning styles, mores and customs. When Capacitar receives invitations from grassroots groups or organizations to come to their country or region, trainers work closely with hosting groups to learn about their culture and socioeconomic experience so that workshops and methods meet the needs and reality of the people.

How do people in different cultures react to learning the energy healing practices?

Most grassroots people are sensitive to energy and are grateful to learn ways to connect with the energy in their own hands. The practices Capacitar teaches come from ancient cultures as well as current research. Energy is the basis of most traditional healing systems. In modern times, many people have lost the fundamental connection with their own body wisdom and their capacity to use their energy for healing. In our trainings people are encouraged to reconnect with this source and to ask their community elders what they traditionally did in their culture to heal their bodies and spirits.

Does Capacitar teach ‘New Age’ things?

Capacitar practices (i.e. acupuncture, Tai Chi, Pal Dan Gum, Chakra work, etc.) do not originate with the “New Age Movement” but come from many ancient cultures. The practices have been well researched by Capacitar for their benefit to body, mind and spirit. Current medical research also shows the positive health benefits of many of these ancient practices, such as meditation, breath work, and Tai Chi. Some newer modalities (Emotional Freedom Technique, Thought Field Therapy and Polarity) have also been included in Capacitar programs because of their effectiveness. We have field-tested all practices with hundreds of people from different cultures and socioeconomic groups. We evaluate program content, methods and outcomes.

Is Capacitar faith-based?

Capacitar is non-denominational respecting the faith, religious beliefs and commitments of all people. Capacitar recognizes the spiritual interconnection we all share with the Source of Being. Through its practices Capacitar endeavors to inspire people to recognize the sacredness of life and the goodness and wisdom we carry within our body-mind-spirit, and to make a commitment to create justice, nonviolence and peace in our world. Many people use Capacitar as part of their daily spiritual practice and incorporate some of the practices in their group rituals and ceremonies.

Can anyone be a Capacitar trainer?

Capacitar International has a team of trainers who officially represent the organization and its policies and curriculum. These trainers respond to invitations received by Capacitar International and are responsible for ongoing research, evaluation and development of programs. Participants who have taken Capacitar workshops or trainings are encouraged to informally share as multipliers what they learned with their families, friends and communities in the spirit of popular education. Many professionals, under the scope of their own practice or profession, also incorporate Capacitar practices and methods in their work, outreach, ministry or organization.

What is the meaning of Popular Education ?

Popular Education is a dynamic educational method developed by Brazilian Paulo Freire empowering people to awaken to own their wisdom and power. It is used extensively with grassroots people in Latin America and Africa. Popular education forms the basis of Capacitar’s learner-centered approach. Using wellness practices, such as Tai Chi and acupuncture, Capacitar teaches “body literacy” to reconnect people to their own wisdom and capacity. An important aspect of popular education is the multiplier, cascading or spillover effect: what a person learns they are encouraged to pass on to their families and communities, empowering the learner, contributing to the community and multiplying the work.

Does Capacitar do therapy ?

Capacitar uses a popular education approach, rather than a therapeutic approach. Workshop leaders are educators, not therapists or counselors. Capacitar places skills in the hands of the people so they can do for themselves. In many places where Capacitar works individual therapy is not culturally appropriate while education is valued and accepted. The Capacitar popular education approach is an important way to meet the needs of many traumatized people in places of massive trauma and violence where there are often not enough individual therapists.

What is Capacitar International’s policy of response to disasters?

Until the immediate needs of food, shelter, health care and some rebuilding of infrastructure have been met, people cannot begin to address the emotional and physical manifestations of the traumatic events that they have suffered. When people’s lives have been stabilized, the emotional effects of trauma will begin to surface. There will not be sufficient psychologists or grief counselors to reach all those affected. This is the time for Capacitar to respond with its self-help popular education program to empower people with simple skills that enable them to resolve the emotional pain and physical symptoms associated with trauma and posttraumatic stress disorder (PTSD), so that they can rebuild their lives. Capacitar’s response is driven by the needs of the people. We work with partners within the region (organizations who work with the people and respect, as we do, the integrity of solutions that communities develop) and respond to their requests for our program. We train trainers and multipliers within the region so that they can replicate our self-help program. Once people are trained we provide technical assistance, if requested, on multiplication strategies and then exit. We do continue to be available for consultation by email or mail.

Capacitar’s emergency response in different world areas:

Capacitar has successfully implemented programs for traumatized victims of Hurricane Mitch, earthquakes and political violence in Central America, for Hispanic populations in New York after September 11, for the people of Timor Leste and Indonesia, for communities in Chile affected by the 2010 earthquakes and tsunami, for people on both sides of the conflict in Ireland/Northern Ireland and for victims in other conflict zones, such as Colombia, Sri Lanka, Rwanda, Israel and Palestine. Since 1988, over 100,000 people have participated in 2,500 primary trainings offered by Capacitar in collaboration with 700 grassroots and 200 partner organizations in over 35 countries.

What is the meaning of Capacitar’s logo?



Capacitar’s logo comes from a pre-columbian design of the lotus symbolizing creativity and empowerment: people coming to life, rooted to the earth, birthing new life, joining hands in solidarity around the world to empower each other.



Capacitar for Kids Program, Cincinnati, Ohio

**A MULTICULTURAL WELLNESS EDUCATION APPROACH TO TRAUMA HEALING
WITH INDIVIDUALS AND GRASSROOTS COMMUNITIES**

Patricia Mathes Cane, PhD

Capacitar International Founder/Director

from the dissertation: Trauma Healing and Transformation, 2000

The Union Institute and University, Cincinnati, OH

ABSTRACT: In response to community trauma resulting from political and domestic violence, natural disasters, genocide, poverty and HIV/AIDS, energy-based wellness practices have been culturally adapted and taught to professionals and grassroots people to promote individual and communal healing. Since 1988 a popular education wellness approach has been researched and developed through workshops in the Americas, Europe (Ireland/Northern Ireland), Asia (Indonesia, East Timor, Sri Lanka) and Africa (South Africa, Rwanda, Burundi, Tanzania, Nigeria). Simple wellness practices, adapted from ancient cultures and modern therapies are taught to professionals and grassroots leaders for self-use and for replicating within families and communities: body movement, Tai Chi meditation, breath work, finger-holds and meridian work for emotional release, visualization, acupressure for physical/emotional pain, body tapping, and body holds for energy balance.

Participants include diverse cultures and educational backgrounds, modeling inclusive approaches to community building for healing: indigenous, refugees, prisoners, youth-at-risk, children, abused women, caregivers, doctors, teachers, psychologists, religious and social workers. Outcomes from regular use of the practices by participants show a lessening of physical and emotional symptoms related to traumatic stress and overall positive change in well-being. Drawn from Freire's work, this popular education approach to trauma helps participants develop body literacy and empowers them to heal themselves and others.

Through a cascading training model people who have few resources and little access to medical or psychological care can gain skills to deal with ongoing stress and the challenges of life. In areas of war and conflict, it offers skills for dealing with vicarious trauma (VT) and continuing traumatic stress disorder (CTSD).



Guatemala

Participants' Life Change Survey

A Preliminary Survey of Life Change in Participants from the U.S. and Latin America
as a Result of the Use of Capacitar Practices—2002

Joan Rebmann Condon, M.A.

The following results are from a survey conducted in the Spring of 2002 of people who have participated in in-depth Capacitar trainings:

Practices Most Used by Participants on a Daily Basis after Capacitar Training

<u>PRACTICE</u>	<u>PERCENTAGE</u>
Breathwork	55%
Meditation/Centering	54.8%

Practices Most Used Overall (daily, weekly or less, monthly or less, as needed)

<u>PRACTICE</u>	<u>PERCENTAGE</u>
Tai Chi	94.6%
Breathwork	94.6%
Meditation/Centering	91.3%
Acupressure	89.2%
Fingerholds/Emotions	87%
Visualization	86%
Self Massage	82.7%
Work with Chakras	81.7%
Pal Dan Gum	72%
EFT/TFT Protocol	67.7%
Pain Drain	55.9%
Polarity	49.4%

General Impact of Practices on Body-Mind-Spirit

<u>IMPACT</u>	<u>MEASURE</u>	<u>PERCENTAGE</u>
Emotional Outlook	Improved or Greatly Improved	93.5%
Mental Outlook	Improved or Greatly Improved	89%
Spiritual Outlook	Improved or Greatly Improved	93.5%
Physical Energy	Improved or Greatly Improved	89%

Percentage of those who say Capacitar has changed their life: 67%

Use With Other People

97% of respondents have used Capacitar practices with other people.

88% of respondents have taught or teach the practices to other people or groups.

Educational Level of Respondents: 41% have an advanced degree

ADMHS Capacitar Multicultural Wellness Education

Trainee Health & Wellbeing Assessment
 April Howard, 2006— Santa Barbara, CA

Twenty-six individuals from mental health services, community-based organizations, and the recovery community completed the 8-month Capacitar Multicultural Wellness Education training. Prior to engaging in training, midway through the training and post-training, the participants completed a self-assessment of their physical and mental health and wellbeing, self-esteem and coping skills, and their level of skill with the Capacitar techniques. This report includes results on trainee health and wellbeing, trainee comments on their experience, and the impact of Capacitar on practicum participants.

Prior to training:: 19% (5) identified with a past or present mental illness
 27% (7) identified with a past or present addiction
 19% (5) identified with a past or present physical disability

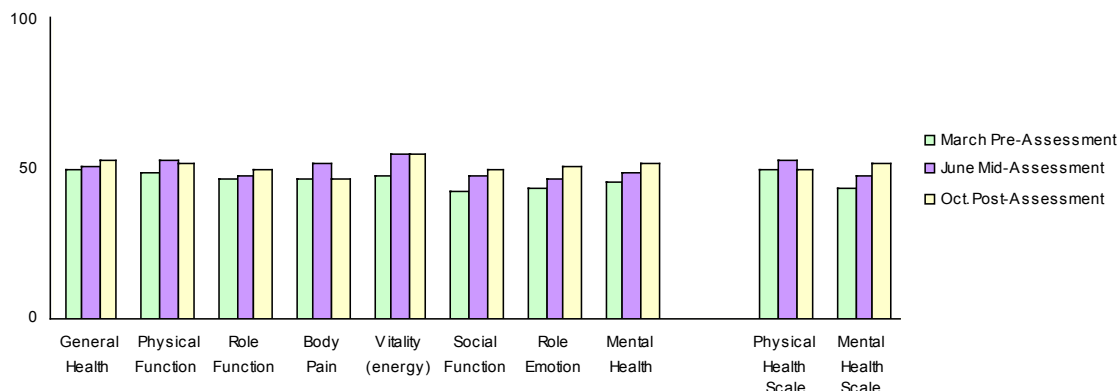
Capacitar Trainee Health and Wellbeing

The trainees completed the SF-12 Health Survey, which is a general measure of physical and mental health that yields two summary scales for physical and mental health. The SF-12 Health Survey also provides 8 sub-scales relating to ability to function physically, impediment of physical activities due to physical health, body pain, general health and mental health, energy, social functioning, and interference in work or other daily activities due to emotional or physical health problems in the 4 weeks prior to completing the SF-12. The scores were converted to a norm-based scoring system (Poorest health = 0; Best health = 100) to enable meaningful comparisons of the trainees to the general population, and between the SF-12 scales and sub-scales.

Prior to training, individual scores on the SF-12 Health Survey overall physical health scale ranged from the low 20s to low 60s, and from the low 20s to the high 50s on the overall mental health scale. In October, after the training, physical health scores ranged from the low 30s to high 50s, and mental health scores from high 30s to low 60s, which was an improvement. As a group, the trainee's overall health and wellbeing were average at pre-, mid- and post-assessment (as compared to the U.S. general population sample in 1998). Specifically, at the pre-assessment, their physical health status was about average, and mental health status was below average; however there was an increase in mental health status by mid-assessment (see figure below).

At both pre- and mid-assessment, the trainees indicated the least problems with performing physical activities, energy level and general health status. The trainees had the lowest scores (poorest health) on measures of social functioning and impact of emotional problems on their lives. They reported the most difficulty with emotional and physical problems negatively impacting their social activities, as well as interference with work or other daily activities due to emotional problems. It is possible that past or present addiction issues and/or physical/mental disabilities reported by the trainees had an effect on scores for these items. From pre- to post-assessment, the trainees demonstrated maintenance and/or improvement on most of the health and wellbeing indicators. Results indicate that while there was some increase in general physical health from pre- to post-assessment, the significant changes were found on the mental health and wellbeing indicators. There was a statistically significant improvement on the vitality, social functioning, role emotion, and mental health subscales. These findings suggest that the trainees felt calmer and less depressed. Their energy level increased, and their emotional challenges interfered less with their ability to accomplish tasks, perform work duties and participate in social activities.

Mental Health and Physical Wellbeing of Capacitar Trainees



(Scales are norm-based, with 50 being average. Scales are comparable)

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- www.brainstatetech.com
- www.emofree.com (Emotional Freedom Technique research/resources)
- www.estss.org (European Society for Traumatic Stress Studies)
- www.GLCoherence.org (Global Coherence Initiative)
- www.HealMyPTSD.com (PTSD Resources)
- www.heartmath.com (Heart Math Institute research)
- www.instincttoheal.org (Servan-Schreiber resources)
- www.istss.org (International Society for Traumatic Stress Studies)
- www.noetic.org (Institute of Noetic Science--consciousness research)
- www.positscience.com (Neuroscience resources)
- www.sidraninstitute.com (Traumatic Stress Education & Advocacy)
- www.thelivingmatrix.com (new paradigms in healing)
- www.trauma-pages.com
- www.traumahealing.com (Peter Levine)
- www.usabb.org (US Association for Body Psychotherapy)
- www.wisebrain.org (Wellspring Institute)



Healing Ourselves, Healing Our World

Upheld by the hands of many cultures, people of diversity sit on the edge of the earth doing the compassionate work that nourishes and transforms life: an indigenous person weaves, an Asian plays the lute, a Middle Easterner bakes bread, a Hindu meditates, a Caucasian teaches a child to read, an Eastern European harvests vegetables, an African creates pottery.

—Artist: Corlita Bonnarens, RSM



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