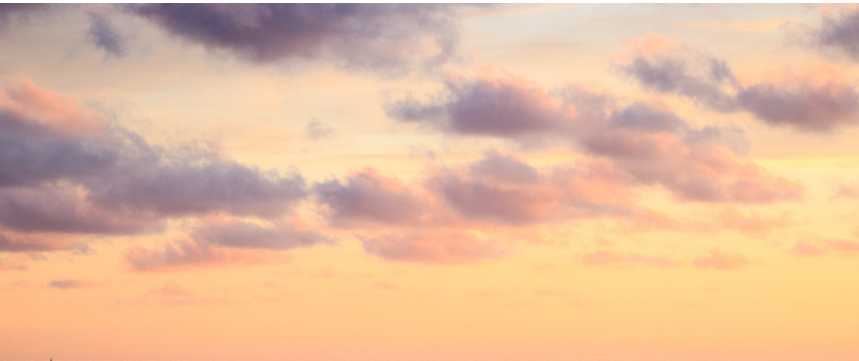


EMBODIED PEACEBUILDING

COLLECTION OF IDEAS AND RESOURCES





INTRODUCTION

Take a moment to tune in your body right now. What are the physical sensations and which emotions are predominant? How comfortable are you in your stance or sitting position? Does your body tell you “I am comfortable and well”, or does it say “neck feels tense and shoulders tight”?

Most of us are hardly aware of what is going on in our bodies in daily life, and many of us try to numb our bodily sensations so we can go along with our busy days, run errands, travel and never stop adventuring or earning money. “In a society that almost demands life at double time, speed and addictions numb us to our own experience. In such a society, it is almost impossible to settle into our bodies or stay connected with our hearts, let alone connect with one another or the Earth where we live,” writes Buddhist teacher Jack Kornfield.

This highlights also the growing problems within our society. Psychologists working in a somatic way have long discovered the correlation between numbing our bodies and numbing ourselves to the pain in the world. It is difficult or even impossible to relate and empathize with people in Syria, Palestine and other war zones if we are unable to empathize with ourselves and treat our bodies in a loving and respectful way.

Since early age we are taught that our physical needs do not matter, as we are seated in school chairs immobile and unable to attend to our needs in a moments necessary for our bodies. “You see, our culture is not a body-oriented culture. We sit, we stand, we talk. Right? But we hardly use our bodies. You are not going to be healthy unless you live on the body level,” states Alexander Lowen, American physician and psychotherapist. Thus in embodied learning courses we are inviting participants to move and observe what is moving in their

bodies in terms of emotions and sensations. We encourage participants to become authorities of their bodies and health once again, so that they can reclaim their power to make a difference in the world.

This publication was prepared after an [Erasmus+ Programme](#) funded training course for youth workers and educators [Embodied Peacebuilding: Compassion in Action in a Changing World](#) which took place in Latvia in 2016. The training was implemented in cooperation of 15 organisations working with young people. Its main aim was to explore and elaborate peace-building methods and practices that are based on work with body and movement, to develop authentic and empathetic leadership and communication skills for facilitating conflict resolution and to inspire participants to take an active stand towards peace building.

The project involved 31 participant from Croatia, Latvia, Spain, Italy, Lithuania, Macedonia, Romania, Slovenia, Bulgaria, UK, Austria, Hungary, Germany and Czech Republic. During the sessions topics such as peacebuilding and peace education, reconciliation and resilience, social justice, conflict management, nonviolent communication, self-awareness and principles of embodied learning were covered. Various techniques were introduced that helps to embed peacebuilding in all actions of an individual. The training was unique with its innovative composition of diverse methods. Methodological approach was built upon principles of non-formal learning and somatic education. Program included elements from improvisation theatre, shadow work, way of the council, dance, authentic movement, yoga, acrobatics, hands-on bodywork, voice and breathe work, guided visualisations and silent meditation. Also theoretical inputs and exercises for reflection which were based on creative writing, storytelling and visualisation were used.

“From this course, I learned more about myself, about how to deal with my past conflicts in order to make peace with myself. And I learned how to make peace with others,” explains one of the participants Mihaela Mursa from Romania.

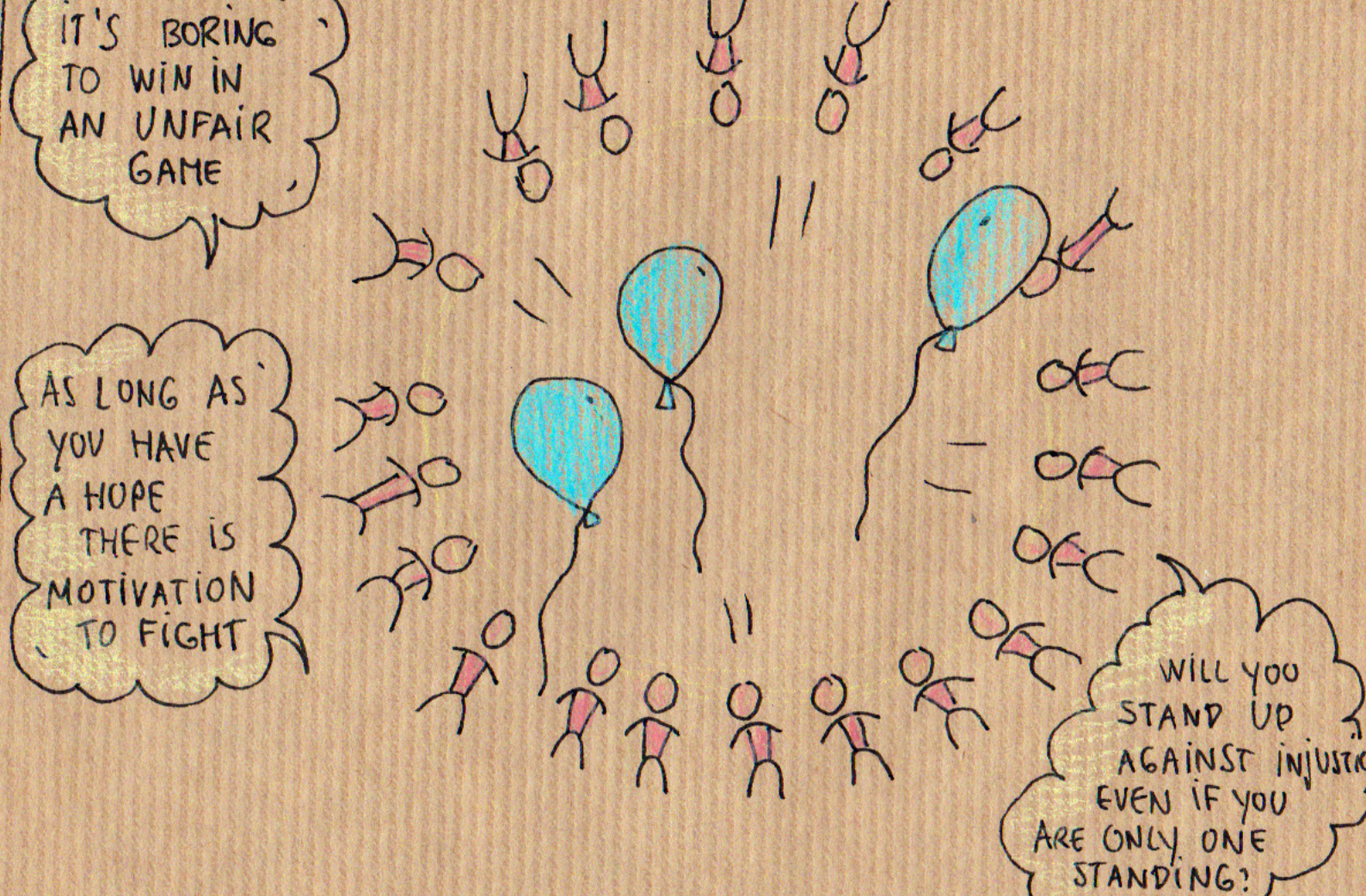
“My body is my home and it gives me so much information which I can use in daily life. We have patterns of actions and reaction in conflict situations, which we can change. I learned so many different meditation and body healing techniques which I can easily practice on a daily basis and which enable to improve my relationships, feelings, thoughts,” tells Simona Tamosiunaite from Lithuania.

Austrian participant Katharina Spanlang adds: “I gained a lot of new ideas that I integrated in my daily life and job - such as the concepts of nonviolent communication, Carl Gustav Jung and his shadow work or the council method. I could gain new perspectives on them and ways how to adapt them better for my work. During the training course I could not only gain knowledge but a network of like minded people that I am still in contact with and still learning from. Combining dancing, theatre, body work with political issues is something that I would love to do in future more and what I am working on at the moment.”

See this [video](#) to gain a visual insight in this training course and hear more impressions from the participants. You can also check out the [information pack and program](#) that was prepared for the participants.

This publication was created for those who are working in fields of peace education and peacebuilding with aim to share our experience, useful resources and suggest ideas for your own work. It won't provide you a recipe for complete peacebuilding training but reveal directions which you could explore and offer several elements and methods that could be included in the peace education and peacebuilding activities. If you are interested to look deeper in some aspects of the project don't hesitate to [contact us](#).

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WHAT IS PEACEBUILDING?

Peace is much more than absence of war. United Nations Organisation suggests to look at the peace as dynamic, participative, long-term process based on universal values and everyday practice at all levels - the family, the school, the community, as well as the nation.

Peacebuilding is an elastic term, encompassing a wide range of efforts by diverse actors in government and civil society at the community, national, and international levels to address the impacts and root causes of conflict before, during, and after violent conflict occurs. Peacebuilding supports human security - where people have freedom from fear and freedom from humiliation. The term first emerged in 1970s through the work of [Johan Galtung](#) who called for the creation of peacebuilding structures to promote sustainable peace by addressing the root causes of violent conflict and supporting capacities for peace management and conflict resolution. Since then, the term peacebuilding has covered a multidimensional exercise and tasks ranging from the disarming of warring factions to the rebuilding of political, economic, judicial and civil society institutions and seeking to change beliefs, attitudes, and behaviors and to transform dynamics between individuals and groups toward a more stable, peaceful coexistence.

We understand peacebuilding as a process of strengthening a society's capacity to manage conflict in nonviolent ways and to address social and economical and environmental injustice. Conflict is natural and can lead to positive change. It can also descend into violence. Therefore we must find innovative ways to transform an international culture that is based on poorly developed mechanisms for nonviolent conflict transformation that has a deep economic commitment to arms production.

*Peace is not absence
of conflict, it is the
ability to handle
conflict by peaceful
means*
Ronald Reagan

Cause of the conflict is not always an evil intent. More often, problems arise from values people have learned from imbalanced power relations, which bring to alienation, advantage for some and disadvantage for others, and individual dissatisfaction. To prevent this one person or one group should not dominate in discussion and action, as well as in access to resources. Power of domination and control characterises war systems. What's needed is more power to empower. Critical reflection is one of the tools that helps to achieve this through helping us to become more aware of actions and behaviour that maintain an unjust society:

Have you observed injustice in your society, community or even a group or team within a school or working place? How involved parties react to this injustice? Are they even aware of it? Do they try to change the situation or maintain status quo and how is it done? What is the injustice that touches you the most and that you would like to address first?

Write down answers to these questions in order to define what is the direction in which you would like to work as educator or civic activist for sake of reducing injustice and violence in your surroundings. In order to raise discussion about justice with young people and even adults you can also start with this powerful [simulation game](#) that demonstrates how do we tend to act when facing injustice.



19 THINGS YOU CAN DO TO BUILD PEACE ON EARTH

There are many ways to be a peacebuilder. It is easy to view the iconic peacebuilders of our collective history as exceptional people far different from ourselves, but if we humanize and personalize these role models to understand the characteristics and experiences that have helped these individuals promote peacebuilding we can recognize their qualities also in ourselves. Being a peacebuilder does not mean tackling big issues right away. The culture of peace is the responsibility of each person in his or her daily life, and can be translated into numerous forms of action. Here are some of the things you can do:

Make peace within yourself. When you do so you become the kind of person who can live at peace with others.

Plant and nurture something that grows.

Practice the fine art of yielding - in your car, conversation.

Become active in a group that works on principles of cooperation.

Fill your home, work, and commuting environments with visual and auditory images of peace and tranquillity.

Rise your voice when you see discrimination and prejudice.

Do at least one thing to reduce your consumption of natural resources.

Move toward a vegetarian diet.

Learn and practice ways to reduce hostile interactions with others.

Exchange gentle forms of touch regularly.

Practice conscious reflection about your thoughts and behaviour.

Look for balance between taking space and giving space.

Be honest about your emotions.

Learn and practice some form of meditation.

Broaden your horizons - travel and read.

Learn more about the issues and assets that affect peace in your community.

Express appreciation to at least one individual or group every day.

Help three people learn three things on this list.

Pass this list to someone else.



CREATING CULTURE OF PEACE IN THE GROUP

As a learning facilitator you can also do a lot to create culture of peace in the groups you are working with. You can refer to the list in the previous section to understand what simple practices might help people to learn to coexist in peace and cooperate well. And there are some additional guidelines that should be established in the group or team work. We asked participants of the training course what would help them to create culture of peace in the group and following guidelines are based on their reflection and course experience:

Time to get to know each other. A lot of intergroup conflicts arise because people lack knowledge about each other and prejudice take over. Help your learners get to know each other well and use opportunities to change negative perceptions that members of various groups or within one group might held against each other. Also facilitate development of listening skills - that will help group members to understand each other better.

Balance between alone and group time. Being in a group can be exciting but also exhausting for many people. Allowing time and space for individual reflection, self-care or just being alone helps group to maintain mental wellbeing and can help to reduce stress and tensions rising from feeling overwhelmed by other people.

Sharing power. What we need is more than full participation of all group members. Through various learning settings it is important to give children, young people and also adults a chance to practice taking responsibility and decisions that influence others. Depending on the activity you do, look for mechanisms how to ensure that group members have equal amount of power to influence group processes and decide about matters important for entire group. If we aren't trained to be in charge as children and young people, how would be able to influence decision making processes and stand up against abuse of power as adults?

*Never respond to an
angry person with
a fiery comeback.
Don't allow his anger
to become
your anger
Bohdi Sanders*

Space for playfulness. Learning and living easier and more joyfully helps us to learn to appreciate what we have, rather than engage in destructive behaviours caused by unmet needs and desires.

Possibility to be vulnerable. Openness, acceptance and non-judgement are amongst most highly valued features of the group climate. Relationship among people in the group will be more peaceful if its members will have a freedom to be themselves. Showing vulnerability of one person is like a virus helping others to open up. And once we see each other as vulnerable beings we learn to accept ourselves and to appreciate life and even more.

Patience. Especially in work with intercultural groups, a lot of tensions, conflicts and negative perceptions of each other are caused by simple misunderstandings caused by insufficient foreign language abilities or cultural differences. Take time to explain how you understand words you are using and ask for feedback, as well as give it, in order to ensure that you understand another person and that you are being understood.

Honesty with yourself and others. It is difficult to guess needs and thoughts of another person. Once we are honest, it's easier to understand needs, intentions and aims of each other and thus agree how we can support each other in reaching them, rather than fight for resources or opportunities.

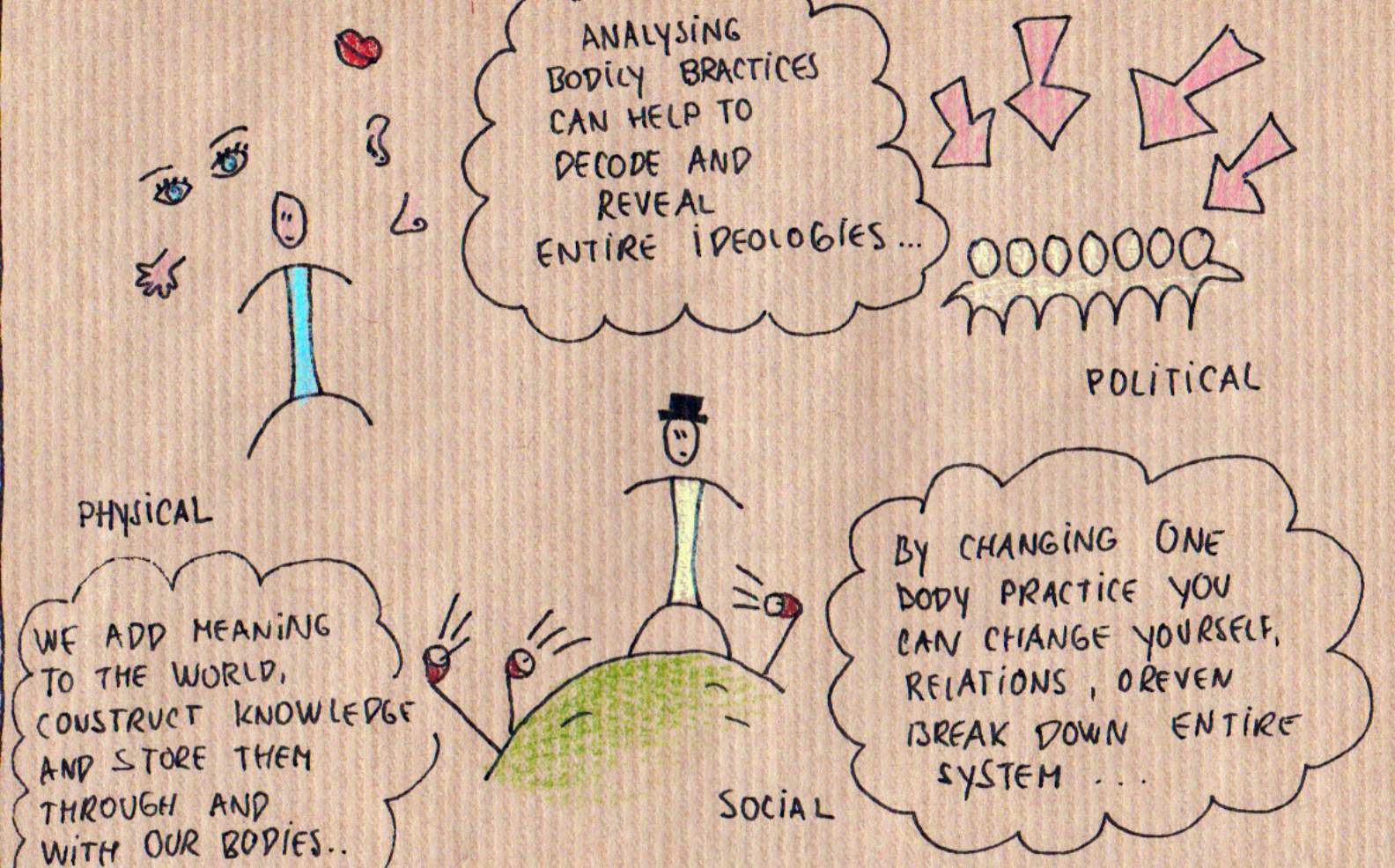
Respect other bodies. Learning to ask consent to touch another person in various physical exercises is crucial in embodied learning but also in our life. It is important that participants of the learning process understand what is kind and respectful touch and that clear boundaries are set.

Acknowledge responsibility for energy and emotions you bring to the group. Embodied learning helps to become more aware of our energy and emotions, and also more sensitive towards moods of other people.

Balance between taking and giving space. Ensure that all group members have a chance to voice their opinion and be listened to. Prevent one or few persons dominating all the discussions. Increasing awareness of people that it is important to take space and it is also important to give it can be even more important than professional facilitation of discussion.

Practice loving kindness. It can be expressed through bodily and verbal acts towards each other. Encourage exchanging positive feedback within the group and respectful touch on a regular basis. Energisers and various feedback exercises will help you to do so.

Writing down these principles and practicing them through all our actions helped us to establish safe and supportive environment that was crucial for learning and personal growth of the participants. True learning happens only when you can be yourself with other beings. You might ask how to enliven all these guidelines in practice. Training exercises focused on development of respective skills and attitudes can help but what can be even more important is your work as a role model who would embody all these principles in your interaction with the group.



We are all born the same - without access to language at the time of birth. As babies also have no ability to make sense of the world through thought. We are aware of others and self only through the world or our senses. We recognize all needs through our body. When a baby is hungry it cries. When full it stops eating. We are born as embodied creatures, however, once our higher brain develops we move away from our embodied, sensory knowledge as guide, and instead rely just on our minds ideas to make our way through the world.

Embodiment is a complex term that has a long history within philosophy, psychology and sociology, its specific meaning being contingent on the particular discipline. One of the most valuable theoretic perspectives is the conception of the embodied self in phenomenology, especially in the work of philosophers Edmund Husserl and Maurice Merleau-Ponty. In their explorations body is seen as the centre of identity, inseparable from sensory experience and perception.

Embodied facilitation trainer Mark Walsh describes embodiment as the way we are: "The way we hold the body, move around, attend and intend through the body, is a way of managing and expressing who we are. Our physical form is our perceptual, cognitive, emotional, inspirational, relational and behavioural lens - it is how we see, think, feel, create, relate and act. How we move is how we are, and we literally lean towards one life or another. Embodiment is not just inhabitation - being aware of the body - implying a separate something that is aware of the body as "it" - but being aware AS a body - the body as I."

Speaking in simpler words, embodiment happens when we get out of our heads, into our bodies, and connect with our heart and soul. As [Kate Daigle](#) explains, being embodied might be expressed as:

*If someone says,
I have a body, he
can be asked,
Who is speaking here
with this mouth?*

Wittgenstein

*Your body is the
ground metaphor
of your life, the
expression of your
existence. It is
your Bible, your
encyclopaedia, your
life story*

Gabrielle Roth

*Few of us have lost
our minds, but most of
us have long ago lost
our bodies*

Ken Wilber

- feeling at home in your body;
- feeling connected to your body in a safe manner;
- an increased ability to be in your body in the present moment and to feel all of its emotional and physical sensations;
- safe and healthy expression of needs, desires, fears and wants through the body;
- an increased ability to self-soothe when feeling escalated or agitated;
- an ability to identify inner needs and tend to them appropriately;
- connection to and acceptance of all parts of your body and of yourself;
- connection to your sense of self; your soul;
- ability to recognize and correct cognitive distortions related to your body.

Inability to feel full range and depth of your emotions, feeling like you are not living your full purpose, using food and addictions as a way to fill up the emptiness you feel within, having your body speaking with you with symptoms of disease, taking actions that make you feel in servitude, not being sure what you want, putting others opinions before your own desires, caring too much what other people think, having to learn the same lessons over and over again and never quitting the habits that keep you stuck, confusion and lack of confidence, knowing there is brilliance within you, but not being sure how to get it out - all of these might be signs that you are not living an embodied life.

How do we become disembodied? Here are some common experiences that increase disconnection of our bodies:

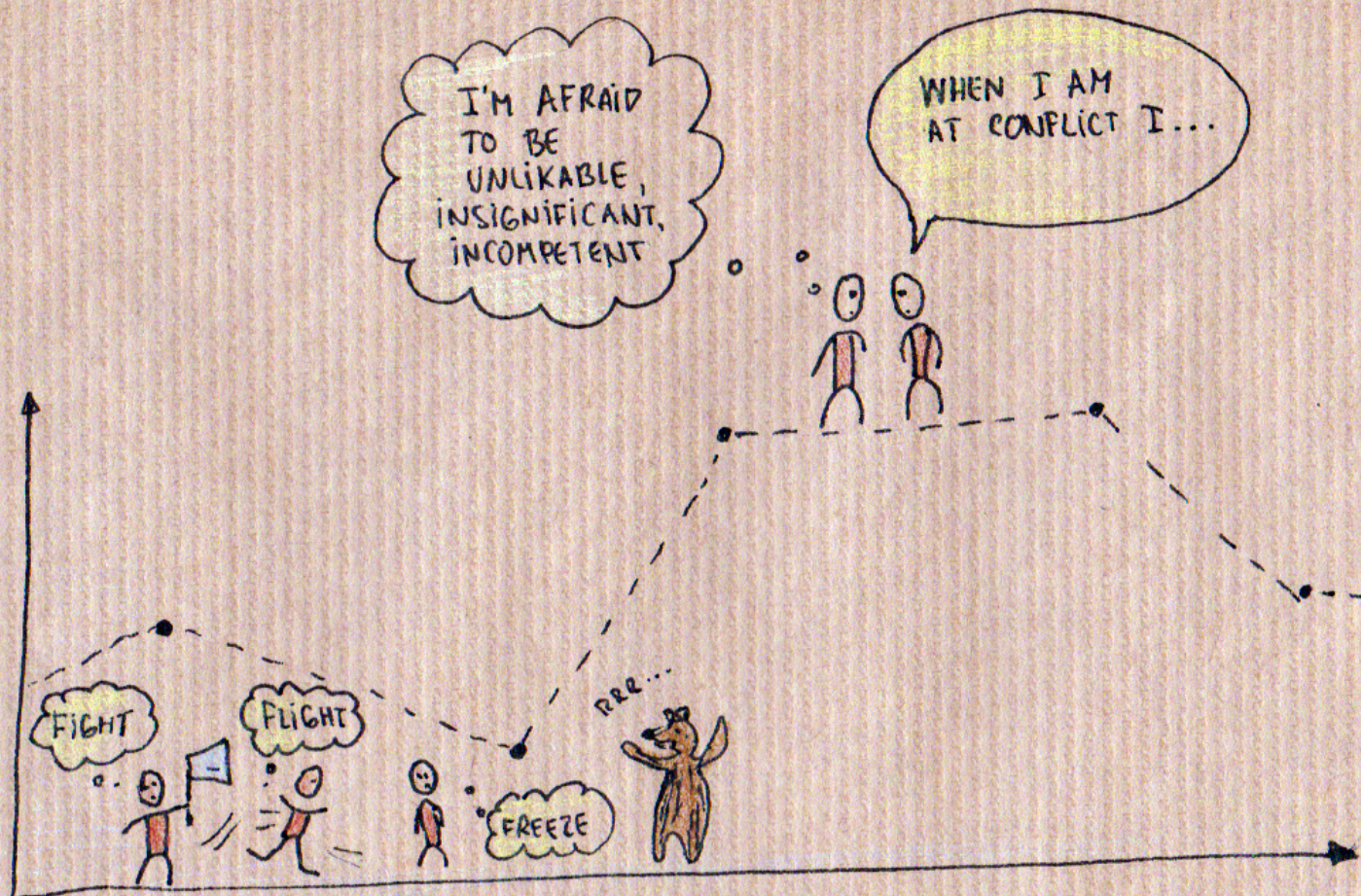
Religious inculcation: What did religion of your family teach you about the body? Is it something to be ashamed of or joyfully celebrated? Is your body a blessing or a curse? Are some parts of your body acceptable but others not even mentionable?

Abuse and violence: Where you physically abused? Did it make you hate your body as the scene of the crime and want to escape it? Did you numb your whole body or certain areas to the pain in order to survive, cope, and adjust? Did a rape or beating make you dissociate from and leave your body? Did you come away with the belief that the body is a source of pain and powerlessness rather than pleasure and power?

Social mores: When you were growing up, did your family touch affectionately or have a little to no physical contact? Was masturbation disapproved of or allowed? In your social group, were outward displays of closeness considered improper manners or expected behavior? Was sex considered natural and pleasurable or something to be despised yet endured? Were menstruation, pregnancy, and childbirth ruded as women's curse or considered a celebration of life?

Trauma: Were you ever in a serious car accident? Have you been mugged, raped, kidnapped, or robbed? Did you undergo a terrifying surgery? Were you in a war? Were the experiences so painful and frightening that feeling became unbearable? Do you still flinch and avoid certain things?

Guilt: Did you ever inflict hurt on someone else, even unintentionally? Did you ever kill a person or animal, even accidentally? Do you wish you could vacate the body that committed the damage?



WHAT IS EMBODIED PEACEBUILDING?

“All the terrible things we do to ourselves and others from alcoholism to abuse to murder come from one cause: the inability to stay present with an uncomfortable feeling in the body and seek short-term relief,” believes Buddhist Pemma Chodron. The way we treat our bodies, each other and the planet are often the same, therefore peace starts in the body. Many good verbal approaches to peacebuilding are undermined by the physiological fight or flight response but luckily there are tools for managing this. Trust, relationship, emotions and listening also happen through the body, yet this area is usually ignored in our cerebral world.

Idea of embodied peacebuilding has been developed by Aikido practitioner Paul Linden. He builds a somatic foundation for methods which would resolve conflicts in respectful and life-affirming manner. Linden points at the idea that conflict resolution must be based on a particular way of living in the body - it would be experienced as an inner feeling of calm, compassionate alertness; and from the outside it would be a demeanor of calm, respectful, compassionate strength. The opposite of this is fight-or-flight arousal and aggression.

“Conflict evokes in us physiological fight-or-flight arousal, and that physiological state constrains us to think and behave in ways which perpetuate and escalate conflict,” explains Linden. “However peaceful a person may wish to be, their capacity to think, talk and act peacefully will be undermined if their body is not in a state of peace. All too often, conflict resolution and peacemaking processes focus on how to think and talk. Though this level of intervention is crucial, for greatest efficiency and effectiveness, verbal conflict resolution and peacemaking processes must rest on explicit techniques for placing and holding the body in a state of inner and outer peacefulness.”

*If you want to move
your mind, move.
If you want to move
someone move. If
you want to move the
world - move*
Eiffel

*Move how you want
to feel, move what you
want to say, move
how you choose to be*
Mark Walsh

*So long as we are in
conflict with our body,
we cannot find peace
of mind*
Georg Feuerstein

Linden's techniques teach us how to embody peace and calm. From that foundation, we can begin to explore ways of resolving conflict. The essence of conflict arousal is physical contraction, and the essence of embodied peacemaking is the deliberate replacement of contraction with expansion. Fear, anger, distrust, egotism, jealousy, greed, deceitfulness, and other negative feelings involve compression of the breath, muscles, posture, and attention. Compression creates physical weakness and instability. It creates narrow perception and narrow thinking. Kindness, sensitivity, generosity, truthfulness, assertiveness and other positive feelings involve openness and freedom in the breath, muscles, posture, and attention. Openness creates sensitivity, power, and compassion. Body openness creates open perception and open thinking. Linden's exercises help to learn how to detect compression and replace it with openness. You can find more information about his approach and practical techniques and exercises in his [e-books](#) and [videos](#).



EMBODIED AWARENESS IN PEACEBUILDING

“Being aware of your body means noticing, feeling, sensing, savoring the rhythms, tones, qualities, shapes of your breathing, your muscles, your posture, your movements - how you deploy your attention inside and outside of your body - how intentions shape muscle actions and movements - how all that is a response to what is happening to and around you - how it affects your abilities to respond to what is happening to and around you,” explains Paul Linden. “Once you are aware of what you are doing as you do it, you will have the opportunity to choose among the various options of what to do and how to do it. Rather than being a slave to primitive arousal reflexes, or to your past experiences of conflict, you will have the ability to choose peacefulness.”

Embodied awareness means knowing how are you in your body, and embodied learning means learning that involves observation and insights that are coming from your bodily sensations and inherent wisdom. This is not knowing from the head or knowing imparted from external teachers, books or other information sources. It is knowing that comes from your body, heart and gut. This knowledge is essential so we can be our own authorities, establish our own boundaries and search our own answers. Italian chemist Primo Levi, who is Auschwitz camp survivor warned that without inner knowing, people can end up faithfully following fascists. This is important to remember when embodiment meets peacebuilding, since these both are undeniably related.

Fashion magazines show us what clothing to wear and what to think of our bodies, our schooling system teaches us obedience and denial of our immediate needs, our designers create furniture that create unhealthy postural patterns, our culture teaches us certain kinds of behaviors and attitudes that often deny our very

*My particular bodily
form, my particular
body feeling, is
testimony to my
particular character,
my particular way
of behaving, both
psychologically and
physically*
Stanley Keleman

nature, for instance, how many passengers can you see stretching before or after long airplane ride or how long do you wait until going for a food or pee? In this age also there are many discussions on how much state owns your body and can limit what you do with it based on religious norms or political dogmas, especially in case of euthanasia, abortion, wearing burkas etc. This all has an impact on how we relate to our bodies and how powerful we can be in confrontation with authority and power. Entire ideologies are encoded and preserved in bodily norms. Usually they are taken for granted and thus escape critical reflection. Alternative body practices can provide an opportunity to challenge the system.

Attempt to build a culture of peace can never be complete without an analysis of politics of gender and ideas about what male and female bodies should do and be like. Reseracher [Jacklyn Cock](#) points out that notions of masculinity are a powerful tool in this process of making men into soldiers. The traditional notion of masculinity resonates with militarist ideas. The army is an institutional sphere of the cultivation of masculinity, ar provides social space for its validation. Communities pressure men and women to conform to gender roles. Men are encouraged to act masculine and women are encouraged to act feminine. In many communities, men are asked to prove their masculinity through violence. Mothers may ask their sons to fight wars. Young girls may find aggressive young men more attractive than men who do not fight. Male violence against women in the form of domestic violence is also directly tied to masculinity. Some men commit domestic violence against women as an expression of their frustration and shame at larger structures that humiliate and shame them. When some men feel powerlessness in the face of unemployment or an inability to earn social respect, they resort to violence against women to prove their manhood. Most cultures connect masculinity to concepts of courage, competition, assertiveness, and ambition that are expressed through physical aggression and violence and repression of other emotions. Young boys are encouraged to repress empathy, to be tough, fearless, not to cry and to value winning or dominating over others. Males are permitted and encouraged to act aggressively in order to prove their manhood. Many boys learn that war is respectable and that heroes are warriors, soldiers, and conquerors. In an attempt to act masculine and play the role society has defined for men, many men make detached decisions without concern for the human suffering they will bring to others.

Being disconnected from our bodies is what makes people endue stressful, boring, violent life. Most of us have punished, hated, ignored and abused our bodies in one way or another. We obsess over or neglect our bodies instead of respectful cooperation. These behaviors and beliefs about ourselves come from our family upbringing, our cultural norms and set educational systems. Many industries continue in helping us stay disconnected from our bodies, asking us to become slimmer, younger, muscular at the end making us become harsh self-critics. Overcoming our cultural conditioning and upbringing requires great amount of courage and commitment.



INVOLVING EMBODIED LEARNING IN PEACE EDUCATION

Our bodies are our primary teachers. “Physical learning forms the template of our emotional lives, governs our relationship patterns, and provides resources and challenges. In working with our bodies now, we have an opportunity to discover what was thought well and relearn lessons given poorly,” writes [Mirka Knaster](#). Despite huge potential of body and movement as a learning tool, our bodies are often ignored in a classroom setting, limiting movement, placing us in uncomfortable seating, providing us with florescent light and little fresh air. Thus we are not taught how to use our bodies effectively so we do not hurt ourselves. Schools ignore correlation between how we move, feel and think. So at the end we are not even aware of our potential and how to create productive life and lifestyle.

Embodied learning approaches are based on the idea that the body and mind act together to support sustainable, engaged learning. In this approach, one does not only offer an intellectual way of teaching, but also involve the whole body. Somatic education methods focus simultaneously on body structure and on the lived experience of being in the body. Mirka Knaster in her book [Discovering the Body's Wisdom](#) provides a great overview of various approaches that can be adapted to reach different learning objectives.

We encourage learners in the training setting to undertake new physical practices that would show them other ways of moving and being. Often this new practice is enough to overcome some old and disturbing pattern.

Many studies find that involving body in learning increase awareness, deepen relaxation and improve learning skills. For instance, British educator Michael Gelb discovered of the importance of postural awareness in

*There is deep wisdom
in our flesh, if we
can only come to our
senses and feel it*
Elizabeth A. Behnke

*I believe that real
learning takes place
only in connection
with a change in one's
own body.*
Amanda Blake

the classroom. He observed that when young students were solving difficult tasks, they would tighten up their posture - clench shoulders and tense muscles. Once they were made aware of their pattern and were taught how to relax, expand their body and breathe fully, students found the answers to difficult tasks much easier and with a less effort. By being mindful of how the body contributes to focus and attention, one also has more consciousness to prevent states that can inhibit learning such as exhaustion and tension.

However embodied learning is much more than learning to become more productive. Our behaviour is stored and framed physically - in our bodies, not just in our minds. Sometimes, we act faster than we can think. Automatically. Our physical responses precede and influence our thinking. To be able to make real, effective changes in behaviour, we need direct felt experience. Working with the body is effective precisely because the body is tangible and observable. Thus embodied learning helps to create real and sustainable behavioural change.

Mixing various embodied learning methods during the training course [Embodied Peacebuilding: Compassion in Action in a Changing World](#) helped us to enhance social and civic competences of the participants. After the training course most participants agreed that they have developed their interpersonal, social and emotional skills. Participants mentioned also learning outcomes such as focusing on inner experiences to make connections with others better, learning to take care about themselves mentally and physically, staying stable in situations of tension or conflict, a greater sense of balance and peace, learning about their shadows, finding peace with themselves even in uncomfortable situations and looking for the other's needs when a conflict arises.

In the final evaluation we asked participants what were their most important gains from this training course. Increased understanding of own body, self-awareness, self-acceptance, empowerment to take initiative, bigger self-confidence, interest to experiment and invent new solutions was often mentioned. Participants were inspired from course's methodology, leaving eager to learn more in order to become more effective and holistic educators. This course brought understanding on importance of self-knowledge before being able to know others and work with others effectively.

In addition to Paul Linden's work there are a lot of other still unexplored approaches can embodied learning and action could contribute to the peacebuilding process. For example, in this [article](#) of Erica Rose Jeffrey you can read about efforts to use dance as a tool to transform prejudices between Lumads, Muslims, and Christians in Phillipian island Mindanao. She views peacebuilding as bottom-up approaches that seek to prevent, reduce, transform, and help people recover from violence in all forms, and to support the development of relationships at all levels of society. The performing arts are one aspect of a bottom-up peacebuilding approach. In moving together there is a shared energy, risk taking, reciprocity of action, and connection which promotes social bonding. By becoming more in touch with their bodies, fears, and emotions participants of performing art activities can find new perspectives. Even small connections through new relationships can be valuable for peace with peacebuilders nurturing moments of connectedness to generate positive energy.

*The more we sweat
together in peace, the
less we bleed
together in war*

Also well known peacebuilders such as John Paul Lederach and Angela Jill Lederach in their book [When Blood and Bones Cry Out: Journeys through the Soundscape](#) call for more creative and embodied approach to peacebuilding. In their book you can discover how communities can recover and reconnect through the power of making music, creating metaphors, and telling their stories of suffering and survival. Giving voice, speaking the unspeakable, in words and sounds that echo throughout traumatized communities, can have enormous healing power. Lederachs write: “No words or programs will adequately express or redress the experience of violence. Based on sound vibration and rhythm, song and music provide very different kind of medium and metaphor by which to explore healing. Music touches the human experience, it resides in an emotional memory Sound interact in a holistic manner with the body. If we accept that sound is vibration, and we know that vibration touches every part of our physical being, then we understand that sound is heard not only through our ears but through every cell in our body.”

If you are interested to work using embodied approaches good first step is to regain connection with your own body. Body Wisdom Journal which is described in the next section is a powerful tool to start with. Once you are well aware of your own sensations, emotions, once you have tried our various bodily practices and understood how these help to learn and grow as a person and professional, you can experiment with various tools and explore more creative and embodied approaches to peacebuilding as the existing methods aren't often efficient and sustainable enough.

Something that has brought great value to participants of the training course and is a great assist in starting and tracking the journey into our bodies is [Body Wisdom Journal](#). It is recommended that participants become aware of their initial attitudes and states of mind and body, as well as regularly note down their progress. It is easy to forget the emotional states and physical sensations and such a journal may give opportunity to understand self and recurring patterns better, as well as give opportunity to celebrate milestones reached in work with the body. You can use following questions as guidelines for regular reflection.

Physical feelings and energy level

When have I felt the most comfortable or satisfied in my body? Where? With whom? How is my body a place of pleasure and joy?

When have I felt uncomfortable in my body? Where? With whom?

How do I feel right now? Am I relaxed, at ease? Do I feel anxious? Do I hurt all over? Where do I feel pain or tension? Is it always here? How long has that been true? Does it jump from place to place around my body? Do I not feel anything? Am I hot or cold? Have I been sluggish or active lately? Am I tired or energetic? Am I punishing myself? Do I sleep restfully or wake up exhausted? Do I wish I could nap right now? How easy or how difficult is my breathing? Am I constantly short of breath?

Emotional feelings

Do I like the way I look? What don't I like about myself? Am I calm about the ups and downs in my life, or do I freak out? Am I depressed, angry, anxious, afraid, bored, curious, and joyful? Do I swig from one mood to another? Do I cry easily? Is it hard for me to cry? Do I laugh nervously? How often do I smile? How do I feel around other people at home, at work, in school, at social gatherings?

Dream life

What have I been dreaming about? Have the themes changed, or do the same things keep coming up? Have I resolved anything? Are my dreams giving me messages about my body?

Habits

Do I eat well, skip meals, and grab something on the run? Do I stuff myself when I'm angry, tired, or unhappy? Do I rely on coffee or candy bars to perk me up? What does alcohol do for me, and what does it do against me? What drugs am I using? Am I changing my relationship to any of these: increasing, decreasing, completely eliminating, adding, or substituting?



GUIDELINES FOR WORKING WITH BODY IN LEARNING CONTEXT

Our bodies are accessible and free of charge learning tools. There are many reasons to bring body into learning, and apart from initiating revolutionary changes into the world, it brings great amount of benefits to individuals, some of which are:

Improved health: correction of various disorders and conditions, prevention of injury and illness, relief of pain, reversal of aging symptoms, increased health and longevity, reduction of stress response.

More gracefulness: more sensitivity, flexibility, improved posture and functioning, a more upright, lighter feeling body, better balance and coordination.

Better relationship: friendlier relations and increased connectedness with self and others, increased sexual pleasure, improved communication and empathy.

Personal growth: self-awareness and awareness of space around, self-acceptance and new self-image, new sense of physical self, increased levels of happiness, playfulness and joy, well defined personal boundaries, opportunities for creative self-expression, connection with your emotions and inner world, integrity and authenticity, opportunities to find and release emotions that doesn't serve you, emotional healing - shift from victim role to position of self-autonomy, authority and power.

Professional development: increased self-confidence, charisma and self-trust, better abilities to stand for your beliefs, expanded capacity to live and work creatively, more complete learning and new perspectives.

*We move through
space like we move
through life*

Stuart Heller

*To touch is to be
touched*

Stuart Heller

Having tried various methods involving mindfulness and body can be very exciting, since so many realize of its potential to create a personal change and trigger powerful experiences. In previous courses people have had deep openings, insights and great visions. Coming back to your body is incredibly beautiful process, yet incredibly difficult. It requires commitment to experience, full involvement and participation - leaving assumptions and expectations aside and focusing entirely to process. Since it is deep process it is important that everyone involved feels safe and the activity is done voluntarily and there is clarity as to aim and process of the activity.

If the learning process is not designed and facilitated well participants can experience emotional or mental outbreaks that can be hard to handle if you are not a therapist. Take care not to mix learning with healing - it can be difficult as healing often happens when we work with body and also with other forms of expression such as writing, storytelling, drawing, however the purpose of training is learning and most of the trainers are not certified therapists. Work with the group step by step, starting with simple, even superficial activities, know well their backgrounds and histories of mental disease and trauma, and before choosing a method be sure that you have competences and capabilities to support participants in their individual process that can be difficult and challenging depending on their previous life experiences and mental state. If you decide to share or facilitate an activity that involves embodied learning, we ask you to consider:

- If you are willing to teach meditation, mindfulness then be sure that you have gained enough practice in order to be able to handle. Do not offer exercises out of area of your competence. For example: since one of the trainers and authors of this publication Ilze Jece has been studying acroyoga, she has seen all kinds of injuries happen, when people do not comply to simple safety procedures. It can be tempting and fun to share practice that you have seen and participated in, but make sure you are not putting a risk on learners by engaging them in practices that you have just a general knowledge and skill.
- Make sure that you are aware of triggering backgrounds of participants in your group. Do your best to get to know them well and know also what kind of support is needed for them.
- Make sure that you are respectful to various genders in your activity and also various cultural norms that are regulating bodily expression and touch.
- Do not have sex with your participants. Just don't. Embodiment work requires high amount of trust and this can be greatly used for personal benefit which is not ethical and professional.
- Give it a time. Work step by step and provide enough time for reflection, relaxation and play. Work with body and movement can rise and awaken a lot of emotions so even a simple exercise can be very intense for the participants.
- Be aware of energy you bring and energy of learners. Also be aware of your emotions and issues. It is easy to project them on someone else and this is what you would like to avoid as a professional.

*We've all got both
light and dark inside
of us. What matters is
the part we choose to
act on, that's who we
really are*
Sirina Black

- Ask for permission. In activities that require touch or other close interaction ask participants permission to do so and remember to model principles of respectful and kind touch.

- Provide freedom to step out at any moment. Even if you are sure that you are offering greatest method ever do not impose tasks and ideas on the participants. Within framework of a training course you can not know all information about their past experiences and inner processes - participation in activities should be voluntary, and it should be also easy to quit some exercise without facing judgemental or critical attitudes. Don't force people to do something and offer options and different levels of deepness and challenge thus meeting all the wide range of needs and inner readiness of the participants.

- Don't leave people alone after they leave. Invite people to reflect and give feedback after exercises thus checking out if they feel well or maybe need additional individual support. Avoid rising a lot of strong emotions, inner struggles and confusions and then leaving person with a mess in their heads and hearts but without proper support.



PEACE EDUCATION THEMES AND COMPETENCES TO DEVELOP

This list of topics and competences is based on the work of several national and international organisations and authors and will provide you ideas on themes which could be covered in peace education activities that you are designing and delivering. You can print and cut them and use to put together your own training concept and program.

adaptability

non-defensiveness

empathy

creative problem solving

conflict resolution

being comfortable with ambiguity

gender issues

spirit of inquiry and critical thinking

world poverty

war and terrorism

trading relationship

animal rights

discovering inner peace

cooperation and teamwork

PEACE EDUCATION THEMES AND COMPETENCES TO DEVELOP

stereotypes, prejudice and discrimination

human rights and responsibilities

social justice

being your true self

open-mindedness and tolerance

media literacy

nonviolent communication

stress management

resiliency

environment and peace

compassion

appreciation of diversity

expressing emotions

active listening

mediation

negotiation

PEACE EDUCATION THEMES AND COMPETENCES TO DEVELOP

characteristics of peacebuilders

personal peacemaking

women in the peacemaking process

local and global nonviolent action and nonviolent resistance

advocacy skills

working with perceptions

developing agreements

cooperative problem-solving

social exclusion and spirit of inclusion

listening to yourself and finding your voice

building up self-confidence in individuals and in their communities

developing a strong sense of self-worth

interconnectedness and interdependence

understanding conditions which build positive peace

understanding dynamics of peace and conflict

identity

PEACE EDUCATION THEMES AND COMPETENCES TO DEVELOP

cultural awareness

assertiveness and refusal skills

skills for increasing internal locus of control

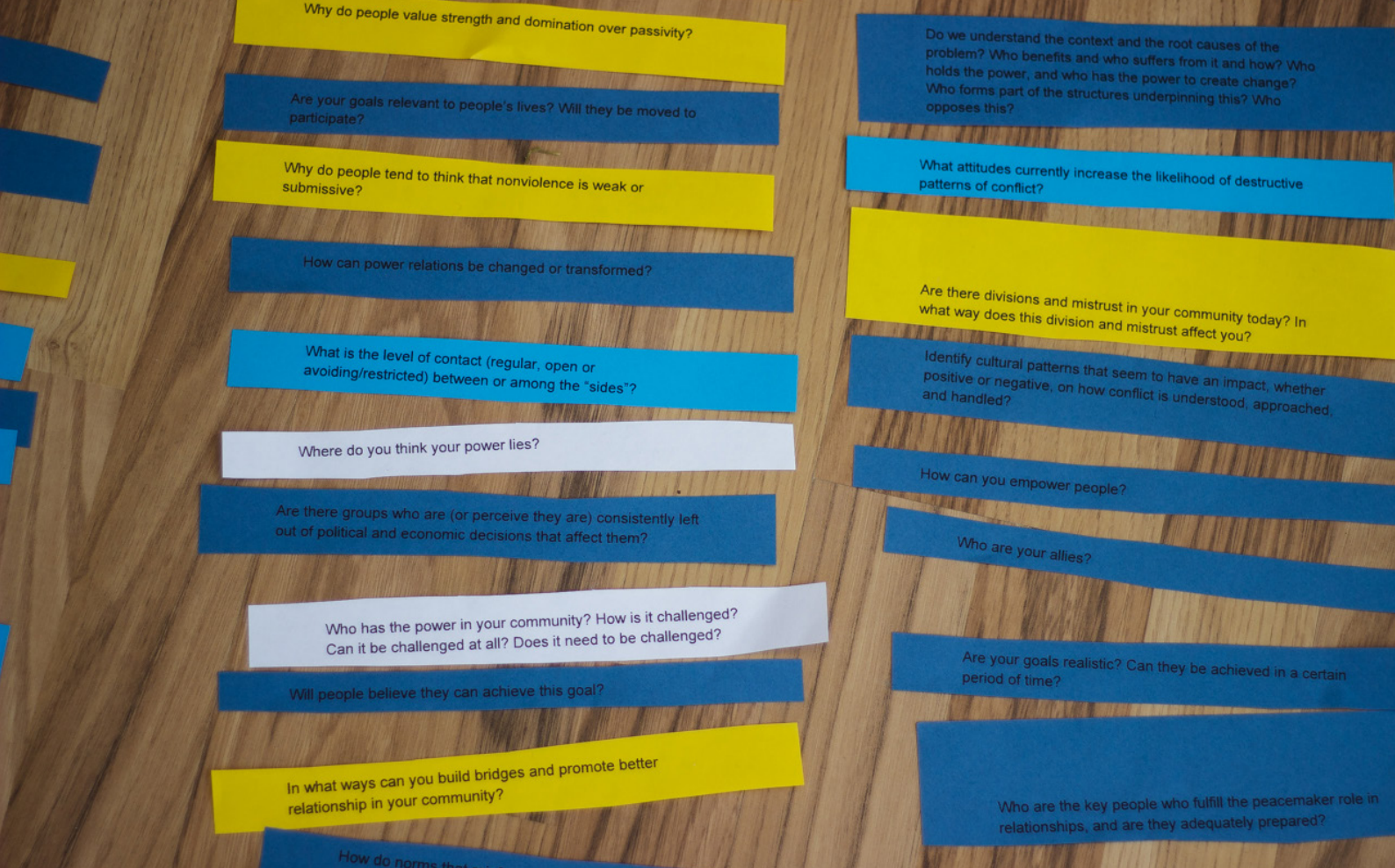
self-respect and respect for others

trust

social responsibility

spirit of freedom

shadow work



SAMPLE EXERCISES

Harvesting circles - can be used to foster listening and storytelling skills of the participants and to build better connection, understanding and support system among members of the group.

Observing breath - gaining basic skills that help us to be present and focus and increase awareness of our bodies and inner sensations.

Meditation on gratitude - a ritual that can be used to create an atmosphere of peace, connection and gratefulness in the group.

Mindful walking - technique that will help to bring inner peace and self-awareness in your daily life.

Metta meditation - another ritual for creating atmosphere of peace, loving kindness and connection in the group. This meditation uses words, images, and feelings to evoke a lovingkindness and friendliness toward oneself and others.

Theatre of the Oppressed - bunch of theatre exercises that can be used to explore concepts of power, aggression, oppression, as well as connect with senses and emotions. Here you will find also a lot of energisers and creative expression tasks.

Limit20 and other intercultural learning exercises - toolkit for those willing to address stereotypes, discrimination and prejudice, social injustice, also willing to improve relations among different cultures.

Throwing tissues - one of the embodied peacebuilding exercises that will help to understand some of the principles how work with body helps to react peacefully in an emotionally difficult situation.

Naikan reflection - personal reflection method aimed at increasing awareness of how much we give and take in relationship with other people.

Nonviolent communication - learning direction that will help to understand your needs and needs of others and communicate in emphatic, nonviolent and constructive manner even in situations of strong disagreement and conflict.

Body Scans - a meditative technique that helps to increase awareness of inner sensations and emotions and to calm mind.

Centering and grounding - a simple technique that helps to gain bigger confidence and inner peace.

Suddenly, my body - a video record of speech by writer and activist Eve Ensler which can be used to start a discussion about how we become disconnected from our bodies and what is the meaning and benefits of being embodied.

Your body language shapes who you are - a speech of social psychologist Amy Cuddy who shows how standing in a posture of confidence, even when we don't feel confident can affect testosterone and cortisol levels in the brain, and might even have an impact on our chances for success. It can be used to illustrate how changing our bodily practices can change how we see ourselves and how other perceives us.



WALK OF INNER PEACE

Concept of the Walk of Inner Peace was developed during the training course by its participants Katharina Spanlang, Carolin Eyert, Stipica Kasalo and Miljenka Ivec, and tested in several countries during the International Day of Peace. The focus of the walk is on dealing with our inner peace, mindful caring about our bodies and feelings, with our thoughts and sensations. Here we are sharing instructions and materials needed for those who would like to organise similar walk in their communities.

Hello!

Thanks for your interest in organizing a Walk of Inner Peace in your city on September 21st, the International Day of Peace! This concept will help you to plan and organize the event. There will be several walks in different cities of different countries at the same time. We will keep you up to date on [Facebook](#).

The structure of the event

- 6 pm coming together at the meeting point.
- Organizer welcomes participants and shortly explains the aim and then the structure of the walk.
- Each participant picks one task out of the bowl and will walk with this task for 15 minutes. It is sufficient time for one to get into it, take time and get lost in the task - in a positive, not stressed way.
- After 15 minutes participants pick a second task and after 15 minutes the third task.
- If you want to you can ring a gong after 15 minutes or use a bell or anything else that makes a specific sound, so that participants know without having to look at the clock, mobile all the time when it's time for the new task. The group can either walk towards a destiny, all people together as a group during the task, or you stay in one area and participants can spread out and after 15 minutes come back to you and get a new task.
- You can use either all the tasks and put them in the bowl or you can use only three different tasks so that everybody has the same task.
- In the end we make a circle and have a talking stick in the middle and participants who would like to share experiences, feelings and reflections are invited to do so.
- If the size of the group is more than 20 people, divide into smaller groups.
- Walk ends at 7:30 pm.

The introduction. What to tell?

Welcome to the walk of inner peace!

If we want to find peace for the world, the first and very essential part is to find peace within ourselves and peace within the small world of our everyday life. It is said that a

WALK OF INNER PEACE

person who is not at peace with himself or herself is a person at war with the entire world. To practice this peace within ourselves might be one of the hardest challenges in life but at the same time it is the basic thing we need to do. Because most of the times peace does not appear overnight but we have to work for it and to build it piece by piece. That's why we need to practice.

To find peace within ourselves also means so accept ourselves. And to do this it's good to know who we are. Today we want to practice some small tasks of mindfulness to learn more about our body, our mind and our surroundings. Therefore we have prepared some cards with tasks on it.

This event, which happens right now in several other cities and countries of Europe, was planned by a group of participants of a Erasmus+ Training Course about embodied peacebuilding.

The to-do-list

- Search for a park, a garden or some other green place in your city.
- Think of a route through this green place that will take about one hour when walking slowly.
- Add your city to Facebook event.
- Invite friends - online and offline. Note that it is possible also to do this walk alone. Just print tasks for yourself and pick them randomly.
- Ask somebody to take some pictures while the walk so that you can share them later.
- Print the task-cards.
- Read carefully or print the structure and the introduction.

The take-with-you-list

- The task-cards.
- A gong, bell or something else that will make a pleasant sound.
- A pot or bowl or anything from which participants can pick the tasks.
- A sign that makes the meeting point visible

WALK OF INNER PEACE - TASKS

Mind how you are walking. How are you using your feet? How are you moving your legs?
How are your hips moving?

Mind how you are walking. What are your arms doing? How are the shoulders moving?

Travel through all of your body from your head to the toes and scan it with your mind.
Which part feels warm or cold? Which part is tensed, which is relaxed? What do you sense?

Tense your belly while walking and relax it again after some time. Does it change the way you walk?
Does it change your perception of the surroundings?

Mind the sounds around you. What do you hear?

Concentrate on what you can smell. What is it?

What do you see?

How do you feel right now?

Which thoughts are coming while walking? Try to accept them and let them go again.

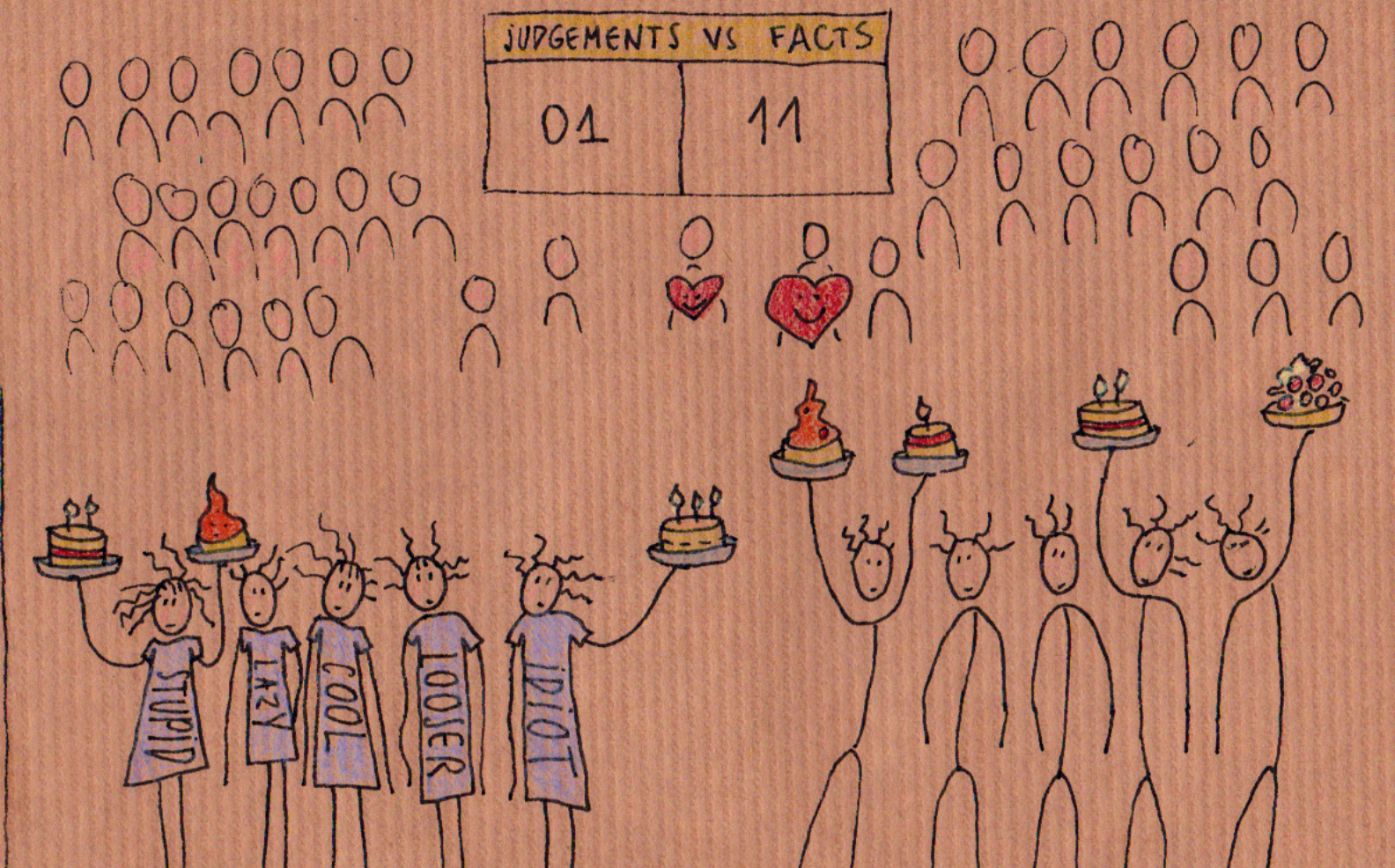
Feel your clothes on your skin, your shoes on your feet. Do you feel comfortable? Do you feel the weight of your clothes? Is it heavy or light?

Put your palm on your belly and stroke it gently.

Try to take big and deep breaths through your nose, filling your belly with air and exhaling (loudly) through your mouth. Notice the subtle sensations of the movement of the abdomen rising and falling.

Pay attention to your breath. Are you breathing deep or shallow, fast or slow? If you're breathing through nose, notice the air passing through the nostrils and touching the upper lips skin.

Count your breaths. Count inhales (1) and exhales (2). When you come to 10, start from 1.
If you lose focus just start from beginning.



IMPORTANCE OF TELLING YOUR STORY

Another powerful tool of peacebuilding is storytelling which was also practiced during the training course within harvesting circles and other group and individual activities. Good overview how storytelling can be a powerful peacebuilding tool and references to resources for additional learning is provided in the [article](#) by researcher and lawyer Kirthi Jayakumar. She explains that “when one hears stories from the other side, they become aware of the other side, they understand that everything that meets the eye is not necessarily true, and that there are stereotypes that need deconstruction. In the process of listening to stories as they are told, a room full of strangers can become a room full of familiar people.” Here are some benefits of writing down and telling a story of your life.

Gaining deeper understanding of yourself and your life. Writing about various experiences can take you to an interesting adventure into unknown. It also helps to structure memories and events and add meaning to things you have done or that have happened to you. Writing is a simple and powerful tool to clarify thoughts and ideas, and though shaping and later telling your stories you increase your self-awareness and give other people a chance to understand you and connect with you better.

Healing the past and creating hope for future. Writing and telling stories has therapeutic effects. It can help mind and body to heal trauma, as well as to expose unconscious patterns that keep us stuck. Putting negative and difficult experiences on the paper or expressing them with any other creative means of communication can be a great way how to free your mind from bothering and upsetting thoughts or confusing emotions.

Creating legacy for your family. Your stories can be also a gift for those not born yet. You can educate and you can inspire through sharing your life events and reflections. Family albums, diaries and movies passed

*I've made peace with
myself.
Good for you. That's
the hardest war of all
to win.
Didn't say I won.
Just stopped
fighting.
Joe Abererombie*

from generation to generation are amongst most interesting history books. History is often written by the winners. You have power to write it, too, even if you don't belong to the circle of people who decide what should be taught in history classes.

Exposing injustice and abuse. If you have experienced or witnessed injustice or abuse it is at your power to create change in present and future. There are forms of injustice and abuse that most of people aren't even aware of. Sharing these painful experiences takes courage but it is also important so people could learn about struggles of others and gain more complete view of what is going on in the world - in different parts of it and in different social groups some of which we almost never meet face to face.

Providing point of view in controversial issues. It is rare that struggles you experience are unique. There might be a lot of people out there having the same challenges, thoughts and difficulties. Through sharing personal stories related to such still controversial issues as, for instance, gender and sexuality, reproductive rights, migration and others, can educate and inspire others who struggle with similar issues in their life.

Sharing your recovery from trauma, addiction, illness, or describing spiritual transformation. Difficult experiences give you lessons that can help others. Overcoming failures, mistakes, illnesses, weaknesses and moments of being down make us stronger and give power to understand and support others walking the same path. Once you start to appreciate your own strength and skills to maneuver through difficult moments you can easily reframe your negative experiences into stories that empower you and others.

Don't forget that telling stories doesn't include only speaking and writing. You can create theatre or dance performances, sound stories, comics, photo stories, movies, installations, social media tools and use other means of expression that would allow to engage all senses of the audience. If you are interested to learn more how to use writing and storytelling for learning and community work, check out these [free toolkits](#).

WISHES BY JAMES PATRICK ROSS



May you find serenity and tranquility in a world you may not always understand. May the pain you have known and the conflict you have experienced give you the strength to walk through life facing each new situation with courage and optimism. Always know that there are those whose love and understanding will always be there, even when you feel most alone. May you discover enough goodness in others to believe in a world of peace. May a kind word, a reassuring touch, and a warm smile be yours every day of your life, and may you give these gifts as well as receive them. Remember the sunshine when the storm seems unending.

Teach love to those who hate, and let that love embrace you as you go out into the world. May the teachings of those you admire become part of you, so that you may call upon them. Remember, those whose lives you have touched and whose have touched yours are always a part of you, even if the encounters were less than you would have wished. It is the content of the encounter that is more important than the form.

May you not become too concerned with material matters, but instead place immeasurable value on the goodness in your heart. Find time each day to see beauty and love in the world around you. Realize that each person has limitless abilities, but each of us is different in our own way. What you feel you lack in the present may become one of your strengths in the future. May you see your future as one filled with promise and possibility. Learn to view everything as a worthwhile experience. May you find enough inner strength to determine your own worth by yourself, and not be dependent on another's judgment of your accomplishments. May you always feel loved.

In order to inspire participants with imagery and metaphors you can use poetry and stories that evoke more listening, more creativity, more empathy and understanding towards self and others. This poem can be greatly used as an end of the process, when participants are ready to receive a lesson from the session and you may want to inspire them for a further action.

PLEASE LISTEN - ANONYMUS



When I ask you to listen to me
and you start giving me advice,
you have not done what I asked.

When I ask you to listen to me
and you begin to tell me why
I shouldn't feel that way,
you are trampling on my feelings.

When I ask you to listen to me
and you feel you have to do something
to solve my problem,
you have failed me,
strange as that may seem.

Listen! All I ask is that you listen.
Don't talk or do - just hear me.
Advice is cheap: 20 cents will get
you both Dear Abby and Billy Graham
in the same newspaper.
And I can do for myself; I am not helpless.
Maybe discouraged and faltering,
but not helpless.

When you do something for me that I can
and need to do for myself,
you contribute to my fear and inadequacy.

But when you accept as a simple fact
that I feel what I feel,
no matter how irrational,
then I can stop trying to convince
you and get about this business
of understanding what's behind
this irrational feeling.

And when that's clear, the answers are
obvious and I don't need advice.
Irrational feelings make sense when
we understand what's behind them.

Perhaps that's why prayer works, sometimes,
for some people - because God is mute,
and he doesn't give advice or try
to fix things.
God just listens and lets you work
it out for yourself.

So please listen, and just hear me.
And if you want to talk, wait a minute
for your turn - and I will listen to you.

This poem was used to start the harvesting circles, so that participants are aware that this is a space to practice active listening and receive from the wisdom of the group, as well as be held by the attention of others. It also illustrates that what we need is often not an advice or teaching but a chance to speak and be heard.

WE HAVE COME TO BE DANCED BY JEWEL MATHIESON



We have come to be danced
not the pretty dance
not the pretty pretty, pick me, pick me dance
but the claw our way back into the belly
of the sacred, sensual animal dance
the unhinged, unplugged, cat is out of its box
dance
the holding the precious moment in the palms
of our hands and feet dance

We have come to be danced
not the jiffy booby, shake your booty for him
dance
but the wring the sadness from our skin dance
the blow the chip off our shoulder dance
the slap the apology from our posture dance

We have come to be danced
not the monkey see, monkey do dance
one, two dance like you
one two three, dance like me dance
but the grave robber, tomb stalker
tearing scabs & scars open dance
the rub the rhythm raw against our souls dance

WE have come to be danced
not the nice invisible, self conscious shuffle

but the matted hair flying, voodoo mama
shaman shakin' ancient bones dance
the strip us from our casings, return our wings
sharpen our claws & tongues dance
the shed dead cells and slip into
the luminous skin of love dance

We have come to be danced
not the hold our breath and wallow in the
shallow end of the floor dance
but the meeting of the trinity: the body, breath
and beat dance
the shout hallelujah from the top of our thighs
dance
the mother may I?
yes you may take 10 giant leaps dance
the Olly Olly Oxen Free Free Free dance
the everyone can come to our heaven dance

We have come to be danced
where the kingdom's collide
in the cathedral of flesh
to burn back into the light
to unravel, to play, to fly, to pray
to root in skin sanctuary
We have come to be danced
WE HAVE COME

This poem speaks to what we believe we are here to do - live fully as the unique person we are. When we show up in our life authentically, it may not always be pretty and at times it may be painful, but it is real - and we have the opportunity to bring who we are to the world.

THE GUEST HOUSE BY RUMI



**This being human is a guest-house.
Every morning a new arrival.
A joy, a depression, a meanness,
some momentary awareness comes
as an unexpected visitor.
Welcome and entertain them all!
Even if they're a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still, treat each guest honorably.
He may be clearing you
out for some new delight.
The dark thought, the shame, the malice,
meet them at the door laughing,
and invite them in.
Be grateful for whoever comes,
because each has been sent
as a guide from beyond.**

When we refuse to acknowledge our true feelings, their power over us grows and they come out in other ways in our lives. Rumi encourages us to welcome each feeling, to allow it to do its work in us.

APPLY WITHIN BY SUZY KASSEM



You once told me
You wanted to find
Yourself in the world -
And I told you to
First apply within,
To discover the world
within you.

You once told me
You wanted to save
The world from all its wars -
And I told you to
First save yourself
From the world,
And all the wars
You put yourself
Through.

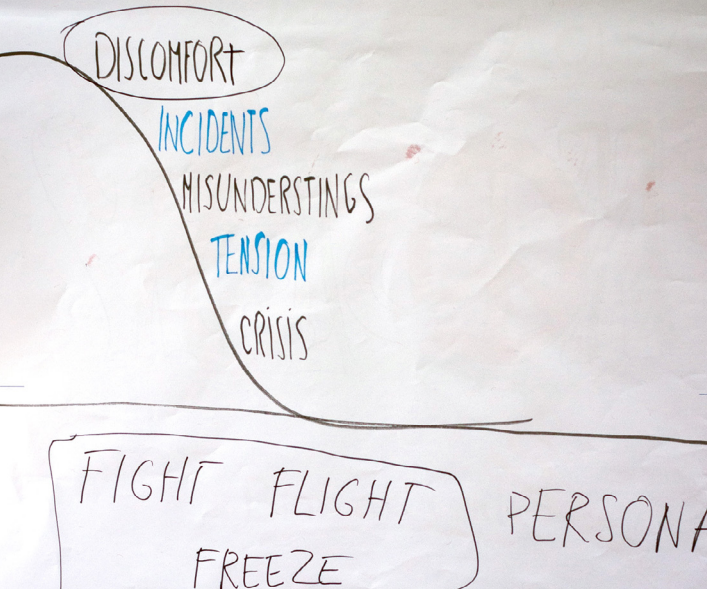


ABOUT AUTHORS

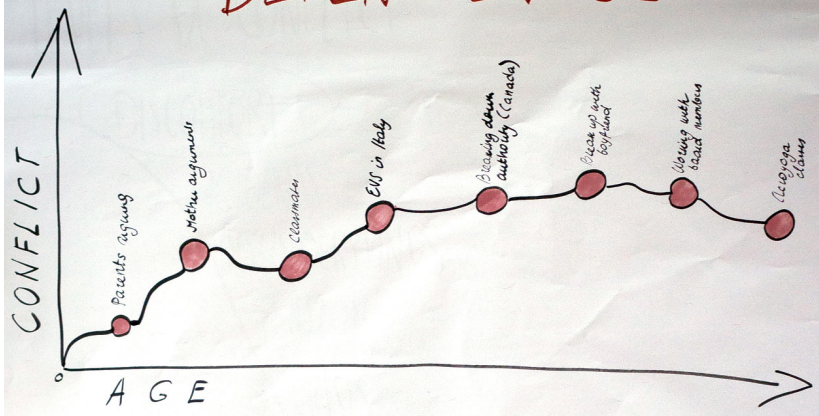
Ilze Jece is a group facilitator, personal development trainer, holistic bodyworker and movement educator. Over the past 12 years she has been bringing a holistic approach to learning to a diversity of environments including hospitals, women's prisons, youth camps and international and national agencies and organizations, yoga and wellness retreats, empowering individuals and communities to strive to live up to their potential. Since 2002, she has been extensively training in somatic coaching, mentoring, personal leadership and embodied learning, as well as bodywork modalities. Completing various long-term courses like holistic practices in Vancouver School of Bodywork and Massage, as well as embodied coaching and group facilitation in Integration Institute of London. Meanwhile, she has studied with various tribal shamans and western healers in Asia and South America to be able to integrate their wisdom in her teachings.

Inese Priedīte has more than 8 years of experience in trainer's work and over 15 years of experience in social activism. She works with target groups such as young people, international volunteers, youth workers, leaders of NGOs, teachers and non-formal education facilitators. Inese has a master's degree in communication and media studies, work experience in journalism, public relations and management, and as a trainer she focuses on trainings about entrepreneurship, creativity and innovation, personal growth and media and communication. Inese uses unconventional learning approaches, including work with visual expression, dance and movement, storytelling and creative writing tools. She has been researching possibilities to integrate various embodied learning principles and methods in non-formal education since 2012 and organizing several events gathering educators who work with embodied learning methods in order to exchange experience and elaborate best practices, ideas and guidelines for embodied work.

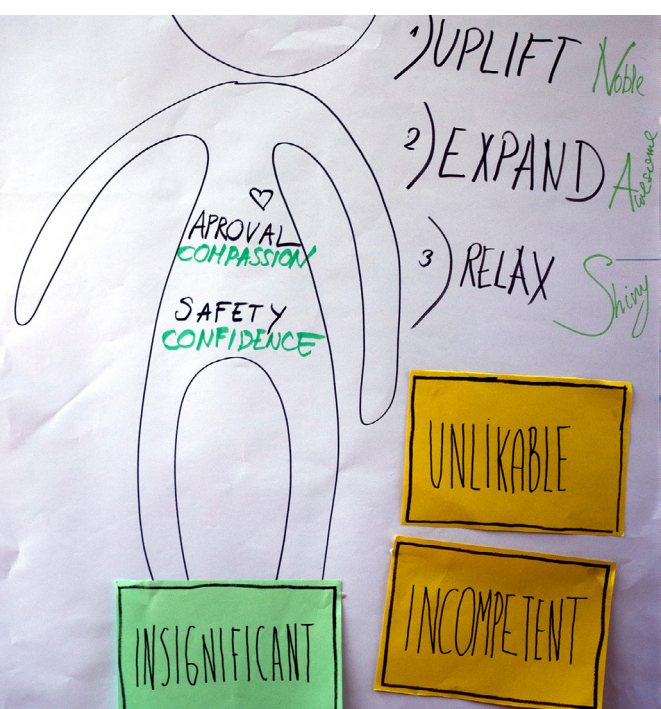
LEVELS OF CONFLICT



DEFENSIVENESS



- 1) WHAT WERE YOU FEELING EMOTIONALLY? ASHAMED SCARED HOPELESS HUMILIATED CONFUSED
- 2) WHAT WAS HAPPENING IN YOUR BODY? TIGHT CHEST SHALLOW BREATHING WANTING TO RUN
- 3) WHAT WERE YOU THINKING? ABOUT YOURSELF AND OTHERS. DID YOU TAKE IT PERSONALLY?
- 4) WHAT WAS HAPPENING TO YOUR ENERGY? DEAD NUMB FROZEN
- 5) WHAT ARE YOU THINKING AND FEELING NOW WHEN YOU LOOK BACK?
- 6) HAVE SIMILAR SITUATIONS OCCURED MANY TIMES IN YOUR LIFE? REPEATING PATTERNS

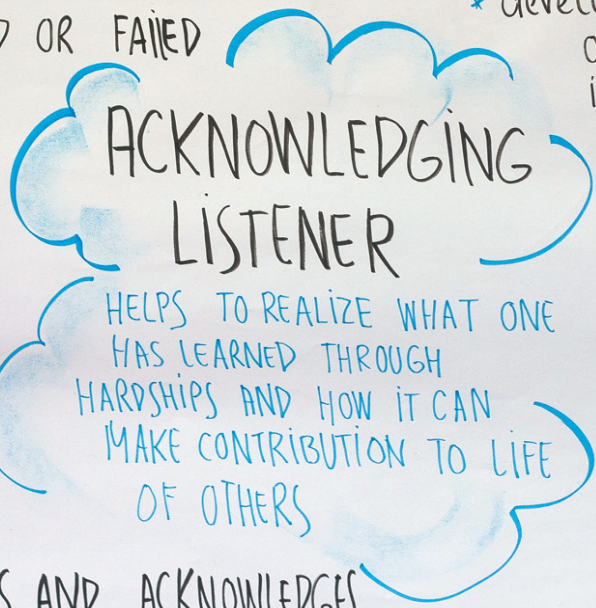


2017

ROOM OF FULFILLED DREAMS

- OBSERVATION
- FEELINGS
- NEEDS
- REQUEST

SOMEONE WHO WAS WOUNDED OR FAILED



* develop new perspective on your life and identity

* reengage with neglected aspects of your own past

* make meaning of your experiences that you didn't understand before

LISTENS AND ACKNOWLEDGES THE HARDSHIP THAT OTHER HAS INJURED, HOW HE OR SHE RECOVERED, SKILLS

* initiate steps in your life that you have never